London Missionary Society Records
Papua Journals (1871-76)

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The earliest records of the work of the London Missionary Society in the Torres Strait islands and in Papua are known as **Papua Journals** and **Papua Letters**. (Much later a third category, **Papua Reports**, was added.) Images of the original manuscripts of the Journals are archived in the online Trove website of the National Library of Australia. Links are provided for most of the journals in this file.

This file contains the text of many of the Journals written by missionaries of the London Missionary Society in the first years of their work supervising Pacific Islands pastors among the Indigenous peoples of the Torres Strait islands and the mainland of Papua (Papua New Guinea). The period covered by these Journals is the early pioneering phase in 1871-76.

The list of documents below are hyperlinks to those Journals below that have been transcribed partially or fully. Subheadings for some journals allow the reader ready access to specific places or events. Transcriptions are incomplete for some voyages to the Torres Straits islands and to the Gulf of Papua. A complete listing of the documents contained in Box 1 can be viewed in the LMS Records: https://nla.gov.au/nla.obj-2713047927/view.

These documents are made available in a searchable form with the permission of the Council for World Mission, subject to the restrictions noted above. They were transcribed by Kevin Salisbury (2019-22) as part of research into the pioneering mission work in Papua undertaken by the first group of Pacific Islands pastors from the Cook Islands. See Kevin Salisbury and Mary Salisbury, 'Manuscript XXXVIII: Rau's Report on the Work of the Cook Islands *'Orometua* in Papua, 18 June 1872–14 June 1877', *Journal of Pacific History* 57, no. 2-3 (2022), https://doi.org/10.1080/00223344.2022.2078291.

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Grouping of voyages in Trove archive:

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Collection File 1-7 (Box 1)

(1) A.W. Murray & S. McFarlane, Report of a Missionary Voyage to New Guinea (1871)

https://nla.gov.au/nla.obj-2713048637/view

Report of a Missionary Voyage to New Guinea

The voyage of which the following is a Report was undertaken pursuant to arrangements made by the Brethren of the Loyalty Islands Mission towards the close of 1870. For a number of years the members of that and other missions of the London Missionary Society in Polynesia had looked wistfully towards New Guinea and longed to convey to its benighted tribes God's message of mercy. Similar views were entertained, and similar feelings cherished by the Directors of the London Missionary Society.

As far back as 1837, the attention of the Directors was drawn towards the island. In the Missionary Chronicle for May of that year there is an article confirmatory of this, occasioned by a frightful tragedy which appears to have taken place in the preceding year 1836, viz. the massacre of the Captain, crew and passengers belonging to a merchant ship, the "Charles Paton". The said ship was on her voyage from Canton, through Torres Straits, and was wrecked on a detached? reef.

[2] The shipwrecked people, including the Captain and his wife and children and a number of passengers reached by a raft which they had constructed from the wreck, an island in the straits called Darnley Island, and all of them with the exception of four boys, one of whom was the youngest son of the Captain, a child about four years old, and five of the crew who escaped to Timor, were met by the murderous clubs of the savages, and massacred as they landed.

When the sad tale reached Sydney, a vessel, the "Isabella" was despatched by the New South Wales Government in search of any who might have escaped. Capt Lewis, the commander of the "Isabella", found that two of the boys had been murdered some time subsequently to their landing. Two remained, and were living in a state of nudity among the natives. They had been kindly treated.

Capt. Lewis recovered the skulls of those who had been massacred –forty-two in number: the natives had preserved them with great care as a trophy of their deed of cruelty and blood. Many of the skulls

bore marks of savage violence, some of them being partially knocked in, and others having deep incisions from heavy and sharp weapons. Among them were the skulls of two females and two children.

Such a revolting deed as the above could not [3] but awaken feelings of deep commiseration towards the sufferers in every humane and Christian heart, and lead to earnest desires that the light of the Gospel might be extended to the dark regions where it was perpetrated. So felt the Directors of the London Missionary Society. In the article referred to above they remark: -

While sharing feelings in common with others, **the friends of missions will in this transaction see new reasons for liberality and zeal in sending forth the humanising, softening Gospel of peace.** They will also perceive in this event additional evidence of the advantages of missions. How differently would the shipwrecked people have been treated, had a missionary dwelt on the island, or had its habitants been made acquainted even by his occasional visits with the truths of the Bible. Then, instead of being met as they landed by the murderous club, they would have been welcomed and cheered by sympathy and succour; instead of a grave they would have found a home as comfortable as the resources of the island could make it; instead of their countrymen being sent to search for their mangled bodies, and unburied bones, the native would have worked to assist them in providing the means of returning to their friends."

And these words, as all who are acquainted [4] with the history of missions know, are no empty boast. Again and again, with the last forty or fifty years, they have been verified to the letter, and they will be **so** again as occasion may require, wherever the Gospel is brought to bear in its purity and power.

At the time referred to and for many subsequent years the resources of the Society were not such as to allow the Directors to commence a mission on New Guinea. Of late, however, large means have been placed at their disposal and the question of extending their operations in various directions has occupied their anxious attention, and chief among the new fields to which they and their agents have been led to look is that to which this Report refers – New Guinea.

In 1864 the question of attempting to commence a mission in New Guinea was seriously considered by the missionaries of the Loyalty Islands' mission. At that time owing to the French Government on New Caledonia, having decided that no religious teachers except natives, and European missionaries, should be allowed to exercise their functions on the Loyalty islands. A number of Rarotongan and Samoan teachers, who had been at work on the group for many years, were thrown upon the hand of the missionaries. Both missionaries and teachers were placed in very awkward circumstances. [5] The teachers must either be kept in the islands without any suitable employment, or they must be sent to their distant homes, or a new post must be found for them. The first of these plans was rendered almost impractical by the restrictions imposed by the Government. The second was not to be chosen unless the third was impracticable. Hence the anxious deliberations of the missionaries on the subject. The second course was adopted chiefly for the following reasons. First, several of the teachers were elderly men and on that account were unsuitable for a new and untried field, and a selection could not well be made. Second, there were difficulties which appeared insuperable in the way of obtaining a vessel to make a voyage to New Guinea. Neither the "John

Williams" nor the "Dayspring" could be obtained at the time, and the way did not seem clear to engage another. Hence the scheme was abandoned. * [bring in footnote here]

> Within the last eighteen months or two years various things have occurred which we must not stop to particularize, which seem plainly to indicate that the Providence of God is now summoning us to enter upon the great enterprise without further delay. Hence the proceedings which have led to the present voyage. One change in our circumstances deserves special notice as it is a matter of fvital moment. The French authorities had a law strictly prohibiting natives of the Loyalty Islands from removing to other lands.

In 1867, Mr Jones of the Loyalty Islands mission having occasion to visit England, was commissioned by his brethren to bring before the Directors the question of a mission to New Guinea. Mr Jones found that the subject was already engaging the attention of the Directors, and the result of his consultations with them was that the thing assumed a definite shape, and a letter was written by the Foreign Secretary, Mr Mullens, requesting Mr McFarlane to turn his attention to that field.

[6] They must not even remove from one island to another of their own group. And for some time this law was rigidly enforced in as far as we were concerned. Some months ago it was so far relaxed that permission was given to send two teachers to New Guinea. Now we are allowed to send as many as we please.

It was at first intended to have made a commencement on a very small scale. **Mr McFarlane** was to have gone to Sydney in the "John Williams", and to have proceeded up the Australian Coast towards Torres Strait. A small cutter the "John Knox", formerly owned by the New Hebrides mission, was to have gone from the Loyalty islands with two teachers to meet Mr McFarlane at some point on the coast, and thence the expedition was to proceed to Darnley Island, there locate the teachers, and form a station from which we might afterwards extend to other islands and to the main land.

Circumstances, however, occurred which led to the extension of the plan, and to its assuming the form which will be unfolded as we proceed in our Report. In December last steps were taken to engage a vessel suited to our more enlarged plan. It was hoped that we should succeed in obtaining such a vessel at Noumea, New Caledonia, and a gentleman there was authorized to act for us, and make an arrangement should an eligible opportunity of so doing offers. [7] Our wish was to have started early in April.

The gentleman to whom the business had been confided in Noumea, not having succeeded there, and having occasion to go to Sydney on his own account in the month of March, looked about at once on his arrival there for a suitable vessel, and engaged, after considerable difficulty, the "Emma Patterson". The "Emma Patterson" was about 70 tons burden, and appears to have been well suited for our purpose.

About the close of March she sailed for Noumea on her way to the Loyalty Islands, whence she was to start on the voyage to New Guinea. Alas! a very different destiny awaited her. She had discharged her cargo at Noumea, and sailed thence in order to carry out her engagement with us. The weather was very unsettled, and the winds were baffling unsettled during her progress through

the Havannah Gap. Still nothing has come to our knowledge sufficient to account for the disaster that followed.

All we know is that she went on shore near the mouth of the Gap, and stuck fast. And, strange to say, every person belonging to her, except the Captain, abandoned her and went off in a boat, -- and, from all that appears, the whole party have lost their lives. The boat has been picked up, and in it [8] were found remains – the hands and feet of one man. How he came by his death, and what has become of the others remains a mystery. The Captain found his way to Noumea, and thence returned to Sydney, and the ropes were sold at Noumea, for the benefit of the underwriters we suppose. And so ended the career of the "Emma Patterson".

For weeks we were kept in suspense expecting her arrival hourly as we had been informed of her movements up to the day on which she was to sail from Noumea, and so could calculate with certainty when, all being well, she should make her appearance. At length the distressing intelligence reached us. The "Emma Patterson" was a wreck!

And now arose the anxious question—what was to be done? Were the fondly cherished hopes of ourselves and others who sympathized with us to be disappointed just as they seemed on the eve of being realized? There was no time for hesitancy as will presently appear. The "Surprise" of Sydney had anchored in Wide Bay, near the mission premises a few days before the tidings of the wreck reached us. She was on a voyage from New Caledonia to the New Hebrides. Unfavourable winds and calms induced the Captain to call at Lifu, and come [9] to anchor. As we shall now see there were reasons for this step of which none of us dreamt at the time.

When the news of our calamity reached us, the "Surprise" had left but she had been gone only a few hours, and before finally quitting Lifu, she had to call at another part of the island so we determined at once to send across the island to her commander, Capt. Paget, and ask whether he was in circumstances to entertain the subject of chartering his vessel for our voyage and whether he was inclined so to do. On the following day, Capt. P. returned, crossing the island from that part off which our message found him, and had an interview with us, and an arrangement was entered into which resulted in our obtaining the services of the "Surprise". She is admirably fitted for our purpose, and the terms on which she has been obtained are very moderate:*[fn. and she is commanded by a thoroughly competent man. Capt. Paget has a very extensive acquaintance acquired by long experience with the difficulties and dangers connected with the intricate navigation inside the Great Barrier Reef of the Australian Coast and Torres Straits. Hence our obtaining his services is a matter of great importance.]

Thus did God appear for us in our extremity and afford us an additional token that the enterprise on which we were entering was in accordance with His will. That a vessel exactly suited to our purpose should have been brought to our door just when it was wanted and after all our efforts to get one at Noumea had failed, and even in Sydney one had been obtained with difficulty, is very remarkable. It is a very rare thing for a Captain in the midst [10] of a voyage, and at a distance from his owners, to be in circumstances to entertain a proposal to charter his vessel for our object altogether unforeseen. Hence when we made our application it was with any thing but sanguine hopes and of course our satisfaction and gratitude were all the greater when success followed.

Capt P. was obliged to carry out his intention of going to the New Hebrides. It was about a little over a fortnight. On the morning of Sabbath the 28th May we were rejoiced to see the "Surprise" again enter the harbour. When she first arrived we mistook her for the "Emma Patterson" and hied away full of hope and thankfulness some four or five miles to meet her. Great was our disappointment when we got sufficiently near to rear her name on the stern. With what different feelings was her arrival regarded now that she had become to us what the "Emma Patterson" was to have been. *[Remarkable extremes meet in the history of the "Surprise". She figured in Eastern Polynesia about 1864 as a Peruvian slaver! While engaged in that iniquitous traffic she was captured by the French, and by them sold to a merchant in Tahiti. And now she is employed in carrying to perishing men that which confers a freedom, "which whoso' tastes shall be enslaved no more."]

We regret the loss of the "Emma Patterson", and especially do we mourn the loss of life connected with the disaster which befell her, but so far as we can see, God has provided for us in a way that leaves us no room for regret on our own account.

[Voyage from Lifu, Loyalty Islands to New Guinea]

All the preparations for our voyage requiring time had long been completed, so there was no delay [11] after the return of the vessel from the New Hebrides, and on **Tuesday the 30th May** we embarked and set sail on our long and fondly anticipated voyage. We stood first for the island of **Uvea**. The Captain had some business of his own there but our chief errand was to convey Mr and Mrs Ella to their home. They had been spending a short time at Lifu on account of health. Both, especially Mrs Ella, had been suffering much for a length of time. They were absent from their station just one month and both were much benefited by the change.

Our party consisted of eight teachers and their wives, and four children, and these, with ourselves and our servants, made twenty four in all. **The names of the teachers are Tepeso, Elia, Mataika, and Gucheng from Lifu, and Kerisiano, Waunaea, Simene and Josaia from Mare.** We reached Uvea on the 31st May, the second day after leaving Lifu, and on the following day we sailed thence and directed our course towards New Caledonia, and on Friday the 2nd we anchored at **Oubatch** on the north east side of that island. We made the land a long way to the east of the port to which we were bound, and so had an opportunity of seeing the island as we passed along. To the east of **Yengen** where we first neared the shore, and for many miles farther the island is mountainous. [12] The interior consists of lofty mountains, which slope down and terminate in spurs running close to the water's edge, and in some cases out into the sea. Between these are valleys some of which are of considerable extent, and all of which seem fertile but the mountains look poor and barren. In some parts they are covered with low scrub, in others with lank withered looking grass, and larger patches are entirely bare shewing a red clayey formation with a bevel of white quartz here and there glistening in the sun, and somewhat enlivening the scene.

The most interesting objects that meet the eye in this part of the island as one coasts along are numerous water-falls which appear at short intervals. Some of them fall from a great height, and are beautiful objects as we saw them, leaping, tumbling, or smoothly gliding down the gorges that form their beds, but when flooded they must be a grand sight.

At Oubatch the French have a military and Postal station. It is the residence of a Commandant and other officials. There is also a Mareanite establishment belonging to Mr Henry an old resident in New Caledonia and other islands. Mr H has constructed an excellent wharf which adds to the value of the large and safe anchorage, and gives the place a civilized and advanced appearance. We spent a few hours very pleasantly at Mr Henry's, and were kindly entertained [13] by him and Mrs Henry.

While at anchor at Oubatch we were visited on board by Sefanu, one of two chiefs who called upon us at Lifu some months since. He brought a present of sugar cane for the teachers and was exceedingly friendly. He assured us of his continued desire to have a protestant teacher and was grieved and disappointed that we did not leave one with him now, but to have done so without permission from the French authorities would only have been to involve both him and ourselves in trouble. We left him some portions of Scripture in the Lifu language and a Hymn book with which he seemed much pleased. He will have visitors now and again who will be able to read them to him. The other chief who called upon us at Lifu along with him and professed to have renounced Popery has yielded to the influence brought to bear upon him on his return home, and returned to his former profession.

We sailed from Oubatch on Saturday the 3rd June about 2 P.M. and towards evening of the same day anchored at Balade, and on the following morning passed on and anchored at the mouth of the river Bondē. An immense reef surrounds the whole of New Caledonia. We had passed through an entrance a long way to the east of Oubatch and had been sailing inside all the way to where we now brought up.

[14] For many miles the country had been improving in appearance. The more mountainous and barren parts had been left behind, and a considerable proportion of level land with hills and mountains covered with vegetation to their summits appeared, but when we opened up the Bonde district, those of us who looked upon it for the first time were surprised and charmed. No one would imagine that it belonged to the same island judging from the parts we had so recently left. The river is about a mile broad at the mouth, and it is navigable for small vessels ten or twelve miles, and for boats thirty or more. Along the course of the river on both sides is a magnificent country. Hill and dale and lofty mountain with extended tracks of level land diversify and beautify the scene as far as the eye can reach.

On this river are the much talked of "diggings". As far as present appearances go there are likely to prove a failure, gold not being found in payable quantities. There are however riches to be developed from this fertile and beautiful country. It only requires that the necessary appliances be brought to bear, and one wonders that this has not been done long ago. It is not likely however to lie waste much longer. In all probability the time will soon come when rising townships shall be found along the banks of the Bondē, and a thriving population shall transform its solitudes into scenes of busy life to the good of man and [15] the glory of the Creator.

We sailed again on the morning of Monday the 5th June, and taking our leaving of the mainland of New Caledonia, passed over to the island of #Puaba, which is separated from the large island by a very narrow channel. Here we met with a very intelligent settler who has been for a number of years resident on New Caledonia and islands adjacent, and who has had opportunities which few other men

have had of acquainting himself with the country and its inhabitants. From him we obtained a large amount of most valuable information, embracing more or less fully all matters of missionary interest.

Beginning on the west side of the district of Yengen, and proceeding along the east side towards the west, there is, first, the district of Langoni, at the distance of twenty miles with a population of 200, all heathen. The intermediate space is uninhabited.

Beyond Langoni at the distance of five or six miles is Oubatch. This extends about four miles, and has a small population partly popish. Here it will be remembered Sefanu lives who is anxious for a Protestant teacher.

The next place of importance beyond Oubatch is Poriebo, distant about six miles. Here there is a considerable native population with a priest settled among them.

Ten miles further on is Balade where there is a population estimated at 500. One of us had an [16] interview with the chief as we passed, and ascertained that a Protestant missionary would be gladly received here as at many other parts of the island.

Beyond Balade, at the distance of ten miles, is Shedi, with a population of about 400. All heathen, by which we mean here as elsewhere, that they are under no religious teaching or influence and will not receive Popish teachers. Next to Shedi is the #Gahot or Ronde district. Gahot, which means river is the name given by the natives to the district. The natives in the neighbourhood of the river have been very much reduced in number of late by war and other causes, and do not now, it is supposed, amount to more than about 700. About half remain at the mouth of the river, and are heathen. The remainder are settled about thirty miles up the river and have a priest among them.

Beyond the river at the distance of about 8 miles, is the territory of the #Arama tribe which numbers about 500. They are under the care of a priest. Their district extends to the North West point of the island.

Turning to the south east, and proceeding along the South West side of the island eastward, we come first to the Barabatch tribe. They live together in one wide bay and number from 200 to 300. They are all heathen.

Twenty miles beyond the Barabath district is territory of the Kumacks. It extends about [17] sixteen miles along the coast and twelve inland. There are four small rivers in the district. The population is estimated at 1000. They are all heathen.

At the distance of twenty miles from the Kumacks is the territory of the #Gommon tribe on the river Guango, which numbers about 1000. Their district extends from twenty to thirty miles and joins that of the Caloss, one of the largest tribes in New Caledonia. It numbers at least 2000, and is all heathen. In the district is a large river, the Vou, which has its source about the centre of the island at the same place as the Yengen river, which of course flows to the opposite side of the island. The natives are settled on the banks of the Vou for fifteen miles. Between them and the Yengen tribe, number of whom also dwell on the banks of their river, there are close relations, and they understand each other's language. The probability is that the language is one having only dialectic differences.

Beyond the #Caloss district, at the distance of twelve miles are a coast tribe named #Koni/Koriand an inland tribe called Pingi, numbering together about 1000, all heathen.

Next to these, at the distance of twelve miles, and extending twenty miles along the coast, is the Pomangyan district. The natives number about 1200 and live on small islands near the coast and on the river #Meu for about [18] fourteen miles in-land. They are all heathen.

At the distance of twenty five miles from the Pomangyan district is that of the Miraro, in which is the river Mirai, navigable for boats for fifteen miles. The population is about 400. All virtually heathen. Probably they are occasionally visited by priests who may have among them a few adherents.

Twenty miles further on is the territory of the Urai tribe which numbers about 200. They are Papists. In this district the French have a Penal settlement.

From the termination of the Urai district to Noumea is about fifty miles. The population is small and scattered, and under Popish influence. Beyond Noumea to the extreme east point of the island is about forty five miles, and over this space the population is also small and scattered, and under Popish influence.

Turning westward, and proceeding onward for twelve miles we come to a district called #Tuaro. The natives are said to be few in number. They are Papists.

Forty miles farther on towards the west is the district of Yati inhabited by a few scattered tribes – not ascertained whether they are Popish or heathen.

Next to this at the distance of twenty miles, is Tupito. The population is said to be small. A priest is stationed among them.

[19] Twelve miles farther on is Naketi. Number of the population not ascertained. A priest resides in the district.

Next to Naketi is Kanala, a large and populous place, regarded by the French as second in importance to Noumea. #Ohere is a first rate harbour, and a large river, and every facility for commercial and other pursuits.

The French have a Prelat establishment, and a military station, and it is also the residence of a Commandant. We are unable to estimate the probable number of the native population. A priest is stationed among them.

Thirty miles to the west of Kanala is the Waila district. The population is estimated at from 600 to 700. There is a priest stationed among them.

At the distance of twenty miles from the Waila district is the territory of the Panarua tribe. The population is estimated about 500. They are all heathen; there is a river in the district.

Beyond this, at the distance of twelve miles, is the district of #Tupitamo. Population not ascertained but it is known to be small. All are heathen.

Few miles farther on is Tuiaka with a population of 500. Under the care of a priest.

Next to Tiuaka, at the distance of a eighteen [20] miles, is Tuo at which a priest is stationed; number of the population not known.

And now at the distance of eighteen miles we come to the district of #Yengai, and so complete our tour of the island. The coastline of this important district is from forty to fifty miles, and extends fifteen miles in-land and connects in the interior with the territory of the Catoss tribe. The number of the population is imperfectly ascertained but according to our authority, 2000 is a moderate estimate. They live along the coast, and on the banks of the river, which bears the name of #Yengou, or as the French call it, Hianguene. The whole population with their chief Bapet, are firm in their determination not to receive Popish teachers, and would doubtless welcome a Protestant missionary could the consent of the French authorities be obtained. This district and that of the Catoss are as we have seen the most populous on the island, and the only thing that hinders their occupation and that of many other parts by Protestant missionaries is the opposition of the French. Were that withdrawn these centres might at once be occupied, and the light would spread among the scattered tribes throughout the length and breadth of the island.

The island of Paaba, where we anchored [21] after leaving the main-land, is one of a group of islands, occupied by a tribe called Ninimā. The principal islands of the group are Paaba, Yandi, #Beless, and# Goit/Poit. These are all inhabited but the number of the population bears no proportion to the extent and resources of the group. Any one of the larger islands might sustain them all. They are estimated at 1000. There are two priests on the group, one at Belep, and one at #Goit/Poit. There are ten or eleven settlers, all with a single exception or two, English. The settlers, with the natives on Yandi and Paaba, are very desirous to having Protestant teachers among them.

One of the settlers who resides on Paaba was very anxious that we should leave someone with him, capable of instructing his own workmen, native of different islands, and who might also do something among the natives.

We could not entertain the idea of leaving any of the eight appointed to New Guinea, nor would it have been advisable as matters now stand to have left one of them. But we had a man with us named Samuela, who had come as Mr McFarlane's servant, who has had considerable advantages, and who is a tired and trustworthy man. We had brought him in case any eligible opening should offer on New Guinea or islands adjacent [22] where a single man might be placed, he himself being very desirous to be employed in pioneer work. Hence when the request was made for a man for Paaba, it struck us that it was just the thing for Samuela, so we have ventured to leave him under the wing of the settler who made the application. We instructed him to apply himself with all diligence to the acquisition of the language, and to endeavour in every possible way to make himself useful. Leaving him as we have done is something of an experiment. We trust, however, that the event will shew that we have been rightly guided, and that he will be instrumental in diffusing a little light amid the darkness that covers these islands, and in leading some of the sunken and degraded tribes that inhabit them to Him who is able to raise the lowest to the dignity of sons and daughters of the Lord Almighty.

On leaving Paaba, we crossed over to Yandi, ten miles distant. There we saw Teandau who is the acknowledged chief of the whole group. We informed him of what we had done with reference to Samuela. He expressed his satisfaction, and promised to befriend the teacher and encourage his

people to receive his visits. We made him a small present. He and his people had previously brought a present to us, thereby expressing their friendly feeling toward us, and their approval of the arrangement made [23] with reference to Samuela.

On Thursday the 13th June, we took our departure from Puit, the last island of the New Caledonia Group at which we called, and on the following day we anchored at Surprise Island, ninety miles to the west of New Caledonia. The object of calling at this island was to carry out an intention which Capt Paget had formed of establishing upon it a fishing station.

The island is little more than a mere sand bank. It produces nothing fit for the support of either man or beast – not even the hardy cocoa nut which is generally found throughout the "Island world" has yet obtained a place on this lone spot. Immense numbers of sea birds have hitherto held undisturbed possession. From morning-dawn till night-fall they are seen hovering over it like a cloud. Their eggs and young meet one at every turn, and all are so tame as to be easily caught by hand. The island is only about a mile and a half in circumference but it is surrounded by an immense reef ninety miles in circuit, which incloses three or four other islands similar to itself distant about fifteen or twenty miles. On the reef the fishing operations are chiefly carried on: turtle, and other shell fish, and Beche de mer are principally sought after.

Capt Paget and his people set vigorously [24] to work on the day after our arrival. They put up a small iron house, two temporary houses, after the manner of tents, and various apparatus for carrying on the operations of the station. So during our short stay the little isle in all probability never before trodden by the foot of man was transformed into quite a stirring scene of life and activity. Various seeds and plants, such as the cocoa nut, the banana and melons etc, were left, and twenty one of our company were drafted of to carry out the operations of the station, while Capt Paget and those who remain go on with us to carry the engagement with reference to the New Guinea voyage. It may interest some parties to learn that an article which has become of much commercial importance of late years, Guano, is found in large quantities on this island. Thousands of tons might in all probability be obtained at a trifling expense of time and labour.

We sailed from Surprise Island on Tuesday the 20th June, from which day our charter dates, and stood away for **New Guinea.**

[Extract from Manuscript about New Guinea by Lieutenant Chester]

The following extract from a manuscript kindly lent us by Lieutenant Chester, ex Police Magistrate at Cape York, will suitably introduce that part of our Report which refers more directly to New Guinea, and islands adjacent. It is given [25] verbatim from Mr Chester's MS.

New Guinea, so called by the early Dutch navigators from a fancied resemblance of its inhabitants to those of the coast of Guinea in Africa, is, with the exception of Australia and Borneo, the largest island on our globe.[1] *It lies in the Australian Archipelago, and is about fourteen hundred miles in extreme length, or nearly double that of Borneo. It is bounded on the South by Torres Straits; west by the Molucas Sea; North and North east by the Pacific Ocean. The Western Peninsula, which is*

[1] This is disputed by at least one geographical authority. According to that Borneo is larger than New Guinea by 60,000 square miles.

nearly insulated by Geelvink Bay, entering from the North and the Gulf of McClure from the west, consists of masses of elevated land penetrated by deep salt water inlets. The most striking geographical feature of the great Eastern Peninsula consists of a backbone of lofty mountains, apparently extending throughout its length with peaks far surpassing those of Australia, the loftiest being more than 13,000 feet above the sea level. There are three remarkable table topped mountains near the centre of the island estimated to be quite 20,000 feet in elevation, whose summits appear to be covered with snow, and are visible for a considerable distance. The greatest breadth of the island is over three hundred miles in longitude 141° E. and its least breadth twenty miles at the head of Geelvink Bay and the Gulf of McClure.

New Guinea was discovered in 1511 by the Portuguese Commanders A. Abreu and Serram and was first visited in 1615. During the 17th and 18th centuries the northern coasts were frequently visited by Dutch and English navigators, and in 1774 an English officer, Capt. Forrest, in the service of the H. E. I. C, who was sent to search for spice producing districts, resided for some months at Port Davy, on the north east coast, and maintained constant friendly intercourse with the natives.

Until the year 1828 there is no record of Europeans having established friendly relations with the natives of the South West Coast – indeed the names given by the early Dutch voyagers to the two principal rivers, Moordeuaar or Murderer, and Choodslaager or Slaughterer, prove their intercourse to have been anything but friendly. Capt. Cook who visited the south west coast in the "Endeavour" in 1770 was the sole authority respecting the natives till 1828."

The following is also substantially derived from Lieutenant Chester. The choicest gifts of a bountiful Providence have been bestowed on this great land. Its shores are covered with groves of cocoa nuts, and it produces in abundance the banana, sago, betel, figs, oranges, lemons, and other tropical fruits. The interior abounds with valuable timber as ironwood, ebony, canary wood, and also with valuable spices and fragrant bark. Its forests, rivalling those of South America and Ceylon in luxuriance, afford shelter to multitudes of beautiful birds – among which are crown pigeons, black cockatoos, parrots, lories and birds of Paradise.

The sea that washes its shores supplies an almost [27] inexhaustible mine of wealth in the shape of #trepan, pearls, tortoise shell etc. To this catalogue it is said gold may be added.

The name Papua, according to Mr Chester, is derived from the Malay word, **Peewa,** 'woolly', and by this name the coast tribes are designated. According to the same authority the population of New Guinea and the adjacent islands is estimated at 880,000. But this of course is a mere guess. Considering the immense extent of the island, and the parts with which we are acquainted seem pretty thickly populated, it is possible that the above estimate is much too low. But many years must pass before any reliable estimate of the actual number can be made.

Report of the first missionary voyage to New Guinea

We now proceed with our Report of the first missionary voyage to New Guinea. It is sad to think that the <u>first</u> missionary voyage to such an extensive island should have to be written at this late hour of the world's history, but so it is, and now that God in his providence is evidently going before us and opening up our way, it is to be hoped that the churches will bestir themselves, and make the

best possible amends for past neglect by putting forth efforts commensurate to the undertaking to which they are summoned.

We caught the first glimpse of New Guinea on Thursday the 29th of June, the 9th day from our leaving Surprise Island. A thick haze hung over the land so that for some time only the mountains [28] were visible. We gazed with intense interest as we neared the great land, one object after another appearing till we found ourselves in view of the barrier reef about two miles from the shore. **We made the land near Keppel Point in lat. 10° 11' S, and Lon. 148° E. and ran along the coast all the way to Hood Point, keeping as close in to the reef as we could with safety. We saw a number of natives fishing, some in canoes, and others on the reefs, as we passed along.**

Hood's Bay and the Point which forms its western extremity have a very striking and interesting appearance. The bay is about six miles wide and four deep. At the east point there is a lagoon, a remarkable looking place called Hood Lagoon. Many natives were seen at the sides of the lagoon, and they, and also those in canoes, and on the reefs appeared to be making signals for us to land. As however no canoe came off to us, we did not consider it advisable to attempt to hold intercourse circumstanced as we then were, but rather to pass on towards Darnley Island, at which we hoped to obtain interpreters, and other facilities for the accomplishment of our object.

It occurred to us that some place in or near this bay would be very suitable for a mission station. The western point named Hood Point on which there is a village, and which runs out a considerable distance into the sea would probably be a healthy spot. Night overtook us as we were off this point, so there was no further inducement to keep near the land. Hence we stood out to sea and proceeded on our course.

The part of the island we made and to which the above remarks refer is on the South East side of the great Eastern Peninsula mentioned by Lieutenant Chester, and the mountain peaks we saw were parts of the great central ridge which forms the back bone of the said peninsula called the Stanley Range.

Arrival at Darnley Island

We sighted Darnley Island about midday on Saturday July the 1st and got to anchor towards evening. We had hoped to have found the "John Knox" here according to arrangements made at the Loyalty Islands. In this, however, we were disappointed. No natives however made their appearance. As we afterwards found they all live on the opposite side of the island to that on which is the anchorage. At length one man was seen on the shore. A boat was at once lowered and we pulled in to the beach. Our new acquaintance looked repulsive enough. Right glad were we, however, to make friends with him. We got him to come into the boat and accompany us to the ship without difficulty though he manifested a little tremor at first. He understood a little English, and with the converse we were able to hold with him by words and sighs, and giving him food and a small present, we soon had his full confidence. We sent him on shore again in the boat with an urgent request to come on the following morning accompanied by the chief or chiefs and as many others as possible. On the following day which was Sabbath [30] there was no lack of visitors. Having heard that there were white men on the island in charge of a fishing station, belonging to some parties in Sydney, the Capt. started early in the morning for the opposite side of the island. In the meanwhile a number of natives appeared on

the heights near the anchorage, intimating by signs and shouting their wish to get on board. They have only a few large canoes among them which they get from the mainland of New Guinea, and these are kept on the opposite side of the island so they had no means of getting to the ship.

After a while the Captain returned with a white man and a number of natives among whom was Amani the principal chief, and another man of importance named #Ive/Joe? The boat was then sent for those on shore, and most of them were soon on board, and among the rest our friend of the evening before whose name is #Dubat/Dobat, and he we found is one of the principal men of the island.

A service in the sign language was conducted on board at which our visitors were present – in all probability it was the first act of worship to the true God that they had ever witnessed. In the afternoon we went on shore and had a formal conference with the chief, and people, through the medium of broken English. We informed them of the nature of our business, and asked them whether they wished a teacher to live among them, whether they would treat him kindly etc. To all our enquiries satisfactory replies were given and all passed off [31] in the most encouraging manner. Our way had been prepared by the news that we were on our way having preceded us, and no adverse influence had as yet been brought to bear upon the natives.

On the following day Monday July 3rd we took the teacher and his wife and property on shore anticipating for them a cordial or joyful welcome. In this however we were disappointed. Evil counsellors had been at work during our absence and had so influenced the principal chief and others that it was with difficulty we succeeded in getting their consent to the teachers remaining. Amani and #Ive got out of the way and a considerable time passed before they could be induced to come and meet us. #Dabati, our first friend, remained staunch, but as the other chiefs and the bulk of the people appeared ignorant and doubtful with reference to our object, we proposed a compromise which united all, viz., that the teacher should remain for twelve months, or till the next deputation visit the island, and then his continuance shall be at the option of the people. We knew that if he could only be allowed to remain he would, with the help and blessing of God, work his way among the people, and gain their confidence and affections. The present we had designed for the three chiefs was received by #Dabat, he engaging to stand by the teacher and the bulk of the people evidently approving. There was [32] our end gained, though not in so satisfactory a way as we could have wished, and a step taken that will lead to consequences which the Infinite Mind alone can grasp. That apparently inconsiderable transaction will undoubtedly prove the first of a series which will issue in the overthrow of the reign of darkness throughout New Guinea and the almost numberless islands that skirt its shores, and the establishment in its room of the Kingdom of light and life. No wonder therefore that is should have had to encounter opposition; the wonder would have been if it had been otherwise.

The attempts to thwart our efforts were due to the natives of different islands who are in the employ of the proprietors of the fishing station. And among them one man, a **native of Rotumā named Harry**, figures with special prominence and has a most infamous character. By some means he has acquired an influence both among the natives and his fellow workmen, which renders him a sort of king among them, and enables him to act pretty much as he pleases. He has four wives for only one of whom he is allowed provisions from the establishment to which he belongs. To provide for the

other three he is accustomed to take his gun and go with them to the plantations of the natives and keep guard while they help themselves. Such characters as Harry know that their power and opportunity to practise their dark deeds [33] come to an end whenever Christian teachers obtain a footing. Hence their opposition. We give but a glimpse at present of the dark deeds perpetuated by foreigners on the other islands, and we sincerely trust that the non-recurrence of such infamous acts will render further revelations unnecessary.

On ascertaining that the population of Darnley Island, which a few years ago was estimated by a person who had lived four or five months on the island at 500, is now reduced to about 150, and that on Murray Islands, about thirty miles distant, there is a greater number of people, four of whom are now on Darnley, and are willing to return with a teacher who would in all probability be well received, we decided that one of the two we had originally designed for Darnley had better be taken there. We had arranged to go with the vessel and introduce the teacher ourselves. However, on fuller consideration and in accordance with the wishes of the teachers themselves, we resolved to leave both at Darnley Island in the meanwhile with the understanding that should an eligible opportunity offer of getting to Murray Islands some two months hence or so, the teacher and his wife shall proceed hither accompanied by the natives of that island, who by that time will doubtless have attached themselves to the teacher, and be in a better position to acquaint their friends with the object he has in view.

* An incident occurred while these arrangements were in progress which is worthy of being recorded as an illustration of the spirit in which our teachers have come forth on their great enterprise. They spent a night on shore and were in company with parties belonging to the fishing establishment; natives of different islands from the eastward. Among other subjects talked of was the projected mission to Murray Islands to which the said establishment is about to be moved, on that account those belonging to it seemed especially intent on intimidating the teachers, and convincing them that the idea of commencing a mission on that island was perfectly hopeless.

"There are alligators there", said they, "and snakes and centipedes."
"Hold," said Tepeso, "Are there men there?"
"O yes", was the reply. "There are men, but they are such dreadful savages, that it is no use your thinking of living among them."
"That will do", responded Tepeso, "Wherever there are men, missionaries are bound to go." A noble reply – worthy of a disciple of Him who commands His followers to "go into all the world and preach the gospel to every creature."

Guching is the teacher appointed to remain on [34] Darnley Island, and Mataika looks to Murray Islands as his sphere. While he remains on Darnley he will help Guching to build a house and get plantations under weigh [*sic*], and they will cheer and encourage each other in the present rather disheartening state of things on that island, and they and their wives will form a little community among themselves. Probably Guching and his wife will accompany Mataika and his wife to their station when the time comes for them to proceed thither, and remain with them for a time till their mission be fairly started and the first difficulties overcome. They must have a boat between them as soon as possible that they may be able to visit each other, and to extend their labours to other island which lie around them on every hand. These are very numerous so that an ample field is before these

worthy men, which we trust they will be enabled faithfully to cultivate to the full intent of their ability.

The following are a few of the islands which stud these straits and the Great Gulph which with a good boat will be accessible from Darnley Island and Murray Islands: Stephen's Island, Dalrymple, York Island, Rennel Island, #Aureed, Cocoa Nut Island, #Mulpare Island, Banks' Island, Prince of Wales' Island, and others whose names we know not.

Darnley Island or Erub as the native call it lies in Lat. 9° 35' S. and Long. 143° 50' E. It is small, not more than seven or eight miles in circumference. Some parts of the island look pretty but all round the coast it is rough and shews nothing particularly attractive. It is poorly watered and there is no safe harbour, but safe anchorage can be found on the north side during the south-east trades. Huge boulders lie scattered all round the coast, and great piles of sand stone appear in some parts. The highest elevation is 580 feet. Every part of the interior of the island as well as along the coast, is clothed with vegetation, and the usual tropical fruits are found.

The natives are a poor down trodden looking race. Although decidedly superior to the aborigines of Australia yet they approximate more to those than any of the tribes we have seen in Eastern or Western Polynesia, except the Oramangans [Erromanga?]. They are very dark, almost black but they want the woolly hair to identify them with the Negro type. They do not paint nor do they appear to use ornaments to any considerable extent.

The women look very debased. They wear a girdle of leaves. The men are in a state of nudity. Some of the men are tall and muscular, and have agreeable countenances but altogether the impression one gets from looking at them – men, women and children— is that they are sunk about as low as it is possible for creatures made in the image of God to sink. It is a relief to think that [36] there is something that can raise even them to the dignity of sons of God and heirs of heaven.

They have remarkable practices connected with the treatment of the dead, some of which are altogether singular to us, and they are as disgusting and revolting as they are singular. They are found on at least two other islands besides Darnley, viz. Murray and Stephens'. Soon after death the body is washed perfectly clean, and the brains and bowels are removed. The body is then attached to a sort of bier, and placed in a standing posture in the house that belonged to the deceased, or to his or her family. The tongue is eaten by the nearest relative or relatives. For example the tongue of the deceased wife is eaten by the surviving husband, that of the deceased husband by the surviving wife, that of a child by its parents, that of brother by a brother and so forth. The liver is cut up and given to the young male members of the family to make them brave in battle. The lower extremities are punctured, and a large cocoa nut shell placed to receive the pieces which are caused to exude by frequent squeezing of the body from the neck downwards. When all is subtracted the horrible bowl is carefully kept until all the friends of the deceased have arrived. On the day appointed for mourning the natives form themselves into a ring, and after making hideous noises, the bowl is brought into the midst with food, and, shocking to relate! each dips his yam into the contents of the shell and eats with apparent relish the disgusting morsel. After all this the body is covered with a coating of clay, and subjected to a smoking process, and in the course of time when the pieces are all dried up, the clay is removed and the embalming process is complete. The head is detached from the body, and the skull is carefully clean and preserved. It is carried from place to place by the relatives,

and treated as the representative of its deceased owner; and when friends or relatives visit the family the skull is placed before them and they set before it such gifts, as they would have presented to the living man, woman or child.

It is a curious fact that, notwithstanding the practices we have named relative to the eating of the tongue etc., the embalmer is regarded as unclean for twenty one days. He is not allowed to touch the food he eats with his hands, and in other respects is treated as an unclean person. This is specially noticeable from its resemblance to the rules and restrictions of the Jewish ceremonial law in reference to contact with dead bodies.

We saw one Papuan mummy preserved as above described. It was a shrivelled, withered thing, and looked as if many years had passed away since it was a living man. While [38] taking a stroll along the beach we came upon a party, one of whom was carrying a child in a state of preservation. It was attached to a frame like the adult but differed from that in not being deprived of the head. It seemed to have died of some disease of the brain, as the back of the head was unnaturally enlarged. We fancied that the back of the head had a cocoa nut shell fitted on to it, and amused the natives not a little by asking if this was the case. The father, or whoever he was that had it, directed our attention to small tufts of hair which could still be discerned to correct what he seemed to regard as our stupid blunder. No sacredness seems to be associated with the houses where the dead are kept. The relatives enter them freely, nor are strangers debarred.

A young man from Australia connected with the fishing station who had just arrived at the island, was shewn into a house where he was to lodge for the night. It was dark when he entered his quarters, and he had no idea but that he was the sole occupant till on opening his eyes in the morning, he saw over his head, apparently looking down upon him, the body of a woman who had recently died!

The embalming is specially curious and interesting as forming a connecting link between remote ages and far distant parts of the world, [39] and a similar interest attaches to the treatment of the skull.

We sailed from Darnley Island on Wednesday July the 5th. We had hoped to obtain interpreters there for the mainland, and at one time it seemed as if our hopes would be realized as we found several natives of New Guinea, who were on a visit to their friends on Darnley and who expressed their willingness to return to their homes with us. Ere we left, however, misrepresentation had done its work, so that in addition to the difficulty we had in leaving the teachers on the island, the natives of New Guinea refused to go with us. This led us to determine to go to Warrior Island, which is distant from Darnley about fifty miles and which we reached about 2 P.M. the day we sailed.

Our calling at Warrior Island led to results of the utmost moment. That island will have an important place in the history of the New Guinea mission for all time to come. We found there Capt. Banner, the manager of a shelling station on the island, who received us kindly, and rendered us valuable aid in carrying out the object of our voyage. He informed us of islands which he felt sure would suit our purpose. All around the islands to which we were recommended [40]and the adjacent coast is unsurveyed, so it was considered unadvisable to attempt to reach them in the ship. This difficulty

was met by Capt. Banner, who with great kindness, placed a large open boat at our service with a man to manage it, who proved of essential service to us, and a native of Warrior Island as interpreter.

Our falling in with the man who had charge of the boat is a thing to be specially noted. It is one of those wonderful providential arrangements which we have so often had to mark in connection with our evangelistic efforts throughout Eastern and Western Polynesia. In all probability there is not another man who could have rendered us the service which this man did, and yet he was just put into our hands without any seeking or planning of ours. A few particulars of his history will interest, and serve to shew how he is fitted to render us such important aid. He gives his full name as Joseph John, but he goes by the name of Joe. He is a native of Nukualofa, an island of the Tongan group – the Friendly Islands of Cook. He has been away from his native land for thirty years or more, and during that time he has made an extensive acquaintance with both the civilized and the heathen world. At the time of the Crimean war he was in an English man of war, and for nearly six years he was connected with the British Navy. He resided in London for a time, and he has been to Sydney again and again. He has a very extensive island experience, especially is he well acquainted with the islands of Torres Straits and the Papuan Gulph, and his acquaintance extends moreover to many parts of the coast of the main land of New Guinea. Among the islands and on the coast he is better known and has greater influence than any other living man; and withal he is shrewd, sensible and **a servant(?)**; and, being himself an islander, and belonging to a group into which Christianity was introduced a number of years before he left his home, his sympathies are strongly with the native races, and with us in our desires to evangelize them, and he is able to deal with them in a manner which few if any white man could do. The reader does not now need to be informed that Joe was the right man in the right place in our expedition.

All the arrangements were completed on the day [42] we reached Warrior Island, and on the following day, Thursday July the 6th, we started on our important errand. We had no white man with us. Joe was in charge and our crew consisted of natives of Lifu and Uvea. We took with us four teachers and their wives: Kerisiano, Waunaea, Josaia and Simene. The weather was unfavourable, wet and unsettled, but we had a fair wind, and a run of seven hours brought us to the island to which we were bound – Tauan, a name which will be memorable in the annals of the New Guinea mission. We went in to the anchorage which is good and safe, and remained in the boat which Joe and the interpreter went on shore to see the chief and people, and inform them of our arrival, and the object of our visit.

Joe had been frequently at the island had made friends with all belonging to it. With the chief he had exchanged names according to a custom common in many islands. The name of the chief is Nudai and by that name he will continue to be known, notwithstanding the exchange made with Joe. Still the transaction forms a connecting link – a bond of friendship between our Tongan friend and his Papuan brother.

Joe found that most of the people were [away] [43] from home. They had gone to the adjacent island of Saibai. The chief, however, and some of the principal people were at home and that was enough for our purpose. Joe soon returned to the beach and called to us that all was right, so we hastened on shore and received a most cheering welcome. After we had explained as fully and clearly as we were able the object of our visit, and our wishes, the chief expressed his satisfaction and desire that

the teachers should remain on his land; and, pointing across a little streamlet that was running by, to a rising ground, he announced that that and the land beyond were at the service of the teachers on which to build and plant to as great an extent as they pleased. We made the chief a present with which he seemed much pleased, and so passed our first transaction on the island of Tauan.

We spent some time in looking about the neighbourhood till night drew on, and brought us back to the house which the chief had given up to the teachers. It was his own house, the best in the village, and a very tolerable place considering the state of the people, but the ground floor, to which we and our large party had to confine ourselves till sleeping time came, was small and the property of the teachers had all been huddled into it and we had no light but what could be produced by a fire kindled on the floor. So we were in and out and out and in according as it rained or otherwise. Cooking was done outside, and we had a bit of food beneath a tree. The night was dark and cheerless but what were these little discomforts in comparison with what had that evening been achieved?

At the hour of evening prayer we had all the natives together that they might witness an act of worship to the true God, the first act of the kind no doubt that had ever been performed on their dark shore. The native service over, and a little conversation which followed, we withdrew, and outside the house under the canopy of heaven, and with the great dark land of New Guinea before us and close at hand, we sang:"Jesus shall reign where'er the sun" and poured out our hearts in fervent prayer and thanksgiving, and talked of the spread of His blessed reign, and the far reaching consequences of the step we had been privileged to take on that every memorable evening.

The house in which we spent the night had an upper storey, a sort of loft in which we slept. The houses generally both on the island and on the mainland have an upper storey which is used for a sleeping place. The design is doubtless to get out of the reach of alligators and snakes.

The house in which we slept had bamboo joists and the flooring was of cocoa nut slabs, and though it was perhaps pretty strong, it felt shakey, and one was fain to move about cautiously lest if should give way to the inconvenience of the occupants of the house both above and below. The bamboo grows to a great size both on the islands and on the mainland, and is used for a great variety of purposes, among which are fencing, house building, and even in the construction of bridges on the mainland.

There was not much sleeping in our case on the night in question, and early on the following morning, Friday July 7th, we were astir and off for the neighbouring island of Saibai. This was the island specially mentioned and recommended to us by Capt Banner; but Joe did right in taking us first to Tauan as it has the invaluable advantage over the other of being free from fever and ague, and it is not less convenient for the mainland. Both are about equally near to the land being separated from it by a narrow channel from three to six miles in breadth.

Visit to Saibai

Saibai is about four miles distant from Tauan. Nudai the chief went with us in our boat; the people followed in two canoes. In an hour we reached the part of the island to which we were bound, and drew up in a fine safe anchorage in front [46] of a considerable village. A large number of people,

men, women and children crowded the beach and gave us a most friendly reception. The sight of the chief from Tauan with our friend Joe was enough to inspire confidence. The chief figured in a red merino shirt the only article of dress he wore, and doubtless he felt himself a man of no small importance as he moved about and related the marvellous doings of the strangers on the previous evening.

We were led by the hand from the beach amid the noisy but friendly clamour of the crowd to whom we were evidently objects of great wonder. We were reminded of the astonishment which was excited by the appearance of Mango Park in Central Africa when searching for the sources of the Niger. Everything about us occasioned wonder but especially our white skin. It was not enough that our hands and faces were exposed to view, we had to bare our breasts, and turn up our trousers, as if the natives were in doubt whether we really were all white. Besides, exposure to the sun and the weather had made our hands and faces about as dark as those of Joe. Hence it was only by seeing other parts that they got a correct impression.

Party after party came led by some officious youth who had already had his curiosity gratified to see the wonderful white skins. By and by they were diverted from ourselves to the umbrella which one of us carried. The putting this up and down, and the use of it, excited great wonder and admiration; and a watch was regarded with a high degree of astonishment not unmixed with awe.

When the excitement had somewhat subsided, the object of our visit was explained to the chiefs and people, and by them warmly approved. The names of the chiefs of Saibai are Sauai and Maiak. Sauai we were told is a brother of Nudai the chief of Tauan. He was away on a fishing excursion so we did not see him, but our present was received by Maiak in the presence of all the people, and we were assured that the absence of the other would not affect the engagement into which we entered. And this is altogether likely, especially as the absent chief is brother to Nudai.

Appearance of the people

We were much pleased with the appearance of the people of these islands. They are greatly superior to the natives of Darnley and Warrior Island. They are genuine Papuans, very dark coloured, and their hair slightly curled but not woolly. They are tall and well proportioned and many of them have very good features. Many are as much as 5ft 10 in in height – perhaps some more – and muscular in proportion. And they have not the down-trodden appearance of the Darnley Islanders; on the contrary, there is an air of freedom and independence about them which leads one to regard them as a manly and independent race. Poor fellows! it is to be hoped that the withering and deteriorating influence of intercourse with a certain class of foreigners will not reduce them to a level with other tribes to which they are now superior.

They do not wear any clothing and but few ornaments, nor do they seem to use paint as do the natives of the New Hebrides, and many other dark races. The ornaments they wear are armlets, pieces of pearl shell polished and formed into a crescent-shape and worn on the breast suspended from the neck, and a kind of beads with which they adorn the ears. The mode of decorating the ear is of a character not met with among the island to the Eastward. The lobe of the ear is perforated when young and gradually distended. That is common among all the natives of Western Polynesia, but the singular part here is that when the distension is complete the lobe is cut and a weight is attached till it

becomes elongated about an inch and a half. It is then pierced at intervals of about an eighth of an inch, and the series [49] of holes is carried all round the rim of the ear, and in each hole a bit of red string is inserted at each end of which a white bead is placed. This decoration must cost severe and protracted pain: it is not anything like universal but we had a good specimen of it in one of the young men who accompanied us from Warrior Island to Tauan and Saibai. The armlets are very inferior things; they are a sort of wicker work; they extend from about the elbow to the wrist.

The women look debased –very much inferior to the men. Polygamy we were sorry, though not surprised to find is largely practised. The chief of Tauan has twelve wives, and his brother the chief of Saibai ten. Their position seems very much that of servants –perhaps slaves would be a more appropriate designation. They do the drudgery of hard work while the men live at their ease and work or not as they please. They wear a girdle of leaves.

While we were engaged in purchasing provisions for the ship we walked about examining the different objects that met our view, and surveying, as far as opportunity allowed, the fine island. Twice messengers were sent after us to call us back from places to which we were about to go, for what reason we could not ascertain. But it was [50] evident that there was some strong reason in the minds of the natives as they called us back in a very decided though friendly manner. Probably some sacred object or inclosure was in danger of being profaned by us.

About noon we took our departure. The women had gone to get food, and it was arranged that a large party should cross to Tauan on the following day to see the teachers and take them a present. We had a very rough passage back to the ship. The distance is not great – about thirty miles – but it is a dead beat, and much of the time we had a rough head sea and a strong adverse tide. We left Saibai on noon of Friday and did not reach the "Surprise" till about sunset on Saturday, thirty hours being occupied in making thirty miles. So ended this important expedition. Our hopes had been exceeded. God had done for us, great things, and we felt a satisfaction which words can but feebly express. The great object of our voyage was accomplished. The foundation of the New Guinea mission was laid.

Description of the two islands

But we must now return and say something a little more definite about the islands that are likely to occupy so important a position in the evangelization of New Guinea. Of course [51] we saw but little of them ourselves and so are unable to give a very satisfactory account.

They lie on the west side of the Great Bight or Gulph of Papua, about lat. 9° 30' and lon. 142° 40'. **Tauan** is a small rocky, mountainous island. It has one high central mountain which appears to reach an elevation of from 1500 to 2000 feet. From this mountain the land slopes gradually down to the sea. The island looks wild and rugged for so low a latitude, very unlike islands in similar latitudes in Eastern and Central Polynesia. Immense blocks of stone are slewed about in wild confusion and present all manner of fantastic shapes. Some look like grave-stones, others like mounds erected over graves, and others like pillars forming door ways and arches. Some of the blocks are of immense size, and must have been thrown into their present positions by tremendous convulsions. In some cases one block is placed upon the top of another, forming a sort of ?cope/cape, and appearing as nicely poised and balanced as if it had been done by human hands.

The part of the island where the teachers are located is a snug, "quiet nock", with good, safe anchorage and a sandy beach. There are two or three small streams in the neighbourhood and there is a fair proportion of low land, all of which [52] may no doubt be turned to good account, and the most important thing of all is that the island is healthy and so fitted to be an available asylum at all times from the adjacent coast, and the neighbouring island, where fever and ague prevails. The stated population is very small, but there seems to be contact intercourse between it and Saibai, the population of which appears large. The circumference of the island may be about ten or twelve miles.

Saibai is totally different in character to Tauan, marvellously so considering that the islands are not more than four miles apart. It is a low swampy island, and fertile in the highest degree. No part of it seems to be more than about 80 feet above the level of the sea. A large part of one side is covered with mangroves, and behind the village where we met the people there is a very extensive fresh water swamp, which looks as if it might generate any amount of malaria, still as already mentioned, the natives look remarkably well.

The swamp appeared like irrigated plantation and no doubt, parts of it are under cultivation. The natives were moving about it in little skiffs, and beautiful wild ducks with snow white plumage were seen enjoying themselves evidently in no fear of being molested.

[53] On the farther side this great swamp is protected from the incursions of the sea by a natural rampart, somewhat like the elevations that surround Mare and Lifu, and other islands of Eastern and Western Polynesia. As regards productiveness Saibai is evidently quite a garden, and this is a matter of considerable importance in view of the comparative sterility of Tauan. It is probably from thirty to forty miles in circumference.

The two islands, as already remarked, are about equally distant from the mainland, and with the natives on the coast, not only in their immediate neighbourhood but for many miles beyond, they have close relations. Hence getting a footing among them is really equivalent to obtaining a hold upon the mainland, whilst over that it has the invaluable advantage of securing a safe retreat in case of loss of health. With the prevailing wind, whether blowing from the east of the west, the channel can be crossed at any time in an hour either from the one side or the other, there being a fair wind both ways. And on the coast is a large population, among whom we doubt not the light will soon spread, scattering the darkness of untold ages, and introducing an era the characteristics of which will be, glory to God in the highest, peace on earth and good will to men. Alas! what labours, struggles, conflicts [54] must intervene before the full realization and development, but the result is sure for the mouth of the Lord hath spoken it. It will sustain his servants under all and enable them to triumph over all.

Our understanding with the teachers is that two of them, Kerisiano and Waunaea, consider themselves as specially appointed to the mainland and that the other two regard the islands as their more immediate sphere.

The country on the mainland presents a level flat as far as the eye can reach, except one hill of no great elevation. The whole is an unknown land unexplored and unvisited by white men, and so it

will probably remain for years to come as other parts of the island present much greater attractions to those who may resort to it for scientific or commercial purposes.

Visit to Cape York

On Monday the 10th of July we sailed from Warrior Island at 9 A.M. and towards evening we anchored at one of the islands named The Three Sisters. Early on the following morning we again set sail, and stood for Cape York [the northern point of Australia], which we reached on the evening of Tuesday the 11th. Cape York is only sixty miles from Warrior Island, but some beating has to be done in passing from the other to the other. Hence two days were occupied in the passage. Our object in calling at Cape York was to see Mr Jardine- Agent of the Queensland Government and Lieutenant Chester, ex Police Magistrate who reside there and [55] and also to take in water for the return voyage. We thought it important to see Mr Jardine on account of his official position and Mr Chester on account of the warm interest he takes in the native races, and the frequent cruises he makes among the islands. We wished to acquaint them with what we had done and intended doing in the way of landing teachers; to enlist their sympathies in our object, bespeak attention and succour for the teachers should danger or difficulty arise, and get from them any information that may be useful in our future operations.

We could not reach Somerset where these gentlemen reside. Night overtook us while beating against a strong head wind, and compelled us to come to anchor in Evan's Bay about six miles from Somerset. On the following day, Wednesday the 10th, we started in a boat and after a stiff pull of about two hours reached the settlement. We looked with feeling akin to awe on the shores of this immense country (Australia), and thought of the mighty interests in the course of development upon its vast surface, and a glow of patriotic feeling thrilled the heart as we recollected that this same mighty country is identified with our own loved father-land and forms part of the British Empire. As we opened up [56] the bay, Port Albany, at the head of which is the Government settlement we were much struck with the beauty of the scene. The house is which Messrs Jardine and Chester reside stands upon high ground, some two hundred feet or more above the sea level. It is covered with an iron roof, has spacious verandahs, and exceeding neat; and with the various other houses by which it is surrounded, and which comprise the settlement, it presents altogether an imposing sight.

Mr Jardine met us at the landing place and gave us a most friendly reception, and we spent in company with him and Mr Chester two or three pleasant and profitable hours, giving and receiving information mutually interesting. Mr Jardine authorized us to instruct our teachers that, in the event of danger or difficulty arising, they have only to apply to him and he will render them all the assistance in his power. Thus they will always have an available retreat at Somerset should they have occasion to seek it, and Mr Chester will visit them and give them countenance and encouragement when he makes his rounds among the islands. He has promised to visit Darnley Island shortly, and take the teacher appointed to Murray Islands to his destination, should he find him still on Darnley. Mr Chester is well known on Murray Islands; hence his accompanying the teacher is likely to be of much service. On the whole we were much gratified by our visit to these gentlemen. We saw only two Englishmen who appear to be residents at Somerset in addition to Messrs Jardine and Chester, and a brother of the former. All the other persons connected with the establishment appear to be natives of Australia with a few from some of the islands to the eastward.

Several native troopers figure about the establishment in a uniform which gives them something of an imposing appearance. They are paid £3 per month, which we were glad to find they have it not in their power to spend on intoxicating drinks.

The aborigines of Australia here as elsewhere are an exceedingly poor looking race. Those in the neighbourhood of Cape York are a small remnant of what may at one time have been a numerous tribe. We were sorry to find that an effort recently made to benefit them has like so many others in former years proved a failure. The roaming habits common to the whole race have hitherto proved an insurmountable obstacle to their evangelization and it is difficult to see any likely method of overcoming this obstacle. Perhaps something might be done by an agency comprised of natives of Eastern or Western Polynesia, or were the natives of the islands of Torres Straits, or the New Guinea [58] coast themselves Christianized they would be a suitable instrumentality. But what is done must be done quickly as the natives of Australia are rapidly passing away.

All about Cape York is a fine healthy country. Fever and ague, said to be so prevalent on New Guinea is unknown, as are also other diseases incident to tropical climates. And for so low a latitude it is wonderfully cool at this season of the year. But this is true of all the places we have visited throughout the Straits and the Papuan Gulph. The strong South East trade winds which blow almost constantly for half the year keep the temperature cool; and we were told that during the other part of the year when westerly and north westerly winds prevail the heat is not very oppressive.

While on our way to and from Somerset, certain curious looking objects attracted our attention on the slopes of the hills, the nature of which we could not conjecture and we had not an opportunity of examining them. They were of a drab colour and bore some resemblance to tomb stones, but some of the terminated in two three or more spiral turrets. The mystery was solved on our second visit to Tauan where the same strange objects again arrested our attention; they were found to be ants' nests! [59] We saw some there not less than twelve feet in height, and as much in circumference. They are amazing monuments of the industry and perseverance of their tiny builders of the instinct and resources with which the Creator has furnished them. Externally these structures resemble sand stone, and within they are full of cells and passages reminding one of the dwellings and streets of a crowded city. They afford a complete protection against the weather, and a good defence against the assaults of enemies.

We sailed from Cape York on Friday the 15th July. We had hoped to have got away on Thursday but were prevented by the difficulty we had in getting our water casks off to the ship. The tides in these parts are so very strong that to pull against them with a raft of full casks is sometimes an impossibility. So it proved in our case though we had two boats.

We ran seventy five miles on the day we sailed and brought up at Rennel Island intending to be off on the following morning for Darnley Island, as we had determined, instead of proceeding ourselves with Tepeso and Elia to Bampton Island, to leave them a Darnley where several natives of the island are at present on a visit to their relations, who will doubtless be willing in a few months to return to their home and introduce the teachers, as by that time they will have [60] become acquainted with the teachers and have had their prejudices removed. From information we have received respecting Bampton Island we are satisfied that it is an eligible place for a station. It is close to the mainland, and reputed to be healthy and it is just about equally distant from Tauan and Darnley Island, thus

forming a triangle each side of which is about forty miles from which the light will radiate throughout the dark regions around. We had purchased a boat to leave at Darnley Island to enable the teachers to communicate with the mainland and in which to proceed to their destination when the way for that might seem clear.

Something very different however awaited us to what we had intended. We found at Rennel Island a letter from Josaia, one of the teachers so lately placed on Tauan in such cheering circumstances, informing us that he and Simene had left that island on account of circumstances which had arisen, and which led them to suppose that their lives were in danger. They had fled to Warrior Island, and were there with their wives, while Kerisiano and Waunaea and their wives remained at their post. This information filled us with great concern, that prospects which a few days before looked so bright and had raised our hopes so high, should thus suddenly be clouded was [61] grievous indeed. We felt strongly persuaded that the whole affair must have arisen from some blundering or misunderstanding, still no course seemed open to us but to return to Warrior Island, and, if needful, revisit Tauan. Accordingly, on the morning of Saturday the 18th we sailed from Rennel Island and towards noon of the same day came to anchor at the place we had so recently left.

We hastened on shore and saw Simene and Josaia and their account of what had taken place at Tauan led us at once to determine to proceed thither so we made our arrangements accordingly. We did not think it well to take Josaia and Simene with us but instead of them we took Tepeso and Elia who had nobly volunteered to take their place at Tauan when the news of their flight reached us.

Capt Banner, who before our return had arranged to send a boat to look after the teachers and bring them to his own island should their lives be in danger, again placed a boat at our disposal with our old friend Joe in charge.

We had two boats instead of one on this occasion. The one we had purchased with the intention of leaving at Darnley Island we now determined to leave at Tauan in the event of finding all right as it was evident it would be most needed there. The second boat was in charge of Mr Ormiston the mate of the "Surprise" while Joe managed the other.

[62] The day was too far advanced before we were ready to leave the ship to allow of our reaching Tauan with day light, and, under the circumstances, it would have been undesirable to get there during the night, so we determined to call at The Two Brothers, an island a little more than half way between Warrior Island and Tauan. At this island there is a fishing station, and two vessels were at anchor there, the "Melanie" and the "Kate Kearney", commanded by Capt. McAusland and Capt. Hastings. We hoped to have met these gentlemen, and obtained from them some valuable information. In this however we were disappointed. Both had left their ships on a visit to Warrior Island. About an hour after sun-set we reached Capt McAusland's vessel, the "Melanie", and were met with a sad announcement as we stepped on board: "We have had a sad accident here this afternoon: a man drowned." In answer to our enquiries we learned that Mr McNab, a diver from Sydney who had come to these parts only a few months since to dive for pearl shell, had lost his life. He had descended into the water with the view of disentangling an anchor that had got foul, and while below, the tube on which he was dependant for air burst, and before he could be got to the surface and the helmet unscrewed, he was suffocated when his face was unsevered(?), there [63] was just one faint gurgle and all was still. When we reached the ship the efforts to restore animation

which had been continued for five hours, had just been given up and his sorrowing comrades and shipmates had reluctantly yielded to the conviction that there was no hope.

It was a melancholy sight to look upon the body of the poor man, who but a few hours before had been pursuing his ordinary avocations in the full vigour of health, and the prime of life; and to think of the widow and five fatherless children who await in Sydney the return of the absent husband and father was painful indeed. Mr McNab was a celebrated diver and no doubt left his home in high hopes of meeting with great success in his new undertaking. And the thing looked altogether feasible. If the natives, without any diving apparatus, can manage to obtain large quantities of shell, how much more he with appliances which enabled him to remain a couple of hours beneath the water? Still it proved a failure. The sharp coral amid which the under water explorations have to be carried on chafe and wear the tubes exposing the diver to constant peril. In the present case the tube did not give way where it had been chafe, still unless the tubes are better secured than his was there will always be danger from that quarter.

[64] We sought to improve the solemn occurrence to the benefit of the survivors on board. The Scripture were read and prayer offered in the evening, and in the morning we again had a little service, at which a few words were spoken, and prayer presented on behalf of all concerned, especially the widow and children of him who was gone. May He who is the Husband of the widow and the Father of the fatherless succour them in the day of their dire calamity, and teach them to seek in Himself a friend and portion of which nothing can deprive them. Had our business been less urgent we might have remained till the interment but that we could not well do, especially as it was uncertain when it would take place. The persons in charge had sent after the absent captains and they were very desirous that they should be home before the funeral. All on board shewed us the utmost kindness, and seemed to feel that our calling was specially opportune.

About 7.00 A.M. we left the ship and stood on our way towards Tauan. The incidents met with on board had somewhat diverted our minds from that spot from the time we reached the ship. Now we looked towards it with intense anxiety. What should we on our arrival --- our teachers dead or alive? – and what momentous consequences were suspended on these alternatives! Hope predominated; still the four hours occupied by the voyage were [65] painfully anxious, and the anxiety increased in intensity as we neared the end of our journey. A strong adverse tide retarded our progress as we approached the close, and the minutes seemed almost hours. And oh! the joy when at length we doubled the point of land which it had taken us so long to reach, and opened up the bay, and our teachers, first the one and then the other were descried on the beach. We could have shouted for joy. Fervent gratitude to God filled our hearts and corresponding expressions escaped from our lips. We hastened to shore and spent the day with our faithful teachers and their wives, the natives experiencing a satisfaction which words can but feebly express.

We found all right: no change whatever, except in the right direction, had taken place in the feelings or conduct of the people towards the teachers. What then had led to the strange proceedings of those who had deserted their post and fled, and whose conduct had occasioned us such an amount of trouble and anxiety? The following is the explanation: Soon after the teachers were landed, it must have been the next day, or at latest the second day, a small vessel the ____ belonging to Sydney [66] commanded by Captain ___, engaged in shelling and fishing, touched at the island. The said vessel

anchored abreast of the settlement where the teachers are located, and the Captain and his mate, and a number of his people went to the plantations of the natives and helped themselves to sweet potatoes, bananas, cocoa nuts etc. The natives were almost all absent at the time on the neighbouring island of Saibai, and when they returned and found that their plantation had been plundered, they were excited of course and a hostile demonstration was the consequence. All the teachers were alarmed, and thought themselves in danger. This seems clear from the fact that the two who remained, retired by turns to commit themselves by prayer to the Divine protection. But when the question of flight was raised, one of them, Waunaea, said, he would not leave. The natives had done nothing to them and he was determined to remain. Upon this Kerisiano announced that he would stay with Waunaea, and the other two, being inclined to leave, they told them to go and they would remain and await the issue. So Josaia and Simene made up their [minds] to retire from the storm and took a passage to Warrior Island in the vessel that had occasioned all the mischief. They were entirely mistaken as to the anger of the natives being directed against them; but strangers as they were to the natives [67] and ignorant of their language, it is not surprising that they felt as they did. When the Captain saw the consequences of what he had done, he, urged by the teachers, sent a few articles on shore to pacify the natives.

And what are the mighty inducements that lead men, priding themselves on professing a white skin, and calling themselves Christians to be guilty of conduct so mean and contemptible? In the present case some two boat loads or so of vegetables were obtained which might have been purchased for trifles of the value of a few shillings. Really one wonders that men will stoop to conduct so exceedingly paltry.

We left a paper with the teachers certifying who and what they are, commending the to the kind attention of visitors, and expressing deep regret on account of the lawless conduct of certain parties at this island and elsewhere making special reference to the case which had just occurred, and expressing an earnest hope that there will be no repetition of such doings in future. And here we may remark, as a warning to those who are implicated in the practices animadverted upon that unless they are discontinued we shall be constrained to expose the perpetrators. We are in a position to do that to a considerable extent now, and [68] as light spreads, concealment will be more and more difficult. We went, led by a native and saw for ourselves the plundered plantation of Tauan, and, not a little grieved and ashamed did we feel, to think that men of our own colour and speaking our own tongue, should have been the perpetrators of such a contemptible deed.

Generally the owners and managers of shelling and fishing establishments are not immediate actors in the doings in question. In some cases indeed we know they disapprove of them, and there are some who make such provision for the people in their employ, and place them under such restraints as effectually prevents their committing outrages upon the natives. And this is just what we hold all are bound to do, and in far as they fail in this, they must be regarded as responsible for all the lawless deeds and their consequences of which their boats' crews are guilty. **The men sent in the boats are natives of the islands and groups to the Eastward – the Hervey Islands, Niuē, Rotumā, the New Hebrides, the Loyalty Islands and the Sandwich Islands are all represented.** They are sent in boats from the central establishment in search of shell of Beche de mer, and are away for a week, ten days or more at a time. They are furnished with fire arms, [69] and as a matter of fact, many of them are accustomed to commit grievous outrages upon the natives, not only upon their plantations but we

have heard of their also robbing their houses and abusing and carrying off their women. From an eye-witness, a white man, we were told of a case where a party landed at a certain village for purposes of robbery and spoliation. The natives fled as they are accustomed. One poor woman who was carrying a child was overtaken by the ruthless savages. The child was despatched at a single blow, the woman was captured and the houses rifled.

Surely measures should be at once taken to prevent the continuance of such doings. No boat should be allowed to leave the central establishments without some reliable person in charge, and without being fully provisioned, or furnished with the needful amount of suitable trade to obtain what may be required from the natives by fair purchase. On any as these precautions are not taken the principals must be held responsible for the doings of those in their employ—a responsibility involving a degree of guilt and infamy from which they may well shrink. The practices referred to have hitherto been carried on chiefly among the islands in the Straits and the Gulph, but they have not been [70] confined to those. Some villages on the mainland have also suffered, and, unless checked, the evil will continue to spread. In the meanwhile we leave the subject, earnestly hoping that it may soon be effectually checked, and that it may not be our painful duty to refer to it again.

The teachers and the people of Tauan were delighted at our return. We had much important intercourse with them, and left them in circumstances mutually satisfactory to them and to ourselves. We succeeded at Warrior Island in engaging a native of that place to remain with them for a month as an interpreter. He has been to Sydney, and has a considerable acquaintance with the English language, and bears a good character. Moreover he is a man of some consequence on his own island, and this will not be lost at Tauan. When his month there is up another native of Warrior Island will take his place at Tauan in a similar capacity, and he is also fitted to be of much use to the teachers. And they have a boat so that they can move about at any time as occasion may require.

Visit to the Mainland – Katau

We left Tauan at 2 A.M. on Monday July 17th. We were given to understand by [71] our friend Joe that in returning to Warrior Island we might without loss of time stand along the coast of the mainland, and have intercourse with the people of **Kātau,** a populous district which he had visited, and with whose chief and people he had formed an acquaintance. Everything turned out as Joe had represented, and we were very thankful that we acted upon his advice.

In the channel between Saibai and the mainland, and for some distance beyond we had very light winds. Hence our progress was slow for the first four or five hours, and though the place to which we were bound is only about twenty miles from Tauan, we did not reach it till nearly noon. For hours we were moving slowly along the coast of the great land, our progress being retarded by an adverse tide. We had a good opportunity to observing every object as we passed along. There is little variety; the land is low all along. We passed only one little hill. A mangrove swamp extends for many miles terminating at the district to which we were bound. Beyond that are groves of cocoa nuts and behind these are interminable forests stretching away into the interior.

As we drew near our destination a fine [72] river opened out to view. The weather was unfavourable, wet and unsettled. Hence the river and the district with their surroundings did not shew to advantage. Nevertheless we looked upon them with intense interest. We made our way

some distance up the river, and dropped anchor opposite the settlement of Kātau. We can hardly hazard an opinion as to the breadth of the river. The current did not seem very broad but the space covered by fresh water must have been a full mile. Its course is distinctly marked for a considerable distance into the sea. Joe informed us that it has two mouths, about four miles apart; the second of which we could not see. Between it and us was an island near which we anchored. The island looks very interesting and adds much to the picturesque beauty of the scene. The river must pour down an immense body of water, especially when flooded. The sea was discoloured for miles on the day of our visit. A native of Warrior Island who was with us, told us that the river extends a long way into the interior, and that large numbers of people are found on its banks.

At our first approach the natives looked shy and distrustful. Six or seven appeared and watched us cautiously as we drew near, and it was not till Joe and the young man from Warrior Island were recognized that we got their confidence. [73] From the appearance of those who shewed themselves we felt assured that we had nothing to fear, and we moved our boat as near the shore as we could get in order to enable the natives to reach us. As soon as we had done this they crowded in to the boat and we were soon warm friends. Among those who came out to us was Maino, the chief, a friend Joe, and another man of importance. Confidence soon spread, and large numbers appeared on the beach. The women and children and old people kept out of the way: still all were unarmed, and we could readily see that no danger was to be apprehended. We found after landing that the natives had hung green boughs in front of their houses, when they saw us at a distance, as an indication of their desire for friendly intercourse. One of the principal men who came to the boat had a basket slung over his shoulder, containing three or four heads of cooked taro. These he offered, thinking probably that we were hungry and being desirous of shewing himself friendly.

[**Intercourse with the people]**

After a little intercourse at the boat we went on shore, and had the high satisfaction of setting foot on the mainland of New Guinea, and holding intercourse with its people on their own soil. And interesting enough was that intercourse. Few of those we met had seen a white man before. Lieutenant Chester and Capt. Banner visited this place during the course of last year, [74] but they landed armed, and the consequence was that the natives fled into the bush, except some twenty or thirty. In our case there was perfect confidence. The men crowded around us to have their curiosity gratified, and the women peered at us from the upper storeys of the houses. By the way, the houses are very remarkable. One we saw and measured was over a hundred feet long and that was a small one comparative as the following extract from Lieutenant Chester proves: "Some of these houses were upwards of three hundred feet in length, and appeared like immense tunnels when viewed inside."

As at Saibai the umbrellas were objects of special interest so much so that we could not resist the temptation to leave them with the people. One was given to the chief, and the other to another man of importance, and the demonstrations that followed the small gift were amusing indeed. One grand difficulty however soon checked their joy. The umbrellas were opened and could not be shut again, although we had repeatedly opened and shut them amid roars of applause. At length one fortunate fellow discovered the secret, and was rewarded by the loud acclamations of the bystanders.

We found the people here very much like those of Saibai and Tauan, so that what has been said of the one will apply to the other. [75] They are a mild inoffensive looking race and they are industrious if we judge from the abundance of food which they seem to possess. When they were given to understand that a little trading would be done, taro, bananas and cocoa nuts were soon forthcoming, and in a short time we and Mr Ormiston [the mate of our vessel], had bought as much as we could conveniently carry away.

We made it our special business of course to try to give the chief and people some idea of our object in visiting them and their neighbours. We told them of the teachers we had left at Tauan and Darnley Island, and of our visit to Saibai, striving to convey some notion of the benefits which will accrue from the presence and labours of teachers. The chief declared his approval and his wish to have teachers to live with him; he said he would go to Tauan and see those left there, and that he would receive and provide for them whenever they might visit his land. Thus we have got an open door on the mainland of New Guinea, and who can tell the mighty results to which that may lead? There are some 600 or 700 people connected with the village we visited, and there is another settlement a little farther up the river on the same side, and there is doubtless a large population on the banks of the river, stretching away into the great unknown interior.

With only one request of the chief we were unable[76] to comply. Having entered into a friendly compact with us he wanted us to help him to fight a tribe on the opposite side of the river who are hostile to him. Quite a natural idea for him to wish to turn his new friends to account in that way. We hope ere a great while to shew him a more excellent way, viz., by changing enemies to friends. Let teachers get a footing among both parties and their ancient feuds are likely even to be forgotten, and peace and goodwill to be established in their room.

The river on whose banks these people reside has neither name nor place on any chart. It and its surroundings, and all on as far as Saibai and Tauan, and we know not how much farther beyond are unexplored. In the meanwhile till a better name can be found, we may call it the Katau River.

About 2 P.M. we took our leave or our new acquaintances, leaving them evidently much gratified with our visit, as assuredly we were with the intercourse we had had with them. We had a rough disagreeable passage back to Warrior Island but all ended well. We got to the "Surprise" about noon on Tuesday the 18th July.

In the afternoon we went on shore and saw Josaia and Simene, and consulted with them as to their views and wishes; and after hearing all they had to say we arranged in accordance with their own views, that they take the earliest opportunity of returning to Tauan and [77] joining their brethren there. In the meanwhile they need not be losing their time, as the same language is spoken on Warrior Island, and on Tauan, Saibai and we suppose also on the adjacent coast of the mainland.

Thus was the whole affair that occasioned us so much trouble and anxiety got over, by the help and blessing of God, in a manner that filled us with grateful satisfaction. All was overruled for good. At the very outset of the mission a crisis has occurred, a storm has overtaken it and it has weathered the storm, and in consequence has obtained a firmer footing than if it had passed through no such trial. Four of our mainland teachers have proved themselves men of courage and resolution, and devoting to their work, and though the two younger men who withdrew from their post at the appearance of

danger have fallen somewhat in our estimation and that of their brethren, yet we trust they will be enabled to recover themselves, and be ultimately benefited by what has occurred. The influence upon the natives also is likely to be very beneficial. Our prompt return on occasion of trouble arising is to them evidence unmistakable of the importance we attach to the teachers, and a guarantee that they will be looked after in future, while the additional precautions we have taken in leaving a boat and interpreter with them add greatly to the satisfaction of our own minds in leaving them. We feel that we have done all that was practicable under the circumstances, and all that the circumstances seem to require, and having endeavoured thus to do our part, we leave the infant mission in the safe keeping of Him whose sure word of promise will take effect on New Guinea as elsewhere: "Lo, I am with you always, even unto the end of the world."

[Return to Darnley Island]

We left Warrior Island on Wednesday July 19th feeling deeply grateful to our friend Capt Banner, and to Capt Bedford of the "James Merriman", connected with the same establishment, who had manifested the kindest interest in our operations and sympathy with us in our difficulties. Our course was again directed towards Darnley Island. We brought up for the night at Rennel Island, and on the following morning again made sail. We had a hard day's beating, and got to anchor about 1.30 A.M. on Friday morning July 21st.

We had the satisfaction of finding all going on well with the teachers. A number of the people had attached themselves to them and these and others had assisted them to put up a neat little cottage. So at this early stage of the mission they are comfortably housed, and their circumstances altogether are full of encouragement. We were unable to get to sea on Saturday on account of ship's business so we [79] spent the Sabbath at the island. We went round to the settlement where the teachers are stationed and had service with them. The occasion was deeply interesting. In addition to the teachers and their families and a number of natives of the Loyalty islands, we had quite a company of natives assembled—about eighty old and young. They of course were mere spectators. Still it was pleasing to see them as it shewed interest and friendly feeling. About thirty of them had managed to get a little clothing – very scanty in most cases yet interesting to see. About that number have decidedly attached themselves to the teachers and shew them great kindness. Our first acquaintance, Dabat, continues their staunch friend, and on the whole the prospects are very encouraging.

Mataika, who it will be remembered is appointed to Murray Islands, and was left here only temporarily, will proceed to his destination as soon as a suitable opportunity offers which is likely to be in about six weeks or two months from the time of our visit. Soon after the service we bade the teachers and others on shore, Adieu, and returned to the ship, and early on Monday morning July 24th we weighed anchor and set sail on our return voyage.

Voyage of the *John Knox*; Mr Thorngren

Great interest attaches to our having a second visit to Darnley Island from the fact of our having fallen in there with the "John Knox". After the idea of attempting the commencement of the mission in her was abandoned, and the employment of a larger vessel determined upon, it was arranged that

she should still proceed with us, as part of our expedition, and that she and her owner Mr Thorngren should render us such assistance as might be practicable.

Mr Thorngren had resided some time on Darnley Island a few years ago, and so had experience which it was hoped would turn to valuable account. And now he had made up his mind to return to his former home and settle there. It was hoped moreover that his presence there with his handy little vessel might be of much service to us in the early years of the New Guinea Mission.

After all was arranged at Lifu Mr Thorngren went on before us to New Caledonia where he was to wait till we should follow in the "Emma Patterson", and from New Caledonia we were to proceed in company on the New Guinea voyage. The wreck of the "Emma Patterson" disarranged all our plans. We were more than a month later than the time expected in getting away from the Loyalty Islands. We did our best as soon as we heard of the wreck to communicate with Mr T. but did not succeed, and he, being ignorant of the cause of the delay, started alone on his own [81] small craft. He left no information for us at New Caledonia so we were in uncertainty as to whether he had set out with the intention of going to New Guinea or elsewhere.

The "John Knox" is a fine little cutter but she is only eleven tons burden. Mr T. set out on his adventurous voyaged with sixteen souls on board, some of them women and children, and all of them, with a single exception, natives of the Loyalty Islands. Had he made a direct course he would have had to traverse 1300 or 1600 miles of ocean. Some of the passengers were to have gone in our vessel. Mr T. was not in circumstances to undertake such a voyage, even had his vessel been suitable. He had not the necessary charts or nautical instruments. Hence it was a great marvel that he ever found his way to Darnley Island. Hoping to fall in with us at the south east end of New Guinea, he made for the Louisades [but was carried by contrary winds to the Solomon archipelago which he mistook for the Louisades. Then New Britain was mistaken for New Guinea, and Mr T. stood along the coast till the appearance of the land convinced him that he was on the wrong side of New Guinea, and by continuing his course westward his convictions were confirmed and he had to make the rest of his way back against a head wind.

On his way he spent twenty one days among [82] the islands of the D'Entrecasteaux group. He met with very kind treatment from the natives and gathered valuable information which will be of use to us in our prospective operations. **One very important point seems clear from his account viz., that the natives of that large group, and most probably those of the adjacent coast belong to the Malay race. The colour of their skin, their straight or but slightly curled hair, words in their language unmistakably Malayan, the high position occupied by the women, their mode of dress, tattooing, carving of canoes etc, all go to identify them with the Malay tribes who people the islands of Eastern and Central Polynesia.** The group consists of four or five very large islands and a great number of small ones. All the more consider islands are inhabited. They are separated by narrow channels, and would form a fine field for missionary labour—just the field for teachers from Eastern and Central Polynesia. The large islands are very lofty; some of them appearing to reach an elevation of from 5000 to 7000 feet.

Various curiosities obtained by Mr Thorngren shew that the people have quite a taste for carving; an additional proof of their Malayan origin. They have indifferent houses and poor war weapons, their skill and taste being chiefly seen in the construction and decoration [83] of their canoes. After

leaving this interesting group Mr Thorngren fell in with a fishing party from, he supposes, an island called Bonvouloir lying off the North east end of New Guinea. The party consisted of twenty persons in two canoes. They and Mr T. and his party spent a day together during which the two companies seem to have formed quite a friendship. When they came to part the savages embraced the white man with all affection as if they had been old and intimate friends. How different from the kind of intercourse which so often takes place between civilized and uncivilized men when they first come into contact! Of course Mr T. was entirely in the power of the natives at the different places at which he anchored. At any moment they might have surrounded him and his small party, and overpowered them, yet no disposition was shewn to take advantage of their circumstances – a satisfactory proof of the peaceful and friendly character of these people, and a presumptive proof that among barbarous and well as civilized men the rule will generally hold, that men are to us what we are to them. "He that would have friends must shew himself friendly", and he who does this will generally meet with an appropriate response.

As far as Mr T. could judge the people from the small island spoke the same language as these [84] of the large group. After parting with these people, Mr T. made his way round the East Cape of New Guinea, and thence to Darnley Island, where he terminated his adventurous and eventful voyage on the 19th July, fifty nine days from the time of his leaving New Caledonia. It was a great relief to us to find that the party had reached their destination in safety as we had serious fears lest some disaster should have befallen them.

Visit to Redscar Bay and mainland [of New Guinea] (pp. 84-90)

After leaving Darnley Island on Monday July 24th we stood over towards the coast of the mainland of New Guinea, hoping by so doing to fall in with slants if not with fair winds to enable us to make our way towards the east. On Tuesday the high land was sighted but we had very light winds for the next twenty four hours. On Friday the 28th we stood close in to land and had a good view of Yule Island and the country adjacent. We were near enough to see the natives on the beach but none of them shewed any disposition to come off to us.

Youle Island is about four miles in length and one in breadth. It is 534 ft in height and with the exception of a few grass patches it is covered with apparently large timber. It lies in front of a very extensive opening in the coast which is supposed to be the mouth of a large river. The adjacent coast is unsurveyed. The island [85] looks as if it might prove a Tauan for this part of the mainland when we may be able to extend our operation thus far along the coast. These small islands lying close to the mainland are likely to be of great service in carrying on the evangelization of New Guinea as they are at most certainly free from the diseases that are said to prevail on the low land along the coast. Yule Island is in lat. 8° 47' S and lon. 146° 30' East.

Rough weather came on just as [we] were leaving this part of the island, and for the next four or five days we made no progress. On Wednesday the 2nd August we made the land again very little to windward of where we were on the Thursday preceding. The South East trades in these parts seem to blow very strongly all the time at this season of the year. For three days of the above interval we had strong head winds and a very high sea while it was quite fine over head – the sun shining by day and the moon by night. Thus it is a very formidable undertaking indeed to get to windward.

On the afternoon of Thursday August 3rd we were abreast of Redscar Bay, and on the following day about noon we anchored near the east point of the bay close to a remarkable head land named Redscar Head. The name Redscar was given to this point and the bay on account of the reddish colour of the cliffs.

Capt Paget anchored here solely on his own [86] account. We had given him to understand on leaving Darnley Island, that the object of the voyage was accomplished and that we wished no delay about the coast on our return. [If at any point where we might make land the natives should come off, we should be glad but we had no idea of coming to anchor at any part. As it happened, **we were able to turn our stay in Redscar Bay to valuable account. The natives were exceedingly shy at first. They shewed no disposition to come near the ship and had no advance been made on our part we should doubtless have left without having intercourse with them. But on Saturday morning a boat was sent to the shore, and after a while returned with a man and a boy. They were from a canoe which the boat had met. No natives were found where it landed, though we had seen a number about the place the day before. They were evidently distrustful and so were inclined to keep out of our way. By bestowing little presents upon the man and the boy, and sending them back to the shore to display their gifts and tell the wonderful tale of what they had seen, we gained our end: there was no more difficulty in getting intercourse on shore**.

The most important thing connected with our visit to this place is that we have ascertained that this part of the coast is peopled by [87] the Malay race. This confirms the impression we got in passing Hood Bay seventy five miles farther to the Eastward from the view we had of the natives there, and **now we may almost certainly conclude that the whole coast of the Eastern Peninsula on the south side from Redscar Bay and possibly from Yule Island is peopled by the same race, and very probably, judging from the information obtained from Mr Thorngren, the same is true of the North side.** It is not unlikely that the dark race may be found in the interior.

Another important point we have ascertained by calling here, viz., that **there is no difficulty in having friendly intercourse with the light coloured races on Papua any more than the dark. In the case of both we have now tested the thing and we have seen no trace of that invincible ferocity and treachery which have hitherto been regarded as their prominent characteristics.** That they have been guilty of deeds of shocking cruelty and barbarism is beyond dispute, but we suspect that, if all the circumstances were known, it would generally be found that there have been misunderstandings; or that a wrong policy has been adopted by the visitors; or that in some cases these have been guilty of deeds which fully account for the excesses committed by the natives. In dealing [88] with a barbarous people everything, in all ordinary circumstances, depends upon the manner in which the intercourse is conducted. **Among the natives of Redscar Bay only a single weapon of war was seen by parties who went on shore and moved freely about among them – a stone club carried by the chief of the party.**

The people of this neighbourhood are a fine race**.** ***"They are of a light copper colour, and have handsome features and good expression. Painting the face or body does not seem to be practised here but the men are usually tattoo[e]d on the breast, cheeks, forehead and arms. It is much fainter and less profuse than among the women, every visible part of whose skins is generally marked with a great variety of patterns. The women wear a petticoat of shreds of the pandanus***

leaf reaching to the knee, and the men a narrow piece of cloth, sewed to a string round the waist." (Voyage of H.M.S."Rattlesnake" in 1845-6)

What the men wear is the maro or malo, known all over the islands of Eastern or Central Polynesia, and worn by some whole groups, as the Marquesans, in their heathen state. Thus it forms one among the many links that connect them with the light coloured races in New Guinea.

We have seen no place on New Guinea equal in beauty and grandeur to Redscar Bay and its surroundings. The bay is twenty three miles in breadth, and seven in depth. [*Bennett*] From Redscar Head which forms the eastern extremity to the Manoa River [89] five miles distant, the coast is covered with mangroves, and for some distance inland it is probably uninhabited, and unfit for cultivation. **The river** must either be very large or the conjecture we have met with must be correct that there is another large river farther to the west, as **an immense body of fresh water is discharged into the sea.** The fresh water line is visible for miles, and the stream is about two miles in breadth. For fifteen miles in land, and thirty five miles north west and south east the country is low but it is not a dead flat. There are several hills from the eastern head onwards towards the west, and there is a small mountain range near the west side which reaches an elevation of 770 feet, and in land at the distance of forty miles is the great Stanley Range which terminates the view. It is very lofty at this part over 13,000 feet and looks very grand. At early morn when the weather is fine, the scene is enchanting. The clear blue outline of the distant mountains towering far above the clouds, their sides, and the hills and valleys at the base skirted and partially covered with snow white drapery, with the rich and [90] beautiful country which stretches out to view on every hand form a picture of indescribable beauty and grandeur.

So far as we could ascertain the people appeared to have their settlement near the river, and there probably will be place for a station when we may be able to commence a mission at this inviting place.

Conclusion

We sailed on Monday August 7th and with our visit to this place our intercourse with New Guinea will we expect terminate for the present, so that here our Report will virtually close. All that has been done and all that has come to our knowledge having a direct bearing on the object of the voyage has been fully narrated, with much beside, which though it may have no immediate connection with that, may possess an interest and value on other grounds, and all that seems further called for is a few remarks relative to the future of the great field the first steps towards the occupation of which this Report narrates.

Such is the extent of the field that to occupy it fully within a moderate space of time the combined energies of many sections of the Church of God will be required. Any single body of Christians attempting [91] the full occupation of it would require to make it its exclusive field, and even in that case large resources would be required. But that of course is not a thing to be expected. The evangelization of New Guinea like that of all other great fields will doubtless be shared by different sections of the Christian Church, and in anticipation of that, we take the liberty of offering a few remarks and suggestions.

The London Missionary Society under whose auspices this field has been opened up, will doubtless endeavour to ~~take a leading part~~[(Ed.) **prosecute with vigour]** the great enterprise of its evangelization. That society having a native agency at its disposal such as no other Society has, as far as our information goes, is in a peculiarly favourable position ~~for taking a prominent part in the work~~ [Ed. for undertaking it]. The part of the island that will naturally and advantageously fall to its share is the Eastern Peninsula, with the adjacent groups of the Louisades and the D'Entrecasteaux islands, and the island in Torres Straits and the Papuan Gulph from longitude about 140°East on the South side and the same on the North, that is about one hundred miles to the west of Tauan and Saibai on which we have commenced operations. The extensive [92] territory ~~just indicated~~ [Ed. **examined by us]** is peopled by two distinct races – the dark race having much in common with the tribes found on most of the islands of Western Polynesia, **and a light coloured face, evidently having a common origin with the natives of Eastern and Central Polynesia. It so happens that the London Missionary Society has just the kind of agency needed for the evangelization of these two races. In the Loyalty Islands it has what is needed for the dark race, and for those of Malay origin it has the Tahitian Mission, the Hervey Islands Mission, the Niue Mission and the Samoan Mission, each of which is in a position to furnish its quota of labourers for the great undertaking, and just the kind of labourers needed.** Hence the propriety of the suggestion we have made that the London Missionary society be left in undisturbed possession of the field we have indicated. Should it be unable to overtake the work within a reasonable time, and others be found willing to share it the needful arrangements can be made to meet the case.

And in the meanwhile ample scope will be found for other sections of the Church in the immense territory which lies to the west of the Great Gulph with all the islands adjacent. [93] Thus there will be abundant room for all, and all ground for misunderstandings, jealousy and rivalry will be removed. It is devoutly to be wished that in the prosecution of the great enterprise that is before the churches in this field, everything that might lead to such collisions and complications as have arisen in some other mission fields may be carefully avoided, and that nothing but fair and honourable dealing will characterize the proceedings of every body of Christians that may take part in the work. It is one of the most pitiful and deplorable sights on earth to see Christians in the mission field, with the heathen perishing around them, squandering the funds of the church and wasting talent and energy to set up this or the other form of church order or worship in opposition to some other which they regard as having less authority that their own. How little does it really matter whether we have in Papua or Madagascar or elsewhere on the mission field Congregationalism, Presbyterianism, Episcopalianism, or Wesleyanism if the Gospel of our Lord Jesus Christ is preached in its purity, and reliable versions of the Bible are given to the natives by [94] faithful men of God. Surely it were a sight to make angels weep to see men in the main "one" wrangling and disputing about <u>comparative</u> trifles and marring and hindering each other's labours while souls are perishing and the world looks on in scorn, and feels as if it would be time enough for it to concern itself about religion and its spread among the heathen, when its professed friends shall have agreed among themselves, and shall exhibit in their own characters the fruits of the gospel they profess.

That a different spirit may animate all who shall take a part in the Evangelization of New Guinea is the earnest prayer of the writers of this Report – that they may be men largely imbued

with the Spirit of Christ, and filled with compassion for perishing souls, and entertaining just views of the relative importance of things – may God in mercy grant!

And commending the Infant Mission to the watchful care of the Great Master [95] and praying that a very large measure of His blessing may rest on the whole of its great future, we close our Report. To Him who hath so graciously prospered our way and permitted un to realize the desire of our hearts – to Him be glory and honour, dominion and praise now and ever. Amen and Amen.

A.W. Murray S. MacFarlane

Cleveland Bay Sept 11th 1871

As we have been obliged to call at this place in order to obtain supplies, and as there is a regular mail hence to Sydney, we have decided to forward the Report of our voyage that it may reach you with the least possible delay. So much longer time than we anticipated has been occupied in our return voyage so far that it became a necessity to call at the first eligible port we could make.

After leaving Redscar Bay we strove for nearly a week to make head way against winds and currents and heavy sea, and finding this impracticable, the Captain decided to enter the Great Barrier Reef, and beat along the Australia coast. Accordingly [96] we entered the Providential Channel, between Cape Protection and Cape Weymouth on the 13th August. There are so many dangers in the way that vessels can only sail during the day till they get within 200 or 250 miles of this place. Hence progress is very slow, but it can be made, whereas outside we found it wholly impracticable.

God has graciously preserved us so far amid all the dangers through which we have passed, and now we trust the tedious part our voyage is nearly over, and that the same kind providence that has brought us so far will over us still, and that in due time we shall reach our destination in safety. We reached this place on the above date and hope we get away in the course of two days or so.

[Signed] A.W.M.

(2) A.W. Murray, Voyage from Loyalty Islands to Cape York to take charge of New Guinea Mission, Sept. 13–Dec. 6 1872

https://nla.gov.au/nla.obj-2713063124/view

[Summary sheet from end of journal:
https://nla.gov.au/nla.obj-2713070937/view
A.W. Murray, Cape York, Dec 9–13, 1872
(Letter received: April 23 1873, Answered: October 3 1873)
1. Journal of Voyage from the Loyalty Islands to Cape York and of proceedings with reference to the New Guinea Mission.
e.g. Visit to Islands of Torres Straits,
Depositing of teachers at suitable centres.

First teachers settled on mainland
List of teachers.
[Manumanu viewed; settlement of Hervey Islands teachers pp. 38-49]

Somerset, Cape York
Dec 9th 1872

Rev Dr Mullens,

My dear Brother,
I am at length in circumstances to furnish you with an account of our voyage from the Loyalty Islands to this place, and of our subsequent proceedings down to the present date. The newly arrived teachers have with a single exception been located; and arrangement made to meet the case of those of the others whom we found living together on the island of Tauan.
We took leave of the Loyalty Islands at Lifu and started on our voyage on Saturday the 13th Sept. **Our party consisted of six teachers from the Hervey Islands,** viz. **Piri, Anederea, Rau, Ruatoka, Atamu and Enere and their wives, and one child; and seven from the Loyalty Islands – Peshin from Uvea, Cho, Locat and Mataio from Lifu, and Gutacone, Waneg and Saneish [2] from Mare, and their wives and children. Also Maka from Rarotonga and his wife and three children. Maka was a teacher on Mare for many years in the early days of the Loyalty mission and subsequently in Samoa and Tokelau. Of late years his character has been under a cloud so that he was not now going as a teacher but as interpreter to me and to assist in the secular business of the mission. His knowledge of the Tahitian, Rarotonga, and Samoan languages, and of Mare, renders him of great value to me, and I believe that in the main he is a faithful man.** In addition to the above was our own household consisting of a married couple and their daughter. The same from Samoa, and a lad from Mare—forty persons in all.

We had a fine run to the Australian coast and on the 22nd September we entered the Great Barrier Reef at Capricorn Channel. We had beautiful weather all through the voyage, and on Friday, October the 11th we reached our destination. All well and nothing untoward having occurred – no small mercy considering that our company was so large: we were in all nearly seventy souls.
Those of us who had to leave the "John Williams" at Cape York were thankful of course for having reached in safety our destination, but the circumstances in which we found ourselves were of a trying character. Mr Jardine received us kindly, but we took him by surprise, a letter which I wrote to him soon after we made up our minds to move to Cape York not having reached him; and moreover he informed us that the Governor and the Colonial Secretary of Queensland had just paid him a visit, and that it had been determined to abandon Cape York as a government station, and remove the buildings to an island about thirty miles further to the westward. This of course placed us in very awkward circumstances. Mr Jardine very much regretted, that he had not heard of our intentions before the visit of the Governor and party as in that case he could have got matters arranged with their sanction to meet our convenience. I asked whether he could not allow us the use of some of the Government buildings subject to the approval of the Queensland Authorities. To this he kindly agreed and so our anxieties were in a measure set at rest.

A very comfortable dwelling house with kitchen and two cottages were placed at our service [4] for ourselves and family, and Maka and his family, and on Tuesday October 15th we left the "John Williams" and took up our abode at a beautiful place named Seaview, about a quarter of a mile from Mr Jardine's residence. Seaview has been so named no doubt on account of the magnificent view which it commands of the ocean. It stands upon a hill some three or four hundred feet in height which overlooks Albany Pass, and commands a view of Albany Island, and the anchorage on both sides, and the great wide sea in front as far as the eye can reach. The situation is certainly charming – equal to anything I ever beheld in the course of my extensive wanderings.

One difficulty was now got over. We had found a resting place but other and formidable ones pressed upon us. **In addition to our family and Maka and his family, we had thirteen teachers and their families on our hands**. Capt Turpie's instructions prevented him going beyond Cape York, and we had not the means of getting in contact with any of the islands on which our teachers are placed, and where native provisions could be obtained. At Cape York there is no native produce to be got and very little in the way of supplies of any kind, except occasionally as vessels happen to call having on board surplus stores. Happily Mr Sunderland had sent by the "John Williams" a ton of biscuit and a quantity of rice so we were not destitute but natives of the islands get on very poorly with only biscuit and rice; beside it was very undesirable that much of these should be consumed at the time referred, as they would be required to supplement such native supplies as the teachers might be able to procure at the places at which they might be located.

The difficulty would have been met if the "John Williams" could have gone on to Murray Islands or Darnley Island, and there is no difficulty or danger in the way – and a great amount of anxiety, time and expense could have been saved. However the arrangement that prevented her doing this was no doubt made with the best intentions and the gentlemen who made it were not acquainted with the circumstances. As it was I was obliged to engage Mr Thorngren's cutter, a small thing about eight tons burden to convey the teachers and their [6] families and luggage to Murray Islands about eighty miles distant, and afterwards to Tauan. It was an immense relief to me when Mr Thorngren turned up and I learned from him that the teachers could be provided for on Murray Islands.

[Voyage around the Torres Strait islands]

Having found a temporary home for the teachers, the next thing was to get them introduced to spheres of labour on the islands or on the coast of the mainland as Providence might open the way, and very remarkably was this provided for. On our arrival at Cape York we found at anchor the "Wainui", a small steamer, about 90 tons burden, commanded and partly owned by Capt Gay, a gentleman whose kindness we shall ever cherish a grateful recollection. Capt Gay represents a company of gentlemen in Melbourne, who have embarked in pearlshell fishing and other commercial pursuits in Torres Straits, and on the coast of New Guinea.

Capt Gay, with every disposition to aid us, was not in circumstances to let us have the services of the "Wainui", except to a very limited extent, but he put us in the way of engaging the "Loelia", a vessel about 30 tons burden belonging to the same company. She was lying at Banks Island about forty miles distant and [7] no arrangement could be made unless we could get to that place and confer with

her Captain. This difficulty was met by Capt Gay kindly inviting us to take a cruise with him in the "Wainui" in the course of which we should visit the said island, and have the desired opportunity of engaging the "Loelia" should that be found practicable. The "Wainui" was to have sailed on Wednesday, the day after we left the "John Williams" and on that account we had felt constrained to decline Capt Gay's offer; but he, with great kindness, offered to wait a day for us, so by making an effort and with Mr Gill's kind assistance manage to make such arrangements as admitted of our leaving on Thursday the 19th October. So on the morning of that day, leaving Mrs Murray in her new and solitary home, we, Mt Gill and myself, took leave of the friends on board the "John Williams", and embarked on board the Wainui, and sailed from Cape York, not expecting to get back from six weeks or two months.

Mr Gill will of course speak for himself with reference to his reasons for leaving the "John Williams" at Cape York, and accompanying me in my voyage. He acted solely on his own responsibility in the matter but I [8] cordially approved of the step, and felt with him that it was very important he should see something of New Guinea and the adjacent islands both with reference to the mission to which he belongs and from which many of our teachers are likely to come; and also with reference to his visit to this land.

On the first day of our voyage in the "Wainui" we brought up about mid-afternoon off Narupai or Horne's Island, near Muralug [now Muralag] or Prince of Wales' Island. On the following morning we went on a prospecting tour. We had a boat of our own and boat's crew of teachers with us, so we were able to pursue the object of our voyage at the different places at which we called without encroaching upon Capt Gay's kindness. On our visit to Prince of Wales' Island to which we went on the day in question, Capt G. kindly lent his officer Mr Marr to take charge of the boat, and take us to the part of the island most likely to suit our purpose. Prince of Wales' Island is said to be the largest island in the Straits, but the population is small, and from [9] all we could see and learn we were led to conclude that it is not a suitable place for a station. But we had another reason for wishing to visit Prince of Wales' Island besides that of ascertaining its eligibility or otherwise for a mission station. We had learned that our old friend **Joe** who rendered us such valuable aid last year was there. This information proved correct. We found Joe in charge of a fishing station, and had the satisfaction of ascertaining that he lost none of his interest in our work, and that he was ready again to aid us if the consent of Capt Ware, the successor of Captains Banner and Bedford could be obtained.
Near to Prince of Wales' Island is Hammond Island [Keriri] on which there is a considerable population, and on Horne's Island also there are a few, still these islands do not present an inviting sphere at present. We will not lose sight of them however.

On the second day of our voyage, Oct 18th, we went on our way, and about 1 P.M. we anchored in Mud Pass, a fine harbour formed by the islands of Mua [Moa] - Bank's Island, and Badu – Mulgrave's Island. Here Capt Gay has a shelling establishment. It is on the island of Mua, but it and Badu are so near together that for missionary purposes they are virtually one. Here we found Capt Ware, and learnt with much satisfaction that he has instructions from his owners Messrs Merriman Sydney to help us in every way in his power, and that he was to let us have Joe's assistance in locating our teachers.

Capt Gay's business detained him here till Friday the 25th October, so we had time sufficient to look about us and the result was that we decided that two teachers might be advantageously settled on Mua. The island is said to be free from fever and ague and Capt Gay's establishment being upon it is an important recommendation, and it is central for two or three other islands, the united population of which must be considerable.

The next island we visited was Mabuiagi – Jervis' Island. It is separated from Mua at one point by a narrow channel, only six miles across. On this island we found a village, the first we had seen since the commencement of our cruise. There are [10] some sort of villages on the other islands but we were unable to see them as we had neither guide nor interpreter. Joe was at work for Capt. Ware all the time till we sailed from Mua. Mabuiagi is not a large island – not more than ten or twelve miles in circumference, but it has a population of 300 or more; the number on the larger islands we had no means of ascertaining. The people of Mabuiagi resemble their neighbours in their general appearance, but they struck us as less friendly looking. However if we can get the gospel brought to bear upon them we may soon have a change for the better. Their houses are mere shed – not to be compared with those of Darnley Island, Tauan, Saibai and the coast of New Guinea. This seems strange as the people of this island are accustomed to visit the main-land – distant only about thirty six miles, for the purpose of traffic and possibly to visit friends and relations. Their articles of barter are chiefly pearl shell, and iron goods in exchange for which they obtain canoes and provisions. Their own island does not produce [12] much that is available for food, chiefly I should think from want of cultivation. There is on it a grove of cocoa nuts, the first we had seen during our cruise – though they and other tropical fruits might be raised on these islands to an unlimited extent. The gospel is wanted to rouse the dormant energies of the natives by placing before them motives which make life worth having.

During our walk on shore, we came upon two graves in connection with which we saw and heard some curious things. At each of the graves were four strong upright stakes sunk so deeply in the ground as to be quite fast. These had supported a frame on which the body had lain till the flesh was consumed from the bones. These had been buried, and a small mound raised over the grave, which was decorated from head to foot with a variety of shells in rather a tasteful manner. On one of the posts were suspended three human skulls which we were given to understand are objects of great veneration to surviving relatives, who pay to them some sort of homage, and make to them offerings [13] of food, that is to the spirits departed to whom the said skulls belonged. How striking are the points of identity among the human race, even where those of contract are greatest! The rude attempts of these poor benighted pagans to honour and perpetuate the memory of the dead are interesting and touching. In them we see the outcoming of feelings substantially the same as those which among ourselves give birth to all the various *In memoriams* which gratitude and affection raise to the departed. Alas that there should be a point of such sad and painful contrast between us and our pagan brethren! To us life and immortality have been brought to light, while to them all beyond the grave is enshrouded in impenetrable gloom. O Sun of Righteousness, thou who art the resurrection and the life --- arise upon their darkness, and extend to them thine own almighty aid, and grant them a resurrection to a new and spiritual life!

On Saturday October 25th we sailed from Mabuiagi and brought up at the Two Brothers. Capt Gay kindly called at this island to allow of our procuring an interpreter for the main-land of New Guinea, the same language being spoken on that part of it to which we intended to go as on this and some other of the islands adjacent. [14] We were successful with reference to the object of our call, and on the following morning we proceded on our way, and about 9 A.M. Sabbath October 28th we anchored at Tauan. The Two Brothers is distant from Tauan about sixteen miles. It is small and of no great importance on any account. Its population is somewhere from thirty to fifty.

At Tauan we found five of our teachers. Some of them had spent much of their time on Warrior Island, chiefly on account of health; they had visited about to a considerable extent among the neighbouring islands, and they had also made several visits to Katau and Torotoram on the main-land. They had come together a short time before our arrival as they had heard that the "John Williams" was probably near. We had the great happiness to find them all well, and to learn that, though their labours had been very much interrupted from curious causes yet a decide impression has been made. **Out of the twenty persons of which the mission originally consisted we found seventeen alive and well.** There had been two births during the interval so the present number is nineteen. There had been three deaths. Tepeso of whose removal you have already been informed, and his wife and child. He was seized with fever and ague on the 1st April, when the unhealthy season, strange [15] to say was past, and died on the 11th of the same month. Soon after his death his wife was taken ill, and she also died in a few days and the child followed after a short interval. It is sad to think that one family has thus been swept away but what a mercy is it that so many have been spared, and that we found them all in good health. Two families of those who had been on Tauan and Warrior Island had entirely escaped the fever, and so had Mataika and his wife as we afterwards found on Murray Islands.

It was especially cheering to find that the confidence of the natives of Tauan and Saibai and other places had been entirely desired. The chiefs and people of Tauan and Saibai tell them that these lands belong to them, and that on them they must live and die. Thus an end of great importance has been gained. In the course of a few months we have obtained a hold upon the people which, God helping us, we shall not again lose; we have found a resting place for our lever and we shall in one time, the power from on high working with us, move the might mass of sin and death around us. We spent the Sabbath on shore and were deeply interested and much cheered by what [16] we saw and heard. The people of Tauan and those of Saibai who were present at the services booked very different from what they did last year. Almost if not all present had some article of clothing, and some were fully clothed – It would be too much to add – and in their right mind, but we <u>may</u> add the hope that towards that they are progressing. The teachers seem to have ot a considerable hold of the native language, and in that the services are partly conducted. At the morning service about forty persons were present, and at that of the afternoon about seventy, a number having arrived in the interval from Saibai. Part of these present at both services were natives of the Loyalty Islands from some of the shelling establishments on the neighbouring islands. We shall have occasion to refer again to Tauan. In the meanwhile we proceed to notice what remains of our cruise in the "Wainui". On Monday we made an interesting visit to Saibai in a boat, and were much pleased with our reception there, and on the morning of Tuesday, October 29th, we sailed in the "Wainui" for Katau on the main-land.

We had difficulty in getting along on account of the shallowness of the water along the coast of [17] Saibai. We reached our destination in safety, however, on Wednesday morn the 30th October. The object of our visit was to ascertain whether the way was clear for the introduction of teachers to Katau. We were well received and were soon satisfied that, in as far as the people were concerned, the door was open. From Katau we went across the bay to another large village about five miles distant named Torotoram, and then also we found a people apparently prepared to receive Christian teachers. The end of our visit was gained, and on the following morning Thursday October 31st, we bade adieu to our kind friends on board the Wainui, and returned to Tauan in our own boat. The distance between Katau and Tauan is about thirty miles.

At Tauan we were detained about ten days. The Wainui had no room for the teachers and their luggages, nor indeed was it settled when we left Cape York had she would come on as far as Katau. Hence it was necessary to have the teacher and their luggage who were designed for the islands of Torres Straits and the adjacent coast brought [18] on in Mr Thorngren's cutter. It had been arranged also that the "Loelia" should meet us at Tauan as the most convenient place from which to start on our cruise in her. She had been engaged to do that part of our work for which the "Viking" is too small. After six days waiting both vessels arrived on the same day – November 6th.
No time was lost in completing arrangements for the location of the teachers, and on the following day, we, Mr Gill and myself, and four teachers and their families started in the "Viking" for Katau. We might have gone in the "Loelia" and taken Katau on our way to other islands, but she draws too much water to allow that. The "Wainui" managed it by the aid of steam, and by keeping the lead going all the time.
[5 "Maskell" (?)]
We had fine weather but the wind was light and not altogether fair so we did not reach our destination till late in the evening – about 9 o'clock. It was a beautiful evening, a cloudless sky and the moon basking in brightness. Everything looked expressibly lovely as we sailed up the Katau River. We anchored near the island in the mouth of the river, close to the beach and awaited with eager interest the dawn of the day which we confidently expected [19] would witness the most important event that had yet occurred in connection with the New Guinea Mission – the introduction of teachers to the main-land.

The natives had observed us making our way up the river, and to satisfy themselves as to who we were and what was our object, they sent parties to hail us from the shore and make enquiry. When informed that we were missionaries they were satisfied and we passed the night quietly on board our little craft. On the following morning we were astir betimes and as the day opened upon us we were charmed with the scenes around us ... everything looked so beautiful, while our minds dwelt upon the errand on which we had come, and we saw in the rising morning the emblem of the dawning of a better day: "The dayspring from on high". We assembled on the deck of our little vessel, and lifted up our hearts in praise and thanksgiving and sought the needful guidance to be vouchsafed to us in the important work before us, and the effectual blessing to rest upon all. It was doubtless the first time that such sound had been heard in these spiritually dreary solitudes.
On shore we met a joyous welcome. We had a formal interview with the chief, Maino, and his people [20], and told them our errand, and asked whether they wished to have teachers settled among them, whether they would treat them kindly and so on. The replies were all we could wish. Especial

satisfaction was manifested when the people were told that the wives and children of the teachers were on board, and had come to remain among them. These preliminaries completed, no time was lost in getting the goods on shore. In this we were assisted by native canoes and in a short time all was landed and carried to the house which had been placed at our disposal. We should have much preferred going about our important work more leisurely but the "Loelia" was waiting at Tauan and the season was so far advanced that every hour was precious.

Having got through all satisfactorily we bade adieu to our teachers Josaia and Samish and their wives, and our native friends, and set sail for Torotoram. Here also we met with a good reception though not equal to that we had at Katau. Our visit there last year with the subsequent visits of the teachers had prepared our way. Some of the teachers had visited Torotoram also but to Katau they had given more attention, and spending on some occasions three or four days [21] among the people. The consequence is that there is a perceptible difference between the two places. The chief of Torotoram **Auta** received us very kindly and the people generally manifested much interest and satisfaction. One touching incident occurred as we commenced our interview. The chief asked Elia, one of the teachers, about Tepeso. He and Elia had visited Torotoram together and, as it appeared, a favourable impression had been made. When Elia informed the chief that Tepeso was dead he was quite affected and some time passed before we could get his attention to the subject of our conference.

He assured us of his willingness to receive the teachers, and pledged himself to stand by them and do every thing in his power for them. A large good house was given up for their use; their property was landed and carried to their dwelling, and themselves and their wives formally introduced to the chief and people, and so end this important visit to this part of New Guinea. Our long andearnestly cherished wish was realised. Christian teachers were located on the shores of this great land – a step was taken whose issues The Infinite Mind alone can grasp. The teachers left at Torotoram are Elia from Lifu and Peshin from Uvea. The Katau teachers are both from Mare. Thus all [22] the three islands of the Loyalty Islands Mission are represented in the first stations occupied on the main-land of New Guinea.

The chief Auta is an interesting man; he will I think be faithful to the trust confided to him. During our visit he brought his bow and arrows and formally delivered them to Joe as a ratification of friendship between him and us, and as an intimation I suppose of his wish to have done with such weapons. Poor fellow! I trust he will be among the number of those at Torotoram to whom the gospel will come not in word only but in power. We saw neither women nor children at Torotoram, and even at Katau we got only a glimpse of one or two women. Still we seem to have got the full confidence of the people. No weapons of war worth mentioning were seen at either place. /

It was 3 P.M. before we were able to get away from Torotoram. We had light winds, and as we drew near Tauan, our breeze failed us altogether. Hence, notwithstanding our efforts and wishes, we did not reach our destination till 11 A.M. on the following day. We had hoped to have got back to Katau so as to start on our voyage in the "Loelia" on that day. Now we were shut up to wait till Monday. However there was much important business to be attended to so the delay was the less to be regretted.

One thing [writes Mr Murray] was getting off to their destination in the "Viking". Two teachers, Waunaea and Gutacene. Waunaea is a man of great promise and I should have been glad to have placed him on the main-land but he suffered so much from fever and ague last year that I durst not venture to do so, though he himself would have gone anywhere. The island of Mua, Bank's, was chosen as being in all probability healthy and to it he and one of the newly arrived teachers were appointed. In every case, except that of one couple, it was so arranged that one of the old and one of the new teachers should be located together. It would have occasioned serious delay to have taken Waunaea and Gutacene to their station in the "Loelia"; hence it was arranged to send them in the "Viking". It was necessary that she should return to Cape York to take thence to Murray Islands a quantity of luggage belonging to the Rarotongan teachers, and she could conveniently take Mua in her way, and as Mr Gill and myself had visited that island and decided to place teachers [24] upon it there was no insuperable difficulty in the way of this arrangement, though under ordinary circumstances I should have much preferred accompanying them myself.

A little circumstance occurred as they were leaving the beach at Tauan to go on board the "Viking" worth naming. Soon after the settlement of the teachers Waunaea had a son born. The chief Tauai was much interested in the event; and expressed a wish that the little stranger should bear his name. The parents complied with his wish, and, moving by some odd fancy, gave their son the outlandish looking name of Bezaleel Tauai. The consequence has been that the chief looks upon the little fellow almost as if he were his own, and among those who assembled to see the teachers off, **Tauai** was conspicuous with little Bezaleel in his arms. It was an interesting sight to see the old heathen chief clasping the child to his bosom, and with evident emotion, telling me that he was Bezaleel Tauai:

"Kind may differ but affection
dwells in white and black the same."

We had a quite Sabbath at Tauan, and on **Monday morning November 11th we went on board the "Loelia"**, and as soon as wind and tide allowed we set out on our important voyage. Having to go windward, and having a strong tide against us half our time, and moreover being obliged to anchor during the night our progress was very slow. Ugar of Steven's Islands was our first place of call. It is only seventy miles distant from Tauan yet we did not reach it till Thursday morning. Ugar is a small island with a small population but it is entirely free from fever and ague, and provisions are abundant. We had been told that the chief and people wished teachers to be placed among them, and we had thought it advisable to comply with their wish. Simene who had suffered much from illness, and Waneg one of the newly arrived had been selected for the place, and the object of calling now was to convey them to their destination. It was not intended that both should remain permanently on the island but it was convenient that both should be left on it now as far as we could then see.

On getting to anchor we proceeded to the shore confidently expecting a cordial welcome. In this however we were disappointed. Some parties who dislike the presence and influence [26] of the teachers had done for us what similar parties did on Darnley Island last year, misrepresented us and our object, and instead of meeting the reception we had expected, the chief decline to receive the teachers at all. All we could say with the view of removing this misconception was unavailing so

making him a small present, we parted good friends, returned to the ship, got under weigh and stood for Darnley Island.

I was thankful afterwards that the teachers were not received at Ugar as a much more eligible sphere of labour was found. This was York Island, the native name of which is Matik [Masig], and near to which are Zamut – Rennel Island, [Damud?], the Three Sisters and two or three more, all of which are inhabited and on all the same language is spoken as that of Tauan, with which Simene has some acquaintance. Matik is healthy and well suited for a central station to the group to which it belongs. Simene and Waneg remain for the present on Murray Islands to be taken to their appointed sphere after the close of the voyage in the "Loelia". The time could be spared to take them on account of the lateness of the season. The people of Matik [27] have made urgent applications to the teachers of Murray Islands and Darnley Islands for teachers; hence the probability is that Simene and Waneg will be warmly received.

We reached Darnley Island on Friday November 13th late in the evening. On the following morning we went round in our boat to the part of the island where the teachers and the bulk of the people reside about four or five miles distant from the anchorage, and very highly were we gratified with what we found. Those who have read the report of last year's voyage will remember that the teachers were only suffered to remain, the understanding being that, should the chiefs and people desire it, they should be removed when missionaries might again visit the island. A glance at what met the eye when we reached the settlement was enough to shew that there was no need to propose to the people the question, shall we take the teachers away from you and leave you again in the state in which we found you? Everything we saw and heard told in eloquent language that the result we confidently [28] anticipated has been realized. Guceng the teacher has gained the entire confidence of the people, and to him and his kind wife they have become warmly attached. We cannot yet say that they value them highly for their work's sake in the true and higher sense, but they do appreciate the temporal advantages which they derive from their presence among them. They are no longer liable to be trampled upon and spoiled by wicked foreigners, nor by their own countrymen – natives of neighbouring islands. Their plantations are now safe; their houses are not plundered or burned, and their wives and daughter are safe. – These are advantages readily appreciated, they speak a language which all understand.

The whole population, which numbers about one hundred and seventy, have so far renounced heathenism as to abstain from work on the Sabbath, and attend services conducted in their own native language, and it is an interesting fact that all wear some article of clothing when they come together for the worship of God, and [29] as many as twenty wear clothing at all times.

The practice of embalming the dead with all the revolting observances therewith connected has been abandoned, and that of burying after the manner of Christian nations adopted in its stead; and another ancient practice of a still more revolting character of whose existence we were ignorant till now has also been discontinued – Infanticide. It has been the custom on Darnley Island from time immemorial for parents to destroy their children from the third downwards, the opinion being that two were enough for whom to care and provide. Four children have been born on the island since the introduction of the gospel. Of these on was strangled by its parents at its birth; the second was

rescued by the teacher and by him and his wife adopted as their own, and the other two are alive and being cared for by their own parents. The probability now is that there will be no more infant murder on Darnley Island.

We looked with very peculiar feelings upon little Martha as they have named the rescued one, and thought of her as owing [30] her life to the gospel. She is a bright eyed pleasing looking child, with delicate features and a light coloured skin considering her parentage. May she live to know and requite her obligations to those to whose instrumentality she owes her life; and especially may she live to know and love Him who gathereth the lambs with his arm and carries them in his bosom. When the teachers interposed to prevent the murder of the child, the parents demanded, who will care for her, and provide for her? I, said the teacher. The difficulty was met; the child was saved. The unnatural mother, at the teacher's request suckled the child for one month; after which its foster parents, the teacher and his wife, provided for it as best they could. It seems now about six months old and looks healthy and strong.

The teacher has evidently gained great influence among the people and he uses it to good purpose, and sometimes in circumstances that require no small degree of courage and nerve. On a certain occasion a fierce quarrel took place. One of the parties was armed with a large knife, the other with a fish spear, and a serious issue seemed altogether probable. The teacher rushed between the combatants and seized their weapons, the one in the one hand, the other in the other, and at the expense of a not serious wound in his own hand, he managed to get the parties reconciled.

It is an interesting fact that a chapel has been erected on Darnley Island. It is a very humble structure being composed chiefly of bamboos. But it is a house devoted to the worship of the true God – the first that has been erected in Torres Straits— and how many Christian temples will follow in its train as the light spreads throughout the many isles around, and the great land with all the lesser lands that skirt its shores.

It is painful to add that the worthy couple that occupy this island so acceptably and usefully suffered severely from fever and ague during the unhealthy season. We had hoped that the island would have proved healthy, and parts of it doubtless are so – the side on which the mission premises stand is not well chosen. We looked over a site during our stay which will almost certainly be healthy, and wished that a house [32] should be built upon it without delay and this is likely to be done. Peace be with Guceng and his amiable wife, and the little community among whom their lot is cast! /

From Darnley Island we directed our course to Murray Islands, which we reached on Sabbath the 17th November. We got to anchor in time to allow of our getting on shore about midday. From information we had received, our expectations had been highly raised with reference to this place and assuredly we were not disappointed. It certainly is a marvel that at this early stage of our operations among these islands such a change should have been effected by the blessing of God on the labours of one man – and he himself having been born a heathen.

The history of the mission to Murray Islands is remarkable and worthy of a particular record. Mr McFarlane and myself had intended to have conveyed Mataika, the teacher whom we had appointed

to it to his destination in the "Surprise", but, at the request of himself and Guceng, we agreed to their proposal that they should remain together for a time on Darnley Island – a couple of months or so. As soon as the mission on that island was somewhat established it was understood that Mataika was to embrace the [33] earliest opportunity of getting to Murray Islands. He was disappointed in an opportunity on which we had calculated and thrown upon his own resources, when the time came for leaving Darnley Island, the islands to which he looked as his appointed sphere of labour were thirty miles distant, and to windward, and their people did not bear a good character. It was with reference to them that Tepeso uttered his memorable saying, "Wherever there are men missionaries are bound to go."

But how were these men to be reached? Perhaps the number of men is not great who would have met the difficulty as **Mataika** did. He set to work with the aid of his brother teacher and two other like men who were residing with them, and built a canoe. The canoe was dug out of a single tree, and raised upon a little at the sides. In this frail craft Mataika started, with two Lifu men and two Murray Islanders as a crew to ascertain the state of things at his appointed sphere of labour. The voyage occupied one night and two days. The party reached their destination in safety and were well received. The door was open and apparently there was a people prepared of the Lord. A boat belonging to a foreigner on the island was engaged with which Mataika and party returned to Darnley Island, and in which he and his wife were conveyed to Murray Islands, and so commenced the mission whose simple story we are recording. The subsequent history of [34] the mission has been in keeping with its remarkable and auspicious commencement. The entire population of the three islands which comprise the group, Mēr, Dauar and Waier, about 800 have attached themselves to the teacher. They treat himself and family with great kindness, supplying their wants without charge so far as they are able, and seeming ready to yield themselves implicitly to his guidance. No work is done on the Sabbath, and the people come together from the three islands to attend the services which, except the hymns and the reading of the Scriptures, are conducted in their native language. Those who live at a distance come on Saturday and return to their homes on Monday. To us it was a wonderful and delightful sight to see such a congregation assembled for the worship of God on this land so lately covered with the grossest darkness and filled with the habitations of cruelty. Of course it is dark still, and the people are virtual heathen still, but it is no small thing that they are now mild, harmless and docile, and that they come together week after week to join in the worship of the true God and hear of Him who is able to raise the lowest, and pardon the guiltiest and cleanse the vilest of the children of Adam.

We met the people under a large shed. Mataika has not yet attempted the building of a regular Chapel; he is waiting till he may be able to get a good one erected in a central situation that will [35] hold the whole population. I addressed a few words to the people through Mataika who has considerable acquaintance with the Samoan language from his having resided with the Samoan teacher on the island of Mare in the early days of the Loyalty Islands mission. **Mataika followed with an address in the native language and closed with prayer.** The people testified their satisfaction and gratitude by getting together a liberal present on Monday morning consisting of cocoa nuts, bananas, yams etc. which was of great service to us on board with our large company. They were exceedingly kind and liberal also to the teachers who were several weeks on the large island waiting till they could be taken to stations of their own.

Before the introduction of the gospel among this little community the people of the two principal islands had frequent quarrels, and they were accustomed to make occasional raids upon the Darnley Islanders. Now they are at peace among themselves, and seem to have no idea of again molesting their neighbours. As on Darnley Island infanticide was practised on those islands, and here as there it has been discontinued. During the year there have been thirty-five births and twenty-four deaths. One of the little ones was strangled before the teacher was able to interpose. How many of the others owe their lives to his presence we have no means of ascertaining. /

The islands are all small. Mēr, the largest is probably not more than five or six miles in circumference. [36] It is a remarkable looking island. A conical peaked hill rises abruptly from the south west end to the height of 750 feet. From this peak a narrow backed ridge slopes gradually down to the water's edge at the north east end. The island looks and is very fertile. Groves of cocoa nuts cover a large part of the low land which we saw and much of the high ground is under cultivation. A coral reef skirts part of the coast, and the whole looks remarkably picturesque – more like some of the islands of Eastern and Central Polynesia than any other islands of the Straits that I have seen. The anchorage is good and safe during a great part of the year and it is accessible to vessels of large size. And what is of great importance in Torres Straits, it is free from fever and ague. On the whole it is a very important acquisition to us in a missionary point of view – a safe retreat for invalids and a safe resort for ships.

It is remarkable that the natives of Murray Islands, Darnley Island, and Stephen's Island differ in many important respects from those of all the other islands of Torres Straits. In the construction of their houses, in the treatment of the dead, in the practice of infanticide, and in language they differ. Their houses are greatly superior to those of their neighbours. They are about equal to the best houses made in the Loyalty Islands. In appearance and general [37] character they do not differ much from other islanders of Torres Straits. **Capt Flinders** of the British Navy who visited the Murray Islands in 1802 estimated the number of the natives at 700, considerably less than it is at present. He says, *"Some of these people are of a dark chocolate colour, others are nearly black. The men are about the middle size, active and muscular, their countenances being expressive of quick apprehension. The numerous dwellings seen near the shore and the plots of cultivated land in different parts of the islands, had an appearance of comfort and civilization totally unknown among the savages of the adjacent coast of Australia. These islanders are a warlike race, and are very dexterous in the use of their weapons, which consist of bows and arrows of very superior construction, requiring in their use great strength and address. And as they also possess large and fast canoes with outriggers capable of carrying eighteen or twenty men, they are not to be despised by a weak force navigating these seas."*

These remarks, written seventy years ago are not less applicable to the present generation of Murray Islanders than they were to their fathers, except that now they are quiet and peaceful and seem inclined to learn the art of war no more. Blessed be God for the change that has [38] been effected among these interesting islands. Soon may His grace reach the hearts of man and His word and Spirit lead them to a saving participation in the blessings of the gospel. /

[Voyage to Manumanu on the mainland of Papua]

[Settling Cook Islands teachers there, pp.38-49]

From Murray islands we sailed on Tuesday the 19th November and directed our course towards **the main-land of New Guinea**. And now we approached the most anxious part of our voyage. Hitherto we had had interpreters and guides to introduce us to the different places to which we had gone, now we had nothing of the sort. Except the look I had at Redscar Bay last year, and the information to be found in books, we had nothing to guide us. We had however I trust the guidance of an unerring hand. We shaped our course towards that place as for all we knew it was as likely as any other to suit our purpose, and on **Friday November 22nd** we anchored under the island of **Parivara (Paliwara of the charts**) near **Redscar Head.**

Soon after getting to anchor we had what seemed to me a token for good, and which really proved so – **a canoe came off from the shore, and after some hesitancy on the part of the crew, they came alongside, and were soon induced to venture on board. This was a great step gained, and was an important [39] link in the chain of events which followed.**

Last year no canoe came near our vessel, and the only natives we had on board were a man and a boy who were brought by our boat from a canoe with which it met near the shore. By the way, this man did not turn up during our present visit. I think it not unlikely that he was a stranger on this part of the island.

We soon gained the confidence of our visitors and with them for our guides we proceeded to the shore to explore the coast, and look for places which might be eligible for stations. After reaching the shore we succeeded with much difficulty in inducing two of our friends to lead us to a village. They mentioned a place named **Mānumānu**[2] but intimated that it was a long way off, and that another place which they called **Kido** was near. To Kido they themselves were very averse to go. However after much persuasion two of them consented to accompany us so they went with us in the boat and left their canoe in charge of three of their number who remained.

We found Kido a small village about a quarter of a mile up a salt water creek. We came upon the people unexpectedly yet they shew little or no fear or surprise. They were perfectly friendly. Most of the women were [40] occupied chiefly in preparing food and they continued their work as if nothing unusual had occurred. The men shewed more interest; and the children stared and wondered, or looked frightened pretty much as children do in other parts of the world when unusual visitors drop upon them. The comparative apathy of all contrasts strikingly with what we found among the dark races. As the place did not seem promising for a station we did not remain a great while, but taking our leave of our new friends, after having exchanged some little things for which we received curiosities, we took our departure, and stretched away towards Redscar Head. This place looked exceedingly inviting but after a long weary pull under a burning sun we found that our search was fruitless. We saw no trace of human habitations. After looking along the coast we returned to the ship somewhat encouraged but feeling that we had not yet found a resting place for the Ark of God. Our native guides accompanied us to the ship, and we did our utmost to induce one

[2] In this name the **a** is pronounced like ***a*** **in** **father** rather shorter perhaps.

of them to sleep on board and assist us in our further explorations. To this however **Biru** the young man whose services we especially desired would not consent so we were compelled very reluctantly to let him go; we felt in parting with him as if we were losing the hold we seemed to have gained upon the natives; however we could not help ourselves.

On the following morning **Saturday November 23rd**, we again took to our boat. We pulled in towards the same place at which we landed the day before having some hope that **Biru** would meet us there. We had tried to make him understand that that was our wish. In this however we were disappointed so we had to go on not knowing whither we went. **Biru had pointed in the direction of Manumanu and from the way in which he spoke of it we fancied that it must be a place of importance**. We pulled along keeping as close as possible to the shore and watching every object as we passed. For many miles no indications of the presence of human beings appeared**. At length natives were seen on the shore coming on apparently with the design of meeting us. We were delighted and hastened to land. The parties who met us were unarmed and perfectly friendly, and this was explained by the fact that among them was our friend Biru from whom they had of course heard all about us, and about the doings of the preceding day. It turned out that he and those who were with him on board were natives of Manumanu. He probably expected that we would visit that place [42] and was now on his way with a number of his townsmen to meet us. We were now satisfied that we were on the way to Manumanu, though we were still a long way from it. This Biru intimated by pointing away ahead** and signifying that the boat should not be left but taken on with ourselves. We trudged on on foot, the boat following us, and at length after a long and very weary walk, we had our reward. **First an extensive banana plantation appeared** – a sure sign that we were approaching a village and soon this was put beyond a doubt. The long looked for Manumanu was seen and announced by the foremost of our party, and oh! What a cheering announcement it was, "Sweet as home to pilgrims weary" was the sight of this poor heathen village as the conviction took possession of our minds that **we had at length been led to the spot destined to be a centre of light to the Malay race throughout the length and breadth of New Guinea**. **Manumanu is very superior to any village or settlement** we had before seen on New Guinea or the islands of Torres Straits. **We may, speaking comparatively, call it a <u>town</u>. Ninety-four houses were counted ranged in two rows with a broad street between.** In some parts these rows are double and even triple. The [43] **houses all stand upon stakes, some eight or ten feet high.** Many of them have two stories, and in front they are furnished with a small verandah of very rude construction. They –the houses are built chiefly of bamboo and are slender but they look rather imposing, especially at a distance, and they are airy and well suited to the climate. We were charmed **on reaching the termination of the village to find that it stands at the mouth of a large river** – how large we have no means of determining. Two branches fall into one a little way above the village and unitedly form a large body of water. One branch is much larger than the other and it is probably <u>the</u> river, and is most likely navigable for a large boat or even a small vessel for a long way ~~in-land~~. Such a river at what will probably be one of our principal stations may be of great value in future years. **Manumanu is about twelve miles from Redscar Head— that is about the middle of the bay** and our impression is that there is no other fresh water river to the east of this, and we have examined the [44] coast all round. There are salt water creeks, one or more of which might easily be mistaken for the mouths of rivers.

We had a very friendly reception at Manumanu, and were much pleased with all we saw. We found two men who we were given to understand were the chiefs, named respectively Aua and Koko. We made known to them … as well as we could our object; viz., to leave some of the men and women whom we had with us to live among them. They signified their approval, and the chiefs and some others gave us a proof that we had their confidence to a great extent, by going on board with us and remaining over the night. On the following morning they were sent on shore in our boat and we spent the day (it was the Sabbath) quietly on board."

And now a question of great importance had to be decided. We had been led in a remarkable manner to **a place that appeared in a high degree eligible for a central station for this part of New Guinea– a place at the mouth of a great river likely to prove a high-way to the interior, with a population of probably a thousand or more, with a fertile country all round, and the people more than [45] we could have expected as regards friendliness**. **We were within three weeks of the commencement of the Stormy season, and we were entirely ignorant of the country beyond towards the west, and the east side we had explored as far as Redscar Head.** We had six teachers to locate and the question: Shall we still endeavour to carry out our original plan of placing them two and two in separate stations, or would it not be better, circumstanced as we were, to leave all at Manumanu for the present? **By leaving them together they would be able in a very short time to put up a good dwelling house, to get land under cultivation, to render mutual aid in the acquisition of the language, and, with the aid of a boat which we intended to leave with them, they would be able leisurely to explore the coast, and perhaps visit tribes on the banks of the river, and thus they would gain information that would enable us to fix upon the most eligible places for stations when the stormy season is over. I hope D.V. [*deo volente* 'God willing'] to visit them about the month of April,** and then in all probability we shall be able to take up two or more other stations far more advantageously than we could possibly do now.

After anxiously considering the subject, we [46], **Mr Gill and myself, laid the matter before the teachers themselves**, **and found that they were unanimously in favour of being located together** under the circumstances; and **that course was decided upon.** I trust the event will prove that we have been guided aright. **The great thing at present is to get a footing among and gain the confidence of the light coloured race,** as we have of the other, with **the least possible risk to the good men and women who are willing to encounter so much danger and self-denial** in their Saviour's service, and this I think we shall do by the plan we have adopted.
All being arranged nothing remained but to **get the teachers and their property landed and commit them formally to the care of the chiefs and people. This was satisfactorily accomplished on Monday and Tuesday**, and the end of our visit to Redscar Bay was so far secured. Christian teachers were introduced among a race upon whom hitherto we had no hold. **We left the teachers a good supply of provisions so there is no danger of their being in want. They are also furnished with medicines, and every precaution in our power has been taken to insure their safety.** May the Master whom they serve have them in His sake keeping; may their lives be precious [47] in his sight, and may they be instrumental in laying the foundation of a work which shall stretch from shore to shore of this Great Land.

The people of Redscar Bay are a mild, gentle-looking race. They are about the average height, rather under than over that. Generally they have pleasing expression of countenance and this is equally true of the men and the women. Tatooting [tattooing] seems universally practised but, contrary to the custom which generally prevails in Polynesia, the men are but slightly marked while the women are tattooed almost all over. Some of the young men are decorated with paint and various trinkets are worn as ornaments by them and others, that by which they appear to set most store is a piece of white stone ground down to about the thickness of a quill, and highly polished, which they wear thrust through the cartilage of the nose. It is from two to three or more inches in length and looks as if must often occasion inconvenience to the wearer.
The women have not the inferior down-trodden appearance common among the darker races. They are evidently much better treated, though it is probable a pretty large share of heavy work falls to their lot. While looking round the village on the day we left**, a number of canoes came from the opposite side of the river laden with provisions** [48] and fire wood with women only in them. **Very good mats are made**, nearly if not quite equal to those made in Samoa and elsewhere in Polynesia; but **the great employment of the women of Manumanu seems to be the manufacture of <u>Earthenware</u>. Wherever we went we saw vessels in various stages of progress. These vessels are of various shapes and sizes and will hold from half a gallon to four or five gallons. They must be an article of traffic as we saw a much larger quantity than the people can require for their own use. They are without enamel or ornament of any kind except being coloured with a sort of red pigment.** They are doubtless the same as the "Specimen of pottery procured at Redscar Bay" spoken of by early visitors to the coast of New Guinea and which they say "Contained a few small laminar(?) grains of this precious metal".[3] **We saw the said vessels at various stages in the course of their manufacture,** and we saw also the clay of which they are made and could discern nothing like gold.
T**he people of Redscar Bay are comparatively decently covered. The women wear a girdle made of shreds of the pandanus leaf, and the men wear the <u>maro</u>, common to all their countrymen throughout Polynesia. T**hey can have little or no intercourse with foreigners as they are ignorant of the use of iron, and they are ignorant also of the use of tobacco, a thing which foreigners seem to make a point of introducing wherever they find their way./

[Return to Torres Strait islands]

We took our departure from Redscar Bay on the morning of Wednesday November 27th, and directed our course towards Bampton Island, the last place on the programme of our voyage. The distance between Redscar Bay and Bampton Island is only about 200 miles, but on account of calms and light winds we did not reach the island till Sabbath the 1st December. Shortly after we got to anchor, a canoe came along side with fifteen persons in it. Our visitors approached cautiously, being evidently somewhat apprehensive. They made signs of friendship as they drew near which we returned, and when they recognized Tom, a Lifu man who was one of our party and whom some of them had seen at Darnley Island, and heard from him the object of our visit, all fear was gone. They rushed on board and seemed overjoyed to meet old friends and to hear that we had brought teachers

[3] Cheyne's Sailing Directions from New South Wales etc.

for them. Some of them were at Darnley Island when Mr McFarlane and I were there last year, so I was recognized by them as well as Tom. //
[50] Tom is one of the party who came from the Loyalty Islands in the "John Knox" last year. He has lived with the teachers first on Darnley Island and afterwards on Murray Islands from the commencement of the mission and has rendered them valuable help. Our principal reason for taking him with us was that he might interpret for us at this island the people of it understanding the language of Darnley and Murray Islands. We brought a native interpreter from Darnley Island but he ran away from us at Murray Islands.

The people of Bampton Island are closely connected with those of Darnley and are acquainted with all that has taken place there during the past eighteen months. Thus our way was prepared and little remained for us to do but to enter in and possess the land. Bampton is the island to which we had appointed Tepeso and Elia last year but the appointment was not carried out on account of the untoward occurrences that took place on Tauan.

In the afternoon we landed at a large populous village and had an enthusiastic welcome. We had a formal interview with the chiefs and people; we made them acquainted with our errand and enquired as to their views and wishes with reference to our leaving teachers among them. Their reply was altogether [51] satisfactory. They assured us of their readiness to receive teachers – indeed all seemed delighted at the idea. A falling tide compelled us to cut short our stay but the end was pained, and we returned to the ship wondering at the goodness that had attended us throughout our eventful voyage and that was now to signally crowning its close. We had freely mingled amongst, and held intercourse with tribes of man of both Papuan and Malayan origin respecting whose ferocity and treachery very strong things have been written by some who have come into contact with them and by others who have only looked at them from a distance, and the reader has before him our experience. What we may find in the future of course we cannot tell, but our impression is that where due caution is exercised and the natives are approached in a friendly manner, quarrels may be avoided and peaceful intercourse held. / Of course nothing is easier than to get into trouble. Foreign visitors go, it may be, suspecting or apprehending difficulty and prepared for it. They go openly armed with the idea of awing ["aweing"] the natives. Every movement is suspiciously watched. The natives are not slow to perceive how matters stand, and they too arm themselves and are on the alert. Thus the train is laid and it needs but a spark to set all in a blaze. Some little thing occurs. It may be trifling theft, or it may be a simple misunderstand—words not understood on either side follow then blows, friendship is at end, and the worst consequences ensue.
But to return: We left one of the teachers and his wife and the Lifu man Tom to sleep on shore and come off to the ship as early as the tide would allow in the morning. They came as instructed with a large canoe and a good band of natives, and in a very short time everything belonging to the teachers was on or in the canoe[4] with themselves and their wives, and the party were on their way to the friendly shore.

Having left our large boat at Redscar Bay we had only the small boat belonging to the "Loelia", and we were anchored about three miles for the shore so that but for the help of the natives and their

[4] The canoe was sixty feet long with an outrigger on each side and a platform on which a large quantity of things could be piled.

canoe we should have been in very awkward circumstances. It would have taken us the best part of two days to have landed the things with our boat. [53] As it was we had no trouble and no delay. The natives with a little superintendence and help did all, and so kindly and carefully and quietly they went about the business! I never saw anything equal to it in landing first teachers. The people of Manumanu gave the teachers a good reception, but they were quite outdone by those of Bampton Island.

We followed the canoe in our boat but our good natured natives heavily laden as they were, pushed ahead with great spirit and got to the shore before us, and in a quarter of an hour or less from the time the canoe touched the beach every article was safely deposited in the house appropriated to the teachers. Such was the reception which Mataio and Cho met with, and such are the cheering circumstances in which they enter upon their work on this interesting island. There is but one ground of apprehension, viz., health. The natives are a fine healthy looking people but they are natives. The island is very low and on that account is probably unhealthy. The village at which we landed the teachers is on the side most likely to be healthy, still we cannot but have [54] fears. As elsewhere we took all the precautions in our power in the way of furnishing the teachers with medicines etc, and we must try and get them and others visited as soon as possible.

Bampton Island or Barama, as the natives call it, is an interesting and important station. It is so in itself and it is still more so in its relation to the main-land. We have no means of forming a correct judgement as to the population. We saw over seventy men on Sabbath where we landed, and on Monday there must have been a larger number, and a great many women and children were seen in every direction. On the appearance of our vessel the women and children had all been sent into the bush but when our character and errand were known they were all brought out of their hiding places. Judging from the numbers we saw and from the extensive plantations in the neighbourhood there must be 5 or 600 at least at or near the village where the teachers are located and there is at least one other village on the island.

Bampton Island is separated from the mainland of New Guinea by a very narrow channel – how narrow is not known to the white man. Joe who has seen it says [55] it is about a mile and a half or two miles in breadth. The island forms the **western** point of the great Gulf of Papua, which extends to Cape Suckling, the **Western** point of Redscar Bay, one hundred and eighty seven miles across and eighty miles deep.
"The population of the great delta appeared to be immense", says a writer quoted in the Australian Directory to the New Guinea coast, "as large villages were seen at every part visited but it was found impossible to hold friendly communication with the natives on account of the implacable hostility. They were seen quite naked and did not differ in appearance from the Darnley Islanders."

A few miles to the east of Bampton Island is the opening to the Fly River; this river is five miles wide at its mouth, and navigable for vessels of large size for no one knows how far. Capt Blackwood of H.B.M. Ship "Fly" found the water fresh nine miles from the mouth. I hope, if it please God, ere a great while to know more of this great river and the people who dwell on its banks.

We had little time or opportunity to learn much of the people of Bampton Island. They do not differ materially from the natives of Darnley Island. So far as they do differ the advantage is on their side. The women look [56] very degraded – very much inferior to the men. Both we trust will rapidly improve under the influences that will not be brought to bear upon them. God grant that it may be so, that the future of the Bampton Islanders may be in keeping with the reception they have now given to those who have come among them to shew unto them the way of salvation.

At this island our voyage virtually terminated. And how remarkably had we been favoured from its commencement to its close! God had indeed done great things for us whereof we were glad. And now what shall we say more? What remains but that we should offer our devoutest thanks to Him who hath so prospered our way, and commend to His watchful care and blessing the men and women who are willing to jeopardize their lives in the high places of the field on New Guinea. True, they have been introduced to their spheres of labour in circumstances of great interest and promise. Still difficulties, dangers and trials great and manifold are before them, and much will they need succour from on high. [57] May such succour be abundantly vouchsafed to them, may the eternal God be their refuge and underneath the everlasting arms, and as their day so may their strength be! The Lord Jesus Christ be with their spirit.

Bampton Island is distant from Cape York about eighty miles. We made a start on Monday afternoon but owing to calms and unsettled weather we did not reach our destination till Friday December 6th. On that day we got to the close of voyage.

Mrs Murray had had a trying time during our absence chiefly owing to my having had to leave so soon after our arrival. She had necessarily a great deal of fatigue and her health suffered in consequence. She is somewhat better now and I trust she will continue to improve but the heat of the climate tries her much.

Since our arrival here I have given Bills upon Mr Sunderland for the following sums, viz. £33.15 to Mr Thorngren for 33 days service of the "Viking"; for conveying teachers and their property from Warrior Island to Tauan before our arrival (£5 included in the above) and for provisions supplied to teachers during their stay on Murray Island. (£1.5 also included in the £33.15).
[58] To **Capt Websdale of the "Loelia" – charter of the "Loelia"** for 32 days @ £3 per day £96, and for provisions supplied to teachers on board £2.10, total £98.10.0. Some other provisions furnished on board I was able to replace.
I dare say the Directors will not consider the above sums large considering the amount of work there is to shew for them. **Capt Gay charged only the bare expenses of the "Loelia"**, and for our cruise in the "Wainui" he made no charge. Capt Turpie took a quantity of freight for him to Sydney free of charge. On that account we felt less than we otherwise should in accepting his favours.
The stations and teachers of the New Guinea Mission now stand as follows:

Names of Stations	Names of Teachers
Murray Islands	Mataika
Darnley Island	Guceng
York Island or Matik	Simene & Waneg

Tauan & Saibai	Locat & Kerisiano
Katau on the mainland	Josia and Saneish
Torotoram on the mainland	Elia & Peshin
Bampton Island	Mataio & Cho
Redscar Bay – mainland	Piri, Ruatoka, Rau, Anederea, Adamu and Eneri

And now must draw my long letter to a close.
We expect an opportunity very shortly to Cleveland Bay. I hope to write again ere a great while. No letters or papers have reached us since we left the Loyalty Islands.
Mr Jardine thinks the best way of sending is through the Post Office, addressed via Townsville, Queensland, Australia.
I think you had better just send us a duplicate of the order now on its way next year. I refer of course to supplies for teachers. If Mr Stacey has not preserved the order he will have all the Invoices by him.

I hope as stated above to write again ere a great while and with kindest regards to yourself the Directors and your colleagues.
I remain, My dear brother,
Ever very affec. yours,
A.W. Murray
December 13th [1872]

(3) A.W. Murray, Voyage to New Guinea coast, April 9–May 6 1873

https://nla.gov.au/nla.obj-2713071193/view

[Summary sheet from end of journal:
Journal dated May 14 1873; Received Sept 9th Answered Oct 3rd
1. Journal of cruise among the Society's stations on the islands of the Torres Straits and on the coast of the mainland of New Guinea.
2. Further explanations respecting the teachers Cho and Mataio who were murdered on Bampton Island.
[added by different hand] Urgent need of suitable vessel for this mission.]

Cape York, May 14th 1873

Revd Dr Mullens,
My dear Brother,
I take the earliest opportunity of furnishing you with an account of a cruise that I have recently made among our stations on the islands of Torres Straits and on the coast of the main land of New Guinea. **I have visited all except Redscar Bay, and to that I have D.V. to get very shortly.** The vessel in which I made my late cruise – Mr Thorngren's boat is too small for the voyage to that place. I did think of venturing in it but the experience I have now had has convinced me that nothing but the

most urgent necessity would justify my doing so. The late voyage occupied twenty seven days and towards its close my health was so much affected that I am still poorly though I have been more than a week at home. **Besides I have now a promise from Mr Jardine that I shall have the use of a small vessel belonging to the Queensland Government** which is expected here in about a week. **We expect news from Redscar Bay by the "Basilisk" which is now daily expected,** and [2] the fact that she had gone to that quarter was one thing that led me to determine to visit the Loyalty Island teachers first, and there was the further consideration that they number twelve families whereas there are only three men and two women at Redscar Bay at present.

I have been very much relieved and cheered by my visit to the stations in the Straits and on the adjacent coast. **It is no small mercy that of nearly forty persons, old and young, belonging to the Loyalty Islands, all should have been spared through the unhealthy season which is now passed, and that all who have suffered are recovering.** There remains of course the sad drawback in the case of the Bampton Island teachers. There is no longer any room to doubt the truth of the report respecting them – they have been murdered. But something has come to light, which you and the Directors at least should know, which furnishes a sad explanation of the melancholy affair on its God-ward side. On my return home I found a letter from Mr Creagh with the contents of which I was very much struck. It came to light after we left Lifu on our way down here that **Cho was a wicked man**. Shortly before he left Lifu— while the "John Williams" was gone to Uvea with Mr Pratt, [3] he attempted to draw into sin the wife of Mataio! and also another married woman, and Mr Creagh's impression that Mataio must have known about the affair and wickedly concealed it, and there can scarcely be a doubt that Cho's wife must have known also. Thus the whole party seem to have combined to impose upon man and deceive man, <u>but</u> God is not mocked. Their sin has found them out. The thing is very remarkable altogether, and it is very very mournful, but good will come out of it. It will produce a profound impression throughout the mission, and the Loyalty Islands and elsewhere, and will exert a powerful influence in deterring unworthy characters from adopting a course which in the case of Mataio and Cho has had so sad an issue. In view of this striking tale such will surely pause and bethink themselves before they lay their unhallowed hands upon the ark of God.

But to proceed with the report of my cruise. We sailed from Cape York on Wednesday the 9th April and stood for Murray Islands. Here we found, in addition to Mataika, the teacher of these islands, three other teachers, Elia, Locat and Wanegi who had been there [4] with their wives over three months on account of health. All, with the exception of Wanegi, had sufficiently recovered to allow of their returning to their stations. Mataika and his family we found all right except that he was having a slight touch of fever and ague now and again. He caught the disease some time ago when going from place to place on mission business in the large boat, but in his case it is of a very mild type. We were cheered to find every thing going on hopefully as regards the mission. As formerly reported the whole body of the people profess to have abandoned heathenism, and refrain from work on the Sabbath, and attend services. A few have commenced family worship, of course after a very imperfect fashion but in the circumstances such small things are not to be despised. Large numbers assemble in the evenings in and around the teacher's house at the hour of prayer and some also in the morning, I suppose though that is less convenient for the people. They are longing to learn to read,

and the teacher is earnestly desirous to get something to put into their hands. I hope shortly to have a school [5] card which will go some way towards meeting the want.

The people continue to treat the teacher kindly and generously. One man has given him a valuable piece of land with frontage to the sea, and extending back to the ridge of the mountain in the middle of the island. Part of it consists of a cocoa nut grove, the fruit of which more than supplies the teacher and his numerous guests.
And the gift does not seem to be of the loose general character such as is often the case in similar circumstances, but a bona fide affair. The teacher has made some acknowledgement to the former owner, but it has occurred to me that, as the land may of great use to the mission in future years, it will be well to give something more and try and get it secured in a legal manner as the property of the London Missionary Society.
The people brought us a present of cocoa nuts, bananas, taro etc. It is a scarce time with them at present and it is a considerable tax upon them to have so many teachers coming and going to their land all the time. This burden I hope will be gradually [6] lightened. The yam season is now at hand and when that commences they will have enough and to spare.
Everything among the people wears a healthy and thriving aspect. Infanticide is entirely abandoned, and during the past few months the births have been much in excess of the deaths. I shall try to get exact numbers if spared to visit the island again. The population must be much large that what the teachers reported last visit. If, as he say, the seven hundred odd were counted at a night dance, and consisted of men and grown up boys with a small number of women who were there as spectators. The entire population must be probably over a thousand.
I hop if permitted to return to Murray Islands, to find something that will be an object of deep interest in Torres Straits – a good substantial house for the worship of God. At present the services are conducted in an open shed but the people and their teacher seem now to be of one mind—that the time has come to arise and build. May God smile on their design, and largely bless the teacher and people. /

From Murray [7] Islands we sailed on Tuesday April 18th and crossed to **Darnley Island**.
This island lies about thirty miles to the leeward, that is to the westward of Murray Islands. We had hoped to get away about mid-afternoon, but, through some blundering, we got into shoal water and were obliged to anchor and wait for the tide. #The day happened to be one the few fine days we had during our cruise. The moon was near the full, and after nightfall the scene was splendid. We got under weigh about 9 o'clock and ran in close to the land, and stood along the coast round a large part of the island to a safe anchorage, a little beyond the mission station, admiring the beauties above us and around as we passed along. All was beautiful and lovely. The great wide sea reflecting from its calm bosom the moon and stars and cloudless sky, and the island, which is rather pretty at any time, was especially so as seen in the soft and mellowed light of the moon, and the lights which were seen at intervals along [8] the shore added to the liveliness and interest of the scene. We got to anchor about 11 P.M. and had a quiet night in our little craft.

Early on the following morning Mataika and others of our party went to the mission station and I followed soon after. I brought **Mataika** to act as interpreter to me. He knows three languages – Samoan, Lifuan and Mare, and, on that account, is of great value to me. He is a native of Lifu but

his father was a Tongan and that I suppose led him to connect himself at a very early stage of the Loyalty Islands Mission with the Samoan teachers on Mare, and in that way he gained an acquaintance with the language of that island and also with the Samoan. We brought with us also Locat and Elia from Murray Islands to take them to their respective stations.

At Darnley Island we found Simene and his wife and child. He had left York Island on account of health and had been at Darnley for some months. He had got pretty well over his illness but his wife [9] was rather seriously ill. The teacher on Darnley Island and his wife had both suffered somewhat from fever and ague on account, I have no doubt, of the situation of the mission premises. A more unfavourable site could scarcely have been chosen. It was fixed upon originally on account of its being near the principal settlement of the natives, and it was chosen during the healthy season, but the teacher ought to have moved before now. On a hill behind the present site, at the distance of about five minutes walk, there is a beautiful place, combining every advantage except, being a little further from the people and from water, and it is part of piece of land which has been given to the teacher. To this the premises will now be removed and I do not doubt that it will prove healthy. The top of the hill had been cleared, and the teacher was about to commence the erection of a dwelling house at the time of our visit. Another party has given the teacher a piece of land on which is a grove of cocoa nuts so he and his family are provided for as regards land, and facilities for obtaining a [10] sufficient supply of native provisions. It may be well to get these pieces of land also secured for the Society should the thing be found practicable.

The state of things among the people is much as it was when Mr Gill and I visited the island in November. I was sorry to find that there had been one case of child murder. I had the principal people together and had a long talk with them on that and kindred subjects through Mataika. The same language is spoken on Murray Islands and on Darnley Island. We had quite an animated conference during which I urged the leading men to see that there be no repetition of such deeds of darkness as that referred to and talked to them about many other important subjects.
The little community on this island seem specially addicted to quarrelling. Not surprising of course, seeing that the chiefs have very little power, and that there is no recognised law among them. It is surprising what an influence the teacher has acquired. He generally succeeds, though not without some risk to himself, sometimes, [11] in putting a stop to their fiercest quarrel and effecting a reconciliation between contending parties.
At this island we arranged to leave Peshin in the mean while. He was originally appointed to Torotoram on the main-land along with Elia. What I had seen of him and his wife however, during their long stay with us at Cape York, had convinced me that it would not be advisable to place them again at Torotoram, but a second was needed for that place to be associated with Elia, and now was that lack to be supplied?

On Darnley Island there was a native of Lifu named Citama,[5] who changed by foreigners into Jerry, **with his wife, a woman of great energy, who had lived with the teacher since the commencement of the mission. They came from the Loyalty Islands with Mr Thorngren in the "John Knox" in 1871, but they left their home with the hope of being in some way useful in the mission in connection with Mr McFarlane at a future day**. Citama had been assisting Guceng in

[5] In all Mare and Lifu names C has the sound of Ch in English.

his work on Darnley Island and was well reported of by all who knew [12] him, and, being a pushing energetic man, it occurred to me that **he might be turned to valuable account on the main-land. Hence he was appointed assistant teacher to Elia at Torotoram,** and arrangements were made accordingly. His removal also made room for Pechin. It was pleasing to see the reluctance with which the people of Darnley Island consented to his leaving their land. What a change has taken place in their views and feelings with reference to teachers since the time when, after a great deal of persuasion, they just allowed Guceng to remain on condition that he should be removed after a trial should the wish it!

We had hoped to have left Darnley Island on Friday the 18th, but unfavourable winds and weather detained us till Saturday. On that day we made a start but we had almost a dead calm, which continued throughout most of the following day, so we did not reach York Island, the next place to which we were bound till Monday morning. I had not seen this island before. It was recommended by Mataika and Guceng, and two teachers Simene and Wanegi had been placed upon it in compliance with the wish of the people. They had remained but a short time on account [13] of their health failing and my object in calling now was to see for myself that I might be able to judge as to the eligibility of the island for a permanent station. We could not well visit it when in the neighbourhood in the "Loelia". It is a considerable island but the population is small and two teachers are certainly not needed for it. One, had we the right sort of man to spare, might be usefully employed upon it in connection with two or three other islands in its neighbourhood, but in the meanwhile we have more eligible openings for the men we have.
We made but a short stay at this island, but after striving all the day to make headway we were obliged to anchor not a great way from where we started. With light winds and an adverse tide no progress can be made.

On Wednesday, April 23rd, we again set sail, and after rather a rough day's sail, we anchored close to Warrior Island, hoping to be off early on the following morning for Tauan. In this however we were disappointed, as there was scarcely a breath of wind when the morning came, and what there was unfavourable. We were [14] detained the whole day and, as it turned out, were not detained for nothing. For some years past Warrior Island has been in the hands and in the power of foreigners, and as I understand its population was very small, and itself only a sand-bank. I had never thought of it as a likely sphere for a teacher. Now, however, as we were detained at the island, I thought it well to seek an interview with the people and ascertain exactly how the matter stood. I had heard that they wished a teacher to live among them. I found the principal people gathered together, and had a very interesting conversation with them. I found that the population is much more considerable that I had supposed. Over ninety men and boys were counted and some were absent. We met two canoes, or at least heard of them as on their way to Murray Islands, in which there would be some fifteen or twenty men, so when the women and children are added the population must be considerably over two hundred. In answer to the difficulties we stated, as to their island being without water and soil, they said, what they had before proposed to the teachers, that if we give [15] them a teacher they will make **Iām** (Turtle Back Island) their headquarters, and there is plenty of food water and a fertile soil. They say the will go over there with the teacher, help him to build a house, and plant, and do every thing in their power to help him. In addition to **Iām** there is another inhabited island belonging to them, The Two Brothers, so there is a fine field for an energetic man.

After what I said and heard, I engaged at once that they should have a teacher as soon as practicable, and they were highly pleased. Poor fellows! They wanted to know why they were not to have a teacher – they who have always treated the teachers kindly. What they said was true, they have always been kind to the teachers as they have had opportunity. It was deeply interesting to observe the earnestness with which they expressed their wishes to have a teacher, though of course they have a very imperfect idea as to the teacher's errand and office. We closed our interesting interview with prayer offered by Elia, who knows their language, and parted warm friends. Thus it appeared that our being brought to Warrior Island and detained [16] there against our wishes was designed for the accomplishment of important ends.

At this island we obtained reliable information relative to the murder of the teachers on Bampton Island. A party of Warrior Islanders in four canoes had recently returned from a visit to that island. Their report leaves no further room for doubt – the teachers and their wives have been murdered. The desire to possess their property appears to have been the motive for the perpetration of the foul deed, and there appears to be some truth in the story about the natives taking fish to the teachers and their refusing to make them any acknowledgement.

The Warrior Islanders say that the people of Bampton Island tried to make them believe that the teachers had died of sickness, but that they went and exhumed the bodies and found that they had been murdered. They say that a party on Bampton Island connected with Darnley Island tried to save them but were unable. The Warrior Islanders report that they talked very strongly to the people of Bampton Island, and left telling them that they might look out as they were going home to collect their forces and return and punish them for what they had done. [17] Here are we, said they, begging for a teacher, and can't get one and you turn to and kill yours. Probably they did not seriously mean to carry out their threat, thought they seem a pretty resolute people, and appear to retain something of the spirit and courage of their ancestors, who in 1792 attacked the ships "Providence" and "Assistance" under the command of Capt Bligh. On that account I suppose their island, and the great reef on which it lies obtained the names they bear – Warrior island and Warrior Reef.
It was pleasing to find that there is but one feeling throughout the Straits and the adjacent coast of the main-land with reference to the conduct of the Bampton Islanders – viz., one of surprise and indignation. The chief Maino of Katau, Zauai of Tauan, and others have talked like the Warrior Islanders of getting up an expedition to go and chastise them. In their case too it may be only talk, still it shews the feeling that exists, and it is not unlikely that if the teachers had encouraged them, they might have done something more than talk. But of course we don't want the evil aggravated [18] by the natives going and fighting over it.

On Thursday morning April 24th we sailed from Warrior Island, and stood for **Tauan.** We had a strong breeze and fair, and ran down the distance we had to go, thirty miles, in a few hours. We reached our destination about mid-day.
At Tauan we found Josaia and Saneish from Katau, and Kerisiano one of the teachers of the island. The other Locat we had brought with us from Murray Islands. Josaia and Saneish had been here for some months on account of the health of themselves and families. The chief Maino had visited them twice bringing them a supply of food each time, and they had made one visit to Katau during the interval, after which they were both so ill as to be unable to go again down to the date of our visit.

We had hoped to be able so to arrange as to have the Sabbath at Katau. The weather was so stormy however, that that was impossible, so we had to content ourselves with getting across to Saibai, and having the Sabbath there. The people of Tauan were almost all over at Saibai so we had a large gathering there, and by spending the Sabbath there we were ready for an early start on Monday morning for Katau. The gathering at Saibai was occasioned by a feast which was to come off on Monday, hence all was excitement, and the circumstances were very unfavourable for doing anything among the people. We had a short service among as many of them as we could get together on Sabbath morning conducted by Elia, who knows the language. Afterward we had some converse with individuals but nothing very satisfactory was accomplished. We sought a quiet retreat away from the haunts of men, and tried to spend one hour profitably. I read the Scriptures and talked to the teachers about their work and prospects, and sought to stimulate direct [?] and encourage them in their great and difficult undertaking, while we sought by prayer the assistance and blessing of Him to whom all things are possible. Our circumstances were well fitted to make us realize forcibly our own utter impotence and the necessity of leaning wholly on an omnipotent arm.

When we returned to the people we [20] found them all in a state of excitement. Active preparations were going on for the feast, and three or four men were sitting in a circle drumming and keeping up something which I suppose they regarded as music in honour of some one or more of their gods. On being asked whether they would not desist as it was the Sabbath day, and we wished to have another service with them, they replied that their god would be angry with them if they did so. They were civil and friendly but we were satisfied that it would not be well, under the circumstances, to press them to comply with our wishes. So we bade them good bye, and returned to our boat where we spent the remainder of the Sabbath.

We had had a painful exhibition of heathen blindness and degradation, and the impression left upon my mind is that at none of the stations of the New Guinea mission has our work taken a slighter hold than at Saibai though it is so near Tauan. It must not be forgotten however that the circumstances under which we saw the people were specially unfavourable. The teachers from Tauan visit the island so occasionally but it is often very difficult to cross the narrow channel that separates the islands. We must try and get one of the teachers to live on the island during the healthy months. A good boat is very much needed for Tauan and Saibai. The strong South East trade wind, which blows right through the channel, raises such a sea that while it prevails canoes are of little use. /

Early on Monday morning April 28th we started for Katau and Torotoram. We had on board Elia and Citama and Josaia; Saneish we had left at Tauan, having arranged to take him and his family to Cape York for a change chiefly on account of his wife's health. Josaia went to see the people at Katau. We had a fine run and reached Katau about noon, where we had a warm welcome. After going on shore and having a little intercourse with Maino and the people, we left Josaia with them to spend with them the remainder of the day and the night, while I started with the other teachers to walk to Torotoram. It was low water and on that account the boat could not get near the place. Hence our undertaking to walk.
[22] It was 2 P.M. when we set out and instead of finding the distance about three miles as we had been given to understand, we found it at least five, so the whole afternoon, from the time we started

till after sun down, except about twenty minutes spent with the chief and people at the village, was occupied in walking. By our walk we saved a day but it was rather dearly bought.

We had a lively journey – especially in going. Our arrival had been seen from Torotoram and a number of the people had come across to meet us. With these we set out and our company kept increasing all the way – party after party meeting us and swelling our numbers. The people appeared delighted to see their **teacher Elia**, and many a hearty hug he got as we passed along. They gave **Citama** a hearty welcome also. An inland tribe was represented in the company. They the parties from inland were strangers to us and looked a little shy but appeared quiet and harmless. They wore a sort of girdle which was said to be a distinctive badge perhaps of the tribe to which they belong. Many of the people were armed, and some painted after various patterns, so their appearance [23] was sufficiently wild and grotesque. However all seemed thoroughly friendly and there was no ground for alarm. As we drew near the village the chief **Auda** met us and seemed very much pleased to see us. When we reached the end of our journey, which we seemed a very long time in doing, we had a little formal talk with the chief and arranged for him and a number of the people to meet us at Katau on the following morning. Mataika and Elia remained to spend the night at Torotoram, **and I returned with Citama to Katau**. We reached the boat about dusk weary and worn but having accomplished the object of our journey. Early on the following morning Mataika and Elia arrived accompanied by the chief and a number of the people who came chiefly to assist the teachers in carrying their property to its destination. All arrangements were soon completed and a rising tide rendered a quick departure necessary, so we bade teachers, chief and people good bye, and they set off for their home while we prepared for our return to Tauan.

The prospects are cheering both at Katau and Torotoram in as far as the disposition [24] of the people is concerned. If teachers of the right stamp could only remain among them and work away steadily I believe they would improve rapidly. I hope Elia and Citama will be able to do something effective during this healthy season. I left them with the understanding that they were to set to work at once, and do their best, with such aid as they are likely to get from the people, to get a good house. The chief has given a large spar that must have drifted on shore from some wreck, which when cut up into boards, will go a considerable way towards weather-boarding a house. / At Katau I don't know how we shall manage. Saneish and his wife don't seem suitable parties for the place. I think of Wanegi, who is now at Murray island on account of his health, but in the meanwhile Sinese will have to be alone.

We were again favoured with winds and weather on leaving Katau, and about 4 P.M. on Tues April 29th we anchored at Tauan. Everything of consequence had been arranged here before we left for the main-land, [25] hence by making an effort we got Saneish and family on board, on the evening of our return, and were all ready for an early start on the following morning. The weather was still boisterous, so we spent a very rough night in our boat, and on the morning of the following day, Wednesday 30th, we sailed and directed our course towards **Mabuiage** (Jervis' Island).

We had about forty miles to run but the wind was fair and strong, and about mid-afternoon we reached the island to which we were bound. Mabuiage is a new station, and in consequence the teachers are to a great extent dependant on foreign supplies at present. I have done my best to keep

them supplied, still from the difficulty of communicating with the island they have sometimes been short. The island is thoroughly healthy, and fish and cocoa nuts can generally be had, and they have plantations coming on so they will soon be less dependant. They and their wives and children are the most healthy looking company I have seen at any of our stations. [26] I was so unwell on the day of our arrival from fatigue and exposure that I was unable to go on shore. On the following day, I was somewhat better and was able to spend part of the day with the teachers, and attend to necessary business. It occurred to me that one of the teachers of this island, both of whom are strong young men, night be advantageously moved to Warrior Island. I had been thinking of Saneish for it but felt that he was not a very suitable man. He is too far advanced in years and his wife is very unsuitable for the place. I conferred with all the parties concerned, and arranged that, D.V. Gutasene go to Warrior Island as soon as a favourable opportunity offers and that Saneish take his place as soon as his own health and that of his wife shall be sufficiently restored. Waunaea, a man of much promise, will continue at Mabuiage which on account of its being healthy and in a central situation for several other island, especially Banks (Mūa) and Mulgrave (Badu) is an important place. [27] Two teachers with a good boat might be very usefully employed among these islands. Not much has been done yet. The bulk of the people assemble on Sabbaths, and attend services, and they are kind to the teachers. I hope if spared to return to the island to have more strength, and more time at my command so as to ascertain more fully its claims, and eligibility for a permanent station. Its being so healthy as it is reported to be is a very great thing in Torres Straits. It is pretty well supplied with water too, and there is safe anchorage all the year round.
Early on the morning of Friday May 2nd we took our departure from Mabuiage and stood for Cape York, which, though only forty miles distant, we did not reach till mid-day on Tuesday May 6th. It is a dead beat from Mabuiage to Cape York; hence the time occupied in making the passage.

Thankful indeed was I to get to the close of perhaps the most trying voyage I ever made. I do trust, should I be spared to make another visitation of the stations, that I shall [28] be able to obtain a larger and more commodious vessel. I have no wish to shrink from any amount of risk or self-denial which may be necessary in fulfilling the trust confided to me in connection with this mission, but it is not merely a question of discomfort and inconvenience – Health, with all that the loss of that involves, is concerned. The late voyage has tried me more than a six months voyage would have done in a suitable vessel. Such being the case I feel that only very urgent circumstances will justify my undertaking another such voyage.
I feel it rather a delicate matter for me to speak of – but really I do not see why **Miss Baxter's generous gift should not be turned to account at once. Why should the vessel be kept for another twelve months or so in England instead of being built and sent out at once that we may have her services during the present critical and most important stage of the mission's history?** With the appliances available at Dundee she might have been turned out ready for sea in three or four months.
I write in ignorance of what is being done. It may be that what I am suggesting is being anticipated. I am glad Mr McFarlane has proposed Mr Runcie to take command of the vessel. He is just the man we want.
Praying that we be Divinely guided and much blessed in all our movements.
I remain, my dear Brother, Very affectionately yours A.W. Murray

(4) A.W. Murray, Journals of two Voyages [Nov. 3–Dec. 8 1873]

https://nla.gov.au/nla.obj-2713075410/view

[Summary sheet from end of journal]
Somerset, Cape York
Dec. 17th 1873
(Received April 22 1874, Answered May 29 1874])
Journals of two voyages:

(a) To Mabuiage, Tauan, and Katau in the "Lizzie Jardine" Nov 3--14 1873. [1-13]
(b) **To Redscar Bay and Port Moresby, in the "Retrieve". Nov 18--Dec 8 1873**. [13-35]
Recommends the Establishment of a mission station at Anuabata (HANUABADA)
Placing of four teachers at Port Moresby, RUATOKA among them.
Impressions of Port Moresby.]
https://nla.gov.au/nla.obj-2713080224/view

[Voyage 4a] A.W. Murray, Voyage to Mabuiage, Tauan, and Katau in the "Lizzie Jardine" Nov 5-14 1873

https://nla.gov.au/nla.obj-2713075611/view

On board the "Lizzie Jardine", Nov 13th 1873

Rev Dr Mullens,
My dear Brother,
I am now on my return voyage from a little cruise among some of our stations, with the occasion and results [of] which I must acquaint you. The visits I have made will, I doubt not, by the blessing of God, be productive of good, and they are mode without expense to the Society so I do not regret having made them, but the movement which led to them was not well managed on the part of the teachers. As I have most fully ascertained, and as they themselves are now satisfied, there was no occasion for the step they took. Had there been among them a man of greater firmness and sound judgement they would not have acted in the hasty and ill advised manner in which they did.

But to proceed to particulars. Early on the morning of Monday the 3rd inst. we were startled by an announcement that a number of teachers had arrived from Tauan, from where they had had to flee as their lives were in danger. After conferring with the parties I was strongly inclined to believe that there was no real [2] cause for alarm, still as some of them were alarmed, and as they proposed to remain away from the station for a time, and so risk the loss of the labour of more than two years, I saw that a visit must be made to the spot with the least possible delay. Happily, through the kindness of Mr Jardine, I was able to once to arrange for this, and on Tuesday I slept on board the Government Cutter the "Lizzie Jardine", and about 2 A.M. on Wednesday November 5thwe sailed, directing our course to Mabuiage, at which island the teachers had called and left their wives, with the exception of one who had come on with her husband to Cape York, with the view of remaining for a time on account of health.

We got to anchor at Mabuiage at 1 P.M. on the day we sailed. I am glad I had an opportunity of calling at Mabuiage. My visit to it on this occasion was greatly the most encouraging of any I have yet made. When I was there in the beginning of September the state of things was discouraging. There had been a great deal of sickness among the people and a number had died. They had taken the alarm and almost all of them had fled to a neighbouring island, and, up to the time when the disease broke out among them, the bulk of them had been in the habit of stealing from the teacher to a great extent, and but few of them [3] had shewn him much kindness. I was unable to see the chief and people, but as the next best thing, I left a message and a present with the teacher in the hope of overcoming evil with good, andnow I had the satisfaction to find that the end had been answered. **The chief, Māmut** by name, and the greater part of the women and children, and elderly and middle aged men, have gathered together and encamped in the same bay with the teachers. I cannot say they have formed a village for they live in open sheds which afford a little protection from the sun. They will soon however I trust get houses that will shelter them from both rain and sun. At present the able bodied men, with very few exceptions, are employed in pearl shell fishing. Of this however they say they are tired, and that when their engagement is completed, at the close of the present year, they have made up their minds to leave it and come and live along side of the teachers. The chief is leading the way in getting a house. It is being built, chiefly by the teacher, close to his own. There is but one chief, and he seems to have considerable influence and at present he is very friendly to the teacher, and attentive to his instructions. The teacher has not numbered the people but, from what we saw, and heard, the population must be considerable, and the large islands of Badu and Mua [4] are close at hand, with Badu especially, Mabuiage has intimate relations. While sitting among the people in their gypsy looking camp, a little ugly idol was produced, which is said to be the principal god of Badu or rather of the islands Badu and Mabuiage. It is in the shape of an old man, rudely carved and ornamented, and having rather a dolorous expression of countenance. Whatever may be have been the estimate in which the said god was held in former times, it is evident that he is at a discount now, as his owner parted with him for a knife! His name is **Madusa**.

The chief, and others are very kind to the teacher now, sharing with him what food they have, and there is no stealing now, so he is not wholly dependent upon foreign supplies as he and his fellow labourer were when they first settled on the island.

During the course of the afternoon, on the day of our arrived, I had a conference with the Tauan teachers, the result of which was that we, they and myself, should go and ascertain the state of things; their wives remaining at Mabuiage. Accordingly on the following day, Thursday, November 6th about 2 P.M. we sailed and on Saturday we reached our destination. We had a boat of our own and when we got sufficiently near the settlement, the teachers and I pulled in to the shore, [5] the Capt of the cutter preferring to keep under sail till we might ascertain how matters stood. A white man in the employ of Mr Jardine was murdered by the Aborigines of Australia, about seven miles from Cape York a few days before we sailed, and the state of things between the foreign residents there and the natives was in a very unsatisfactory state, and this led to extra care and caution on the part of the Captain.

I had settled it in my mind that, if we found the house and mission premises and plantation all right, we might conclude that the alarm which the teachers had taken was groundless, and this we had the happiness to find. Not an article had been touched. The man whom the teachers had left in change had been faithful to the minutest particular and the plantations were untouched. He gave an account

of his stewardship with evident satisfaction: only one calamity had occurred – a chicken had been devoured by dogs, and of that a formal report was made!

The old chief Zauai, on account of whose displeasure the teachers had fled, never gave us a warmer welcome, and all the people seemed delighted to see us. I had a formal talk with the old man. He said he meant nothing serious by what he said to the teachers. He acknowledged that he was angry [6] with Kerisiano and his wife—especially the latter, as she was accustomed to talk to him and his wives as if she were a man blaming them and him for any thing that was missing, and talking to him, scolding I suppose in plain English in a way that women never think of doing with them. Hence he was angry, and on the evening when the disturbance took place which led the teachers to leave he spoke roughly to Kerisiano, struck him with the palm of his hand, and talked of killing him, and in the excitement of the moment he seems to have included all. The result was that some were frightened and proposed to leave; others said, No; let Kerisiano and another go, let those with the chief is angry go; let others of us remain. The faint hearted carried their point and the same night the whole party left while the chief was asleep and came on to Mabuiagi. When the chief found in the morning that they had gone, he was greatly grieved, and he told me that he had mourned ever since they left. He assured me that he meant nothing serious by what he said, that it was only his mouth, and that in his heart he [7] regarded the teachers as one with himself – the younger as his children and the elder as his brethren. and that it was only Kerisiano and his wife with whom he was displeased. We had left them at Cape York on account of their health: hence the occasion of dissatisfaction was removed, and all was pleasant and satisfactory. We must try and find another place for Kerisiano. He is a worthy man and his wife is a superior woman, but according to Zauai's ideas she acts too much like a man. Waunaea the teacher of Mabuiagi went with us to Tauan where he was formerly settled. He is a favourite with all; he was removed from Tauan in consequence of his having suffered so much from fever and ague. It was an interesting sight to see him and Zauai meet. The old man seized him round the neck when we landed and held on to him till we returned to the ship. My interview with the chief mentioned above took place at a later house of the day.

We spent an interesting Sabbath at Tauan. A number of people were over from Saibai so we had a considerable congregation about sixty or seventy. Waunaea conducted service in the morning and Elia in the afternoon – between [8] the services we had school all passed off interestingly.
The teachers have been all well and they have been hard at work since last visit. **They have a good substantial house in the course of the building. It is far advance, and will be valuable acquisition to the mission. It is on a height and, in as far as one can judge from appearances, the situation is likely to be healthy. It is 30 ft by 18 ft, and is sufficiently high to allow of an upper storey. Hence the accommodation will be considerable and the house will be a palace compared with the present one. Should the situation prove healthy it will be a matter of great importance as regards the evangelizaiton of the adjacent cost of the main-land. /**

We sailed from Tauan on Monday morning Nov 7th for Katau, Mr Jardine having kindly arranged for the cutter to call there. We had hoped to reach our destination the same evening. We got aground however on a sandbank, and it was not till after three hours hard work that the vessel was again afloat. It was a great mercy that we got off as we did. On a former occasion when the vessel was ashore, she lay for ten days till assistance was sent from Cape York. Nearly opposite where we were aground is a river concealed from view by an island in the entrance which the white man has

not yet seen. Some of the teachers have been close in to it, and report it as being of considerable size. In the early morning light fleecy clouds marked its course and enabled us to trace it some distance in-land. All along the coast at no great distance from the shore the bush was being burned at short intervals – most likely in order to clear the ground for planting. How one longs to have all explored, and to have the light of life poured in upon the benighted tribes that people these unknown regions. But at present our hands are tied on account of not having a vessel of our own.
We reached **Katau** on Tuesday the 11th toward evening. The people gave us a cordial welcome. **The teachers, Josaia and Citama,** had visited them in their canoe soon after the unsuccessful attempt which we made to reach the place in the cutter at the beginning of September. Now they and Elia, who had been with his family to Cape York for a change, went with us taking with them their boat in which to return to Tauan and Mabuiagi. I had hoped to have been able to call at these places on our return in the cutter, but Mr Jardine had arranged that she should return by way of Warrior Island [11] where she had to attend to business of his, hence the necessity for taking on our boat.

The chief Mainou had gone to Torotoram so we did not see him till the following morning. The news of our arrival was taken by the teachers of that place, and he and Auda and Manuba, the chiefs of Torotoram, and a number of the people were over in good time. The principal subject talked of in our conference was a most barbarous practice to which the people of Katau and Torotoram are addicted: viz, making raid upon the inland tribes. The people of Warrior Island and Saibai come over and untie with them in their iniquitous deeds. They come stealthily upon the village selected as object of attack during the night and kill such as do not succeed in getting out of the way, and carry off the heads of the slain. To obtain these is said to be their sole object. The skulls are carefully prepared and traded with to other tribes, or retained as precious treasures by the parties who obtain them. It is hard to find out the reason why they attach so much value to these objects. They take them with them on their fishing excursions and when they go to work in their plantation, and, it is said, that they have a notion that [11] by so doing they ensure success in their pursuits. It would seem as if they attributed to them some sort of talismanic influence. What strange vagaries enter the human mind!
At our conference Mainou was speaker. He, true to the tendencies of Numan nature, laid the blame of their doings on the people of Saibai and Warrior Island, and promised that, if they came again and asked him and his people to unite with them in their evil deeds he would refuse. Any how the conversation we had could do no harm, and it is likely I think to do good.

During our stay twelve men came down from an inland village whose people are on friendly terms with those of Katau and Torotoram. They had heard I suppose of our arrival and had come or perhaps were sent to see for themselves. They were unarmed and looked a little shy and distrustful, but the intervention of some of our coast friends soon put matters straight, and after shaking hands with them and giving them a trifle each we were familiar friends.
I was much struck during this visit by the large number of people I saw belonging to Katau itself. The women do not hide themselves now or skulk away into the bush as on former occasions, so we have an opportunity of seeing them and the children, and the number [12] seems very large. And the Torotoram side of the bay appears to be equally populous, and we know not what may be the extent of the village which the twelve in-land men represented. On the whole, there is as fine an opening here for a missionary as one can desire if a spot can be found on which a fair measure of health

would be enjoyed. That is the question to be decided. I suppose there is no doubt that during half the year or more there would be no risk with a house well raised and ventilated, and, should the place on which we are now building at Tauan prove healthy, a retreat will always be within a few hours' reach.
About mid-day on Wednesday Nov 12th we sailed from Katau and stood for Warrior Island which we reached towards evening on the following day. The business on which we called was arranged the same evening, so I had only a very short time to see the teacher and the people. I found the teacher and his family well, and apparently on very good terms with the chief and people. They treat him very kindly, and he is evidently acquiring influence among them.

I spoke to the chief **Kepiso** in the hearing of the people, about the doings on New Guinea, begging him to become a peace-maker, instead of an originator or abettor of war and strife. He replied that he is a "missionary" now and did not intend again to take part in such deeds. I trust he will carry out his promise. Like his friend Mainou he shifted the blame from himself and laid it upon those who were not present to answer for themselves—the people of Saibai, I shall of course take the earliest opportunity of talking to them on the subject, and in the mean while, the teachers will do what they can to influence them.

On the morning of Friday Nov 14th we again set sail, and about 9 P.M. of the same day, we got to anchor at Cape York. We had been much favoured with winds and weather throughout the cruise and I had the great satisfaction of finding all well at home.

[Voyage 4b] A.W. Murray, Dec 17 1873, Voyage to Redscar Bay and Port Moresby, in the "Retrieve" Nov 18–Dec 8 1873

https://nla.gov.au/nla.obj-2713077305/view

Visit to Redscar Bay and Port Moresby
[4960 words] [pp. 13-24 at Redscar Bay; 24-35 at Port Moresby]

For some time before starting on the above cruise I had been expecting the **"Retrieve"**, a ketch of about thirty tons burden, owned by Mr Thorngren, in which to make a voyage to Redscar Bay and Port Moresby. I was just in time to catch her. She had been at anchor at Cape York for some days, and had we been a day later she would have been away to the fishing ground, and the important voyage of which I have now to give a report would have been indefinitely deferred. The vessel was later in arriving than I had been given to understand she would be. Hence I was not answerable for her detention at Cape York.

On Saturday morning a definite arrangement was made, and on the Tuesday morning following, November 18th, we sailed on the voyage which I have so long and so earnestly desired to make. **Four Rarotongan teachers, Rau and Eneri who are single, and Ruatoka and Anederu with their wives, formed our party. Piri and his wife remain for the present at Cape York till their health is more fully established.** And besides, our party was large enough considering the circumstances under which we were going – in a small vessel and uncertain as to whether we should

not have to bring all back. **Those who went, went with hearty good will. For months they had been earnestly praying that the way might be opened for them to return to their work – a pleasing fact, considering the privations they suffered,** and the narrow escape which some of them had last year.

Mr Thorngren went to New Guinea on the present occasion party on his own account so he was not engaged in our service by time but for a lump sum: hence he was at liberty to employ what time he might require for his own business, it being understood that that should not occupy a very great while. [15] We pay £30.0.0 for the trip, a moderate sum considering the size of the vessel, and the time that was to be occupied.

Mr T. had business at Machik, York Island, and it is not much out of the way in crossing to New Guinea, so towards it our course was first directed, and, on Wednesday the 19th November, we anchored close to the island about noon. Pursuant to arrangements made during our visit to Darnley Island in August last, Simene had been brought from that island to this in our large mission boat. I found him and his family well; and that he had entered upon his work under very encouraging circumstances. I was very much surprised to find that during the short time that has passes since his return to the island, somewhere about ten weeks, he has with the assistance of the natives built a good house – a very good one considering the circumstances. He must have wrought very hard, for whatever help he may have had from the natives, the body of the house must be all his own work. The people are gathering about him, and are treating him kindly; and they are attentive to his instructions. I was surprised to find that almost all wore some article of clothing. I hope D.V., ere a great while to make a regular visit to the island, and to be in circumstances to ascertain more fully the real state of things. During my [16] present visit I had some important business to attend to arising out of a very unexpected circumstance. On our arrival we found our large boat at the island. It had arrived the same morning, and was on her way to Mabuiagē, conveying thither Saneish and his family to join Waunaea according to previous arrangement. They had been some time on Murray Island after leaving Cape York and now their health, that of himself and his wife was fully restored. And of the party in the boat was another teacher whom it was important for me to meet – Peshin. He, it will be remembered, lost his wife some month's since and was left with a little girl about three years old, and moreover his health was in a very unsatisfactory state. And, in accordance with his own wish, it had been arranged that he should, providence permitting, return to his own land, Uvea at the close of the year. The master of a vessel engaged in shelling and engaged to take him without charge as he had to call at Uvea on his way to Sydney to convey thither a number of men whom he had in his employ. Some time since the gentleman referred to informed me that a change had taken place in his prospects and that in consequence he had determined not to go to Uvea. So our plan was upset and in the meanwhile Peshin's health had fully restored and he was now on his way to Cape York to consult as to what he had better do under the altered circumstances. An arrangement was made which I trust will have the Divine sanction of blessing, viz., that he go with Kerisiano to the island of Badu and endeavour to open a new station there. This quite met his views. Kerisiano was a teacher on Uvea many years ago so they will have a common language, and will be likely to work well together, and Kerisiano's wife who is a very kind motherly woman not withstanding Tauai's estimate of her –will take care of his little girl, as if she were her own, and she will do all she can for him also.

[17] **We sailed from York Island on Thursday November 20th** and towards evening of the same day we got out to the open sea, and stood away for the main-land of New Guinea. At day break on Saturday morning [22 November], the lofty mountains in the interior of the island were observed, **as we were a long way to leeward of Redscar Bay, it was not till Monday [24th] that we were abreast of that, and all the forenoon of that day we were making our way slowly along the coast towards Manumanu, opposite which place we came to anchor about noon.** Early in the morning two large [18] non-descript looking vessels were seen making their way slowly, close to the shore in the same direction we were going, and shortly before we landed at Manumanu, the people had learned that they were approaching and all was excitement in consequence. **Canoes were being launched and manned, and all seemed on the move.** We drew near the shore wondering what could be the cause of all the stir – Were the formidable looking vessels that were approaching supposed to be hostile and were the people preparing to flee or what? Our conjectures were soon at an end. On reaching the shore we found that the said vessels were their own. They had been away on a trading expedition some two or three months, and were now returning having accomplished their object. The canoes that were leaving the shore as we approached were filled with parties hastening to greet their long absent relatives and friend and learn the news. Few others besides women and children were left to receive us, but from them we received a warm welcome. **The wives of the teachers especially were received with much affection by their old friends.**

We had not been long on shore when the canoes, first the principal one in which were the chiefs, and soon after the other, were moored close to the shore. With a single exception they seem to have brought [19] only good news, and great were the rejoicings on account of the safe arrival of the long absent ones, and I suppose on account of the successful expedition, for the cargoes seemed to give full satisfaction. **They consisted almost exclusively of sago and Betel nuts, obtained in exchange for earthenware, and women's dresses in the manufacture of which articles the Manumanu folks seem to excel.** The earthenware has been described in former communications. **The other article of export is a very non-pretending sort of thing. It is a girdle made of a sort of grass, about eighteen inches in breadth, firmly plaited together in the upper part, and the under part soft loose and bushy. When new the said girdles are white and look clean and neat.**
All was stir and bustle on board the vessels, and on shore two parties of women, dressed and decorated in extra grand style, were celebrating the event by a dance in the open street which runs through the village. In addition to the dress just described, they wore over that a red coloured girdle, and in some cases various trinkets were worn round the neck, or suspended from the neck and hanging down upon the breast. The dance was a very tame affair, and appeared to attract no attention. Still it was [20] gone on with, apparently as a thing that had to be done. Women only took part in it. There was no music, unless occasional clapping of the hands and a low monotonous chant may be so designated. But the thing is not worth a more particular description.

Close by the place where the dancing was going on another scene was being enacted which afforded a painful contrast – a company of women were giving vent to their grief by loud lamentations. On enquiry we found that the exhibition, which seemed so out of keeping with the surroundings, was caused **by a calamity that had befallen a young man in one of the canoes – his foot and part of his leg had been bitten off by an alligator.** The chief mourners were the mother and sister of the

young man. I went close to them with one of the teachers, and tried to get a word said to the mother, but we could not get her attention. She seemed wholly absorbed in grief.

The vessels in which they voyages are made are very odd looking things. I went on board one of them and had a look round. Viewed from the shore and at some distance off they resemble a large punt or lighter loaded with straw or hay to the height of six or eight feet. Seven canoes lashed together and held fast by means of transverse spars form the basis on which the structure rests. At each end is a house strong and well thatched, and these are united by a bamboo palisade about six feet in height with doorways close to the houses, and outside all is a rudely constructed platform, about three feet wide, forming a pathway all round. The canoes form the hold in which the cargo is stowed. Each contained a row of large hampers, constructed of the large leaves of some species of palm, and full of sago. **The structure is about fifty foot in length and twenty-five in breadth.** There are two mat sails quite disproportionate to the size of the vessel. They do not seem more than three or four feet in breadth at the broadest part, and they taper gradually off to a point from which flow streamers gay and various ornaments which look lively, and the whole thing at a distance has rather an imposing appearance. There are some forty or fifty or more people in each, and these are – some of them at least – painted and ornamented in true savage style, so it is not surprising that these moving masses seem to have been regarded with apprehension by early visitors. The houses with the connecting palisades might suggest the idea of their being fortified, and imagination might fill the hidden interior with formidable weapons of offence and defence; and the number [22] of people that would be seen moving round the outer deck, and crowding the little doorways would complete the formidable appearance of these lumbering structures. There may be vessels of a similar description which have been seen by other visitors, and have afforded ground for the descriptions they have given, but at a distance there, as we have seen, might be mistaken for something very dreadful. They are clumsy things, only fit to creep along the coast. In a rough sea they would be knocked to pieces. But what an amount of work one of these frail unwieldy structures must cost the natives! The construction on an iron-clad [i.e. a warship], with the facilities of a naval dockyard in a civilized land, must be child's play to it. Think of the seven canoes on which the structure rests, each dug out of a single tree some forty or fifty feet in length, and of proportionate thickness. The felling to the trees and trimming them must be a formidable job to begin with, and then the digging of them out must be tedious and laborious to a great degree. And what have the natives in the shape of tools with which to accomplish their difficult task**? Stone hatchets only**. I suppose they call in the aid of fire to some extent but the stone hatchet has been hitherto their only tool.

But to return from this long digression – It was a striking and happy coincidence that the voyagers arrived at the time they did. If they had been a day later we should have been off, and our visit to Manumanu would have been in a great measure in vain, as all the chiefs and principal people would have been absent. As soon as the excitement had sufficiently subsided, I got the four chiefs, **Koko and Naimi and Inae and Inae** (these two are distinguished by surnames), and **had a formal interview with them. The village consists of four families or divisions of which these men are the heads.** I told them that we had called to see them, and that we were on our way to another part of the island, to try and find a place free from fever and ague at which to place the teachers; but that we did not intend to forsake them. The intimation that the teachers were not going to remain among them was unwelcome news, but knowing as they did, how the teachers suffered while they were with

them, they could not much object to our plan. **They begged that they might not be cast off** and asked us to remain till the following day that they might have an opportunity of getting together a present of food for us. Our interview was very satisfactory. **I gave to each of the chiefs a small present in acknowledgement of their kindness to the teachers, and as an expression of our friendly feelings towards them, and intentions with reference to the future.** We met with but one [24] thing to regret at Manumanu. **The house which the teachers built had been demolished, and the materials nearly all carried off & nuts also and salt provisions had been stolen.** This of course was not surprising and **it was a relief to find that the depredations were from an inland village. They took the advantage while the chiefs and others who went in the trading expedition were absent**, and, committed the robbery when there were few or none on the spot, able to offer any effective resistance.

Early on Tuesday morning November 25th we again set sail. We had a fair wind and a beautiful day, and about 1 P.M. we anchored in Port Moresby. We had a fine view of the coast as we passed along. **About mid-way between Redscar Bay and Port Moresby we passed a large orderly looking village**, the name of which we found is **Leoleo [Rearea]**. It will be a very convenient place of call for missionaries and teachers in future years. A little further on towards the east, there is another village apparently much smaller than Leoleo [prob. **Boera**].
[*Place name Rearea probably provided by the Rarotongan teachers.*]

All the way from Redscar Head to Port Moresby the country is hilly. Hills of various shapes and sizes – round, conical, angular, with valleys and ravines, are the general characteristics; and the country all round Port Moresby, [25] so far as I was able to see, it is very similar. The hills have little or no soil upon them and in consequence are almost bare of vegetation. They form a perfect contrast to the beautiful hills and mountains of Polynesia. A few stunted gum trees, and patches of coarse withered grass are about all that appears to the eye at a distance. In the valleys there is greater appearance of fertility, but, so far as I saw, **the proportion of land fit for cultivation is small. Port Moresby is a spacious bay. It faces the south east, and is open to the sea for some seven or eight miles, when it takes a bend towards the west and forms the inner harbour, which Captain Moresby named Fairfax Harbour.** …It is perfectly landlocked, and must afford shelter and shelter I think from every wind that blows.

Soon after entering the bay, a village, or as it turned out, two villages came in sight, distant from the heads about three and a half or four miles. These we found to be **Anuapata** and **Elevara**, with parties belonging to which the teachers had had intercourse on Manumanu. We anchored opposite Anuapata, which name signifies, 'great land'. Soon after getting to anchor we proceeded [26] in towards the shore in our boat. As we drew near the beach the place seemed deserted. We saw only empty houses, although a few individuals appeared; **the teachers were recognized, and, all at once, the place was in motion. Men, women and children flocked to the landing place and gave us an enthusiastic reception. From the women the teachers' wives received a most cordial greeting,** and nearly all the time we remained on shore, about three hours, they were surrounded by wondering and delighted groups and were kept talking incessantly.

The language here is the same as at Manumanu so they were able to understand and be understood. It added to the interest also that some of the women whom they met here they had known at Manumanu.

I found that there are three chiefs, two, Ila and Kupa, belonging to Anuapata, and one, **Eni**, who is leading man in Elevara. **With these we had a formal interview** in the presence of crowds of listeners. **It was an immense advantage on this occasion that we could make ourselves clearly understood. Rau, one of the teachers, has got a surprising hold of the language, considering the shortness [27] of the time that he and his fellow labourers were at Manumanu. The object of our visit was stated to the chiefs and people and the nature of our errand explained as clearly as we were able, and to my question whether they wished the teachers to remain among them, they answered emphatically and without hesitation that such was their wish. This was no new idea to them, as parties had met the teachers at Manumanu, and urged them to remove to their land on the ground that it is free from fever and ague and – mosquitoes!**

I proposed the questions we are accustomed to put on such occasions as to the treatment of teachers, giving them land on which to build, assisting them with food etc. To all of which satisfactory replies were given. I thought it well to be especially particular in reference to one point. **At Manumanu, though many of the people were kind to the teachers**, others stole from them whenever they could get a chance, so I urged upon the chiefs and people that they should not follow Manumanu in this respect. They promised that they would not, and up to the time of our leaving no attempt had been made to [28] act contrary to their promise. After this interview I looked all round the place and satisfied myself that, in as far as one can judge from appearances, there is everything to encourage hope, and confirm the report of the natives that it is free from fever and ague. We then returned to the ship and there **I consulted the teachers, and found that their opinion was the same as my own. They were entirely satisfied with all they had seen and heard, and felt no hesitation as to the propriety of their remaining at Anuapata and Elevara.** So this was resolved upon, and **it was arranged that Anederu and his wife and Rau should occupy Anuapata and Ruatoka and his wife and Eneri should be at Elevara.** And on the following day, **Wednesday November 26th, they left the ship, and took their abode in their new homes.** Both parties are at Anuapata for the present but those appointed to the other village will remove thither shortly if all is well.

We remained till the following day [Thursday Nov 27th]. I spent a large part of the forenoon on shore making final arrangements with the teachers, and **completing a little business which I had commenced the day before with the aid of Rau and a native; viz., getting together materials for a lesson sheet that teaching may be commenced with the least possible delay.**
[Ed. *It is surprising that this had not been thought of and actioned while at Cape* York]

All being completed we read together a portion of Scripture and committed ourselves and our mission in all its interests present and future, to the care and protection of our Father in heaven, and so we parted.

The sphere of labour on which these men and women have entered is a most inviting one. And an enviable lot, in as far as one can judge from appearances, will be that of the missionary or

missionaries who shall be privileged to make Anuapata their home. The population of that and the neighbouring village, judging from what we saw and the number of houses, must be from **1500 to 2000**, and round the spacious bay there are many villages, every one of which may be visited in a small boat or even a canoe, and outside the bay east and west are extensive and populous villages all of which are easily accessible as a reef extends all the way from Redscar Head to the extreme point of the island, and **there is reason to believe that the same language is spoken all round the peninsula.**

But while Port Moresby has these strong recommendations in a missionary point of view, it [30] is remarkably destitute of anything to recommend it to persons desirous of emigrating to a foreign land with the view of bettering their condition. There is little or no land suitable either for grazing or planting, and the stories that are abroad about the existence of gold, appear to be entirely without foundation. No trace of gold was seen among the natives and **a gentleman, who was a passenger on board our vessel, and who went for the purpose of ascertaining what inducements the country has to offer to intending emigrants**, was satisfied, after as full an examination as the circumstances admitted of, that there is no ground for the report circulated lately by a person belonging to the "Basilisk". **The gentleman referred to, Mr Egerströme**, has had extensive experience in prospecting and mining operations. He has been connected with mining in California and Victoria, and he is now on his way from Port Darwin, so he is well qualified to form a judgement. He ascended to the top of the mountain ranges in the neighbourhood of our station seven or eight hundred feet in height, and **had a view of the whole bay, and neither found anything nor saw anything in the distance to encourage hope with reference to gold, or to [31] hold out inducements, on other grounds, to the white man to seek a home in Port Moresby.**

One serious drawback to the harbour is that so far as we could see, there is no river running into it, not even a small stream. **Plenty of good water is to be had for digging** near the mission station, and it is probable all round the bay but **it is remarkable that there is no running water**. **On the whole I was disappointed with Port Moresby, in every respect; except as regards its eligibility for a centre of missionary operation.** In one respect it is about all we could desire. It is a spacious and safe harbour but beyond that it is singularly destitute of attractions to persons desirous of emigration. There is one drawback which will be something of an inconvenience to missionaries – there is no large timber nearer than Redscar Bay. Thither the natives go to procure wood for their houses and canoes; and thatch also they bring from Manumanu, though that might be got at home, as they have the pandanus there, the leaf of which makes excellent thatch.

The people in and about Port Moresby are in every respect similar to those of Manumanu [32] and their houses also are of the same character. They are a mild gentle race. Generally they are below the average height, and they are slender in proportion. They have pleasing countenances, and are so light coloured that many of them might be mistaken for Samoans. The women are profusely tattooed, the men slightly so but many of these, especially young men paint and otherwise ornament themselves. Both young and old are excessively found of beads, just as the Samoans were when we began our labours among them. Black paint is used in token of mourning as it is in the New Hebrides and elsewhere. **The women here occupy a very different position to what they do among the dark races. They seem to be treated as the equals of the**

other sex, and in consequence their appearance and bearing furnish a marked contrast to those of their less favoured sisters. Here they seem to hold their own, and perhaps a little beyond that sometimes.

All look remarkably healthy, though I suspect they are pretty short of food at times. It is probable they have long droughts occasionally, and, as we have seen, the soil is to a great extent unproductive. Fish must be abundant and there is a species of kangaroo in the bush, and also wild hogs which the [33] natives manage to capture.

The people of Port Moresby are doubtless the true "Fishermen" who were seen by the "Bramble". The Fisherman Isles are uninhabited. They lie just outside of Port Moresby and are resorted to for fishing purposes. "These islands", says the Australian Directory, "were so named from some of the canoes which came off to the "Bramble", having seines in them of considerable length, with floats of some light wood and sinkers fitted like English nets of the same description. The nets are very superior, and no doubt large supplies of fish are procured by their means. ["]

The village of **Anuapata** is close to the sea. Indeed most of the houses are partly over the sea, and some of them entirely so. **They are supported upon stakes six, eight or ten feet in height according to the distance to which they extend into the sea.**
A grove of cocoa nuts extends from one end of the village to the other at a short distance, and gives it a pretty appearance.
Elevara is close to Anuapata. Part of it is not more than three of four hundred yards distant. **About half of it stands in the sea**, and to compare small things with great [34] forms a sort of Venice in its way. It is near a small island, and may be about two hundred yards from the shore.

Two of the chiefs and a number of the people went into the bush on the day after we arrived to seek food for the teachers, and they had not returned when we left, so I did not see so much of them as I had wished. However I think there is good reason to hope that they will be faithful to their engagement and that the teachers and their wives will be kindly treated. May the Master whom they serve have them in His safe and holy keeping. They will of course have difficulties and trials, neither few nor small, but He can make all grace to abound towards them, and so I trust He will. To Him I commend them, and to all His followers who desire to see New Guinea added to His wide domain, I say on their behalf, and on behalf of all connected with our mission – "Brethren pray for us!"

We have at length been directed to what we have so long and so early desired to find – a place where missionaries may settle among the light coloured race with a fair prospect of enjoying health, in as far as the climate is concerned, and where there is nothing to fear from the natives. After the place has [35] been occupied for a few months we shall of course be able to speak with greater confidence, but were the case my own, I should not hesitate for a moment to settle at Anuapata, and I should feel that to me was given a most enviable privilege – a privilege compared with which all that the world has to give is but an empty pageant.
May God direct us in all our movements, and soon may effective missions be in operation among both the races that people these extended regions.

Our homeward voyage was tedious. We sailed from Port Moresby on Thursday November 27th and did not reach Cape York till the 8th of December. I had the happiness to find all well at home and now with kindest Christian regards,
I remain, my dear brother,
Yours very affectionately,
A.W. Murray

[Summary sheet:
https://nla.gov.au/nla.obj-2713080224/view

(5) Voyage to Port Moresby [Extract from Journal 4b]

PAPUA 1873 November 20—

A.W. Murray, Cape York
[Impressions. Landing of teachers, e.g. Ruatoka.
https://nla.gov.au/nla.obj-2713080420/view

MS headed: **"Extract from the Journal of a voyage to the coast of New Guinea now on its way to England via Sydney"**
[This is an extracted and abbreviated copy from the Journal of the same voyage, File 4(b) above.]
https://nla.gov.au/nla.obj-2713080677/view

(6) A.W. Murray, Voyage to Port Moresby in the "Retrieve", March 3–April 3 1874

https://nla.gov.au/nla.obj-2713083671/view

[Summary sheet from end of journal:
A.W. Murray, Somerset, Cape York, April 6th 1874.
(Received July 27; Answered July 29)

1. Journal of Voyage to Port Moresby in the Retrieve during the month of March 1874 (second voyage to Port Moresby)
Customs and Beliefs of natives of Port Moresby]
[2. Visitation of islands in Torres Strait]

Rev J A Whitehouse,
My dear brother,
When I wrote to you in February I informed you that I was **on the eve of setting out on a voyage to Port Moresby and elsewhere.** By the goodness of God the voyage then in prospect has been successfully accomplished, and it now devolves upon me to furnish you with information as to my proceedings, and the state of our missions at the different stations visited: --

We sailed from Cape York in the ketch "**Retrieve**", on Tuesday the 3rd of March**. Piri, the Rarotongan teacher, and his wife, whose health was now fully established went with us to join his brethren at Port Moresby or occupy a new station as Providence might direct.** We had fine weather for the first few days but the winds though fair were light and variable with occasional calms. Hence our progress was slow. We did not get outside the Barrier Reef till Sabbath. After than however we were favoured, and on Monday afternoon the high land of New Guinea was sighted, and on Tuesday at noon we anchored [2] in Port Moresby, abreast of Anuapata. Throughout the voyage I had been feeling anxious as to what we might find at Anuapata, longing to reach the place, yet fearful lest calamities should have come upon the little company who had been left [on shore] under circumstances of the most promising character, but whose location was still something of an experiment. With intense anxiety therefore every movement on shore was watched as we drew near. **The teachers acted with great promptitude, so we were not long kept in suspense. Before we got to anchor they were on their way to meet us, and, as one and another was recognized, our anxieties were lessened, and, when we were satisfied that all were in the boat, and they were within hail, and we learned that the women also were all right --- oh, what a relief was felt!** The burden was gone and joy and gratitude had taken the place of fear and anxiety. Seldom have I experienced more intense satisfaction. **All the high hopes which I had ventured to entertain and express respecting Port Moresby were realized to the full, and, considering the interests involved, that was a matter of the highest moment as regards the future of the New Guinea mission. It was now proved that there are parts of this island free from what has hitherto been regarded with so much apprehension --- fever [3] and ague; and that to one such place we had been guided in the providence of God**. All the time the teachers were at Cape York there were subject to slight attacks of that disease, and one of them had three returns at Port Moresby, after which he was entirely free and none of the others, men or women, have had any return of it since they left Cape York. **So the reports given us by the natives are confirmed, and the opinion which appearances led myself and others to form has proved correct. Well may we thank God and take courage.**

And in addition to the great mercy of finding the teachers alive and well, **I found much to cheer and encourage as regards the state of the natives. They have acted in full accordance with the promises they made when the teachers were landed**. **They have behaved kindly to them— many of them sharing with them what food they have, and all paying considerable attention to their instructions. They refrain from work on the Sabbath, and all, young and old, with the exception of those who belong to the part of Elevara which stands in the sea, attend the services. These are held alternately at Anuapata and the division of Elevara on the shore**, and the other division does not see why it should not have its turn, and, on that account, the people do not choose to attend at the other places. The inconvenience [4] of elderly people, and, women and children, and any who may be sickly, crossing to that place has I suppose kept the teachers from **acceding** to the wish of the people, and the plan which I suggest, viz. that one of them should go over to have a separate service there did not seem to have occurred to them. After a while such matters will be easily adjusted.

The teachers have managed to get a tolerably comfortable dwelling house, but they have not yet been able to get a chapel, and there is no house in either of the villages that would hold a tenth of the people; hence the services are held at present in the open-air under the shade of

the cocoa-nut grove which extends from end to end of the villages. Deeply interesting occasions must these services be. There is the charm of freshness and novelty and the interest and attention which the people manifest is something remarkable considering the circumstances. Instead of the stolid indifference so often found among heathen tribes towards spiritual things, they manifest a lively concern in what they hear, and when the service is over they beg to have what has been addressed to them repeated, that they may be able to remember and rehearse it to others.

The subject which most deeply interests them is **the death and resurrection of Christ—especially** [5] **his resurrection**. When the subject was first announced to them, they interrogated the teachers as to whether it was really a fact, and when assured that it was, they went and talked about it among themselves, and repeated it to others**. And the doctrine of the resurrection also profoundly interests them**. When assured that it is also a fact that all men shall rise from the dead, they remark upon the consolation it is fitted to supply with reference to their children when they die. If it be so they will find their lost ones again, over whom they have been accustomed to mourn as those who have no hope. They grieve over the loss of their children with special intensity, and the idea of having them restored is welcomed with corresponding pleasure. And how cheering is all this to us whom God has commissioned to unfold to them the glad tidings of the life and immortality which is brought to light in the Gospel! Does it not look very like as if the Master Himself had gone out before us, and as if we had found a people prepared to our hand to receive the words of eternal life? With reference **to the general character and habits of the people**, they will bear favourable comparison with most of the heathen tribes with whom it has been my lot to come in contact. As regards one thing they differ from all with whom I have had to do, to how [6] great an extent the difference referred to prevails in New Guinea we have not of course the means of ascertainty, but we are assured that in Manumanu, Anuapata and Elevara Polygamy is not generally practised. In Anuapata there is not a present a single case, and in Elevara and Manumanu there are only six – three in each place, and the parties are only bigamists, not polygamists. The reason which the people assign for preferring monogamy is that when there are more wives than one women quarrel – a very likely thing of course.

Unfaithfulness is not common among married parties and it is regarded as a great crime and in the case of the male offender is severely punished. Death, or failing that, burning of his house, and the seizure of his plantations and other property is the penalty which the custom of the country exacts. The other party seems to be leniently dealt with. Immoral conduct among unmarried persons does not seem to be much regarded.

Marriage is gone about in a very quiet way. When a man wishes to enter into that relation he goes to the parents or guardians of the lady, and makes known his wishes. If accepted a present of food and other valuables, chiefly ornaments, is given to the family of the bride, and the relation [7] is consummated without further ceremony. A considerable stir is probably made in connection with the presentation of the bridegroom's gifts. He does not receive anything in the shape of presents, nor does his family. In this respect New Guinea marriages differ widely from what is common in Samoa where something like a fair exchange of property takes place at a marriage, corresponding in amount to the rank and means of the families.

Divorce is not uncommon. If the wife does not come up to the expectations of the husband as regards ability and willingness to do the work required of a wife on New Guinea, she is sent home to her family and another sought to take her place – that is I suppose in cases where the aggrieved husband has the opportunity of bettering himself. And where we mention what is expected of a wife in Papua it will not excite surprise that some fall short of the mark**. The principal labour connected with the tilling of the soil, and tending the plantations devolves upon the wife – bringing the food home, providing fuel, cooking, fetching water, the manufacture of earthenware and all the minor drudgery falls to the share of the weaker vessel, while the stronger selects as his occupation hunting, fishing, canoe and house building and such like. Mat making, [8] strange to say, belongs to the men's department – not exclusively so however, as I have seen women employed in making mats.**

It deserves to be remarked however that though **the women have an undue share of work put upon them, and though they are required to do much that according to our ideas would be much more appropriately done by the men, yet they seem to hold their own pretty well. Their entire bearing and appearance shew that they are not treated as are their less favoured sisters among the dark races. I have no doubt they are much more kindly treated. They are generally small of stature and slender. Many of them have rather fine features and they are decently covered, and carry themselves in a modest becoming manner. Possibly their diminutive stature may be in some measure owing to the hard labour to which they are inured, almost from childhood. I observed mere girls carrying upon their heads and back loads which seemed enough to stunt their growth, and prevent full physical development.**

Infanticide is unknown in this part of New Guinea, and as has already appeared the people are fondly attached to their children.

Cannibalism is regarded with abhorrence; and, so far as our information extends, war is infrequent to an extent uncommon [9] among heathen tribes.

Great lamentation is made for the dead from the time death takes place, till the body is laid in the grave, nothing is eaten, and this extends sometimes to two days, or more probably, one whole day and part of a second. The mourners paint their bodies black, tear their hair, beat and wound their bodies etc. A mat, made for the purpose, answers the double end of a winding sheet and coffin, and the body is laid in a grave of moderate depth after the manner of civilized nations, but the earth is not filled in at once, that relatives and friends may have the melancholy satisfaction of looking upon the object of their affections with as thin a veil between as the circumstances will allow of, till time has somewhat reconciled them to their loss, and it has become inexpedient to leave the body any longer exposed. In the case of children the body is taken up at intervals from the grave, clasped to the bosom of the mourner and caressed and wept over, till the process of decomposition compels the fondest to consent to have their dead buried out of their sight.

These yearnings of affection among a heathen people over their departed ones are very affecting. No wonder that those who so feel should hail the doctrine which breaks the gloom and transforms the

grave from a prison-house which hope enters not, to a bed of rest where the sleeper but [10] reposes till the glad morn shall dawn when the trumpet shall sound and the dead shall be raised.

After the lapse of a month or so from the time of the death, a feast is made to which the principal part of the community is invited, and a second, and sometimes a third or even a fourth follows, according to the rank and means of the family and the measure of their respect and affection for the departed. **While the teachers were at Manumanu, a daughter of one of the principal chiefs died, and four feasts were given in her honour.**

The notions of the people with reference to the soul and a future state, their own origin, the creation of the world and such like matters are exceedingly vague and loose. They call the soul **Tirava,** and they say that at death it goes to Erema, a land away beyond Cape Suckling, we know not how far, that it may eat **sago**, which grows abundantly at that place. They do not conceive of the soul as dying, but, after it has remained for an indefinite time at Erema, it returns to the place whence it went, and becomes the occupant of some other body. So they seem to believe in a sort of transmigration of souls, only their idea does not seem to descend to irrational animals but to be confined to human bodies. **Kupa**, one of their principal chiefs, they say made the earth, and the sea and the sky, [11] and **Ila**, the most influential of their chiefs, made man. Thus, low as their notion is, they conceive of man as having been made, not developed. Such an idea is too high for them or perhaps rather, too low. The names of **Ila** and **Kupa**, with the rank and dignity that belong to them, descend from father to son and have probably come down from a remote antiquity, and been borne by the early ancestors of the people, and so have come to represent to the people the originators of themselves and the world in which they dwell.

When they first saw ships and foreign visitors they regarded them as **Tiravas (spirits)** as they know of no other country except their own and the white men appeared to them to emerge from the sky and again to pass into it—an idea analogous to that of the Samoans who to this day call white men papalangis—i.e. persons who rend or break through the sky.

With reference to disease, and death and calamities in general, such as failure of crops and the like, they ascribe them to a certain **unknown personage** whom they call **Koitapu**. Were it not that they ascribe prosperity also to Koitapu, we might suppose him to represent the [12] evil one. He seems however to be regarded as the author of both prosperity and adversity, good and evil, and with a view to avert the one and secure the other, they seek to propitiate the "Unknown God". There are a number of villages in different parts that bear his name, and these seem to be regarded as specially belonging to him -- the residences of his priests perhaps. So at the commencement of the planting season, and, possibly on other occasions, one of these is sent for, and his services engaged to procure a plentiful crop. In the instance that came under the notice of the teachers, the officiating priest was an old man. Presents, chiefly if not exclusively, of food were presented to him and over these he muttered some words unintelligible to the uninitiated, then a decoction of herbs which he had prepared was given to the villagers, among whom it was divided, and the portion assigned to each was sprinkled upon the land about to be brought under cultivation. Whether the representative of Koitapu has faith in his own lie may be doubted, but his dupes seem to have confidence in it. The

food is carried off to the priest's place of abode and there I suppose shared by himself and his family and friends.

The people talk of good and bad souls but the distinction which the good obtain over the bad seems, [13] according to their ideas, to be confined to the present life, and to consist in their being favoured with better crops, greater success in hunting, fishing etc.

I obtained some very important information relative to **tribes in the interior living some forty or fifty or more miles in-land of Port Moresby**. The distance, the people say, is two days journey. Of course in a great country like New Guinea, while there may be nothing to indicate danger on the coast, there may be unknown grounds of apprehension in the interior. It is therefore a matter of great satisfaction to have reliable information relative to this point, as regards a place that may become the headquarters of one branch of our New Guinea mission.

The first inhabited district in-land of Anuapata and Elevara is named **Manuolo** and **comprises several villages.** From early times the people inhabiting these villages had maintained a hostile attitude towards their countrymen on the coast. They had been accustomed to way-lay and rob and murder them as they found opportunity. The consequence was that they left off going any considerable distance into the bush – and this led to their enemies venturing to come right down to the beach to rob and plunder, or murder as the case might be, and among the spoil securing during one of these [14] raids, they found an article which greatly took their fancy: viz., **sago**, and in connection with this treasure a happy thought occurred to them:- If they could make friends with the people on the coast they might share with them the coveted article without the risk and danger connected with attacking and plundering them; and, the result was that a resolution was taken to make an attempt to accomplish this object. The resolution was carried into effect, and the important end secured in the following manner: --

The principal chief of Manuolo, **Mamoarobi** by name, with a single attendant named **Pito**, ventured to come to Anuapata. They went to the principal chief Ila and acquainted him with the errand. They were well received; and Ila on behalf of Anuapata and other places to which his authority and influence extend, and Mamoarobi on behalf of Manuolo, entered into a treaty of perpetual friendship. Ila drew off his armlet and put it upon the arm of his friend from the interior, thereby signifying that from that time forth they were to be one family – united by an abiding bond. Mamoarobi and his attendant returned to [15] their inland home, and soon after returned with a number of attendants and a present, with the design I suppose of more fully ratifying the treaty. The number of his followers appears somewhat to have alarmed the Anuapata and Elevara folks, and the recollection of what they had suffered in former years led to some murmuring to the effect that these were their old enemies who used to rob and murder them—why should they not fall upon them now that they had them in their power. No, said Ila, it is better to make friends with them and be one family, and this they did, and during the intervening years, the friendship has remained unbroken to the mutual benefit of both parties.

The inland people have made a visit to their friends on the coast since the settlement of the teachers among them. They brought as usual a present of food. They appear to have a greater abundance of

some things than those on the coast—breadfruit is especially mentioned as being more abundant and of superior quality. The present was spread out under Ila's house, and the teachers were taken by the chief to see it, and to receive a portion of all the different things sent which had [16] been set apart for them. **The visitors remained three days**, during which the teachers had opportunities of making their acquaintance and having intercourse with them. This was of a very satisfactory character; and led to their proposing that some of the teachers should go and live among them. Small presents were made to them, with which they were no doubt much pleased, and marvellous would be the stories they had to tell when they returned to their distant homes in the interior. Thus, in the providence of God, is **the way opening for the introduction of the Gospel among the in-land tribes of this great land**, and another is added to the many indications we have already had that the time to favour New Guinea has come.

But I must return from this long digression. One thing deserves to be noted before we leave Anuapata and Elevara. In arranging for the location of the teachers at these places the subject of stealing was made especially prominent, as there had been a good deal of that at Manumanu, and the chiefs and people pledged themselves that they would not steal from the teachers. I hoped for some good result from their promises, but it was more than I expected that they would carry them out to the full. This however they had done**. Finding this to be the case we were thrown off our guard, and in consequence a number of small things were stolen from the [17] ship's deck. When this was discovered a stir was made about it, and there was no more of it after the first day. The chief Ila was on board at the time, and a word from him cleared the deck very quickly.**
While at Anuapata **I conferred with the teachers as to the desirableness of taking up a second station.** Anuapata and Elevara, though two villages, are virtually one station. After full consideration we were of one mind that it would be well, should the door be found open to **have a station at Boera, a large village about fifteen miles to the west of Port Moresby.**
I wished two of the five to occupy this station as there was no difficulty in as far as the teachers were concerned. **Rau volunteered to join Piri and all seemed clear for carrying out our plan. Rau however is a special favourite with the natives, and Ila and others were so strongly opposed to his leaving them that I did not think it advisable to attempt to carry out our plan.** The people are not yet sufficiently enlightened to render it safe to cross their wishes in such a matter, especially since we had hold of only one point at the time. Piri was willing to go alone, but it was desirable he should have a fellow labourer at least for a short time and this was rendered practicable in a way that pleased all parties. **Ila himself proposed that Rau should [18] go with him, and that he and two of the other teachers should follow, after a while, and remain for a time at the new station**, **and then return with Rau to Anuapata.** This met the difficulty and so the matter was settled.

We sailed from Port Moresby on the morning of Thursday the 12th of **March**. The wind was light and not quite fair so we did not reach **Boera** till the following morning **[13 March]**. We anchored abreast of the village and the deck was soon crowded. Among those who came on board were the principal chiefs, **Boti, Kaivalebu, Mamoalebu, and Vakimātaha.** To Boti, the senior of these, we had been especially recommended by Ila, and, in case we should not be received at Boera, we were directed to go **to Borepata, a village in the same bay about five miles to the east, where Ila was sure we would be welcomed**. There was no need however to go elsewhere as our reception at Boera was all we could desire. We had a deeply interesting and very satisfactory interview with the chie fs

and people; they agreed to all that was proposed **and Boti gave up his own house for the use of the teachers till they may be able to get a house of their own, which the natives have promised to help them to build. Our conference was closed by an address from Rau, who had got a surprising hold of the language, explaining to the people our object [19] in coming amongst them, and wishing to live among them, and prayer to God for his guidance and blessing in all our movements.** It was the first time doubtless that prayer to the true God was ever offered on that dark shore. During the course of the day the property belonging to the teachers was landed, and **Piri and his wife took up their abode in their new home under circumstances delightfully interesting and encouraging**. I gave to each of the chiefs a small present, and they in return brought us a little of such things as they had --- cocoa nuts and bananas. **The women very thoughtfully prepared a meal and brought it to their teacher's wife in the course of the day** – a very interesting little proceeding under the circumstances**. I was very much pleased altogether with the people of Boera. I have met with none more interesting on any part of New Guinea. I trust the subsequent history of the station will be in keeping with its auspicious commencement.**

Boera, as already intimated, is about fifteen miles from Port Moresby. Viewed from the sea it appears to stand upon a straight line of coast, but when closely approached it is found to be in a bay of considerable depth and breadth – the east side of which forms a pretty good shelter from the prevailing winds. There is a mud bottom and a sandy beach opposite the village [20] so it is easily accessible with boats and a small vessel can anchor with safety at a convenient distance from the shore. The villages which I have seen on New Guinea are all built on the same plan, and closely resemble one another. The houses are built upon stakes ten or twelve feet high and are generally ranged in rows, nearly straight. **Boera consists of a double row, and at one end there is a third extending a short distance. There is the appearance of a large population.** At the distance of about eight or ten miles to the west is the village of **Lealea,** which is said to be about as large as Boera. **It is near Redscar Head, and will be easily reached from Boera, and these villages as also Manumanu are all on friendly terms with Anuapata and Elevara, and also with places beyond Port Moresby. The teachers have been up the coast some twenty miles or more. They went to a village named Kairi [Gaire], the chief Ila accompanying them, to purchase food. The people of Kairi are fishers but there is a village at a short distance in-land of that where food abounds. The people of that place hastened down to the beach to see the wonderful tiravas, and as much food was obtained as loaded the boat. Between Anuapata and Kairi, there are three villages at any of which I suppose teachers would be welcomed. [21] Thus from Manumanu to Kairi, a distance of sixty or more miles the teachers are known and our object to some extent understood –an important result from the broken and interrupted efforts begun in November 1872.**

The bay in which Boera stands is a pretty place, more so than that part of Port Moresby which I have seen. As there the hills are scantily covered with vegetation, and there is the same scarcity of water. There is no large timber on the hills, and but little on the lowland, but the high land is dotted over with clumps of low trees, which with their fresh dark foliage, and intervening patches of grass look quite picturesque – almost as if they had been arranged by the hand of man to please the eye of the beholder, and, sailing along the coast, one is never tired of gazing upon the magnificent Stanley

Range with its cloud capped summits of snowy drapery, and the monarch of the range – Mount Owen Stanley, the Mont Blanc of New Guinea, towering 3000 feet above all in solitary grandeur. The sight is grand and well fitted to inspire the mind with lofty conceptions of Him who weighs the mountains in scales and the hills in a balance. The [22] drawback is that the "dwellers" in these mountain solitudes know Him not. That however will not be so always – yea, it will not be so, we trust, for a great while longer. The hour is on the wing which shall usher in the glorious day of which we already see the dawn. The Lord hasten the longed for consummation! [*end of extract for publ.*]

[Visitation of stations in the Torres Strait islands (pp. 22-36)]

We sailed from Boera on Saturday morning, March the 14th and in the afternoon of Tuesday the 17th we anchored at **Darnley Island.** We were remarkably favoured as regards wind and weather. The Western Monsoon just last long enough to enable us to reach Port Moresby, and when we were ready to turn our faces again towards the west, the South East trades had set in; hence it was only a fortnight from the time we left Cape York till we reached Darnley Island on our return. Here, as at Port Moresby, I had the happiness to find the teacher and his family well. This season has been much less sickly every where than last, but I attribute the health of Guceng and his wife, under God, chiefly to their having put a good house in an elevated situation. The teacher has had only two slight attacks of fever and ague during the season while the people [23] who live down on the low land, have not been free from it. His wife has had uninterrupted health.

The state of the mission on the island is much as formerly reported. In one respect a marked change has taken place. The Sabbath is now observed by all, and none absent themselves from the services, except such as are unable to attend on account of sickness or other causes. School is held every day in the week except Saturday, and the children and others are making progress in learning to read. In three families morning and evening worship is observed, and parties belonging to these families seem to feel something of the power of Divine truth. But the teacher does not yet feel satisfied that any are really converted to God. I trust that ere a great while some will afford evidence that they have passed from death unto life, and that we shall soon have a little church on the spot, which, though of no great consequence in itself, will be ever memorable as the starting point of the New Guinea Mission.

The teacher reports the present population as 110, but, making allowance for absentees, we may say 120. All has been quiet since last visit. The people have been at peace among themselves, and to the teacher and his family they are increasingly kind. There had been neither birds nor deaths since I was last at the island. We remained [24] but one night.

On Wednesday morning, March the 18th we sailed for **Murray Island.**

Here, as elsewhere, I found the teacher and his family well, as also his assistant and the widow and child of Wanegi, who had remained on this island since the death of her husband.

The state of the mission continues encouraging. The whole population have abandoned heathenism, and are professedly Christian; and, with few exceptions, they observe the Sabbath, and attend the services, and may are learning to read. The want of a suitable house in which to hold services and schools is a great inconvenience at present. In a few months however, if no unforeseen hindrance come in the way, that inconvenience will be removed. The heaviest part of the work connected with the building of a chapel that will hold the whole population of the group is completed, and I hope if

permitted again to visit the island in two or three months, to find the undertaking well nigh finished. It is a heavy job, very different from similar undertakings in a civilized land where the materials are all procurable ready prepared. Here every bit of coral of which the lime is made, and the walls are built has to be got from the sea, and every piece of wood has to be cut in the bush., and prepared for and fitted to its place. However, it will be accomplished, and ere a great while, there will be a house dedicated to the worship of the true God in Torres Straits. Then I trust the bulk of the population will assemble Sabbath after Sabbath in one place to listen to the words of eternal life. At present it is necessary to have services in different parts.

Arriving on the Friday we had to spend the Sabbath at the island. In the morning service there might be from 200 to 300 present. Through **Mataika**, who has a considerable acquaintance with the Samoan language, I gave an account of our proceedings at Manumanu and Port Moresby and Boera, and the state of things there which seemed to interest the people much, and the practical hint that was thrown out will I trust be remembered. The external appearance of the people is remarkable. All were more or less clothed, and some completely and very decently so, and even on Saturday, when looking round the neighbourhood of the mission station and coming upon the people unawares. I did not notice a single individual in quite primitive style except (?) might be a child. The teacher says they know shame now, a clear indication that a revolution is in progress in their ideas and feelings. In their heathen state the men were entirely destitute of any sense of shame. There are only two individuals whom the teacher regards as being really under religious [26] concern. These are two men whose conduct seems to indicate that the truth is really taking hold of their hearts.

It was an interesting sight to see the people between the services, collected in little groups, and busy over their lesson sheet, being taught by parties connected with the mission family and in some cases by each other. When the chapel is finished a week-day school will be commenced and the bulk of the people will soon learn to read.

An interesting incident occurred lately which is worth recording. For some months there have been rumours afloat in the Straits that a formidable conspiracy was on foot among the chiefs and people who are still attached to heathenism, against the new religion and its teaches and adherents; and that an attack was to be made upon the people of Darnley and Murray Island, as being the most prominent among those who have renounced heathenism and embraced Christianity. Hence some degree of apprehension was felt by the people of these islands.

It is not therefore surprising that when a fleet of eleven large canoes appeared lately off Murray Island some degree of alarm should have been felt. The people went to the teacher and expressed their apprehension, and asked advice as to what course they should adopt in case of their being attacked. The teacher advised them to wait quietly and see what the intentions of the strangers [27] really were, adding that if they were coming to make war upon them they knew how to defend themselves. Their fears were soon removed. When the visitors reached the beach they announced that they were “hungry”! And that announcement revealed their errand. There has been a great scarcity of food of late on many of the island, and on Murray Island there is never absolute want of cocoa nuts and fish can always be had, and bananas more or less. Hence to it the people of the neighbouring islands have been accustomed in times of scarcity to resort. At present, with the exceptions I have named, it too is very bare, the yam and sweet potato crops, which are the chief dependence of the people, not being yet ripe.

However, they did what they could for their hungry neighbours. They got together a large quantity of what they had, more than filled their canoes and presented it to them as a **free gift,** telling them that things were altered with them now, that they had received the word of God, and that, instead of selling to them as they had been wont, they wished to make them a present of what they had to give. It does not appear that the visitors had any other object in view than the one they avowed, but, if they had, the Murray Islanders adopted the right course to make them friends and impress them favourably with reference to the new religion.

It is painful to have to add that the principal [28] difficulties with which the teacher has to contend, arise from the presence on the island of a man who claims to be a British Subject. P.__ settled on the island about the time the gospel was introduced to it. He is a thoroughly bad character, and, being a shrewd fellow, and having got a considerable hold of the language, he is able exert an influence upon a portion of the community. I am in hopes that he will soon leave the island, and betake himself to some place still heathen. Such characters hate the light, and as it spreads they generally flee before it and hide themselves in congenial darkness.* (Footnote: it will be as well not to publish the above paragraph.)

We sailed from Murray Island on Monday morning March 23rd and sailed for

Machik (York Island).

We reached this island about 5 P.M. and by sleeping on shore, I got through my business so as to be ready to start on the following morning for our next place of call. Here also I found the teacher, Simene and his wife and child well, and making a little progress in his work. The people are kind, sharing with the teacher what little food they have whether obtained on their own island or elsewhere; and they are attentive to his instructions. Almost all refrain from work on Sabbaths and attend the services. The population is small. There are between eighty – ninety [29] resident on the island at the present time, and a number are employed in connection with the fisheries at Warrior Island and elsewhere, and three other islands in the neighbourhood - Rennel Island, Aureed and Gamu? Island are under Simene's care. On these islands there is little water – often times none I suppose, and, on that account their inhabitants are frequent visitors at York Island. The kindness of the women to the teacher's wife deserves mention. Sometime since, having gone to the sea to fish, she got her foot wounded. Her native sisters came promptly to sympathize, and their sympathy went beyond mere feelings and words. They asked her, why she went to fish? - and told her to leave that to them, and, since the time referred to they have done the fishing and shared what they have got with the teacher. They made mats also to cover the house throughout and to make temporary partitions.

The two leading men on this island are especially friendly – caring for the teach and his family when at home, and charging others to attend to them in their absence. A piece of ground, on which are a few cocoa nuts, has been given to the mission, and every thing indicates the existence of confidence and kindly feeling between the people and their teachers, and promises well for the future of the little community.

On Tuesday the 24th of March we sailed from Machik, and about 2 P.M. of the same day we anchored at **Warrior Island.** Here also I found all well as regards the health of the teacher and his family. The mission on this island was commenced considerably later than those on most of the other islands, and, on this and other accounts, not very much progress has yet been made in direct missionary work. The teacher, who is not one of the first party who came from the Loyalty Islands,

has got but a slight acquaintance with the language, and he has special difficulties to grapple with arising from the fact that the island is the frequent resort of many natives of the eastern islands, nad from it being the residence, more or less continually, of white men. The chief, who is an influential man not only on his own island but elsewhere, is a staunch friend to the teacher, and he and others observe the Sabbath to some extent at least, attend the services and are learning to read. They share with the teacher the fish they catch on their own island, (there is nothing else there), and the food which they obtain from other islands.

Kepiso, the chief, had been reported as taking a leading part in the conspiracy to which I have referred in connection with Murray Island, [31] so I took the opportunity of talking with him on the subject and had teh satisfaction of finding that there is not truth in the tales that have been abroad. Instead of going about trying to stir up mischief, as was reported, Kepiso has remained at home with the teacher, and has assisted and befriended him in every way in his power. His conduct all along has been in strict accordance with the promises he made to me when arrangements were made for placing the teacher on the island in April of last year.

We left Warrior Island on Wednesday morning and directed our course towards **Tauan.** The wind was light and we had a strong tide against us so we did not reach our destination till an hour or more after sun set. The following day, Thursday the 28th of March, I spent chiefly with the teachers on shore. The state in which I found them on the present occasion was in striking and happy contrast with what it has been in all my former visits. I how found all in good health, and occupying a large roomy house in a fine airy situation. So what I have so long desired on this island is accomplished at last. The teachers have suffered so much from ill health [32] and so little help can be obtained from the natives that it has been a matter of great difficulty. However, thanks to God, the difficulties are now over come, and the teachers are reaping the benefit of the effort they have made. The house is not yet completed but it is sufficiently so to be habitable and what remains will be accomplished without difficulty.

With reference to the state of the people things continue very much as formerly reported. There has been great scarcity of food of late, and chiefly owing to that I suppose there has been some stealing from the teachers' plantation. About that and other matters I had a conversation with the chief and others and I hope we shall hear no more of it.

The building of the house has kept the teachers from moving about much of late. They have been once to Katau and twice to a place named **Paigo,** about fifteen or twenty miles to the west. Paigo is close to the main-land and there is a good opening for a teacher. There is difficulty however in getting to it with a vessel at present as all beyond Tauan is unsurveyed. Being all in good health now, and the house nearly finished they the teachers will be able to stir about and do direct missionary work. I arranged for one of them to take up his permanent abode on Saibai, only removing temporarily to Tauan when his own or his wife's [33] health may require a change. Josaia and Elia and their families will move shortly to Katau on the main-land – leaving only one, Locat, at Tauan.

Early in the morning of Friday March 28th we took oru departure from that island and about noon the following day we anchored at **Mabuiagi.** This was our last place of call and here as elsewhere I

found all well. There are four teachers on this island at present – Waunaea and Saneish who re permanently stationed upon it, and Kerisiano and Peshin, who look to Mua or Badu as their sphere of labour, but who, according to arrangement, are remaining with their brethren here to assist them in house-building. During the short time they have been together – about three months, they must have worked hard. With very little assistance from the natives they have built a good boat house and a dwelling house, nearly forty feet long, is far advanced. The heaviest part of the work is done. They got a little help from the natives. The women got the thatch for the boat house, and they are willing to do the same for the dwelling – house. It is a great thing to get a good house on this island, as it may probably be considered the most eligible place for the head quarters of the Papuan [34] branch of the mission.
We spent the Sabbath at the island. But a small number of the natives were present at the services – only about thirty in the morning and in evening somewhat less. It is "the day of small things" as yet on Mabuiagi. We have obtained a hold. The chief and his family and a few others are decidedly attached to the teachers, and have taken up their abode in their neighbourhood, but the body of the people for the most part at present keep at a distance – not from choice, they say, but to be out of the way of white men – the pearl-shell fishers, as they are tired of working for them, and they find it difficult to keep from getting entangled with them when they are in the way. Were this difficulty removed the bulk of the people would gather round the teachers or be easily accessible to them. At present many of the young men are away from their homes working for the white men notwithstanding their unwillingness. The present state of things however is not likely to continue very long and when it has come to an end we may hope for better times for Mabuiagi.* (footnote: Better not publish at present anything such as the above paragraph, that reflects upon the characters of white men. Their conduct with scarcely an exception is bad – **very bad**, but we are not yet in a position to come to open war with them.)

We sailed from Mabuiagi on Monday morning March 30th. and stood for Cape York.
The last stage of our voyage was the most tedious [35] and trying. We had a strong head wind and rough weather so we did not reach our destination - though the distance is under sixty miles, till the morning of Friday April the 3rd. Still the voyage was accomplished in very moderate time. We had a long round, and only thirty one and a half days were occupied, and, considering the season of the year, the weather, with the exception of the last few days, was surprisingly fine – a great mercy circumstanced as we were.
And, as the crowning mercy to a voyage which yields in interest and promise to few if any of the voyages I have made I found all well at home. And now the leading objects on which I had set my heart are accomplished. We have been directed to suitable localities for the head-quarters of both branches of the mission - **Anuapata** is about all we could wish for the one, and as regards the other the way seems to me also quite clear. There remains nothing to prevent missionaries proceeding at once to the stations they will permanently occupy, and getting at once into full and direct missionary work. There are healthy climates, safety for life and property, and people who will accord to [36] them a joyous welcome. So I suppose my work is well nigh done. I bless God for what has been accomplished; He has done great things for us. To Him be the praise.

And now, may the blessing largely rest on all the future of this great mission, and soon may a large harvest be reaped to the glory of His name, and the salvation of thousands of the Papuan race!.

With kind Christian love, I remain, My dear Brother, Yours very truly,
A.W. Murray

(7) A.W. Murray, Journal of first missionary voyage in the "Ellengowan", Sept 22–Oct 8 1874

https://nla.gov.au/nla.obj-2713089212/view

[Summary sheet from end of journal:
AW Murray to Rev J Whitehouse, Cape York.
Dated Oct **13** 1874
Recd Dec 1874
1. Journal of first missionary voyage in the "Ellengowan", Sept 22-Oct 8 1874.
2. Suggests that information be given to the Admiralty and also to Lloyds respecting the freedom from danger from the natives of the islands of Torres Straits, to the crews of vessels which may be disabled in passing through.
3. Acknowledges Directors' letter of July 29th.
4. Mr McFarlane left on a second voyage in the Ellengowan on the 15 Oct.]

First missionary voyage of the "Ellengowan"

On the arrival of the "Ellengowan" at Cape York, steps were at once taken towards turning her to account in direct missionary work. The necessary preparations were made with all practicable speed, and, in less than three weeks from the time of her arrival, she was ready to start on her first missionary voyage.

We had arranged that both Mr McFarlane and myself should proceed in her on that voyage. The non-arrival of the mail steamer, however, from the south in consequence of an accident, and our ignorance on that account as to when the "John Williams" might arrive here, led to an alteration in our plan. We decided that under the circumstances, it was desirable that Mr McFarlane should remain at Cape York, and that I should make the voyage alone. That plan has now been carried out so far as that was practicable, and it devolves upon me to furnish you with a report of the voyage down to the point at which circumstances compelled us to cut it short.

On the evening of Monday Sept 21st a meeting
[4] During the course of the same day, Sept 23rd, we got outside the Barrier reef, and steamed away with favourable weather, and on the morning of the 25th [Friday], we found ourselves abreast of Redscar Bay, and about noon we anchored abreast of **Boera**, and had our anxieties relieved, and our hearts cheered by intercourse that place. We had not been long at anchor when a canoe came out to us with a large crew of natives, and one of the teachers, **Rau**, on board. We were cheered to learn that all the teachers and their wives were alive, and that none of them were seriously out of health, but they had been very short of provisions and had been suffering on that account. **There had been**

no rain at Boera, and very little at Port Moresby since my visit in March, and the consequence was that both natives and teachers had been very short of food. **Piri and his wife and Eneri, one the teachers from Anuapata,** had gone to an island on the way to that place in search of arrowroot, which grows abundantly in many parts. Another who was suffering from a slight ailment was left in charge at home with the understanding that should we arrive in the meanwhile, we should go on to Port Moresby, and they would follow us to that place. So, after a short stay at Boera, we took our departure, **Rau** accompanying us and leaving **Vakimataha**, a native chief, in charge [5] of Piri's house and property, and about 5 PM we anchored abreast of Anuapata.
Here we found much for which to be thankful, though there were some slight drawbacks, **one of the women, the wife of Ruātoka**, was suffering from a Rheumatic attack, and one of the teachers, **Anederu**, had met with a slight injury while fishing, which he had increased by going to hunt kangaroos shortly after the accident, and for some time he had been unfit for outdoor work. His wife was strong and well, and during our stay both he and Ruatoka's wife improved considerably, and I left them with a fair prospect of their soon being again in their usual health.

In consequence of the drought, and the scarcity of food to which that had led, a large number of the people were from home: they had gone to villages and places at a distance to seek help in their distress; and **two of the principal chiefs, Ila and Eni, with a number of attendants, had gone to a distance on a mission of peace – to mediate between two hostile parties.** It was disappointing to find so many absent but we had the satisfaction of having the greater part back before we left. Saturday was occupied in getting the wants of the teachers supplied and gaining an acquaintance with the state of the mission; and **on Sabbath [Sunday 27 September 1874], I [6] was present at the first public service which I have been privileged to attend on the mainland of New Guinea. We assembled under the shade of the Cocoa nut grove which flanks the village. A rude native platform raised us above the people, who were ranged in front of us, some on the ground below and others on the balconies of their houses.** A more thoroughly missionary scene it would be difficult to imagine. **Rau** commenced the service by giving out the Rarotongan version of Bishop Heber's beautiful hymn, "From Greenland's icy mountains". **After the singing of the hymn he read a translation of the first ten verses of the XIX chapter of the gospel according to Luke which he had made into the native language. Prayer followed also in the native language;** after which the Rarotongan version of "Rock of Ages cleft for me" was sung, and **the people were addressed in their own tongue from a text which struck me as singularly appropriate: "For the Son of Man is come to seek and to save that which was lost".** It was Rau's own selection as were also the hymns sung and the portion of Scripture read. A short prayer closed the service. The occasion was to me [7] one of hallowed interest. The fine old familiar hymns with all their tender and holy associations were especially fitted to affect and impress the heart. Ere a great many years pass, I trust the poor benighted tribes of New Guinea will be able to enter with us into the spirit and meaning of these and similar songs of Zion in which we are wont to worship Him who is able to do for them all that He has done for us.

When the service was finished I requested the people to remain, and **I told them through Rau**, that a missionary was expected shortly to take up his abode somewhere in their neighbourhood, and asked whether they would like to have him to live among them. **Kupa**, one of the four principal chiefs, replied that they would like to have the missionary settle among them, but that there was one

difficulty, viz., that food was scarce in their land (referring especially I suppose to the then existing scarcity) and that the missionary might suffer from hunger as the teachers had. On being told that the missionary would come prepared to meet that difficulty, the chief replied that, in that case, it was all right. They would be glad to have the missionary among them, and [8] added that perhaps he would be able to help them instead of heeding help from them! Of course we endeavoured to convey to him and the people correct ideas as to the object we have in view in coming among them, but of necessity their views on that point are and will continue to be vague and confused for a length of time.

After this I thought it well to bring up a subject which had been occasioning us some annoyance since our arrival. When the teachers were landed **the chief and people pledged themselves that there should be no stealing from them, and when I visited them in March I found to my grateful surprise that they had been faithful to their engagement**. Now **however a change had taken place.** Things had been stolen from the teachers and various acts of pilfering had taken place on board since our arrival. The chief who spoke for the rest expressed shame and regret on account of the evil complained of, and the effect of what was said was fitted to encourage hope for the future.

After the service **I had a conversation with the teachers relative to the state of the mission**. Things remain pretty much as they were when I made my last visit. **The teachers have not been able to do very much direct [9] missionary work beyond holding services on the Sabbath. They try to do a little in the way of teaching the children to read but of course not much can be done seeing that they have nothing in print in the native language.** This difficulty I trust will be met to some extent ere a great while. I was glad to find that **many of the natives are kind to the teachers and share with them what they get in fishing and hunting**. **I found also that parties from the interior of the island have visited the coast at various times since last visit, and that the desire for teachers continues to spread.**

On Monday morning the people who had been absent had returned. **Ila and Eni** had accomplished the object of their mission, and those who went in search of food had been in some measure successful.

On that and the following days a matter of some difficulty, under the circumstances, had to be dealt with. We had burnt up all the wood we had brought from Cape York, and our supply of coal was getting very low. We had brought but a small supply intending to burn wood chiefly, and both [10] wood and coal had been got through more quickly than we had calculated upon, and now to get a fresh supply of the former was a necessity. By a little effort and planning we managed to get a band of natives to go to work on Monday and a second on Tuesday, and succeeded in getting a good supply. The natives wrought well. Surprisingly so considering their circumstances.

In the afternoon of Monday, **Ila and Eni and Kupa** were on board, so I took the opportunity of having a conference with them with reference to the settlement of a missionary in their land. **We, the teachers and myself, again did our best of convey to their minds correct ideas as to our object in wishing to live among them, and asked them to state their wishes with reference to the missionary.** They appeared pleased with all we said, and expressed their cordial approval of the missionary's taking up his abode among them. The subject of stealing was again referred to. They said they were very much ashamed on account of it, and **Ila suggested that as the people of Boera**

don't steal, perhaps the missionary had better go there, but that, if he still wished to settle among them, they would do their best to prevent the evil. This was all that under the circumstances they could [11] well promise and we closed our conversation with the understanding that the matter now rests with the missionary himself.

On the following day the signal halyards, which had been stolen, and a piece of brass which had been wrenched from the sky light, were brought back to the ship, and an axe was also returned to one of the teachers on shore. So our conversations on the subject of stealing were of some use. Of course it is not at all a strange thing that there should be thieves in such a community; the wonder would be if there were not, still if we can get the thing stopped it will be a great advantage to missionaries and teachers, and of course it will be good for the people themselves. And all these little movements will have an important bearing on the future of the mission.

The wood-cutting business was got over wonderfully well, and we were congratulating ourselves on having accomplished a difficult undertaking so satisfactorily, when an incident occurred which tended to moderate our complacency**. One of the teachers had spoken unguardedly when asking parties to cut wood as to the payment they would receive, and so raised their expectations too [12] high, and the consequence was that one man was dissatisfied, and in the afternoon of Tuesday, the day before we left, he went and had an altercation with the teachers which increased his anger, and he went off and returned with a spear in one hand, and a piece of stick half-burnt in the other. This he threw upon the roof of the teachers' house. The alarm was immediately given by some girls who were about and the people rushed to the rescue and some of the young men were soon onthe roof of the house, and the danger was averted.** All was excitement, and it appeared as if the depredator would have been roughly handled, had not an incident occurred at the time which drew the attention of the people elsewhere. A party had gone early in the day to hunt kangaroos among whom was a girl. She went to a place at some distance from the party in search of water, and was seized by some fellows belonging to some other village, and an attempt was made to carry her off. The news reached the village just while the other affair was in progress. Numbers of people hastened to the spot and the girl was rescued, and all passed off without any serious result. Had I known in time of the dissatisfaction of [13] the young man who made the attempt upon the teachers' house, I don't think I should have had much difficulty in getting him pacified, but I knew nothing of it till it was over.

I took my leave of the people and the teachers who were remaining on shore on Tuesday evening, and went on board, and early on the following morning before or about day-break, **Piri, the teacher at Boera, and others who were going on with us to that place** came off to the ship, and as they were leaving **the whole community seemed to be awake and were listening in silence to the chiefs who were delivering addresses to them with reference to what had occurred on the previous evening –especially the attempt to burn the teachers' house. They were dilating on the advantages which they derived from the teachers being amongst them, and our visits to them, and telling them that that was not the way to treat strangers from other lands. Thus this awkward incident was the occasion of bringing out strongly the friendly feeling which the people generally cherish towards us.**

During our stay at Port Moresby **the long drought came to an end. There was a heavy [14] fall of rain during the last two nights we were there**, and the blessing was not confined to a particular locality but extended along the coast probably as far as Torres Straits, and away up towards the east end of the island. We found the people of **Boera** rejoicing in the boon. In their ignorance of the true source of their blessings, they had been conjecturing as to whether they were indebted for it to our visit, but our claim was being disputed by a native doctor who had been on an official visit from a neighbouring village! Of course they were told of Him to whom their gratitude was really due. **The teacher's wife [Maki] was amongst them**, she having remained behind while her husband went on to Port Moresby.

We sailed from that place on the morning **of Wednesday the 30th Sept** and at about 1 PM anchored abreast of Boera. I should have liked to have remained here over the night for the sake of the people, but, as I had had ample opportunity of getting information from **Piri**, and arranging business matters before our arrival, it was not necessary to do so, and the Capt. was very anxious to get away the same evening. Hence I spent only about two hours on shore. I had [15] a formal interview with the leading men at which many others were present. I gave to each of the chiefs a small present, and our little meeting was full of interest and promise. **Vakimataha**, a very interesting man made a little speech in reply to addresses from us, to the effect that **they were favoured in being brought into connection with us. Their fathers had not known us, and our fathers had not known them, but now we were brought together, and a new state of things had commenced.** His speech reminded me of tho' it bore but a faint resemblance to the Saviour's words…"Blessed are your eyes" & c. **Poor fellows! All they are capable of perceiving at present are but indistinct glimmerings, but the hour is on the wing when many of them we trust will see light clearly and rejoice in the life which the light reveals.**

I said nothing to them with reference to English missionaries but they themselves had expressed their wish to the teacher to have a missionary to live among them, and had we not a more eligible place their land might offer many inducements.

Early in the present year a very serious calamity befell the place. Two large canoes [16] went on a trading expedition. There were eighty five persons chiefly men in the frail vessels, and nothing has been heard of them down to the present time. Their families and relations have given them up for lost, and mourn for them as for the dead. This heavy loss has reduced the population to 450. The neighbouring village of **Poripata** has a considerable population, and the chief, who is very friendly, and the people are very desirous of having a teacher, and the same is the case with the large village of **Lealea** which the teachers have several times visited. On all hands there are openings for teachers; and what is wanted to meet the present circumstances of the mission is what we hope shortly to see – a missionary or missionaries settled in a central place with a numerous band of Eastern teachers around them. When we have that we may hope that with the help and blessing of God our work will rapidly progress, and that ere a great while we shall see results which shall gladden our hearts and evince unmistakably that God is working with us. [*end of extract for publ.*]

Leaving Boera in the evening of Wednesday the 30th of September, we stood for Murray Island. [17] Rough weather however came on and compelled us to stand for Darnley Island which was to leeward, and so easily accessible. We got to anchor towards evening and were glad enough to find

ourselves in a quiet port. The anchorage is at a distance from the inhabited part of the island so we had no intercourse with the people till the following day.

The first person with whom we met on our way round to the settlement, on the morning of Saturday Oct. 3rd was Jack (Amani) the principal man on the island, who, when we landed the teacher in 1871, would be no party to the business, beyond simply allowing him to remain, with the understanding that when we returned he should be removed if such should be their wish. He would not so far commit himself as to receive a present from us. A marvellous change has come over Jack since then; he has long been satisfied that he has nothing to fear from us and he is now one of our staunchest friends.
He was on shore and we were in our boat out at sea. We had with us a native of the island whom we had shipped at Cape York, [p18] and he shouted out to Jack announcing who we were and that the steamer about which I had told them on my former visit, had arrived. Jack hastened on along the beach, and gave us a most joyous welcome at the landing place. We were much disappointed to find that Guceng, the teacher, was from home. He had left on the Wednesday for Ugar, his outstation, hoping to return on Saturday but the weather was such that it was impossible to do that, nor did it moderate much during our stay. We found the teacher's wife at home, and got information from her as to the state of things on the island and their own health.
All had been going on encouragingly since last visit as regards the mission. She had had rather a severe illness, fever and ague perhaps complicated with something else, which lasted about two months, but had been quite well for a length of time, and her husband had enjoyed good health.

We had hoped to have spent an interesting Sabbath on shore. Instead of that however we were obliged to remain on board the whole day – in the early part of the day on account of rough weather and in the afternoon on account of the tide. On Monday [p19] the weather moderated a little, and the day was occupied in purchasing provisions for the ship, and with a view to meet the demands that wil lbe made upon us when the teachers expected by the "John Williams" arrive, and in making another visit to the mission station.

Before the bartering began an interesting incident occurred. My attention was called to two heaps of sweet potatoes and yams with a bundle of sugar cane and a bunch of bananas laid upon them, and these I was told were a present from Jack and Joe, the second most important man on the island. The present was a liberal one and it was altogether unexpected; hence it was to me a grateful surprise, and its value was enhanced by its being spontaneous. Had the teacher been at home I should have concluded that it had been given at his suggestion. It should be mentioned that I had given a small present to each of the men before. They had been on the "Ellengowan" and it seemed appropriate to mark the occasion by a small gift and a similar idea appears to have occurred to them.

I was much pleased with my visit to Darnley Island on the present occasion. It is an [p20] interesting little spot in a missionary point of view. It was the first place on which we obtained a footing, and it continues in the van and so I trust it will continue. There is but one serious drawback – the smallness of the population. The teachers being absent I did not ascertain how matters stand in this respect at present. I fear however they are not improving.

We sailed from Darnley Island about 9 A.M. on Wednesday [the 7th Oct.] and a little before sun-down anchored at **Machik (York Island).**

On the following morning the teacher Simene and his wife and family came on board. They were all in perfect health and had a good report to give of their work and the state of things among the people. They are very kindly treated, and encouraging attention is given to services and schools. When I visited the island in March last, the Sabbath was only partially observed; now none of the people go about their ordinary occupations on that day. All attend the services and school which the teacher holds; and during the week a daily school is held for the children. The bulk of the people live close to the teacher's house, and assemble morning and evening at his family [p21] worship. In one case the head of the family conducts family worship in his own house. The people shew something of a spirit of enquiry on religious subjects but nothing indicative of real spiritual concern yet appears. We trust however that ere a great while some will be effectually aroused both here and elsewhere and elsewhere and brought to a saving acquaintance with the Lord Jesus Christ. God rant that it may be so to the glory of His name and to the present and eternal well being of these benighted tribes of the human family!

And here our voyage abruptly terminates. I had hoped to make the entire round of the stations but before we reached Darnley Island the Captain and the Engineer had informed me that our supply of coal was nearly exhausted, and the Capt intimated that to attempt to proceed further on our voyage would be to risk the safety of the ship, and that the only course open to us consistent with safety was to return to Cape York for a fresh supply of coal, from Murray Island, if we could make that, or failing that, from Darnley. We had wood remaining and could have got more but the Capt and Engineer were afraid to trust to that only. York Island was on our

way to Cape York. We sailed from that island about 11.30 A.M. and on the following day anchored at Cape York at 2 P.M. where we had the satisfaction of finding all well.
During our absence tidings of the "John Williams" had been received. She had been detained among the eastward islands much longer than was expected, and she cannot be here for a month at least. Hence there was time enough to complete the voyage and arrangement were made accordingly; and, in a few days all being well, the vessel will again sail, Mr McFarlane proceeding in her to finish the visitation of our stations.

A.W. Murray

TO Rev. J.O. Whitehouse

Cape York, October 13th 1874

P.S. It will interest our generous friend Miss Baxter to hear of the satisfaction with which the arrival of the "Ellengowan" has been greeted by missionaries, and teachers, and even natives. The experience of the part three years had prepared us to appreciate the importance to the mission of having a vessel of our own to remain on the spot, and be available for service in every emergency, and to the kind friend to whose bounty we are indebted for this great boon, our warmest thanks are due. God has put it in her power to aid his cause, and he has given her what is equally essential – a heart to consecrate her wealth to his service. May His blessing abundantly rest upon her and a rich reward be given her. So doubtless it will be for – "Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me".

Thank you for your letter of date July29th which has come to hand. It arrived while I was absent on my voyage, and as I have had to make an effort to get the report ready for this month's mail which is due tomorrow (Sabbath) it is impossible for me to reply now. I hope to do so by next month's mail.

For the same reason I must also defer replying to Mr Robinson's letter which was inclosed in yours. Thank him please for all the trouble he is so kindly taking in connection with the business to which his letter refers, and tell him that all the steps he has taken meet my cordial approbation.

And with kindest Christian regards to him and yourself, and our esteemed friend Dr Mullens if he has returned from his important mission, I remain, Yours very affec.

A.W.M.

October 17th. Mr McFarlane started on his voyage on the morning of the 15th inst. and will probably be absent about a fortnight, which in all likelihood will leave but a brief interval between the return of the "Ellengowan" and the arrival of the "John Williams".

[Collection of Journals 1-7 completed (comprising Images 1-176 in Trove)]

Samuel Macfarlane, voyages from Somerset to New Guinea and along the Fly River in the Ellengowan

Collection File 8-14 (Box 1)

[page numbering continuing]

(8) S. McFarlane, Voyage in the "Ellengowan", Oct. 15-26 1874

https://nla.gov.au/nla.obj-2713093130/view

[Summary sheet from end of journal:

S. McFarlane, Somerset, October 26 1874
Received January 20 1875, Answered March 5 1875
Journal of Missionary Voyage in the "Ellengowan" amongst the Islands in Torres Straits in Oct '74.
Merits of "Ellengowan" as compared with a schooner.
Proposal for First Committee Meeting.]
[19 pages]

Report of a Missionary voyage in the "Ellengowan" amongst the islands in Torres Straits made in Oct. 1874

Somerset, Oct 26th 1874

Rev J.O. Whitehouse

My dear brother,

You will have learnt from Mr Murray's report of the reasons which led me very reluctantly to abandon the idea of visiting the Malayan branch of the Mission during the last voyage of the "Ellengowan". When they returned from Port Moresby we had heard of the delay of the "JW" which,

determining me to visit the teachers in the Straits to take their supplies and see if all was well, seeing that they had not been visited since March.

2. We left here on the 15th at six oclock in the morning. The "Ellengowan" and three other small vessels were anchored along the edge of the reef in Somerset bay in order to get as far from the mid stream in Albany pass as possible as it there runs at the rate of five knots an hour. One of the vessels was getting under weigh at the same time that we were and was carried by the current uncomfortably near us, but a few turns of the windlass, and "turn ahead" to the engineer, and the "Ellengowan", like a Being(?) of life, moved out of danger, and up the Albany pass against wind and tide till clear of the land and reefs. Then we hoisted our sails and stood on our course amidst islands, reefs and sand banks, the tide carrying us to leeward till noon, then to windward until we anchored.

[p2]

3. Although we left Somerset an hour later than on the former voyage we nevertheless reached Aureed (the island at which they anchored the first night) two hours earlier and so decided to run for the next island seven miles further on our way. As we drew near to Aureed we saw a man standing at the extreme point of the island holding up a flag at the end of a long stick. We also discovered what appeared to be a boat on the beach, and knowing that there was a large barque lying on the reef of an adjacent island abandoned, and feeling that it was quite possible that the crew had landed there, and were signalling to us, we ran closer in, and observing that the man holding the flag was clothed, we felt it to be our duty to call, and if necessary, render assistance, so we anchored there for the night.

4. Having lowered our boat and pulled in to the beach, we were met not by a forlorn shipwrecked mariner, but by a grinning Papuan, dressed in trousers and shirt with a red flag in his hand, evidently delighted at his success. When we told him that we thought he was a white man in distress, and asked him why he had signaled to us, he appeared quite flattered by our mistake, making his white teeth more conspicuous than ever. He told us that he was "missionary" now, and that he had "cut big fellow wood" for the "Ellengowan" at York Island (one of the islands where we have arranged to have, in future, wood cut to await the arrival of our little steamer). We gave him to understand as well as we could that we would buy the wood when we called at the island. Our friend seemed to think that we [p3] might as well pay him for it there as he would not be returning to his home for some time, which we might have done, and then found when we got to York Island that he had not assisted in the work, and that he is one of those restless, wandering, native sharks seldom at home.

4. We walked up to their temporary village which was quite a novelty. Lying on the beach were four pretty large lumbering double-outrigger New Guinea canoes, across which their well made fishing nets were drying. A long flat-roofed shed had been constructed with the branches of trees, partitioned off into about half a dozen compartments. They were all open in front, and inside all their valuables were neatly arranged giving them the appearance of stalls in a market place. I noticed several of the New Guinea earthenware cooking pots or bowls, and amongst them a copper one which I examined. It was made exactly like the others, probably from a piece of sheet copper taken from some wrecked vessel. They offered for sale shells, fish and mats, the last of which they seemed to value very highly, asking for a moderate sized one which they produced at our request, an axe, a knife, flour, biscuit, and tobacco, which astonished us, and would no doubt have astonished them if we had given it.

7. We left Aureed early next morning and were at Ugar, Steven's Island about eleven oclock. The "Ellengowan", in passing this island on her last voyage, ran pretty close in, that they might satisfy themselves that the large barque which they saw fast on the reef with her sails hanging from the yards was abandoned. They did not board her, however, nor call at the island to [p4] see if the crew had been seen or heard of, which the Police Magistrate here thinks was a mistake. The Captain says that he would have called if Mr Murray had been willing. The Police Magistrate sent Captain Powell at once in the government cutter to see if any of the crew were on the island, and render assistance. Knowing that the vessel was full of coals which it would not pay them to remove, we called and found Mr Brown and another European in charge of the vessel, which they were trying to get off. For this purpose they have sent to Captains Ware and Hastings of the firm Merriman & c. for assistance, and were about to commence throwing the coals between decks overboard to lighten the ship. Consequently they were not only willing, but anxious that we should take as much as we liked. So we anchored the "Ellengowan" on the lee side of the vessel, and having thrown out the kedge astern, we warped along side, where it was quite smooth and twelve feet deep at low water. We then with little difficulty knocked one of the barque's side ports open, slung a stage to the ship's side, put a plank from the port to our deck, and commenced coaling with first rate Newcastle coals as/at? The "Ellengowan"'s cheapest coaling station.

7. We had not been long at anchor when the chief of Steven's Island, with six of his men came off in a canoe. Steven's Island is about twenty miles from Darnley Island of which it is an outstation, and the teacher Guchen visits them now and then. These natives had been actively engaged in wrecking the Dutch barque up to the time that the Europeans took charge, and had broken and spoiled most of the movable things. The men in charge have arranged with them [p5] to purchase the things on shore – sails etc. The chief, it appears is rather a knowing fellow, has been to Sydney twice which has evidently improved him. On one occasion, it seems, he saw a culprit suffering the extreme penalty of the law which made an impression upon him for not long after his return he turned #calcraft and suspended one of his men – an incorrigible thief – from a cocoanut tree, saying that he had adopted English customs!

8. It was highly amusing to see and hear this chief on board the "Ellengowan". He asked the engineer to show his brother and the other men the engine intimating that he had been to Sydney and knew all about it. Whilst they were gazing, wondering, and exclaiming, he stood at the end of the ship with folded arms laughing at their simplicity. Turning to me, he said, "You see, all man belong me no savvy nothing." Being anxious to take away as much coal as possible we determined to spend the following day – Saturday – at the wreck, and the Sabbath on shore with this small interesting community, and accordingly arranged with the chief to let us have four men to assist in getting the coal out of the barque. By Saturday night the bunkers were all full. We told the chief that there would be no work on the following day, and endeavoured to explain to him the reason. "Me savvy Sunday" he said. "Guchen speak me all same you speak. Sunday belong make church". So we told him that we should go on shore and "make church at place belong you tomorrow".

9. On Sabbath morning Mr Smithurst and I went on shore with the native crew. We had a long pull over the very extensive reef which surrounds the island, found difficulty in getting in with the [p6] boat owing to the boulders, which surround the coast. We found the native assembled in the chief's enclosure, in a large tent made from the sails of the wrecked vessel for a temporary chapel. They were all more or less clothed in a very amusing variety without much regard to sex. I commenced

saying a few words to one whom I took to be a venerable old man being dressed in a black coat, and was rather surprised to find that I was talking to the chief's mother! There were about forty people assembled, the whole population of the island - a very interesting congregation. I wished that I could speak their language, or that they could understand Lifuan. However, we did the best we could under the circumstances. I wonder what some of our friends at home would have said if they had heard me begin my sermon . After singing, reading, and prayer in the Lifu language during which they were all very quiet and devout at least in appearance, I began with "You see Marus (the name of the chief), me no savvy talk belong you. Suppose me savvy, me speak all man belong you etc.etc. I then preached to the native crew in Lifuan, instructing them what to say to the natives about the true God, and the only Saviour of mankind, also the effects of the gospel in their own land during the day and night they were going to remain on shore, and would have a good opportunity when the natives were assembled at night. The natives were very attentive, and I hope, at least, that a favourable impression was made.

10. After the service we walked across the island company with the chief. Like Murray and Darnley it is very fertile, quite unlike the islands to leeward which are barren rocks compared with [p7] the windward islands. Arriving at the opposite side we seated ourselves on the remains of a wrecked vessel to refresh ourselves and enjoy the delightful sea breeze. Whilst drinking our cocoanuts I had a "big fellow talk" with the chief in broken English about giving up their heathen customs and following the word of God but I could get nothing from Marus but the repeated assurance that he had been to Sydney and knew all about it. Presently a shoal of fine fish appeared near the beach which caused the natives to exclaim and Marus to utter some expressions which although they did not prove that he had been to Sydney, were unmistakable evidence that he had had a good deal of intercourse with a certain class of white men. He seemed rather ashamed when I explained to him what he had said. However, the fish, I could see, were a pretty severe test of their Sabbath keeping. They followed them with longing eyes, and threatening exclaimations as they moved about in the most tempting manner close to the beach. Marus frequently reminding me that it was Sunday and that they did not fish on Sunday, until the shoal, as if activated by evil spirits, darted towards the land, apparently as anxious to get out of the sea as the swine were to get in. The natives could bear it no longer. They jumped up and shouted something, and the chief turned to me and said earnestly, "What you say, very good get net?" Of course I said no, and reminded him of what he had been apparently so anxious to impress upon my mind viz. that it was Sunday. Had I consented because the fish were near and might be easily caught, it would probably have raised a question amongst the islanders as difficult and knotty as some of the theological [p8] problems that distract and divide the church at home, viz. How near fish may approach the shore on a Sunday without it being wrong to try and catch them! Marus gave us to understand that he knew something of the eternity of God. Having asked him who built the little stone walls in large circles on the reef to catch fish, he replied, "me no make him; father belong me no make him; he stop <u>long</u> time, all same God". We left this interesting people and their shrewd chief in the afternoon and sailed back to the "Ellengowan" feeling at home again in the midst of real missionary work. We had an English service on board in the evening.

11. On Monday morning the natives came off early in a canoe bringing our crew with them, and set to work piling large lumps of coal on deck for the voyage, so that we might return to Somerset with our bunkers full. By half past ten oclock they had about five tons on deck; it was then time for us to leave for Warrior island. Mr Murray had visited Darnley and left the supplies for Murray island, and

as I had seen the teacher of Murray island at Somerset, and there was a strong head wind (for that island) blowing, we made for Warrior, starting under sail, the steam being got up in case of emergency as the Captain is yet unacquainted with the Straits and the "Ellengowan" is very unmanageable under sail. The breeze freshened into nearly half a gale, and the very strong tides, running in some places four and five knots an hour, caused a high cross sea which kept the decks of the "Ellengowan" wet all the way, the water sometimes pouring down into the engineroom and saloon. The Captain says that she shipped more water that day than she did during the whole voyage out from England. So you will see what sort of weather we have here sometimes. We reached Warrior island about five oclock and after steaming [p9] about for some time came to anchor about a mile and a half from the land.

12. On the following

1I went on shore with two natives, taking the teacher's supplies. We landed at the memorable station where we met Captain Banner and our old friend Joe three years ago, walked over the island, which is merely a narrow sand bank covered with a little scrub. The tribe, although comparatively few in number are nevertheless a very important people in the Straits. The name of their island indicates their character. We found the teacher's house at the opposite end of the island, and the teacher and his family all well. The chief and about twenty of his people assembled, and I had a formal meeting with them in the teacher's house. It seems that all the men are engaged in shelling, their families being provided for by Captain Ware. The teacher lives alone, appears to have some knowledge of the language, yet has no school nor chapel, meets some of the natives for service on the Sabbath in his own house. I asked the chief if he wished the teacher to remain, to which he gave a very decided answer in the affirmative. I then asked What for, explaining that the teachers had got work to do, and that, like the shellers who left a place where there were no shells, so they must go elsewhere if the people did not attend the services and send their children to school. The chief seemed very anxious to retain the teacher, and promised to get his people to attend to the instruction of the teacher. It is a poor place. Fish is about the only food to be got. The teacher has to be constantly supplied with European food, without the prospect of doing much good amongst the people. There are several stations like this in he Straits, where teachers could easily be removed to the mainland if we had openings that were at all healthy.

[p10] 13. We returned to the "Ellengowan" and were on our way to Tauan by eleven oclock. We had a good run down and got in about sunset. We saw the teachers' new house as we passed the peninsula, and admired the situation. It is about a hundred feet above the level of the sea, and open both to the S.E. trades, and N.W. monsoons. We pulled in towards the house, and found that they had cut a very good boat passage through the mangroves in a snug place, at the head of which stands a well constructed boat house. The teachers Elia, Lochat and Jerry were waiting to welcome us. We walked together up to the house through an extensive plantation of bananas to which the late rain had clothed in healthy green and were soon at the door of their comfortable four roomed grass cottage, where we were met by their wives. All were dressed in their best, looking as neat and cheerful and healthy as I had ever seen them. The interior of the house was particularly neat and clean. The floors were covered with new mats; a table stood in the centre of the middle room with a form on one side and a box on the other, all covered with unbleached calico. Plates stood on the table containing cocoanuts and bananas. Several of the young Tauanese who have attached themselves to the teachers were busily engaged about the house. There was about the whole place an air of cleanliness,

industry, and comfort quite cheering, a perfect contrast to what we experienced on our first arrival amongst them three years ago.

14. In the course of the evening I had a long conversation with the teachers about their work. Found that whilst they had much to encourage them in the changed feeling and conduct of the natives towards them, still they cannot point to a single native either on Tauan or Saibai, [p11], much less at Katau, who professes to have abandoned heathenism. We went down to the village where we found the old chief and people assembled, who appeared delighted to see us. Had a long and interesting talk with them. They professed great attachment to the teachers, and, I find, are regular in their attendance at the services. They see that we are their protectors and friends, although they do not yet appreciate nor even understand the value of our instructions in spiritual things. I spoke to them very strongly about stealing from the teachers' plantations, and referred to the teachers and their wives who had been killed on Bampton island, telling them that we could not allow them to ~~touch~~ injure either the persons or property of the teachers, after they had promised to protect them: that if the teachers did anything which they considered wrong, or from any cause they wished them removed, they were to inform us, and we would see to it. I spoke in this strain, hearing that the Bampton Islanders and others, on account of their not being visited, and no notice taken of the murder of the teachers and their wives, have been telling some of their friends who have received teachers that missionaries may be killed with impunity. We hear that the Bampton Islanders are preparing an expedition to make war upon the people of Saibai for receiving teachers. I purpose visiting Bampton Island as soon as we get settled, to ascertain why they killed the teachers, and hear what they have got to say for themselves, and let them know that they will be punished for any further acts of violence. We never leave teachers against the will of the people, but we cannot allow them to receive and treat them as so many casks of beef.

[p12] 15. Early next morning we left for Saibai in the teachers' boat, the old chief and some of the people accompanied us. The distance is only four miles, as there was a strong breeze we soon arrived there, and were kindly received by the people, who were not shy and doubtful as they were when we first went amongst them. Women and children were moving about, and all seemed to regard us as their friends. I walked through the village which appeared just as I left it three years ago, except that a few human skulls hd been added to the pile of dugong bones, which the natives had brought from New Guinea as trophies. These Saibaians, it appears, are a terror to the natives on the mainland opposite. Jerry, their energetic teacher, wanted to visit them, but the Saibaians said that he had better stop at home, that they were not worth visiting except to plunder and kill. We shall soon have a footing amongst them no doubt. I got the chief and people together and had a long talk with them through the teachers, who appear to have a pretty good knowledge of the language. Finding that they were very pleased to have a teacher amongst them, I told them, as at the other places, that the teachers had got a work to do, and that unless the people assembled for instruction, and embraced the gospel, we should have to take them somewhere else, because there were thousands of heathen around, and our God and Master had told us not to stop in a place where they did not receive the wor. I was pleased to notice that while Jerry was interpreting the above to the old chief, his hand moved towards the teacher's arm, which he held firmly, and looked imploringly towards me with a sort of don't-take-him-away expression.

[p13] 16. After the meeting we went to see Jerry's house which is being built at the end of the village and which is all finished ecept putting on the grass. We then had two or three hours' ramble inland :

visited the large saltwater lagoon in which there were flocks of wild ducks; saw some of the plantations of the natives which are made on the islands in the lagoon, the natives wading to and fro in some cases, and using small canoes in others, and found that most of the island is under water at certain seasons. It is one of the most picturesque places I have seen, with all the characteristics of a place highly calculated to produce any amount of malaria and mosquitos. We returned in the afternoon, calling at the "Ellengowan" as we passed for the teachers' supplies, found her half a mile further from the shore than when we left. She had dragged her anchor, and after we went on shore she drifted a mile further out dragging her anchor and fifty fathoms of chain with her. The captain then let go the other and larger one which held her fast in the worst part of the stream, where she rolled tremendously. Seeing the dangerous position I had a short service with the teachers and hurried off, feeling that the Captain would be anxious to leave the place. We had a long difficult pull to get to the vessel, and then found it no easy matter to board her. The teachers remained to assist in getting the anchors in whilst steam was being got up. We left about 9 P.M. and steamed eight miles out, then cast our anchor and wished for the day.

17. In the morning we made for Mabuiagi, steaming along the wind-ward edge of the @Armand Reef, and arriving about sunset at the intricate entrance [p14] to the quiet and safe anchorage amongst the reefs that surround that island. I spent the evening on shore with the teachers and pople, had to send for the latter to their camp; none of them live with the teacher ; all are employed by the shellers, and really I have very little hope of much good being done there and at Warrior island where the natives are completely under the influence of these men. Although the teacher says that since I was there before, they have commenced to build a house like his, and to make plantations. The chief and people, like those on the other islands, seemed anxious to retain the teacher. They all see and feel the advantage of having such a person amongst them. They said that if the teacher left there would be plenty of fighting again, but that there would be peace so long as he was there. It is something to have our character and object know and appreciated by the surrounding heathen. Half the work is done when we are known as their friends. In going off to the "Ellengowan" we had to pull about four miles although she was only about three hundred yards from the beach. The current was running at the rate of five miles an hour. Next morning the teachers in coming off got astern, and after pulling for a while without making any headway were obliged to return. We got away about noon with the tide, and made for Mooa or Banks Island, which we reached about 5 P.M.

18. We expected to find Kerisiano at badu, or Mulgrave island to which he was appointed and where he resided for some time, but finding that the natives objected to settling in one place and forming a village, he left them and settled on Mooa, where [p15] he has built a very good commodious house, which unlike any of the other teachers' houses, is covered in with bark. The situation is good, and will be, I should think, healthy, being exposed to both S.E. trade and N.W. monsoons. There is a steam of fresh water and plenty of good land close by. The natives have assisted him in building his house, and promised to form a village there, and as a pledge the chief has placed his son with the teacher. The natives were all in the bush when we called, but I hope to meet them on my next visit. This has merely been a hasty tour to see that all is well and take supplies. As soon as we get settled I purpose spending a day or two at each of the stations, and opening up new places on the mainland. It is quite evident that the Papuan branch of our mission will be by far the most difficult and dangerous, but we shall be able very soon to inform you more fully on the subject. We left Mooa at 1 a.m. on the following morning so as to go out with the tide, and although we had to steam against both it and the

wind half the distance, we nevertheless arrived at Somerset at 4 P.M. and were greatly surprised to find Mr & Mrs Lawes here. Mr Lawes has no doubt written to you giving the reasons for the course which they have adopted. We arrived here with the bunkers full of coal (about twenty three tons). We took about 20 tons from the wreck, thus saving £80 worth of our coal from Sydney. Having made a voyage in the "Ellengowan" you will doubtless be anxious to hear what my opinion is as to her suitability for the peculiar work for which she was purchased, and as we have experienced as bad weather as may be expected here at any time of the year, I am better able to report on the subject.

[p16] 19. In considering the suitableness of the "Ellengowan" for our Mission we must remember the special work for which she was purchased. The sort of vessel required was practically and thoroughly discussed and full information obtained from competent persons on the subject by the Ship Committee. Had one been built at home, it would of course have embodied the result of those investigations, but it was thought better, you remember, considering the need of a vessel at once, and the dangerous and unknown character of Torres Straits and the coast of New Guinea, to make the trial trip with a small steamer whose special work should be pioneering. There is no doubt that much the work connected with this mission might be done by a schooner as well, and with more comfort than by the "Ellengowan" (at least with more comfort to some persons, for whilst the noise of the machinery may be an annoyance to one, it may be music to another). For instance, a trip to Port Moresby where the way is pretty clear and all surveyed, and also to many of the islands in the Straits by waiting for and running with the tides as the shellers do in their large boats. The fact is that no real pioneering has yet been done since the mission was commenced. We have not yet visited a single place where the white men have not preceded us, and where the way is not pretty well known, so that the particular work for which the "Ellengowan" was procured has not yet begun.

20. Surely we cannot attach much value to the opinions of those who seriously prefer a schooner to a small steamer for surveying the [p17] coast west of Katau, the Gulf, the rivers, and the peninsula running inside the reef, yet that is the true work of the "Ellengowan". That she will not carry a lot of cargo, nor go well under sail also may be a disappointment to those who have schooners on the brain! But not to us who know that she never was intended to do so. She has good accommocation for the teachers, and can easily carry all their supplies. Indeed the accommodation for both Deputation and teachers is much better than that on the "JW".

21. It was not intended that he "Ellengowan" should lose any time making voyages to Sydney and the Loyalty Islands, but keep to missionary work pure and simple. Instead of sailing, like the "JW", a month or six weeks without calling at a mission station, the "Ellengowan" is in the midst of her work the first day after she leaves Somerset, and will visit more places in twelve weeks than the "JW" does in twelve months, without half the expense. Both vessels are adapted for their peculiar work - the "JW" for sea voyages and carrying stores, the "Ellengowan" for pioneering on the coast of New Guinea and carrying teachers. There is really no room for jealousy: nor yet any reason why the "JW" should not visit our head quarter here and at Port Moresby, bringing our supplies and leaving the "Ellengowan" to attend to the outstations of the mission. I mention this because the Ship Committee in Sydney seems to think that because we have the "Ellengowan" we should be independent of the "JW".

22. There can be no doubt that the "Ellengowan" has niether the steam nor the sailing power that a vessel for this work ought to have. In smooth water she will only steam six knots an hour, so that against [p18] a strong wind and chopping sea, or a strong current she will not do anything. If she had

more sailing power we might often dispense with steam altogether; but here is just the difficulty that was felt at the Mission House when the matter was discussed Viz. that of combining steam and sailing power. It may be interesting for you to know that when H.M.S. "Challenger" was here, the Captn and sailing master highly commended the decision of the Directors, saying (the very thing that was said in the Ship Committee) that the attempt to combine sailing and steaming had failed; and has been condemned in the Navy. "You must either have", they said, "a smart schooner, or a small steamer, and for pioneering you have got the right thing". We shall be able to give the "Ellengowan" a little more sail, and make a few alterations ourselves, if we get Runcie, which will improve her for her work.

23. The native crew are beginning to understand their work better. Very much less fuel per day was used last voyaged than on the previous one, and yet she went better. The machinery and boilers are (the engineer reports) in as good condition now as when they left London. We shall be in a still better position to take care of the vessel when we get our tools per "JW". We shall be obliged to send to Singapore for a Chinaman to act as cook and steward and to make our food eatable, and keep the place in some sort of order. We have, as yet, been obliged to do this ourselves, although our cooking has been a miserable failure!

24. Now Sir, I must close. We are expecting the "JW" about the end of next week. Before she arrives we intend forming ourselves into a Committee and [p19] holding our first meeting. After we get settled we shall assemble all the teachers at Murray Island for a general meeting to arrange our modus operandi and open the first chapel which has been erected in connection with this mission. We hope that this gathering will be followed by much good to the teachers and people. We shall then begin our real pioneering work to open up new stations for the teachers who are coming. So you wee we shall keep the little "Ellengowan" pretty well employed.
The minutes of our meeting will probably accompany this report, as the mail for Singapore will not be here for a fortnight yet.

Yours very sincerely

S. McFarlane

(9) S. McFarlane, Fifth Voyage of the "Ellengowan", Mar. 20–April 1 1875

https://nla.gov.au/nla.obj-2713098276/view

[Summary sheet from end of journal:

S. McFarlane, Somerset, April 2 1875
(Received May 31, Answered June 25)
1. Report of fifth voyage of the Ellengowan to **Port Moresby, Boera, Manumanu, Yule Island**, March 20 to April 1 1875.
Sickness of Teachers at Port Moresby.
Natives do nothing to help Mr Lawes. Their indifference.]

Somerset, Cape York, April 2nd 1875
Report of the fifth voyage of the "Ellengowan"
(Four out of the five having been made to Port Moresby)

My dear Dr Mullens,

1. Although the mail from Singapore arrived four days before its time, Captain Runcie was nearly ready for sea. The alterations were made in the for and aft cabins, and the cargo on board – over five thousand feet of wood, besides the stores and supplies from Sydney for Mr Lawes and the teachers. We were short-handed, having only two natives both for the deck and engine room, two having left. Native labour is very difficult to obtain here; the shellers want far more than they can get, and the competition secures for the natives good pay and makes them very independent. We find that the engine-room and galley have no attractions for them, especially the latter. So as a standby, I sent to Singapore for two Chinamen, a fireman, and a cook and steward, hearing that they give satisfaction in the mail steamers. Captain Thurston took the letter to the agents at Singapore, and promised to talk the matter over with them and secure for us two good men. We were, or course, depending upon these, and you may judge of our surprise when we found, not only that they had not come, but that Captain Thurston had not written a line to any of us., except eight pages of nonsense to Mrs Smithurst! Happily Thorngren, whom we had engaged as pilot for the first trip, let us have two of his Mare men, and the teachers attended to the cooking and the cabins as well as they could.

[p19] 2. We left Cape York on the morning of the 20th with the Rarotongan teachers, **Tavini and Turia [Toria]** and their wives for Yule Island. We had a light wind and a pretty strong current against us. The vessel being heavily laden seem[ed] to strain her a little, causing the machinery to work stiffly, in consequence of which we only made about three knots an hour the first day. At 8pm we anchored off Turtle backed island. Here we took Thorngren and one of his natives on board, he having left one with us at Cape York a few days before. The night was squally, and we feared that the weather was breaking up, but it cleared off in the morning, so we started for Port Moresby. In the evening we passed Darnley island and got clear of the dangers of the Straits before dark. We steamed all night and the following day in a calm at the rate of about five knots an hour, and in the evening sighted New Guinea. Running along the coast all night we found ourselves near Yule Island next morning, but as the glare of the sun prevented our seeing the reefs at the entrance, and a strong N.W. wind had sprung up, we determined to try and reach Port Moresby that night, and call at Yule Island on our return. With sail and steam we made about seven knots an hour, and reached Port Moresby about five o'clock in the evening of the 23rd.

3. Mr Lawes came off in his boat, and we were pleased to find that he and his family were in good health. Charlie had got a little brother five weeks old. Both mother and son were doing well. But our enquiries after the teachers were met with a very different response which surprised as much as grieved us. Two of the new teachers had fallen victims to fever and ague, and all the others except three were prostrated by the same malady, [p20] and anxiously desiring to be removed to Cape York. **This was a sad disappointment, having looked upon Port Moresby as a place free from fever and ague.** True, Mr Lawes and his family have escaped, but then it is their first year, and we know that the teachers did not suffer last season. Besides, we have suitable houses and food, which the poor teachers have not. What is rice and biscuit to them, especially when laid low with fever and

ague, compared with their native food? Why at such time they would gladly give a week's rations for a little sugarcane and a few young cocoa nuts, but nothing of this sort is to be got at Port Moresby.

4. Mr Lawes is still unable to get any assistance from the natives, so the whole work of discharging the cargo and carrying everything up to Mr Lawes' house had to be done by the crew and the teachers who were not laid up. I saw the widows of the two unfortunate teachers that we took over last voyage assisting in carrying boards up to the house. We arrived on Tuesday evening and by Friday morning we were again ready to return with the sick teachers. We were anxious to be back in time to meet Mr Murray and talk with him about various matters connected with the mission, that he may consult with you so as to enable you to come to an intelligent decision.

5. On Thursday evening the sick teachers were taken on board. The scene on the beach was truly affecting. Some managed to walk down aided by their friends, others had to be carried. **Anederu**, who on my last visit was a strong active man, lay on the beach insensible, his head supported by his affectionate and faithful wife, who, I have noticed, seems to anticipate his every want. He had been delirious for several days [p21] and was not expected to live. **Rubena's** wife was also bad, looking as if her work was done. The Savage islanders were not so far gone as the others, although prostrate with fever, and would probably have got worse before better. A few of the Port Moresby natives assembled, but offered no assistance, and seemed quite unconcerned as the teachers were being carried off to the boat.

6. I was particularly struck with the indifference of the natives compared with their conduct on our last visit. Then they thronged the ship, and swarmed about Mr Lawes' house; whereas on this occasion we had only one visitor, very few came about the house. Mr Lawes told us that only four were present at the service last Sunday. This tends to confirm my conviction that a missionary in the early stage of a mission like ours, does more good by visiting the natives and superintending the teachers, than by living amongst them. There is a novelty about the visits: presents are given and exchanged: both teachers and natives receive an impetus, and often try to make such progress between visits as shall secure the missionary's approval. Besides, the natives cannot understand why they should not be allowed to lounge in our houses all day long; lie on our beds; sit on our chairs and couches; eat with us at meal time; examine our boxes and share their contents, as they do with the teachers. And when their presence and impudence becomes unbearable, and they are sent away repeatedly, they are apt to become sulky and angry.

7. Having so many sick to take back, we felt that it would be better to leave the two teachers and their wives for Yule Island until our return, when Mr Lawes hopes to accompany us in visiting [p22] the coast east and west of Port Moresby. So we started on the morning of the 26th for Boera, where we were to take two more sick teachers on board for Cape York. As we neared the place **Piri** came off to us in a canoe to inform us that **Peka and his wife were very ill and not expected to live**, and beg us to take them to Cape York. We told him that we had called for that purpose. I accompanied him on shore whilst the Captain took the vessel round the point to get a good supply of fresh water. We were met on the beach by a crowd of natives, a **large canoe being there from the Aird river with about eighty true Papuans on board**. To these people I was the object of great wonder. It would be interesting to know what they really took us for! They were very curious to see beneath my clothes, and when I bared my arm and breast, they gave a great shout. As on our first visit to

Katau, everything about me was an object of interest – my hat, umbrella, etc. I had in my hand a small bag containing beads etc for presents and barter, which closed with a spring, by placing finger on which it flew open. This bag greatly amused and bewildered them. I showed them the beads then closed the bag and handed it to one and another to open. They tried their best you may be sure, for to them beads are valuable. Then they would give it up in despair, and hand it back, and as I took it it flew open. Instantly a dozen hands were stretched out for it, again they tried but could not succeed. I was glad of the opportunity of meeting with these people, as they will carry back the news, and inform their friends of all they have seen and heard. And so the "glad tidings" will spread westward from Port Moresby and Eastward from Tauan, and very soon meet in the Gulf.

8. **Peka** and his wife were pitiable objects. We all felt that we were just in time to save them. They were carried down to the boat amidst a crowd of natives, who, unlike those at Port Moresby, were rendering what assistance they could, and appeared truly sorry at the condition and departure of the teachers. One or two of the leading men accompanied them to the ship, and to my very agreeable surprise, hung about them, and wept over them in the most affectionate manner. The captain had no difficulty in getting some of the natives to assist in watering the ship. They rushed about with buckets, and shouldered water kegs in a most energetic style. **Piri and his wife, the teachers of the village are almost the best we have in the mission, and seem to be getting on very favourably with the people.** When we called at **Cape Possession**, on our last trip, amongst those wild fellows of whom I wrote, they called out the name of **Piri** from their canoe.

9. Leaving Boera we made for **Manumanu**, intending to call there as we passed on our way to Yule Island. On account of the extensive sandbank at the mouth of the river, we were obliged to anchor about three miles from the shore. The sun was just setting as were reached the village. The natives crowded on the beach to meet us, and at once recognized Thorngren, who had accompanied me with two of the native crew, he having been there before with Mr Murray. We walked through the village and visited the house formerly occupied by the teachers. The surrounding country is low and swampy, much like the vicinity of Katau. The village is not so large as Anuapata, and is situated at the mouth of the river, which is a fine, broad, placid, sluggish stream, branching off in different directions: two of the arms being salt water creeks. We had no interpreter with us, so could not hold any intelligent [24] intercourse with the people. Still it is astonishing how a person can get along with about half a dozen words of a known dialect and gestures! After making them a few small presents for their kindness to the teachers, we pulled away in the dark, feeling the atmosphere becoming very oppressive. No wonder the teachers suffered from fever and ague at such a place. We were not long ere we sighted the ship's light, but it required a long and a strong pull to reach the ship. When we arrived we found that Peka and his wife had both had fits, from which they were not expected to recover: they were insensible and delirious, but that proved the turning point. They, and I am happy to say, all the others have been progressing favourable ever since, and will be ready, I trust to return with us after our visit to the islands in the Straits, and the meeting at Murray Island, which we must not delay any longer.

10. On the following morning we were off **Yule Island:** ran into the channel at the East end, and came to anchor in a fine bay, where we found the cutter which took m. D'Albertis, the naturalist, and his party over about three weeks ago. That gentleman and his friend came off in their boat for their letters, and I accompanied them ashore. They have got a small grass house erected on the hill side,

and D'Albertis expects to find the island healthy, although one of his men have already had the fever. This enterprising gentleman intends leaving his Italian friend and a few natives in charge of the station at Yule Island, whilst he, with eight or ten of his men, proceed at once to the mountains on the mainland, going as far as they can up the river in his boat. He hopes to be back to meet us on our next trip about six weeks hence, when we may learn something more of the interior.

[p.25] 11. Thorngren and I had a short ramble about the Eastern end of the island(the opposite end from that on which we landed before) and we were rather surprised to find that the stones which lie thickly on the surface, are, like those in the Loyalty Group, of coral formation, although we saw some iron stones: so that it would not be very difficult to erect lath and plaster houses there. We found a good stream of fresh water, which on our return we pointed out to M. D'Albertis. He, it appears made an attempt to traverse the island, but was stopped by the natives, who gave him to understand that he must keep to his own side. This, no doubt arose from the fact of his having purchased land from them, burnt all the grass to the boundary, and made them understand that all within the boundary belongs to him, whilst all without is theirs. They seem to have taken the hint, and consider themselves prohibited from visiting his place, so are determined that he shall not go to theirs. They will probaby understand each other better by and bye.

12. Amongst the natives who came off to the ship, **we found a chief from the mainland, whose village appears to be a considerable distance up the river**. He was a fine looking fellow. Seeing the teachers and their wives, he went on shore and **brought his wife, who is tattooed from head to foot, and seems to be a person of some importance**. **They understood the Port Moresby dialect,** so we managed to converse a little with them through the **wife** of **Anederu. It was easy to perceive when these two women met how much our teachers have the advantage of us in dealing with a heathen people like those of New Guinea. They sat on the deck together, squeezing and stroking each other in the most affectionate manner, and held each other's** [p26] **hands whilst talking. A missionary's wife could not have thus gained their confidence, the gap between them being too great.**

13. Leaving Yule Island in the evening, we steamed along the coast, and struck across the gulf early next morning, running all that day and the following night, hoping to sight Bramble Quay very early next morning, but making Bramble Quay is no easy matter with such strong variable currents. There was no land in sight when the sun arose, although we had run our distance by the patent log. We steamed on till noon, got sights, and found ourselves thirty four miles north of the place. We altered our course, but did not sight any land that day. Anchored in Twelve fathoms and fortunately the night was pretty calm. Next morning we sighted Darnley Island about eight oclock, and got to the wreck at Steven's Island about noon. I went on shore and got a few natives to assit us to coal. We had got about ten tons on board when it began to blow strongly from N.W. so that we were obliged to leave. Arrived at Cape York at 5 P.M. on the 1st April without any accident having occured, and with the teachers and their wives considerably improved in health.

We hope next week to commence our voyage amongst the islands in the Straits; hold the proposed conference of teachers at Murray island; open the first substantial chapel connected with the New Guinea mission there, and weather permitting, visit the coast and ascend some of the rivers near Tauan.

Faithfully yours,
S. McFarlane

(10) S. McFarlane, Sixth Voyage of the "Ellengowan", Apr. 10–May 10 1875

https://nla.gov.au/nla.obj-2713100802/view

Somerset, Cape York, May 10th 1875

Report of the sixth voyage of the "Ellengowan"

[21 pages – mostly not transcribed]

Mr dear Dr Mullens
1. The following is the report of our late interesting voyage amongst the islands in the Straits and along the adjacent coast of New Guinea. //

[Encloses **a map of the islands** close to the Papua mainland (**Tauan and Saibai** and others to the west) with a note next to Tauan: "On this island the Papuan teachers have a good house and plantation. Its position is valuable as a "City of Refuge" and Sanitorium for those who are working the Coast to the East and West."
https://nla.gov.au/nla.obj-2713108343/view

(11) S. Macfarlane, Seventh voyage of "Ellengowan", June 12–July 13 1875

https://nla.gov.au/nla.obj-2713108752/view

[Summary sheet from end of journal:
S. Macfarlane, Somerset, July 13 1875
(Received Sept 23rd 1875)

1. **Journal of Seventh Voyage of the Ellengowan June 12 to July 11**.
Eastward to Hood Point (Malayan branch)
Encloses map of villages around Yule Island.
2. Copy of letter from M. D'Albertis donation by that gentleman to the Society.
Mackleay Expedition for the Fly River.]
[21 pages]

Somerset, July 13th 1875

Report of the Seventh Voyage of the "Ellengowan"

My dear Dr Mullens

On the afternoon of the 11 June the mail steamer from Singapore reached Cape York and to our chagrin only brought one of the two Chinamen for the "Ellengowan". It appears that the steamer left half an hour befoe its time, and own fireman lost his passage. The only fireman we had was a native who has been off duty for three weeks and was still unable to join the ship. Thorngren allowed us to have the two Mare men whom he lent to us for our last trip, when they proved themselves good men and expressed a desire to join the "Ellengowan" as soon as they could. They were bound to

Thorngren until the end of this month, but he kindly released them from their agreement. One was with him at Cape York where he joined us, the other we had to call for at his station on one of the islands in the Straits. Being very anxious about Mr Lawes and his family and the teachers on account of the unusually bad season we have had this year, and being a week behind our time waiting for the Chinamen, we determined to start on the following morning, and as we did not receive our letters till 7pm we had scarcely time to read, much less answer them before we left.

2. **The Raratongan and Niuean teachers and their wives, although not well enough to render us any assistance, still had sufficiently recovered to return to Port Moresby. Anederu who was worse than the others requested that he and his wife might remain till next trip, to which I readily consented as old Maka and his wife were both laid up with fever.** We got the teachers and their things and our provisions on board on the evening of the 11th and started on the following morning. There was a fresh breeze, and the bottom of the vessel having been cleaned and painted, and the machinery all in good working order, she slipped along going sometimes at the rate of eight knots an hour, so that by 5pm we were at **Gau(**?) Thorngren's station, where we got the Mare man, George, who has already become a very good fireman.

3. Leaving **Garn**(?) we made for our cheap coaling station, the wreck at Steven's island, which is en route to Darnley, whence we start for crossing the gulf. We anchored for a night at Dalrymple Island on our way, arriving at Steven's island at 11am on the 14th. The wreck having been burnt to high water mark before our last visit, we were anxious to see if it had broken up, so that we were pleased to find, as we neared the place, that the fore part of the ship still held together, and that a considerable quantity of coals were washed into the bows, and might be got at low water, but it was blowing a fresh breeze, and how to get them on board the "Ellengowan" was the question. We steamed round the wreck, and selecting the most suitable place, Captain Runcie worked our little steamer alongside, as if he had been for years in command of a tug-boat. We had some difficulty in getting the coals on board, and had not, as on former occasions, any help from the island, yet by the following evening we had our bunkers full. Our native crew worked well, they diving for the lumps and filling the bags, whilst the captain, engineer and I hoisted them up and carried them to the bunkers. It was really hard and dirty work, but being anxious to fill up with such good and cheap fuel, all worked heartily and did not think of bleeding hands and aching limbs.

4. During the last six or seven months we have been getting from the wreck nearly all the fuel we required, leaving our coal at Cape York almost untouched. Runcie has entered heartily into the thing, and both he and Smithurst have worked well. Of course they could easily have found excuses for not going along side the wreck (as Thurston did) had they been disposed. It would therefore be well in your next letter to make some reference to their commendable efforts to keep down the expenses of the "Ellengowan", for they work well with me in this matter, and hitherto have had a good deal of extra work on account of our being unavoidably short-handed. It will doubtless please them to know that you are acquainted with and appreciate their work.

5. Leaving Steven's island early in the morning we arrived at Darnley about eleven o'clock and anchored at the north side in Treacherous Bay, which is the best anchorage in the Straits during the S.E. season. The Captain, engineer, and I went on shore and made ourselves acquainted with the North end, thus completing our survey of the whole island.

(49) We find the south side the most suitable for a mission station, and have fixed upon [a] site for our houses on a hill, which is near the principal village and a permanent stream of good water, also right opposite a fine beach where we can easily make a slip for the "Ellengowan", and haul up our boats with safety at high water. It is also less than a mile from the lagoon where the "Ellengowan" would be safe at all seasons. Most of the land already belongs to the mission, having been purchased by Mr Murray and the teachers, and the natives are willing to let us have the other part of the hill, which will make, I feel sure, a fine Sanatorium for the mission as plenty of native food may be had.

6. We found the teacher well although is wife and child have both suffered from slight attacks of fever and ague since we brought them from Murray island, so that it is clear that fever and ague prevail more or less everywhere about these parts, Cape York and Port Moresby included. Of course there are some places much more healthy than others. I believe that the site upon which we have fixed at Darnley will prove as healthy as Cape York. We left a few barter goods with the teacher that he might get the natives to help him to make a road from the beach to the proposed site of the station, by our return from Port Moresby.

7. The wind having subsided a little we started on the morning of the 18th for Port Moresby hoping to fetch Yule Island running close hauled. Towards evening the breeze freshened, and we had a very uncomfortable night in the gulf. We had hoped to fetch Yule island on the following day, but were astonished to find from our sights at noon that we were twenty five miles to leeward. There was a strong breeze and a high cross sea, our little steamer was terribly tossed about, more so than on any part of her voyage from England. She nearly rolled one of her boats under, shipped seas in all directions which sometimes poured down into the engine room as well as the fore and aft cabins. She plunged her sharp bows right under the waves sending the thick spray far about the funnel, which on our arrival at Yule Island was covered with salt. Thing began to look rather serious on the second night. The tossing about choked the feed pup rendering it useless, we could not keep up steam whilst feeding with the donkey pump so had to stop for an hour to change the water in the boiler which was becoming dangerously salt[y]. In the meantime we were drifting up the gulf where there is no anchorage, and where the native are known to be cannibals. We felt that if the machinery gave way our prospects would be anything but cheering, indeed we felt our comparative helplessness for want (in case of a breakdown) of more sailing power: just as we should feel in a sailing vessel in a calm amidst reefs and currents for want of steam power. Happily however, all the parts of our little engine are unusually strong compared with its power, so that there is not so much fear of breakage. The machinery was certainly well tested, for at times the propeller spun round ata fearful rate, and then as suddenly stopped. Both the captain and engineer were pretty well worn out after the second night. I can assure you that it was with grateful hearts that we anchored safely I in the quiet harbour at Yule island on the 20th a lovely Sabbath morning. The "Ellengowan" is no doubt a good sea boat, but it is clear that we much pick our weather for crossing the gulf.

8. Our men were all well prepared for "the day of rest". In the evening we had a very pleasant hearty prayer meeting. On Monday we landed some supplies which we had brought for d'Albertis the naturalist, went into the interior of Yule island and ascended a hill from which we got a good view of the place, most of which is under cultivation. The plantations are all neatly fenced in, giving the island a pleasant and homely appearance. We find that not only the island but also the adjacent coast is of coral formation and lined with the eucalyptus, there being but a thin belt of mangroves next the

sea, hence the country about that locality is comparatively dry, and therefore more likely to be tolerably healthy. D'Albertis has not had the fever during the late sickly season, although all his men have, four of whom have stolen and made off with his boat. He has tried to get into the interior by the river behind the island but could not proceed far on account of fallen trees lying across the stream which he sailed over at high tide, and under at low water. He finds the "river" so different, in its course and character, from what Captain Moresby describes, that he does not believe he went very far up. Indeed, I find that he like Lieutenants Conner and Suckling, also the officers of the "challenger" and ourselves, and all who have opportunities of testing Captain Moresby's surveys find them most unreliable. We should have [57] had the "Ellengowan" on the reef several times had we been guided by his Chart.

9. It appears that some of the mainland tribes own the half of Yule Island where they make plantations and occasionally reside. They appear quiet and friendly. There are numerous villages in the vicinity, both on the low-land and on the hills, and as the formation is coral and the eucalyptus abounds, it is probably as healthy a locality as we shall find on the coast. The place has much more to recommend it than Port Moresby for a mission station, and may become a good central station for working to the west. I enclose a rough sketch of the place with the approximate position of villages and their native names, some of which D'Albertis has visited, from which you will see at once the importance of the place. Leaving Yule Island on the following morning with but a light head wind, we made Redscar Head by 5 PM where we anchored for the night. Started early next morning, and arrived safely at Port Moresby about 1.30.

11. We were very anxious to know the state of things at Port Moresby. On our last visit we found all the teachers suffering from fever, and took away five of the worst. **The season has been an unusually bad one, and we felt that two of the Raratongan teachers who ought not to have been sent on account of their age, were the most likely to become victims.** We were glad to find, however, that none had died, except the child of one of the Raratongan widows. **Turia** (one of the two referred to) is seriously ill, and not likely to recover. All the others have been more or less ill since we left, even Mr Lawes, the two children, and [their] [52] Niuean servant have had slight attacks of fever and ague. The three teachers and their wives, whom we took over, were all pretty well when we left Somerset, but during the voyage a kind of epidemic broke out amongst them, beginning with a Savage islander. Although it is not serious, lasting with him only three day: still it was taken by the others, so that when we arrived at Port Moresby they seemed almost as bad as when we took them away. I hope it will not spread amongst the natives at Port Moresby. Upon my return here [i.e. to Somerset] I found that both of our children had had it, but they were both well the third day.

12. We remained at Port Moresby a week, during the latter part of which Mr Lawes had some difficulty in deciding as to whether he should go or not on a visit to the Eastward owing to symptoms of fever and ague appearing in the children, Charley having a slight attack in the evenings. On the eighth day after our arrival Mr Lawes decided to accompany us on a visit to the Eastward. We all felt that it was desirable to make the trip whether he could accompany us or not, and had determined to do so. We had no difficulty in getting a cargo of wood cut for the voyage, although we had some difficulty in paying for it. The Port Moresby people wanted as much for a pile of wood as we have been accustomed to give in the South Seas for a pile of yams of similar size. The teacher urged us to

buy the wood at their price lest they should be angry! But we could not see the thing in that light, and they were very glad, towards evening, to come to our terms (some of them even bringing it off in their canoes to the steamer) when they saw that we appeared to care very little either about their wood or their anger.

12.[*sic*] I must leave Mr Lawes to give you particulars of the state of things at Port Moresby, and of our visit to the coast Eastward, with its Venice-like villages built about half a mile from the shore in ten feet of water, and its friendly and interesting natives, as he prefers our writing separately to a joint report of the trip. I have no desire to poach on another man's preserves, hence I am inclined to think that my report should end at Yule Island, which we arranged some time ago should be the Eastern extremity of the Papuan Branch of our mission, and which with Darnley Island will make the two most suitable points from which to work the mission. There are many reasons why our Head Quarters should be kept in the Straits, seeing that in any case we must come here for letters and supplies. The position, fertility, and tolerably healthy character of Darnley point it out as the best centre of operations. Looking at the chart you will see that it is about the same distance from it to Yule Island, the Fly river, and Cape York.

13. We went as far as Hood Point, where the reef closes with the mainland, rendering further progress impossible, except by returning to one of the openings and going outside the barrier reef, for which we should have to wait for favourable weather. We have not sufficient steam power to go against the ordinary S.E. trades in the gulf, and even the smart schooner "Surprise" could not beat against it, and so was obliged to beat up inside the Great Barrier Reef of Australia. We can manage it by picking our weather for these trips, as there are generally several opportunities each month when it is pretty calm.

14. After passing Round head, where a line of reefs stretch right across from the mainland to the barrier with a few narrow passages between, the navigation became exceedingly intricate. At times we were quite surrounded by reefs, although Captain Moresby represents it as being all clear with no bottom at ten fathoms! **There are but few villages along the coast: the inhabitants build their houses in the sea, being afraid of the bush tribes who appear to be numerous about Hood Point. Mr Lawes thinks that we shall not be able to form any stations beyond Hood Point during this generation, and hence does not care to visit further down the coast**. It would perhaps be better to place the teachers (in so large a country) over districts rather than villages, especially when the latter are small and situated within a mile or two of each other. I feel sure that the moving about would be beneficial to the teacher's health and missionary spirit. When the natives have embraced the gospel and are willing to be taught, it will be time enough to give a teacher to every village.

15. **At Port Moresby all the teachers seem to have lost heart, and wish to return to their homes when the "John Williams" comes, partly from sickness, and partly from their losing influence since the arrival of Mr Lawes.** When a missionary settles amongst teachers and people, the former inevitably go down in the estimation of the latter. **The missionary's superiority is at once recognized, and of course the teacher cannot compete with him in making presents etc., hence the natives crowd round the missionary, and neglect, or even complain of the teacher, to a degree, in the early stage of a mission, that greatly tends to discourage the latter**. I am

becoming more and more convinced that the teachers do far better by themselves for the first five or six years, with missionaries living near enough to be able to visit them frequently, and so add to their influence, rather than in their midst and thus detract from it, without being half so well adapted to get at the natives.

16. We returned to Port Moresby on the 4th July, and left again on the 6th on our return voyage. Both of Mr Lawes' children appeared to have quite recovered, especially Charley who was running about as lively as usual. We had a strong fair wind. At Boera **Piri** came off in our boat (which he borrowed the day before at Port Moresby to take some things thence to Boera) with some natives bring the boxes belonging to Peka's widow. We had on board the monthly supply of provisions for the teacher at **Lealea**, where we intended calling if practicable, but as there is no bay nor any sort of protection from the S.E. wind, we felt that it would be incurring a useless risk, at least to our boat, to attempt it during so strong a wind, and as Boera is only a few miles distant, we left the bag with Piri who will take it in his canoe the first suitable day. From Boera we continued our run to Yule Island, arriving there about 4pm a distance of sixty miles from Port Moresby.

17. At Yule Island there is good water and wood near the anchorage, which is very convenient for us, as that is the most suitable point from which to start for crossing the gulf, just as Darnley is from this side, unless we are taken very much out of our course by currents, we need only be out one night in crossing the gulf. We remained a day at Yule Island getting wood and water. D'Albertis sent his men to assist us. His companion, a young gentleman from Italy, is returning to his home: he has had enough of New Guinea! D'Albertis asked us to give his friend a passage across, for which, and for bringing his supplies he offered to pay, but I told him that we did not Profess to carry passengers or cargo except for the mission, yet we would willingly take his mails and supplies, as I knew the Directors would sanction our assisting scientific men in developing the resources of New Guinea. Still I gave him an Irishman's hint about a donation to the Society, and told him that it would be well to give something to the crew who had extra work taking his things to and from the ship. So he has sent an order to the Police Magistrate here to pay me £30 for the L.M.S. and £10 for the crew of the "Ellengowan". When the money arrives from his bankers at Singapore it will be handed over to me, and duly acknowledged and entered in the cash book and used for the mission. I will advise you that it may be noticed amongst the donations to the L.M.S. for I found that he did not like to have his name appear for less than £30! So much the better for us. I will enclose a copy of his note to me on the subject.

18. I think I mentioned to you, or rather informed you that I had received a letter from **Mr Orkney of Melbourne**, asking for a passage to New Guinea and back. He is the gentleman who was travelling for his pleasure, **called at Manumanu and brought our sick teachers to Cape York.** Mr Murray happened to be passing here [Somerset] when the letter arrived, and was of opinion that we should give him a passage. So I wrote accordingly, and he is coming by the mail steamer to accompany us on our next trip to Port Moresby. I have decidedly refused to give a passage to a man here who was anxious to go and settle amongst the natives with the hope of finding gold. From the Sydney papers I suppose we may expect some people here soon on their way to settle on New Guinea. I have no intention of giving such people a passage, because they may come into collision with the natives who would be apt to regard them as identified with us. Gentlemen travellers and

scientific men are more likely to assist us than otherwise, hence I feel disposed to grant a passage to such, and refuse the others. Am I right?

19. We left Yule island as early in the morning as we could so as to see our way out. It was calm in the morning. The wind freshened about ten o'clock. At noon we uncoupled, banked fires, and ran till next morning under sail. The first time she has been uncoupled since I have been in her. With the wind aft, on the quarter, or on the beam, she sails much better than I anticipated. We averaged seven & a half knots with a good breeze. She only steams six knots in smooth water, so that what was said at the trial trip is quite correct viz. that she will sail as fast as steam. She will not beat, nor ever go close hauled without steam, but I hope it will never be necessary to do so. Her blocks and gear are all too light for a strong breeze having never been intended for such. A new and large foremast would greatly improve her sailing qualities, but we don't like incurring the expense without your sanction. She is not worth very much outlay upon her, still she may last a long time with care, and serve our mission well. The Captain wants to know something about the insurance policy. Please send us a copy. My impression is that she is insured for two thousand pounds, and as we are not likely to get more than one thousand for her if sold, I should be inclined to let her run as long as she keeps afloat. Mr Welsh said that he did not think we should be able to keep her going for three years in such a place as this. We shall see. Making the Straits from Yule Island is our most dangerous voyage, as we must pass the Portlock(?) reefs before daylight, in order to get to an anchorage before dark. However, we take all the precaution we can, and leave the rest to Him in whose work we are engaged. On crossing the Gulf, we have not yet fetched the place we were steering for within more than twenty miles! Sometimes the current sweeps us one way, and sometimes another.

20. We reached Darnley island on the 9th after a good run of thirty hours from Yule island.- the best passage we have made, and mostly under sail. I went on shore in the evening, and had a pleasant interview with the teacher and people. They have commenced making the road up the hill on which we propose to erect our houses. After buying a few yams we returned to the ship. Left early next morning, anchored at Cocoanut island for the night, which was very boisterous, and reached Cape York on the following day about 4 P.M. glad to find all well.

21. We have arranged to return to Port Moresby about the middle of September with Mr Lawes' supplies which he is now ordering from Sydney. I am anxious to get my report and letter for England and Sydney written soon as to be able to start for Darnley island as soon as the mail passes. They will be busy on board the "Ellengowan" till then, painting, caulking decks, cleaning the boiler etc. We have in Runcie a valuable man, and Smithhurst is a good engineer. And that's the first consideration: he keeps the engine and boiler in good condition, and is not difficult to manage if stroked the right way! Considering the amount of work which the "Ellengowan" has done since her arrival here, it is to his credit that we have had no serious breakdown. The little steamer of which I spoke in my last, which is coming here for a shelling firm, has been obliged to put in at Rockhampton for repairs, everything was new when they left Sydney, and before they reached here they managed to blow the end of the boiler out!

22. We propose going to York Island, where their is good wood (where we get wood fuel for the "Ellengowan") to prepare the frames of our houses, and take them to Darnley. The sides, roofing and flooring, we must get from Sydney. Tis impossible to get boards sawn in this climate, except by

steam. We shall doubtless have difficulty enough in getting native labour to cut and carry the framing and piles.

23. It was well that **Anederu and his wife remained behind [at Somerset], for on our return we found that old Maka has passed away**, **having died from congestion of the lungs, from which he has suffered for some time.** I learnt from Mr Murray that a good deal had been said against Maka, and perhaps deservedly. I never entered into the merits of the case. All I can say is that **I found him a most faithful and useful man. He understood the Raratongan, Samoan, Lifuan and Mare languages, and so was valuable to me. He died saying that he was going to Jesus, and was buried by the side of Peka in the cemetery here.** I have nobody here now to leave in charge during my absence**. As so many of the Eastern teachers have died, I have not kept two or four as we decided at our meeting when Mr Murray was here, but have taken all over to Mr Lawes. I was anxious to leave two at Yule Island, that the Eastern teachers might work up the Gulf to meet the western ones from the other side, but since Peka's death I see no hope of that.** I have now decided to take, if possible next trip, two of our best Papuan [i.e. Loyalty islands] teachers and locate them at Yule island. Although darker in the skin, **they will compare very favourably with the last lot of Eastern teachers**. Mr Lawes thinks they will not be received by the people, we shall see. There's no harm in trying, and it's that or nothing for a while. **They cannot, however, be less successful than the Eastern teachers have been, for they have done literally nothing.** By interviews and small presents I am keeping up a friendly feeling with the natives at Yule Island, and I do not anticipate any difficulty in locating teachers on the opposite side to that where D'Albertis is settled, where the two most important villages are. There is a fine field for teachers in the vicinity of Yule Island. The fever is our only fear, otherwise the field is white unto harvest.

24. During our absence the Macklay expedition called here on their way to the Fly river. They have a steam launch with them for ascending the stream. We are anxious to hear how they get along. If their launch is suitable for our work, it would be a good thing to buy it from them when they return to Sydney, but I cannot do this without your consent, and there is no time to consult with Mr Lawes. The party do not expect to be here more than about four months. I hope to see them before they go.

25. fittings for the ship….
[Closing remarks]
Now, sir, I must close, hoping we may soon have another missionary here to join Mr Lawes, and praying that our path may be clear before us. We are only on the borders, and may find (as I suppose in Madagascar) that the best localities are in the interior.

Yours sincerely, S McC

Attached letter from D'Albertis

Attached map by D'Albertis of villages opposite Yule Island

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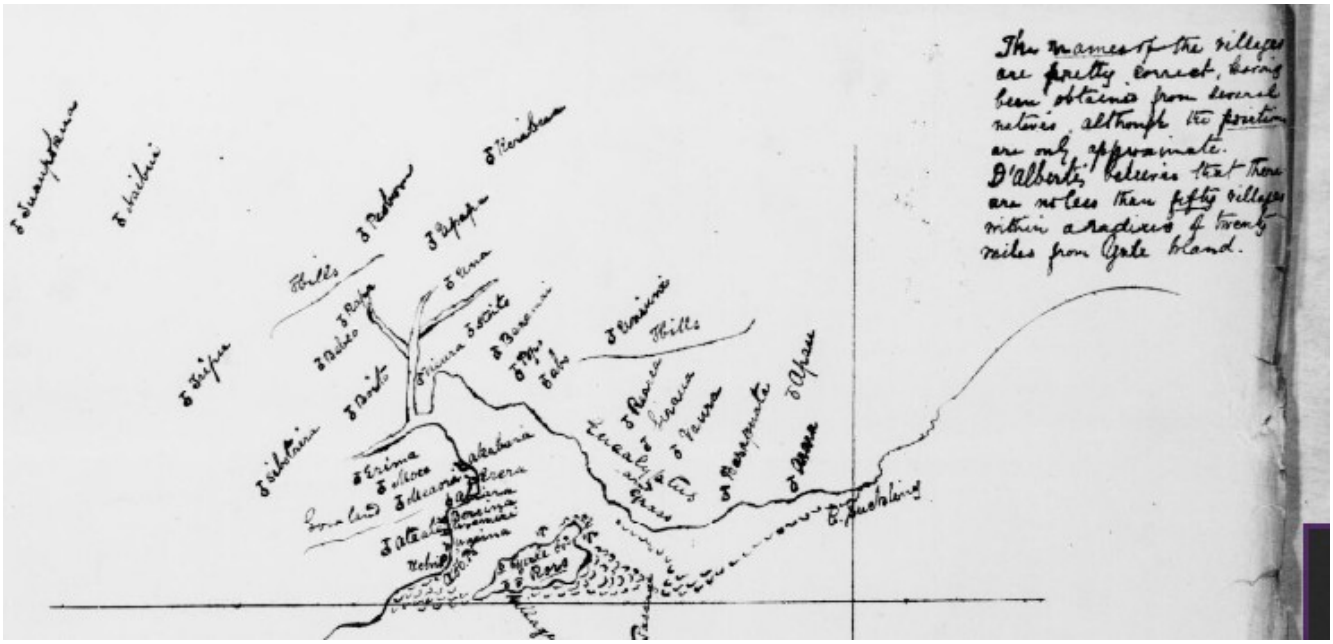

(12) S. McFarlane, Ninth voyage of the "Ellengowan", Aug. 25–Sept. 16 1875

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S. McFarlane, Somerset, Cape York, Sept. 16Th 1875
(Received Nov. 15, Answered Dec 10 1875.
[Summary sheet:
1. **Ninth Voyage of the "Ellengowan"**
2. On occasion of the last visit westward, a station was formed on the island of Boigu which is situated at the mouth of a River. That river has now been explored to a distance of 71 miles. It has been named the **Baxter river. Encloses map. (see below)**
3. Return to Tauan (or Dauan). A native wedding.
4. Failure of the Macleay Expedition. Has granted passages in the Ellengowan to former members of the Expedition. Reuests instructions for his guidance in such cases.
5. Death of Mr Aplin, Police Magistrate Somerset. Proposed removal of the Settlement.
6. Is anxious to visit the Fly River.]
[8 pages]

Rev. Dr. Mullens,
My dear Mullens

1. We have just returned from a very interesting voyage of which I hasten to give you some account as the mail is due tomorrow.

2. On the 25th of last month we left Somerset to visit the stations in Torres Straits and the S.W. Coast of New Guinea. On last visit to the western branch of our mission we formed a station on an island opposite the mouth of what appeared to be a large river, hoping that it would prove a populous locality, and that the rive would lead into the interior of this great terra incognita. Where we might

find suitable places for mission stations. As soon as the rainy season was past the teachers went up this unknown river in their boat about fifteen miles, anchored for the night and returned on the following day. They then wrote to me saying that it was a large and deep river and that they thought it cut New Guinea in two, as it was salt as far as they went, and porpoises were seen. You may suppose with what interest and high expectations we approached it.

3. We called at the leeward islands, found the teachers all well, had interesting services with the people, left supplies ad proceeded to Tauan (or rather, we find, Dauan) whence we took the teachers and their boat to assist in case of accident. From this point the navigation becomes exceedingly difficult and dangerous. We kept the boat ahead sounding. There I was, up to my elbows in the water with my legs across the shoulders of the black fellow, he vainly trying to raise me up! "Hold on to my legs", I cried. "Surely you can carry them, and come on gently". So I was wheeled on shore like a wheel barrow. Rather an undignified way of landing on he banks of our new discovery.

5. [*sic*] On the following morning we made a dredge from an old oil drum to get a specimen of the material which composes the bed of the river. Found it to consist of broken shells, gravel and sand. Whilst the men were cutting wood we went inland a short distance, and found the country still low and swampy. We took specimens of the soil, and of some of the trees and plants. There were very few birds to be seen or heard. We started about noon and went thirty miles further, when we came to the first junction, where the river branches off in two different directions, both arms being about equal size. Whilst hesitating which to take the current swept us round to the left, we dropped anchor and gave her full speed astern, but still she made towards the bank. In the midst of the excitement we had forgotten our little boat that we had in tow, and on looking round I just caught sight of her stern disappearing under the water. The rope had got round the propeller and dragged her under. When the engine stopped, one of the blades of the propeller was inside the bow and an other outside! The vessel swung to her anchor, and well she did for the propeller was useless. The native crew, who are excellent divers, soon cleared away the boat and rope, although the former is greatly damaged, still it is not so bad as we feared. In a day or two Runcie will have it stronger than before the accident.

6. Having got the shattered boat secured in the devits, we weighed anchor and took the vessel a little distance up the arm that bore towards the north and east. This appears to be the point where the river really commences up to this junction we had been coming with the current, or rising tide, and as that flows to the west, and this arm took a southerly and westerly direction, there can be but little doubt that it finds its way to the sea somewhere on the west coast forming the large island in Torres Straits. Again we stopped to cut wood and visit the interior. We found the land higher, the soil good, covered with long coarse grass, and thinly wooded, much like the Australian bush. Still about half a mile from the banks of the river we found the country swampy as before. Although we did not see any natives, we saw their footprints, and smoke often not very far from us.

7. On the following day we went a bout twenty miles further up, and then came to a place where the river branched off in two different directions as before, so we anchored in the middle where the three arms meet, and determined to survey in the boat before we took the steamer any further, and the river was becoming too narrow for turning safely. Up to this point, a distance of about <u>sixty three miles</u> from the mouth of the river, a steamer of 500 tons burden may go with <u>perfect safety.</u> We then

commenced surveying with our small two oared boat. Found one of the arms stretching away to the west, bearing a little southerly, and narrowing rapidly, which led us to determine to proceed up the other.

8. Leaving the engineer in charge of getting of the wood, as we might take provisions and spend a night in that boat. As we all took our turn at the oars, we reached the ship about ten o'clock without feeling much fatigued.

10. [*sic*] After talking over the matter we felt that the teachers large five oared boat was too heavy to pull for a whole day under a tropical sun, and moreover would be difficult to pull when the stream became very narrow. So we arranged that Smithhurst should go with his photographic apparatus and take some views for the L.M.S. And by starting at 3 am he might get a few miles further than we did. Everything required was put into the boat in readiness, and at three o'clock they started. During the day the captain and some of the natives were boating off the wood and preparing to commence on the following day our return voyage. I drew out a plan of the river on a scale from our courses and distances, which we had carefully recorded. This plan will give you a better idea of our discover than any written report can possibly do, and I know our desire to get sketches of these things. I hop Mr Smithhurst will have a few views printed in time to go with the report.

11. The boat returned about 9 P.M. By eight oclock in the morning they reached the point whence we returned. After resting and refreshing themselves they pushed on, but had not gone many miles when the river became so narrow and rapid that they found it difficult to proceed. When they had got bout six miles further than we did on the previous day, they found a large log lying across the river which completely prevented their progress. The stream was still about ten yards wide and two fathoms deep, and very rapid. Securing the boat, they had a few hours stroll in the interior: found good land, well wooded; plenty of birds, amongst which the beautiful birds of paradise were conspicuous, three of which they managed to shoot. They saw a very large winged bird, the flapping of whose wings sounded like the puffing of a locomotive when starting, a sort of Sh__ Sh__ which resounded through the forest. They also saw the hoof prints of some large animal, supposed to be a buffalo, and found a snake fifteen feet long which had recently swallowed a kangaroo; having killed it, two of them dragged it some distance, then cut off the head and tail which they brought away with them. They did not, however, see any natives, so that this part of the island must surely be but thinly populated.

12. Before leaving, we all went on shore, faced a large prominent tree on the bank of the river, and with our stencil plate painted **"Ellengowan: London** with the date on the tree. We then took a portrait of Her Majesty the Queen, cut out a frame about an inch deep in the tree, and inserted the carte, which can be seen from the river: Suspended an axe, a clasp knife, and a looking glass, to show our friendly feeling to any natives passing that way, and then fired a royal salute, and gave three hearty British cheers which made the forest ring. Our native crew and teachers entered with spirit in the ceremony and the whole thing reminded us of happy loyal meetings in the dear old country far away.

13. We were a week in the river, yet only saw one native: He was quietly paddling across in his canoe when we made our appearance. He stopped paddling and gazed in astonishment no doubt to see such a ...

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(14) ...playing a small barrel organ. A good dinner was provided by the teachers' wives, and in the evening the Dauanese had a good dance. They seem quite attached to the teachers now, evidently understand their object better, and would be sorry to lose them.

15. Both at Dauan and Saibai the mission is in a very interesting state. At the latter place a boat called a little while ago, on a Sunday and the Captain wished the natives to trade with him on that day, but they told him they were "missionary" now, and did not trade or work on Sabbath days. He then went to the teacher and tried to prevail with him by quoting and misapplying Scripture: finding he could not succeed, and seeing the teacher from Dauan there, he crossed over to that island and tried to seduce the teacher's wife! Yet this man is a well known Captn. and has a wife and family. It is evident why such men are annoyed at the spread of Christianity amongst the natives.

16. On our arrival we found the "Chevert" with the Macleay expedition here. They have been to Katau and Yule island, but not near the Fly River. They attempted to go to Port Moresby, but Mr Macleay was sea sick and ordered the ship to go to Darnley Island. They have visited nearly all the islands in Torres Straits, all of which are well known, and now they are returning to Sydney, Mr Macleay by the mail, the ship to follow beating up inside the barrier reef. The expedition is a complete failure. It is a great pity, for all on board are very enthusiastic about New Guinea, and exceedingly annoyed at the course things have taken. Captain Onslow R.N. (a relative of Mr Macleay's) has quarrelled with Mr Macleay and left the ship. He and the leading members of the expedition, including ...

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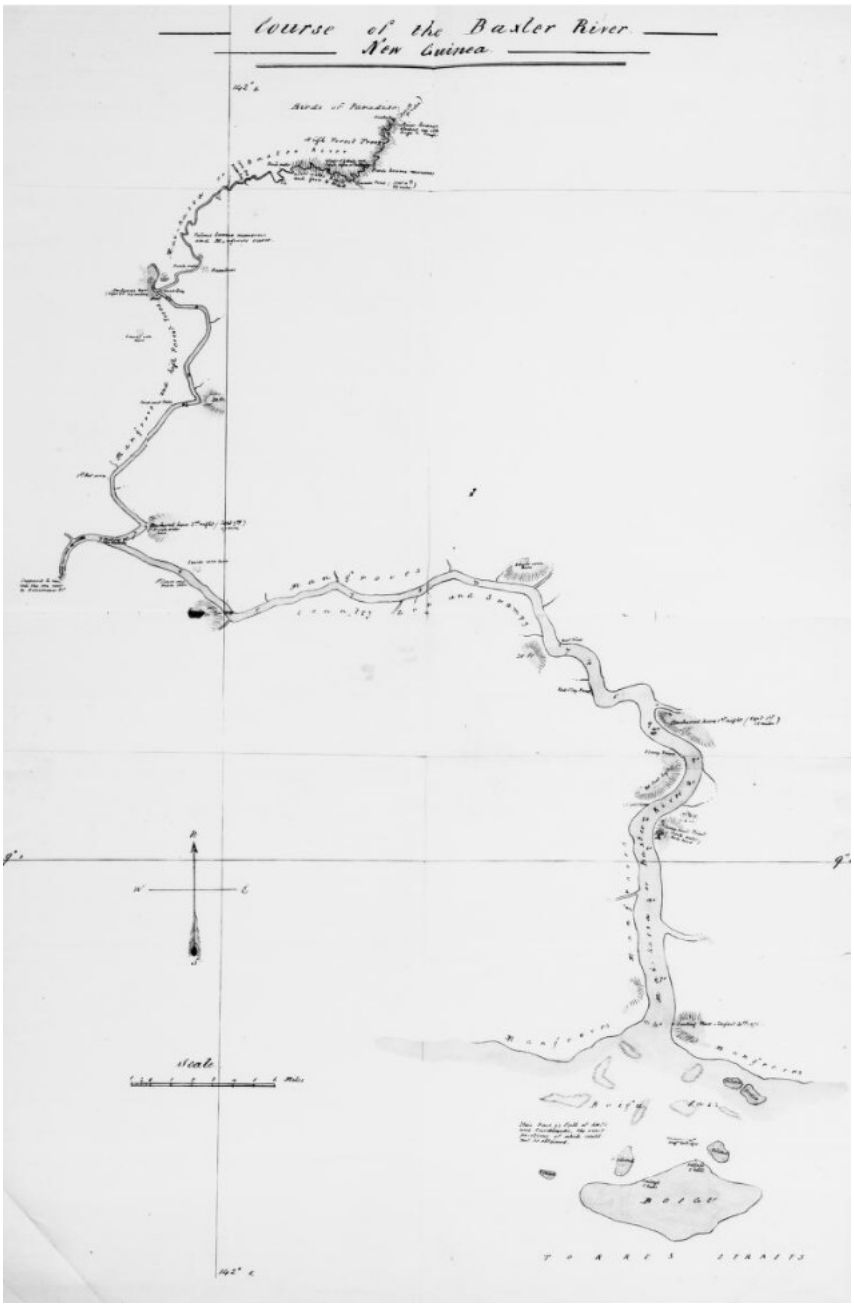
(17)
... the Commodore about those five smart schooners which they got built in the colonies for putting down the slave trade in the South Seas. You seem to have made up your minds for a schooner for this mission; one of those five would be just the thing. I don't suppose they are all wanted now, and I'm sure we can do more for the natives with one of them than they can! The Commodore is a very nice, practical man. I had the pleasure of taking tea at his house when in Sydney. Hope he may take my view of the schooner question! With such a vessel we could go round New Guinea, and to the Loyalty Group with safety.

18. I hope by next mail to send you the annual report of the "Ellengowan". I have told the Captain and Engineer to prepare their reports, which I will enclose. We must endeavour during the coming N.W. season to get round the gulf and down as far as the China Straits. Tis impossible to do this whilst the strong S.E. wind is blowing, and yet we ought to know the coast from Cornwallis Island to the China Straits before we form any definite plans. When Mr Turner arrives, Mr Lawes may feel more at liberty for visiting. I hope we shall be able, when the vessel returns fro Port Moresby, to visit the Fly river. We know there are populous villages there, and may be able to find a healthy locality for a mission station.

With kindest regards to the Directors, I remain, Yours very sincerely,
S.McFarlane

Map of Baxter River attached



(13) S. McFarlane, Voyage up the Fly River in "Ellengowan" [Nov. 29–Dec. 27 1875]

https://nla.gov.au/nla.obj-2713116561/view

[Voyage from Nov 29 1875 onwards..
Plan of river enclosed.
Went 160 miles on an unexplored river]

Somerset, Jan 3rd 1876
Report of the Eleventh voyage of the "Ellengowan"

Rev. J. Mullens D.D.
My dear Dr Mullens
1. In my last I informed you that we were about to start for the Fly River, by which we hoped to reach healthy and populous villages where we might establish a branch of our Papuan Mission. You will be pleased to learn that we have been one hundred and sixty miles up that hitherto unexplored river, and might apparently have gone as much further in the "Ellengowan" as we left it meandering in low and swampy country, almost as broad and quite as deep as the Baxter is at the mouth. For the first hundred miles it is broad and (except in the channel which is often difficult to find) shallow, and studded with islands, rendering the navigation very difficult. After it narrows and deepens the islands become rare, and you may steam up the middle of the river without fear. At the highest point we reached we anchored near **Ellengowan Island** in seventeen fathoms of water. We returned very reluctantly I can assure you., but we had already exceeded our time, as Mr Lawes required the vessel to visit Port Moresby with supplies at the end of the year, and proposed that I should postpone the visit to the Fly River until February: but it would be difficult and dangerous if not impossible to ascend the Fly so late in the season on account of the floods and fever. So upon the return of the "Ellengowan" from her last voyage to Port Moresby, we got her ready as quickly as possible for our intended trip. The difficulty was met by the kindness of the Police Magistrate, Lieut. Chester, who sent the government cutter to the windward islands 0 Darnley, Murray and Machik, with the teachers' supplies, also by some of the pearl shellers kindly taking the supplies to Mua and Mabuiagi, which allowed us to proceed direct to Tauan and Katau.

2. We started from Somerset on the 29th Nov. Accompanied by Lieut. Chester and S. M. D'Albertis O.M.Z.S. the Italian naturalist who had just returned from Yule Island and was anxious to visit the Fly River in the interest of Science. Mr Chester brought three natives with him who rendered us good service, as two of our men were on the sick list, and having to be left behind. In all we numbered thirteen, but a small number for such an enterprise, considering that some might [ ] laid up with fever, and that we had to cut wood for fuel every day in the River, and over all had to pass thro' what was considered a very hostile country. Leaving Somerset we steamed for Mount Earnest, Mr Jardine's fishing station, that gentleman having promised to land Mr Juke's narrative of the voyage of H.B.M.S. Fly, where the only information about the River is to be found, which indeed is very little, for they only crossed in a boat what they supposed to be the mouth of a large river, on account of the great body of fresh water flowing out to sea.

3. From Mount Earnest we proceeded to Tauan, where we found the teacher from Saibai recovering from a very severe illness. One of the Katau teachers was absent at Mabuiagi with his sick wife, who we were sorry to hear, died shortly afterwards., telling her faithful husband -Gucheng – that she was not afraid to die but was going to Jesus. They were obliged to leave Katau a few weeks before

our arrival on account of fever. We were pleased to hear of the kindness of the people of Saibai to their teacher during his illness. They carried him from place to place where they supposed his health would be improved, and rendered those little kindnesses which are unmistakeable evidences of attachment. They are building a church, and many of them observe the Sabbath, indeed they all refused to trade with one of the pearl shellers who called for that purpose on a Sunday a short time ago, so that we may hope that a change is being gradually effected.

4. The teachers complained of a few of the natives of Tauan who persist in stealing food from their plantations, and even openly declare their intention to continue the practice. The "Gavana" (as the natives call the Police Magistrate at Somerset, and of whom they have a wholesome dread) took the opportunity of their being assembled to frighten them by threatening to take the principal thief to prison at Somerset, but forgave him at the request of the teachers, who hope that the object will be accomplished by informing them that the next offence will certainly be punished, so I hope we shall hear no more of stealing food.

5. At one side of the village we observed a long row of turtle shells, about fifty in number, leading to a kind of arbor made with bamboos and branches of trees, around which were figures representing men in the act of spearing turtle. These figures, though rudely executed, still like their well carved drums and spears indicate a good deal of artistic skill. Inside the arbor was placed the skull of a man who was famous for spearing turtle, to which they take presents of food, and as they are very fond of smoking, occasionally blow a puff of tobacco smoke on the skull, supposing it quite capable of enjoying it. If the natives of Tauan succeed in getting more turtle than those of Saibai, they give the credit to the spirit of the skull in the turtle arbor.

6. From Tauan we took the two teachers and their boat for sounding and in case of accident to the vessel, and proceeded to Katau, keeping to the south of Saibai which we found a much better route than the inner passage. We anchored for the night about ten miles off Katau. Ran in on the following morning and #coaled(?). The people were very friendly, men, women and children, moving about without any fear, still, when we went behind one of the long houses we found that they were prepared for war at a moment's notices. Bundles of bows and arrows stood in readiness, which is no doubt their usual precaution when strangers arrive. We visited the teachers' house in course of erection, a neat two-storey cottage at the end of the village. They have been obliged to leave the work several times and return to Tauan on account of fever. We went through the upper story of the chief's house, which is about one hundred and fifty feet long, without any partition. Families appear to occupy positions around fire places along each side. At one end of the house, which old **Mainou** appears to reserve for himself, he showed us some of his valuables – a bundle of lower jawbones and a string of human skulls, of which he seems very proud. We took him with us as pilot, and to introduce us to he people at the mouth of the Fly River with whom the Katau people have intercourse. When on board he showed us a small bundle of worn and greasy sticks, carefully tied up indicating the number of men that he himself had killed. This is their way of counting, their only numerals being one and two: for three, they adjoin two and one, and for four, two & two, and so on. We found his bundle to consist of <u>thirty three</u> pieces. Mr D'Albertis tried to purchase it, but the old savage would not part with such a token of his valour, or what is far more likely(?), his treachery, although the latter is quite a legitimate mode of warfare amongst the natives. We walked a couple of miles inland, and came to a four acre plantation, well fenced in with bamboos. The soil is deep and of a rich alluvial, and the surrounding country evidently under water during the rainy season. The wild pigs are very numerous and destructive to the plantations, hence the trouble the natives take in making strong fences. They delight in hunting the wild pig, many of which are captured, and the young one tamed. A short time ago one of the Katau men attacked one of these brutes single handed; it turned upon him, and both fought furiously, no doubt, for both bodies were found dead not far

from each other. We visited the Cemetery where we found a number of newly made graves, one evidently of a person of some importance: it was fenced in, and a temporary roof made with branches of trees, bananas and cocoanuts were placed round the fence. The cemetery was wisely situated about half a mile from the village.

7. The teacher told me of a very awkward mistake which he and his colleague made when they were beginning to speak the language of the people of Katau. They asked for the name of their god, the great spirit of whom they spoke, and were informed that it was **Malaki**. So in their preaching and public prayers they spoke of Jehovah as the True Malaki, but were rather astonished to find that the natives believed in two great spirits, a good and an evil one, and that Malaki was the name of the latter, to whom they traced all their misfortunes, and whom they greatly feared. Consequently the teachers had been representing the true God as the great, and true, and only Devil!

8. It is a great pity that all that part of the country is so unhealthy, rendering it impossible for our teachers, or any foreigners to live on the coast. The villages are numerous and populous, yet although healthy children are to be seen everywhere, we did not notice a single old man, and the teachers say that there are very few.

9. On the morning of the 3rd Dec we started from Katau for the Fly River, accompanied by the chiefs of Katau and the adjacent village Turituri (Mainou and Aute). We had not been steaming more than five minutes when we grounded on a bank, which it was impossible to see owing to the muddy state of the water. In half an hour the rising tide had floated us off. We steered for the passage through the Warrior reef, but found it too narrow and intricate. Mainou said there was a better passage nearer the mainland, although there is none marked in the chart, but we felt that we should lose no time in looking for it, and after all probably be obliged to return and go round the reef, so we took that course at once. The weather continued calm, so that we reached Dalrymple Island on the following day, where we remained a day cutting wood. Starting from Dalrymple we made Bristow and Bampton Islands, in sight of which we anchored for the night. The following morning of the 6th Dec we started for the mouth of the River, the weather being calm. After a circuitous and winding course in order to find eight and ten feet of water to float us in, we got opposite the mouth, and found the water deepening as we approached. When fairly into the river we got five fathoms.

10. The Katau natives represent the people of the Fly River as being very numerous and great warriors, and say that they are more afraid of them than of white men, notwithstanding their guns. We certainly had not long to wait for evidence confirming Mainou's account of them. At the mouth of the river on the eastern side there are two large villages, some of the houses being between three and four hundred feet long, such as those described by Jukes in his narrative of the Fly's voyage. The river is about five miles wide at the entrance, and widens a little about ten miles up. About thirty miles up it is difficult to say what the width is. There is a large opening to the Eastward, which may be another mouth of the Fly, running to the sea parallel with the one we entered; or it may go meandering in the direction of the Aird River, with numerous outlets to the sea in the gulf. There appeared to be openings to the North, but we believe they are only spaces between islands, the mainland being out of sight. Indeed it is no easy matter to determine with certainty where the mainland begins, for the country at the head of the gulf appears to be cut up into sections by inlets and rivers.

11. We anchored for our first night in the river off a small island, about sixteen miles from the entrance. Before we reached it, however, the water became very shallow, and in trying to find a passage we grounded, but were soon afloat again with the rising tide. We sent the boat ahead and sounded on both sides, found the channel, and anchored in two fathoms of water. After we had

anchored two canoes hove in sight under sail, apparently coming from the two village which we had passed. Shortly afterwards five others made their appearance, with five or six natives in each, who were waving green boughs as a sign of peace. The strong tide however seemed to lead them to abandon their intention of coming to the steamer. The two canoes under sail proved to be from Katau: they had left after us, taking the short route over the reef. Their canoes were very small for such a journey – simply trees hollowed out without (as in the South Sea islands) sides being sewn to them: and yet during their visits to each other they sleep in their canoes, even when on the most friendly terms, which shows how little confidence they place in each other. These Katau men would no doubt explain our object to their friends at the village near which we anchored.

12. On the following morning five canoes came off with about six men in each. They carried green branches, and were unarmed. Had evidently heard of us from the Katau people, and showed their confidence by coming on board and giving us their yams and bananas for whatever we offered them. They were astonished at all they saw on board, and delighted with all they got. We towed two of their canoes to their village three miles up the river, the natives remaining on board, and laughing heartily at their friend who were pulling hard to keep up with us. Again we found the water very shallow, barely enough (6½ feet) to keep us afloat. Having found deeper water near an island we anchored to cut wood for fuel. Mainou and all the natives said there was no deep water beyond that point, that nothing bigger than a canoe could float, but we did not believe them, knowing that the natives often try to prevent a foreigner from going beyond their village. The chief and a goodly number of his people had come off to the vessel, with whom we had friendly intercourse and arranged with the chief to accompany us on the following day.

13. Next morning we started at 7.30 with the tide. The chief did not make his appearance, nor yet did any canoes come off. When we had steamed about six miles we saw five large canoes fitted with men put off from an island a mile or two ahead, they crossed our bows and made for a creek on the opposite side, near which we had to pass. Shortly afterwards four others issued from the same place and bore down upon us. Had we continued steaming at the rate we were going, they would have met us just about the creek, which was no doubt their intention in order to have us in the middle and exposed to their arrows from both sides. To steam away was out of the question. Although the river was broad, the channel was narrow, and with the lead constantly going we had difficulty in keeping in it. Besides their canoes are so light that they can propel them much quicker than we can steam. Moreover, we had made up our minds not to return on account of the hostility of the natives. This at first sight, may appear a strange resolution for a missionary to make, but a little consideration will, I think, prove it to be more humane, in our circumstance, to stand and fight, than to run away. If we had left the natives with the impression that they could drive us away, they would certainly have attacked the next vessel visiting the Fly with even greater confidence than they attacked us, and the result, to themselves especially, would have been most fatal. They had to learn the superiority of European weapons and the folly of attempting to capture European vessels. And we thought it would be decidedly to their advantage that they should learn the lesson from the deck of a missionary vessel, where we hoped to teach it without loss of life, and when you have read this report, I think you will feel that we have succeeded admirably.

14. The war canoes contained about twenty-five or thirty men each, two thirds of whom were paddling, the remainder stood, bow and arrow in hand, ready for action. Old Mainou and Aute were greatly excited when they recognized their dress and heard their war cry. They were all in war costume, which consists of helmets, shield, and armlet. Some of them had plumes of Paradise birds' feathers waving from their helmets, which gave them quite an American Indian appearance. These were doubtless the chiefs and leading warriors, who by their yells nd frantic gesticulations urged on the rowers. Whilst they were approaching, a canoe with five men in it came out of the creek to

reconnoitre. We got Mainou to shout to them that we did not want to fight, but they laughed and asked us what we had come for. They seemed delighted at the prospect of our capture, and from their jeering attitude were evidently confident of success, but they were counting their chickens before they were hatched, for although we did not desire war, we were quite prepared for it, believing that our heads would be of more service to the mission when on our shoulders, than on a pole in the middle of a heathen village up the Fly River. The war party came on shouting and yelling and nervously handling their bows and arrows. We felt that to allow them to come too near the vessel would probably be fatal to a few on both sides, their arrows being poisoned, and it might have been difficult to restrain the men from firing on the natives, after having received a shower of arrows. We therefore preferred firing a bullet across the bows of the first canoe, which caused them to hesitate for a moment. It was but for a moment, for on they came again more furiously than before. Bang! Bang! And two bullets struck the bows of one of the canoes. Instantly the warriors dropped their bows and arrows and seized their paddle, which they appear to think would render them better service, and pulled as for dear life. They were certainly not more untied in the attack than they were in the retreat, and never did their canoes fly over the calm surface of the river so swiftly. It was like a regatta. Of course, we could easily have shot a number of them had we desired to do so. But it was quite unnecessary. They saw that before they could get near enough for their arrows to take effect, ours had made a hole right through their canoe, and in order to deepen the impression we had made, we sent several bullets beyond them as they pulled away. When they were about a mile off, and had slackened their speed, and appeared to be holding a consultation, Mr Smithhurst, who has a good rifle, and is a good shot, having been in the volunteer service, dropped a bullet near them, which started them off again, and they did not stop pulling till they got into a creek a long way ahead. Tis not likely that they will openly attack the next vessel that passes that way. We estimated their number to be about two hundred. The attack was well planned, and they were evidently waiting for us on that uninhabited island whence they issued, which looks as if our friends of the day before had had a hand in the affair. As we steamed along we saw several natives following on the banks for about two miles.

15. On the following day the vegetation on the banks of the river began to change in appearance, here and there were patches of green grass, reminding us of scene in England. Graceful palms of various kinds became more numerous, also the wild nutmeg, mango, and breadfruit. We did not see any natives till we anchored off a small island well wooded at one end, and abounding with the sago palm at the other. Here we stopped to cut fuel. The Captain and crew had only been on shore about an hour when three canoes made their appearance approaching from the opposite side of the river. We blew the steam whistle to call all hands on board. The sight of the boat with so many men in it caused the natives to hesitate. The canoes closed with each other and there was a consultation, after which they returned to the village. We watched their movements with the glass and soon found that they had only gone for reinforcements to the next village. In about two hours we saw six large canoes coming, filled with armed men numbering about one hundred and fifty. Like those of the day before, they were dressed in war costume, some pulling, others standing with their bows and arrows ready, all shouting and yelling as they bore down upon the “Ellengowan”. A few shots near them caused them to sheer off round the island. We thought that they intended to land on the opposite side, make their way through the bush, and shoot at the vessel under cover of the trees. At least it would have been unsafe for the wooding party to land before we knew their movements, so Mr Chester with some of the crew followed them in the large boat, drove them to the mainland, and returned with one of their canoes, which was cut up for firewood, as a punishment for their unprovoked attack. Their canoes are long, narrow, and very light, being well made from a soft kind of wood like yellow pine, cut to a uniform thickness of about 3/4 inch. The natives are very expert with their paddles, and can prepel(?) them at a great rate. It would take a smart little steamer to catch

them. We saw the natives at sunset making a circuitous route for their village. In the evening we burnt a blue light, and sent up a rocket.

16. We started with the tide at 8.30 on the following morning. Several canoes came off as we passed the village of the natives who attacked us the day before, but they were ordinary canoes, and the natives had not their war dresses on. Two of them came near us, one man standing waving a green bough, and another holding up a mat, and beckoning us towards them. We slackened our speed and made signals for them to approach, as we could not leave the channel. But they would not come within six hundred yards. They were soon joined by others, and in a short time we saw about twenty canoes. With the glass we espied several large canoes filled with armed men in war costume pulling along the bank of the river, evidently trying to get ahead of us. They followed us about twelve miles. We fastened a knife and some red binding to a piece of wood, and left it floating for them. At first we thought they desired to be peaceful and friendly, but the war canoes led us to suspect treachery, and we came to the conclusion that they were trying another plan to accomplish that in which they had failed the day before. They did not follow us beyond what appeared to be the limits of their own territory. After leaving this most populous part of the river, it became much narrower, and the banks better defined. Here and there, as in the Baxter, we noticed the banks to consist of patches of red clay twenty or thirty feet high. Having steamed twenty-eight miles during the flood tide, we were just going to drop anchor near one of these mounds where there appeared to be good wood for fuel, when we were startled by the yelling of natives, although neither village nor plantations could be seen. The sound, like the blowing of the war shell, passed from one to another along the banks of the river, till the woods resounded with the echo. We felt that that would not be a very suitable place for cutting wood, so crossed to the other side and anchored a little higher up. At 9 P.M. we burnt a blue light and fired a rocket. No canoes came near us during the night.

17. Early in the morning we heard the same shouting, evidently a call to muster. Soon we saw more than a hundred men assembled on the beautiful green bank of the river. Most of them wore headdresses of Paradise bird's feathers, and all were armed. A canoe came off to reconnoitre, but we could not succeed in getting them near the vessel. They do not appear to have many canoes, and are less warlike than the natives nearer the mouth of the river. Their object seemed to be rather to protect their homes than attack us. The wood cutting party were not disturbed, and Mr D'Albertis succeeded in getting several new specimens of both fauna and flora. We did not see any natives beyond this point which seems to indicate that those we had passed had worked their way from the coast, and not from the interior. Having cut a sufficient quantity of wood, we again started with the tide, and passed quite an archipelago of small beautiful islands covered with palms and creepers of various shades and forms, the latter hanging most gracefully from the trees in festoons, and trailing their delicate flowers and tendrils in the stream. We had considerable difficulty in finding our way amongst these islands, after passing which the river again narrowed, and the stream became more rapid and much deeper. On Saturday evening the 11th we anchored in seven fathoms, and remained till Monday.

18. After cutting wood we again started with the flood tide. The country still remained low and swampy, although it became more open, and the banks of the river covered with long coarse grass. Towards evening there was a little excitement on board by our discovering what we supposed to be the mountains in the distance. Both from the deck and from the masthead the phenomenon looked exactly like mountains partially hidden by the clouds, so we retired that night hoping to be amongst the hills on the following day. The morning sun, however, dispelled the mountains, and left us in doubt and perplexity as before. Again we cut wood, and again we started with the tide, which did little more than stem the current. The vessel did not swing at her anchor, but kept her head pointing up the stream during the rising tide, which was still about three feet. By sunset we found ourselves

one hundred and fifty miles from the mouth of the river. Coming to a sharp bend, where the river took a S.W. direction, we dropped anchor in seventeen fathoms of water.

19. Whilst the crew were cutting wood on the following morning, we took the small boat and pulled five or six miles further up the river. Found the bend in the river occasioned by an island, which we took the liberty of calling Ellengowan Island, being the highest point the "Ellengowan" reached, and which we circumnavigated in the boat. We saw the river still stretching away to the N.W. broad and deep as ever. It had all the appearance of our being able to go a hundred miles further before reaching mountainous country. We had, however, already gone beyond the time at our disposal, and our provisions were getting short, indeed some things had disappeared altogether. Some of our men were already on the sick list with fever, and the rains were becoming more frequent and heavy. Still, wood had to be cut every day on our return, we had only a little coal left, and that we should require to burn with the wood, and to take us from the mouth of the river to one of the islands in the Straits. Moreover, all we Europeans were becoming dropsical: our legs were like putty, would take any impression! The mosquitoes and other insects were a terrible pest, and devoured us, although we washed from head to foot in kerosine. Over and above all, I felt that the Directors ought to be consulted as to whether they are prepared to establish a mission so far inland, even should we reach high and healthy land and populous villages. For the last four or five days we had not seen any natives, although we found traces of a hunting party near Ellengowan Island. Although we were very reluctant to return, still we felt that duty and prudence pointed in that direction. If we were not strong enough to work the vessel out of the river, and all became helpless with fever, we had a pretty vivid idea of what would become of us. So we determined to return, leaving the Directors to decide whether we shall prepare for another trip next year or not. If we do go, it should be a month earlier, and we must have more time at our disposal.

20. We commenced our return voyage on Dec 15th. Going up the river we went with the flood tide, so that if we grounded we were soon afloat again. To get on a bank when coming down with the ebb tide, especially when it was just beginning to ebb, was a serious affair, the thought of which caused the Captain considerable anxiety. We had made a plan of the river, getting cross bearing wherever we could, and taken notes to guide us on our return. A copy of the plan is enclosed, which will give you a pretty correct idea of the river as far as we went. Nothing of importance occurred till we arrived in the vicinity of natives again. The latter assembled on the beach as before, and sent two canoes off, but they would not come within half a mile of the ship, and soon returned again. Shortly afterwards one of them put off a second time with a few natives, who had probably volunteered, considering themselves braver than the others. We waved them towards us with a piece of red calico, and made other friendly demonstrations. The leader was standing in the canoe in war costume, with bow and arrow in hand, gesticulating very much, and ultimately shot an arrow at us, which did not reach halfway to the vessel. We replied with a bullet which dropped near his canoe, leading him to abandon his intention and his weapons, and seize a paddle and return a little quicker than he came. In order to show them how completely they were in our power, and how easily we could injure them if we desired, we sent a bullet near them after they had landed on the bank, and thought themselves safe, upon which they took to the bush, no doubt feeling that it was better to be friendly with such people than to attack them.

21. On the following day we found ourselves approaching those large villages where we were attacked the second time on our way up. The village are the largest we have seen, one of the houses being five hundred feet long. Unfortunately, the river in that locality becomes much shallower, and contains several dangerous sand banks. We passed over very shallow places going up, there being scarcely water enough to keep us afloat at times, and we were not sure which side of the river the channel was on. As we approached the villages we saw a fleet of canoes coming out to meet us.

Having seen the power of our weapons, we had reason to fear that the attack, if made, would be a most determined one, as their only hope of success lay in their boarding and overpowering us; so we prepared for defence. Cleared the deck; put our sheets of corrugate iron so as to shelter up from their arrows, loaded such firearms as we had, and placed them on the skylight in readiness, and then being prepared for an attack we tried to prevent it. A small canoe, containing three men came to reconnoitre. We held up hatchets, knives, and red calico to try and get them along side, and after a time succeeded in getting them within hail. Mainou called to them i the Kiwai language, which one of them appeared to understand, assuring them that we did not want to fight, and had come as their friends; Still they would not come near the vessel, although they eagerly looked from one side to the other to find our propelling power, astonished, no doubt, at our moving along without sails or paddles. Finally we put some presents into the boat that we were towing, and let her go astern. They cautiously approached the boat, took the presents and made off.

22. When they returned to their friends in the other canoes there was a consultation, after which they followed us in a body., but did not come within several hundred yards of the vessel. We made all sorts of friendly demonstrations without apparently making any favourable impression. Having followed us two or three miles, and being near the shallows which we had such difficulty in passing going up the river, we felt that any accident might encourage them to attack us. So we threw a charge of dynamite overboard with a long fuse, which would allow it to sink to the bottom, and them to approach it before exploding. Never was dynamite more harmless and effective. They felt the shock and saw the water bubbling around them, and appeared utterly bewildered. Those standing in the canoes dropped into them as if they had been shot, and none of them attempted to pull another stroke towards us. Perhaps they feared being blown into the air, or engulfed in the sea! It was just as well that we stopped their progress, for in less than half an hour afterwards, we were stuck hard and fast on a sand bank, which very likely they were expecting. As soon as we touched, the engine was reversed, but the propeller appeared to be jammed against the shoe(?) and would not move. The tide was rapidly falling, and soon we should have the vessel heeling over, if she got down upon her side, it is probable, from her build, that she would fill rather than rise again, hence we carry chocks in readiness. These were soon driven into the sand and wedged under the angle iron, round which the bilge kept her quite upright, even when she was almost high and dry. As soon as the tide was low enough to render an examination of the propeller and the bottom of the vessel practicable, Mr Smithurst reported the shaft broken! Our prospect was now anything but cheering. Hard and fast on a bank so near the top of high water that it was doubtful whether the next tide would float us: seventy five miles from the mouth of the river, and more than two hundred from Cape York: right opposite the five hundred feet house, where a crowd of natives were standing watching us: The fain falling and becoming heavier every day: several of our men down with fever: provisions running short, and our legs becoming more like puddings than anything we had seen for many a day! However there was no time to be lost. The first thing was to try and get the propeller off as there would be little hope of sailing the vessel with that jammed at the stern. After a little trouble we succeeded in getting it out of its place with the broken end of the shaft, to which we fastened a rope ready to haul it on deck when the vessel was afloat. The next thing was to carry the anchor out, so as to prevent our drifting further on to the bank as the tide rose. Then the boat was sent to sound in every direction to find the deepest water. A channel was found between us and the village, and the kedge run out out in that direction; after which we anxiously waited for high water, as Paul did for daylight.

23. In the meantime the native who had been watching us from the shore had taken to their canoes and paddled towards us: they had no war dress, were in small canoes, and apparently unarmed. We succeeded in getting on of the canoes to come along side, and when we had made them some presents and assured them of our friendly and peaceful intentions, the others came near. When we showed them knives ad hatchets, and told them that the boat would accompany them on shore to

barter for pigs and vegetables, they shouted with delight, saying there were plenty of pigs, yams etc on shore. Mr Chester went in charge of the boat, surrounded by all the canoes. These were the people who attacked us on our way up, from whom we had taken the canoe, and although they knew something of our power, still we were rather anxious for the boat's crew, and very pleased to see them return with two pigs and some bananas. The natives had evidently abandoned the idea of attacking us and were disposed to be friendly. It was now evening and nearly high water, and we were all anxiously waiting to see if the vessel would float. TO our delight she swung to her anchor, and after two hours hard work we had kedged her into three fathoms of water, where we anchored for the night.

24. Next morning we started with the tide, keeping the boat ahead towing. It was dead calm, so our progress was very slow. Two canoes came off with the chiefs of two of the villages. They came boldly up to the vessel and jumped on board shouting "Mero! Mero" – peace, peace. They could speak the Kiwai language, i.e. the language of the people at the mouth of the river, with which Mainou is acquainted, so that through him we were able to converse with them. We explained the object of our mission to them, and assured them that we did not wish to fight, although we were quite prepared to do so if they attacked us. They said they did not want to fight any more, and according to their custom, hooked their forefinger into ours in token of friendship. We gave them a hatchet and a knife each, also a few other small things, which greatly pleased them. One of the young men, as soon as he came on board, went down into the engine room, then into the cabin without the least fear, indeed the only time he appeared afraid was when I placed him before the large looking glass in my cabin! A light breeze sprung up to which we spread our sails. Our visitors seemed in no hurry to leave, they had found that it was much more profitable to make us their friends than their enemies, and appeared delighted with the discovery. Other canoes came off, and we parted with them all on the most friendly terms. It is not at all likely that they will attack the next vessel that goes that way, so that the Fly River may be considered open to foreigners.

25. Day after day we worked away with the tides, sometime towing in a calm, sometimes making sort tacks against a head wind, at others gliding along with a fair gentle breeze. One day we had quite an exciting race with a log. The wind was right ahead, so that we had to make short tacks in the channel. The log was being carried down the stream against the wind, and as we tacked, sometime we found the log before us, whilst at others we were ahead of it, until at the end of the tide we had the satisfaction of seeing the log about three hundred yards astern! We dropped anchor and held what we had gained, feeling a sort of pity for the log as we saw it carried back by the flood tide. In five days from the date of the accident, we were delighted and most grateful to find ourselves again at the mouth of the river. Our intention was to send the two teachers with their boat and the two chiefs from Katau and Turituri, back over the warrior reef to Katau, leaving them near the mouth of the river; but now it was desirable that the boat should accompany us to Cape York, as it was our only hope if we got on a reef. Accordingly the two chiefs desired to be left with their friends at the mouth of the river, whence they would get home in a canoe. Having landed them we bid goodbye to the Fly River. We intended calling at Bampton Island on our return, but in our crippled state were glad to avail ourselves of a light favourable breeze to get clear of the dangers near the mouth of the river. Christmas Day we had hoped to spend at Somerset, but instead of which we were becalmed amongst the islands in the Straits, and had to go in the boat and catch some fish for a late dinner! After three days of light winds and calms, and a day and a half of a good strong breeze, we arrived safely at Somerset Dec 27th. H.B.M. Schooner "Conflict" was lying at anchor, the Captain of which had been consulted by the acting Police Magistrate, about sending Merriman's small steamer in search of us. We were glad to find all well at home, although very anxious on our account.

26. With the propeller on deck the "Ellengowan" sailed well, and with larger sails would make a pretty smart schooner, showing that a smart schooner with an auxiliary lifting screw would be a very suitable and economical vessel for the work of this mission. The "Ellengowan", however, suits us very well at present, and I think that you will all be well pleased with the character and amount of work she is doing, and not less with the coast of her maintenance.

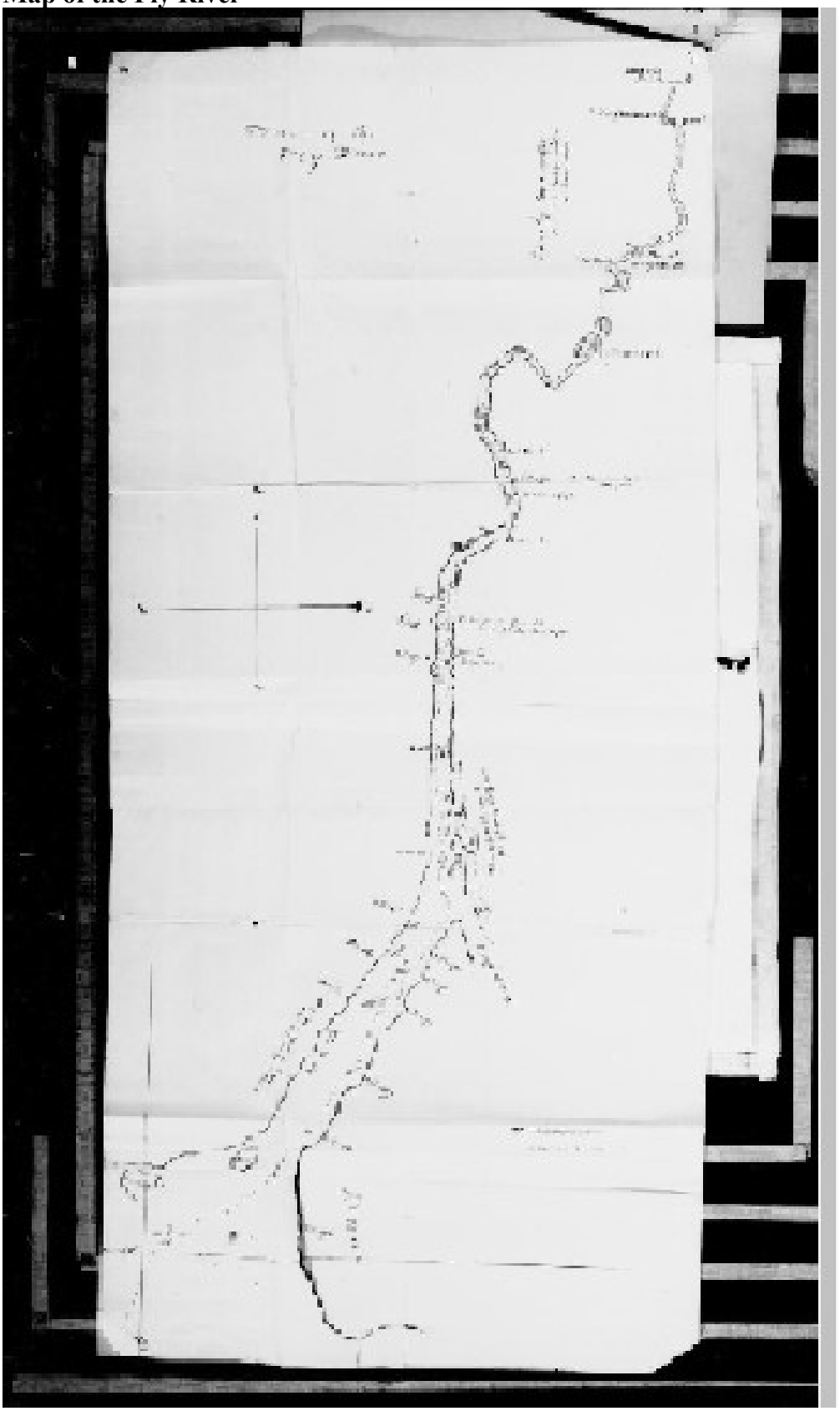
27. Several important ends have been gained by our visit to the Fly River:
(a) We have proved that there is really a navigable river there extending far into the interior of the country, which has hitherto been merely a supposition, as the large opening seen by the officers of H.M.S. Fly might have been simply the outlet of numerous small streams draining that part of the country.
(b) We have opened up the way which has been guarded with great determination by notorious savages, and have taught them – without loss of life – the folly and danger of attacking European vessels.
(c) On our return we succeeded in establishing what appeared to be a genuine and firm friendship between the natives and ourselves, exchanged presents, and left them well pleased.
(d) We have learnt something of the character of the interior, and although we found it low and swampy up to the highest point we reached, we have at least proved that high land is not to be reached within, at least, two hundred miles of the course of the river, the first hundred being thickly populated by a mixed race – Papuan and Malayan – speaking different dialects and at war with each other, are intelligent looking energetic people.
(e) We obtained a considerable number of specimens of birds, beetles, etc. but as we had a distinguished naturalist on board, M.D'Albertis, I leave him to give his own report of his discoveries in this interesting branch of Science. The daily delay for cutting wood afforded him a good opportunity for collecting.

28. As in the Baxter, so in the Fly, we were disappointed at not reaching high land with populous and healthy villages suitable for the location of teachers. We hoped to find, as in Madagascar, a dense population in the interior, a hope which we have not et abandoned, although it has been considerably weakened by the discoveries of this voyage. A mission established up the Fly River could only be visited, with any degree of safety, once a year, like our South Sea Missions: this would be no great hardship supposing the teachers were settled in healthy localities, but if there are such places containing populous villages, it must be more than two hundred miles up the river, as we could easily have seen high land sixty miles off from Ellengowan Island. Would it be wise to go so far away looking for high land and natives, when we know where to find both near the coast? Knowing, as we now do, the character of the interior at the head of the gulf, I am more anxious than ever to visit along the coast of the peninsula eastward of Port Moresby, feeling that in that direction we shall find the most healthy and populous places. Events seem to be pointing to Yule Island as the head quarters of the Papuan branch of the mission, whence we can work to the west, whilst the Malayan branch extends eastward. We expect Mr Turner here next month, when we hope to visit as far as China Straits, and then have a meeting at P.M. on our return. I am waiting to ask Mr Lawes to return in "Ellengowan" that trip, that he may, with Mr Turner and myself, visit the mission stations here, calling at Cape Possession and along the coast on our way back to P.M. and so make a fair wind of it. Mrs Smithurst is going over to stay with Mrs Lawes at his request.

29. I am happy to inform you that the "Ellengowan' is ready for sea again (Jan 6th). They have just finished painting, she will be out of dry dock tomorrow. It was a difficult job getting the broken shaft out, and the new one in. The former had twisted, and had to be cut before it would pull through.

[#SOAS *The final page of text is missing; also the LMS Summary sheet*]

Map of the Fly River



(14) S. McFarlane, 13th voyage of "Ellengowan", March 1-12 1876

https://nla.gov.au/nla.obj-2713124021/view

[Summary sheet from end of journal:
S. Macfarlane, Somerset, March 1 1876
(Received May 1, Answered Aug 1 1876)
1. Report of Thirteenth Voyage of the Ellengowan in the Straits etc., Feb. 1876
2. Satisfaction of the Teachers with the arrangement for the payment of their salaries.
3. List of Papuan Teachers [i.e. from Loyalty Islands] with the stations which they occupy.
4. A temporary house is being erected at Somerset for Dr Turner. On arrival of the latter, intends to proceed to Port Moresby in his company.]
https://nla.gov.au/nla.obj-2713126171/view

Somerset, March 1st 1876

Report of the Thirteenth voyage of the "Ellengowan"

My dear Dr Mullens,

1. In my last I informed you that we expected our medical missionary, Dr Turner, by the mail which took my letter. And that we were ready for starting to visit the stations in the Straits and adjacent coast of New Guinea, and were anxious that Mr Turner should see these places, and he be present at our Annual Conference. He did not come, however, and we could not wait another month, as we were anxious to visit to the Eastward before the N.W. season is over, and so must visit our stations here at once.

2. Accordingly on the 14th Feb. We left Somerset at 8 a.m. with teachers' supplies and made for Mua (Bank's Island). The weather was squally, but the wind was fair, so that we had a goo run, arriving at Mua by 4.30. Found the teacher Kerisiano and his good wife well; and the flourishing plantations around their house, with the half finished chapel close by, showed that they had not been idle. This worthy couple have long been endeavouring to persuade the people to leave the bush, where they had gone to live, being afraid of the pearl shellers, who are greatly in want of native divers, and some of whom are not very particular how they get them, and erect houses near the mission station. Their efforts, I am happy to say, have been successful to a very encouraging degree. Several pretty good houses are built after the Lifuan style, and men, women, and children are to be seen about the teacher's house, evidently regarding him as their protector as well as instructor. Kerisiano has commenced a day school, seven boys having been handed over to him for instruction by their heathen parents. The station is in a prosperous condition although the shellers are trying to get the natives from the village and the boys from the school to go in their boats to dive for shell.

3. Leaving Mua next morning with Kerisiano on board, we made for Mabuiage which we reached about noon. Here we found the teacher and his wife (Saneish) well, the chapel nearly completed, and well filled on Sabbath days by natives of the island and South Sea islanders in the pearl shellers employ. This is an important station on account of the two large shelling firms which have their head stations there, and employ a large number of South Sea islanders besides the natives of Torres Straits. But as all the natives of Mabuiage, or nearly so, are employed by the shellers, men and women, young and and, the teacher has not yet succeeded in establishing a day school. He has however a good influence over the natives, and his presence is healthful even to the Europeans. Most

of the natives are clothed, indeed there are very few who are not, and on Sundays they make a very good show.

4. At Mabuiage I managed to arrange for the return of the teachers to their homes in one of the shellers' boats from Murray island, otherwise we should not have been able to have the annual conference this trip, having to hurry back to prepare for Dr Turner's arrival by next mail. Leaving Mabuiage, we sailed for Tauan having a favourable wind nearly the whole way we arrived in good time so as to do our work and be ready for starting again next morning by nine oclock. Chatema, the teacher of Saibai, who has been so dangerously ill, we found convalescent, but lame and in very low spirits, fearing he would never be fit for work again, and talking about returning to Lifu. He wanted a change and a little cheering up: I have no doubt he will be all right again after the rainy season. Gucheng has given Katau a fair trial: he is a faithful, persevering, stout hearted fellow, is accustomed to fever and ague, and would have remained at Katau if it had been possible. He has lost his devoted wife, who has fallen a victim to the disease and the climate. It is quite evident that foreigners cannot live on that low land, and that the only way to carry the gospel to them is by visiting, and getting the young people into a school at Tauan. The teachers have never been able to remain at Katau more than two or three weeks at a time even during what we considered the healthy months. Tauan is bad enough, although the teachers have a tolerably healthy site. A shelling station was established there last year, but all hands suffered severely, and the European in charge died, so the station was removed.

5. By nine oclock on the following morning we were off to Warrior island which we reached the same day. This is a low island, little more than a sandbank, with but few people upon it. Mr Murray left a teacher with them on condition that they would move to a neighbouring island where they might cultivate plantations, but they prefer living near the Warrior reef where they get plenty of fish. Being short handed we cannot spare a teacher for such a place, so I removed him and his family to Mua as old Kerisiano returns to Mare by the "JW". Most of the people at Warrior island are engaged in pearl shelling, and as this island was the place where pearl shelling commenced, you may be sure that the material there is not of the most plastic kind for a teacher to operate upon. Very little impression seems to have been made, and the few natives around seem quite unconcerned whether the teacher remained or went. Little remains to remind them of the mission except the grave of poor Tepeso, who died in the mission boat between Tauan and Warrior island.

6. Next morning we started for Machik (York Island) which we reached by noon. This is our principal wooding station. The natives, under the direction of the teacher, are getting into the way of preparing wood for us. The Captain pays them in trade so much per core [*sic* cord], they see the benefit to themselves. As the anchorage is not fare during this season, we got all the wood off, and the teachers on board, and steamed to a good anchorage for the night. Next day we reached Darnley Island, here we sent all the teachers and their families ashore to revel for a day or two in native food, which delighted them, and us too, and did not cost more than a few doses of Epsom salts! Here we spent the Sabbath, having service under the trees: there were about fifty present. Amongst them, some natives from Bampton Island who deny having killed the teachers. They say that they died from fever and ague, one of the women being caught by an alligator. I suppose they are afraid nw lest they should be punished. They offer to show us the graves, and give up the property of the teachers if we will go there, but we have no time now, and it is very dangerous navigation. It was no doubt a mistake to leave teachers at such a place without a boat, and a pity there were not visited afterwards.

7. The Bampton islanders had heard of the Fly River natives going out to attack the steamer, but said that they were all very much afraid now. I explained to them, through Gucheng, our object, telling

them how anxious we were to do for them which had been done for the natives of the South Seas islands, and that they were very foolish to try to kill us or take our vessel. We were their friends, had come t do them good, did not want pearl shell, or trepang, or anything that other foreigners came for. Still, they must not suppose that we should quietly allow them to kill us. A number of the Darnley islanders are now on a visit to Bampton island, so that we shall come to be better known in that quarter soon.

8. For several days the boiler had been leaking a little, so that we remained over Monday to have it repaired. On Tuesday morning the 22nd we started for Murray island, threading our way amongst the numerous reefs, arrived there about 3.30. landed all the teachers and prepared for the conference. The meeting was similar to the one last year. Each gave a report of his station, and these reports were, on the whole, encouraging. The meeting last year evidently did them good, for at all the station, chapels are either built, or being erected. Of course, work of this sort goes on slowly here compared with the South Sea islands, where a large number of natives assist, whereas nearly all the work here falls upon the teacher himself, and he is often laid up with fever. At some of the stations schools are established. But it is difficult to get the natives to see the advantages of education, at least they don't like taking the trouble to learn. Our chief work is amongst the young, and with them we find more encouragement.

9. The chief business at the meeting was to investigate and decide upon the charges of immoral conduct brought by the widow of one of the teachers against the teachers Mataika and Isaun which I mentioned in a former letter. After carefully going into the case, it was unanimously decided that they should return in the "JW". And that Gucheng should take his former station, at least for time, and Josaia be located on Murray island. It was also decided that no more attempts be made to form permanent stations on the low land of New Guinea at the head of the Gulf, but that Katau be worked from Tauan, and that the two teachers there, in addition to their respective charges, Tauan and Saibai, visit conjointly the mainland, when the weather permits, and endeavour to get boys and young men thence for their school at Tauan. Our forces are weak. So we must distribute them to the best advantage. I should like to have a teacher here to leave in charge when I am away, but we must manage without till the "JW" arrives. I informed the teachers of the kindly feeling entertained by yourself and the Directors towards them, and the pleasure it gave you to hear of their devotedness under trying circumstances, and your readiness to assist them in any reasonable way as long as they remained faithful. Also that you had considered their request, made at the last conference, to be allowed a definite salary, and order what they like, and that henceforth they were to have money, provisions, or goods to the amount of £15 a year each. They seem very much pleased with this arrangement, and well they may, for being served all exactly alike. Many of them often get a lot of things which they did not require.

10. The following are the station now occupied by the Papuan teachers.
Tauan: Locat's station;
Saibai: Elia's; These two teachers have a boat and visit conjointly the adjacent mainland of New Guinea. Central school at Tauan.
Mabuiage, Saneish's station;
Mua, Kutachene's;
Darnley Gucheng's;
Murray Island Josaia's;
Yule Island: Waunaea's. I intend reinforcing Waunaea as soon as the "JW" arrives with more teachers. The main force of our Papuan staff must work from Yule Island westward. I don't think it will be wise to establish any more teachers at this unhealthy end. Still we must turn the central and valuable islands, Darnley and Murray, to account in the Papuan branch of our mission. It is some

encouragement to find that no Papuan teacher has died since my arrival, although before that time, the majority of deaths had taken place in this branch of the mission. Gucheng has recently lost his wife, and Waunaea his youngest child, and these are the only deaths which have occurred amongst our Papuan staff, which shows the advantage of having tolerably healthy islands as a retreat.

11. At Murray island we met Capt Pearson, one of the pearl shellers, with two of his large boats seeking native provisions. He kindly undertook to land the teachers at their homes, which saved us two days time and fuel, so we returned to Darnley, left the teachers, and took a boat load of cocoanuts from the mission premises and sailed for Machik, where we took on board the wood prepared for the frame of our house which we intended erecting on Darnley, and which comes in admirably for a temporary house for Dr Turner, there being no accommodation here. Mr Sunderland informs me that he and Mrs Turner are coming up by the next mail to remain with us until the arrival of the "JW" with their house. The few houses here are all occupied, we have given up the kitchen of this house, which is a small detached building, to Mr & Mrs Smithurst, so that we must get this frame up and cover it in with grass. It will do for Captain Runcie when the Turners go across the Gulf, and so we shall be able to remain here till it can be definitely settled where the headquarters and Sanatorium of the mission had better be established.

12. Leaving Machik we returned to Somerset, anchoring for the night at Dove(?) Island. We had fine weather and fair winds throughout. I never knew the "Ellengowan" to go better. Our new shaft (the duplicate we brought with us) is a great improvement. All hands are now busy erecting the house, it cannot possibly be ready in time, but the Turners can take a shake down with us until it is finished. My idea is that we had better go over to Port Moresby and visit to the Eastward at once, leaving Mrs Turner with Mrs McFarlane. We can finish the house on our return at a season which we could not go to the Eastward against a strong S.E. wind. It is important that we should get together, visit the coast, and have a meeting to decide where Dr Turner had better live. May the Master direct us.
Very sincerely yours,
S. McFarlane.

William G. Lawes, voyage to China Strait in the Ellengowan

Collection File 15 (Box 1)

(15) W.G. Lawes, Journal of Voyage to China Strait in "Ellengowan", April 3-22 1876

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[Cover sheet from end of Journal:
W.G. Lawes, Port Moresby, April 22 1876
(Received July 24, Answered July 31 1876)
1. Journal of Voyage to China Strait in the "Ellengowan", April 3rd–22nd 1876.
Splendid description of coast and natives from Port Moresby to China Straits.]

Journal of voyage to China Straits from Port Moresby in Mission steamer "Ellengowan"

April 3 1876 At sea off Bootless Islet.
Left Port Moresby about 2 o'clock. Mr McFarlane and myself, **the Rarotongan teacher Rau and Niue teacher Talima being the only passengers**. Dr Wm and Mrs Turner hoped to have gone with us but a patient (Capt Redlick) requiring constant surgical attention prevised. Several Port Moresby natives had promised to go with me as interpreters but at the last all backed out. The fact of a

number of canoes from Cape Possession [Maiva district] having arrived the day before laden with sago no doubt had something to do with their reluctance to go but all the natives seem to have a great fear of going to strange tribes or beyond where their fathers went.
We steamed out through Basilisk Passage – a fine wide opening in the reef – hoping to get a fair wind and so sundown under sail as far [2] as Hood Point in the night. But we soon proved how delusive hopes are when based upon the wind. Instead of a "Nor'Wester we had a Sou'Easter and the evening has closed in dark and doubtful.

Hood Bay April 4th
The Ellengowan was active enough last night but her activity was displayed more in rolling than in progression. One result certainly was a considerable disturbance of my internal arrangements. At daybreak we were far from land and could not tell from the appearance of the coast where we were. After a while we found we were some distance from Hood Point, the wind dead ahead. We steamed past the Point and stood in to Hood Bay on the Eastern side of which is the village of Kerepunu.

The village and lagoon, of which we could only see the entrance, seemed to be shut in by a reef. We steamed close up to the reef, but could get no bottom at 25 fathoms. We then went back and tried in a more westerly direction, found an entrance, and anchored close up to the village, in 5 fathoms of water – a safe, good anchorage, sheltered, from all winds.

The natives of Kerepunu I had seen at Port Moresby, and from their appearance judged them to be a fine race. Two of their chiefs were with them then, and told me to inquire for them whenever we should visit their village. We had not been long at anchor before we saw a large double canoe coming off to us, full of natives. As soon as they were within hail I shouted out, 'Namona e! Kineope e!' (the chiefs' names) which was answered directly by 'Misi Lao e!' (my name). They came alongside, but wanted a little coaxing to get them on board; once on deck their fears subsided, and they danced about in the greatest excitement. They had no weapons at all in their canoe. In colour they are a shade lighter, perhaps, than the Port Moresby natives, but in physical appearance very much their superiors, while their dress (!) and ornaments are the same. Their language, too, is similar, and as most of them know a little of the Motu dialect, I find I can communicate with them pretty freely.

I knew from the natives at Port Moresby that a river falls into the sea here, and when I went into the interior I saw where probably it rises, at the back of Mount Astrolabe. I inquired of the natives here to-day, and they say it enters the head of the lagoon at the mouth of which we are anchored.

It was too late for us to go on shore to-day, but at sundown our decks were crowded, some trading, most of them chewing betel nut, and rattling their *chinam (*1) bottles, and all laughing and talking. They cleared out at last, and left us to a quiet evening.
(1) Chinam (Anglo-Indian) – lime of calcined oyster shells – E.G.)

Hood Bay, April 5
Natives on board by 6 o'clock this morning. We had our breakfast on deck, in presence of a wondering gaping multitude. When they saw a piece of salt pork, they all exclaimed. They began to ask me something in a very anxious tone, and I could not at first understand them. They were evidently not satisfied, and presently light dawned upon me. They had been asking me if this was a piece of dead man! I assured them that it was a piece of pig, and that we had no man-eating propensities. They were satisfied at once, but though they are not cannibals themselves, they know there are such to the west, and they might very naturally suspect us, as the piece of uncooked pork, fresh from the cask, looked very unlike any pig they had ever seen. We gave them bread, biscuits,

and rice, but they would scarcely taste it; they were afraid, they said, they would die after it. Nine men were shown us as the chiefs of the village. We gave them each a small present, and then took them with us in the boat on shore.
But few houses are visible from our anchorage, so that we were greatly surprised to find the largest village I had yet seen on the New Guinea coast. The houses are well built, and laid out in streets and squares. The village seems to be divided into districts, each of which probably claims one of the nine chiefs we had on board. In each district is one house with a high peak in front, and platform before it. This, we were told, was the chief's house. All the houses were well built on piles, and the street scrupulously clean, not a stick or stone, piece of cocoa-nut shell or rubbish, was to be seen. Between the divisions of the village were well-kept and fenced gardens, having bananas, cocoanuts, sugar-cane, betel-nuts, and bread fruit trees in them. We went from one district to another, through a narrow lane between two high fences. I saw in these gardens what I have never before seen in any native plantation, either in the South Seas or New Guinea – flowers growing, and evidently weeded with as much care as the bananas and yams. **There is a village of Hulah (Hood Point) natives here**; they are the fishers, they make no plantations, but catch fish, which they barter with the Kerepunuites for vegetables and fruit.

We came out on the beach, and there we found a regular canoe-making yard. One canoe, nearly finished, must have been an enormous tree; it measured 48 feet long by 10 feet round, and for making it only stone hatchets had been used. My respect for the stone period was considerably increased, when I saw the stone hatchets at work. They are infinitely better tools than the common iron hatchets generally used for barter. Our umbrellas were greatly admired. We walked through the village arm in arm with a native, who shared with us the shade and glory of the umbrella. Walking arm in arm seems the fashion here, for a young man with a good-looking girl on his arm accompanied us all through our ramble. We saw pigs, dogs, and, strange to say, some black cats – these came it seems from Aloma, a village a little to the east, and must surely have been obtained from some ship.

We were all amazed at the cleanliness, order, and industry which everywhere declared themselves in this model New Guinea village. The men are physically very fine, and the women good looking. They all believe in personal adornment. One of the belles of the place, a chief's daughter, had no less than 54 tortoise ear-rings in her two ears, and her nose was pierced too.

We returned on board, and after dinner started in the ship's boat to have a look at the new river. We went down the lagoon – which is a very fine one, some 15 miles in circumference, clear entrance, and anchorage for any number of large ships – and entered the river's mouth, which is about 300 yards wide. It is very shallow at the entrance at low tide, but just inside the bar we had 9 feet of water. We went about a mile up the river, which narrows to about 80 yards. The mountains rising close to us, and the low hills around us, gave the whole a beauty which we have not often seen surpassed. As this is a new river we gave it the name of the Dundee. From our own observation and native report, I have no doubt the Dundee has its rise in a range which I saw in the interior, behind Mount Astrolabe and Macgillivray Ranges. It is probably navigable for a few miles, but that brings one to the high land. We had no time to explore its course farther. The natives have been at the ship almost all day trading, and are no novices in the art of barter.

Food does not seem very plentiful, judging from the value they attach to a few bananas, bread fruit, &c, but there are an immense quantity of cocoa nuts. A good many bird of paradise plumes were brought off for sale, but they had all been used as head dresses, and were in poor condition. The people get them from inland tribes.

Coutance Island, April 6
Left early this morning, with light fair wind, and reached this island about noon, where we anchored quite close to the land. The captain stopped here to cut wood. The island is about half-a-mile long, and a quarter of a mile wide; it is just inside the Barrier Beef, and about 7 miles from the mainland. The boat went ashore with all hands for cutting wood, Mr. McFarlane and I went with them. The island is well wooded, and has a beautiful sandy beach. Some fishing canoes came in but we could not induce the men in them to come in to us; they motioned us away, and went on round the back of the island. After a while we walked along the beach, and came upon them with their canoes drawn up, making themselves as comfortable as they could for the night, for it was pouring with rain. They motioned us off, but we took no notice of that. I found I could understand their language a little. They were from Aloma on the mainland. The exhibition of our white arms and chests caused curiosity to overcome fear, and we were soon good friends. We could not, however, induce them to come on board, nor yet to give us any fish, of which they had plenty. We shot some pigeons though, and gave them the feathers, which they appreciated more than if we had given them the birds minus feathers. The pigeons and flying foxes on this island are very numerous.

Off Aloma, April 7
At 5.30 this morning all hands on shore pigeon shooting. While we were at breakfast, the captain called them on board, and they brought 33 pigeons as the result of two hours shooting. About 8 o'clock we started for next village. Steamed across to mainland, to what appeared to be the mouth of a river. Three fine fishing canoes came alongside. The canoes from Kerepunu Eastward all carry a peculiar (crab claw) shaped large sail, which seems to be very easily handled. The canoes here are very good – they have a gunwale or washboard which none to the west have. Our friends alongside were anxious to trade cocoa nuts for beads and strips of red cloth, but would not come on board. They accompanied us a little way, and then made sail and off.

We anchored close in to the inlet, but as it was too shallow, the Captain went in the boat to sound, but finding-nothing better, moved about 2 miles further out, and anchored for the night. A good many natives came off to us from the village of Aloma, which is just inside the bluff which forms one side of the inlet. They are smaller in stature, and in every way inferior to the natives of Kerepunu. Many are covered with ringworm, a disease common in the islands north of Samoa, and known there as the "lafa Tokelau".

They brought off all sorts of things for sale, among others little finely plaited bags, containing a sweet smelling resin or leaves – regular scent-bags. A naked savage wearing a nose stick and scent-bag! Bird of paradise plumes are very common here too, but no clean skins – all have been used as head dresses.

A good deal of small taro, some yams, sugar cane, and sweet potatoes have been brought off for sale. Beads are in most request. The use of tobacco is unknown.

Off Cape Rodney, April 8
As we were anxious to know what the opening before us led to, Mr. McFarlane and I started early this morning in ship's small boat with three men to explore it. We took our guns and ammunition, some beads for barter, and a few biscuits.
The mouth is about 150 yards wide, with a bar stretching nearly across. We entered round a bold bluff, and found inside it a lagoon about 5 miles in circumference, deepest on the western side, in which is the village of Aloma.(2)
(2 Note in the journal's text: 'A mistake [village?] **Velelupo'** (probable name **Vanike**)

Rather a poor-looking village of about 50 houses in two rows, one standing in the water, the other just above high water mark. The roofs are peculiar, a good deal higher in front than at the back, and curved so as to be lowest in centre.
The lagoon narrowed into a neck about half-a-mile wide, and three-quarters of a mile long, bearing N.N.E., which brought us into a very much finer one, about four miles long and two wide, with a village on its eastern side. It is shallow in the centre, but we found three fathoms on one side at low water. We pulled down the centre, going in a north easterly direction; it narrowed at its head into a stream 120 yards wide. This took rather a sharp curve to the east, widening a little further on to 200 yards, and then again narrowing. We followed its course about a mile and a half into a small lagoon, from which two branches ran, one in a south-easterly direction, the other about N.N.W. After going a little way down the S.E. branch we returned. We estimated our distance as about 9 miles from the entrance. The river where we left it was about 100 yards wide and 2 fathoms deep. The sides of the river are covered with tall mangroves, but so far as we went there are no defined banks. We seemed to be right up among the hills. One of the men in the boat who has shot the bird of paradise on the Baxter heard its cry here two or three times.

We called at the village in the large lagoon on our way back. It is a veritable lake village, standing really on a sand bank, which is surrounded by water, but at a little distance it seems to stand in water, with no land near it. The rich foliage on the sides of the lagoon, and the background of high mountains, gives the whole scene a charm of beauty and freshness.

We bartered with some of the natives who came out to us in their canoes, bringing taro and sugar cane, &c. Most of the people seemed terribly frightened at the sudden apparition of two bundles of clothes with a white man in each. We saw one whole family crowd into a little canoe and shove off for the mainland. There was terrible consternation, too, among the pigs, of which there seemed an enormous number for such a small village.
We reached the ship about one o'clock, and were glad enough to get on board after six hours in an open boat under a New Guinea sun.
We named our newly discovered river the Devitt, and the large lagoon Marshall Lagoon.
We steamed off as soon as the boat was hoisted and anchored in a small bay at the East of Cape Rodney. We saw several large fishing canoes and passed a sand bank, reef and three small islands not laid down in chart.

Cloudy Bay, Sunday April 9th.
A quiet beautiful night last night. A large canoe passed close to us under sail. Directly after breakfast steamed on about 12 miles along a low [p15] well wooded coast right into Cloudy Bay where we anchored. The bay was cloudy enough to justify its name. It has been beautifully clear to seaward but the clouds have never lifted off this dismal looking land. It is the most desolated, heavy, depressing place we have been at – no signs of life – a sort of 'no man's land'. The chart of this place is very imperfect, that which is laid down as two peaks of the mainland is really two islands.

Off Dedele on West of Table Point on April 10th.
Last night had much thunder and lightning with pouring rain. This morning we went in shore with the small boat to see whether there was any village and also to examine the head of the bay. We passed yesterday a small island marked in the chart as Eugenia Islet. Three miles in a N.E.ly direction from it is a small island about 100 feet in height and 1½ miles in circumference marked in the chart as peak in the mainland. To the East of this is a low wooded island about 2½ miles in length separated from it by a channel 3 fathoms deep and 150 yards wide. These islands are about 3 miles from the head of the bay and about 200 yards from nearest point of mainland. Pulling in an Easterly direction past the two islands we landed at a point opposite the opening between the long

island and the mainland. On this point a few cocoa nuts were growing but no signs of a house were visible.

We now entered a beautiful harbour about 5 miles long and three quarters of a mile wide running in a North Easterly direction. It was 200 yards wide at its entrance and about 2½ to 3 fathoms deep. We had not time to follow it to the farther end. From the farthest point to which we reached there appeared to be two mouths or streams.
A succession of small hills run along one side covered with trees from water's edge to their summits, little creeks were numerous and it required no active imagination to fill this grand body of land-locked water with busy steamers and ships, wharves and jetties. But there was no sign of human life anywhere, no village, no canoe, no cultivated ground. We seemed as though we had got outside the world. We named this fine harbour Robinson harbour, and the highest island Sewell Island, the long low one Percy Island.
We pulled back to the ship through the passage [p17] between Percy Island and the mainland. This will be the best entrance to the harbour, there is none at low water on the other side of Bay.
On our return to the ship, we found a large canoe with a fine sail close to it. It was **manned** by women – I counted 21 on board. **Rau and Talima** had been alongside and said the women told them they were from the woman's land. It is reported at Port Moresby and all along the coast there is a village of women somewhere near Amazon Bay. We could not find out the name of their village, but they pointed to Table Point when asked where it was. We tried to induce them to come alongside but they seemed fearful, and as we wanted to get on to Grange Island if possible to night, we were ungallant enough to steam away from them. We saw a village at the headland forming the Eastern point of Cloudy Bay about halfway between Colombier and Table Points and as there appeared to be good anchorage on the Eastern side of the point, we ran close in and anchored very snugly there – a lot of natives came down to the beach, some of them waving green branches. They soon began to wade and swim off carrying mats, Bird of Paradise [p18] plumes &c. over their heads. We soon had plenty of them on board. They were almost all of them blackened and were small rather in stature, very like the Aroma natives. The name of the village they gave me as Dedele. We went on shore, did some barter with the noisy natives and then returned to the ship. We wanted to go to the village but the people would not let us. As soon as we went in that direction they led us back. As it was getting later we gave it up for tonight.

Clouds, thunder and lightning seem to have their home in Cloudy Bay. Every night we have been near it they have been "at home".

Grange Island April 11th
Before daybreak this morning natives were on board. Busy, sharp traders they are. We had to get wood as our stock is finished. The boat went ashore directly after breakfast with the men to cut wood and ourselves to see the land. We took our guns for the benefit of any rare birds we may see, and also some beads, hoop iron &c. for barter. The natives were very unwilling for us to go to the village, resisting every attempt we made in that [p19] direction. At last one of them told us that the women and children were afraid. We laughed at him and after some coaxing and persuasion we got to the village, or rather to the outside of it, for the houses are enclosed by a stockade 15 feet high, the entrance was barricaded too. We stayed outside, drank some cocoa nuts, peeped through the sacred enclosure, and then returned. I shot a bird on the way back and though the natives stopped their ears at the report, they were not frightened. They evidently have not seen firearms before and know nothing of their power. They were much more frightened when they saw some of our party smoking!

Many of the words here are familiar to me as Eastern Polynesian and some are the same as at Port Moresby. We got a good boat load of wood and there was a water hole near the beach where we could have filled up our tanks had we been disposed to wait. The natives are all eager traders, one of them offered Mr McFarlane a common plaited armlet for his gold watch!

We steamed away about 1 o'clock and reached Grange Island about 4 o'clock. It is very like Coustance Island but smaller and not such a good anchorage. The men went on shore with 7 guns and presently returned with 53 pigeons. The birds come over in flocks from the mainland, the nearest point of which is not more than four or five miles distant.

Grange Island April 12th.
Last evening was most dark and stormy looking until the moon rose. We were anchored too near shore and had to move out a little although the water was very deep, we had to anchor in 17 fathoms and the night proved fine. All this day was occupied in cutting word, terribly hard work in this climate.
More pigeons again tonight, and more cloud, thunder and lightning.

Off Amazon Island, April 13th.
Left Grange Island early this morning and steamed along Table Bay pretty close in to the land. We were helped by a light fair wind and for the second time only since leaving Port Moresby were able to use the square sail. The coast here is low and woody but rises very quickly into [p21] high mountains covered to their very tops with trees. This gives them a much more dark and gloomy appearance than those further west which are covered with grass.
Westward along as far as Amazon Island in Amazon Bay and anchored in splendid anchorage between the island and the mainland. There are two islands with plenty of cocoa nuts on them but no houses. Two large canoes were drawn up on the beach and the native from them sitting on the beach under temporary cocoa nut leaf sheds. There is a considerable village on Toulon Island, the native name of which is **Mailukolo.** Two large canoes came across from it to the mainland full of men and women, two others are drawn up on the beach so that most likely the plantations of the village are there. The natives seem friendly but rather shy. We got some to come alongside. They were eager for trade, bead and hoop iron being in great request. They had only cocoa nuts and ornaments for sale but gave us to understand that if we would wait until tomorrow they would bring taro for sale. They were light in colour and their language similar to Port Moresby and Eastern Polynesian.

Port Mullens, April 14th.
Left our anchorage early this morning and steamed slowly along the coast. Saw smoke and several small villages on the E side of Amazon Bay with many clumps of cocoa nut trees. The village on Toulon Island is a very large one and seems thickly populated. All along Orangerie Bay is low land with hills behind it. The landscape has changed considerably – cocoa nuts are now to be seen everywhere. Celte Isle and other little islets have lots of cocoa nuts on their very summits.
We reached Du Faure Island about 2 o'clock. As soon as we neared it canoes began to put off with men. We watched them with some anxiety for this place has a bad name and the natives said to be hostile and treacherous. We soon satisfied ourselves that they had no warlike intentions and before long we had a fleet of canoes alongside and astern with 100 or more noisy fellows on deck. They were most eager for barter, producing all sorts of curiosities from their canoes. They show much more skill in carving than the natives to the West. Their paddles are beautifully made with a carved [p23] figure on the top, baskets of various kinds they make well.

We steamed past the village of **Tikokoila** on the N side of the island between it and the mainland. Every few fathoms opened up a fresh clump of cocoa nut trees with houses beneath. We passed the

villages of **Dauni** and K**olimaiava** on the mainland and steamed right up the inlet marked on the chart which proves to be a splendid harbour sheltered from every possible wind. It is about 8 miles long by 4 wide with soundings from 9 to 11 fathoms. The entrance is about 2 miles wide and the harbour bears from it about II by IV. There is no obstruction in entrance or harbour as far as we went which was about 4 miles. We named the harbour Port Mullens.[6]

We anchored apparently where there was no village close in to the shore as we wanted to get wood and if possible water. Until quite sunset we were crowded with noisy natives. They were friendly enough, only that they have thievish fingers. The villages are very numerous and the population about here must be very great. The people are light in colour and a fine looking race. [p24] Their language is undoubtedly similar to Port Moresby and Eastern Polynesian though I could only detect a word here and there that I knew. There is a great demand for hoop iron. The men are more decent in their dress than those farther to the West. They brought off some Papaw apples for sale. They must have been introduced by some ship. The name of them would indicate that: "Maniapi" mammy apple.

Isobel Cove, April 15th.
We had intended cutting wood this morning but at 4 o'clock it was evident that a number of natives were assembling near our anchorage. We did not know whether they meant peace or war, but as we were anxious above all things to avoid collision with the natives we decided not to risk cutting wood ashore but to get up steam and off as soon as possible. Before it was light enough to see our way canoes were coming off and we soon had 18 alongside. The natives were many of them those who came off to us yesterday. They were very anxious to trade and rather more noisy than yesterday. "Full steam ahead" soon cleared the decks and before long left the canoes astern.
[25] We steamed out between the East side of Du Faure island and the mainland. It is a fine passage ¾ of a mile wide and from 6 to 10 fathoms deep. Canoes continued to come out to us all along the coast and all were friendly. We were nearing Roux Islands hoping to get anchorage so as to get wood and water, but a small bay just on the West side of them opening up to us we put in and found it a capital harbour sheltered from every wind especially SE. The villages of **Bāu, Gogohe and one other** are round the bay but they are small and the natives not too numerous. They are eager traders but perfectly unsuspecting and friendly. This place has the advantage of having good water easily obtained from a stream of[f] the beach close to one of the little villages. Our men went on shore with the axes and were soon busy cutting wooed in the presence of a host of wondering natives. Most of the men have spears but show no disposition to use them. We went on shore and looked at the stream of water and the few native houses near to the beach and then returned to the ship.
The vegetation is very luxuriant, fine breadfruit, papaw apple, betel nut, cocoa nut, and banana trees all growing together. The houses are very poor. Most of the natives who have been here are from places around and not living here.

A beautiful canoe came in this evening with stem and stern profusely carved and decorated. The figurehead was a huge bird quite artistically carved. I bought a live cuscus from a native who had apparently just brought it from the woods. It is the first I have seen alive and is I believe the *Cuscus maculatus.*
One of the natives helped them considerably in cutting wood and has come off with them to night to sleep on board.

Catamaran Bay near Brummer Islands, April 16th
Some canoes came to the ship last night but only to look, they left as soon as we motioned them to do so. As soon as the day dawned they began to pour in upon us from all quarters, and when we

[6]Original name crossed out and Mullens substituted.

started no less than 34 were round our vessel. They are very friendly and most eager to trade. We have named this capital harbour Isabel Cove, and the rock a little on the Eastern side of entrance Runcie Rock.

We steamed along slowly, many bays opening up each with its village. The whole coast seems [27] alive with natives. Canoes continually put off to us but when under steam only one or two can catch us. All the canoes are carved at bows and stern, paddles, chinam spoons and every thing on which carving can be made is so decorated – graceful curves and lines most of them have.

When close to South Cape a large bay opened up, we entered it and steamed right through to the other side of the cape thus proving it to be an island. We gave it the name of Stacey Island. There are many villages on its inner side. We passed the finest canoe I have ever seen looking something like an old Roman galley with its high prow profusely carved and decorated. There were 18 paddlers whose heads only were visible above the platform on the outrigger as they paddled keeping time perfectly. It could not have been less than 50 feet long. The outrigger was white with black streaks where the supports of it came from the canoe. At a little distance it was one of the prettiest sights I have ever seen.
We anchored inthe evening in Catamaran Bay behind Brummer Islands. Lots of canoes [218] came off to us and some catamarans. **Torosina** is the native name of the village or rather one of the villages near which we are anchored.

Possession Bay, China Straits, April 17th
At 3 o'clock this morning 5 or 6 canoes all full of natives came off in the moonlight. They chattered, examined the boat, went round the vessel and then paddled away in shore. At daybreak we steamed out, 46 canoes were then round us. These Brummer Islanders have a bad name but we saw nothing in them to deserve it. They were allowed to come on our deck and go where they pleased on it. They are very eager to barter for knives, hoop iron &c. Their canoes are good, they carry a queer looking oval shaped sail made of pandanus leaf and sewn together. They use them both long and short way and sail well even when on a wind. One or two boats with outriggers came off, they had no keel, but a hollowed log, really a shallow canoe in the place of it, and two or three broad planks on the top sewn together, the inside had knees like an English built boat and the shape was very like. [29] One of the long decorated canoes came off, among other decorations was a human skull.
We steamed past Heath Island and into China Straits about noon. Heath Island is very pretty reminding one of the South Sea Islands and seems to be very fruitful, any well fenced plantations are on the hill sides. Some canoes came off and shout of delight when the first native recognized us as white men would have done Capt Moresby's heart good.
We had no sooner entered the Straits than we sighted the masts of an English vessel in Milne Bay. We did not know whether it was a wreck or a vessel in distress and so we went on past Possession Bay and Hayter Island and into Milne Bay. We steamed around the brig which proved to be the *Rita* of Sydney 10 months out fishing the captain told us.

We had a good look at Milne Bay and then went back to Hayter Island and anchored in Possession Bay – it is not much of a bay and the anchorage not very good. There is no village in the bay but a few small ones near from which small canoes soon came off to us with a few vegetables &c for sale. In the afternoon a lot of fine decorated ones came off, there were twelve of them altogether around us at one time. We counted 35 men in one, the average number would be about 20 so that we could not have had less than 240 men round our little vessel at one time. The people were all very anxious to trade, they had bananas, taro, cocoa nuts &c. and a good many curiosities. I believe they came from Milnes Bay, for the bananas &c. seemed to have been some days in the canoes, and when they left us they went off down Milne Bay. It was a fine sight to see them all paddling away together.

From what I could ascertain the name of their village is **Takataka**. The name of Possession Bay or a village near it is **Aluamo** – we got a boat load of firewood here this afternoon.

Isobel Cove, April 18th.
Left Possession Bay this morning had a fair wind and got here to our old anchorage about sunset. An island laid down in the chart as **Tree Island** off a prominent headland we could not find either going or returning. Wedge Rock, an island [31] with a tree or two on it, off (what used to be South Cape) may easily be mistaken for it, the more so as it is visible and prominent as an island a long way off. It was dark by the time the anchor was down, but several canoes came off to us. **Donakari** is the name of the village just off the eastern side of the entrance.

At sea, April 19th.
Left Isobel Cove this morning intending to go outside the reef to Hood Bay. Had a fair wind to start with and uncoupled the fan so as to sail only. It soon fell calm and we had to couple again, a breeze soon sprang up and tonight we are going well. The vessel rolls terribly, the night too is dark and stormy with much thunder and lightning.
Just after dark this evening the towing line of my boat which has been towed astern all the way broke and we lost her for there was no chance to get her, the sea was running so high and the wind so strong.

Hood Bay, April 20th.
Last night was a bad night, rough and stormy. We have had a fine breeze all day, anchored [32] this afternoon at our old anchorage in Hood Bay close to the village. Pouring rain, much thunder and lightning.

Off Palavai near Round Head, April 21st.
Stayed an hour or two at Hood Bay this morning to barter but the natives set a great value on all they possess. We then left intending if possible to go into Hulah (Hood Point) to see the village, which is not rebuilt, and buy some cocoa nuts but there was no opening in the reef that we could find and so we passed it by and came inside the reef at Round Head entrance.
We are anchored in a bay near Round Head Point. Navigation here is very difficult on account of the number of patches of coral about and many reefs. Some natives appeared on the beach. We found they were from **Palavai**, a village a little way inland.

Port Moresby, April 22nd.
This morning was dark and overcast, a very bad light to see the reefs and shoals which are so numerous here. We ultimately got outside of the reef and headed for Basilisk Passage. A strong current was against us so that we did not reach the entrance until just sunset. We had just light enough to enter and then steamed in Port Moresby where we anchored about 7 o'clock.
[end]

Samuel Macfarlane, 16th voyage in the Ellengowan

Collection File 16 (Box 1)

(16) S. MacFarlane, 16th voyage of "Ellengowan" August 2–Sept 14 1876

https://nla.gov.au/nla.obj-2713134495/view
[Summary:
S. MacFarlane, Somerset, Sept 14 1876

Has suffered from several attacks of fever.
Journal of 16th voyage of Ellengowan, Aug 2-21
Visited all Torres Strait islands
Returned to Cape York.
Ellengowan boiler bust. Recommends **[sale]** in Brisbane after repair.
Murder of Thorngren and Dr James near Yule Island. Departure of Capt Runcie to enquire as to safety of teachers.
Arrangements for establishing a mission in China Strait. Offer of Mr Nichols to accompany the expedition.
Answer came in person of a ship's mate (Nicholls) who jumped ship on Teste Island and started to learn the language. Arrangement made for him to work for LMS for £6 per month
JW expected soon.
Will send charts of the Eastward.
Encloses article from Colonial paper. […part of an article which appeared in one of our leading Colonial papers about our trip to China Straits. It is quite in the style of your annual reports, and you may find it useful when preparing the next. Everybody seems delighted with that voyage, although it was quite a pleasure trip compared with the one up the Fly River. Our next may not be distinguished by any new discoveries, but I trust it will be by real practical results.]
[added note - **Teste Island as Head Station**]
https://nla.gov.au/nla.obj-2713139320/view

Newspaper report quoting Macfarlane's published journal of April 1876 voyage to China Strait.
https://nla.gov.au/nla.obj-2713139100/view

William G. Lawes, visit to villages in the interior of Papua, 10 November 1876 - 10 December 1876, and voyage in the Mayri to Hood Point, 27 December 1876 - 8 February 1877

Collection File 17-18 (Box 1)

(17) W.G. Lawes, Visit to villages in the interior of Papua, Nov. 10–Dec. 10 1876

https://nla.gov.au/nla.obj-2713139569/view

(18) W.G. Lawes, Voyage in the "Mayri" to Hood Point, Dec. 27 1876–Feb. 8 1877

https://nla.gov.au/nla.obj-2713146711/view

[These two journals not transcribed – Any volunteers? (kevinsalisburynz@gmail.com)