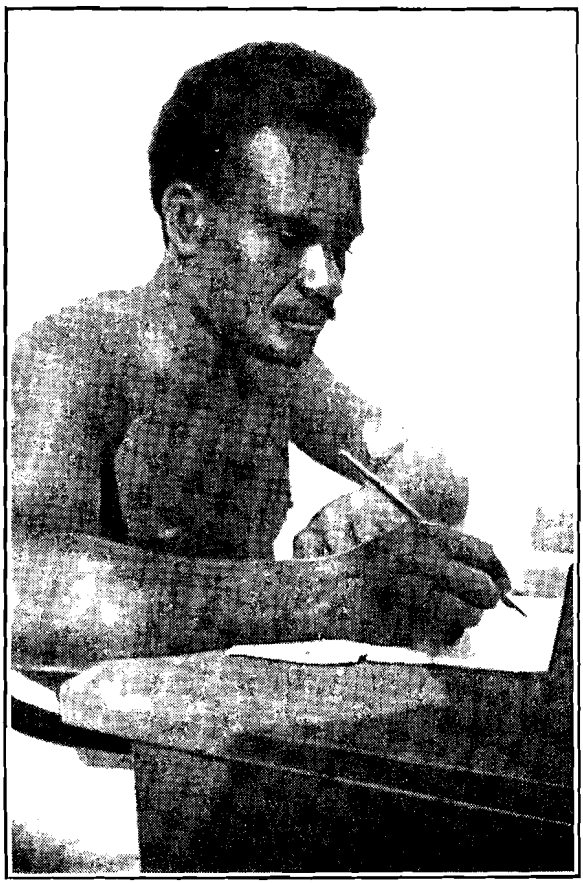

Osea Lige

AN ACCOUNT
OF
THE LIFE OF
LIGEREMALUOGA
(OSEA)

AN AUTOBIOGRAPHY
TRANSLATED BY
ELLA COLLINS

F. W. CHESHIRE PTY. LTD.,
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FOREWORD

TO the readers of this book—unique in being the first autobiography of a New Britain native, and possibly of any native of the Pacific—I leave the answer to the question so often heard, "What is Christianity doing for these people?" The writer has been quite frank in his disclosure of old native customs—in fact, so frank that some portions of the original have had to be excluded in order to make the book fit for general publication.

The translator, in seven and a half years of devoted service to these people, has gained an insight into the native mind that is privileged to few, and a place in their hearts and lives that can be occupied by fewer. As such, she has been well fitted to accomplish this translation. It has been a long and arduous task, especially to preserve the personality of the writer, and to her must go, in greatest measure, the praise.

Students of anthropology will find within its pages much to interest them, while to students of human nature and character it will prove a source of great pleasure. Above all, to those interested in Christian missions this story must bring great joy and inspiration. It proves the worth of our efforts on the mission field, and shows into what type of people these natives are capable of developing.

Those who have enjoyed the privilege of knowing Osea as the translator and I have known him, and have seen his work, his happiness, and his grief, will always look on his life as an inspiration to them. Mark Antony's words may well apply to this New Britain native:

"Nature might stand up
And say to all the world: This was a man."

RAYMOND G. PENINGTON,
M.B.B.S. (Melb.), D.T.M. (Calcutta).

PREFACE

WITHIN the pages of this book are set forth the customs and beliefs of a tribe in New Ireland, Territory of New Guinea, who have never yet had their history reduced to writing, and the life and work of a man who, though a savage, had the fine instincts of a gentleman and the brain power of a scholar.

Christianity opened channels by which these instincts and abilities could be developed, so that we have to-day the man as we, his friends, know him.

The book in its entire setting is his own work, the only help he received from a white person being a slip of paper with half-a-dozen headings written on it as a guide, under which to write his knowledge and experience. The thought was born when he was in deep distress, as described in the chapter, "My Sadness," when the translator took a book of Dr. Boreham's, "The Home of the Echoes," translating the chapters, "The Sun Has Risen in the West" and "Scarlet Geraniums," to him, and, seeing the help and comfort these two incidents brought him, advised him to write his own life, as it might be a similar help to another fellow-creature in need of sympathy and support. Hence this record.

The translator has tried faithfully to keep to the exact text, in the endeavour to let the reader meet the man and understand him, feeling the simplicity, sincerity, and humility of the man, and his renunciation of tribal greatness, also the pathos of his narrative.

At the time of writing the author would be about forty years of age, and the marvel to a sympathetic observer would be that within twenty-four short years he has emerged completely from heathenism, with its superstitions, and is a free man—as shown in his disclosure of some of their secret institutions—and a Christian, with a clear perception of Christian principles—all this in his lifetime, not the evolution of generations. It also shows the ability for learning.

These are people well worth our knowledge, education, and friendship, and may this book bring us to understand the heart and mind of them, making a mutual friendship and "camarade" possible.

ELLA COLLINS.

CHAPTER 1.

The names of the two big tribes; they are named after two birds:—

(a) *Taraqau*: A fish hawk (Pandion haliaetus) is Kobanis.

(b) *Miniqulai*: A hawk larger than the fish hawk is Geat.

These are two big tribes, and we don't know why they have called these two tribes after these two birds, viz.:—

Taraqau—Kobanis.

Miniqulai—Geat.

There is a spirit called "Lapuvutas," whose dwelling is a reef out in the sea near Mesi, New Ireland. They say, a long while ago these two tribes and their different families had a dispute about this spirit, "Lapuvutas," as to which tribe really was his. One day they were all sitting together, and they said they would cast lots to really know which bird or tribe and its respective families really belonged to "Lapuvutas."

This was to be the method of ascertaining the knowledge:—They said: "Let us cut lots of little pieces of wood, and let us go out to the place of the spirit in canoes, and when we are above 'Lapuvutas' let us rest our oars and throw the little pieces of wood into the sea, according to our respective families and tribes, and that family and tribe whose pieces of wood do not rise again, that is the tribe belonging to 'Lapuvutas,' and that tribe whose wood floats again we will know that that place and spirit is not theirs."

They did this, and it was made manifest that "Kobanis" was the tribe belonging to "Lapuvutas." The meaning was that the pieces of wood that did not float again, "Lapuvutas" had agreed and kept them, and that they were his tribe, and those whose pieces of wood returned he had made it clear that he didn't know them.

Another thing was that, before this casting of lots, these two big tribes and their families weren't sure of their ancestry or their founder or father.

These are the families of the two big tribes, Kobanis and Geat. They acknowledge that Taraqau—Kobanis is greater than Miniqulai—Geat, and these are the families respectively:—

(a) *Taraqau—Kobanis*:

Ulurag: Marik was the big chief of this family, and his people reverenced him; he was a renowned man. Some of this family are still living.

Kolus: A man is the chief of this family.

Lugulam: Maqalik and Muqumale are the two chiefs in this family.

Konalig: Kosa is this family's chief; he lives, but his people are no longer many.

Kunamaraqa: This family has died right out.

Kasa: Amilius is the chief of this family; he is still alive and lives at Kokola.

Qulu: This family has become extinct.

Leqeu: Laqu is the chief of this family, and he lives at Lelet.

There are other branches of the tribe of Kobanis who are scattered about at Lamau, Lasu, Lihir, Musau, Tagqa, Tabar, and Nakanai, but they have lost account of their true lineage.

(b) *Miniqulai—Geat*:

Kuaket.
Laqog.
Kanaqo.
Koqolik.
Kudamo.
Pep: This branch is now extinct.
Komale.
Saut.
Lanaqos.
Laqog kolaqunon.

My totem or bird is Taraqau—Kobanis. My tribe is Kobanis and my family Ulurag, and we are called Kobanis Ulurag.

From the beginning this has been a great and wealthy tribe, and it has produced many great chiefs. They possessed great wealth in native money (madig), and many of their

men were renowned men in war. One of these great chiefs was Marik, and the people greatly reverenced him and obeyed him implicitly. The people of his whole tribe, as well as his branch of the tribe, had great faith in him. This Marik and Ligeremaluoga were the great men. This Ligeremaluoga was an orator, and they called him a prince of orators. When Marik died he was succeeded by one, Ime. Ime began his chieftainship just a little before the White Government and Christianity came. He was also called Timi, and it was he who asked the two missionaries (Revs. Felman and Crump) for a teacher. He asked them the day the "Litia" was wrecked off Kono, in the year 1902. Timi died about 1914.

To-day, no man of the tribe of Kobanis Ulurag has succeeded Timi to the chieftainship; a different tribe or family are their judges. The people of the tribe of Kobanis Ulurag are to-day unfortunate, and perhaps will not again have their own chiefs and great men in authority. The other tribe speaks derisively of them now, saying: "How have the mighty fallen; they haven't a prince to rule over them." Before, in the dark ages, they wouldn't have dared to speak disparagingly of my tribe.

CHAPTER 2.

The Vicissitudes of our Family Life.

I will speak first of the marriages of some people who afterwards gave birth to me. Ruqun, a man of the tribe of Kobanis, of the bird Taraqau, married two women, whose names were, respectively, Limerabo and Analige. Both women were of the tribe whose bird is "Miniqulai," of the branch of the tribe called "Kanaqo," and they speak of them as "Geat Kanaqo." These two women both bore children. Limerabo bore seven children (five boys and two girls) and Analige bore four children (two boys and two girls); these were their names, Kobu, Qumus, the two boys, and Lauragis, one of the girls, and the other girl was killed on the day her father died, and she was buried in the same grave as Ruqun to return the love of their father.

Qamesala, a man of the tribe Geat Kanaqo (Miniqulai), married Tamunlaroro, a woman from the tribe of Kobanis Ulurag (Taraqau). Tamunlaroro bore three children—a girl and two boys. Inmanede was the girl, and Bani and Solabuag were the two boys.

Saqaat, a man of the tribe of Kobanis (Taraqau), married Gupit, a woman of the tribe of Geat (Miniqulai), Geat Laqog Kolaqunon. Gupit bore three children—two boys and a girl—whose names were Amamap, Sebug, the two boys, and Laqisaqet, the girl.

Kobu, son of Ruqun, who was of the tribe of Geat Kanaqo, wanted a woman of the tribe of Kobanis Ulurag, whose name was Inmanede, so he bought her from her relatives, and they were married. Inmanede bore Kobu two children, Uqo and Inmale, both girls. When Kobu died, one of my relatives, named Kasisie, went quickly and killed Inmale, and placed her with her father to be buried in the one grave. This Inmale was my real sister. We had the same mother, although we had two different fathers. Amamap, of the tribe of Geat Laqog Kolaqunon, saw Inmanede left a widow at Kobu's death, and he took her to wife, and she bore him one son, and they called him Ligeremaluoga. To-day it is shortened to Lige.

The killing of a child to be buried with its father is not done any more, but they used to do it in this wise: When a man of my tribe is married to a woman of the tribe of Geat Kanaquo, and she bears him children, and later he dies, a male relative of the woman will go quickly and kill one of his children. They will not ask the mother at all, but will just go and kill the child. Then if a man of the tribe of Geat Kanaqo marries a woman of the tribe of Kobanis Ulurag, and she bears him children, when the father dies one of our relatives will kill his child and bury it with him to return the act performed by their tribe when the man of Kobanis Ulurag died. They continued this system of repayment.

My father was Amamap, of the tribe of Geat Laqog Kolaqunon, and my mother was Inmanede, of the tribe of Kobanis Ulurag. Inmanede bore him several children, but they didn't live more than a day. Only one child lived, and when this child was born they took very special care of it to try and rear it, because the others had all died. When the child was born, one of the honoured old men of the tribe asked his parents to give the child his name, so that the name would not die out in their tribe. The parents agreed, and called him Ligeremaluoga.

The meaning of the name is this:—

Lige: speech.

re: of.

maluoga: orator.

These are placed together, and the name is Ligeremaluoga.

Amamap was a thick-set, short, hairy man, and he was an agriculturalist.

He was the chieftain of his tribe, and they had great faith in him, and trusted their possessions to him.

My father called me "Arurum" (beloved child of a chieftain) because it was his wish that I should succeed to the chieftainship of my tribe. He forbade anyone to carry me except my own real relatives. I was fed with special food that he himself chose for me—pork, bananas, and different fruits of trees.

I was born in my father's village, and while I was growing up my father made feasts for my instruction, so that later I would be capable of entertaining in a chiefly manner.

CHAPTER 3.

My Childhood and Young Manhood.

While I was still a child, my father, Amamap, became ill and died, and my father's brothers carried him quite four and a half miles into the bush to their own piece of land, and there they buried him. They made a big feast for his burial, and when the burial rites were completed, my mother and I stayed behind because we were very sad that this chieftain had died.

Our own relatives sent for us to go back to our own tribe again, which we did. Then another man, Ani, the son of Ruqun and Limerabo, took Inmanede to wife, making a second wife for him, both women of the tribe of Kobanis Ulurag. He was very kind to me and looked after me well. Inmanede did not bear him any children, but Mela, his first wife, bore children to him.

My relatives did not forget the wish of my father, Amamap, for me to succeed to the chieftainship, and that he had called me "Arurum." This was the order of the ceremony to proclaim me their chieftain:—

Kaba: This was a very strong wood, and a very precious thing to us, and belonged entirely to the chieftains.

(a) If a chieftain wishes to perform this ceremony, he first secures sufficient pigs, and plants large gardens of food. He will speak to the child's relatives, and they will see how many pigs they have, and take account of their gardens of taro and banana groves, and see what amount of shell money they possess. When all this preparation is finished and their thoughts are as one on the matter, they will make the matter known by beating the drums. The drums are beaten to inform the other tribe and branches of the tribe of the matter; we call these drums "Wasaklam." When the other tribes hear this they say: "Oh, So-and-So wants to perform 'Kaba.'"

(b) The preparation.—There are great preparations indeed for it; it takes about a year preparing the gardens and fattening the pigs.

(c) One day the chieftain provides a feast because he has called special men together to cut the tree for the festival. The tree is cut off at about 6 ft. from the ground, and the roots are carefully dug about so as not to cut them. The tree is lifted out intact. The roots of the tree must be dug out on the one set day.

(d) Another big feast is provided the day the "Kaba" is brought from the bush to the village. As many as 20 to 30 pigs are provided for this feast. This is not the final feast in the festival. Smaller pieces of wood are tied to this tree to make it possible to carry it as a platform. While they are fixing this platform up securely at the beach, the father is dressing up the future chieftain "Arurum." The whole of his body is covered with necklaces of shell money, and his forehead is painted with lime. He is then placed on the platform and given a large quantity of betel nut and pepper berry and a pouch made of Pandanus leaf filled with lime. The pepper berries are wrapped in red "Teqete" leaves. If the "Arurum" is still young, an honoured man is sworn in to take good care of him, and is placed on the platform also to keep the child from falling. At this stage the platform is raised, and all the men help to support it. The "Arurum" stands holding the betel nut, pepper berries, and lime in his hands. Whew! he is a prince indeed; his body is literally striped with shell money. While the procession advances, the "Arurum" stands calling out: "A orog, a orcg, a orog." When the women relatives of the boy, together with the women relatives of the father, see the procession advance, they begin to cry in memory to the last chieftain who has died and made it necessary for a successor. The meaning of "a orog" is chieftain, or the child of a chieftain. At this stage the "Arurum" is taken off the platform, and the tree, with its roots upturned, is planted in the earth. The roots are then ornamented with all kinds of flowers and leaves.

(e) *Dawan*: Simultaneous with these preparations is the custom of "Dawan." When a chieftain or nobleman of the tribe has a maiden daughter, they will put her in a separate house hedged securely about. A good platform is put in the house for her to sit on. She will not go out of the house in the daylight, an ' no other man or woman will see her but her parents. She is given the best of food,

such as fish and pork, to eat with her vegetables and bananas. Her father will go fishing to supply her needs. Her parents will carry the water and bathe her in the house so that she will not need to go outside. We call these girls "Dawan." They will be kept three, four, or six months in these houses.

When the day for the final feast of the festival of "proclaiming" the chieftain has arrived, these "Dawan" will be brought forth and displayed in all their glory of ornamentation of shell money, scented oil and flowers, and they will sit under the "Kaba," as only the new chieftain sits on top of the platform. Other young maidens encircle these "Dawan," dancing all the time.

(f) The final feast.—The day has been fixed, and the platform, that we call "asig kaba," made. Whew! What a feast this is. The taro and bananas are brought from the gardens and placed on a number of raised platforms. The hair is singed off the pigs, and they are placed with the taro and bananas. There would be 70, 80, 90, or 100 pigs. There are many dances, and the villages are crowded with visitors from both coasts and from the bush. The chieftain who has provided the "Kaba," will then climb on to this platform and cry: "A orog, a orog, a orogsakit." When he has finished speaking, they will divide out the food, first to the visitors, then to his tribe. Plenty of the food goes bad before it can be eaten, as there is such a quantity. This feast is the day after the procession bringing "Arurum" in from the beach to the village.

If anyone is afraid of the vengeance of the custom of "Auk," he will not attend the festival. Sometimes the chieftain giving the festival will send a sign making clear to all that the festival will be a peace festival; then everyone knows it is safe to go. The night before the final feast, the visitors join in the hilarious celebrations. They beat the drums, and have every jollification they know, and there is sexual licence also. I was exalted in this manner by the custom of "Kaba" being performed for me. Those of us who are called "Arurum" and have been exalted in this manner are carefully instructed in several matters that we must observe:

(1) If anyone begs a gift from us, we must never refuse or give niggardly, because he who withholds a gift

is no child of a chieftain or an "Arurum," but a plebeian.

(2) If we carry food or wood no woman may jump over it; if she does, she must pay a fine.

(3) If one of us should be sick, they must kill a pig to commemorate the illness.

(4) When our heads ache and they let the blood by cutting, a pig must be killed also for this.

(5) They forbid us to work or carry anything. If we should carry food, none of our brothers-in-law should see us or a woman from another tribe eat of the food we bring in; only our mother and relatives shall eat of it.

(g) While my father was yet alive, he instructed me in the different duties of a chieftain, so that when I should be grown I should be capable of performing them. When my father died, my relatives also made me cognizant with all our land and the fruit-bearing trees; also taught me the methods of growing food so that I should never be in want, and be tempted to steal. They taught me how to take proper care of myself, and to be very careful of any left over food so that I should not be bewitched thereby. I was also taught to control myself and never seduce a woman, so that I should never be the cause of war as is the custom of "Natom."

I was born into heathenism and confusion; war and cannibalism still reigned supreme. Perhaps God knew that I would later preach in His Name, and He freed the path of my grandparents that they should rear my parents, and that they in turn should rear me.

In the year 1902, the Mission schooner, "Lidia," went from Ulu to buy food at my village, Kono. The sea was rough, and they were wrecked on the reef off from Korian. The people of Kono dragged it off the reef. One of the men, Kasisie, wanted to kill the two missionaries and their schoolboys, but his brother, Timi, stopped him from doing so. Timi was the chieftain at that time, and the two missionaries stayed with him about two weeks. It was then that Timi asked the two missionaries to send him a teacher. Perhaps I was about eight or nine years old when Christianity came.

In the year 1903 I first came into touch with Christianity. Kulinias Ria was the first teacher to bring the seed of the Gospel to the people of Kono. The year Kulinias Ria came to Kono there was a devastating drought over the land. The people were subsisting on "qelep," a kind of palm tree, and edible berries of trees. The teacher was in Timi's village, and he lived on rice.

I was absolutely ignorant of Christianity, and I felt no stirrings in my heart for better things. Sundays came, and the people went to the service, but I didn't, I went into the bush to enjoy myself. Afterwards they removed the teacher to Kunume, between Kokolik and Kobeo. The teacher stayed here for quite a while, and he worked hard to Christianize them. He held school and began teaching the young boys, but I was in a different village, and felt no longings for Christianity nor learning.

Jonatan Harum succeeded Kulinias Ria, and he also worked hard at the school, but I still remained ignorant of school and Christianity. I didn't think Christianity a good thing, and I wasn't going to worry about learning. I had just commenced to learn something different. They had just commenced to teach me to hunt with the dogs, and I completely gave myself up to this pursuit in my young manhood. I didn't think any more about school or Christianity, because I used to rise at about 5 a.m. and go into the bush with the dogs. We would be well in the deep bush by the time the sun arose. They also instructed me about the medicines to give the dogs to make them fighters. Whew! I was an expert at hunting, and I had a she dog, whose name was Meri, and she was a splendid hunter of pigs, there was none better.

When Jonatan went, Eliakim Turharus came to the school, but I continued to stay in my own village. Some afternoons I would go along to see my mates as they were coming out of school, and they would taunt me by saying: "Oh, here comes the one who is overfond of pork." Whenever they saw me they would taunt me thus. One d[illegible] I was very angry over this, and I cut a boy's hand with a knife; Timi judged between us, and from that day I gave up hunting and commenced school and attended the services.

I had only been attending school a short while, probably about nine months, when the teacher wished to send me

on to the Primary School at Piniqidu. I couldn't put syllables together correctly, and could only subtract and multiply to 100.

About March of the year 1910 the teacher wanted another boy and me to accompany him to the Quarterly Meeting at Piniqidu, with the intention of us entering the school, but when my cousin heard of this, he asked me to go with him into the bush, because he didn't want me to go. I also didn't want to go, because I thought of several things, viz.:—

(1) I thought of my village and the land; also the good food, and I thought perhaps I would be hungry in a strange place.

(2) I thought I would never be able to do what was required of me, and therefore never be fit to be a teacher.

(3) I thought of my mother; that she might die and I would never see her again.

(4) I thought of all my friends that I had lived and played with.

All these things were large in my mind, and I wasn't happy at the thought of leaving all.

One afternoon the teacher and Timi called me, and the teacher talked to me, and I could see just a little light, so I gave the matter due consideration and fought it out with myself, and eventually agreed to go. This was the night before we were to go. On that same night my people made love gifts to me, and the next morning we went.

CHAPTER 4.

School Life.

Three other boys and myself entered the Primary School in the newly made circuit of Piniqidu together. Our names were Eliakim Tasi and myself from Kono, and Iotam Bosen and Joel Ledu from Labau. The Rev. and Mrs. Pearson were appointed there; also Osea Naivalu, a Fijian.

The Mission supplied us with food because it was a new place, and there was no food there as yet. We worked hard to grow our food, and when the gardens yielded freely, the Mission refrained from supplying us with food.

Something happened while I was there that I shall never forget, and perhaps never see again while I live. In the year 1910 I saw for the first time a comet, and I was amazed.

My teacher worked hard with me, and I soon began to read a very little, and I learned the tables, and commenced doing a little arithmetic: addition, subtraction, multiplication, and division. It wasn't long before Osea Naivalu died and Jonatan Harum took his place as our teacher, and he remained our teacher for about a year.

In the month of September in the year 1911, Emos Werebasaga baptized me. He was a Fijian candidate for the ministry. He baptized me with the name of my first teacher, Osea.

Eparam Sailo, a Fijian, also followed Jonatan Harum as teacher of the school. He was a fine, earnest man, and tried hard to Christianize the people of Piniqidu. The people were still very heathen; the women were clad merely in leaves, and only the young men wore a loincloth; the old men clad themselves in a sash only.

The young men indulged in immorality as if it were merely a pastime. The people did not respect the Sabbath; about ten men and ten women refrained from working on the Sabbath, and many went fishing on Sundays. Eparam Sailo continued pleading with them, and they began to desist.

In the month of October, in the year 1912, my name and two other young men's were brought before the synod

for entrance to the College at Watnabara. The other two young men's names were Panipas Tili and Iona Kalolon. We were the first three to go from the new circuit to the College. I was very happy about it. Just then something happened at home which tended to defer my entrance into the College. One of my cousins in my own tribe became ill and begged me to go to see him. I asked permission of my teacher, and he granted me leave and I went. When we met, our relatives wanted me never to return to the school, but I persisted, and returned to Piniqidu, and my cousin died shortly afterwards. About a month later we three proceeded to Watnabara.

When I arrived at Watnabara, I was quite new to the rules of the College, and I noticed the obedience and discipline of my fellow College mates who had entered before me. Rev. W. H. Cox was the Principal of the College, and Wiliam Taufa, a Fijian Probationer, was the Head Master. He was the only teacher in the year 1913, and the students numbered nearly eighty.

When we commenced school and I saw the arithmetic some were doing, I became depressed, thinking I would never be able to do them, that they were too hard. I thought if a young man were attending school for three months he should have learnt all, and I didn't realize then that when one has been learning for two or three years he is just beginning to be enlightened.

That same year a Duke of York boy fell from a coconut tree at Ulu and died. His name was Ilias To Pauvamala. During that year also, the new Mission schooner, "Litia," arrived, and we celebrated its arrival with dances and a feast.

In the year 1914 the Great War commenced, and the two Governments were fighting, England and Germany. It was a very confused year amongst the white people and amongst us natives also. We thought the English would shoot us all down. The seat of the Administration commenced then in Rabaul.

In that same year the sun dried up everything, the food went bad, the bush died, and the rivers dried up. It was a very big drought. The Mission fed us at Watnabara with rice, but we were badly in need of water, because Watnabara is only a small island with no rivers. We went in boats to

the island of Makada for water. Some days we tried digging near the beach to see if we could strike a spring, but we were not successful.

Another year it didn't rain for two months; we had food but no water, and we had to go again to Makada for water. That was in 1916.

Two things happened to me at Watnabara:

(1) A cricket ball had a little talk to my mouth, and split my lip, so that a Sister had to put stitches in it; but it healed all right a little later.

(2) I was felling a tree and it fell on me. It was a dead tree, and I was cutting it down for the grubs that had eaten into it and caused its death, because we eat this grub. It fell on me and stunned me, for I remember nothing until later I awoke, got up, and walked back to the village. I was in hospital for three weeks after this.

In the year 1917, on the 7th August, a great sorrow came to us in the death of our much loved teacher, Wiliam Taufa. He was a father to us all.

In that same year in October, my name was brought before the Synod for me to become a native teacher. Rev. J. H. Margetts wanted me to remain in the College as a teacher, but the Chairman and other missionaries wanted me to go back to Piniqidu as a teacher so that I should become familiar with that work. They made me the teacher at the Piniqidu Primary School. I was sad to leave Watnabara. I was used to their ways, and I wanted very much to stay, but I had been there five years.

One day I went with other Laur boys to Laur, and when we were near Kudukudu, the boat filled with the sea, yet nothing seemed wrong with the boat, and the sea was calm. When we returned to Watnabara we had to spread out our things to dry. I went to the missionary and told him I would like to go to Omo as a native teacher, and he agreed to my request.

On December 13, 1917, we left Watnabara by the "Litia" for Malakuna, and the next day we went by steamer to Omo.

CHAPTER 5.

Life as a Teacher

When we arrived at Omo, the Rev. E. Boettcher told me that I was to be the teacher at the Omo Primary School, and that I was to go to Piniqidu and bring the schoolboys back to Omo, and we should have school together there.

In August of 1920 a primus exploded and burnt me. Whew! the pain was excruciating, and I nearly died. I was in hospital at Kavieng for six weeks. In this accident I have seen the hand of God showing His love to me. The Bible is true when it says: "Those that God loves He chastens, and scourges every son whom He receives." (Heb. 12: 6.) It is true I was in the work of God right from the time I had gone to church and I was in His schools. I had heard many good sermons, and I had preached myself, but I didn't really *know* Jesus nor *feel* His love in my heart, and it wasn't very clear to me just what Christianity really was. I was partially blind, and that was why my character was bad in God's sight. I knew also lots of good things that God desired to be done, but I didn't do them because the desires of the flesh were stronger in me; but when this accident with the primus happened to me, I really saw God, and realized He didn't want sin, and that they were not friends, and that He wanted His children to be just like Him, and while my body was still in great pain, my spirit cried to God in prayer: "Lord, You are righteous, wipe away all my sin and make me true so that I shall be your true servant, and the Holy Spirit lead me in the paths that are straight that I shall never go wrong." I felt in my heart that God had answered my prayer, and from that moment I tried hard to work for God, and I tried to get better in my health also. My desire was that my repentance should please God, and He had pity on me and delivered me from the effects of the accident, and from the dreadful pain. The words of the Bible are true in Heb. 12: 11: No chastening for the present seemeth joyous, but grievous.

I stayed four years at Omo, and learnt their language and customs; for many of their customs were different to ours, and I didn't know them. When I recovered from the

accident with the primus, God had thought of me a
made the way clear for me to have a partner
help in His work, and He placed a nice thou
within the heart of a girl at Omo for me.
December, 1920, that girl told her uncle of that thou
in her heart. Her name was Anasain Pisig, and her un
told her brothers and other relatives, and they all consen
to her wish. Anasain Pisig told the Rev. E. Bottc
herself, and he was very pleased. She was already bou
for a man according to our old custom. Many little g
are bought for grown-up men, and then when the girls gr
up they turn from these men and desire a different o
When Pisig expressed her wish to her relatives, they
agreed and returned the native money to the relatives
the man, and they received it and consented. It is tr
a little confusion arose, but not with Pisig's relatives, b
through a man of another tribe, and that is why we h
to take it to the Government Court to judge the matter
Kavieng. Pisig and her uncle and brothers went to t
District Officer, and told him about it; the case lasted th
days, and one day the District Officer sent for me and as
me had I bought this woman, and I said: "Yes"; he th
settled the matter. We were not married yet.

CHAPTER 6.

Marriage and Travel.

On December 19, 1921, we were married by Rev. D. T. Reddin. I mentioned before that Pisig had spoken of her feelings toward me, but we were not married for a year, because Pisig had not finished her contract with Rev. E. Fletcher, but when he returned to Germany, Rev. D. T. Reddin married us.

At the following quarterly meeting of the church it was agreed upon that I should go to the island of Diaul to a village called Piliwa. At this quarterly meeting I made a feast with the help of the other native teachers to celebrate our wedding. I bought a big pig and we bought taro from the island and had a great quantity of "saksak" (from the sago palm), and we all ate together with happiness.

On the 15th March, 1922, we had a farewell service, because we were to leave for Piliwa. Rev. D. T. Reddin led the service. The minister spoke first, and after him a native boy spoke.

When Pisig and I heard these two speeches our hearts were glad that we should go and work as native missionaries among these people. We heard there were 500 men and women and children in that place, and we were happy to think we could help them and lead them to Christ. They sang hymns, and then gave us presents to show us their love. When this was all over, the Omo people came with their love gifts to us. Pisig's father, who was the native chief, spoke, and then another chieftain spoke. They sang, and we ate together, and then they also gave their love gifts. The next day they came with us to the beach at Pota, where we got in the boat to go to Piliwa. Manoa To Wamalar took my place at Omo as school teacher. We were only married three months when we went to Diaul. This was the beginning of our moving about in the interests of the work of God.

Anamin Pisig was a girl from Omo itself, and the night before we sailed for Piliwa her relatives asked me to allow her to sleep once more in their own village before leaving, and I agreed without first asking her, and when I told her

this was her answer: "I do love my relatives, but from now on they have no authority over me, because I have sworn to God that I will stay with you and look after you until death parts us; so I'm not going now to them; there may come a day when I think circumstances demand it, then I would go." This answer she gave her relatives also.

We arrived at Piliwa at 5 p.m., and the next day the people of that place made a feast in our honour because we had come to them. So we commenced our work there. There were 500 adherents of the church. It was truly a big undertaking, but we didn't feel it too much, because our hearts were earnest for the work and our hearts were full of love for the people. We soon got to know the people; Pisig became very friendly with the women, and I did with the men. The people worked on the premises and kept them in good order; and they also attended church. There were 80 school scholars and 120 attending Sunday school. When the people saw we loved them, they loved us in return. It is true when we arrived there it was hard to discern anything Christian in their characters, but soon afterwards we could see it dawning upon them; it was manifest in their love and obedience and work for God.

In that year they began to try to support their own native missionary by paying his salary, and when their chieftain told them to do so they did it gladly. Some quarters they would give £7 or £8; they were first in this matter in the Omo circuit. It is true that if a native missionary works faithfully, the people will see to his needs. God, Who knows all, knows that if a worker thinks rightly of the work given him to do, He will place it in the hearts of the people to take proper care of him and help him.

Ten boys could soon read the Bible, and thirteen could read the hymn-book. Some of those boys who learnt first to read the Bible went out from the College as native teachers in 1930.

The chieftains of the villages helped Pisig and me very much in our work, because they were anxious for the young people to learn. If a boy missed attendance at school, the chieftain went to him to make enquiries as to his absence, and fined him ten coconuts; and when they had a number of these coconuts they sold them to the plantation owner nearby, and the church steward would take care of the money.

OSEA AND PISIG.

When we noticed a boy who was advancing in school and ready to read the Bible, I would make this known to the Captain, and he would give orders to buy him a Bible from this money; sometimes it would be a hymn-book or a slate or pencil, or even kerosene. In this way their needs were met. The people were delighted, because they saw their children able to read the Bible and hymn-book.

One day Anasain Pisig said she would like to go to Omo because one of her relatives had died. I agreed, and asked permission for her to go. She went, but she only stayed for one day, and returned to our work together.

That same year at the synod it was decided that I should return to the college at Watmabara as a teacher. When Rev. Reddin returned from synod and told us, we were much amazed, but pleased to think we should work for God in a strange land to our own. There was one thing that was foremost in our thoughts, and it was this: "If we stay in one village like this in the Omo circuit, we only help these one people, but if we go to the college at Watmabara we will be able to help some from every tribe and circuit. We could help them by being an example in our Christianity and our work so that they could follow us. Then they would go from the college later and teach their own; in this way the work of God would expand, and we would be privileged to help far more people into Christianity." There was another thing that we spoke of together when we were alone in our little home at night. It was this: That our characters should be flawless before the young people in the college who were preparing to become native teachers, and that we should flee from wrong-doing so as not to be a bad example to the students; and that our stay in a strange land should not be fruitless, and the blessing of God should rest on us and on our work."

We were at Piliwa for ten months, and during those ten months God knows if we completely filled them with good work—we felt in our hearts it was good. It was true we really loved these people, and the people were very sad, and didn't want us to leave them.

In the month of December, at the quarterly meeting, they decided that I should take charge of a catechist's position at Lugatan, New Hanover, and for me to stay there until

I was to go to the college at Watnabara.

The first week in January, 1923, the people of Piliwa made a farewell feast for us. Lapai helped Piliwa with the feast. There were three pigs, and plenty of fish and taro, and a quantity of ripe bananas. They placed in our hands their great love gift, £16. I have mentioned the amount so it can never be forgotten, although I know it isn't right to mention how much is given in a love offering. We did not need this, but God put it in their hearts to do this for us.

On Monday in the second week in January, we went by boat to Lugatan. It was a bad trip, because it was the north-west season, and the wind became boisterous and broke the mast, so that we were nearly capsized, and we had to return to Sumuna, Diaul. We mended the mast and dried all our things, for they were all saturated; the next day we set sail again. We called at Wutai on the way, and the following day we arrived at Lugatan, our journey's end, and met the church people.

While I was at Omo these people had begged for a native teacher, and in the year 1919 they had been given one, so they had had Christianity for four years. We both commenced our work there by becoming friendly with the people.

One day I was going along the paths looking for villages that had not Christianity yet, and I came to Materan and spoke to the chieftain, and he said he didn't want Methodism, that he wanted Catholicism. I stayed there that night. One of the men wanted our services, but the chieftain didn't. I told the man who wanted our services to wait a while, and probably a teacher would come to them. That night the chieftain's child died, and he, himself, came to me about 5 p.m., before the sun had set, and his first words were: "You conduct the funeral service for my child that has died," and I buried the child. I commenced my work in that place with a funeral service. That very day the chieftain asked for a teacher to be placed there, and now a teacher lives there. It is about 30 miles from Lugatan to Materan. I went also to Lavagai, Nusavug, and Naila; these were all new places. That was the first time I had known of a chieftain married to 60 women like Laitapoh and Iqua Ragai were. The chieftain whose child I buried

had six wives. In my place a chieftain would sometimes have two, three, or four wives.

We lived at Lugatan nearly six months. The work of God progressed, and new places kept asking for teachers. We were friendly with the people, and the people wanted Christianity, and they worked enthusiastically. I also had the catechist's school to attend to, for at that time each catechist had a preparatory school. I sent five boys from here to the primary school at Omo.

On the 22nd June in the year 1923, these people gave us a farewell feast, and they also gave us gifts that were very good. When this was over we went by boat to Kavieng. When we arrived here they took our things straight on to the "Litia." Pisig's relatives were at the beach to say good-bye to her, but she did not go home to them again. When we had said good-bye we weighed anchor and sailed for the college at Watnabara.

CHAPTER 7.

Life as a Tutor at the College.

When I arrived at the college, they appointed me to the 1st class to teach those who have just entered the college, and they stayed with me for a year before entering the 2nd class.

The year that I entered the college as a tutor, Rev. W. H. Cox was principal of the college, and Mr. Sleigh, a school teacher from South Australia, was head master.

When I began my work I found it hard, and I felt slightly that I didn't want this work because it was new to me. I was their teacher, and I didn't know all the things I should be teaching my class. These were some of the things I had to learn:—

(a) Mental arithmetic, such as 12 books at 1½d. each, 16 books at 1/3 each, and such-like rules to help in mental arithmetic, so that later they could do bigger mental sums.

(b) I had to perfect my handwriting. I tried hard that my handwriting should be a good copy for my class, because I knew that if my handwriting were not good, theirs would not be either.

When Mr. Sleigh returned to South Australia, Rev. W. B. Davies, M.A., succeeded Rev. W. H. Cox as principal at the college, and Rev. W. H. Cox went to Malakuna as chairman of the district.

Shortly afterwards, another school teacher came to be head master—Mr. E. G. Noall; and his wife and children came, together with a sister, Miss Collins. This head master helped us native teachers very much. He divided out our subjects in the college. Apelis To Maniot was to teach the geography, Timot Tikai was to teach composition, and I was to teach writing. When I had been teaching for a short while in the college I became very happy in it, and I saw many good things in it. I realized that a teacher's position was very responsible, but these were some of the things also I could see in it:—

(a) It was the work of making men, because when they entered the college they were new and fine boys, and I

could see that my class was the time of beginnings of all inspirations. I tried hard to teach each new year's students good habits, because they were young yet, and new to everything. I tried to teach them to be quick and obedient, and in the school to be respectful and quiet, and to listen and retain what was said to them.

(b) Another thing was: a schoolboy is like a young tree. It isn't strong, and if strong winds blow on it, it grows crooked. I felt I was a support for them while they were growing in good habits. My great longing was that they should become true men and always speak the truth. I kept on speaking to them to love each other and subdue their tempers. I never ceased to instruct and help them to develop themselves into good men.

(c) A boy's thoughts develop as he grows. Lots of things help to develop a boy's thoughts when he sees them, as when he sees a piece of hard wood and he thinks: "I couldn't break that piece of wood, but I'll eat yams, and then I'll grow strong enough." This helps him to think, and other things such as that. Before I ever entered the school I didn't think we thought for ourselves, and thus developed; I thought we were like trees, just to a plan. I know now how foolish this was, but I was in ignorance then.

When I began teaching my class arithmetic, geography, hygiene, and other such things, and explained the Bible to them, they retained quite a lot of it. I didn't put the things inside them, for a boy isn't like an empty bag that one places yams in and it holds them; no, there is a brain within the head, and this does the thinking. I thought that if I taught a subject well and explained it thoroughly, and let them *see* it with their eyes, and placed things within their hands to *feel* how many there were, this would be as a photograph on their brain, and it wouldn't fade- just as a photograph of a person does not fade away. This was my great wish: to place these photographs on the brains of the boys—photographs of school subjects, photographs of things to help their temporal bodies, and photographs of correct things for their hands to do. I tried hard that I should never lead a boy astray with my character. The boys were continually watching me, and if my character were bad

they would follow my example. If I did a good action they would copy me.

One thing the missionary and we teachers strove hard to get the students to want and strive for was learning. We know, and feel in ourselves, that if one is not enlightened in his mind he does not understand or comprehend God, because God is Spirit, and he that keeps seeking for wisdom will find God in his spirit. If one isn't enlightened, his understanding of God is not clear, and he is liable to go wrong. These three things were always foremost in my mind when I was talking to the students.

(1) That they strive for wisdom, knowledge of Christianity, wisdom of the spirit, and temporal wisdom.

(2) That a boy should strive to make Christianity real in his heart, and bring his character up to its ideals.

(3) That they should work with their hands.

It is truth that working with our hands is a good thing, and helps our bodies. I felt that if one refused to work with his hands, saying he was tired, he didn't know God, because God is a worker, and He wants us to help Him work with our hands; and if a boy was tired of work he was not a true Christian. Paul says, "If one won't work, neither should he eat." If anyone works he sees the fruit of his labour, he is never hungry, and will not steal; he will also earn money to supply his needs. While I encouraged them to work, I also worked hard with them to be their example and follow me, so that when their student days were over and they were teachers, they shouldn't become lazy. I spoke this also to my wife, so that she could do the same with the women (wives of the students)

Once Anasain Pisig went with the wife of Rev. D. T. Reddin back to Omo for a holiday, and they returned again to Watnabara. I think this was in 1924, because Rev. Reddin was then chairman at Malakuna in Rev. W. H. Cox's absence, while he attended the conference in Sydney.

The year 1925 was the jubilee year. This was a very great thing to us, the dark people of New Britain and adjacent islands. We thought of the year Dr George Brown arrived at Molot on August 15th, 1875, fifty years before. There was a big united service at Molot, and a feast. Celebrations were also held at Raluana, Malakuna, Kabakada, Namatanai, Omo, and Piniqidu. The administrator (General

Vanuatu), the general secretary (Rev. J. W. Burton), and an honoured church member and his wife (who came from Australia), all the missionaries and their wives, and the teachers attended the celebrations, as well as the different chiefs and church people from these islands. There were hundreds of pigs and a large quantity of taro and bananas for the feast.

In June, 1926, my wife and I went for a holiday to Tongoa. This was the first time Anasain Pisig had been to my own land. We stayed one week and returned to Vanuabara.

CHAPTER 8.

Anasain Pisig.

Anasain Pisig persevered with lessons at Miss Collins' school. It is true that before we were married Pisig knew how to read, and she had her own Bible; but she couldn't write properly, and she didn't know any arithmetic at all. She tried hard at school, and Miss Collins helped her with the different subjects. Sometimes she told me she was ashamed because she couldn't do all the sums, and then I would help her also. She would remember the things Miss Collins explained to them, and she began to write clearly and master arithmetic. One day I was so surprised because I saw her writing, and it made me so glad. Before, if she wanted to tell her relatives anything, she would first tell me, and I would write to them; and from this onwards I never wrote for her again—she could write by herself. Truly, isn't schooling a wonderful thing? If we never go to school we are forever ignorant. She learnt other things also that she could do with her hands—sewing and weaving. She made mats and a kind of mat that the Samoans use for plates for their food; the Samoans are clever at this weaving. One week she went across to Molot to Tofia (a Samoan native minister's wife) to learn to make these plates that they call "Laulau," and to learn to put wool round a mat. When she had learnt, she commenced to teach the other girls to do them also. I was surprised at her growing wisdom, and I completely trusted our home and its management to her. If I was not at home and a visitor arrived, she would do just the right thing for him. She was very hospitable to strangers, generous, willing, and courteous. She was made the leader for the Omo, Piniqidu, and Namatanai women, and she conducted their meetings and helped them. At these meetings they spoke of their characters and their industry—the making of mats for their houses, and keeping the place clean. She, herself, led the way in these things to be a good example to them. Lots of the New Britain and Duke of York women were her friends, and loved her also. She loved the women greatly, and gave them many gifts. Some months when they were hungry they knew Pisig would feed them.

She loved sewing, and did it well. Her teacher taught her fancywork. The white people admired her work, because it was always neat. When her teacher taught her a new thing, she would keep on until she perfected it. It is true Paig wasn't clever, and there were some things she didn't know that some girls did know; but she was wise in the things of the heart—perhaps we should call that wisdom "soul wisdom." One thing she did have, and that was very apparent in her character—it was her true Christianity. She would help me with everything that I did. If she saw anyone working, she would always help them. Lots of things I didn't think of or tell her to do; she would think of them herself and do them.

She put her heart in her work for God. It is true she was a sinner too; but she was careful not to do wrong conciously. She prayed earnestly that God would help her and change her heart. Her faith was very clear in Jesus. Many of the women and the men also watched her character and her faith, and they also believed in Christ.

She loved little children, but she, herself, was barren, and never bore a child. She thought of all the babies and little children as her own, and called them hers. Often she would talk to the women about taking care of the little ones from the sun and rain. Why did she do this? Because she knew that if one had a little child it was a talent from God, to take care of its life and character so that they will develop rightly—the body and the character.

She also loved the white people, who were strangers here in New Britain, and she thought such a lot about them because they were here as strangers in the name of Jesus Christ.

Some Christians in Australia were her friends also, because they had heard of her character and works. The work of God in this land was very dear to the heart of Anasain Paig, and she tried hard to do her part. She didn't want to sit idle in her own land. She said to be a stranger for Christ's sake was beautiful, and she called those with whom she worked her relatives in the name of Christ.

CHAPTER 9.

Removal of the College from Watnabara to Vunairima.

When the jubilee celebrations were over, a new site was chosen for the college (the new site is now called Vunairima), and the work was commenced. The chairman, Rev. W. H. Cox, asked the Kabakada circuit church people to assist in clearing the ground. In the year 1926, planting of the gardens was commenced. We sent a large number of banana suckers from Watnabara to be planted there. In July in the year 1927, the schoolboys went across and worked there, for that is the month the schoolboys work to have money of their own for the annual offering or any other thing they may need. I went across with them to be their leader. We worked for a month, were paid, and returned to Watnabara for the annual thanksgiving. We had only commenced school a week when the chairman sent across again for my class and myself to return in August to Vunairima. The place was still only partially cleared.

My class and myself numbered 48. We slept at Vunakabi, the adjoining mission plantation, because there were no houses on Vunairima, and the white overseer at Vunakabi, and Peluaga, the Samoan helper, gave us houses to sleep in. Each morning we made "line" at Vunairima. It was a very big work we had to do planting gardens, clearing the bush, levelling land for houses, assisting in building the European houses, carrying the timber for same, because there was not a mission lorry at that time. One knows that commencing a new place is very hard work. Such a lot of things the chairman, Rev. W. H. Cox, gave me instructions to get done, and some did not get finished, because some of the "boys" became ill, and they were few in number. Some days the schooner would arrive with timber for the houses, and we would leave the ground work and carry timber. It exhausted me talking to and encouraging the "boys" to do the work with enthusiasm and good will. It is true many worked whole-heartedly, but a few shirked the work. Sometimes I would go to a different branch of the work and find some sitting idly, then I felt very sad and my heart ached, because it was as if some worked only when watched, just to be admired, and then

when the leader's back was turned they played. They didn't seem to think God saw them all the time, and He wanted truth in their work also that is why I spoke straightly to them some days.

The architect who was building the European houses spoke to me some days, complaining that all of the "boys" were not working faithfully, and I felt ashamed and sad over my "boys."

I could see I would not be returning again to Watnabara, so I asked the chairman to allow my yams to be sent across for me to plant, and he agreed, the pinnace brought them to Malakuna, and the lorry brought them the rest of the journey to Vunairima, so we planted them on Saturday afternoons.

My sadness. One day there was unrest amongst my boys. The reason was some of the boys didn't want to work, and they put a different meaning to my words, and agitated the rest of the boys, making a real discontent. Mr Bennett, the architect, found some of the boys lying down in their houses when they should have been working, and he spoke to them; and in the evening they told me they didn't intend working any more, so I answered them, "Yes, my friends, how many more things are you going to do to make me sad?" And I felt very upset over them. I went to Vunakabi to have my meal, and when I was gone they began working. One boy came and told me they were working, so I returned and talked to them. Some desisted, but some kept on; so I took the timber off their shoulders, but some were persistent. I tried my best to stop them, and then I left them. That night I couldn't sleep, for I was too sad and worried over them.

I wasn't sad over the things they said about me- that didn't disturb me at all, but I was sad because I thought about these islands of ours and Christianity here

(1) If we men of this generation are so dense yet, who will enlighten those who follow us and teach them right ways? And when will the real light come to overcome these foolish ways? When will right be firmly established in their minds?– because it is no good if our characters are unstable.

(2) Laziness is no good Lots of our people are blamed for stealing food from another person's garden in the different villages. They are also guilty of immorality and other

bad habits of the day and night, the reason being they d
away their time and do not give themselves to their w
Another trouble amongst us is that men become old
worn out before their time, simply because they do no
manual work and develop and strengthen themselves; t
are often hungry, having no food to eat as a result,
their bodies become weakened, and then, if a slight sick
attacks them, there is no resistance in them, and they
Many of the villages are dying out, some places there
only two, three, or ten men left; very soon there will
none of them left, and the places will be deserted. We
people to be pitied if we do not awaken to these facts
save ourselves from extinction, and who then will claim
land and do our work?

(3) Christianity has come to us, and the missionaries
sisters strive hard to teach us. They instruct us in
ways of Christianity by working themselves as our exam
that we may *see* and follow them. It is their wish that
ourselves, shall carry on this work of spreading the Go
amongst our people; but if this habit of laziness rem
amongst us, how shall we earn the money to develop
work in our midst? If these other habits of ours re
also, how shall we accomplish it?- the habit of not tak
notice of instruction, of arguing over instructions, and
bouring unkind thoughts towards a good man or wo
If these things continue, when shall we be fit to control
work of Christianizing our people? Who shall lead
These were the things I was always speaking to them ab
while we were working at these different things.

(4) This was another thought that came into my
that night. Perhaps our two islands, New Britain and N
Ireland, are really different in our ways as well. So
places are used to hard foods, and some do not eat it,
as "Saksak" (made from the sago palm). In my isl
New Ireland, they are adepts at making this food, and
like it. Some places know a little about it, and some pla
do not know it at all, but they are willing to learn how
make it. The people of New Britain do not know it at
and when some of the native teachers go from here
Kavieng and see it for the first time, they think it is li
and think it smells disagreeable. During the discus
of the boys, one boy only from New Ireland and one
only from Raluana stood with the whole company of D

York, Kabakada, and Malakuna boys against me; but the trouble was over I gave them food and took care them just exactly the same as the others. I made no ference whatever; I had no wish whatever to retaliate. e days I called them all to come and eat with us, and and I gave them love gifts so that they should see patience and our love to them, and be ashamed of their ious actions.

I thought also, perhaps we people are not fit yet to over a big log that is in our path- that perhaps we better walk round it, it is slower, but perhaps we shall accomplish it.

(5) This was the third time my boys had done things like manner to me. At Watnabara the Kabakada boys encircled me, with their mattocks raised, out in the gar- My own tribe did not want me to oversee their Kabakada) work. To-day we are five teachers, but I know the greatest worrier over the characters of my brothers children in Christ. I thought like this: these things are cross; and this thought encouraged me to keep on and grow weary with my portion in this work for Christ. n't afraid of the mouth of the mattocks or knives, for are futile to harm where Christ is. Some of my own ple were working with them, but they did not help them, they knew and heard everything I had said to them. dn't retaliate, nor did I inform the missionary. It is in the unrest at Vunairima the chairman found out, I did not tell him; the white overseer at Vunakabi told and the chairman asked me about it, so I explained it him.

When this was all finished and completely forgotten, I ed the chairman to change these boys with some others Watnabara. These boys had worked two months, and y returned to Watnabara, and new ones came across. ese new ones only numbered 25, and the work was in- ing, and they were not sufficient for the work. I asked new chairman, Rev. J. H. Margetts, for more men, and sent a message to all the villages in the Raluana circuit, twenty-odd men responded, and the work began to prove. There was one thing of sadness in this also. Some these new Raluana boys became ill, and one died; and y were afraid after this because of sickness and death.

Perhaps the real reason was because this place was previously believed to be the home of an evil spirit, and this fear upset them. They paid them off, and they returned to their villages, and we "schoolboys" carried on alone again.

The previous chairman was sorry for me here alone, and he was sorry for Pisig all alone at Watnabara, so he let Pisig come across in the "Litia" with her cousin, Eliap, and his wife, Rosalin, to Malakuna, thence per lorry to Vunairima. We had been separated three months. When Pisig came, we both slept in Peluaga's house (the Samoan) at Vunakabi. I quickly built our house here at Vunairima, and as soon as it was finished we moved into it.

The boys were still sleeping in the timber shed, so we commenced building the students' houses, and when these boys had worked six weeks they were paid and returned to Watnabara. The new students entering the college in 1927 came straight here to Vunairima, and they had school here, and helped with the work also.

The chairman, Rev. W. H. Cox, had to return to Australia for medical treatment to his ear, and the new chairman, Rev. J. H. Margetts, took over control, and soon afterwards he and his wife came here to live, and see to the work. Rev. W. H. Cox subsequently recovered and returned to his position at Malakuna as chairman.

At this stage we commenced to lay out the grounds, and we built the church, a native building of grass and coconut leaf.

The second class of the college students came to us at this time and helped us build this church. It was a large building, and would seat 400 people. We had an opening ceremony for this building; this was the first ceremony of the kind at Vunairima.

When Anasain Pisig came from Watnabara to Vunairima she was the first woman to be on this new place. Some days she longed for another woman to speak to and have fellowship with, but there were none. When she thought of her friends at Watnabara, she was sad. It was hard for her being entirely alone all day, for I had to be with the boys at the work every day. About December, two Laur women came. They were the wives of two new students for the college for 1927. Pisig was very happy over this. A little later the wives of the students of the second

chas came across, and they lived together in the one house while they built their houses, then they moved into them.

At this time everyone was busy building the students' houses, both in the married village and the single boys' village. The mission gave us nails for these houses, so they were finished quickly. We divided up to build all these houses. Some worked on the church, and some of the single boys helped the married ones to build theirs; there were twenty houses being built at the one time. Six of the single boys' houses were finished first, and they all crowded together and slept in them, while we helped to finish all the married boys' houses. They were very quick building them, and then we finished all the single boys' houses.

The European buildings. The first one to be built was the missionary's house. It was commenced in September, 1927. Mr. I. G. Bennett was the builder, and three Chinese and eight of our boys helped on this building. The next was the school master's house, then followed the sisters' house. These were fine buildings.

We had the first service in the missionary's house on Christmas Day, 1927. Rev. and Mrs. Margetts were living there then, and we had the service on the cement ground floor, for our church was not built then. In October, 1928, the college building was finished. We also call the college the "Jubilee house," the reason being the money was donated in the year of our jubilee for the college.

The chairman, Rev. W. H. Cox, was ill, and the doctors in Rabaul said he must go home, and would not be able to return again; so it was decided that the Rev. J. H. Margetts should be chairman, therefore he must move to Malakuna. We had a feast and dancing as a send-off to our chairman, and then Rev. J. H. Margetts took up the position of chairman. When Rev. F. T. Walker arrived from furlough in Australia he came straight here. In this month, May, the remainder of the college students arrived from Watnabara with their teacher, Apelis To Maniot.

The sisters came into their house also when it was finished.

"Watnabara, beloved of all our hearts, you are left desolate; we have all gone out from you!"

Miss Collins commenced her work again amongst the married women when she returned from furlough in Aus-

traha. Miss March also came across with the single

The day the third class students arrived here we a small feast of reunion. We bought two pigs and a quantity of taro, and were happy together again. Straight we commenced building their houses. We had school first in the native church building, and because this build soon became insecure we moved into the college build even before the opening ceremony was performed. When the college was built, a number of visitors, both white black, came to see it.

The Governor General, Lord Stonehaven, and his L came to visit these islands, and they came to us at college. We made great preparations for their coming decorated the grounds and sang and drilled for them. Governor spoke to us; it was a happy day for us. O thing stands out very clearly in our memory of that and that was the advent of the aeroplane. We amazed at this, for it was the first time many of us had seen one. We were amazed to think people were in

In the year 1929, on the 15th August, they made Da manuta la Maduk and Anasam Pisig class leaders in Church. This is a fine thing and a big mark of respect Their teacher, Miss Collins, chose them because she saw knew their habits and their work, and she gave them big position. Apelis To Maniot and I were very h over this, that our wives should help in the work of Church. The quarterly meeting accepted both of them.

On October 22, 1929, the college was opened. Wh Such a crowd came to the opening. The Administra General Wisdom, performed the opening ceremony. T was a number of white visitors present, as well as the c man and the missionaries. The natives came in motor c and lorries. When it was all over and the lorries returning, one lorry met with an accident, overturning an embankment, killing one girl and injuring some ot This caused us great sadness. The month the college opened was the month of Synod, and this enabled all missionaries to be present as well as the chiefs and le from other circuits. There was a number of dances many hymns were sung.

The college is a beautiful building and very spaci It is a two-storey building; downstairs accommodates

and upstairs is divided into four rooms, two class- and two offices. The boys of each district are blessed ving this beautiful building for a school. Because ima was for a school and to give learning to our , that is why the administrator agreed to Rev. W. H. petition for the ground. They also built a big an hospital here at Vunairima, and Dr Pennigton charge of it. This also the chairman mentioned to dministrator in his petition for the ground, and the trator agreed willingly to it, because it was for the of our people. This was a love gift from the adminis- to us. The Methodist Church does a lot for us in after our sick; this is a big work, and very much ciated by us. The Methodist Church is foremost in after the sick, both the sick in soul as well as the body. The Government also admires this work that hurch does. This hospital building is the gift of a ian man in Australia, Mr F. Stewart, to us, the of New Britain. This is a big love gift, and he pays the doctor's salary. The administrator opened ospital on 19th July, 1930.

CHAPTER 10.

My Sadness.

My loved one, Anasain Pisig, was taken suddenly fro

When the hospital was opened both of us were i not able to enter into the happiness of the others and in the singing. August 10, 1930, was the day of our A Thanksgiving, and the chairman, Rev. W. H. Cox, charge of the meeting. That year the offering was c up in this manner:—There were seven circuits repre and each division's prefect took the plate to them and made their offering. Anasain Pisig took the plate to a married women and took their offering. Oh, the girl! This was the very last act of leadership she perfo amongst the women. This was a Sunday, and on the day she washed our clothes at the stream, Ubulup, and little birds were fighting and one fell; Pisig picked and was so happy to have it. She brought it home a and asked me to make a nice cage for it, which I did. day and Wednesday she worked as usual, and on the T day she ironed our clothes that she had washed on Mo and she also cooked our food while I was teaching in sc and when school was over we had our meal, Ruby La qat eating with us. Afterwards she went to draw and I went to the garden to bring in more food. Th Thursday, 14th August, the day they said for her to the hospital for preparation for her operation on the fo ing day. This sickness of Pisig's I didn't understa just thought she was barren. The doctor examined but she didn't tell me about it, therefore the doctor didn't talk together about the operation. I didn't u stand the need for it. When the operation commenced overlooked to send for me to stand near while they ope I was happy doing my work at the school and I had idea of the heavy load waiting for me on that day.

At 5 p.m. on the Thursday I carried her mat, blanket and mosquito net and we went together to th pital. I fixed up her bed and we returned to our ho eat together. I cooked some rice and bought a tin of at the store, and Pisig put the food on our plates. T

wo of the boys passing, so I called them to join us at eal, but they said they had eaten. Therefore, we two ogether alone; it was not a feast at all, just rice, and a drink of tea. After Pisig had gone I con- y thought of this, our last meal together, and I can forget it. This was at 7 p.m., and the bell rang for at which a school boy was to preach, so I said to You wait for me until the service is over and I will u to the hospital later." That little meal was really eatest meal in our years of love together in our d life.

Pisig's going I didn't feel any presentiment to make er or doubtful over the operation. In my prayers ght, while Pisig was at the hospital, and I was at our I didn't feel a special need to plead nor did I strive in I slept that night without a presentiment of any I began to think that night that perhaps my prayer reached God's ear because my prayer wasn't earnest ally felt. Also there seemed no reason why I should ig from this operation. It was as though I was con- Oh! This was a different feeling in prayer to me, ad never felt it before. If one is ill and we see them and not eating or not wanting to talk, we know they r to death. Perhaps white people are used to people under operations, but it was the first time I had of such.

the Thursday evening Pisig told me things she done. (a) She didn't want all of the women to o our house to clean it, only Salaniet Wansal, my was to come and sweep the house; (b) all our y and cutlery, only Eliasir Maqilag was to touch it; told me to be careful Levi Musau didn't open the od let the little bird fly away, because Levi had his ird in with hers, and I was to feed it myself; (d) she me: "If I want a blouse or a loincloth, you send clean me, because some strangers may ask the doctor's per- to see through the hospital, and it wouldn't be nice n to see me in a dirty blouse"; (e) I was to take care fowls and our things in our house. I remembered hese wishes of hers.

hen the service had ended that evening I came home to take her to the hospital as I had said. I searched

for her everywhere, and then I asked the wom
was and they said she had gone to the hospital
straight there and called her name and she a
from inside the building. One of the nurses sp
to me and I felt rebuffed; therefore, I did not
stood on the ground and asked her who brough
hospital: she answered, "Sister." This was o
talk together. I came home again and I was u
rebuff. I wondered what they were doing
These two things are large in my thoughts:
meal together and this last little conversation
is as if our meals together, our conversations a
married life ends here. Yet we were both enti
that it would be so, only God knew beforeh
Pisig had gone, I then realised it all. I thou
my prayer that night, and it was clear to
didn't want Pisig to stay here any longer.

On Friday, 15th August, 1930, we went
usual. I was waiting to be called to the h
they were ready to perform the operation.
the whole morning, until we came out at 11
home to feed the little bird, and when I ope
Pisig's bird was not there, only Levi's. I sa
bird and I asked Levi if he had touched the
said, "No." It was true he hadn't opened
the door was hard to open. While I was lo
bird the missionary, Rev. R. H. Arthur, ca
waved to me to go to him, and I went happily,
had sent for me to stand by my wife like th
with the students if they give their wives chlo
missionary didn't tell me in my house why
we went to the road and got in the motor ca
hospital. When we were near the hospital he
motor car and he said: "Osea, your wife has
I heard these words it was as if a heavy thing
top of me. It was as though one had cut a tr
there wasn't the least sound of the swinging
or the sound of the axe on the tree, nor a
the falling tree through the air—just intense
amazed that it had fallen on me, but it struck
ground. What could I say? It was as though
were tied.

The missionary said, "Let us go to the hos

PISIG'S GRAVE

to see." We alighted at the hospital, and the missionary went in first to see Pisig; but when I got out of the car and tried to follow the missionary, I was not like a man any more—I was just like a leaf. The missionary returned and led me in to where Pisig lay. When I saw the body covered with a cloth, realization came to me; my heart and body were overcome with grief, and my breathing was hard as if I should die. I stood near the wall for a while; I couldn't approach her quickly. Then I went to her and took away the cloth. Oh, my beloved one! She had gone from me. I was a poor thing; my wife and mother had gone from me in this girl, for she was as a mother to me also. No good thoughts arose in my heart; my heart was black; there was no light in my path; it was as though darkness had suddenly fallen across my path. The sun had ceased to shine and give light to the world. I sat in the depths of the darkness of sadness. A valley deep and broad, with huge trees at the top of the mountains shutting out the sun and encircling the valley that shut me in. When I thought of Pisig and our love to each other and our work together in the different villages, and her love for God's work in agreeing to come here to the college, I was overcome with grief; all these things crowded in together in my mind with her death, and I felt the burden of the grief too much to be borne. Nothing else was of any consequence any more—neither our belongings or food, as grief had made me feel replete. I thought on this wise: "Why should I eat these things now my wife will not be with me at the table as we had eaten together during these years of our life?"

The day after the funeral, one of my friends and his wife asked me to go to their house, and I stayed in their house two months, and they comforted and sympathized with me. Their love to me was very great. God bless them both for their love to me.

Rev. and Mrs. Arthur were mindful of my grief, and every evening they came to me and prayed with me that God would comfort me. The sisters also showed great love to me—Misses Collins, March, Dorr, and Williams. Our friends in Australia sent sympathy letters to me. The other missionaries and their wives and the sisters all remembered me, and in this way they lifted me up to God so that I could see His comfort and the peace which He gives. In this way the light began to creep in on my path again.

I afterwards gave a feast, as is our custom: fourteen pigs and a great quantity of taro. Many people sat down to the feast. I also thought of Pisig's relatives away in the village in New Ireland, so I sent a pig to them to eat together in memory also, as is our custom. This I did so that her relatives shouldn't talk later, saying I didn't provide them with a pig on their own soil. I sent her things to her relatives, as is also our custom; and then on November 26th, 1930, I went to New Ireland to see her relatives, and to try and recuperate from this heavy grief. When we met they wanted me to tell them all the details of her going to the hospital and of her death. Truly this meeting was very hard to me. I stayed with them two weeks, and then I went on to my own village for a while. I wasn't in peace in my own village either, for they tried hard to prevent me from returning to the college. They wanted me to stay and be their chieftain again. God helped me, and I refused their entreaty. I stayed two weeks with them, then I escaped to Piniqidu. This is the missionary's station, and the school is there that I attended when a young man. I stayed there also two weeks, and I was very sorry for the people of Piniqidu. The people of my own village came here for me, and begged me to go back to my village, which I did, staying three more weeks with them. From here I went to Kokola and spent a week waiting for a schooner to return to my work at Vunairima. The intensity of my grief was subsiding a little, but when I entered our house again it revived.

I thank God that He remembered me in my hard trial and gave me His comfort and lifted me out of the dark valley that I was in. It is true He knows how my faith wavered in this hard trial, but who was I to be able to stand firm in this fiery trial that so suddenly overwhelmed me, for I am of the earth. I am happy because He pitied me and helped me to see again happiness and enjoy life. I pray God to continue to help me when the hours of depression come to me.

Marriage is a precious state, and should be a state of reverence with men, because a man has a woman for his glory. The woman is great, for if there were no women the tribe would cease to be. My forebears had a saying, "Woman holds the tribe," or "Woman is the tribe."

are no women in a tribe, only men, that tribe passes of existence, and the name of that family is extinct. A is the glory of man in the house and in the village his life. God, Himself, ordained the marriage state the beginning with Adam and Eve, that a man and a should be one, and that they should respect each and love each other, and that love should follow them day of their lives. If a married couple really love and each other, only good will be seen. Their characters shine before people, and they will be as an adornment the name of Jesus before people, and be truly one in

Why do you, some of my brothers in these islands of Britain, strike your wives, blinding their eyes, making heads bleed, their ears to swell and become deaf? The is your love has not developed. My ancestors had saying: "He who ill-treats his wife does so because already wants another woman." When a man treats his in this manner, that man is worthless, and does not to Christ, nor does he respect God as the Author of marriage state.

Because I loved Pisig and helped her, she in return loved helped me. All our married life we helped each other way: If Pisig saw something in me not just right, would tell me about it in our own bedroom, and I, in turn, would tell her. This was a great help together, prevented our people from seeing our bad example. I to her also about our obedience to the rules here. a bell rings for church or school or work, always obey instantly, so that the girls should see her example and do same. When I saw her doing this, I was very happy. always would speak to me in like manner, and was when I acceded to her wishes. I always felt Pisig a mother as well to me in her love and her help in our together. When she went, this was one of the things left me powerless in my grief. When the mother that me died, I did not feel as I did when Pisig left me. death was as though one had cut my arm off – yes, my right hand had gone. Because we were so happy married, I did so want us to grow old together; that wish was not granted. Truly, the thoughts of man foolishness, and God shall laugh at our foolishness, for

He alone is the dictator of life and the only God. Pisig had not been ill in bed and racked with pain, nor was her frame wasted away or refusing food; no, not at all. She just went suddenly; her life in the body seemed just translated into the life of the soul beyond. It was as though one lay and slept peacefully one night in their home, and in the morning awoke and went out, leaving forever their home for another land which existed in their thoughts. We don't know anything of her preparations; she just regardlessly went from us all.

To-day the light has pierced the darkness of my soul, and I can see this was a lovely and fitting way for Pisig to go, for she was not a strong, robust girl like some of the women. God is wise and loving, and knows what severe afflictions are man's portion, and, therefore, His judgment was correct. I was very confused because of my grief, and I am a being of the earth, and couldn't see the hand of God in it all at the time.

My brothers, the college students, and the women also showered their love upon me when Pisig was taken from me. Their thoughts toward me were as if I were an orphan whose mother was taken. Indeed, this was true of me.

During the weeks I spent in my own place again my relatives strongly forbade me to marry again a girl out of our tribes. The reason of this is because one of our customs of the feast for the dead is different from others. They said my money, that I had bought the feast for the dead, was gone forever, and that not a fraction of it would be returned to me. Our custom over a death is like this: Should my wife die, my relatives and I would buy pigs. We would buy one very large one first, the price being 20 pieces of shell money (we call this "A mat na tunan"), then later we would buy other pigs, ranging in price from 10 pieces of shell money to 6 pieces, and so on. The girl's relatives would also buy pigs just as we would be doing; if they did not, my relatives would not forget this—it is the completion of the refunding system. Should they not comply, my relatives would ask them to repay, and, should they fail to comply in completeness, my relatives would never forget the incident. Should I die later, my relatives would commence quite a conference, so that they should fully repay the cost we had expended over the death. I told my relatives

old custom of ours is a custom of heathenism and ignorance, and that there is no love in it, and that it is not fitting for me, a native missionary, to do likewise to this girl, as we were married in Christianity. "Don't let there be any talk whatsoever about it."

Our shell money ("madig") is very valuable. We can buy quite a large pig with 1 fathom, the same as here in New Britain would be bought for 7 or 8 fathoms of their shell money. A pig that we call a "Mat na tunan" for 20 pieces of "madig" is very large indeed: two men could not carry it; they make a platform of poles, and ten men carry it together. These large pigs and the feast ("Kaba") are the custom of finishing the repayments at death.

When fourteen months had elapsed from Pisig's death, I raised a headstone to her memory on her grave. I asked the Rev. J. H. Margetts for Liung Tim, the mission Chinese carpenter, to help me do this work, and he was granted to me. I wanted to do this thing out of my love to my wife, and because I didn't want her relatives to deny that I loved her, or to talk about the matter later. It is true Pisig's relatives volunteered to buy the headstone because they loved her, and they realized I was carrying the whole cost alone; and Elhap Paranis came to me with the suggestion, but I declared him, telling him, "I hadn't ceased to love Pisig, and that I wished to do it myself, as I had taken Pisig from amongst her relatives and from her own ground." Then Elhap didn't say any more. The cost of the pigs for the feast and the headstone altogether totalled £34. Thus I raised to mark my love to my wife, Anasam Pisig. In the whole of New Ireland, when a man or woman dies, they make a cement out of burnt coral, and thus mark the graves; but Pisig is the first woman to have her grave marked by a real headstone. She lies here in New Britain, a stranger in a strange land for the name of Jesus Christ.

I know not if any shall thus mark my grave when this temporary house of my soul shall fall: but if not, I shall not grieve, for Christ has prepared a beautiful house for His loved ones up above, in which we shall dwell unendingly.

CHAPTER 11.

The Customs of the Tribe.

(a) *The burying of a child with its father.* If a man of a different tribe is married to a woman of my tribe, "Kobanis Ulurag," and she bears him a son or daughter and he dies before her, then a man of my tribe, usually an uncle, will quickly take one of his children and beat it to death, and take it to the grave and bury it in the same grave with the father. The reason for this was to return the love and care of the father toward his children in giving them good food while he lived. They did this to my own sister, Innale. It is an extremely bad custom.

(b) *War.* Another tribe or branch of a tribe will come with my tribe to fight against another tribe on their land. When they arrive at the stated place to fight, and a man of the defensive tribe should see and recognize a man of my tribe killing a man of his tribe, it will not be forgotten, later they will make retaliation for his blood. It may be a year later, and the aggressive tribe have forgotten it completely, but they will come and kill secretly one of my tribe. Our chieftain may ask them, "Why are you killing us?" and they will reply, "Have you forgotten the man you killed and ate?" This custom we call "Auk."

(c) *A "Natom" or "Urube."* It is a disastrous thing for a man to seduce a married woman of my tribe. This is a frequent cause of war, and many perish; they burn their houses down and all their belongings. It is true many do it, and they know full well disaster will follow, but they haven't given it up thoroughly even yet.

They are a lovable people, but very quick-tempered. They will quarrel badly amongst themselves and speak disparagingly of each other, and then forgive and live amicably together again.

(d) *Marriage.* When a baby girl is born, and the relatives have a boy in mind, they say, "Later on these two shall be married." The father of the boy will pay a small amount of native money to prevent the girl's relatives from selling her to anyone else. When the girl is grown, the boy's relatives will pay the full amount of shell money for

Some of the girls, when they are grown up, do not want to marry the man they have been bought for. In the old days, in a case like this the girl was beaten until she gave in and complied with their wishes. She would be too afraid to hold out against their wishes.

Some of the girls were not bought until they were big girls, and in the past the day the shell money was paid over for the girl, that was the conclusion of the marriage ceremony, and they lived together from then onwards.

No feast was made in the past to celebrate the marriage ceremony as we do now. Our custom is this—that if a man wants a girl of another tribe or branch of a tribe, he will not ask the girl's parents for her; his relatives will approach the girl's relatives. We do not take the parents much into account at all. It is true we do speak to them about it, but our thoughts are concentrated on her relatives. In the actual buying, her relatives receive the bulk of the shell money, and her parents receive a very small portion. Some girls have been dragged by force and not paid for. Some men are not married, because they haven't sufficient shell money to buy a wife.

Some men who already have a wife will take by force a second woman, having them both for wives. This taking the women by force is one big cause of the fighting. If a woman is married, and another man sees and admires her and takes her by force from her husband—whew! war and confusion follow. Men are killed and wounded, and the houses and all their belongings burnt, and the canoes all smashed. This is called "Natom," which I spoke of before. After it is all over, the relatives of the man will have to make reparation for this by each one bringing about a foot of shell money and presenting it to the relatives of the girl and the husband. After this, the place will be in peace again, and the girl will stay with the new husband. Some men will take two, three, four, or even five wives at a time.

Some places if a man and woman want each other, the man and his tribe will buy her with a very large amount of shell money. Some girls are bought with as much as a hundred or a hundred and ten fathoms of shell money. Not alone has the man to produce the shell money, the woman also has to produce it. The relatives of both man and woman help in gathering the shell money together. On the day set

apart for the buying, they make a big feast. The girl's relatives repay the boy's relatives with shell money also. Perhaps about five or ten fathoms of shell money is kept by the girl's relatives, and no equivalent given to the man's relatives; this is then given to the girl for her own private property to trade or do as she likes with, so that it will be there to help in the expenses of her burial. In some marriage arrangements there is no shell money left over to become the girl's private property, in which case the girl is shamed, having no dowry to take to her husband.

(c) *The burial of the dead.* There are two ways of burying our dead.

1. This custom of burial we followed before Christianity or the Government came to us. Our forefathers did it, and taught each generation of us to do likewise, right until Christianity and the Government came. In Omo they burn their dead. While I was a teacher there, they called me to hold the burial service for a woman who had died. We had the service, and then we carried the body to a place in the bush to burn it. That was the very first time I had seen cremation of the dead, and I was amazed at the custom. I saw it many times afterwards, and became familiar with it.

Amongst my tribe it is different. We bury our dead. It is true we buried our dead, but there were three things about the burial that we didn't see any harm in then.

(i.) When we buried our dead we didn't bury them away from where the people lived. We buried them within the precincts of the village. A certain part is enclosed by a stone wall a yard thick and a yard high, and within this the dead are buried. A house is built over this, and they slept in this and ate there with the dead bodies. That stone wall we call "Qataun," and the house we call "Qoqolot" or "Abag." Only men stay here, and it is forbidden for a woman of a different tribe to go near this.

(ii.) They did not dig deep holes for burial as we do now; many of the graves were about 3 ft. deep, that is why dogs dug the corpses up again and ate them.

(iii.) When the child of a chieftain died they chose some of the finest young men to guard the corpse. This was the custom: They dug the hole, then they made a raft above it, and brought the corpse and laid it on the raft covered

with twigs of a tree called the "Lom" and desired for its properties of scent, being used to kill the stench of the decaying body. The young men guarded the body thus for about a week, and fluids from the body dropped continually into the grave until the body was in a bad state of decomposition; then they told the father of the child that the body was ready for burial, and he would agree to have it buried. The raft was then pulled away and the body rolled into the grave and filled in with earth. These young men must not go openly about amongst the people. They had good food and pork to eat all the time, and when the obsequies were finished, they paid these young men with about a yard each of shell money. If one should die on other ground than that owned by his own tribe, it is forbidden to bury him there; he is brought back to be buried within the stone enclosure of his own tribe. Should he be married to a woman of another tribe, and be living within the precincts of her tribe and die there, his relatives will come and carry the body back to their own ground. Sometimes when a man dies in the place belonging to his wife's tribe, her relatives will go to his chieftain and beg for permission to bury him amongst their tribe; if his chieftain agrees, all is well, but if not, the woman's relatives will buy the privilege with shell money to show they loved him. Sometimes corpses have been dug up again, because the relatives have not begged for the privilege of burying the dead amongst their tribe. Non-observance of this custom causes confusion and war.

2. The second custom of burial is for the man whose tribe is not influential and who are not wealthy enough to pay for the burial obsequies. They pay the men who would have dug the grave, but there is no shell money left to buy the pig. They tie a large stone to the leg or arm or neck of the corpse, and take it right out to sea in a canoe and throw it overboard for the sharks to eat. They call this a pauper's burial, because he has no shell money.

These were our ways of burial before Christianity came to us and before our hearts were enlightened; but now we have given these up. Both the poor man and the chieftain's child are properly buried now. To-day we have a cemetery apart from the village in which to bury our dead. We know these young men chosen to guard the dead never had

long life, but we did not attribute it to this custom, and we did not understand they were inhaling germs of disease from the putrid bodies.

(f) *The Rain-maker.* A few of the tribe know how to make rain. Their fathers have taught them from generation to generation. This was the custom: The rain maker went into the bush and sought for a piece of ground that had a pool of water or a swamp in it; then he would blacken his face with charcoal and find some leaves of an edible fern called "Buar" and other tender leaves. He would take one branch from amongst his chosen pieces, and tie the other leaves to it, and then sing his song of rain-making, which is "Kumlolos, baralolos; kumlolos, baralolos." It is forbidden for anyone to go near him. If the rain falls, the people extol this man for his powers of rain-making. Our faith has been strong in this man's powers. If it is a dry season, they think quickly of this man, and they pay for his services with shell money.

(g) *The people had great faith in Marik for war.* Marik is the man of the tribe of Kobanis Ulurag that I have written of earlier. Perhaps we had better call this man a worshipper of evil spirits. They tell us that if the tribe were thinking of fighting, they would wait quietly in one place while he and two young men would take food and go to a place apart, and if he wished to make an offering to his evil spirits, he would bow down to the ground in worship and hold a piece of cooked taro in his hand behind his back, and the evil spirits would take the food out of his hand; then he would know that his evil spirits intended to help him and his warriors in the fight to overcome their enemies. He also used the incantation of the "Kawawar," the ginger plant (Zingeber Zerumbet). The plant is held in the hand, stroking the leaves downwards until they wither, chanting all the time; and when they show signs of withering, they believe the enemy has likewise lost their strength.

If Marik said "Fight," they fought; if he said "Do not fight," they restrained from fighting. The people had great faith in him, because they said the evil spirits helped him.

(h) *Bewitchment.* Many of the people believe implicitly in this. If a man or woman has died, they quickly think someone has bewitched him or her. If they want to find out who bewitched him or her, they will cast lots in this manner:

the of the relatives of the dead will cut off a piece of the
r of the head, and one day later they will row it out
a sea for the sharks to decide the matter. There are two
ds of sharks who help to declare the truth of the be-
witchment. One answers in the affirmative, and the other
the negative. The name of the one which answers in
the affirmative is "Riqon," and the name of the one which
swers in the negative is "Qumus." When the man who
has rowed his canoe out to sea for the shark's decision sees
Riqon approaching, he will mention the name of the tribe
who is believed to have bewitched the man or woman, and
the shark will lie quietly close to the canoe, and the man in
the canoe will name a man of the offending tribe; and if
the shark goes from the canoe they know for certain that
that man who has been named is the culprit. The man will
return in his canoe and tell of the shark's declaration to the
relatives of the dead. Then ensues a lawsuit, and the offend-
ing man has to pay in shell money for the offence. Should
the man in the canoe first meet Qumus swimming about, he
will return, telling the relatives that the person was not
bewitched, as Qumus denies the charge.

(i) *The Bamboo.* They also seek the bewitcher of the
dead by means of a piece of bamboo. When a person dies,
they will kill and eat a pig and carefully save one of its
bones. Then they cut a long, thin piece of bamboo and tie
the bone, wrapped in the scented leaves of the "Lom" tree,
to the bamboo. This ceremony is performed at night, and
a big crowd of men attend. One man amongst them will
call out the name of the tribe, and then the families, next
the name of the men, and when the right man's name is
mentioned the evil spirits will drag the piece of bamboo out
of their hands and lift it up above the houses; then it is
clear to all who bewitched the dead man or woman. Their
faith is very great in this custom. The people are very
frightened of this test. I have helped in this custom.

If there is a little bit of food left over from a meal,
they will never carelessly throw it away for fear it will be
used to bewitch the eater.

(j) *A Qiqito.* This is also about the dead. A small
portion only of the tribe is acquainted with this custom.
These men are called "Qiqito," and after a person has been
buried some time they will go to the grave and dig up the

corpse and drag out the bones from the decomposed body, sucking and eating any flesh left about the bones, for they greatly desire the bones. This is a mania with them, and for the time being they are as one possessed, having no reasoning powers for anything but that on which they are bent. They will also eat little black worms and other repellant things. If they hear a person has died in another tribe, off they will go to eat the corpse and secure the bones. To-day this custom is absolutely finished, as they have entirely died out from our midst. Christianity has driven this completely away. When I was still a boy, and Christianity had not come to us, I knew of this custom. A man who shared the house with me got up one night and went out seeking for a corpse. He brought back the bones, and our house was polluted with the smell of the decomposed corpse.

(k) *The bark used for planting taro to insure a good crop.* This was the custom: There is a tree we call "Lop," the bark of which is scraped with the shell of a mussel and carefully wrapped up and saved until needed. When a chieftain or great man of the tribe has prepared a large piece of ground for planting, and the rubbish has been burned and the ground well fenced, then he will summon all the women of his branch of the tribe to get the young shoots of taro ready for planting. They will bring hundreds of shoots, perhaps occupying them for four or five days, because his will be a very big garden. When the chieftain sees there is an abundance of shoots he will appoint a day for the planting. Next the men are summoned to plant the taro, and the chieftain will prepare a big feast and buy a pig for the men. When the day has arrived for the planting, the chieftain himself will rub the scraped bark of the "Lop" on the roots of the taro shoots. Then the men will dig the holes for the taro. The whole planting must be done in one day; we call this "Ara bug na ribe." Not a shoot must be left to plant another day. This is very imperative. When the men have finished digging the holes for the taro, the chieftain will say to them, "Throw away the 'Io' (wooden crowbars used for digging holes) into the bush," and they must be thrown away together as a single act.

The women have brought the shoots of taro together, and the chieftain has dipped each root in the scraped bark, and then the women proceed to divide out the shoots of taro to each hole ready for planting. This is the method of the

ual planting: The roots of the taro face the sunrise, and is strictly observed. Each woman places the taro facing against the already dug hole. We call this "A raraba." Now the women stand at attention for the word of the chieftain, and when he says, "Bury the shoots in the holes," they instantly commence their share of the work. They will not dare to do a thing without the command of their chieftain.

Some of the men become jealous of these gardens of the chieftain, and when they see the garden flourishing their envy overcomes them, and they will scrape the bark off another tree that we call "Ere" and wrap it up in its own leaves and go secretly at night and bury it in the garden. Some will scatter it as they walk through the garden. In a short while the taro will rot and die. Then ensues a lot of talk and confusion.

(l) *Shark trapping with the assistance of the hair of the dead.* My forefathers greatly believed in the efficacy of this. When one died, a relative or child would cut off a lock of the hair or finger-nail from the corpse to assist them in their several activities later on. A small hole is burned through the open end of a conch shell (Triton tritonis), and the hair (called "Rames") is carefully wrapped in a leaf of "Teqete" (Cordyline terminalis) or "Sarop" (beaten bark of a breadfruit tree made into cloth), and is tied from the hole, and the shell suspended from above in the men's house to be smoked. No woman is allowed to lie down in the house. We call it "Bag." When it is the north-west season, they row right out into the deep with their canoes looking for sharks. There are great preparations for this. They make their canoes, and make floats out of another wood that we call "Bibi" to hold the traps for the shark. These traps are called "Qasaman." Every man prepares for this, and should a man not prepare he will be taunted and called a woman. When one is preparing to go shark fishing, he will not stay with his wife for three or four days, nor will he eat taro that is yellow or cooked in coconut milk; he will only eat roasted taro cooked on the coals; and he is very careful not to tread on excretion from the bowels of human beings or pigs, for this is believed to prevent the appearance of sharks on his fishing tour. They have entire faith in this, and as their faith, so it is unto them. When a young man

goes shark fishing for the first time and he is fortunate enough to get a haul successfully, when near the beach on the return journey he will stand and blow the conch shell, announcing his good fortune to the remainder of the excited tribe on the beach. Then all the young maidens and the women of his father's tribe will shout with hilarity, and the maidens will clap their hands with joy and rush into the shallow water to meet him, throwing sticks at him in sham fight to hail his prowess. When he lands, a notch is put in his tree to keep count of his skill.

The "Qasaman" is cut wide and rounded at the two ends, and a flat piece in the centre, through which is bored a hole, and twisted cane is put through this hole to make the trap. Then a heavy piece of wood is prepared with which to kill the shark. We call it "Amusebeo." The meaning is: Amu=a spear, se=to strike, beo=shark.

There is a piece of bamboo with small fish in it suspended from the cane to form the trap ("ben"). This is carefully prepared at night, and no other man must see this being prepared.

At about 4.30 or 5 a.m. they commence to row out to the deep sea, and no woman or man of another tribe must see them start off; and by sunrise they are well out to sea. The people on the land cannot see them, and they can only see the mountains of the land.

The conch shell is attached to the back of the canoe all the time, and if they hear it rumbling they know they will have fortune in sighting a shark.

This "Rames" is also carried when hunting pigs, and ordinary fishing and other like activities.

(m) *Cannibalism.* In my place they were real cannibals. When they would kill a man or woman, they would clamour for the piece they wanted most, before it was cut up. Some would cut up the body right there on the scene of the destruction, some would carry it intact to their own place, and there cut and divide it amongst themselves. They fooled us children with the flesh at night-time, telling us it was pork. They did this, believing the child would grow to be an expert in war later. No tribe would kill and eat a member of its own branch of the tribe, but they would kill in anger a member of any other branch of the tribe or the other tribe. The actual eating of the body was from a

purely physical longing for the taste of flesh, and it was thought that flesh would strengthen them for future conflicts. The thigh was always the chieftain's portion.

(n) *The song for the dead, which was called "A Qoqo."* This custom is practised from Kono right throughout Laur. When a chieftain or a man of the chieftain's tribe dies, the people all come together and sit together in the village where the corpse is that same night. The men and women eat together and cook pigs and taro in the ground ovens for the food for that night. Some of the men and women will sit together in one part, and some more men and women sit together in another part. They sit like this to sing in chorus, and when one lot is finished, the other lot will commence, and so on through the night.

Before Christianity or the Government came, the people did not consider there was any evil in this custom. It is true they knew right from wrong usually, and they knew that if wrongdoing came to light there would be fighting. Those that did the wrong kept it extremely secret, and it only crept out if two men who were close friends told each other of the wrong they did. This was always a death case, and wrong was committed.

Now for the first time the people discern the wrong in this custom, and because Christians have fallen through this custom, they have appealed to the synod to forbid this kind of singing for the dead. Our Methodist people have given this custom up, but the Catholics still continue it in many places. It is true that in some places it is still practised. If a great man or woman dies, and their habits and work have been very good toward their people, the people think lovingly of them, and perform this custom; only the men and women do not sit together as in the past—the women sit together in one place, and the men together in another part. The judge and his assistant keep order with the aid of lamps, and see that no evil arises. Nowadays they only sit and sing until 8.30 p.m. to 9 p.m.

These songs they sang were songs of love or sorrow or crying. They sat together not only for singing, but for crying also; they were interchangeable, first singing then crying. It was right to appeal to the synod to suppress this custom, for many bad men and women spoilt this ceremony of remembrance by making it a means to satisfy filthy inclinations.

Christians now know that the dead will not harm the spirits of the living, but he that does the wrong harms his own spirit.

These were the words of the song:

Uii ne maluoga i se iau,
No ra kasakes i marmarisris,
Ne maluoga i se iau ma no ra
kasakes i marmarisris.
Oh, the chief shines upon me,
And the sun is beautiful.
Repeat.

I have written first of the manner of sitting together in the two places. One company will commence to sing and when they have finished they will call to the other company in this manner: "You now," and the other company will take up the chorus, and so on through the night.

The songs for a feast that we call "A Ququ." When a chieftain or great man makes a house for the men and he makes a great feast to celebrate the opening. We call these houses "A bag" or "A Gogolot." Pigs and taro are used for the feast. Daily the men will sing the songs of the "Ququ," but not a woman must help. The men will sit in the old "Bag" and sing many songs and beat the drums. There is no dancing, they just sit in the house singing and beating the drums. They shake their heads in rhythm with the singing and drums. This feast, "Ququ," is the best of all the feasts—much better than those at which they dance, because it is as if it were full of love and goodness, and no confusion arises from it for the men. As in other songs and dances, confusion arises from them. As in other thing, all the other songs and dances are only for the young men and men in their prime; but this "Ququ" is fit for the young men, the men in their prime, the old men, and boys from 8 or 10 years old. It is "taboo" for the women to help or enter the men's house which we call a "Bag." It is true that some time later a woman of the family who owns the "Bag" may enter, bringing food for her relatives, but it is indeed "taboo" to any other woman.

This is the song of the "Ququ":—

Rok malelegai, ruk malelegai,
Ruk malele Topit me Ogale ao,
Ma erok malele Topit me Ogale ao.

Repeat.

My brother is making a noise,
Mr. So-and-So or Miss So-and-So.

A description of the "Tonare," also called "Eben." This [illegible] was a very big thing to our ancestors, and it held [illegible] until the year Christianity came to us at Kono. For [illegible] eight years after Christianity came to us this was [illegible] practised. To-day this custom is entirely abolished; not [illegible] particle of it remains with us in Kono.

This is the description of the "Tonare" or "Eben": The [illegible]onare" was not a man, it was a ceremony with a feast, [illegible]ch the people's faith was very great, and it was as [illegible]d to them. There were great deceptions in the heart [illegible]f "Tonare." It was much like the ceremony practised [illegible] in New Britain called the "Tubuan."

The "Tonare" was a masterful thing to us, and a thing [illegible]ery. "Tonare" was a big name to us, and "Eben" was [illegible]ame of the branches of the ceremony bearing the names [illegible]f valiant men who commanded each branch.

The different "Ebens" were spoken of like this: Aen's [illegible], Kobu's eben, Taqot's eben, Lagalubulum's eben, [illegible]'s eben, and so on. These all together were called [illegible]Tonare." The different "Tonares" were called "Mala-[illegible]" when spoken of as a whole. The decorations and dress [illegible]f "Malaqan" were very beautiful. When the day [illegible]d that other men and women were allowed to enter [illegible]Malaqan" to look on, oh! the relatives of each man [illegible]anding an "Eben" would be overcome with crying in [illegible]membrance of other relatives, now dead, who belonged [illegible]to that "Eben." The place of the ceremony would be [illegible]efully decorated, and the trees surrounding it would [illegible]decorated with flowers and shell money. While they [illegible] preparing to enter the place of the "Malaqan," the [illegible] would engage in sham fight along the path, using spears, [illegible]s of the wild ginger plant (Zingiber), sling and stones. [illegible]s true some would receive wounds, but it was not a real [illegible]s—only happiness preparatory to entering the "Malaqan" [illegible]ocess the ceremony.

Other men seated within the place of the "Malaqan" [illegible]ld play the pandean pipes, made of many pieces of [illegible]boo, a flute of bamboo, and blow the conch shell (Triton [illegible]nis), the sound of each of these instruments being

different one from the other. The conch shell has a l
sound, and the flute a faint sound, the pandean pipes h
very different in sound, and many others differing in v
and quality. The men fighting along the beach on the
to the place of the "Malaqan," when they hear the orch
they cease fighting and shout with gladness until they
the place of the "Malaqan," and then they watch the
of the orchestra, some of whom are seated in the top
trees, some within the real enclosure of the "Malaq
The men of the orchestra are very like trees with their
and hardly discernible from the trees. Many men and
women do not know just where the "Malaqan" will be,
they are very surprised on the day. The men who
responsible for the "Malaqan" have dreamt of the cerem
and their "Igals" (spirits) have instructed them about
matter; therefore, they just follow their instructions.

Some "Ebens" which form the real "Tonare" are h
and concerned about the fish; this is the thing I said bef
had many deceptions in it. These "Ebens" or "Ton
were the things where they initiated us, the boys or y
men who had not previously been initiated into the co
It was done on this wise:—

One place would be arranged for the "Tonare," and
men of the "Tonare" would be there; it would be "ta
for any other man to enter that particular place, and
woman would be strictly forbidden to even see the plac
all. The boys who had not yet been initiated would
taken under the care of an old expert and proposed
entrance.

Because I wanted to become one of them, Opum cla
me and led me to the place of the "Tonare." I stayed th
two weeks in preparation and fasting. It was forbidden
to play near my mother or sleep with her. I was very
because I couldn't even see my mother. These were
deceptions they used on me:—

One night they told me my mother was dead, and
carried a man on a stretcher into the men's house and c
me to see my mother who was dead, and I cried inconsol
Whew! It was a lie.

One day they took me to the bush, and here they
covered a man over with leaves and a long grass, like
house wild pigs make for themselves, telling me it

and sent me to catch the pig. When I was on the ture making ready to grab the pig, they covered my body with the leaves of a prickly plant called "Keleg." ew! My body itched intensely for several days, and as the result of scratching it.

Many other deceptions of a like nature were practised me and the others being initiated. They chewed food and gave it to us afterwards. Sometimes they offered us ting food, and when we would put forth our hands ake it, they would withdraw it again from us. They ld beat us often with sticks, and we would cry; then would scold us, saying, "If you cry you will never any fish." At last they fixed the day for us to try ll at fishing, and we would ask each other, "How y fish do you think you will catch?" It was a thing me not to catch a fish, and one wasn't allowed out the "Tonare" quickly if one had not been successful in shing.

We brought the thorns of a kind of cane, and tied them to a piece of wood, tying also a stone to it to make it out in the deep; then the "Ben" was placed in the trap [see (l), chapter 11] so that the fish would smell and when the fish places its head within it, it perishes.

We dressed our hair with lime until it became white. hen the day arrived, at about 4.30 p.m. or 5 p.m. we ded into our canoes with hundreds of fish traps to sink m. Whew! The day I went there were plenty of fish, ich were all eaten that day. Later, at the time of the , we were again in the "Tonare." This was a song of Tonare":—

Qale na masa, qale na tonare i,
Are buqubok, are buqubok, are buqubok.
Repeat.
Scales have arrived, scales of "Tonare."
The "Ben" is full, draw it up.
Repeat.

Many women were led astray in this custom, because the sang during the night, and a woman hearing the sing- would follow; she would not go to the place of the nare"—she would wait until the ceremony was finished, then announce her desire toward the man she admired.

CHAPTER 12.

Tabarans or Spirits: Beliefs of the Tribe.

What is a Tabaran? Perhaps we could call them spirits because all men do not see them, and they are not seen with the eyes like one sees a real man. Perhaps there are a lot of them, but this is not clear. My ancestors said there were many "tabarans." Some live in caves, some live in the place of the gods, some in the centre of trees, some in the dense bush, some in the villages and houses, and others again in the air. They say the "tabarans" that live in the houses are friendly, because they are not there to harm anyone, only to help.

They say some "tabarans" are women, and that "tabarans" marry and have children. There are three distinct families of "tabarans."

1. The "tabarans" that live in the villages and houses.
   (a) The "tabarans" who are as relatives.

I wrote in chapter 11, under (l), of the custom of taking the hair or nail of a dead relative to assist one in their pursuits, such as catching sharks, pigs, or fish, or protecting one from the power of poison by witchcraft, or helping one in the fight with his enemies. They say the spirit of our relative will help in the things I have named.

When we are eating at evening within the enclosure of each branch of the tribe, they don't forget our dead relatives. One will take food into the house and offer it to the "tabaran" relatives, calling out, "Atnorog kano mami raba co ma ra en, a bo, a be, mura aut co ga ase." ("My relatives help me, and give me the shark, fish, pig, and assist me in the fight.") If they do not give to them, they will not assist us. If we hear a sign in the house, such as talking, whistling, laughing, or something thrown on the bed, we are happy, and say, "That is my 'tabaran.'"

(b) The "tabaran" of the "Igal" or "My Igal" This kind of "tabaran" some see and some do not. I wrote in chapter 11, under (j), of the "Qiqito" who exhume the dead bodies to eat the bones. These "Qiqito" are not dead; they are real living men; only when the hour of their obscenity arrives they are as one possessed, and their "Igals" lead them

these filthy things. These people see these "Igals" in this place. They are not strangers; no, their own friends these "Igals" are. If these men become ill, and at the time when the illness is extremely bad, whew! their "Igals" will come to them and talk. The people who are well and taking care of the sick hear the noises in the top of the house and in the room itself; they hear the whistling and talking, but cannot see anyone. It is true they hear the sick man talking, and they hear the answers, but cannot see them. Sometimes these "Igals" will lift up the sick man, and the well people attending the sick man will hang on to the sick man's body. These "Igals" help him in his sickness. They will instruct him in medicine, songs for the dance, or "Eben" (a "Tenare"), and things of this sort.

(c) A "Tabaran," a "Tun." This species of "tabaran" that we call a "Tun" lives in the caves and holes. They are very strong men, but very small, like little children. Their bodies are very strong, and they are expert jumpers.

My foster-father was a great warrior, and was afraid of no man. When he was born they gave him the name of Aai, but afterwards, because he was so successful in war, they changed his name to "Burusali," the meaning being, "A crowd have scattered in his presence." This man was very friendly with the "Igals." His "Igals" informed him of a medicine of war belonging to these "Tuns," so that should one shoot an arrow at him, it would not pierce him, but jump off or aside as the "tabaran tun" does. One day I asked him, "Father, how is it that when your enemies shoot at you with the arrows they never pierce your body?" His reply was, "You know the 'Tun'?" I answered, "I have heard about them, but I have never seen one." The "Tun" are a species of being whose state is betwixt love and war. If one crosses them, they will fight. These three I have written about, people say they will not harm anyone, only help them.

2. The "Tabarans" that hurt mankind.

(a) In this species are men and women, and they say these are married. The man and the woman together are called "A Gukum," the meaning being one that impersonates another. If a man goes to the bush and accidentally comes upon a woman who tempts him, the man will first catechise the woman with these questions: "Who is your father and

mother, your brother, and the name of your family." If the woman does not answer satisfactorily these questions, the man knows she is a woman "tabaran." He will again say to her, "Look and see who is at your back," and if she will not turn to see who is there, he knows it is a woman "tabaran," because they say they have a face at the back of the head.

(b) "A nanen bululut." This is a woman and her child "tabarans," who wait for a man. The woman tabaran's husband will not harm men, only the woman and her child, for they say they have glue on their bodies; this is the meaning of their name which I have written.

If a man goes alone at night to the beach, this woman "tabaran" will throw her child at him, and if the child reaches him he cannot flee, for the child is glued to him, hindering his speed, and the woman "tabaran" catches him. This woman and child "tabaran" has completely vanished nowadays, although the fear of them is still in the hearts of the men.

(c) Some men "tabarans" deceive the men in this manner:- Two men will make an appointment to meet at night to go fishing, and if the man "tabaran" hears them make the appointment he will later waken one of the two, and when they have reached a desolate place he will greatly confuse the man.

Another man "tabaran" we call Taligelam (a great one). Some men will make an appointment to go trapping sharks, two men in each canoe. Taligelam deceives them. When they are out on the deep and it is just dawn, the real man will turn round to see his friend, for the "tabaran" always sits behind the real man, and he will perceive it is a "tabaran" because the "tabaran" is pulling his ears in order to listen. The two will then fight, the real man running his spears into the "tabaran's" ears the spears he brought for the sharks.

3. The "Tabarans" of the deep bush or forest. They say these "tabarans" of the forest are very tall, and their food is the opossum. Some men have met these in the bush. If a man climbs a tree and he sees one above him, he will descend again quickly.

Some men and some women have seen the "tabarans," but some have never seen one; but they all accept the story

the "tabarans," and no one knows why some see them some do not.

One young man went to his garden to get a bunch of bananas, but the "tabarans" were on the bunch eating bananas. The young man did not see the "tabarans," he took the bunch to his house. In the evening the "tabarans" confused the young man until he became delirious. The real men, his friends, brought ginger and heated it, and blew it into his ears, nose, and all over his body. Later, when he became conscious again, he told them the "tabarans" had dealt him the blow from the bunch of bananas.

Well, I have told of the different kinds of "tabarans." Where do they come from? Perhaps some of you who will read this account will repudiate this because many of you have no belief in "tabarans."

To-day the Gospel of Jesus has triumphed over many of these beliefs, and their power is lessening. Before the light came, the "tabarans" sorely tried the people and went before their faces. It is true that when a man went near a "tabaran" to touch it, it vanished. Some "tabarans" only frighten the people, but do them no harm.

The omnipresent spirits of the tribe. Each tribe or branch of a tribe have their own spirits to guard them and protect others. My tribe have several different spirits. Their names are: Somaraken, a coral reef out in the sea opposite Kabola; Lapuvutas, a coral reef in the sea opposite Mesi; Kauraise, a place in the bush; Ulurag, a place in the bush also, and our snake is there; its name is "Bokoriris," also known here as a "Kaliku," of the python species. When the snake commences its journey from Kavuvut (the place of springs), its body is thin, and if it meets a man of another tribe while it is on its journey to the beach, it will strike him. When it sees people, its body will instantly swell to the size of a trunk of a tree. If a man of the tribe of "Kobanis Ulurag" meets it, he will speak to it, saying, "I also am of the tribe of 'Kobanis Ulurag'; don't be in doubt about me"; and this snake will pass quietly on its journey. This snake has a white mark on its face. "Kavuvut" on the coast is also another place. These different spirits injure the people very much.

If a man of a different tribe surprises "Somaraken,"

"Lapuvutas," and this snake "Bokaririis," they will stop his passage until he makes them an offering of shell money, cloth, or food, and then they will go from his path, and he can pass on his way.

A dry season. If the weather is very dry and hot for several weeks or months, they think someone has purposely done this to cause their crops to wither and die. They attribute this to the powers of a bewitcher. There is still a man in our place who is feared because of this. At one time he was a worshipper of evil spirits.

Morava. They believed that Morava created all things on the earth. There are two great boulders of rock rising sheer out of the sea together near my place. This place is called "Qiebes." These two huge rocks are believed to have been created by Morava as memorials and the beginning of his creations. Their thoughts constantly turn to this place, and their faith is great in it. Morava is a thought equivalent with our thought of God now. It is very true that God has placed within the mind of man the thought of Himself.

CHAPTER 13.

The names by which the months were known by the ancients of my people.

My ancestors spoke of and counted twelve months to the year. They had wisdom about the months and the things that came to pass during each month in this manner: –

One month they marked it for going to sea to trap sharks; one month for going to the bush to trap wild pigs (they would prepare long new nets for pigs). One month was marked for planting yams, another as being the hottest month for the sun, and one month as being the lowest tide; another month as being the month for taking a substance from the sea which we call "Baren." This is taken on one day only of one month each year.

Another thing they had as a sign was the transit of the stars. The constellations that we see in the sky on clear nights if we look up (not the single stars—planets), these we call "Buguli." These "Buguli" make a very clear sign in the sky in their season. We mark the night when one of these constellations is very clear to take the "Baren" from the sea; if the sign is not clear, they fail that year to get the "Baren," for it is only taken one day each year, hence they watch closely for the sign.

Other stars are watched to ascertain the right month for trapping sharks. When they notice the star is in a certain position they row out to sea for the sharks.

These signs my ancestors were very conversant with star transit. We young men obeyed their instructions implicitly. When they said a certain month was the time for a certain thing, it was always correct. When they said, "Get ready the new canoes for next month to catch the sharks," we always made new canoes.

These are the names of the months that were signs to them, and they gave the name to the month because of that particular thing.

(1) *Na Luonavat*. The month of the north-west monsoon. The old men forbade anyone to go in canoes to catch sharks during this month, for they may perish in the big

seas. This is the meaning of this name. This is synonymous with January.

(2) *No-Qibos.* This Ibos was a man, and he gave his name to this month. No Qibos means "slowly." Some nights he would awaken, and perhaps he was thinking of his work, and he wanted the morning to come quickly. He kept watching for the morning star, but went to sleep again. Later he awakened again, and the morning star was there. This is the reason they say this month has a long day in it, so they called it No Qibos. This is the meaning of the name. This is synonymous with February. Perhaps this happened to him in the Leap Year, when February has 29 days.

(3) *Na Winompigas.* The bush blocks the path to the gardens, because at night there are heavy rains and different winds, causing branches of the trees to fall across the paths, and the bush is leaning across the paths also. This is synonymous with March.

(4) *Na Lepmasamas.* Winds, but no rains. There is no dew in the bush because of the winds. This is the meaning of this name. This is synonymous with April.

(5) *Na Leptug.* The rain for the taro, so that they can see the taro is matured. This is the meaning of this name. This is synonymous with May.

(6) *Savu Qa Memein.* Savu was a man, and qa memein is sorrowing for his brother, whose name was Naqen, who had perished in the sea with his canoe. This is the month that they go trapping sharks, but Naqen had perished, and Savu could not eat for sorrow of his brother. He said, "Name this month 'Savu qa memein.'" This is the meaning of this name. This is synonymous with June.

(7) *Mata Na Mares.* This is the first month of the south-east monsoon, and the tide is extremely low. This is the meaning of this name. This is synonymous with July.

(8) *Mat Na Mat.* This also is a month of the south-east monsoon, and low tide at midday and at night. They fish with lighted torches during the nights of this month. This is the meaning of this name. This is synonymous with August.

(9) *Matalubisik.* The month the sea begins to become high tide again. The "Balbal," a coral tree (Erythrina

[illegible]ka), is very beautiful with flowers. This is the best month to plant yam. This is the meaning of the name. This is synonymous with September.

(10) *A Lubulum Kaken.* The month when the tide is high at noon. They also say the yam is risen and is beautiful with shoots. This is the meaning of this name. This is synonymous with October.

(11) *A Nabaren.* The month they take the "Baren" from the sea. This is the meaning of this name. This is synonymous with November.

(12) *A Repibaren.* The month following the taking of the "Baren." This is the meaning of this name. This is synonymous with December

Those are the names of the months and the things that mark their passing. It is as I have written. The stars were the signs, and when a star had gone from its particular place they knew that month was passed. The sea when high tide at midday, with no big waves, marked another month. When the waves changed, they knew that month was passed. In like manner, each sign passed. When they noticed the star again in its place in the sky they knew it was the month for that certain thing again. They knew there were twelve distinct things, hence twelve months in a year.

We call a year a "Wowodo." There are other things by which to mark the progress of the year in the village itself. The wise men of the village in the past marked the shadows of the early morning in the village as the sun was rising. In the island of New Ireland we are in the direct track of the sun—a portion lies to the north and a portion to the south. When the sun rises in the morning and they see the shadow is directly across the village, they know that those are the days to think of the sea shark trapping or fishing with nets; they are also good for things of the bush—catching pigs with nets, cutting and burning the bush.

When they see the shadow beginning to lie over the sea at sunrise, they say, "This year is passing." Later, when the shadows are long, reaching well out to sea in the early morning, as if the sun were rising away in the bush at the back of the people, they say, "The sun is frightened of the mouth of the sharks." They know the year is finished.

When the month of the north-west monsoon arrives, no

one should go to sea for fear of being wrecked; but one can turn his thoughts to the bush for trapping pigs, or go hunting opossums, for they are on the low trees because the strong north-west winds have blown them from the high trees. It is good to seek the savouries from the bush during this month. This is the reason we call the year "Wowodo" in our langauge—because of the shadows on the village and the sea.

Cassiopeia is seen in November, and we call it the Canoe.

The Twins we call two men whose names are Taqet ma Naqen.

CHAPTER 14.

The Legends of the Tribe.

What is a legend? Perhaps it is correct to call it an account of a supposed happening. We call a legend an "Anavi" or "Are vi," the meaning being: "anavi"=legend, "are vi"=an account of the legend or riddle.

A legend or riddle is a manner of telling a thing that is in one's mind—a truth that exists within the legend or riddle—and one is clear in the understanding of it. Perhaps it should be called a composition of the mind. Perhaps this kind of story is familiar to the whole world. They had their origin hundreds of years ago, and are taught each generation of children until to-day.

Whoever has the original idea of the legend thinks studiously of words and phrases to clothe the idea and build it into a story, so that when he tells it to the people they will admire and remember it, telling it from generation to generation of their children. Legends are not made up on one idea only; no, many ideas are used. Sometimes they contain jokes or censure against men or women, rowing a canoe, work in the gardens, marriage, digging in the bowels of the earth, the pandean pipes, whistling, singing, caves, and many other things.

In my place, and in the whole district, in olden days it was strictly "taboo" for anyone to repeat a legend in the daytime; it is true they knew them, but they never repeated them in the daytime. The old men would be very cross with them if they did. This is observed until to-day.

These were the reasons for not repeating them in the daytime: (1) So that the weeds and undergrowth should not grow in the gardens, destroying the taro and yam. (2) So that a drought should not visit the land. These were the two reasons of the restriction. Another thought was: "Don't waste time and energy telling legends when they should be working in the gardens." Therefore, the legends were told at night. When the men sleep together in a house they would say, "Let us hear a legend." He who knew the account of one would answer, "Lame," and the men would reply, "Lame." The first man would quickly repeat "Lame,"

and name the legend he was about to tell in this manner: "Lame era are a oin qa rienen a waqana bap qo kuru ebet a balana." ("'Lame,' I will tell about a woman who was cut by long grass.") When he had finished the yarn he would say, "Lame sursurmalik a navi tnimu miag." The meaning being: "You that have listened to this yarn, remember it, and it shall be ours ever afterwards."

A number of the legends relate to two men whose names were Navarut and Lukulam. They say Navarut was a wise, thoughtful man, and Lukulam was a fool. When anyone tells a legend of Lukulam we are overcome with laughter at his foolishness.

I will write some of the legends, but I will first write the legend of Navarut and Lukulam. Some places say these two men were the founders of two different tribes.

Navarut and Lukulam go fishing. They say these two men were brothers-in-law. This was the day they had arranged to use their nets for the first time. Navarut thought he would play the fool with Lukulam; he went to the bush to a tree, the fruit of which they gnaw, climbed the tree, and filled his basket with the fruit called "Pao." When the sun was setting they prepared their nets, and when the hour arrived for the fish to be on the reef they started out. They blocked one little outlet of the reef and caught some fish. At this time Navarut commenced to play the fool as he had intended through the day. He took one "pao" and gnawed the skin off, throwing the skin into the sea; then he crunched the flesh covering the stone. When Lukulam heard the crunching, he asked, "My brother-in-law, what is that you are crunching? It sounds good." Navarut answered, "A piece of stone that I stood on, and it stuck into me. You feel a piece with your feet, and pick it up likewise." Lukulam was pleased, and he tried to eat a piece of stone. They moved to another small outlet in the reef and threw their net, catching more fish. Navarut gnawed another "pao," throwing the skin away again, eating the flesh, crunching it audibly the while. Lukulam again asked the same question, and Navarut answered this time, "This is a shell fish." Lukulam felt with his feet for one, then bit it, and, in so doing, broke one of his teeth. He cried out, "Oh! oh! my brother-in-law, I have broken a tooth." Navarut answered, "I did also, but I'm not going to give it up."

They kept this up, Navarut mentioning different things that pierce one's feet on the reef. Lukulam tried to eat each one, until his lips were very swollen. The last time they cast their nets, Navarut gnawed another "pao," but he did not throw the skin as before into the sea, but threw it toward the beach straight in front of Lukulam's net. It floated toward Lukulam's net, who, feeling something on the net and thinking it a fish, drew the net and felt the skin of the "pao." Then he knew for the first time that Navarut had been deceiving him. He spoke very crossly to Navarut, and rushed to kill him. Navarut fled from Lukulam, but Lukulam gave hot chase. Navarut thought quickly of the "pao" tree he had climbed that day, and raced Lukulam to the base of the tree, then climbed before Lukulam arrived, who quickly climbed after him. Navarut quickly gnawed the skin off another "pao" and chewed the flesh up very small, climbing to the top of the tree, and there waited for Lukulam to get near to him, when he spat the chewed "pao" on Lukulam's head, saying, "Lukulam, Lukulam, your brains have fallen out. What is the matter with you?" Lukulam touched his head and felt the chewed "pao," and thought it was truly his brains. The poor thing had let go his hold of the tree, and fell to the ground dead. Navarut climbed down out of the tree and laughed at the poor thing lying dead at the base of the tree. He went into the village to Lukulam's wife and lied to her, saying, "You go quickly to your husband at the base of the 'pao.' He is sitting beside many fish, for he has no basket. Take a basket with you." The wife went, and found her husband dead, and she cried, "Lame a navi tnimu."

About a Dog and a Kangaroo. A dog and a kangaroo were jealous of each other's power of running, because they were alike, having arms and legs equal in length. One day they arranged to race on the reef at Kasu. There the reef runs into the bush, and its width is about a mile. When they had commenced the race, the kangaroo was leading, and the dog became jealous. The dog thought he would cut the arms of the kangaroo, so he put a mussel shell in the auricle of his ear. He went near the kangaroo, deceiving him with these words: "My friend, a little thing pierced my arms, and I have just taken it away; perhaps some of them have pierced your arms also; let me see." The dog took both the arms of the kangaroo together, and deceived

him by taking the mussel shell from his ear, and cut the kangaroo's two arms short. Later they returned, and when they began to race the dog led, and the kangaroo was overcome with sadness because his running wasn't like before, and he blamed himself for listening to the lie of the dog.

The Turtle, the Crow, and the Kangaroo. The turtle, the crow, and the kangaroo went by canoe to Kokola to get betel nut. They filled the canoe with betel nut and "daka" (Pepper berry eaten with betel nut). When they were returning, the turtle sat in front, the crow in the centre, and the kangaroo at the back managing the rudder. This is our custom—that a chieftain or great man sits in the front of a canoe so that the people on the shore will salute him in passing. He is always in the first canoe. Because the turtle was the great one of the three, he sat in front and held the lime and chewed the betel nut. When they came near to Kono they drew into shore, and at the first landing-place the people saluted them, and, in their gladness, called out, "Give me some betel nut, you at the back and you in the centre, but not you at the front." When the turtle heard this he said to his two friends, "I will sit in the centre, and, Crow, you come in front." So they changed places. When they came to the second landing-place the people saluted them again and asked for betel nut, saying, "Give me some betel nut, you in the front and you at the back, but not you in the middle." When they left this place the turtle said to the kangaroo, "You change places with me," which they did, so the turtle sat at the back. They arrived at the third landing-place, and again the people saluted them, and again begged for betel nut from the crow and kangaroo, but not from the turtle. The turtle became cross with his two friends because the people begged always from them, so they quarrelled out on the sea, the turtle saying he would smash the canoe. They went on further from place to place, and every time it was the same, the people begging betel nut from the crow and the kangaroo, but never from the turtle. At last the turtle smashed the canoe. The crow flew away, the kangaroo hopped right into the bush, and the people caught the turtle. The poor turtle! the people made ready to cut him up and cook him in their ovens. The kangaroo did not forget the turtle, and he thought of a way to help him. When the people sent the young men to the bush for wood and

leaves to cook the turtle, they saw a kangaroo dancing and singing, and this was his song: "Piti na ga na galabus a neqaum, a neqaum qaum." He danced perfectly in their presence, so that the young men forgot the purpose for which they came out. The people in the village became restless and sent other young men to find the ones sent first. They also came to where the kangaroo was dancing, and became fascinated with his dancing, and remained to admire. The people in the village again sent men, and they likewise were fascinated, until all the men of the village were admiring the kangaroo's dancing. The turtle managed to turn over on to his stomach and crawl away into the sea. The kangaroo at this stage changed the words of his song to "Friends, run quickly; the turtle has escaped and gone to the sea," and he, himself, fled to the deep bush. The people rushed to the village, to find the turtle gone; and so they quarrelled amongst themselves.

A Chieftain's Great Feast. A chieftain arranged a big fair, at which was to be a great feast with many pigs. He sent invitations everywhere for people to attend the fair, and fixed the date.

When the time drew near, the people began to travel to the village. One man named Lukbobog had no canoe in which to go. The day before the fair he saw the people going by canoe, so he begged to be allowed to go with them, because he had a bad sore on his foot; but the people refused, saying, because he had a bad foot he should stay home. So he had to stay home—the only one in the village; not another man or woman was left, but in the afternoon a friend came to him and said, "How is it you haven't gone to the fair?" Lukbobog replied, "I haven't a canoe, and my foot is sore." His friend again questioned him, saying, "Do you want to go?" He replied, "Yes, but there is no way for me to go." His friend (the Igal) spoke, and a canoe appeared, and he said, "Get in and I will row you myself." Lukbobog got into the canoe, and they went very quickly. He sang because he didn't have to row like the others. This was his song:—

Saqale, saqale, saqale,
Lukbobog saqale saqale,
Saqale Lukbobog saqale dadagan.

His canoe went right out to sea out of sight of the others.

Those who left before him hugged the coast all the way. Lukbobog raced them all, and arrived first at the village of the fair. When he stood on the beach the canoe vanished. He limed his hair and put his feather tuft on his head. When the others arrived and saw Lukbobog with his head limed and his feather tuft on, they were amazed, and said, "How did you get here?" to which he replied, "A friend of mine took pity on me." The chieftain who gave the feast honoured Lukbobog by giving him a pig's head, and only giving the others other insignificant pieces. Lukbobog had a very large portion given to him. When it was time to return, Lukbobog begged them to help him to get home, but they refused, saying, "The canoes will only hold your portions of the food," so they rowed away from him, leaving him stranded on the beach. Later, his friend returned with the canoe, and placed his food within, and told him to get in, and they returned home. His canoe was quickest again, although they went out into the deep, so that when he arrived he built up his oven and began to cook his pig's head.

The others did not arrive quickly, as their canoes began to sink with the weight of the food, so they were forced to throw it away little by little. So that when they arrived at their village they had very little of the feast with them, and what they had was bad, as it was night-time before they arrived. The next day they had no food, so they were forced to beg food from Lukbobog.

MY THOUGHTS ON PREACHING.

These were my thoughts about the teachers and their work of preaching:—

(a) How do they know how to preach? Right back in the year 1903, when a teacher was preparing to go to Kono, the Fijian minister, Rupen Nager, came to the people and prepared them for the advent of their new teacher who was to live amongst them. One day he told the people they were to have a service, and the people came from everywhere right into my village; and Rupen Nager and his friends, perhaps other teachers, came there also, and he preached. I noticed quite a crowd came with Rupen from Laur. We had the service, Rupen leading us. While we listened we thought, "Oh! this is a good thing." It is true that many of the men and the women came to the service

without loincloths; they just wore leaves. Some of the men had a loincloth, for some had worked on plantations. Timi, my uncle, had worked in Queensland, and they brought back cloth and sold it to the other men for shell money.

The new teacher came to us with the Gospel, and gradually, as he persevered week by week, a little light dawned in my soul. While I listened to the teacher preaching, I thought on this wise: "Where does this man get these words from, and how does he know God is in heaven? Perhaps he has seen heaven, and that is how he can tell all these things." My mind never refused to believe his words. I believed implicitly that his words were truth.

(b) If I should want to be a preacher, how should I become one, and what course should I take? This was an intense desire of my heart. At this stage I gave up hunting with the dogs, and applied myself to learning to read. When Sunday was close I would think like this: "Oh! who would quickly teach me to-day, Saturday, with a sermon, so that I could preach to-morrow?" Sometimes while I was sitting in church listening to the preacher, I would think like this: "Supposing I could go this morning to heaven, and they would put a sermon in me, then this afternoon I could stand here in the pulpit and surprise the people with that sermon."

Later, when I had entered the institute school, the missionary set us free for a month to prepare for the annual offering, and I returned to Kono. It was about 1910, in the month of August. While we were in church on Sunday, the teacher chose the hymn, "To the work, to the work," from Sankey's, and I unconsciously started it. Whew! My heart thrilled, and my chief, who was my uncle Timi, his heart was afire with pleasure also. Timi was the one who had asked for the teacher. All my relatives were excited, and all the other worshippers were very pleased too. It was as if a star had suddenly shed its white light upon them. The light of the Gospel had shone into their hearts, but it wasn't the sunshine yet. I hadn't contemplated starting the hymn when we stood up to sing; I just unconsciously commenced it. My people were intensely surprised and delighted. At this moment it entered their heads that it was possible for one of their own to become a preacher of this Gospel. When the service was over and we came out of the church, the people all gave me things, such as betel nut.

This is our custom to do to one whom we greatly admire for his prowess, either in the dance or with the drum, or if he is a particularly strong man at his work, or an orator, or clever at catching sharks, or things of prowess such as this, and our admiration is so excited towards him. No man gives this admiration and gift to a woman, or a woman to a man; but a man to a man and a woman to a woman. Only my father's women relatives gave it to me. They thought like this: "His father was one of us and begot him, therefore he came into being through us." We call this "A vinas nalo" or "A nanat." It is forbidden for my sisters or cousins on my mother's side to do this. Timi, who was my maternal uncle, and all my mother's relatives made quite a feast for me because I had gladdened all my relatives' hearts in this Gospel hymn. This was the very first time I had ever commenced a hymn, and that is the reason why I have never forgotten this hymn. It is true I had very little learning, and I hadn't reached the stage of being a preacher yet. I had never even attempted to commence a hymn in the institute school. This little incident was a great incentive to the young men of my village to attend the village school and learn to read.

These different thoughts came into my heart about the teachers and their work of preaching, because I really desired to help in this work. Now I realize that this was the mind of God that I should be His servant. It is true I didn't understand clearly the mind of God nor His call in my heart, for I didn't know how God spoke, nor did I know His voice. I was ignorant of all this. Later I entered the institute school, but even then I didn't think of becoming a teacher. I didn't think I was capable of that; but I was constantly being surprised because they gave me different positions to fill. I was sent to the college, then made a local preacher on trial, then a local preacher in full, next a sectional leader in the college, and finally a teacher in the village.

My First Sermons.

In the year 1910 I tried my first sermon. I did not preach it in front of a crowd of people, nor did I preach it in a church. I made my first attempt in a bedroom. Osea Naivalu, the Fijian teacher, asked me to try a sermon, as he wanted to give me a service during the following week. He said, "You preach it first here for me to hear you." Per-

haps he thought like this: "If I stood to preach before a crowd I should become nervous and only speak foolishness," and also perhaps he wanted to make sure that I did understand something of the true meaning of the words of the Bible. I obeyed, and made my first attempt in his bedroom one night. This was my sermon:—

Luke 5: 8—"*Depart from me, for I am a sinful man, O Lord.*"

(1) Jesus Christ was speaking. He had been speaking to a crowd on the seashore. He got into Peter's boat and put out a little to sea, and from there preached. Christ said to Peter, "Let us go out to sea and put down the fishing nets." Peter answered, "We have been trying a long time, and there were no fish, but if you say to do it, we will try." They put down the nets and were astonished at the enormous catch of fish.

(a) Peter was a disciple of Jesus and followed Him, but perhaps he had not had the change of heart yet. He was like many of us Christians. We have turned from heathenism to Christianity, but have still many bad things in us, and that is why we do not feel the help of the Holy Spirit in our hearts and in our work.

(b) We servants of Jesus, if we do not truly repent and put away our sin, nobody will repent at our preaching.

That was my sermon, and I didn't know properly how to prepare and set out a sermon yet. After this I tried sermons on different Sundays.

John 10: 9. *The Door or Gate.*

Introduction:

(a) When Jesus lived in Palestine He saw the different works of the people.

(b) Many of their works were done perfectly, and were very good. When Jesus saw their works He was pleased.

(c) This was one—the door or gate in the sheep fence. Perhaps this gate being thoroughly made drew His admiration.

(d) Jesus compared Himself to this gate to draw their attention to the manner of entering at this gate.

I. The Gate Itself.

(a) It is for entering or leaving a place. In Palestine they took great care of the sheep, and the owner would count his sheep. Perhaps they counted them because they were not very many; a wealthy man would perhaps own 200 to 300 sheep. Nowadays in Australia they own them in great numbers, and cannot count them exactly. In Palestine they were thoughtful of the enemies of the sheep—(a) the wild animals, (b) the thief; therefore, they made fences to guard the sheep. They made good gates in the fences to enable both the shepherd and the sheep to go in and out of the fold. Jesus Christ is the Gate for Christians. This Gate is for all people on earth—for white people, the red man, and the black man. We comprise a great throng, but there is one Gate only for us all, and that is Jesus.

(b) He who does not enter by the gate is a thief. He who wants to steal will not go to the gate—he climbs over the fence. Satan knows Jesus is our Chief and controls us; He is our Saviour, and a loving Person. He has placed us within the fold of His religion, and He guards us with the words in His Book, so that our soul-life shall grow strong. Satan doesn't think of Jesus; he just steals His people. He tempts them to immorality, stealing, wrath, and such like. Some who have gone astray never return to Jesus again; they never come near Him or pray to Him. The desire for sin has shut their thoughts out from Jesus. They grow worse until the day of their death.

(c) He who enters by the gate shall see many good things. Friends! Christ is very wealthy, and he who trusts Him shall feel no lack, because Jesus will manifest to him the precious hidden things. (1 Tim. 3: 16.)

2. What are the characteristics of the Gate?

(a) It is always there. Jesus waits for our individual wish towards Him. If one feels his state in sin is really bad—a state of sadness, a state of poverty through paying fines for immorality and stealing—and he flees to Jesus to hear His words and His commands, Jesus will have pity on him and come to meet him, as the parable of the Prodigal Son returning to his Father tells us. If one does not want to go to Jesus, He will not coax or force him if his heart is finding sin sweet.

Another thing: Jesus wants us to seek Him. His words are: "Seek and ye shall find" (Matt. 7: 7). If one seeks

with his thoughts, his strength, his spirit, and his will, it isn't hard for Jesus to manifest Himself to that one.

(b) The gate is narrow. (Matt. 7: 13.) This gate is narrow, and will not allow of a load to be carried through. They used to make doors like this here before there was law and order. I saw one in the Piniqidu district. The door was just sufficient for a man to enter by if he divested himself of everything he was carrying. They crawl in because the door is not high. They made the door in this manner because they thought of the custom of going about with poison to kill the people. When the women go to the gardens and bring in big baskets of food or water or wood with which to cook, they don't carry it straight into the house; they put the basket down and put the things one by one into the house.

Friends! The gate into heaven is very narrow, and it is impossible to enter therein if one is carrying a burden of sin, or his life is crowded out with evil. If you wish to enter through this Gate, Jesus, to live with Him forever, you must first repent. Those burdens you have been carrying until to-day, you must throw away by repentance; you pray to Jesus to wash away your sin. Have faith in Jesus, because He will save you. Jesus said, "I am the Way, the Truth, and the Life; no one comes to the Father but by Me."

Our path is by Jesus. We shall not see God if we do not believe in Jesus. He is the Gate for His redeemed people.

My brother! My sister! If you are cleansed, enter through this Gate, and you will be with Jesus for eternal life.

John 4: 24. *God is a Spirit.*

Introduction:

(a) God is a Great Being, and His characteristics are very different from ours. It is hard for people to comprehend completely His state and character.

(b) His nature is pure and shining, and dazzles our thought. We can't look at the face of the sun, because it dazzles our eyes. Likewise we cannot look properly at the nature of God, because it dazzles us; therefore, our highest

thoughts come short of the measure of His nature, and know a part only -we see as through a glass.

(c) The prophets and Christ have both told us things about God- the things which we mortals can comprehend. They used comparisons for the nature of God, the nature of men to try and bring us to a comprehension of the Great Spirit that we call God.

(d) This is one: Christ said to the woman of Samaria, "God is a Spirit," and He can't be seen with these eyes. (John 1: 18.) God's state of being a Spirit and His attendant characteristics are an example for our worship of Him—that our worship to Him is not a thing only of the body.

Let us divide the subject here

1. God is a Spirit.

The question in the Catechism is: "What is God?" and the answer is given: "God is a Spirit." Yes, God is a Spirit, and it is impossible for us to see Him now.

(a) The Spirit is the origin of all things. The Bible says, "The Spirit of God hovered over the waters" (Gen. 1: 2) What did He do? He created and placed life into the different things. Man, whom God endowed with a spirit, also, is able to think, attain to wisdom, work, and create also, because of this spirit placed within.

(b) We do not see Him. God has not a body like us; therefore, we do not see Him with these eyes of the body. Some men refuse to believe that God is because they can not see Him with these eyes, they are like Thomas and Phillip. (John 14: 8.)

Here on earth men have made gods of idols, and some have worshipped crocodiles; some have bowed to places supposed to be inhabited by their god. These, their gods, they have believed in, because they have been able to see them with these eyes. The real God, the Creator, is not of flesh and blood. (Acts 17: 29.)

(c) God is everywhere and in everything. He is in heaven and in every place of the earth, in everything on the earth, also in the air: He is in all, and He has no boundary. Friends! let us rejoice over this thing, because God our Father is right here amongst us, therefore, let us think upon our good works and habits, and our speaking

these things; and when we have accomplished these in secret and perhaps no one has seen or known, God sees and takes notice because He was watching our effort in worship and sincerity, and will reward us. (Matt. 6: 18.)

We are sad also, for He has seen our bad habits, and will judge us for them. Let us strive to live rightly and in the spirit, that our natures may be fit for worship—natures of spirit.

What is God's wish for those that worship Him?

(a) That they may be true worshippers. Every day God makes it plain to our hearts His wish that we should grow in grace and realize this growth toward Him. Let us help, that this worship shall take root in our hearts. The place of worship is not in the body, it is in our hearts. Some of our people here, if a teacher corrects them of their bad habits, from that day they will not enter the house of worship for weeks, nor will they go to the teacher's house, nor obey any of the instructions of religion.

Why do they do this? Because they think religion belongs to the teacher or minister. They would not do this if the real worship were in their hearts. They know the name of "worship" or "religion," and they are as if they hold the shell of religion, but the real food or heart of it, which God wants them to have, they have not got.

(b) That the heart and nature may be pure. What is religion? A clean heart and character (holiness). Friends! Purity is not in the wrappings of religion or in the things that can be seen; it is in our thoughts. True worship is purity of love filling our hearts, and it controls our talk and our habits also.

(c) That they worship Him in spirit. Jesus saw into the woman of Samaria's heart that she was ignorant of worship to God, therefore He thought of the worship of her forefathers in that mountain, and led her thus to His true way of worship (v. 23, 24). True worshippers are not worried over the place of worship, because any place is right for worship. When they go to the bush, or to the sea, or in their houses, or in the air, all these places they must worship in their hearts and in their spirits with faith, and not think of the place where they are, because their hearts and spirits must be in contact with God.

(d) They must worship in truth. Real worshippers do not worship with fear or a looking back after the old ways. No, they worship because they *know* Whom they worship —God Himself—and because they can feel and sense their new life within, and they know their spirits have been born again, and they have tasted of the new life, and know it is good. The Holy Spirit has filled their hearts and assured them of sins forgiven, and It bears witness with their spirits that they are children of God.

I know some men whose worship is not true; they attend worship because they are afraid the teacher will be cross with them if they stay away. Others come to church just because it is Sunday; others again just because others go—they follow. Friends! God does not want that kind of worship, because there is no truth in it.

In conclusion:

(a) We who are God's children, it is right and fitting that we should do His will and be true worshippers.

(b) God will want us if we worship Him with sincerity and truth. Cain and Abel worshipped God, but their worship was not alike. God accepted Abel's because he was sincere and true. If we worship with sincerity in our hearts to God, and we accept Him and have faith in Him, we will feel Him near us, and that is what will make us grow and stand firm for God. Let us rejoice in this.

(c) If our worship is not sincere, God cannot accept us as was the case with Cain. Abel is our example, Cain is our warning, all you, my brothers and sisters.

In the year 1915 I was tried for a local preacher in full. Rev. K. Schmidt, a German missionary, was principal of the college at the time. This was the sermon I preached for this:—

Mark 13: 33. *The coming again of Christ.*

Introduction:

(1) Jesus was speaking of the end of time for all peoples on the earth.

(2) These words of Jesus were something to illumine our faith and inspire our efforts to higher living.
For what is Christ coming again?

(a) Christ's first advent was to bring salvation. He gave
self and became obedient unto death so that we should

(b) He will come again as Judge of the nations and
ard them according to their acts.

He will lead His own people to His everlasting glory—
e who think of Him and love Him in their lives.

hat will be the manner of His coming?

(a) He will come and surprise men (v. 33: For ye know
when the time is). Let us continually think of this
ond coming. Let us be ready, for we know not when it
l be. Some are startled when their call comes to them.
, get ready!

(b) He will come in glory (v. 26). He came first as a
r person or a man of no account.

(c) He will come when the Gospel has been preached
every land (ch. 13: 10).

ow shall we prepare for His coming?

(a) Let us think of Him. Don't let us be regardless of
s coming and go about over-anxious about earthly things.
t us strive for the things of the spirit.

(b) Let us be very careful of our soul life, and keep
r characters from vile contaminations.

(c) Let us entreat the Lord for His strength to be with

conclusion:

(1) Friends! We don't know when our call will come,
d we don't know when Christ will come.

(2) Let us make preparation while we are alive and
ell, because when death visits us the season of repentance
past.

While I was still a student in the college I took my
rn at preaching in each class that I was in. This is a
rmon I preached in college:—

Luke 18: 38-43. *The call in faith of Bartimaeus to Christ.*

Introduction:

(a) Many wonders Jesus performed when He was here
n earth.

(b) This is one: He opened the eyes of blind Bartimaeus.

(c) Their custom was to place their sick, blind, and crippled on their highways or near the market or against the Temple, to beg money for their existence.

(d) Bartimaeus was placed on the highway, therefore Jesus passed him on the road, and Bartimaeus called to Jesus to give him his sight. Perhaps he had heard of the fame of Jesus and His work with the sick.

The thing Bartimaeus wanted of Jesus:

(a) Bartimaeus called Jesus because he really wanted something—he wanted sight. One doesn't call another without wanting something. Many things afflict us in this life—sickness, sadness, and temptation. Don't let us be neglectful of Jesus, because He loves us; therefore, let us be happy and bring our burdens to Him to free us from their weight.

(b) He implored Jesus to pity him (v. 38, 39). Our way is often troubled, and we are nigh to perishing. Jesus is waiting to know our wish, and if we think of Him He will help us in our trouble and will give peace to our souls, smoothing our lives and helping us in our daily toil.

(c) He called Jesus with a true desire. If we pray to Jesus, don't let our prayers be just words; let us say the things we earnestly desire, or let us be one in thought or alone in secret. (Matt. 6: 6.)

(d) Jesus took no notice of those who were trying to stop the man (v. 39). Don't let us cease because of opposition from our enemies. Satan raises many a barrier before our faces—our weak faith, our bodies not desiring worship, disobedience, and other evil things. Our spirits want right, but our bodies are weak. (Matt. 26: 41.)

He received his sight because of his faith (v. 40, 41.)

(a) We read of many people in the Gospels who received healing through another's faith. Bartimaeus was not so. If we have true faith, never doubting that Jesus can do the thing we ask, He will certainly do it.

(b) Jesus had pity on him, and gave him his sight. Our souls are blinded with evil things, and we cannot see clearly the straight road to the kingdom of God. We stumble and are ignorant. We are indeed like the blind, we don't see the things of the spirit, and we don't watch for the sudden onslaughts from which we perish. Who can help us and

give sight to our blind souls so that we shall recognize both the big and little things which pertain to the well-being of our souls? Only Jesus, and that if our faith is steadfast.

(c) He saw again. Perhaps Bartimaeus had sight at first, and an accident had bereft him of his sight. Many people are like this—their Christianity is all aflame, and their faith is strong. They work well for God, and then they become weary or fall into sin.

He praised God:

(a) Because he recognized the love of God. We receive many good things—Christianity and our understanding of it, temporal blessings, learning and possessions. Let us praise God for them.

(b) He followed Jesus. When Jesus loves us He saves us from perishing. He gives us freely many good things. Let us follow Him and give Him our faith.

In conclusion:

In which state are we to-day? If you realize you are blind, go to Jesus. He will give sight to your soul.

When I left the college to become a teacher, they sent me to another district, and their language was different; so I didn't preach for several Sundays. For two or three weeks I tried hard to learn thier language, and then I commenced preaching amongst them. For those two or three weeks I tried preaching in the Blanche Bay dialect, but I felt it didn't help them very much.

These are some of my sermons which I preached in the different places that I was stationed at:—

Romans 2: 4. *The gift of the love of God to mankind because He wants them to repent.*

Introduction:

(a) In the beginning of this book, Paul instructs us that the heathen are under the wrath of God for their sin. The Jews thought this applied only to the heathen, and that they were free from it.

(b) In this chapter Paul says to them that they also are not free from the condemnation of God through their sin (v. 1).

(c) All mankind are sinners—not one is free, and all are alike in God's sight (v. 11). God is not vexed with them. His gift of love is very large to all to lead us to repentance.

(d) Some still continue to refuse His gift. Why do so many disregard the different gifts of God to them?

(a) Because some think they are wise and can do marvellous things, and perhaps their thoughts run like this: "What else can I think of, because I am in the forefront of the wise, and I am first amongst men. I am as wise as God." You fool, this night shall thy soul be required of thee (Luke 12: 18, 19).

(b) Some say, "Oh! God is loving, and will not quickly repay our evil deeds." Therefore, they follow the base desires of the body. They steal, commit adultery, they slander, they lie, and waylay with evil intentions. Yes, God is full of love, but He is not foolish in His love; He is extremely wise.

(c) We church adherents, if our habits have continued like this until now, the love of God has been of no account in our lives. When this life is finished we shall meet the wrath of God. Let us respect God and think of the many things we hold of His bounty, and let us use them for Him, and praise Him for them. Don't let us disregard or deny God.

Why does this gift of love flow from God to mankind?

(a) So that we shall repent. Don't you know that the love of God leadeth to repentance? (v. 4.) The Catechism says: "God loves them and waits many years for them to repent" (4, 9). God knows that mankind disregards His several gifts, but He is patient; His gifts of love are manifold toward mankind. Man has thought and can think upon the many love gifts of God to him. When they think of the love of God and see their own sin, they are ashamed, and seek God in repentance. It is also possible for man to refuse God. Man, himself, must decide the issue.

(b) They must believe that Jesus Christ died for their sin, and that Christ's blood cleanses them from their sin, and they are clean again.

(c) That they shall pray in Christ's name for the good things that are in God's keeping to enter their hearts.

(d) Let us obey God and accept His love, so that He shall be glad over us. When we have repented and turned from our sin, don't let us return to it. I know some who have not turned gladly from their sin—they hanker after it, and then later return to it. Don't let us do in like manner in God's sight. If we do, it is as if we are treasuring up wrath against ourselves (v. 5).

In conclusion:

(a) My brothers and sisters, don't be happy just because you are well in health and disobey God. That health that God has given you, use it well for God. Don't waste your days. Don't say, "To-morrow I'll begin."

(b) Let us change our habits for good ones. Let us repent in earnest and give ourselves truly to God, and let us give Him our faith for all the good things we hold that He has given us.

James 1: 27. *True Christianity.*

Introduction:

(a) James wrote this book to the tribes of Israel dispersed amongst the nations.

(b) James was an apostle, a just man, and a real Jew. He perished like Stephen, praying for those who killed him. His Christianity was true and real.

(c) He wrote clearly of the sins of the Jews. This is one: Their religion was not true.

What is religion?

Clean hearts and characters—that is religion. (Catechism 6: 1.)

(a) Religion is of the spirit, and it is in the heart of mankind; it is not a thing we can see with our physical eyes. It is true one does see it, marking it in the character of a person. Some people know the word "religion," but they don't know what it is or where it is to be found; they think it is as the shadow of a man.

(b) Many people on the earth now know true religion, and are no more ignorant about religion, and they feel the true strength of it. God has given them of His love, and completely cleansed their hearts. Their sin has been entirely wiped away, and their hearts are settled; then true religion

has grown in their hearts. There are some who hold the covering (skin) only yet, and they follow the ritual (the beauty seen on the skin); but they do not hold the real thing (flesh).

(c) Friends, when our religion is good, don't let us turn about nor throw it away in sin.

What is the mark of true religion?

(a) Good conversation, clean talk amongst the people of the world, and one who will not change his talk because an evil man talks of vile things, because Jesus said, "A good man reveals the good things in his heart, and an evil man reveals the evil of his heart" (Luke 6: 45).

(b) If one has real love, they will help those who have been unfortunate, really love their friends—yes, even love those who have slandered them. (Matt. 5: 44) The Samaritan. (Luke 10: 33-35.)

(c) The state of caring for others. Perhaps we have soiled this with earthly things. We say earth, but we do not mean "places"—we mean those who are still at enmity with Jesus in their thoughts.

Friends! A real Christian will not neglect this; he is wise in his work, will pray continually to God, and read earnestly His Word, which is the Bible, so that his religion shall grow strong (fat)

In conclusion:

(a) What kind of religion is ours?

(b) Don't let us turn away from those near us who are needing our help.

(c) Let us help the orphans and those who are in distress. Jesus will reward us later if we do properly the work for which we were created.

Matthew 21: 1-11. *Let us prepare for the coming of the King.*

Introduction:

(a) While Christ was here on earth, many people had no respect for Him. They didn't want Him with them, nor did they want His words. They despised Him.

(b) The day He prepared to enter Jerusalem was the st time they had even shown any mark of kingship to- rd Him—obeisance.

(c) This entry into Jerusalem had been spoken of long fore—a prophet had spoken of it.

sus enters Jerusalem.

(a) He gave command to bring the colt of an ass. No an attempted to upset the arrangements of this day; it as the great day of the King, Jesus. The colt that Jesus nt for and said was near the gate belonged to the people the place, but when they heard Jesus sent for it there as no grumbling or attempt to withhold it—no, they let it go in confidence.

(b) He reveals His glory. This day Jesus was a great King and a mighty Chieftain. The people fittingly decorated His place of sitting, and lifted Him up to His seat. They took their garments off and spread them along the road. They held palm branches, and they stood in lines along the sides of the road while Jesus rode between. Crowds cried out: "Hosanna to the Son of David!" (v. 9).

Friends! If we disobey the words of Jesus and do wrong, and our characters are bad, that is not an adornment to the King, Jesus. Jesus is sad when we do wrong and neglect the good. Let us strive to make our characters good; let us stand always for righteousness, and add glory to Jesus through our habits.

(c) The people admired Him and gave Him gifts. Let us give ourselves to Jesus—our complete selves let us give Him to control. Give Him our love and our faith. Let us give only the beautiful things that are fit for a King.

(d) His enemies abused Him secretly. Friends! Satan doesn't want the kingdom of Christ to be renowned through the earth, and he knows many truly obey Jesus; therefore, he urges his followers to despise the followers of Jesus and to prevent the growth of good.

Jesus wants to enter your heart.

(a) A mark of His love. Daily Jesus stands at the door of your heart knocking. (Rev. 3: 20.) Jesus dearly loves you. He loves your soul, and He does so want you two to be friends. Will you open your heart wide for Him to enter? How about the sin in your heart? Do you think of

repenting and emptying out the sin from your heart to be clear for Jesus? Jesus dearly loves you; don't you think He despises you for your sin—He is patiently waiting for you to open your heart.

(b) Be happy over it. Don't repent and then be longing for the old life like some others. They repent, and then they feel they have given up something they loved in the life of sin, and it is no more theirs. Don't be like that; be happy that Jesus has called you and will dwell with you; be happy because everlasting life is with Jesus; be happy because Jesus, the righteous, loves you, the sinner, and He wishes to renew your heart and perfect your character. This is a mark of His love.

(c) Bring gifts to Him. Your soul, your bodies, your thoughts, your all for Jesus. Love Him with your whole life. Flee from wrong doing, and make Jesus happy with your good habits of life.

(d) Don't disobey Him. How can you disobey Jesus? The Bible says, "If we disobey His commands, that is sin." Many times Jesus says in His Book, "Don't do wrong." You, my brother or sister, how many times have you disobeyed Jesus? How many times has He tried to enter your heart and you haven't wanted Him? He wants you to claim Him as your King, and you haven't wanted to claim Him. Don't disobey in this manner. Agree with earnestness and truth to obey His commands.

In conclusion:

(a) When you agree to the desire of Jesus to dwell in your heart, make preparations for Him. Empty your heart of every sin.

(b) When Jesus dwells in our hearts, let us be very happy, for we are indeed blest. All the beautiful things pertaining to His kingdom are then ours, and we shall dwell everlastingly in His kingdom.

is lively interest in the idea of co-operation among both rural and urban Africans, and goodwill and active assistance available at the office of the Registrar of Co-operative Societies. Among the needs that were clearly indicated are a simple detailed statement of procedure with regard to the formation, registration and conduct of a co-operative society, the commercial training of suitable personnel, and the availability of Europeans with knowledge and experience to act as advisers to any co-operative endeavours. Senator Rheinallt Jones considers that no society should be started unless regular and detailed supervision is definitely assured. Failure of societies, especially where it has been brought about by incompetence or dishonesty, results in hostility to co-operation in the minds of the people, and the work of years in propaganda is often lost entirely. The Organizer-Inspector should be a socially-minded administrative or business man with experience, so that while he keeps ever before him the necessity for strict business practice, he is also very much alive to the social aspects of co-operation.

Africans should be employed to run the societies, but stores should not be increased in number until each store established is being well run. It should be possible to find Africans who have experience of selling and who, with further experience under close supervision, can be used to open up new stores. (*Race Relations*, First Quarter, 1940.)

Native Markets in Natal.

AS part of a scheme to provide for the sale and exchange of farm produce, the Native Agricultural Show Societies in Natal have been organizing regular native markets. The first one to be set up is located at Mabumulo; over sixty people have now purchased market "badges" which entitle them to selling places at the tables of this market and to membership of the society which sponsors the movement. Other societies are now following suit; the markets are popular, easily organized and pay their own way.

Although these markets have only been going for little over a year, benefits beyond merely developing economic exchange are becoming evident. Sellers and buyers mingle in the market-place, inspecting one another's wares, and this stimulates each on his own farm to produce better quality and more varied types of foodstuffs. More money is circulated and much of it is used for buying new seeds, tools, fertilizers and fencing, again resulting in better farming. Market days, too, are becoming social events where friends and acquaintances who normally would not often meet are brought together under congenial conditions. (*Race Relations News*, May, 1940.)

Books for Africa.

THE Report for 1939 of the International Committee on Christian Literature for Africa gives interesting information about literacy in Africa and the provision and distribution of both English and vernacular books.

Compulsory education for African children is not yet in sight for the whole of any territory, and it is being increasingly recognized by several Governments that Africa, like other parts of the world, needs an adult education movement. Great masses of the African population desire education, and many individuals, notably young men who go to industrial centres, teach themselves to read. The phonetic transcription of African languages greatly simplifies the problem of preparing charts and simple reading matter. If a forward movement is to be made the Christian forces will have to take the lead in preparing material, co-ordinating effort, and training workers, for the bulk of the elementary educational work is carried on by them. In connexion with any such move it is important to remember the women.

It is a waste of time to promote literacy, however, if there is no suitable reading matter, and material is needed for adults which is sufficiently simple in language and form to be within a limited reading capacity and sufficiently adult in idea not to insult their intelligence. During the year a number of publications have appeared in different African languages, including an English-Swahili Dictionary and several "Readers", which should prove suitable for teaching adults as well as children. A good illustrated booklet on soil erosion has been published in both English and Swahili and text and illustrations are available for translations in other languages. The outbreak of war has increased the demand for news, and a few vernacular periodicals are being widely read. In the territories visited by the Secretary of the Committee on Christian Literature for Africa the great importance of both simple and advanced periodical literature was emphasized. A number of books in English for use in Africa have been published recently by both religious and secular firms. They cover a wide range of subjects, including helps to the study of the Bible, teaching methods in Christian schools, and books on various school subjects. Home economics and agriculture are receiving more attention.

The effective distribution of books is a major problem. The circulation of literature through the post is increasing but there are still areas without any adequate distribution, and bookshops alone cannot meet the need. Investigation in several territories revealed the universal inadequacy of library provision both for educational institutions and for the general public. (*Books for Africa*, January, 1940.)

Field Work in Medical Missions.

THE Rev. H. M. Bennett, M.B., Ch.B., addressing the Ciskeian Missionary Council on November 15, 1939, stated his belief that mission and other hospitals have a great and ever-increasing part to play in medical services, not only as centres for the treatment of disease, but also for the equally important task of training nurses, medical aids and (one day, it is hoped) African doctors. But, because the great majority of African people are in rural areas, the greatest opportunities of health education occur in connexion with district work. The best place to instruct the people in hygiene, child welfare, etc., is in their own homes. Here they can be given advice about hut-planning in

order to obtain ventilation and can be convinced of the need of early treatment for all types of illness or injury. Many patients are in an advanced stage of illness when they are first seen in hospital, as, owing to the distance they have to travel to get medical help, they naturally put off coming until their disease is well established and they have exhausted the possibilities of cure by the witch doctor on the spot.

The need for more regular medical attention can be met in three ways. A medical man can make routine visits to rural clinics and so enable patients to obtain advice and treatment without having to travel long distances. Apart from general clinics others should be established to deal with tuberculosis, venereal diseases, and child welfare. The doctor can also visit individual patients in their homes, and for the medical missionary this undoubtedly provides the greatest scope for evangelization. The "medical aids" now in training should be of great help in this type of work. Lastly, the work done by the doctor in the clinics should be followed up by fully-qualified and energetic district nurses, who can do much to prevent disease and train the people, particularly in regard to maternity and child welfare and hygiene. (*The South African Outlook*, February 1, 1940.)

POLICIES AND ADMINISTRATION—GENERAL

THE CREED OF A GOVERNMENT ANTHROPOLOGIST

Condensed from a report of the Presidential Address at the Canberra meeting of the Australian and New Zealand Association for the Advancement of Science, January, 1939

F. E. WILLIAMS

THE appointment of Government Anthropologist in Papua falls under the Native Taxation scheme, and the expenses of his upkeep are derived from a fund for "the direct benefit of the Natives of Papua." This means that of the many branches of study embraced under the name of anthropology some must be dispensed with as beyond his scope because they have no demonstrable usefulness. They include physical anthropology in the narrower sense, prehistory and ethnology. There remains, however, a kind of anthropology which, in its application, is by far the most valuable of all: the study of cultures and societies as they exist at present, whether virtually unchanged or in process of changing. It is well recognized that in this sphere the most productive method consists in the intensive study, lasting over long periods, of certain specimen societies. An anthropologist's specific knowledge of one society should obviously be useful in dealing with specific problems within that society, and probably, by analogy, with similar problems in others. But his work may have a more general value as well; for he has contributed a specimen study toward that general science so aptly called Comparative Sociology, from which its students hope to derive general conclusions regarding social relations or culture in the abstract.

If any kind of anthropology can claim to be of practical use it is that which is called functional, for its subject of study is how people, whether black or white or black-*cum*-white, contrive to live together in society. While readily acknowledging the great debt of applied anthropology to functionalism, however, I feel prepared to accept that discipline in only a restricted degree. The prime postulate of functionalism lies in the conception of social or cultural integration, and primitive culture appears to have risen in the estimation of many functionalists to the status of an end in itself. Thus culture comes to be invested with a kind of sacrosanctity; and in its extreme form this attitude would seem to forbid all positive interference in the name of good government or philanthropy.

Seventeen years of experience have made me more and more dubious regarding this fundamental claim that cultures are integrated systems. Almost my first work was among the Elema people of the Gulf of Papua and at that time I was grievously alarmed at the threatened extinction of certain native ceremonies. In 1923 I wrote that "You cannot delete any part of the social life of a primitive people and leave the other parts unaffected"; and again, "You have only to remove one wheel to stop the watch, or one stone from the social structure to have it tumbling about your ears." The first of these two statements I should not quarrel with to-day. But I think now that the second represents a wholly exaggerated view and a false prophecy, for I cannot now regard Elema culture, or any other, as a thing so easily wrecked or brought to a stop by interference or by the loss of any of its parts. It remains in part a haphazard agglomeration; it is only partly integrated. I have come round to my present more moderate view as a result of much deeper study of the Elema themselves and their ceremonies than was possible when I made those premature statements.

So far I have endeavoured to consider human culture in an objective manner, as it is, or as it seems to be. But I should find it extremely difficult to pursue my work as a government anthropologist without also adopting from time to time that other method of viewing it, *viz.* as it should be, or as one thinks it should be. On the one hand the government anthropologist should be an objective observer. But on the other he may, I maintain, be a critic and even a reformer.

I would now invite you, therefore, to look at human culture, particularly at the advanced culture to which we ourselves belong, with the eye of criticism. Culture has nowhere reached its potential limits of development. The best of cultures carries the seeds of unhappiness,