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CORAL LANDS.

BY

H. STONEHEWER COOPER.

To burst all links of habit—there to wander far away,
On from island unto island, at the gateways of the day.'

IN TWO VOLUMES.

VOL. I.

WITH ILLUSTRATIONS.

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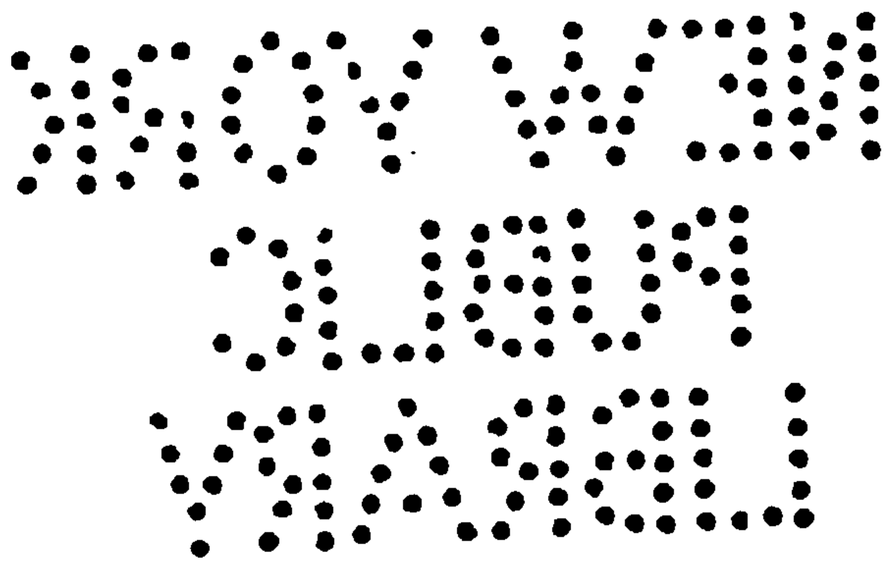

PREFACE.

THE original pioneers of the Pacific were exceptionally unfortunate.

In the church of St. Francis, in the town of Nombre de Dios, on the Darien isthmus, is a painting of Vasco Nunez de Balboa. With infinite labour he has dragged the timbers of his vessel across the mountains of America, and now stands clad in complete armour and standing up to the waist in salt water, with a sword in one hand and the Papal flag in the other, he is depicted as taking formal possession of the islands of the Pacific on behalf of the Apostolic See of Rome. He died under the headsman's axe in 1517, for an unjust charge of treason, four years after his great discovery.

Magalhaens, who passed, in November, 1520, through the straits which bear his name, died the next year in a miserable skirmish with some Indians. Alonzo de Saavedra, who first attempted the passage of the North Pacific from Manilla to Mexico, died on the Equator. It was Saavedra who proposed to the

King of Spain to cut through the isthmus of Darien, and very circumstantially described the route between the San Miguel and Atrato, a favourite one at this hour.

Alvaro de Mendana, who inaugurated a scheme for the colonization of the Solomon Isles, died there shortly afterwards, and was buried in a settlement which was called Santa Ysabel de la Estrella, where are to this day ruins of great forts and magazines.

Dampier, our countryman, died in a low lodging in Southwark.

Fernando Quiros, who gave his name to an island which yields an annual income of some thousands sterling, has left us this record at the hands of Cardinal Valenza; 'I have seen, in a wine-shop of Seville, one Fernando Quiros, who had been an adventurer in the Indies and beyond, and who told me he had seen there people who did eat their wives and other relatives, in place of consigning them to tombs, which did not so much surprise me, seeing that the same thing has been related of the ancients.' Quiros commenced life as a common sailor, and became an admiral. Torres, who gave his name to the Australian Straits, was Quiros's lieutenant, and Torquemada his historian. This 'man in the wine-shop' died in obscurity in Panama.

Roggewein, who discovered Samoa, was imprisoned in Batavia, and died in wretchedness.

Of Cook's sad end I need not speak.

The French circumnavigator, M. de la Perouse, perished we know not how or where, but Captain Dillon found his anchor and chains, while Dumon D'Urville, the Polynesian naturalist and traveller, was burnt to death on the Paris and Versailles railway.

To these men and many others who seem to have given their lives for the Pacific, we owe a deep debt of gratitude, for they serve though dead as finger-posts to a world of wealth.

Spain is no longer a colonising power, and though the discovery of the Pacific is due to the Latin race, the utilisation of that discovery will almost certainly be the work of the Anglo-Saxon.

With the hope of assisting in that work, morally and commercially, I have written 'Coral Lands.'

Many people skip appendices. I sincerely trust that they will make an exception in favour of the documents I have placed at the end of this book.

To the Agent-General of New Zealand, Sir Julius Vogel, K.C.M.G., I tender my grateful thanks for much valuable information on the trade of the South Sea Islands, notably in Mr. Sterndale's report to the Government of New Zealand, which I have followed in my treatment of some details. To my old friend Mr. Archibald J. Dunn, I am indebted for valuable assistance, and especially in reference to the Stewart-Steinberger business.

To the Rev. S. J. Whitmee, of the London Missionary Society, I acknowledge my indebtedness for the copies of the documents he discovered in Samoa

in connection with 'Colonel' Steinberger and his associates. To Messrs. Thos. P. Elphinston, of Fiji, and T. S. Kelsall, of Samoa, I am also much obliged, and I should add that some of the commercial matter on Fiji has appeared in the columns of the *Field* newspaper above my signature.

If the following pages have any tendency to advance civilisation—by which I mean, religion, law, order, and freedom for all—and which includes legitimate commerce in the great Pacific, the end for which this book was written will have been accomplished.

H. STONEHEWER COOPER.

CHURCH END, FINCHLEY,
September, 1880.

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CORAL LANDS.

INTRODUCTION.

THE Rev. S. J. Whitmee divides the peoples of Polynesia into three distinct classes.* In the western islands from the east end of New Guinea and Australia eastward, including Fiji, we find a nearly black frizzly-haired people. In all the eastern islands there are large brown straight-haired people (found also in New Zealand); and in the western islands north of the equator, there is a smaller brown straight-haired people. The black frizzly-haired people, who are the lowest type of humanity in existence, Mr. Whitmee calls Papuans.†

On some of the islands, the men collect their hair into small bunches and carefully bind each bunch round with fine vegetable fibre from the roots up to within about two inches from the head. Dr. Turner, in his 'Nineteen Years in Polynesia,' men-

* In a paper read before the Philosophical Society of Great Britain.

† From '*Papuah*, frizzled, woolly headed.'—*Marsden's Malay Dictionary.*

tions having counted nearly seven hundred bunches on the head of one young man. This strange custom gave rise to the long popular belief that the hair of the Polynesians grew in tufts. Dr. Turner also calls attention to the strange resemblance existing between the hair of these people thus dressed and the conventional representation in the Assyrian sculptures.

In the physiognomy of the Papuan people there is great difference. The lips of a typical specimen are somewhat thick. The nose is broad, often arched and high, but coarse. The jaws project, and they may as a rule be said to be prognathous. They are generally small in stature; and in islands where the natives are comparatively large-sized, there is always evidence of their mixture with another race. The typical Papuan is small, thin-limbed, and physically weak. They are savage, bloodthirsty, and inveterate cannibals. They are also broken up into hostile tribes, speaking languages with a structural resemblance but wide verbal differences, owing to long isolation; in fact, the people in one valley frequently had no communication with the people in another, except when at war with them.

Women hold a very low position among the Papuans, and are merely the slaves and tools of the men. Their domestic instincts are not greatly elevated above those of the lower animals. In the Papuan mode of government, might is right. Both intellectually and religiously the natives are of a low type, and they possess few of the traditions, poems, and songs common to many barbarous races.

In arts and commerce they are comparatively backward, although there are some exceptions.

Throughout the whole of the Papuan region, there is evidence of more or less mixture of the people with the large, brown, straight-haired people referred to, whom Mr. Whitmee calls the 'Sawaiori' race; and this is especially noticeable in Fiji, and in the Solomon Group. Mr. Whitmee adopts this name from the three representative peoples of the race, those belonging to *Sa*moa, *Ha*waii, and Ma*ori*.

The Papuans of the Pacific are believed to belong to the same race as those in New Guinea and other parts of the Indian Archipelago; in fact, they may be divided into Eastern and Western Papuans. That they were the earliest occupants of the various places where remnants of the race are now found, and that they have in many places been partly or wholly overrun and displaced by more recent races, is, in my opinion, unquestionable.

The average height of the Sawaiori race is five feet ten inches, and they are proportionately well developed. Their colour is brown, lighter or darker according to the amount of exposure to the sun. The hair is black and generally straight, but sometimes wavy, with a tendency to curl. Their features are fairly regular, with dark eyes; their jaws do not project, except in a few instances; the lips are of medium thickness, thicker than those of Englishmen; the noses are short, but somewhat wide at the bases; their foreheads are moderately high, but rather narrow. Politeness is one of their marked characteristics, and women occupy a position hardly inferior

to men. Rank and hereditary titles exist, and a different language is used in addressing chiefs from that employed to common people.

If a chief possesses a dog, the animal must be spoken of by a different name from that given to a common man's dog. In Samoa, for instance, there are four different words for 'to come,' appropriated to four grades of people—*sau*, for a common man; *maliu mai*, for a person of respectability; *susu mai*, for a titled chief; and *afio mai*, for a member of the royal family. When addressing a person in respectful language, the Samoans never use the first personal pronoun in the singular number, but always in the dual—the dual of dignity.

The way in which landed property is held and transmitted, resembles its tenure by the Israelites under the Mosaic laws. The land in the islands is divided among families, each of the members having an equal right to its use. The patriarch, or recognised head of the family, however, alone properly exercises the right to dispose of, or to assign it temporarily to persons outside the family or clan. I expressly use the word 'clan,' as the family among the Sawaiori people consists of all the connections by blood or marriage. Elaborate traditions, both in prose and poetry, exist among them, and have been retained with the greatest accuracy for centuries.

The Sawaiori people have always been great navigators, and are skilled in boat-building. They think highly of themselves, and some are decidedly conceited. As a heathen race, they are strict in their religious observances, and they are easily influenced by Christianity.

The sounds in the language of the Sawaiori races may be expressed by the Roman letters with their ordinary values, though there is one exception of a sort of break or pause in the breath, which is between an aspirate and a K. In those languages in which this sound occurs, Polynesian scholars sometimes express it by a comma (as in the name Hawai'i.)

In the western portion of Polynesia, north of the equator, there is a wide belt of atolls or lagoon islands, inhabited by a brown race of men, in colour resembling the Sawaioris, but of smaller stature and less robust. These Mr. Whitmee classes as the Tarapon race, from *Tara*-wa and *Pon*-ape, names of two representative islands in the Gilbert and Caroline Groups respectively. They differ more from one another than the Sawaioris do. The natives of the Carolines are larger and finer men than those of the Gilbert Group, and are yellower in colour. The Tarapon people are decidedly a mixed race, and in many respects resemble the brown people of the Malay peninsula more nearly than they do the Sawaiori race. The Tarapons are all navigators, and many of them build large boats or proahs, not unlike those found in Indian seas.

Mr. Whitmee concludes his paper by recording his conviction that, at an early period, the ancestors of the Sawaioris, the Tarapons, the Malays, and also the Malagasy of Madagascar, dwelt together in the islands of the Indian Archipelago.

From some cause or other, .probably from war, a portion of that people migrated eastward to Polynesia.

Finding the islands in the west occupied by the black Papuan race, they went on until they reached some of the islands in the centre of Polynesia, perhaps Samoa, and there they settled. From this point they spread abroad to the distant eastward islands: some went north-east to the Hawaiian Archipelago; some south-west to New Zealand; and a few others, at various times, migrated westward into the Papuan area, and have either formed colonies there or have mixed with and intermarried among the Papuan people; some have also, in comparatively recent times, gone north-west, and mixed with the Tarapon people, who entered Polynesia much later than the Sawaioris. These Sawaioris being isolated from contact with other people, have retained their primitive manners with considerable purity.

The changes which have taken place among the Papuans since their settlement have probably all been for the worse, for want of circumstances to call for the use of knowledge or of habits originally possessed. According to Mr. Whitmee, the absence of Sanscrit elements in their language proves that their migration must have occurred before Sanscrit influenced the languages of the Indian Archipelago.

At a later period a second migration took place from the Archipelago, westward across the Indian Ocean to Madagascar. This, we may conclude, was in post-Sanscrit times—for there are a few Sanscrit elements in the language of Madagascar. Later still, another migration from the Indian Archipelago went eastward, settling on the north-west islands of Polynesia, commonly known as Micronesia.

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TARAPOU.

Gulbert, or Kingsmill Islands, North Pacific.
Marshall Islands.
Caroline Islands.
Mariana or Ladrone Islands.

These are the divisions of the people which dwell in 'Coral Lands.'

CHAPTER I.

FROM THE GOLDEN GATE TO FIJI.

THE completion of the trans-Continental Railroad of America opened a new era for the islands of the Southern Sea. The great through route to Japan, China, New Zealand, and Australia, *viâ* San Francisco, is now an accomplished and very successful fact.

The steamers of the Pacific Mail Company have brought the Sandwich Islands within thirty days of London, and, although the service to Fiji is for the present suspended, there can be no question that the growing importance of our newly-acquired territory —to say nothing of the surrounding groups—will necessitate its resumption at no distant date. A glance at the map will show anyone the advantages of the San Francisco route for reaching quickly those marvellous clusters of islands which lie just in the track of ocean travel between the Pacific slope of the United States and the ever-growing colonies of Australia and New Zealand.

A pleasant run of a little over seven days brings you from the City of the Golden Gate to Honolulu, the capital of the Hawaiian kingdom, delightfully

situated on the island of Oahu, one of the thirteen which compose the Sandwich Group. Eight of these islands are inhabited. The chain runs from south-east to north-west, in lat. 19° 22′ N. and 155° to 160° W. long. All the islands are very mountainous, and of volcanic origin.

The pleasant little town of Honolulu, which boasts a population of about 15,000 souls, is built on a level piece of land, backed by a low range of green-clad hills, topped here and there by peaks of volcanic rocks. The harbour affords a good anchorage, and there is an excellent wharf for the large trans-Pacific steamers. All the Pacific Mail Company's Australian steamers coal at Honolulu; so the through passenger has at least a few hours wherein to enjoy the scenery and gain some little knowledge of this most interesting Archipelago.

In ancient days the different islands of Hawaii had their separate kings and constitutions; but Kamehameha the Great, 'the Napoleon of the Pacific,' united the islands under himself. He levied great armies, sometimes 7000 strong, and his victories are celebrated in the national songs with majesty and power. He founded that dynasty which has stood for seventy years, and which, compared with the Governments that went before it, has been clement and civilised. From Vancouver's Island Kamehameha heard tidings of the grandeur of the Christian races, and he asked for Christian teachers to instruct his own people. Some American missionaries first tried the experiment; but, as a test of their Divine mission, they were ordered to throw themselves from the top of a precipice into the

sea, and, on their declining to do this, their pretensions were rejected, and the king remained unconverted.

Kamehameha III. became some sort of a Christian, and made Christianity the national religion. At the present time there is a Catholic mission in the islands, but the Anglican religion is dominant.

The old Paganism was of a virulent kind, rejoicing especially in human sacrifices. Rows of altars, on which eighty victims are known to have been offered at once, are still existing in one part of the islands; and there is a legend that King Umi, having vanquished six kings, was sacrificing captives on these altars when the voice of his god, Kuahilo, called to him to furnish more victims. Fresh human blood was made to stream from the altars, but the insatiable demon called for more, till Umi had sacrificed not only all the captives, but all his own men; and Kuahilo thundered from the clouds till no living being was left but the king and the sacrificing priest.

It was my good fortune to arrive at Honolulu on the king's birthday, and we had hardly got to the wharf before a battery above the town thundered out a right royal salute.

The form of government is an elective monarchy, the present King David Kaluakua having been raised to the throne in 1874. His majesty is tall and well-built, a little over six feet in height, of an olive complexion, with crisp, curly hair. All our saloon passengers were entertained with a sumptuous luncheon, after having assisted at the *levée* which the king held at the palace, a one-story building, surrounded by gardens rejoicing in all the luxuriance of tropical

floriculture. His majesty was attended at the *levée* by his ministers and high officials, mostly English or American, gorgeously got up in blue and gold ; while the court flunkies were unexceptionable, both as to calves and hair-powder. A good military band played on the lawn during lunch, and a detachment of the Hawaiian army, which numbers about 200 efficient troops, clad in a uniform something like that of the French infantry, and armed with the Remington breechloader, formed a guard of honour.

The town is well laid out, and the roads are perfect. The Parliamentary buildings are of substantial character, in the Italian style, and from one of the flank towers a fine view is to be obtained of the town and its surroundings. There is a very fair museum attached to this block ; and, though unpretending as compared with the regal pomp of the palace, the Government buildings are all that can be desired.

The stores and commercial edifices of Honolulu are far beyond the average, and when going into some of them you can hardly realise that you are visiting the self-same group in which, less than a hundred years ago, Captain Cook, the celebrated navigator, was murdered. He was killed on the Island of Hawaii—formerly spelt Owyhee, which is the largest in the group, and has an acreage of 2,500,000. The other islands are Maui, 400,000 ; Oahu, 350,000 ; Kauai, 350,000 ; Molokai, 200,000 ; Lanai, 100,000 ; Nichau, 70,000 ; and Kahulai, 30,000 acres. The census, taken at the end of 1878, shows a total population of 57,985. The natives and half-castes decreased from 51,531 in 1872, to 47,508 in 1878.

To give my readers some idea of the development of northern Polynesian commerce, I may add for their special edification that the imports for 1878 amounted to £609,273, and the exports to £709,695. Ships to the extent of 107,762 tons visited the island in 1876.

Naturally, the trade is nearly all in the hands of our cousins the Californians, but until quite recently a very fair trade was done with the Australian colonies by the steamers of the Pacific Mail route.

My stay in the group being regulated by the coaling of our southern-bound boat, my personal knowledge of the Sandwich Group is, of course, confined to the island of Oahu ; but, from other experiences in similar places, I know that what applies to one island applies to the rest.

The Kanakas, who at present populate Hawaii, are, as a rule, well made and intelligent. That there is a cross of the Malay and Indian blood in them few can doubt. They are advanced in civilisation. They speak generally very little English, and that of the basest pigeon sort ; but are most remarkably clear in the pronunciation of the word 'dollar.' The men wear a shirt and pantaloons, and are not averse to a wreath of flowers in their hair ; the women—not strikingly handsome—affect a sort of bathing-gown costume of some gaudy-coloured print. Their eyes and expression are bright and cheerful ; but, to the Anglo-American, to see the Hawaiian ladies riding astride is somewhat of a surprise.

After lunch at the palace we did the regular Honolulu 'Rotten Row ;' that is, having bargained, at

considerable expenditure of time, money, and temper, with a Kanakan representative of the International Cabby Association, we secured a buggy and drove to Pali (the 'a' is long), about six miles distant from the north of the town. The villas of the white residents and native chiefs line the side walks for some distance ere you quit Honolulu, and are generally admirable specimens of tropical house-building, surrounded with lovely gardens. About half-way to Pali you pass the residence of Queen Emma, who was very popular in England in 1865; but who, I regret to add, was not equally so in Hawaii when I was there three years ago. The view from the ridge of volcanic rocks at Pali, to which there is a gradual ascent, is a grand one. The road abruptly terminates with huge masses of rock on either side, and below is a sheer fall of some 1400 feet to a plain, which stretches for some miles of cultivated soil to the North Pacific shore, the islets clustering round the coast perfecting the picture.

The cultivation of sugar, coffee, and rice is carried on with much success, and large fortunes have been made by Americans and others; but till quite recently the great difficulty has been labour. To meet this, the Government have encouraged Chinese immigration by giving $25 to every celestial who lands. The passage from China to Honolulu costs a coolie about $45, which amount is advanced by one of the six large coolie companies in the Canton province who rule this business. The $20 due by the man is repaid to the company's agent out of wages.

The number of Chinese in the Hawaiian Group is

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ture of eighty degrees, and enjoying the charms of a fireside at an altitude where there is frost every night of the year. There is no sickly season, and there are no local diseases. The trade winds blow for nine months of the year, and on the windward coasts there is abundance of rain, and a perennial luxuriance of vegetation.

The native population is rapidly on the decline, nor as far as I could learn is any adequate explanation offered of the fact. Captain Cook gave his estimate at 400,000 ; so there has been a terrible falling off. There is a capital hotel in Honolulu, called the Hawaiian, where we had a first-class dinner at the termination of a tiring sight-seeing day. After some twenty-six hours in the pleasant harbour of Honolulu we returned to our old amusements of lounging, smoking, and gossip. The Pacific deserved its name. We had smooth seas and warm suns, and fresh breezes all the way, and the evenings were distinguished by some most gorgeous sunsets, one being in fact a mirage of a city, perfect in nearly all its details of trees, houses, big buildings, and water-falls. The same night, when it was quite dark (there is no twilight in the Pacific), a most brilliant meteor passed directly over our quarter.

About thirteen degrees south we met the homeward-bound mail steamer, the *City of New York*, and in a sea like glass exchanged letters—thus a letter of mine, posted, so to speak, nearly 1000 miles south of the equator, and 170° W. long. reached friends at Hampstead, London, in thirty-seven days, going of course *viâ* San Francisco and New York.

We had just a glimpse of the Union Islands, and passed quite close to Savaai, the largest island of the Samoan Archipelago; and after rounding, a few days later, the whole of the Fiji Group, to the east and south, we arrived off the harbour of Galoa, in the island of Kandavu—the port where the Fiji-bound passengers used to leave the 'Frisco steamer for the local communication with Levuka—about eight o'clock one fine evening in November. Rocket after rocket was sent up to arouse the inhabitants of that busy centre—Kandavu boasts (or perhaps boasted, as no mail-steamers call there now) one very small hotel and three white men's houses—but to no purpose. They were either fast asleep or had forgotten us.

'What do these people care,' said Captain Dearborn, 'for the result of our Presidential election, or whether Russia and England are at peace or war? Not a cent, sir—not a cent.'

CHAPTER II.

THE FIJI GROUP.

THE island of Kandavu is twenty-five miles long, and throughout its whole length is high and mountainous, except a small part at its centre, near Malatta Bay, which is divided from Galoa Bay by an isthmus of a few miles in width. Galoa Bay itself is a noble harbour towards the south-east, and it is said that the whole of the British navy could safely ride in it; but of this I have my doubts, knowing from statistics what the British navy comprises. Galoa looked quite busy, as the stately American mail steamer headed for its exquisitely-wooded shores. There was the *Australia*, a splendid steamer under the British flag, waiting for her New Zealand mails, while H.M.S. *Nymphe* was not far off. Some native craft (canoes with outriggers) dotted the surface of the bay, the occupants of which, girls and men, with their hair profusely adorned with gaily-coloured flowers, came aboard with baskets of cocoa-nuts, oranges, and pine-apples for sale; others had Fijian clubs and curios of all sorts, while model canoes were eagerly purchased by the Australian-bound passengers of the *City of Sydney*.

These humble traders were my first Fijian acquaintances, and handsome specimens they were. The men stood nearly six feet in height, of a dark-brown skin, and by no means forbidding in countenance; their hair, frizzed like a barrister's wig, was also dark brown, and their simple attire was a *sulu*, or fathom of *tappa*, a native cloth of spotless white made from the bark of the mulberry-tree, which they wore round the loins; the women, at any rate in Kandavu, adding a short sort of calico-pinafore. Both sexes wore earrings, and some had necklaces of sharks' teeth. They moved about the deck quietly and respectfully, but seemed perfectly at home. On board the *City of Sydney* was the menagerie attached to the American circus of Messrs. Cooper and Bailey, who were *en route* for Sydney, and the Fijians were profoundly astonished at the camels, lions, tigers, and elephants they thus beheld for the first time.

'There's the *Star of the South!*' said Dr. Brower, a Fiji-bound fellow-traveller; and straining my eyesight I discovered, under the shelter of the land, a little steamboat, evidently taking things very easy.

'Well!' I rejoined, thinking perhaps she was the harbour-master's steam-tender.

'Oh, she's our mail-packet!' was the startling reply. 'She's not what you may call a very quick steamer, but she's infinitely better than two or three nights in a sailing-cutter.'

How often in my Pacific wanderings, with particularly uncertain communications, have I not longed for the luxury of that feeble little steamship, the *Star of the South!* She boasted a tonnage of 175, with a

nominal and delightfully uncertain horse-power of forty-five.

My Fiji-bound fellow-passengers insisted on my tasting 'Fiji cider,' which a native had brought off with him. They stood by me while I drank, and then asked how I relished it. I replied diffidently that I had no doubt Fiji cider was an acquired taste, but to me it seemed a curious compound of soapsuds and salt.

Dr. Brower gave a hearty laugh, and said I was not far away in my opinion of *angona*. I shall have something more to say about this beverage by-and-by.

The passengers for Fiji having safely reached the Levuka 'mail-boat,' the *City of Sydney* steamed majestically away for the port of her name. The *Australia* soon followed suit for Auckland; while the engineer of the *Star of the South* boarded H.M.S. *Nymphe*, apparently to request the loan of a little coal to take us and Her Majesty's mails to Levuka—distant some ninety miles. He was gone a considerable time, and it was long past noon before we headed our way for the capital of Fiji.

We had a favourable passage, though accompanied by a good deal of drenching tropical rain. We were a representative crowd, because the travellers who had come *viâ* 'Frisco were largely augmented by Fiji residents, and others who had been stopping in the 'colonies,' as the various provinces of Australia and New Zealand are called in Fiji and the adjacent groups. There was the governor's secretary, Mr. Arthur Gordon, who so well earned his C.M.G. for

the services he rendered the Government in the suppression of the cannibal outbreak of 1876. There was Mr. Liardet, R.N., her Majesty's newly-appointed consul for Samoa. There was Mr. Hedemann, the senior of one of the leading mercantile firms in Levuka; and there were many more. We talked of Fiji, and of Fiji only, till it was quite late, and then turned in.

By half-past six on the following morning the *Star of the South* had accomplished her ninety miles. We had passed through one of the entrances of the coral reef, and were at anchor in the harbour of Levuka, situated on the island of Ovalau (eight miles long by seven wide), one of the most central of the Fiji Group. It was pouring with rain. Hastily collecting my baggage I was soon ashore, and proceeded to read, mark, learn, and inwardly digest all that was to be read, learned, marked, and digested about fair Coral-land.

The Fiji Group comprises more than eighty inhabited islands in the South Pacific, between longitude 176° east and 178° west, and latitude 16° and 21° south, and is situated 1760 miles N.E. of Sydney, and 1175 N. of Auckland. Viti Levu (or Big Fiji), the largest island of the group, is half as large as Jamaica, and larger than Cyprus; the second island of importance, Vanua Levu, is three times the size of Mauritius, and ten times that of Barbadoes, and the aggregate area of the whole is greater than all the British West Indies.

There are about 7,000,000 acres in Fiji, of which less than one-seventh is claimed by Europeans. The soil is mostly volcanic, of the richest possible description.

The country is well watered by numerous rivers, several of them being of respectable size. The Rewa in Viti Levu is navigable by vessels of light draught for 50 miles, and on the banks of this river there are thousands of acres of the richest alluvial flats, with soil 14 or 15 feet deep.

The climate is healthy. Ague, malarious fever and other diseases common to tropical countries are almost unknown in Fiji. For nine months in the year the cool south-east trade-winds make one doubt the reading of the thermometer, which ranges from 55° to 95°, with a pretty regular daily average of 75° to 80°. The rainfall varies in different localities, the leeward side of the large islands being much drier than the windward. It is estimated to average 100 to 110 inches per annum. The average velocity of the wind at Bua in Vanua Levu in 1878 was 15 to 20 miles an hour. In addition to the islands named, the principal centres for white men are Taviuni, Koro, Vanua Balavu (of which the capital is Loma Loma), Mango, Lakemba and Chichia.

The population may be set down at 120,000 natives, 2000 Europeans or whites, and 2000 Polynesians, coolies, etc.

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rounded at their circumference—and are almost invariably supported by an under-water elevation, such as extinct volcanoes or underlying rock. It is thought that these aggregations are stratified rocks of lime-stone, and that all calcareous formations have proceeded from the putrid bodies of fish.

Polyparia are composed of two separate parts: an external living fleshy envelope bearing and containing polypi, and an internal firm, solid, and inorganic axis. The base of the attachment is large, the stem fixed, the branches subdivided, calcareous, and mostly jointed. The animals inhabit the concretions in minute cells, and draw their nourishment through an aperture.

The formation of the coral-reefs consists of the shells of myriads of these little beings, resembling plants without leaves. Coral itself is, in fact, an animal growing in plant-like form, and seems to be a connecting link between the animal and vegetable kingdoms.

The sea is found to be deficient in lime-salts near the islands of the South Pacific. Chemically the common reef corals consist almost wholly of carbonate of lime, the same substance, in fact, which constitutes ordinary limestone. The currents of the Pacific are constantly bringing new supplies of sea-water (on which the tiny insects live) over the growing coral beds, and the whole ocean is thus engaged in contributing to their nutriment.

The coral-reefs around the islands are guardians of the low lands against the incursions of the sea. In Fiji they are often miles from the shore, the water inside the reef being usually calm, while that without,

if there be anything like a breeze, is immediately agitated. One of the most beautiful sights in the Pacific is to watch the big white-crested breakers dash themselves against these reefs.

Sometimes a reef in Polynesia is thirty feet wide, and the rolling billows of the Pacific—extending occasionally in an unbroken line for a mile along the reef—are arrested by it, and, curving towards the shore, form a graceful liquid arch, which glitters in the sunlight. The beautiful water-structure then disappears with a loud and hollow roar into the reef, only to be succeeded by another and another.

In every reef there is a provision for the ingress and egress of craft by openings in the lines of coral, and the traveller will hardly fail to notice that these openings are almost invariably opposite some valley where streams of fresh water flow from the mountain.

The tallest cocoa-nut-trees grow on small islands. In some of the breaches in the reef they serve as lighthouses or beacons, and show the native fisherman where he can get shelter and replenish his stock of fresh water. These islands have a coral formation, and their origin is doubtless the decaying vegetation of wood dashed in by the sea, and seeds washed to the reef from the beach.

Dr. Darwin divides coral-reefs into three classes: an atoll (or a sort of ring of coral surrounding a lagoon), which only differs from a barrier-reef in encircling no land; while a barrier-reef differs from a fringing-reef in being placed at a much greater distance from the land, in consequence of the probable inclination of its submarine foundation, and in the

presence of a deep-water lagoon-like space within the reef. I have before remarked that the *polyparia* cannot exist at much more than a hundred feet below the surface. Dr. Darwin considers that there can be no difficulty respecting the foundations on which fringing-reefs are based ; whereas with barrier-reefs and atolls there is a great difficulty on this head. In barrier-reefs, from the improbability of the rock of the coast, or of banks of sediment, extending in every instance so far seaward within the required depth in which the *polyparia* can work ; and in atolls, from the immensity of the spaces over which they are interspersed (they spread, in a rough line, 4500 miles in length), and the apparent necessity for believing that they are all supported on mountain summits, which although rising very near to the surface level of the sea, in no one instance go above it.

Dr. Darwin considers this a most improbable supposition, and holds that there is but one alternative—the prolonged subsidence of the foundations on which the atolls were primarily based, together with the upward growth of the reef-constructing corals. On this view, every difficulty vanishes. Fringing-reefs are thus converted into barrier-reefs; and barrier-reefs, when encircling islands, are thus converted into atolls, the moment the last pinnacle of land sinks beneath the surface of the sea.

Dr. Darwin concludes that by his hypothesis alone can be explained the existence of breaches opposite valleys, to which I have already alluded. Little direct proof of subsidence can, however, be found in the case of atolls and barrier-reefs, whereas the presence of up-

raised marine bodies on the fringed coasts shows that these have been elevated. The recent finding of fossil coral at a considerable height in the island of Viti Levu would, in my opinion, indicate that the lands encircled by the barrier-reefs were elevated in like manner. This coral was found by a friend of mine in 1876, during the campaign against the cannibals.

Dr. Darwin says: 'We thus see vast areas rising with volcanic matter every now and then, and bursting forth through the vents or fissures with which they are traversed. We see other wide spaces slowly sinking without any volcanic outburst, and we may well feel sure that this sinking must have been immense in amount as well as area, thus to have buried over the broad face of the ocean every one of those mountains above which atolls now stand like monuments marking the place of their former existence.'

Thus on the island-mountain of Taviuni we find the remains of an extinct volcano. Taviuni has perhaps reached its elevation; while, on the other hand, the fringed-reef Samoan Islands are in the immediate vicinity of several submarine volcanoes. About fourteen years ago the water to the eastern end of the Samoan (or Navigators') Islands was seen to be much agitated; a dense mass of steam rose from the surface, and the water was found to be boiling hot.

With the subsidence of the atoll islands in the Pacific comes a proportionate rising of other parts of the world, notably on the western coast of South America, which forms the greatest volcanic chain in the world; and Dr. Darwin states that not only is

this rising of the South American coast a well-known geological fact, but that certain islands to the north-west of the Pacific, especially some of the Philippines and Loo-choo Islands, have extensive strata of a modern date.

It has been noticed that the action of the sub-marine volcanoes and consequent elevation of the earth has been followed by that tremendous agitation of the water called a 'tidal wave.' This great heaving of the bed of the ocean is felt all over the Pacific, north to south, east to west, and especially on the coast of South America. It sweeps away some of the atolls and affects the fringed-reef groups, while it is hardly noticeable in those possessed of barrier-reefs.

Thus in May, 1877, when I was sailing in a cutter in the Fiji Group, there was a terrible wave which swept away thousands of the inhabitants of the atoll islands, some of which disappeared altogether, did a great deal of damage among all the islands possessing only fringed reefs, and struck the west coast of South America with fearful execution.

In Fiji, with the exception of an unusually high tide, nothing was noticed in that part of the group in which I was sailing; but a friend of mine, who had been cruising in the neighbourhood of the Navigators', told me he had passed through a perfect sea of pummice-stone on about the 8th or 9th of May.

The Fiji Group illustrates all the varieties of coral-reefs. For instance, Koro has a fringing-reef excepting on its western side. The island of Angau is encircled with a coral breakwater, which on the southern and western sides runs far from the shores, and is a proper

barrier-reef; while on the east side it is a fringing-reef. The Argo reef, east of Lakemba, is a large barrier. It is actually a lagoon island twenty miles long, with some coral islets in the lagoon.

On the southern shores of the big island of Viti Levu the coral-reef lies close to the coast, and the same is seen on the east and north extremity of Vanua Levu. On the west side of these islands this reef stretches far off from the land, and in some parts is even twenty-five miles distant, with a broad sea between. This sea, however, is obstructed by reefs, and along the shores there are proper fringing-reefs.

To recapitulate this matter of reefs in the words of Dr. Dana: 'Reefs around islands may be (1) entirely encircling, or they may be (2) confined to a larger or a smaller portion of the coast, either continuous or interrupted; they may (3) constitute throughout a distant barrier, or (4) the reef may be fringing in one part and a barrier in another, or (5) it may be fringing alone; the barrier may be (6) at a great distance from the shores, with a wide sea within, or (7) it may so unite to the fringing-reef that the channel between will hardly float a canoe. These points are sustained by all reef regions.'

CHAPTER IV.

THE CESSION OF FIJI.

THE first known European who mentions Fiji is the Dutch navigator Tasman, who in 1643 passed between the islands of Taviuni and Kaimea, and the straits to this day bear his name. He christened the group Prince William's Islands. Captains Cook, Bligh, and Wilson are among the early discoverers who mention the group.

Colonel Smythe, of the Royal Artillery, was despatched in 1860 to report on a proffered cession to this country, and his account was very unfavourable to its acceptance by Great Britain. But from that date fuller information has not failed to reach those interested in the distant Archipelago. In 1860 there were forty tribes all more or less independent, but only twelve chieftains possessed any real power. The head of these, Cacobau, chief of Bau, called himself Tui Viti, or King of Viti (the leeward portion of the group), but his claim was never admitted by the chieftains of the windward islands.

Dr. Seeman, who visited Fiji in company with Colonel Smythe, was of opinion that Cacobau had a

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In the meantime the Wesleyan mission had been founded at Levuka in 1835, and the last of the convicts had died in 1840. That year Commodore Wilkes, of the U.S. Navy, visited the group, where the white population was slowly but steadily on the increase.

King Tanoa, the father of ex-king Cacobau, was a fine old Fijian cannibal, one of the olden time—in other words, he was a desperate heathen man-eater.

Cacobau succeeded him, and was acknowledged by many of the chiefs as Tui Viti, or Chief of Viti. In the concluding years of his sovereignty Cacobau found his throne anything but a bed of roses; in fact, till he ceded his kingdom to Great Britain, he was always in hot water.

Any sketch of Coral Land would be incomplete without the story of Cacobau's experiences with the Tongan chief Maafu. This latter personage began life in 1842 by hiring himself and companies of his people to the unprincipled scoundrels who at that time were running the trade of the South Sea Islands. These gentry, when persuasion failed, tried bullets; and Maafu, to put it pleasantly, became a first-class sandal-wood appropriator. A New Zealand Government blue-book calls the business by an uglier name.

Maafu first appeared in Fiji in 1847, having been exiled from his native country by his royal relative King George, who sagaciously thought his room safer than his company. He took up his abode at Loma Loma, and, espousing the cause of the weaker of two fighting Fijian chiefs, he defeated his enemies and at once became master of the whole of the islands of

Vanua Balavu. Like people nearer home, he soon wanted a 'rectification of territory,' and naturally determined to seize the entire group of Fiji. To this end he began building a schooner of about thirty-five tons register, and taking other steps which demonstrated that fire and sword were to be carried all over the islands.

The first appointed British consul, however, put a stop to his proceedings, and 'the Bismarck of the Pacific' was gracefully quiet for a short time. Everything comes to him who waits, and Maafu had not to wait very long. Fiji about 1859 was like some of those interesting South American republics where you may count on an annual revolution, accompanied by civil war, as safely as on the return of Eastertide.

Two chiefs on the northern side of Vanua Levu differed, and their subjects prepared to club each other to death. Maafu was equal to the occasion, and, sending friendly messages to one of the chiefs named Bete and his ally Bua, a triple alliance was formed, and the whole of the northern district of Vanua Levu (called Macauta), as well as a small province in the south, quickly succumbed to the well-led legions of the all-conquering Tongan. Vanua Levu acknowledged a sort of vassalage to King Cacobau at Bau, who began to think Maafu was going a little too fast. At the division of the spoil the parties did not quarrel, but any reference to the claims of Cacobau was scornfully omitted.

Cacobau's sovereignty even of Bau now trembled in the balance; for Maafu at once despatched an expedition against the island of Benga, not very far from the

southern coast of Viti Levu, the inhabitants of which instantly surrendered. The British consul, Mr. Pritchard (who was the means of attracting the cotton industry to the group), had just returned from England, where he had taken Cacobau's offer of cession to the Queen, and, believing that the offer had been accepted, brought Maafu to his senses with the aid of one of her Majesty's war-ships. He endeavoured to renew his intrigues, but another of the Queen's steamers interfered, and Maafu had the common sense to perceive that fighting Fiji chiefs and the British forces are two very different things.

Maafu has ever since resided in Fiji, the respected chief of the Windward Group. He is not only a man of great ability, but of very advanced intelligence, and his advice is sought when native matters are before the Fijian Government.

In the deed of cession to Great Britain, Cacobau's name of course appears first, and then follows that of Maafu. When the unconditional cession was under consideration, Cacobau said to Maafu: 'If you and I are of one mind, we need not ask another chief in Fiji.'

King Cacobau had other troubles besides those springing from Maafu's rivalry. His squabble with the United States was indirectly the means of bringing his so-called kingdom under the British flag. In 1849 there were about fifty whites resident at Levuka, among them the American consul, whose house was burned to the ground through an accident in firing a cannon on the 4th of July; whereupon the natives improved the occasion by carrying off whatever they

could lay their hands on. In 1851 an American warship, the *St. Marys*, visited the group, and Mr. Williams, the U.S. consul, applied to the commanding-officer for compensation, which he estimated at the very precise sum of $5001 38c.

The history of how this claim of $5000 became swollen to $45,000 is anything but creditable to the American citizens concerned. Advantage was taken of another robbery by the natives, and, through the influence of an American naval officer, poor Cacobau was forced to sign a document acknowledging the justice of an unfair claim. Her Majesty's commissioner in 1861 reported: 'From all I can learn, one-third of the sum demanded by the United States Government would be amply sufficient, both as compensation for the loss of property and as a fine.' And in 1874 the Queen's commissioners say in their report: 'We have nothing to add to the statements previously made to her Majesty's Government and published in England on the subject of the claim of the United States against King Cacobau—a claim which was unfairly made and unfairly pressed, and which has led to speculations of a questionable character.'

These comments are literally true. Certain Melbourne speculators conceived the idea of obtaining a cession of land from King Cacobau, in consideration of which they were to settle the claims of the American Government. Cacobau jumped at the proposal, and though (as the despatch of the British consul, Mr. John B. Thurston, dated June 1, 1866, amply demonstrates) he had no power to do so, he

ceded to the Melbourne gentlemen, as agents for a certain company 'about to be formed,' a large tract of territory, said to amount to 200,000 acres.

In the despatch just-mentioned Mr. Thurston conclusively shows how the so-called cession was obtained, and what a vigorous protest he made against the conduct of the Vuni Valu and the British adventurers. But the Polynesian Company became an accomplished fact, and the American claim was settled in great part. Ninety thousand acres were stated to be conveyed to the Polynesian Land Company, and the Australians, who would not listen to the reiterated warnings of a British consul, were a short time since endeavouring to push their 'claim' against the Imperial Government.

This series of transactions caused Fiji to figure prominently if not very brilliantly before the civilised world.

On the establishment of the San Francisco and Sydney mail service, Lieutenant George A. Woods, of the Victorian navy, was sent down by the Steamer Company to superintend the survey and arrange for the lighting of the group. In those days the steamers from San Francisco made Levuka a port of call. Having in the performance of his duties attracted the attention of King Cacobau, he desired his assistance in forming a government, which, after some very natural hesitation, Mr. Woods proceeded to do. It would be an endless task to unravel the tangled skein of causes which broke up the Woods administration, but the fact remains that, notwithstanding Mr. Woods' own untiring efforts, and those

of his able coadjutor, Mr. John B. Thurston (the present Colonial Secretary), the Government was unpopular with the whites, who did their best to destroy it. The lives and property of British, German, and American subjects were at stake, armed mobs of whites paraded Levuka beach, there was no security existing, and Fiji was getting a by-word and a scandal. After a great deal of time had been spent in negotiation, the unconditional surrender of the sovereignty of the islands was accepted by her Majesty, and, on the 30th of September, 1874, they were formally ceded to England. In my opinion, a very few years will show that one of the most valuable cessions this country has ever had was made on that day.

Sir Hercules G. R. Robinson, G.C.M.G., the Governor of New South Wales, proclaimed her Majesty as sovereign, and, returning to his duty at Sydney, left Mr. E. L. Layard, C.M.G., to be Administrator of the group, pending the arrival of the present Governor, Sir Arthur H. Gordon, G.C.M.G., who is also Lord High Commissioner of Western Polynesia.

On the 12th of January, 1875, H.M.S. *Dido* arrived at Levuka from Sydney, having on board ex-King Cacobau, and his two sons Rokos (or Princes) Timothy and Joseph, who were suffering from measles. It seems from the official despatches that the medical officer of the *Dido* thought they had been for some days quite well, and no caution was given to Mr. Layard or the Colonial Secretary that there was any fear of infection. The consequence was that before the young men landed numerous shore-

boats and canoes had come out with both Europeans and natives, who were allowed free access to the ship. The two young Fijians of blood-royal went shortly afterwards ashore in their own boat, and the luckless *Dido* embarked 100 Polynesians to return to their own homes. Mr. Layard was only too true a prophet when he said, 'If the seeds of the disease are carried by them to the Polynesian Islands the effects will be most disastrous among the natives.' He added, 'I have thus done all I can to prevent its spreading to other groups of islands, but to stay its progress here is impossible—it is everywhere. The natives will not do as they are told, but will expose themselves to cold and wet, to allay the feverishness. Some actually creep away at night from the guard we have stationed over them, and go and lie down in the sea or creeks ; this brings on dysentery and congestion of the lungs, of which Ratu Savanatha died. We have published and distributed plain directions for its treatment ; but, I regret to say, some evilly disposed white persons have told the natives not to take our medicines, as they were only meant to augment the disease, which has been purposely introduced to enable us to kill them, and get their lands.'

This last statement seems incredible. Political hatred may go a long way, but that in its malévolence it should deliberately assist in the destruction of a race of human beings, passes European comprehension. Yet there is the damning record contained in a Government blue-book. I believe the total number of deaths from this epidemic was at least 30,000. The whites did their utmost for the poor sufferers,

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the air. Strong winds and heavy rains added to the horrors of the situation ; and the Bauans almost starved for food, the people being unable to get to the mainland where their gardens were. All our servants were laid up, and we had to nurse them for weeks with food and medicine. My wife was weak, and nursing and other work fell on me, there not being another soul to do it. Hard worked in the day, and broken rest at night, I passed through some weeks the like of which I hope never to see again. In our own land there is always a large proportion of healthy persons who act as a relief to the many stricken by disease ; but here you have a whole country down, men, women, and children all round you, dying every day. Your best friends among the people dying, and those you have taken the greatest pains with. Two, both fine young preachers, have died on my own premises ; and so fetid did they make the houses they died in that I have had to destroy the walls to let the trade-wind purify the air. . . . Two of our children have had the measles, and are not quite recovered yet. Reports still come in from different parts of Fiji ; and at Rewa the workings of the disease and its accompaniments are simply horrible. It is to be feared that the frightfully impure state of some of the villages may engender typhus fever, which would sweep off numbers that measles and dysentery have spared. The imported labourers are dying on the plantations, the occupations of the planters are seriously interfered with by disease, and, in fact, Fiji has received a most serious wound through the introduction of this disease, and a partial paralysis

must occur in all commercial operations and in inter-island navigation.'

Next we have the terrible testimony of Captain Barrack, a planter, who writes from his estate in Savu-Savu Bay, Vanua Levu :

'I am sorry to say that the country is in a deplorable state ; I hardly know how to describe it to you. The greatest trouble is to get the dead buried. The whites have done all they can in their several neighbourhoods, and in most cases get them over the measles ; but a malignant type of dysentery follows, they get unmanageable, and the result is death.

'They likewise seem quite indifferent about one another, and, unless some white person is near, neglect the sick, and sit and look at them dying for want of a drink or a bit of food. It is a sad tale, and I don't know who is responsible.

'The whites, too, have had their trouble with sickness, and many have been carried off. We have to be very thankful, for, although Mrs. Barrack has been daily amongst the sick, none of our family have been ill as yet. Neither has any of our Tanna men ; but we can hardly expect to escape altogether.'

With reference to this awful scourge, I cannot resist quoting Mr. Layard's testimony to the gallantry of Mr. James Harding, an officer of the Armed Constabulary of the late Government. The mountains of Viti Levu, or Big Fiji, were the last refuge of the cannibals. Although constantly warned by the Woods Administration, they persisted in making murderous

raids; and just before annexation an expedition under Mr. Harding, and numbering only 210 armed natives, had signally defeated some 3000 of the cannibals, who suffered immense loss. Mr. Layard himself met the chiefs, and Mr. John B. Thurston selected ten of them to accompany the Europeans to Levuka, to show them something of civilisation. During their visit they caught the measles. Mr. Harding was among the mountains when they returned, and here is the official record:

'I fear we shall have sad accounts from the interior. Mr. Harding reports from the centre of the mountains of Viti Levu that all the chiefs who came down to Levuka at my invitation have the disease, and that it is spreading rapidly. They attribute it to poison and treachery. Mr. Harding, at the imminent risk of his life, is remaining among them to endeavour to restore confidence.'

Whether the spread of the measles had anything to do with the final cannibal outbreak of 1876 I do not know.

Sir Arthur Gordon reached Levuka on the 24th of June, 1875, in her Majesty's ship *Pearl*, and landed on the following day at the Government offices at Nasova, a sort of suburb of Levuka, where he has since resided. He was, of course, received with vice-regal honours, and the native troops were passed in review. On the 26th of June he received the Vuni Valu, who presented, through his herald, a root of *angona*, as a symbol of friendship, peace, and submission. A piece of the *angona* was offered to the

Governor, who replied: 'I accept this; may Fiji be happy.'

The Governor then invited the Vuni Valu and his chiefs into the Government buildings, where a short interview was held, at the termination of which the Vuni Valu, having taken leave of his Excellency, addressed the assembled natives, who in all were about five hundred, and said:

'Listen, men of Gali Vuka Levuka, and Gali Vuka Bau; the Governor has arrived in Fiji. I am happy to-day because I have seen him. The chiefs of the provinces are not here; you only, the men of Ovalau and Bau, have seen the Governor. His arrival is for the good and prosperity of Fiji. You will have to obey the law. Law is a good thing; it is the refuge of every man. In law little men and big men are all alike. Every man is responsible for what he does and no more; chiefs or other persons who are impudent will be punished. The Governor has come to do good; see that he is obeyed, for he represents the Queen. The aspiring man, what can he do now? The land is ruled by the Queen—here is her representative. We ruled the land formerly; well, we still remain in the land, but our rule is gone—it is given to the Queen. By-and-by a day will be appointed for all the chiefs to assemble here and meet the Governor; to-day we only do so. I am happy because the Governor is here. These are my words to you, men of Bau and Levuka.'

On the 2nd of September Sir Arthur Gordon received some two hundred of the planters, dealing, of

course, mainly with those topics of most interest to the white settlers. On the 11th of September the sovereignty of Queen Victoria was in the most formal manner acknowledged by Cacobau; and his Excellency's account of the ceremony by which he was, according to the native ideas, invested as *Vuni Valu*, is so graphic that I give it *in extenso*.

Cacobau became a Christian in 1854, and is considered a very devout member of the Wesleyan Church. He is above the middle height, with white whiskers and moustache, not unlike those of the German Emperor. His sons were educated at Sydney, and speak English fluently, Roko Timothy being an exceptionally tall handsome man of noble carriage. Cacobau receives a pension of £1500 a year from the British Government, and was presented with a very smart sailing yacht. The Rokos to whom the Governor alludes are the chiefs of the provinces into which Fiji is divided.

Sir Arthur's despatch is dated Nasova, Sept. 20, 1875, and addressed to the Earl of Carnarvon, at that time Secretary for the Colonies:

'Shortly after my arrival here, Cacobau (who has, on every occasion since the cession, consistently shown the utmost anxiety to confirm and strengthen the authority over the natives of the Government by which his own has been superseded) suggested that, after the public reading of my commission, I should go through a ceremony which, he said, rarely took place, but which had been performed at his own inauguration as Vuni Valu, and which he assured me would pledge

all the chiefs and people to me as their feudal superior. This ceremony, I found, consisted in drinking a bowl of *angona* in the presence of the chiefs, whilst they saluted me with their hands in the manner in which an inferior among the Fijians salutes his chief when drinking.

'After consulting those best acquainted with the natives, and having been assured by them that the performance of the ceremony would undoubtedly afford me a great hold over both chiefs and people, I assented to Cacobau's proposal; and on the 11th instant the ceremony took place at Bau, a locality selected by me for its performance, on account of its being the ancient capital, the traditional head-quarters in former times of cannibalism and heathen superstitions, and a place still of so much importance that its common people are regarded as chiefs in other parts of the group.

'Bau is a small island some twenty miles from Levuka, very near the mainland of Viti Levu, and entirely covered with houses, which cluster round a low hill in its midst. Its aspect, always picturesque, was rendered doubly so on the occasion of my arrival, by the crowds assembled to witness my landing. As I stepped from the boat in which I had sailed down from Levuka, Cacobau, after saluting me with the "tama," or cry of respect, took me by the hand and led me, still holding it, through the streets of the town. We walked thus along a broad road, shaded in some places by trees, past the sites of heathen temples, now destroyed, past the upright stones which mark the ancient places of sacrifice, and at length reached the entrance of his own residence.

'The way was lined by men and women in clean bright dresses, and seated on the ground in perfect silence, in the crouching attitude of Fijian respect.

'On entering the house I was conducted to the daïs, Cacobau taking his own seat below me on the floor.

'An interesting conversation ensued, in which the Vuni Valu very emphatically repeated many times, and I have no doubt with perfect sincerity, the expression of his satisfaction at the assumption of sovereignty by her Majesty, a satisfaction which he thought that the majority of the chiefs shared with himself, although they did not see so clearly the advantages of the change. He denounced by name, and more than once, two or three of the great chiefs who led drunken and irregular lives, and insisted on the necessity of religion, morality, and sobriety in any-one placed in command, in a style which, his past history considered, was sufficiently surprising, but was, I believe, thoroughly true and real.

'Before I left he asked permission to send the criers through the town, announcing the ceremony of the next day, and they were so engaged until far into the night.

'The following morning the Vuni Valu assembled all the high chiefs, and lectured them in their duties under the new state of things, their ignorance, short-comings, and foolish anticipations, after a fashion which those who heard it describe as in the highest degree striking and effective.

'In the afternoon the great chiefs, to the number of about 200, took their seats in a double row in a circle

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ill-will, was Maafu the Tongan, the bold and ambitious foreigner who has secured a master's hold upon the half of Fiji, and there were others with whose names I will not weary your lordship, but among whom "the King of the Reefs" (Tui Thakau), with great awe of the oath on his handsome Assyrian face, the wise and good Tui Bua, the most reflective man and best Governor I have met in Fiji, in countenance resembling a Spanish ecclesiastic of the sixteenth century, and Na Cagi Levu, the energetic and large-limbed Chief of Kandavu, were perhaps the most remarkable.

'The ceremony concluded with the formal donation on my part of a large present of cloth to the principal chiefs, to be distributed subsequently, and the presentation to me of an address from the native clergy of the district, which, according to a promise made by me to them, I enclose to your lordship in original, that your lordship may see how clear and good a handwriting that of a native Fijian may sometimes be.

'Cacobau seemed much relieved and in much better spirits when the whole affair was over. He had urged it with much persistence on some of those present, from whom he had wrung but an unwilling acquiescence in its performance, and who would fain have avoided any overt admission that they had accepted a stranger for their master. The fact of this reluctance justified Cacobau in having insisted on the importance of the acknowledgment. None were at last absent whose presence was of the slightest consequence, and the significance in the eyes of the native

population of the public act of homage rendered not only, as on my first arrival, by Cacobau himself on behalf of others, but by all the assembled chiefs, can hardly be overrated.

'Cacobau declined to wear at this ceremony the vast train of tappa in which it was formerly his custom to appear on state occasions, saying that "the time for such things was past," and appeared, as did nearly all the other chiefs, in a long "Sulu," of many folds of chief's tappa, a light brown with black spots, reaching nearly to the feet, almost the only exceptions to this costume being that of some of the native magistrates, and some of the chiefs from the Lau Islands, who wore black tappa, and the native Ministers, who were for the most part dressed entirely in white.'

CHAPTER V.

THE CANNIBAL OUTBREAK OF 1876.

THUS with every mark of respect and submission by both whites and natives was the British Government established in Fiji. There was still, however, in the highlands of Viti Levu a force of cannibals, ready and anxious to rush down on the unarmed Christians of the coast, and so provide the material for their horrible man-eating feasts. Mr. Walter S. Carew was despatched by the Governor into the interior of Viti Levu, and made a most interesting report to his chief. The highlanders thought that the epidemic of measles was the result of the anger of the heathen gods at so many of the Fijians having embraced Christianity, and it was evident that an outbreak was contemplated.

Very wisely, Mr. Carew requested a native missionary to leave the people to themselves for a while, and not to push Christianity against their wish, and stated that the Government expressly forbade any attempts of this kind—that religion must be left to the individual will of every person, but that the law must be obeyed. After clearly explaining the submission of the Vuni Valu and the supremacy of the Queen,

Mr. Carew added that it would be 'easier for them to attempt to stay the heavy breakers on the beach than to attempt by their insignificant scheming to thwart the benevolent intentions of the Government on behalf of the people.' Mr. Carew suggested to his Excellency that a meeting of the chiefs of the cannibals should be held, and that under the presidency of the Governor a complete understanding should be arrived at. This advice was taken, and on the 5th January, 1876, Sir Arthur Gordon met the Kai Colos, and made them a very effective address, warning them in the plainest language of the consequences of insurrection. But all was no avail. The heathens of Viti Levu could not and would not tamely allow their island to be ceded to a Christian Queen. They had been accustomed to regard with the most perfect contempt those who had *lotu'd* or become Christians; they had been used to sweep down on the Christian villages, and after murdering all who resisted, imprison the rest and reserve them for a series of cannibal orgies. Under the reign of a Christian monarch (these people had never recognised Cacobau, who was only a king *in* Fiji, and not king *of* Fiji) Christians would certainly get the upper hand, and to do simple justice to the cannibal Kai Colos, the Christian natives did unquestionably indulge in very unwise boasting and rejoicing, which, of course, was gall and wormwood to the mountaineers. A friend of mine, who was with the British force, has described the outbreak and its suppression, and I adhere very closely to his account as published at the time.

The Christian settlements in Viti Levu extend

from the coast upwards, and there are thus points over a great sweep of country where the *lotu* people and the 'devil'-worshippers infringe upon each other. The line is not a hard and fast one, extending round any definite point of the mountain-range, but follows the ridges of the mountains in a broken line, now dipping deeply towards the coast, now retreating into the misty peaks which may be dimly seen as one sails along the island-shores, or explores the inland territory. All the mountaineers are not cannibals, nor are all the towns and villages in the plain Christian, nor, indeed, were all the cannibal towns disaffected. The intense enmity which has always existed between these two widely differing portions of the native population broke out afresh just after our rule began. The 'devils,' as they themselves expressed it, felt they must go in for a *moka*—a word which has exactly the same signification as the Malay 'running a muck.' Doubling round a strong camp of armed police which the Governor had established at the first rumours of their disaffection, they descended the Sigatoka river (a large navigable stream, some hundred miles long), and attacked and burnt several of the native Christian towns which were specially obnoxious to them; but their sudden and unexpected attack was bravely met and repelled, though not before many innocent women and children had been slaughtered. The great chiefs, anxious to repay the confidence the Governor had reposed in them, rallied the men of their respective districts, and drove back the mountaineers upon the central police camp in the vicinity of the mountains; thence the force issued

forth, and on one or two different occasions grappled with and punished the mountaineers. This was in April, but the more serious affair occurred in May. The Governor determined on again personally conferring with some of the mountain chiefs, and accordingly, after a two days' journey on foot, he reached the mountain town of Nasaucoko. The country through which his Excellency passed on his arduous duties, consisted, he says, 'for the first twelve or fourteen miles, of open rolling plains, covered with grass, thinly dotted over with *pandanus*. Here and there, in the neighbourhood of villages or watercourses, trees are to be found. The hills then rise somewhat suddenly, and at the height of about 2000 feet from the sea is an extensive plateau, from which higher mountains spring. Clumps of wood become more frequent at a distance of twenty miles from the sea.

'The highest pass crossed was about 2500 feet by the barometer, and the highest of the surrounding mountains were probably about 1500 or 2000 feet higher. Nasaucoko itself is situated in a fine broad and fertile valley, into which the waters of the plateau leap in two magnificent cascades. The fort is strong for a native place. It is surrounded by an earthen wall about seven feet high, plentifully loopholed, and surrounded by a palisade; outside the wall is a deep ditch, beyond which is another palisade. A third palisade surrounds the place at a distance of about sixty or seventy yards.'

At this fort of Nasaucoko, his Excellency had a conference with the leading mountaineer chiefs. Some of them, notably Kolikoli, the chief of the mountain

tribes on the river Sigatoka, announced that they believed the Government to be good, and intended to remain quiet. All was going well, and Sir Arthur had every reason to congratulate himself on the result of his labours, when Mudu, chief of the Quali Mari, declared that he was of a very different mind. He hated Christianity, and he hated the Government, and he had only attended the meeting in the hope that Kolikoli had called them together to concert measures for an immediate attack on the Christian camp at Nasaucoko. Another mountaineer took the same side, and the meeting broke up in confusion.

His Excellency then returned to Nadi, a settlement on the west coast of Viti Levu, and at the mouth of the river of that name; and afterwards had a three days' trudge to Cuvu, a town close by Nadroga, a harbour to the south-east of the same island. On his line of march, a village, about a mile from where the vice-regal party were supping, was burnt by the cannibals, and the insurrection commenced in earnest.

The various Rokos or chiefs were now called upon to contribute their men for the war. They came from Vanua Levu in the north, and from Kandavu in the south, over a distance of 150 miles by sea, at the order of the new Kovanna, as they termed the Governor, who had shown sympathy with their race, and confidence in themselves. The armed police under Captain Olive had been encamped at Nasaucoko. Two columns were formed: one, composed of the 'regulars' or armed constabulary under the command of Captain Knollys of the 32nd Regiment, was to advance against the mountaineers in their fortresses;

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Sigatoka. Two smart skirmishes ensued before the strongholds were attacked, and in both cases the cannibals were promptly driven back. The first village fort being taken, they retired to their great stronghold, Matanivatu, which was on a high rock and covered with dense wood. It was regarded as impregnable, for art had very cleverly (for Fijians) supplemented nature. The firing of the Sniders was however too much for the mountaineers, who, of course, had only the old muzzle-loading muskets; and although they defended themselves with great bravery, the rock was scaled and captured by the Government forces, after a brief hand-to-hand struggle, in which the formidable Fiji club played a very conspicuous part. About fifty of the cannibals were slain, and many prisoners were taken. The main body escaped to other towns of the same district, but they were quickly followed up, and the bulk were either captured or surrendered to the chief of Beimaua, who acted with the Government. Those captured included the principal chiefs of the revolted cannibals, and also the leaders of the atrocities on the Sigatoka river. The Government loss was one man killed, and a very few wounded.

Mr. Gordon having so successfully concluded the task confided to him, of capturing the strongholds of the Quali Mari and dispersing the rebels, returned to the coast with the principal prisoners in charge of his militia. The rest of the prisoners were brought down by the returning forces to Sigatoka, and there lodged in the 'Bure,' or devil temple, which is still preserved in that now Christian town.

The captured mountaineers, filing in with bound hands and dejected countenances, were no longer the proud Quali Mari of the hills. Their hair, which in war they mass up in stiff locks so as to give their heads an enormous and leonine appearance, was cut off, and all their proud boasts were silenced. Women and children carrying their household goods on their backs, followed with the women who had accompanied the Government force, and all went to the same villages. There were no taunts or cruelty to the prisoners or their women. They were taken care of in the villages of the conquerors, until the Government decided to let them return to their homes.

A very different fate, however, was in store for the murderers of peaceful women and children. Thirty of them were tried before Mr. Gordon as deputy-commissioner of Viti Levu, and were found guilty of murder. The sentence of death being submitted to the Governor, he selected fourteen of the most guilty for capital punishment, of whom four were hanged and ten shot.

The operations of Captain Knollys against the Kai Colos were also very successful. Close to the stronghold of these cannibals was the town of Nadrau, and owing to the careful manipulation of Mr. Carew and Captain Knollys himself, the chief of that place had been retained on the Government side. The mountaineers being asked if they intended to *soro*, that is, send in their submission with presents as tokens of their sincerity, replied that they meant fighting, and when they were killed, their women would fight. The boast was not verified however, for when Captain

Knollys was ready to give the assault, the Kai Colos fled from their famous town, taken by surprise at last—for their kava (the *angona* liquor) was ready to drink, and their yams were baking. They were finally hemmed in by the Government troops, and reduced to surrender from some caves in which they had taken refuge.

Peace was soon restored to Viti Levu, and quiet has reigned there ever since.

The town of Bukutia, in the Sigatoka district taken by Mr. Gordon, had never been captured in any of the tribal fights, and was regarded as a sort of sacred place by the cannibals. When it was surrounded by the Government forces, the 'devils' consulted their chief priest as to the meaning of these strange portents. From the top of the lofty rock he announced in the quiet evening air the response of the oracle to his dispirited followers.

'My house,' he cried, 'is not accustomed to be burned.'

His words were heard by friends and foes alike; and scarcely had the echoes died away when a great shout rose from the Christians surrounding the rock:

'Wait until to-morrow!'

The unexpected response seems to have struck terror into priest and people, for during the night the town was evacuated, and the 'devil' temple unaccustomed to be burned was duly committed to the flames.

The chiefs invariably harangue their followers before an assault; these harangues are usually eloquent, and delivered with great vigour. They

walk along the front of the lines beseeching, taunting, breaking out into great leaps and bounds, expressive of the activity they intend to display, and inciting their followers to imitate them. This may be regarded as an appeal to the old savage elements, for when it is finished, a more dignified ceremony is observed.

The Christian teacher comes forward, and all the soldiers kneeling down with their faces to the earth, he pours forth a prayer for success in battle. The teachers are not slow to shoulder a rifle themselves, and some of them had to be reminded after the fight that it was their special duty to show care for the wounded, and prevent cruelty to the vanquished.

Mr. Gordon set them an example which at first they could scarcely comprehend. A poor baby was shot on its mother's back during the flight, the ball passing across its stomach. The mother threw it down as dead, but it was found alive, and the utmost care was taken of it ;· and when at length it died, it was wrapped in Mr. Gordon's mat.

The cannibals did not show similar humanity. They captured a teacher belonging to the British forces. The unfortunate man was rather short-sighted, and had walked inadvertently into the enemy's camp. He was clubbed, carried off, and eaten. His bones, with the marks of the fire on them, were found when the town was captured shortly afterwards.

It is a strange reflection that the men who captured the town were themselves cannibals only a few years before, but had become as well disposed and obedient

subjects of her Majesty as if they had been born of Christian parents, and surrounded with all the traditions of a Christian country. Cannibalism is a thing of the past, and there is no fear of any rising of the people. Before annexation, insular prejudices, like the clannishness of the tribes, prevented united action ; but now that they are face to face with an imperial power, those few among them who still refuse to accept the Christian *lotu* have not only been reduced to submission, but in the vast majority of cases, that submission has been cheerfully given, and they know and feel it to be a great change for the better.

CHAPTER VI.

LEVUKA.

SUCH then is a summary of the political history of Fiji, so far as it is generally known—as a cannibal Archipelago, a quasi-civilised kingdom, and a Crown colony of the British Empire—till November, 1876, when I landed on the beach of Levuka, Ovalau.

Levuka presents a very pretty aspect from the anchorage inside the coral reef surrounding the island of Ovalau. There are two good entrances through this reef called respectively the Levuka and Wakaya Channels, the latter being named after a small but most beautiful island, lately the property of my friend Dr. Brower, at one time consul for the United States in the group. A noble background of steep hills is covered with luxuriant tropical foliage, whose rocky peaks attain an altitude of something like 1500 feet; two well-defined spurs mark two distinct bays, and then white-painted wooden houses with balconies extend for upwards of a mile. Nestled snugly on the hillsides are the houses of the principal merchants, and the piers running out from the beach tell of the pushing Anglo-Saxon and his trade.

At the south end of the beach is Nasova, the

residence of the Governor and the chief officers of state, together with their official places of business. This vice-regal quarter is guarded by a few sentries of the native armed constabulary—clad in blue tunics and carrying rifle and bayonet—the latter, however, are not always carried. The Custom House, Post Office, and bureau of the Department of Law, are at the northern end of the town, beyond which is the original Levuka of the natives..

Two creeks—formerly mountain torrents—run into Levuka Bay, known respectively as Totoga and Levuka, the former nearly subdividing the entire length of the capital of Polynesia. Of good stores, hotels, and boarding-houses, there is no lack ; notably the hostelries called Sturt's 'Levuka,' the 'Royal,' 'Polynesian,' and 'Steam-packet,' and all of these, with the exception of the 'Royal,' have first-class billiard-tables. 'Carnarvon House,' kept by Mrs. Lovell, is an old established and very favourite boarding-house, while 'Adelaide House' is a successful rival. The shops and stores are so numerous, that it would be difficult to mention even the leading ones by name.

There is a plentiful supply, at very moderate prices, of all articles in ordinary use. Groceries and drapery are exceptionally cheap. Levuka boasts one or two milliners and dressmakers, a first-class photographer (who also attends to the repairs of watches and clocks), a 'practical' tailor, and a really admirable barber's shop kept by a gentleman of African blood, whose boast it is that he was the first 'white man' that ever crossed some Fijian mountains—in what island, I forget.

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The principal wharf is at the south end of the town, and is carried out to a depth of more than six fathoms of water, so that the Sydney steamers of 1500 tons come alongside to discharge and receive cargo. Two ship-building slips are about to be erected in consequence of the great increase of this branch of Polynesian industry.

Levuka may be called the Babel of the Pacific. The white population is a wonderfully diversified one, for in a small township of about 600, there are representatives of nearly every civilised community: English, Scotch, Irish, Germans and French abound, while Russians, Swedes, Norwegians, Danes, Dutch, Italians, Spaniards, United States citizens, West Indians, Canadians, South Americans, Australians, Chinese, Hindoos, etc., are numerous. Among the Polynesian races, representatives may be found of nearly every group or island in the broad Pacific. Fijians, Samoans, Tongese, Tahitians, Caledonians, Tokalaus, Marquesans, Solomon Islanders, Santos, Maralebs, Aobans, Sandwich Islanders, Savage Islanders, Natives of the Carolines, the Ladrones and other groups to the northward, Lepers Islanders, Malicolos, Tanna men, besides half-castes, quadroons and octoroons of every shade and nationality may be seen daily in the streets. Yet this wonderfully mixed population forms a most law-abiding community, among whom crimes of any magnitude are hardly known. I question if there is any township or village in the British Empire or beyond it, that has so slight a criminal record as Levuka, in much-abused Fiji.

The sanitary arrangements of Levuka are well cared for, as an inspector of nuisances is eternally on the war-path after 'matter in the wrong place.'

According to a recent statistical return, the total white population of the group is 2000. There are only some 850 taxable males out of the above total, and Levuka is favoured with 300 of these, about 100 being married. There are in Levuka about 120 ladies; but of single young ladies, the number is only 30.

The cemetery of Levuka is about two miles to the south of the town, beautifully situated on the side of a hill. The walks, are well kept, and the place has been planted with a very light green, broad-leaved grass presenting a marked contrast to the surrounding vegetation. Levuka is a healthy place, and plots of real estate at Draiba are not much in demand.

When I left Levuka, one was rather 'cribbed, cabined and confined,' as the road only extended to the south as far as Draiba, and only three or four miles to the north of the town; but things have improved greatly, for, by a recent letter, I learn that the road now goes seven miles out in one direction, and if a few 'obstructives' in the shape of cocoa-nut-trees were done away with, a carriage might be driven the whole distance. It is little more than two years since a well-known townsman, Mr. John Cole (whose brogue is anything but that of Cockaigne), introduced the first cart into Levuka, and now ex-King Cacobau occasionally takes drives in his own carriage.

The Levuka cricket-ground lies to the north end of the town, close to a suburb called Vagadace (pronounced Vagadally), and is a good level bit of turf.

Saturday half-holiday is an established institution, and the scene on the cricket-ground on the afternoon of that day strikingly reminds the British traveller of 'home.' Looking seaward, he will find the bay dotted with the white sails of pleasure crafts, racing, it may be, out of one entrance of the coral-reef and in at the other. The German becomes a naturalised British subject, and in time learns almost to forget the Fatherland—nay, as I know from personal experience in America, repudiates all connection with it; but John Bull is John Bull wherever he may be found. The average British pioneer colonist always reminds one of a commercial traveller; he is eternally pushing the claims and introducing the specialities of Messrs. Jno. Bull & Co.

And here a line in defence of gentlemen who apparently have been much maligned in dear stop-at-home Old England. I allude to the majority of the settlers whom I happened to come across, and I use the word gentlemen advisedly. To many, both in Australia and the Mother Country, a Fijian colonist has meant nothing else than a runaway bankrupt from Australia or New Zealand, happy enough to have settled down years ago in a little-known archipelago which, if it did boast man-eaters, was equally able to glory in the non-existence of the principles of extradition. An editorial of mine, contributed to the *Fiji Times* towards the end of 1876, deals with this opinion in the following fashion:

'The people in England know nothing of us; the vast majority of them believe firmly that these islands

were annexed by the Imperial Government because the cannibals residing here were a dangerous nuisance to the few semi-crazed settlers who, in defiance of everything practical, would paradoxically insist on courting death by living here. That not only were these colonists mad themselves, but almost as objectionable to the world's pacific relations as the cannibals with whom they so willingly took up their abode. The whites in Fiji were supposed to be the offscourings of the Australian colonies, men who, having failed by want of honesty, industry, or temperance in New Zealand or New South Wales, had obligingly come down to Fiji, there to add to immoderate gin-drinking, a taste for slave-driving which, with tropical effrontery, they called the labour trade ; and as their proceedings in this exhilarating branch of commerce often required the interference of her Majesty's war-ships, with possible inconvenience to their officers and crews, it was judged far better to take the whole thing over, annex these obnoxious islands as a Crown colony of a severe type, and so prevent the cannibals from eating the madmen, and the madmen from selling the cannibals.'

I need hardly add that the assumptions referred to are gratuitous libels. There was such a thing as 'blackbirding' or man-stealing for providing labour carried on by scoundrels of every nationality under heaven, and to a limited extent Fiji was for a time one of the numerous centres of their operations. But I do not hesitate to say that the great majority of the Fiji settlers never countenanced the trade, and only

asked for labourers on fair terms. Those I met were as a rule gentlemen by birth and education, and if one takes grasp of subject, general knowledge, and honest courtesy as a criterion of intellectual strength, a comparison might be established between a smoking party of Fijian planters and an equal number of men in the smoking-room of a London club, and I fancy that the comparison would end favourably for Fiji.

In matters ecclesiastical Levuka is not behind the times. The best church is undoubtedly that of the Catholics, which possesses a peal of bells. The chief of the Roman missionaries, Father Bretheret, has been thirty-five years in the group, and is most deservedly loved by all, whether inside the 'pale' or out of it. Father Bretheret is one of the Marist order, and is I believe Vicar Apostolic of Fiji. The Catholics have not anything like the following of the Wesleyans, but if I remember aright, they count 9000 communicants. The number of the priests in the mission is about nine, but I am not certain. Father Bretheret is a good sailor, and anything but an indifferent boat-builder.

The Anglican Church boasts a neat chapel, attended by his Excellency, and served by the Rev. W. Floyd, M.A., who did good service during the measles epidemic. The Church of England has, however, no missionary establishment in the group, the only two Christian bodies possessing such being the Catholics and Wesleyans.

According to a late return, the statistics of the Wesleyan body are as follows: Churches, etc., 1107; European missionaries, 10; Native ministers, 10;

local preachers, 1407 ; day scholars, 36,519 ; Sunday scholars, 39,387 ; attendants on public worship, 98,665.

Lotu, as before explained, means religion ; *wai*, water, and *wai wai*, oil. In former days, and I believe it is so now, the Wesleyan missionaries were paid chiefly in cocoa-nut oil, whereupon the Fijian savage dubbed the creed of the Wesleyans the *lotu wai wai ;* while for that of their Catholic competitor the name is simply *lotu papiani*, or Pope's religion, the latter being, as I understood, mainly supported in Fiji by the Propaganda in Rome.

There are three medical men in Levuka, and a well-conducted hospital located on an elevated plateau above the town, surrounded by the most exquisite foliage, and commanding an extensive sea view of great beauty.

The fourth estate is represented by the *Fiji Times* bi-weekly, and the *Fiji Argus* weekly ; the former being in bitter opposition to the present *régime*, while the latter is more or less on the side of the Government. If a little more spirit was infused into the counsels of the latter paper it would do better. Apparently, its course of action hitherto has invariably been to let 'I dare not wait upon I would.' The *Royal Gazette* is published monthly, and at irregular intervals a native paper appears.

Having thus exhausted the list of professional and business careers followed in Levuka, I may at last give the processional place of honour to his Excellency Sir Arthur H. Gordon, who is universally admitted to be the hardest-working man, not only in Levuka,

but in the group, and perhaps in the whole of the Pacific. He is assisted in his labours by the Executive Council, consisting of the Colonial Secretary, the Hon. J. B. Thurston, C.M.G., Attorney and Receiver-Generals, the Commissioner of Lands, and the Chief Justice. The Legislative Assembly consists of these gentlemen and a few of the prominent planters and merchants. Justice is represented by the Hon. J. Gorrie as Chief; while there is a chief police magistrate and Registrar-General.

The group is divided into twelve provinces: Lau, Lomai Viti, Tai Levu, Rewa and Naitasiri, Nadroga, Ba and Yasawa, Ba and Kandavu, Bua and Macauta. Each of these has its roko, or chief, while there are eighty-two *bulis*, or sub-chiefs, who receive small salaries. The military establishment of the colony is on the most diminutive scale. A few of the 6th Company of the Royal Engineers have been left in the islands to assist in superintending the building of bridges and roads, which are much wanted. The Armed Constabulary, soldiers in all but the name, number about two hundred, and are under the command of Englishmen. There is, in addition, a Levukan town and provincial civil police, while the rokos of each province maintain a sort of militia, more or less trained after the British model.

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A day in a Levukan boarding-house may not be uninteresting to my readers. You are awakened about six a.m. by your 'boy' (or native servant) bringing the matutinal tea; and you put on a pair of light shoes or slippers, and start for the falls—although it should be added that all the hotels, etc., have excellent baths, shower and otherwise. A good quarter of a mile in rear of town and hospital is a most delightful waterfall, some three feet in breadth (I have seen it four) by some ten feet in height. This falls into a pool about twenty feet in circumference and four to five feet in depth. A cave of refuge lies to the rear of the waterfall, and it makes a capital bathing-place. Surrounded by the most exquisite tropical foliage, with views extending all down the Totoga valley, added to clear, and, for the tropics, ice-cold water, the bathing-hole of the southern Levukans has no parallel except in that paradise of washing-places, Waitova, described by the late Commodore Goodenough as his ideal of a perfect bathing locality.

About two miles from the centre of the town are these falls of Waitova. They are approached by a gradual ascent through a dense mass of the most luxuriant vegetation, terminating in some extensive patches of taro, which the natives have shown skill in irrigating. Leaving these, you find a steeper ascent, and then skirt a rocky promontory, on the sides of which a few steps have been cut. Behind this rocky guardian is a large-sized and most magnificent pool, shallow as you approach it from the rock, but of great depth at the other end. It is surrounded on both

sides by precipitous hills, clothed to their summits with the richest trees, plants, and flowers, and backed by a waterfall twenty-five feet in height. A series of smaller falls are below the pool to seawards. As in the bathing-hole of the Totoga creek, there is a cave immediately in rear of the fall, but of twice its size. In fact Waitova 'washing-place' is a superb pool and waterfall in the mountain-side, and the view down that glorious valley to the blue sea, bisected by the glittering coral reef, is surpassing in its beauty.

Waitova in the early sunlight, when its exquisite avenue is illumined by the morning rays, and when the ever-varied undergrowth is disclosed by the same means, is a valley for a poet to sing of. As a matter of fact, the distance prevents most Levukans from reaching Waitova before breakfast. Business in the stores commences about nine, and goes on with little intermission till past five in the evening. Levukans may lounge about and gossip a good deal; but they do work, and work hard.

At the principal hotels and boarding-houses lunch is served about one, and consists of one or two warm dishes, including curries, cold meats, sardines, and other canned fish, and odds and ends, which make an appetising meal.

In the afternoon a siesta is often taken for an hour or so, which always agrees with the digestive organs. Dinner is about 6 to 6.30, and is generally of the conventional type—soup and fish, *entrées* and joint, puddings or tart, and dessert. Considering that the boarding-rates in no case exceed £2 10s. per week (when I stayed at Carnarvon House, the tariff

was only £2 2s.), no one has much right to complain.

Good Bass's beer was scarce the year before last, but I do not doubt that this want has been remedied. Very indifferent brandy is retailed at sixpence per glass, while the same price is charged for a glass of the 'square gin' of Schiedam—the J.D.K.Z. brand—that universal favourite liquor of all Polynesians. Rum is now made in the colony, but little of it is consumed in Levuka. Perhaps it would be better if clarets and hocks were drank instead of the fiery compounds known as brandy, or in place even of the comparatively mild square gin; but from China to Peru the Anglo-Saxon is the same. He takes kindly to the stronger beverages, and a generation of Wilfrid Lawsons will never eradicate our traditional preference. I think it is Mr. Buckmaster, in his admirable book on 'Schools of Cookery,' who remarks that until we better understand the culinary science, all hope of inducing Englishmen to confine themselves to those wines which go best with delicate dishes will be futile. In tropical countries, where the Spaniard has ruled, salads and delicious dishes of mixed vegetables are seen on the table as often as bread. In Fiji and other British colonies, as at home, the cook's imagination rarely soars beyond a curry and a hash; and for vegetables, we have the eternal greens and potatoes.

As a rule, fowls and turkeys are very plentiful in Levuka; but sometimes there is a great scarcity of the latter. Fish is of the mullet order, but in my time was only an occasional luxury. I believe it is now in more regular supply, and is obtained—oh shade

of Izaak Walton!—by means of dynamite. Good beef costs about ninepence, and mutton eightpence a pound, fowls about two shillings a pair, ducks (when to be had—market uncertain) about two shillings and six-pence, and turkeys from four shillings each. To the heathen Chinee, who to a small extent is represented in the group, is mainly due the credit of the successful introduction of European vegetables, as a native yam, sustaining as it is, is after all a poor substitute for cabbage, and that mottled, soap-looking root, the taro, is to my mind anything but appetising. Lima beans, cabbage, radishes, watercress, spring onions, and lettuce, have all been cultivated with success. Potatoes are at present entirely imported from Auckland and the other colonies.

The one drawback to Fijian beef is that it is sometimes very tough, in consequence of being cooked the very day it is killed. The papaw (*Cerica papaya*) grows however luxuriantly all over the Pacific, and according to Mr. Wittwach, a German naturalist, papaw is the remedy. The juice of this is found to possess the property of rendering tough meat tender when boiled with it. If the unripe fruit be placed in the water in which the toughest meat is to be cooked, it is found to render it perfectly digestible, and the same results are observed if the meat be merely washed with the juice of the fruit. The thick white milky juice, when extracted from the unripe papaw, in fact contains properties similar to those of pepsine; and it is possible that it may be susceptible of chemical preservation, and become a valuable preparation. Tough meat is not unknown in England, and surely the

papaw could be canned and sent over here, even if no mode of preservation is arrived at.

Among indigenous fruit and vegetables, tomatoes grow wild, but are smaller than the cultivated European variety; the fruit pronounced wee has a sharp flavour, stringy flesh and a large stone in the centre; the moli-apple, also growing wild, gives a refreshing cleansing of the mouth; while the grenadilla, common to the West Indies, is also to be found extensively. The pine-apple, limes and oranges, shaddocks, citron and sweet lemons, all grow wild, as do bananas, which are now being extensively exported. Pomegranates, gourds, and vegetable-marrows, flourish abundantly, but the latter are not seen as often as they might be. Oranges of the most delicious flavour are to be had very cheap, sixpence purchasing a basket containing thirty to forty, while limes are to be had for the asking in most localities. The young leaves of the cocoa-nut-tree make a most delicious salad if properly dressed; but all of us know who sends the cooks, and Fiji is no exception to the universal scope of that gentleman's operations.

Levuka is not much troubled with those pests, the mosquitos, but still, nets are necessary at night. Sometimes so deliciously cool are the nights, that a light blanket can be borne in addition to the sheet. As regards dress, it must be remembered that Levuka is the metropolis, and what is quite good enough for the planter on his estate is hardly the thing for the capital. Suits of good white drill, of white flannel, or of thin serge, are the correct thing, while a sun-helmet (if possible of cork) is the best protection for the head.

White canvas-shoes are generally worn, while a waterproof coat and a pair of leggings are indispensable. An umbrella is required both for sun and rain. Braces are seldom worn in Fiji, a broad waist-band sash being generally adopted; and it is an undoubted precaution against stomachic diseases.

After what I have said as to the advanced state of social life in far-distant Fiji, it will not surprise my readers, I suppose, to learn that evening-dress of the 'complete waiter' order is anything but unknown, though spotless white drill is generally considered a permissible substitute. The black 'stove-pipe' or chimney-pot hat is never seen in Coral Land, though it is a fact that two prominent gentlemen of Levuka still wear its time-honoured shape in white. For my part, I was heartily glad to get rid of that modern monstrosity. I did hear, however, of one tall black hat, which was worn for a whole week on Levuka beach for a wager, and then crushed in. The bet was a farce—the sequel was a tragedy. The successful wearer having to all intends and purposes ruined the ghastly headgear he had been sporting, filled it with cubes of very hard stone, and placed it a few feet from the path of those churchward-bound on a Sunday morning. Who could resist the temptation, recalling, perhaps, episodes of boyish life at home? With head erect and stately step advances the Hon. ———, a member of the Legislative Assembly. He sees the damaged abomination, hesitates, and then, taking a few steps, gives it one gigantic kick. He never went to church that morning, and complained for weeks after of very sore toes. A second victim

immediately followed the speedy retreat of number one; and after practically laming two of the best-known Levukans, the wretched hat was pitched into the sea—a fate which I devoutly wish would be that of all its species.

On this day Fiji demonstrated her civilisation to the world. The '*Jamais!*' of M. Rouher was as nothing to the unalterable decision of sensible Levukans to never, *never* tolerate a black silk hat.

A leading London financier said to me the other day: 'Ah! Fiji—yes, Fiji; well, it has hardly got out of its laughing-stock days yet, has it? Cold missionary on the side-board, and cooked Christians always ready day or night.' The joke is an old one, and 'Polynesians' can now afford to laugh at it.

The following facts as to postal communication will show that Fiji is not so badly off in its connection with the outside world as many people imagine. On the arrival of the San Francisco mail-boat at Sydney, a powerful steamer, of at least one thousand tons' register, is at once despatched to Levuka, the fare being £15 first cabin. On its arrival at the latter port, an inter-insular steamer leaves for the islands to leeward and windward. The Sydney steamer returns to that place after a week's stay, and connects at Sydney with the homeward mail *viâ* Suez. All sailing craft are bound to carry mails, and have to give notice of their sailing to the post-office. A regular steamer, the *Suva*, runs between Melbourne and Levuka and Suva; while with the sugar districts of the Rewa river in Viti Levu there is constant steam communication by means of the little craft *Go-ahead*.

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Doka na tui,' or, 'Fear God and Honour the King,' underneath. The 'supporters' were palm-trees.

The earliest effort to introduce financial facilities into the group was that of the Fiji Banking and Commercial Company, a society in close connection with the Bank of New Zealand. The charter of the former was dated August 19th, 1873, and was signed by King Cacobau and twelve native chiefs; also by Messrs. John B. Thurston, George A. Woods, Howard Clarkson, and Robert S. Swanston. This document provides that there shall be conveyed to the Company, free of cost, ten thousand acres of country lands at the Company's choice. Three thousand acres of these were selected, and sold, with the other assets, to the Bank of New Zealand, who at present run all Fijian finance in their own name. The liquidators of the Fiji Banking Company are now endeavouring to get from the British Government the balance of seven thousand acres, as they allege, still due to them. The British Government, however, do not write in what may be called a reassuring style, for in a comparatively recent letter the following passage occurs. It is from the Colonial Secretary of the Government of Fiji to the liquidators of the defunct Company: 'Her Majesty's Government and the Colonial Government entirely disclaim the slightest obligation to become responsible for the liabilities incurred, or to make good the engagements entered into by those who professed to administer the affairs of Fiji previous to its cession to Great Britain, and they are, therefore, unable to recognise the existence of any rights purporting to have been conferred by a charter which they do not admit to be in force.'

In regard to matters of commercial and social convenience, it should be mentioned that numerous fire, marine, and life insurance companies have agencies in Levuka, and do a good business. Fifty years ago its inhabitants would have insured the traveller's death at a very early date.

CHAPTER VIII.

MISSIONARIES.

In Fiji the traveller is face to face not only with the Anglo-Saxon, safe under the British flag, but with a Christian native population who have only just emerged from the most horrible forms of cannibalism. On all sides he will see traces of the ancient devil-worship, but he will also notice how the majority of the traditions of heathenism, though dying very hard, are fading away, while all that is good in the old system is being carefully adapted, so as to fit in on all points with the Christianity now professed. As far as my knowledge goes, Fiji has been the last stronghold of organised and systematic cannibalism. Though the history of the religion and customs of Fiji prior to the country's general acceptance of Wesleyan and Catholic teaching may be steeped in horrors, it will be of interest to the student in after years, who will marvel in the presence of a Christian and industrious population, that they ever could have had such a ferociously bloodthirsty ancestry.

I make no apology therefore for dwelling at some length on the manners and customs of the Fijians of

the 'good old times,' especially as, intermingled with Catholic and Wesleyan Christianity, much of the old leaven remains. My knowledge of the language is so imperfect, that it is impossible for me to say exactly how much still exists, though I judge that a few more years will see the end of every trace of devil-worship and its concomitants.

The Fijians will, I apprehend, never in our time grasp the spirit of our religion as we do, but marvellous progress has been made, and although it may be fashionable to sneer at missionaries and mission work, it is just as well now and then to judge by results, and give honour where honour is due. From a great experience of big cities in all parts of the world, I am a firm believer in the axiom that 'charity should begin at home,' but it need not necessarily end there; and if I remember correctly, the Divine commission was to 'teach ALL nations.' Divided as those who profess a common Christianity unhappily are, I cannot agree with perhaps the majority of the missionaries in the Southern Seas; but despite all differences of creed, I raise my hat in respectful homage when I think what those men have done.

Missionaries may have traded, missionaries may have lived too luxurious lives, and perhaps there is no great approach among the majority to the spirit of sainted Francis Xavier; but is not the meanest native teacher (even if he professes a mutilated creed), who preaches the elements of the Sermon on the Mount, a thousand times better as an advanced guard of what we are pleased to call European civilisation, than any of the trading scoundrels, from whose infectious black-

guardism Fiji is only just recovering? The day is happily past for these mission haters, who have themselves for the most part gone to answer for their conduct to a higher authority than even the Lord High Commissioner of Western Polynesia; but the fact remains that men of Anglo-Saxon lineage have been the curse of the Pacific, and have caused the deaths of such men as the Protestant Bishop Patteson, and Commodore Goodenough. The uncontrolled Fiji labour-trade of former years may not have been exactly slavery, but the ruffians I have referred to (her Majesty's Government's Blue-books bear evidence of their infamy), not only carried on a regular slave-trade, but considered murder as one of its branches.

When I reflect on the perfect self-denial of the Marist Fathers, who have left their native land *for ever*, to spread in distant Polynesia the great truths of Christianity as taught by the one Church which speaks with the consciousness of claimed infallibility, I am lost in admiration. These men have no comfortable homes to repair to after a few years' labour under sunny skies; nor wife nor child to solace them during that labour. For them life is indeed a following of the Cross, which is sustained by the certainty that a crown will follow in God's good time. The records of the servants of the Propaganda Fide are little known to the world, but they are registered by Him who knows His own. Barely supported, hardly thought of by the bulk of Europeans, the silent work of the French missionaries in Fiji goes on, and they care little for human praise or human blame. Though, as

Mr. Litton Forbes says in 'Two Years in Fiji,' they are the most careful civilisers of any religious teachers in the South Seas, their business is a school for eternity, and when their life's class-time is over, they know they will reap their reward.

CHAPTER IX.

FIJI IN CANNIBAL DAYS.

MANY persons have doubtless noticed among the Fijians, marked resemblances to the ancient Jewish or Egyptian style of features, but are perhaps unaware that, prior to the advent of whites in their country, the Fijians had among them legends said to be handed down from time immemorial, and which are strangely analogous to certain portions of Mosaic history. One is, that in ages past, the sea suddenly came right over the land (*Na Viti Levu*), drowning all inhabitants except a few who escaped in a large canoe, and others who at the time were gathering *yaka* on a high peak not submerged.* The canoe had been built on an inland height, though why there, and for what reason, their history sayeth not. When the inundation occurred, a number of men and women got into and launched it, several being crushed in the process. May there not be some connection between the old Fijian custom of launching a chief's canoe over human bodies, and the progress of the Hindoo

* *Yaka* is a fibrous plant from which the most durable fishing-nets are made.

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and Society Islands, and yet the identity of the inhabitants of the latter places is undoubted.

Mr. Ellis, in his 'Polynesian Researches,' says:

'In the most remote and solitary islands occasionally discovered in recent years, such as Pitcairn's, on which the mutineers of the *Bounty* settled, and on Fannings Island, near Christmas Island, midway between the Society and the Sandwich Islands, although now desolate, relics of former inhabitants have been found. Pavements of floors, foundations of houses, and stone entrances, have been discovered; and stone adzes, or hatchets, have been found at some distance from the surface, exactly resembling those in use among the people of the North and South Pacific at the time of their discovery. These facts prove that the nations now inhabiting these and other islands have been in former times more widely extended than they are at present.'

There are, besides, many well-authenticated accounts of long voyages performed in native vessels by the inhabitants of both the North and South Pacific. In 1696 two canoes were driven from Ancarso to one of the Philippine Islands, a distance of eight hundred miles. Their occupants said they had run before the wind for seventy days, sailing from east to west. Thirty-five had embarked, but five died from the effects of privation and fatigue during the voyage, and one shortly after their arrival. In 1723 two canoes drifted from a remote distance to one of the Marian Islands. Captain Cook found in the island of Wateo Atiu inhabitants of Tahiti who

had been driven by contrary winds in a canoe from some islands in the eastward unknown to the natives. In 1820 a canoe arrived at the island of Maurua from one of the Austral Group which must have sailed some eight hundred miles. While recently, Mr. George Prescott, brother of the author of the 'Conquest of Mexico,' sailed from Tahiti to Samoa in a whale-boat, and, by his route, must have sailed some fifteen hundred miles; and a certain Harry Williams, accompanied by some natives, went from Maldon Island to his own island of Mannihiki, a distance of five hundred miles, in a flat-bottomed punt.

The ancient religion of the Fijians is most difficult to trace, on account of the vagueness of their traditions, and the multiplicity of their gods. The relics of sacred trees and groves clearly point to a Druidical form of worship. These groves and trees, says Dr. Seemann:

'Were not worshipped as gods, but, as in the Odin religion of our ancestors, looked upon as places where certain gods had taken up their abode. There were sacred stones on the same footing; and one near Bau, the abode of a goddess, gave birth to a little stone whenever any woman of rank was confined in the Fijian capital. The large stone was taken away on the introduction of Christianity, but the numerous little offspring still remain in the once sacred spot to testify to the reality of Fijian mythology.'

Again:

'The *taravau* does not seem to be regarded as a

sacred tree in the light of those mentioned, but it is held to be the business of the dead to plant it, and is believed to grow not only in this world, but also in Naicobocobo, or the Fijian nether world. Hence the saying: "*Sa laki tei tarawau ki Naicobocobo*"—"He has gone to plant *tarawau* at Naicobocobo;" that is to say, "He is dead."'

The Fijians firmly believed in a future state, and thought that their time would be spent there in amusing themselves with canoes and arms, and all fruits were supposed to abound.

Serpent-worship existed among them. I have already referred to their tradition of the Deluge, and the means by which some of the progeny of the first man and woman, together with *Rokora*, the god of carpenters, and *Rokola*, his head workman, were rescued.

Benga, an island to the south of Viti Levu, is supposed to be the place where the eight survivors of this inundation landed, in virtue of which, and also of a tradition which relates that the *Ndengi*, or chief god, first made his appearance there, the chiefs of that place used to take precedence of all others.

Their account of the Creation is that all men are descended from the same parents. The first born was the Fiji; but he misbehaved himself, and was black, with but little clothing. The next born was *Tonga*, who was not quite so bad, and was consequently whiter, and received more clothing. *Papalagis*, or white men, were born last, but did not sin, and were therefore quite white, and had many clothes. The

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natives qualified him to speak authoritatively, was as follows :—A party of from ten to twenty were circumcised at one time, the cutting instrument being a piece of split bamboo. After the operation the youths live together in some public building until they have recovered, their food being carried to them by women, who chanted the following ditty :

'Memu vai o gori ka kula;
Au solia mai loaloa;
Au solia na drau ni cevuga;
Memu vai o gori ka kula;'

which the authority I quote translates as follows :

'This is your broth, sirs the circumcised;
I give it from the wilderness;
I give the leaf of the cevuga,
This is your broth, sirs the circumcised.'

I am not aware whether the ceremony is continued at the present time, but the practice as it at one time prevailed supports the theory of a Jewish origin for the nation.

The *soro* or peace-offering rites of the Fijians were complicated. There were different grades: firstly, with a whale's tooth or club, which would avail for any offence, from stealing a yam to running away with a chief's wife; secondly, there was *soro* with a reed, more humiliating than number one, but far exceeded by that with a spear, which is offered with such an attitude of contrition and humiliation as to give the idea that the suppliant deserved to be transfixed with his spear. There was another *soro* which was connected with war, and as it meant cession of land or

other property, it was the Fijian equivalent for the 'milliards' of civilised Europe. Then again, there was the *vesi dravu*, or *soro* with ashes, which was only used in cases involving life or lives. The offender's chief would cover his breast and arms with ashes, and with the most profound humiliation entreat for his life. How like the solemn ceremony with which the Catholic Church commences her forty days of penance.

When I was in Fiji this custom of *soro* was dying out. Both the Catholic and Protestant missionaries had discountenanced it for years, on the ground that it had been of late more used as a means of corruption than anything else. While there was much that was theoretically right and certainly interesting in this ritual of peace-offerings, we can hardly regret that it has been superseded by the freer forgiveness of the Christian's code. Whether the Fijians are as forgiving as their new religion requires, is another question.

I confess to a strong feeling of repugnance in approaching the subject of cannibalism. The only inducement to dwell on such an abominable custom, is the reflection that it is now a thing of the past (I believe even the Kai Colos have abandoned it), and it may be useful, now that Fiji is a Christian colony of the British Empire, to show what she was only a few years back, when cannibalism was one of her institutions.

In Wilkes's days (about 1840) prisoners were fattened for a feast, and then roasted alive; he thus describes the awful practice:

'When about to be sacrificed, the victims are compelled to sit upon the ground with their feet drawn under their thighs and their arms placed close beside them. In this position they are bound so tightly that they cannot move a joint. They are then placed in the oven upon hot stones, and covered with leaves and stones, and so roasted alive. When the body is cooked, it is taken from the oven and the face painted black, as is done by the natives on festal occasions. It is then carried to the *bure*, where it is offered to the gods, being afterwards cut and distributed to be eaten by the people.'

Women seldom ate of *bukalo*, and it was prohibited to certain of the priesthood. In some parts of the group, the natives, to procure this loathsome food, would frequently open graves. No other food was ever served with *bukalo*, and the ovens, forks and cooking utensils used for it were kept quite distinct. The Fijian cannibals were, however, inconsistent and whimsical, as the very people who would rob graves to get hold of *bukalo*, refused to eat the flesh of the porpoise, because it has ribs something like a man.

Some writers have supposed that the passion for revenge originated this horrible custom. It is certain that some chiefs kept the skulls of particular victims to be used as drinking-cups, thus reminding one of the Valhalla of the Danes.

The names of some notorious cannibals at present remain in native tradition; but it is probable that these memories of evil days will be steadily discountenanced by the Christian missionaries. The greatest

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Great Spirit (*Kalou rerere*) worshipped by them was supposed to feed on human brains, and the heathen were anxious to propitiate him with as much food as possible. After leaving this delectable spot (the river ran with provisions for the *Kalou rerere*), Mr. James Harding encountered a party of his late enemies, and told me that :

'After he had got through the eating and drinking, and the necessary formal speeches associated with those operations, they verbally fought the battles over again, and compared notes, some of which were written in very indelible ink. Instead of the wounds bearing a harvest of grudges he found them to be the very bond of good fellowship ; and the most startling remarks were made with good-humoured *naïveté*. "I don't suppose that you remembered seeing me at Naculi, for I had a big head then. I tried to shoot you, but you put a revolver bullet through my hand (showing the wound). My brother shot you in the breast, and then you shot with your *dakai lekaleka* (little gun) between the eyes. I think that the Qaga men who were fighting with you ate him." Then said another to J. H., "We nearly caught you and another white man at Koroimuqo; you killed my uncle, but my cousin put a bullet through your shirt. We got one of the soldiers, a big red man, and we sent his body (this with an air of virtuous self-denial) as a present to Wawabalavu, chief of Nibutautau, who ate the best joints of him." Again, "We heard before that you were a *vudivudi* (one made impenetrable), but were not certain until that day at

Naculi, when many of us tried hard to kill you. I was with the Nibutautau people in the ambuscade on the hill, and I killed one white man who had a long beard (poor Gresham!) and wore dark trousers. It was always necessary for one side to run, and, as you whites wouldn't, of course we had to.'

Again, during a ten days' detention with others of his quondam enemies, he told me he had long conversations upon divers subjects, and had to answer numberless questions quaint and pertinent. The principal were as to the relative values, advantages, and strengths of the past and present Governments, to which there was, of course, but one reply. And as to her Majesty: 'Was the *Marama levu*, or great lady, really so anxious as was said for the welfare of the people? What was the name of my town? Ah yes! They had heard of London; it was an enormous city indeed. They had heard from a Fijian who had been there that the fowls all laid their eggs simultaneously early every morning, so that the ground between the houses was covered with them, and you could hardly hear anything for the cackling. Then at breakfast-time a *lali* (drum) was beaten, and the cooks, with one accord, put all the frying-pans on the fires, when ensued a roaring like the loudest thunder until the *lali* sounded again, when they were all taken off at the same moment.' With every desire to extol the discipline and regular habits of our race this was too much, and, in the manner in which they related it, irresistibly funny. They showed a few clumsy sleight-of-hand tricks

which were reciprocated, and those performed by professed conjurors described, explaining also the modes of operation. Then they drifted about amid a variety of topics as they were suggested by one another, or the queries of the audience. Steam power, electric telegraph, history of European civilisation, great battles, weapons, wild animals, fables, eclipses, meteorology, solar system, plurality of worlds, future existence, and so on. The perspicacity shown by these people was very marked, and, to my mind, promises much for their future if they be properly directed. If they did not understand any particular point, they asked intelligent questions until the matter was cleared to their comprehension, indicating, clearly, that they possess the capability to progress in learning.

While at *Na Drau*, the locality where the foregoing conversation took place, Mr. Harding observed the interior of a house called Sofatabua—the resting-place of the cannibal trophies of the tribe.

Besides human skulls and thigh bones, with clubs and spears inlaid with teeth, etc., the interior was thickly lined with tally reeds numbering the victims. When ten men were killed by the tribe, a bundle of ten reeds would be made up and stuck within the roof of the house, while a solitary *bukalo* was recorded by a single reed, and so on. The four sides of the Sofa-tabua were equally adorned in this way, so, when those on one side were counted and found to exceed a thousand, it was easy to compute the whole terrible score as between four and five thousand. Among them were those representing the unfortunate Na

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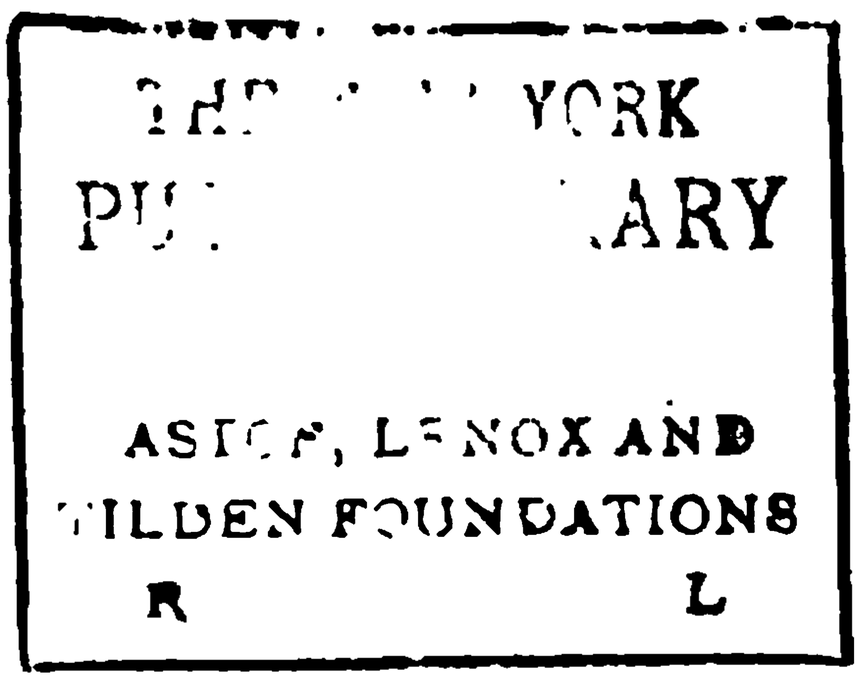
present the same appearance ; and therefore it is that, being much afraid of this, they used the well-known 'cannibal forks.'

These cannibal forks are made of hard wood, and have generally two prongs. I managed to get one, but they are becoming very scarce in Fiji. Mr. Harding told me that the topic of cannibalism once started, it fairly ran away with his coloured friends ; the favourite joints, the rich yellow fat, the tender juicy meat, and the exquisite flavour, were so dilated on with only half-suppressed ferocity and longing—their eyes sparkling and teeth gleaming with horrible suggestiveness—that, dizzy and sick, he peremptorily changed the subject, and moved an adjournment into the cool evening air.

It is a fact that while cannibals would not touch ordinary meat in the least tainted, they would feast off *bukalo* in a most advanced stage of decomposition. In the northern part of Vanua Levu, I obtained some large dishes for *bukalo* feasts.

The accompanying photograph of one of these *meke meke bukalo*, from the pencil of Mr. Arthur Gordon, C.M.G., will give some idea of the terrible scenes enacted, when by a large section of the natives cannibalism was considered a virtue, Christianity a crime.

Having on several occasions been present at *meke mekes* (or dances) where a 'war' was acted, I distinctly remember the almost too faithful representation the natives gave of bloodthirsty ferocity when fighting. The savage glare of their eyes—the pearl-like teeth clenched with vindictive firmness—the piercing war-cries resounding through the still night air, while the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CHAPTER X.

FUNERALS IN TAVIUNI.

MANY of the native superstitions curiously resemble some weaknesses of our own people. For instance, the howling of a dog at night is generally believed to betoken death ; a cat purring around a man's feet, notwithstanding that it is frequently repulsed, gives rise to the same grim fear. Rats scratching around the grave of a woman are supposed to indicate that she had lived an unchaste life. I have heard something similar to this in portions of Southern Italy. The large shooting-stars were said to be gods, and the little ones the departing souls of humankind. Many people imagine that a great storm often accompanies the death of a great personage, and they instance the hurricane throughout Europe on the 3rd September, 1658, the day on which the soul of Oliver Cromwell went to his account, or the tempest which swept over St. Helena while the Head of the Grand Army was dying. The same thought is met with in Fiji, and Mr. Williams assures us that on one occasion being off the coast of Vanua Levu, he heard a single loud report like a clap of thunder though the

sky was cloudless. The natives told him that it was the noise of a spirit ; they were near the place where the spirits plunged into the other world, and that a great chief had just died.

In the days before the bulk of the natives became Christians, there was no such thing as affection or care for the aged and infirm ; and as the idea prevailed that in the future world a person's condition would be almost exactly that in which he died, the old used often to request their children to strangle them before they reached total infirmity or second childhood—a behest which the younger were not slow in obeying. In fact, they did not always wait for it.

Of kindness to the sick no trace existed. In one part of the group they used to visit a famous tree when a person lay dangerously ill—if a branch had newly fallen, the patient would die ; if a branch had been broken off, the patient's recovery was to be looked for. A troublesome patient used sometimes to be clubbed or even buried alive.

This summary way of saving doctors' bills was not, however, applied to chiefs, or men of position. When the hour of death approached, a chief would call his family together and instruct them as to what he wished to be done—his equivalent for our 'last will and testament.' A good deal of implacable revenge on his enemies was inculcated on these occasions, which the rising generation of cannibals used carefully to bear in mind.

Once dead, a chief's departure was announced by wailing and by the firing of muskets. The principal people

of his province would then come to pay their respects, some of them bringing presents for a feast, or as offerings to the memory of the departed. The wailings at these ceremonials were (and are to this day) something of the Irish wake order. One of the choruses asks: 'Why did you die? Were you weary of us?' The body is then laid out, washed, and oiled. In the old days the ceremony of *lolokú* commenced after the laying out, which, in plain English, means that certain of the dead chief's relatives, wives, and attendants, were strangled that they might bear him company in the other world.

When Tanoa, the aged father of ex-King Cacobau, died, five of his wives were strangled, notwithstanding the protests of Sir Everard Home, who was then in the group in command of H.M.S. *Calliope*, and who lingered about the islands three months waiting for the old man's death, in order to prevent by force a perpetration of this barbarous rite. The old cannibal, however, lingered on, and the *Calliope* was forced to leave. Sir Everard would never permit a cannibal to touch his quarter-deck, and refused to give a passage to one of Cacobau's sons till he had been positively assured that the lad had never tasted human flesh.

The climate necessitates speedy interment, and early on the morning following the death of a chief his grave is dug. Two sextons, seated opposite each other, make three feints with their bamboo digging-sticks, and then commence business. The grave is seldom more than three feet deep, and mats are laid in it, in which the body—or, as frequently happened, the

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far as concerned two women, I was too late. The effect of the scene was overwhelming. Scores of deliberate murderers, in the very act, surrounded me; yet there was no confusion and no noise, only an unearthly horrid stillness. Nature seemed to lend her aid to deepen the dread effect: there was not a breath stirring in the air, and the half-subdued light in the hall of death showed every object with unusual distinctness. All was motionless as sculpture, and a strange feeling came upon me, as though I myself was becoming a statue. To speak was impossible; I was unconscious that I breathed; and against my will I sank to the floor, assuming the cowering posture of those who were not actually engaged in murder. My arrival was during a hush, just at the crisis of death, and to that strange silence must be attributed my emotion; for I was but too familiar with murders of this kind. Occupying the centre of that large room were two groups on the floor; the middle figure of each group being held in a sitting posture by several females, and hidden by a large veil. On either side of each veiled figure were eight or ten strong men, one company hauling against the other on a white cord which was passed twice round the neck of the doomed one, who thus in a few minutes ceased to live. As my self-command was returning, the group farthest from me began to move; the men slackened their hold, and the attendant women removed the large covering, making it into a couch for the victim. As that veil was lifted, some of the men beheld the distorted features of a mother, whom they had helped to murder, and smiled with satisfaction as the corpse

was laid out for decoration. Convulsive struggles on the part of the other poor creature near me showed that she still lived. She was a stout woman, and some of the executioners jocosely invited those who sat near to have pity and help them. At length the women said, "She is cold."

'The fatal cord fell; and as the covering was raised, I saw dead the obedient wife and unwearied attendant of the old king. Leaving the women to adjust her hair, oil her body, cover her face with vermilion, and adorn her with flowers, I passed on to see the remains of the deceased Tui Cakau. To my astonishment, I found him alive! He was weak, but quite conscious, and whenever he coughed, placed his hand on his side as though in pain. Yet his chief wife and a male attendant were covering him with a thick coat of black powder, and tying round his arms and legs a number of white scarves, fastened in rosettes, with the long ends hanging down his sides. His head was turbaned in a scarlet handkerchief, secured by a chaplet of small white cowries, and he wore armlets of the same shells. On his neck was the ivory necklace, formed in long curved points. To complete his royal attire, according to Fijian idea, he had on a large new *masi*, or large *sulu*, the train being wrapped in a number of loose folds at his feet. No one seemed to display real grief, which gave way to show and ceremony. The whole tragedy had the air of cruel mockery. It was a masquerading of grim death, a decking as for the dance, of bodies which were meant for the grave. . . .

'I came to the young king to ask for the life of

the women, but now it seemed my duty to demand that of his father. Yet should I be successful, it would cause other murders on a future day. Perplexed in thought, with a deep gloom on my mind, feeling my blood curdle, and the "hair of my flesh to stand up," I approached the young king, whom I could only regard with abhorrence. He seemed greatly moved, put his arm round and embraced me, saying before I could speak, "See! the father of us two is dead." "Dead!" I exclaimed, in a tone of surprise—"dead! No!" "Yes," he answered; "his spirit is gone. You see his body move; but that it does unconsciously." Knowing that it would be useless to dispute the point, I went on to say the chief object of myself and my colleague was to beg him to "love us and prevent any more women from being strangled, as he could not by multiplying the dead render any benefit to his father." He replied, "There are only two, but they shall suffice. Were not you missionaries here, we would make an end of all the women sitting around." The queen, who pretended grief, cried, "Why is it that I am not strangled?" The king gave as a reason that there was no one present of sufficiently high rank to suffocate her.

'Preparations were made for removing the bodies, and we retired. In doing so, I noticed an interesting female, oiled, and dressed in a new *liku*, carrying a long bamboo, the top of which contained about a pint of water, which, as the bodies were carried out of one door, she poured on the threshold of another. The bodies of the women were placed on either end of a canoe, with the old king on the front deck attended by

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coast for four miles was made *tabu*, so that no one might fish there; and the nuts for at least six miles made sacred.

'The following observances take place at stated intervals after the funeral rites: On the fourth day the *Vakavidiulo*, "jumping of maggots," a bitter lamentation, which consists of picturing to each other the corruption that has taken place in the body of the departed. On the fifth night is the *Vakadredre*, "causing to laugh," in which the friends of the dead are entertained with games and buffoonery, for the purpose of helping them to forget their grief.

'About the tenth day, the women arm themselves with cords, switches and whips, and ply these weapons freely upon all but the highest chiefs. The men never retaliate in earnest beyond throwing mud occasionally, and the custom is to endeavour to escape as quickly as possible.

'Funeral feasts are kept up by friends at a distance out of respect to the dead, and for the purpose of consoling the living; and even if the news does not reach the loving friend of the departed until a year has elapsed, the feast is still observed.

'Every canoe arriving at a place for the first time after the death of a great chief must show the *loloku* of the sail. A long *masi*, fixed to the mast-head or yard, is sometimes the *loloku*; or a whale's-tooth is thrown from the mast-head, so as to fall into the water, when it is scrambled for by people from the shore. When the canoe gets nearer, both the sail and *masi* are thrown into the water.

'The final ceremony in honour of the departed chief

is the *lawa-ni-mate*, or the accomplishing some unusually great or important work, such as the building of a canoe, the weaving of a bale of cloth, roll of matting, or the making of an immense ball of sinnet, in memory of the dead, whose name is given to the finished work.

'In some parts a long line of women march in procession, each bearing a green basket of white sand to cover over the grave; one party chants in a loud tone *E-ui-e*, to which the other responds *E-yara*, and the effect is both solemn and agreeable.

'In the case of a chief drowned at sea, or slain and eaten by his enemies, the *loloku* is as carefully observed as if he had died naturally. This was the case when Ra Bithi, the pride of Somo-Somo, was lost at sea—seventeen of his wives were sacrificed. And after the news of the massacre of the Namena people in 1839, eighty women were strangled, to accompany the spirits of their murdered husbands.'

This took place in the Fiji of 1845. Let my readers observe what has been done in the interval:

'On April 19, 1879, Tui Cakau (pronounced Tui Thakow), one of the most powerful chiefs in the group, died. He had been on a visit to a neighbouring island, and on his return complained of not feeling well, lay down in his large house, and never rose again alive. An ingenious explanation of the cause of his death was given to me by a white man, who was his valet. He told me that after a talk with the widow of the chief, both had come to the conclusion that the amount of "cava" taken by him had

so coated the inside of his stomach that when it cracked—from a cold caught while on this visit a few days before—he gave up the ghost. "You know," he added, "these people are very often right in matters of this sort, and they know a great deal about the insides of people; they used to be——" A pause. "Of course," I remarked, knowing he did not want to use the word "cannibals," being a dependent of the chief's household. I soon saw that they got the idea of the coating of the stomach from the bowls in which this "cava" drink is prepared. The bowl is made of wood, being a horizontal section of a large tree, slightly hollowed out on one side, and standing on three legs. After long use the inside of the bowl becomes coated with a whitish crust. I hope they did not think Tui Cakau had a wooden stomach, though he might have had, judging from the large amount of liquor other than cava that he used to drink. When a great chief dies, it is necessary that the king should be present at his funeral. On this occasion, to perform the last rites over his friend, son-in-law, and ally, King Cacobau (pronounced Thakombau) with his two sons, Abel and Joseph, embarked with us on board H.M.S. *Cormorant* to go to Taviuni. The grey-headed old king bore the journey well, lying on his cane couch-chair, and having his chaplain and native police magistrate with him, besides attendants.

'Leaving Levuka in the morning, we arrived at Taviuni at dusk, and lay a short distance from the shore, just abreast of the village or town of Somo-Somo. It was almost dark when we got there, and the first thing I heard was a succession of curious

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the morrow. Groups of natives were scraping cocoa-nut to a powder, grating sugar-cane on old biscuit tin-boxes, killing pigs and preparing the holes in the ground in which to cook them, or cutting the fins off turtle to make them more adapted for cooking in the same method as the pigs. Yams, taro, bread-fruit, and plantains were in process of preparation. Troops of natives, in Indian file, carrying these viands, were making their way to the late chief's house to offer them to his widow, each tribe, both in this and the neighbouring islands, contributing its quota. Having arrived near the chief's house, the troop halts and forms a body; they then march *en masse* to within twenty yards of the door, and sit down on the grass in a circle with their donations before them. A member of the chief's household then comes out, and, after a few moments' consultation with the leader, re-enters and apprises the widow of the purport of their visit; he then conveys her gracious acceptance of the gifts to the party, who express their pleasure by clapping hands.

'Passing the house where royalty was put up during this ceremony, we saw that the piles of yams were assuming hay-stack dimensions, and the number of turtle was astonishing. At midday we landed our blue-jackets and marines abreast the ship, where all the chiefs, who had come to the funeral, were seated; they were then marched to the side of the house nearest to the grave, and lined the path from the house to that spot. Slowly the procession moved out. The Catholic priest, accompanied by black boys in red cassocks and white cottas, and bearing candles, led the

way ; after these came the coffin, borne by ten lusty natives, and followed by the widow alone ; next her Majesty's representative, the Lieutenant-Governor of Fiji ; then old King Cacobau and his retinue, followed by the chiefs in order of rank. Arriving at the spot which was chosen as a resting-place for the once most powerful chief in all Fiji, the service was read and the coffin was lowered into the grave and wrapped up in mats, with which it had been previously lined. Three rounds of blank cartridge were fired over the grave, and the procession moved homeward, followed by the landing-party to the bugle march. After this came more mourning with conch shells ; the natives assembled to drink the "kava," and thence to the feast.

'Though the Fijians are large consumers of their peculiar foods at meals, they must not be considered gourmands at their feasts, for, though the preparations are on a large scale, the desire is not to eat so much as to have plenty if need be.'

CHAPTER XI.

FIJI LIFE, PAST AND PRESENT.

In olden days marriage among the Fijians was celebrated as it is now by religious rites, and a short *résumé* of the ceremonial may be interesting. A woman could not marry without the consent of her brother, even if she had obtained that of both parents. The assent of the latter was shown by their acceptance of the lover's presents. The daughters of chiefs were engaged at a very early age; but *bonâ-fide* courtships were common among all ranks. In Commodore Wilkes's account of his cruise in the Pacific, he describes a wedding:

'The *ambati* or priest having taken a seat, the bridegroom is placed on his right and the bride on his left. He then invokes the protection of the god or spirit upon the bride, after which he leads her to the bridegroom, and joins their hands with injunctions to love, honour and obey, and be faithful, and die with each other.'

The allusion to the widow sacrifice excepted, the formula closely resembled ours, and it was followed

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mission-house. The old king was at first very indignant at Joe's *mésalliance*, but eventually, like a sensible man, came round, and prepared a sumptuous feast for the propitiation of numerous friends and relatives.

Society in Fiji is divided into six recognised classes, in which there is much that resembles the system of caste. The grades are, or rather used to be :

1. Kings and queens.
2. Chiefs of large islands.
3. Chiefs of towns and priests.
4. Distinguished warriors, chiefs of carpenters and chiefs of the turtle-fishers.
5. Common people.
6. Slaves by war.

Rank is hereditary, and descends through females.

In cannibal days the dignity of a chief was estimated by the number of his wives, which used to vary from ten to fifty, or even one hundred. Polygamy was as much an institution in Fiji as it is to this hour in Utah. Mrs. Smith, in her 'Ten Months in Fiji,' tells us that ex-King Cacobau had for a long time resisted the exhortations of the missionaries to give up heathenism. His conversion to Christianity was much owing to the earnest entreaties of his favourite wife—Andi Lydia. On one occasion he got very angry with her, and said, 'You don't know at all what you are talking about. If I become a Christian, I may marry one of my other wives, not you.' She replied, 'I don't mind, so that you do become a Christian.'

Polygamy died hard in Fiji. Little more than two years ago a worthy priest told me in Taviuni that a certain nameless chief was by no means a bad sort of man, but now and again he would burst out into polygamy.

As regards the children now so well looked after and daily attending school, they were in the cannibal times tersely addressed as 'rats,' and infanticide was as systematically practised as in a model baby-farm in dear civilised England, the unfortunate little girl-babies being generally the victims, as they could not in the after-time wield a club or poise a spear.

Solomon's maxim about the child and the rod is thoroughly appreciated all over Coral Land, but in the old days of Fiji the instrument of correction was a good-sized truncheon of about the thickness of a broomstick.

Fijian sailors are a merry race; they generally sing while at their work, which they seem to regard very much in the light of a joke. To this day they are very superstitious, but in old times they had very curious customs, which differed from those of any other native races. Certain parts of the ocean were passed over in silence and with uncovered heads, through fear of the spirits of the deep, and they were particularly careful that no fragment of food fell into the water. The common tropic bird was the emblem of one of their gods, and the shark another; and should the one fly over their heads or the other swim past, they would utter a word of respect. A shark lying across their course was considered an evil omen, and was greatly feared.

The Fijians thoroughly understand consecration, and to this hour certain things are *tabu* or sacred; and on some of the canoes it was *tabu* to eat food in the hold, on another on the house and deck, on another on the platform over the house. Canoes have been known to be lost in a storm because their crews, instead of exerting themselves, have left their work to *soro*, or propitiate their gods by throwing over whales' teeth, or *angona* the *kava* root.

The Fijian sailors are now all Christians, and are taught, I do not doubt, by their pastors that the highest form of prayer is the performance of duty. In many parts of the Pacific, the whale's tooth is regarded as a propitiatory sacrifice, and at one time, on the death of a Fiji chief, two of these teeth were placed in his hands to throw at the tree which was supposed to stand on the road to the regions of the departed.

The Fijians are the most skilful boat-builders of all the inhabitants of Polynesia, and until comparatively recent times quite a brisk trade was done in this branch of industry. The larger kind of canoe is usually built double like the Calais-Douvres, braced together with a sort of extending upper-deck on which a small house is erected. The bottom of the canoe is formed of one single plank to which the sides are dovetailed, as well as being strengthened by lashings, and the joints are made watertight by gum. The depth of hold is generally about 6 feet, while they are frequently as long as 100 feet. When they cannot use the sails the natives propel the canoes by oars about 10 feet in length; and when rowing, they

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The largest I heard of was of the following dimensions:

	FEET.	INCHES.
Length over all . .	99	3
Length of deck . .	46	4
Width	20	3
Height from keel to house-top .	14	0
Draught of water . . .	2	5
Length of mast . .	62	3
Length of yards . .	83	0

I was told that the capacity of such a canoe is such that it will carry 100 native passengers and several tons of freight. The ordinary canoe is simply a 'dugout,' with an outrigger, and these are common to the whole of the Pacific, and in fact, with the single exception of the Solomon Isles, from Ceylon in the west to the Marquesas in the east. I have had some little experience of short trips in canoes, and unromantic as it may seem, I infinitely prefer a coasting-steamer for interinsular travel.

The Fijians and other islanders of the South Pacific are good sailors on European-rigged craft, and are capital divers and swimmers. The following extract from a very recent number of the *Fiji Argus* will speak for itself:

'A Tongan and his wife, the sole survivors of twenty-two who were lately capsised in a canoe near Totoya, arrived recently in Levuka. The man was severely bitten by a shark on the heel, and he and his wife, after being *a day and a half* in the water, reached Totoya. All the rest of their friends were

eaten by sharks ; but they managed to frighten off these ravenous monsters by constantly waving their sulus in the water. Though completely exhausted when they reached the shore, they seem now none the worse for their terrible swim.'

CHAPTER XII.

MEKE-MEKES.

DANCING is one of the chief amusements of the Fijians, and is taught by professionals; and this is also the case in nearly all the islands in the South Pacific. Games of a school-boy order, like hide-and-seek, hare-and-hounds, blind-man's-buff, and ducks-and-drakes, are all known and appreciated by native adults. The natives are also fond of swinging, and a game called *lavo*, which consists of pitching the fruit of the *walai* (*Mimosa scandens*); the fruit is flat and circular, and somewhat resembles honey in appearance. Another game indulged in resembles our pastime of skittles, stones being substituted for the wooden pins. It is said that skilful players can pitch their stone with their back towards the skittles. Wrestling is a favourite amusement, and sometimes the Fijians make it a very rough game indeed. One of their most skilful games is the *veivasa ni moli*, which consists of suspending an orange or lemon, and trying to pierce it with a spear when it is in motion. To a certain extent this resembles the old English game of quintain.

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young men at Truefitt's. Occasionally women have their hair dressed in the same style as men, though not to the same extent in size. Certainly the coiffure of a chief was fearfully and wonderfully made. Mr. Williams states that he has measured some that were three feet ten inches in circumference, and one master-piece measured five feet. A coating of jet black powder is thrown over all, interspersed with stripes or patches of vermilion. Chiefs and priests used occasionally to wear a frontlet of small scarlet feathers fixed on a palm-leaf, with a long black comb or tortoiseshell 'scratcher' projecting from behind the ear.

Ear ornaments are used by both sexes; they are not mere pendants, but are passed horizontally through the lobes of the ear, which is greatly distended for that purpose, the size of the 'boring' varying from the thickness of the finger to that of the wrist. A white cowrie is sometimes inserted in the opening. Some of the more ambitious have the opening distended so as to admit a ring of ten inches in circumference.

The natives display great taste in adorning themselves with natural shrubs, vines, dried grasses, and flowers made into wreaths, necklaces, or scarves worn over one shoulder.

Tattooing proper, however, is confined to the women and to those parts that are covered by the *liku* or dress. The women also have their fingers interlined, for the admiration of the chiefs to whom they may have to hand food. The old and middle-aged women used to have patches of blue at the corners of

the mouth, some say in order to notify that the woman has been a mother; scandal occasionally attributes it to vanity, in order to hide wrinkles and conceal the ravages of age.

The tattooing process often takes months to complete, and is a painful and tedious operation, only submitted to from mingled reasons of vanity and fear. The tattooing is performed with an instrument called a 'tooth,' which consists of four or five teeth inserted in a light handle. The pattern is cut into the flesh with this instrument, and the colours rendered permanent by means of a pigment composed of charcoal and candle-nut oil.

The custom of tattooing was instituted in accordance with an ordinance of their God Ndengei, and a neglect of this custom would entail punishment in the future state.

In Fiji, the practice of tattooing is confined to the women; but in Tonga the practice is reversed, the men only are subjected to this decoration. The Fijians say that this peculiarity of the Tongans arose from a blunder on the part of a Tongan chief who was chanting a well-known formula, 'Tattoo the women, and not the men;' his foot stumbled, and, hardly knowing what he did, he altered the refrain to 'Tattoo the men, and not the women.'

The softness and flow of the Fijian language will at once strike the traveller. It is evidently a branch of the Polynesian-Malay or Oceanic type. I made no great study of it, as I generally travelled in the company of English-speaking settlers or half-castes, who were thoroughly at home with our tongue. Of course,

for a planter it is absolutely necessary to pick up something of Fijian, though I met with many who, at any rate two years since, knew little more than I did.

In many respects it is a very full language, inasmuch as there are distinctive names for every shrub and plant which grows; there are names for the various kinds of yams, of which the natives enumerate fifty; and there are Fijian words which are capable of affording expression to the most delicate subtleties of thought. There are very many dialects; in fact, the Fijian of the leeward groups can only make himself understood with some little difficulty in Vanua Levu or other of the windward islands. It is said there are seven distinct dialects, the most classic being that of Bau, into which the Testaments and prayer-books of the missionaries have been translated.

There is a good grammar and dictionary published, and I should say it is not at all a difficult language to pick up. The vowels are pronounced as in Italian, and the sound of *m* always comes before *b*, and the *c* is pronounced as the exact equivalent of our *th*, so difficult for the continental foreigner to acquire. The *n* has always *d* before it, and *g* has the sound of *ng*. It seemed to me a great pity that the missionaries did not base their labours more phonetically. For instance, the correct pronunciation of the word Bau (the native capital) is really *Mbaw*. Again, there is a pleasant suburb to the north of Levuka, where the cricket-matches come off, written Vagadace; it is pronounced *Vagadally*. 'What is that?' is in Fijian *A cava ogo*, and is pronounced *athava ongo*. Could not the

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in clubs, spears, and whales' teeth will be bitterly disappointed when he receives his account of sales, or interviews personally the leading London dealers. The Fijian processional swords struck me as being particularly handsome. While in Fiji I became possessed of a Springfield (U.S.) flint musket most beautifully inlaid all over the stock and butt with human bones in stars and other designs. This was greatly prized by the cannibals, and was taken by the Government troops in the Viti Levu war of 1876. Conch-shell trumpets are very popular, and a most dreadful noise is made with them. Indeed, it struck me that our Polynesian fellow-subjects are fond of a big noise of any sort. The firing of guns gives them inexpressible pleasure; but their champion din is a *meke-meke* with empty kerosene cans, which they get from the whites. The combination of all the German bands in London playing different tunes, and an 'obstructive' parliament of tile-prowling cats, would give something like an idea of the fiendish noise produced by conch-shells, *lalis*, kerosene tins, and the natives' own sweet shrieking. Some of the Fijian 'boys' are not very considerate as to the time they select for this dreadful infliction. One Christmas time, I remember, they commenced their orgy about eleven o'clock at night. The police soon put a stop to it, however—another proof of the superior civilisation of Fiji. In London, the torture of the sick and dying by a ghastly version of *Adeste Fideles*, as rendered by the 'waits,' is not only tolerated, but almost approved.

The natives have, however, good ears for music, and sing very nicely. Both in the Catholic and

in the Wesleyan churches they sing a great number of hymns or litanies during the service, and the perfect time of the people's voices, rising and falling according to the beating of the *lali* in a *meke-meke*, is one of its most marked characteristics.

Some of the natives are rather fond of practical jokes, often of a very advanced order, and they evidently relish making a *lia lia*, or fool of a neighbour, by sending him on a bootless errand. We are a very superior people, no doubt; but I have heard of very foolish journeys accomplished in England on the 1st of April. Sometimes, if on particularly good terms with a *papalagi*, a Fijian will actually try a bit of fun with him—sometimes more than fun, as the following extract from a letter of Mr. Harding will show:

'Sitting, somewhat later in the night, on an old *lali* which had witnessed, and drummed the accompaniment to, many a terrible scene, I suddenly saw advancing towards me from the old Sofatabua house *a glowing human head*. A moment's stare of amazement and then all the horrors of the thing, the locality, and the previous conversation overwhelmed me with a terror indescribable. My scalp became an ill-fitting cap, my skin was goose-fleshed into little hillocks, my heart gave one great bound into my throat, whence it sank lead-like into my shoes, and then (just when the awful fear was becoming an active madness which said that it or I must be annihilated) a boy's voice within the head asked, "Sa vinaka?" (Is it good?) What a relief it was! And how thankful I felt that he had spoken in time to save himself from harm! The mischievous young monkey

had collected a quantity of luminous fungus leaves, which he had stuck thickly over his face so as to illuminate it. The darkness completely hid his black body, and at the same time, thank goodness, prevented my alarm from being seen, for I was too thoroughly awed to betray it in speech.'

One of the prettiest Fijian spectacles I ever saw was a grand *meke-meke* or ceremonial dance. Early in the morning it was very amusing to see the country people streaming into the native village, their countenances glowing with anticipated pleasure. They carried their smart dancing-dresses tied up in bundles; some had their faces already painted, and their hair done up in *tappa* in the oddest way possible. All the time the *lalis* (native wooden drums) were making a great row in the square, and when all the people were assembled, we sat down under a canopy of mats which had been put up to screen us from the sun.

First came the school children in single file, and coiled themselves up in the centre of the square. Each child as it passed halted, and read a verse from a Testament. Then they unwound themselves, and came up in the same fashion with their writing on slates. Then came a dance called the *meke*. They retired a little, divided into bands, and then came forward in a sort of dance, turning first to one side and then the other, moving in the most perfect time, and chanting as they came. All their movements were graceful, and the way in which the tune, if one can so call it, was first of all sung by those in front, and then taken up, a third lower, by those behind, was very effective. When they had come close enough, on a signal they

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over two hundred men and about sixty children taking part in it. The two parties approached each other in the usual *meke* form, an odd mixture of march and dance, and after various evolutions, every man threw away the huge palm leaf fan which he carried in his hand. This was the end of the first act.

In the next part the flying foxes proceeded to rob a banana-tree. A pole was set up in the middle of the square, and on the top of it a banana plant, with a bunch of artificial fruit made of husked cocoa-nuts full of oil. The two bands advanced, and seemed to consult, and then messengers were sent out from either party, to see, I suppose, that all was safe. They went flying round the square with their arms stretched out, making a noise like a flying fox. With a great deal of dancing the main body approached the tree, and one of them climbed up, whilst the little flying foxes circled round, and finally clustered under the tree, crying with delight at the sight of the fruit. The fox in the tree hung by his legs and flapped his arms, when another climbed after him, and they bit and scratched and squalled just as big bats do, and the first comer was turned out. The whole dance lasted about half-an-hour, and between each figure there was a slight pause. The time was wonderful—every swish of their *likus* was in unison, and they were most clever in adapting themselves to any inequality in the ground. There was a musical accompaniment of native drums and hollow bamboos, played by about twenty gaily-dressed old gentlemen.

Next came a 'Club Dance.' The square was surrounded, except on one side, where stood the great

church, by plantations of bananas and bread-fruit; so that one saw nothing of the preparations or formation, and heard the chant of the dancers before they came in from the different paths. From either side advanced a party, each about eighty strong, marching three abreast, armed with short spears made of bamboo, cut into fantastic shapes at the end, or with the shafts painted or covered with a matting of reeds. As the two parties approached each other—very, very slowly—they chanted, and swung their bodies from side to side, thrusting and parrying with their spears, which were held overhead; every hand and every foot moving exactly together. When about twelve yards from each other, each body wheeled away from us, and we saw advancing between them from some distance another body of men, of about the same strength as both the others, but twelve abreast, and armed with clubs. This *meke*, in which over three hundred men were dancing, was wild and picturesque, and the men fine, well-made fellows, all chiefs or men of high birth. The dresses in this dance were even more brilliant than in the last. Each man had a *liku* of strips of *pandanus* leaf, dyed black, yellow, and red in strips. Their bodies and faces were elaborately painted black and red, and their heads were done up in folds of very fine *tappa*, white or brown, or in some cases (what I had never seen before) of a bright blue. They had sashes of white *tappa*, in thick folds, terminating sometimes in streamers, and sometimes in a long train, not allowed to touch the ground, but looped up again into the sash. Each man in the front rank of the larger body had a splendidly-made

breast-plate of ivory and pearl-shell. Many had a good-sized whale's tooth hung round their necks—rather an effective ornament—and armlets, garters, and bracelets of shells, ivory, or black water-weed, according to his fancy.

The next dance was the most graceful of all. It was called 'The Waves of the Sea,' and represented the sea coming up on the reef. The dresses of the men were much the same as in the last; but there was also a number of children in bright *likus*, and with garlands of leaves and flowers. First of all they formed into a long line; then, breaking the line, danced forward, ten or twelve at a time, for a few steps, bending down their bodies and spreading out their hands, as the little shoots from a wave run up on the beach, wave after wave rolled in, and then at the end of the long line ran round, first a few at a time, some falling back again; then more and more, as the tide runs up on the shore-side of the reef, and nothing but a small island of coral is left. The band kept up a sound like the roar of the surf; and as the tides rose and the waves began to meet and battle over the little island the dancers threw their arms over their heads as they met, and their white *tappa*-covered heads shook as they bounded into the air, like the spray of the breaking surf. The people sitting round screamed with delight. The idea of the dance was decidedly artistic, and was most artistically carried out.

The Fijians of old were first-class potters for a savage race, but the art is rapidly dying out. The three-legged iron pot of the Birmingham district has

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CHAPTER XIII.

THE FIJIAN AS HE IS TO-DAY.

When Commodore Wilkes of the United States Navy visited the group some years back, he landed a party of his blue-jackets, and put them through some light infantry drill. Inquiring of one of the chiefs present what he thought of the performance, the Fijian replied with that irony which is one of their marked characteristics when they care to assume it, 'The men might be very good warriors; but they waddled like ducks.'

The natives of Fiji are a fine race, of dark olive complexion, good physique, and fairly intelligent cast of countenance. The men perhaps average five feet eight inches in height, while the *rokos* and some of the *bulis* exceed this standard. The women have sometimes pretty faces and undeniable figures when young, but their natural grace early disappears; for being simple Fijians, and ignorant of women's rights, they labour too much for their dusky lords, and the claims of Venus are merged in the demands for fish to fill the husband's larder. In youth both sexes have a superb carriage, and walk

with the importance of a life-guardsman with his sweetheart.

No wonder therefore that the *roko* was struck with the rolling gait of the American sailors: a slouching Fijian would, I fancy, be soon sent to Coventry by his friends. The military class sometimes affect a ludicrously warlike adornment in the way of red ochre and black patches on the cheeks, reminding one forcibly of the very fierce-looking devils on the Chinese war-standards. But this piece of eccentricity is not so common as formerly. The civilians, in many cases, affect blue cheeks.

The average Fijian is naturally docile and obedient, but you must thoroughly realise and act upon your power over him. If he doubts for a moment your ability to act or the verity of your word, his confidence in you is gone for ever; and in time of need, when you want his friendship or aid, he is likely enough to turn out a cruel and most treacherous enemy. Fairly dealt with, adding at the same time the exercise of the most unrelenting justice when occasion demands it, the Fijian is above the average of the Polynesian; but with him, as with other native races, maudlin sympathy on account of his race and colour is simply thrown away. If you promise to pay a 'boy' a dollar, you have to pay that dollar, or he will regard you as a thief for evermore. If you promise a boy punishment, you must punish him accordingly, or he will never again respect you. The Fijian is of a suspicious character, and any idea of trickery on the part of a stranger will bring out the worst traits of his man-eating ancestry. He is vain

to a fault and very sensitive of ridicule, but has no objection to ridiculing others.

Very few of the natives talk English; but in Levuka and the principal centres they understand it tolerably. If a European has acquired sufficient knowledge to follow their ordinary conversation, they have a trick of defeating him in his accomplishment by changing their dialects or slang phrases to others which he cannot understand. Gratitude expressed by words is unknown to them, and they have no equivalent for our 'thank you.' Ordinarily good-natured, they are as a rule kind to each other, but trivial tribal jealousies, as in Scotland and Ireland, militate against their better nature. As to Fijian truthfulness in general, it is out of my power to give a fair opinion, all my friends varied so much. I was, however, credibly informed that a *kaisi*, or commoner, will as a rule give evidence in court just as his chief wishes. If the *roko* saw a fact and says so, the *kaisi* saw it; if the *roko* heard a thing and says so, the *kaisi* heard it and will swear to it. I should hesitate, however, before describing the Fijians as in the main deliberately untruthful. In the Polynesian mind loyalty to the chief is virtue *par excellence*. The influence of the *rokos* may perhaps decline, but the action of the British authorities has been very wisely adverse to any too sudden changes, especially when due allowance has to be made for the innate conservatism of the Fijians. This insular Toryism is another of their peculiarities, and it is in no way more marked than in their punctilious observance of etiquette of all sorts. A mere *buli* or sub-chief rarely goes un-

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is wearisome, and to one who witnesses it for the first time it cannot but be disgusting. A score or two of Cacobau's men squatted down on the floor, one of them with a large wooden bowl before him, and the dry root of the *angona* cut into small pieces. Putting a piece into his mouth, and reducing it by chewing to a soft pulpy state, he squirted the juice into the bowl; and so with piece after piece, until the bowl was nearly full. Pouring water into the bowl, he stirred the liquor about, and strained it with a fibrous sort of wisp till it was clear. While this chewing, squirting, and straining was going on, the fellows squatted around the chief performer, chanted an invocation, or something of that sort, in a droning way, and clapped their hands at the end of every stave. The liquor being cleared, one of the men dipped a cocoa-nut cup into the bowl, and presented it with bended knee to Cacobau, who drank it off at a gulp. The cup was replenished, and handed to the other chiefs present, until the great bowl was quite empty. A cupful was offered to the Governor, but he declined to drink. It was not in accordance with native etiquette, we were told, to offer it to anyone else. Perhaps we should have declined too had it been offered to us; but possibly there were some amongst us who might have liked to taste this native grog out of curiosity. It tastes, they say, like soap-suds seasoned with pepper. The natives are very fond of it, and even Englishmen get to like it, unpleasant though it be at first. It is not intoxicating, but constant indulgence in the use of it tends to paralyse the lower limbs. The ceremony over, we had luncheon, and here it

became evident that his cupful of native grog had not quite satisfied Cacobau's appetite, so amazingly did he polish off glass after glass of Bass's ale.'

Kava has certainly an exhilarating effect, and has this peculiarity over all other intoxicating drinks that I have ever heard of—it affects the legs first and head afterwards, the latter rarely. I have seen a Fijian so affected by *kava*, that he could not stand at all, while at the same time he was disputing with his master (a Taviuni planter) as to the current value of some King William the Fourth shillings.

The sale of alcoholic drink to the natives is forbidden by Government ordinance, but if they can get hold of any, there is no mistake about their delight. The chiefs generally manage to secure as much as they want, and according to a letter recently written by Mr. W. Fillingham Parr, of Levuka, 'The half-castes and Fijians, as everyone knows who has gone amongst them, drink considerably more than half the alcohol that is imported into this colony. It is almost exceptional to meet a half-caste who is quite sober. One Fijian chief boasts that he drinks one bottle of brandy at least every day of his life . . . . Another usually drinks two bottles of gin a day, and often a great deal more. I myself have seen him open a bottle at half-past eight in the morning, and he and another chief drink it raw out of a cocoa-nut shell and finish it by nine o'clock.' I quote Mr. Parr, because he saw his chief with the gin-bottle. But I very much doubt his statement as to the consumption of alcohol by the half-caste Fijians. I saw plenty of

'exceptional' half-castes, but I suppose they must all have 'gone astray' in a body since I left Fiji.

The Fijian has a long memory, and bears a kindly recollection of those who treat him well, while his memory is just as tenacious of the alleged evil deeds of his enemies. With him procrastination has been simply reduced to a science, and the word *malua*, or in Queen's English, 'I'll think about that to-morrow,' is incessantly in his mouth. *Malua* is now an Anglicised word in the group, and over and over again, when waiting very patiently for something or other, I have sincerely regretted the demoralising influence of a tropical climate which has infected white men as well as natives with that do-nothing system of *malua*.

I forget which great foreign statesman it was who said, 'Never do to-day what you can put off till to-morrow.' If he had ever visited Fiji, its interesting inhabitants would have much improved on his well-known dictum. Their *malua* is, in the words of Shakespeare, an eternal 'to-morrow, and to-morrow, and to-morrow.' The sweetness of delay is all-in-all to them, and even the most accomplished representative of the 'Circumlocution Office,' in all its dilatoriness, would pale into insignificance before a Levuka day-labourer making up his mind whether he will accept a job or not.

The Fijian is an inveterate haggler. I have seen a native with some wretched live fowl or duck on his arm, come into Levuka quite early in the morning, and demand for hours, a price twice as much as he knows he will ultimately get; he will haggle and haggle with you over that bird, till you send him off

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confidence afterwards that he was now half a *papalagi*, or white man.

The natives work in Levuka as ordinary labourers at a shilling to eighteenpence a day, and it seemed to me that they took the most amazing pains not to overtire themselves. In the provinces they work much better, and, according to an anonymous pamphlet which I recently received from Levuka, native boys of twelve or thirteen can drive the engines of sugar-mills just as well as white men.

'The characteristics of native life,' remarked the Colonial Secretary (the Hon. J. B. Thurston), in one of his speeches, 'are much the same in Fiji as they are everywhere else. Its chief phenomena are irregular alternations of excessive labour and excessive repose, and so it will continue till the fitful and uncertain habits of the people are corrected.' Freedom, to their mind, means freedom to do nothing at all. The ordinary natives cannot understand our working, and they are at a loss to comprehend why we should wish them to work.

'Having all these fine *wongas* (ships) and clothes, and knowing all about engines and glass and the like, whatever makes you white people come over here, where we have so little to give you?' asked a minor chief of me one day.

However, my native aristocrat was very particular in getting the highest price for his cocoa-nuts, and relished J.D.K.Z. gin like a Dutchman. The Fijians are honest as a rule, but some of them are not so punctilious about stealing cocoa-nuts as they might be, and I heard of a few cases of shirts and pocket-

handkerchiefs being 'borrowed' from back-yards—after sundown. Some of them are exceedingly clever with bows and arrows, on the poisoned varieties of which a few words are not out of place. It used to be thought at one time that the terrible effect of these weapons was caused by decomposed poisonous animal matter. In some parts of Polynesia I was assured such was the case, and was further told that the human bone tops of the arrows were dipped in decomposed human bodies; but it seems from the careful investigation conducted by Fleet Surgeon Messer, that this is incorrect.

During my stay in the Pacific I obtained much information from missionaries resident in various islands of the South Sea, and procured and examined arrows said to be poisoned, and plants and substances said to supply the poison. All the inquiries made of the natives bear out Dr. Messer's conclusion that there is no foundation for the popular belief that the arrows are poisoned by decomposing animal matter. That belief appears to have originated from the native practice of leaving bodies above ground until the soft parts have decomposed sufficiently to enable them to obtain the long bones with which they so frequently make arrow-points; man being the only animal in the island whose bonés are sufficiently long and strong to serve this purpose, and the absence of metal compelling them to make use of human bones in this way. In some of the islands between Erromanga (New Hebrides) and the Santa Cruz Group, the natives prepare and smear upon arrows substances from various plants which they believe to be poisons. A

plant named *toto* seems most in favour ; it belongs to the euphorbium family, and has a milky sap, which is irritating and painful when applied to the eyes or lips, or to a sore. But from all accounts obtained from missionaries and others, no poisoning, strictly speaking, has ever been observed as the effect of wounds by arrows supposed to be thus poisoned, tetanus being the only result recorded, and not being of such a character, or following so often, as to entitle it to be considered directly due to the substances smeared on the arrows. Tetanus is of very frequent occurrence in some of the South Pacific Islands, and when it follows wounds or injuries it is almost always fatal. This may naturally be attributed by a superstitious people to the power of the enemy or his weapon.

The *mana* or supernatural power which the Polynesian races believe to exist in certain persons or things is a most potent influence. Some man or family may easily become famous as having the most deadly arrows, and would, of course, strive to make them as irritant and powerful as possible, with a view to increase the fears of the wounded. This explains how the arrows of one island may become more deadly than others; for if a native believes that he is shot by an arrow, for instance, from Maiwo or Aurora Island, which is said to produce the most deadly arrows in that district, he will at once expect tetanus, and give up hope ; and if it occurs and proves fatal, as it is almost certain to do, the superstition will increase. In this superstition may be found an explanation of the trouble taken to smear arrows with substances, the poisonous properties of which are at all events doubtful.

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as to the potency of these reputed poisons. Careful chemical analysis and further experiments may enable us to declare positively that there is no foundation for the dread in which these arrows have so long been held. At present it can at least be said that it has not been proved that these islanders possess a poison which will, by a very short contact with the living tissues, produce, after a few days' interval, a disease undistinguishable from tetanus.

Some of the imported Polynesians from the New Hebrides are getting very particular as to what they eat, and the following anecdote will show how rapidly progress is moving in the Pacific. One of the Levukan butchers not having found a purchaser for a calf's head, sent it as a valuable present to one of the labourers employed at a neighbouring commercial establishment, and was somewhat astonished that it was returned with the request that the donor would be kind enough to 'dress it properly.'

There can be no doubt that the employment of Polynesian labour in Fiji and the return of these people to their distant homes well and hearty, with grateful reminiscences of kind masters and mistresses, does a great deal towards civilising the cannibal archipelagoes which still exist in the Pacific. The natives are very imitative, and ludicrous stories are sometimes told of European phrases reproduced in Hebridian homes.

'The nurse,' says the *Fiji Times*, 'frequently acquires the manners as well as the language of her charges. A sable Polynesian maiden, having served

her term of indenture with a Levukan family, and fairly mastered the English tongue, was in due course returned to her home, where she was shortly afterwards encountered by a recruiting agent, who immediately recognised a familiar face. Hereupon the following colloquy ensued :

'"Mary, will you come back with us to Fiji ?"

'"Well, I like it, but I don't know if my pa will let me go."

'"Oh ! I see the old folks live here, eh ?"

'"My pa live here, but ma's dead."

'"Oh ! how did the old lady die ?"

'"Gentleman come visiting and pa got jealous ; so he fight and kill ma, then he put her in a *lovo* (or oven), and pa and his friends eat poor ma all up."

'Pa being interviewed, yielded a ready assent for a consideration, and Mary, with her tragic family history, is again a denizen of Fiji.'

The Fijian is curious to a fault. He will stay and watch everything you do with astounding patience. Your dinner-table is to him an inexhaustible fund of interest, and he will stare with undiminished attention till every dish is disposed of and 'thanks' are returned. I remember on one occasion my brother's 'boy' asking him to whom he was writing, and on being informed, replied, 'Ah ! give him my love,' a request which was complied with. The process of nailing was at one time a source of endless delight to the natives, but the rapid increase of ship and boat-building in the group has rather interfered with the pleasure of the business, as far as they are concerned.

In many cases very affectionate relations exist between the *papalagis*, or white men, and the Fijians, and some touching stories have been told of their self-devotion. A poor friend of mine was endeavouring to shorten the sail of his cutter, when he was washed over by a heavy sea. The boys who were with him jumped overboard, remained swimming about in the pitchy darkness for some hours, and were quite overcome with grief at the failure of their efforts to find him. It was pitiful to hear them reproach themselves for not having done more to save him. On the other hand, the awe in which the white man was once held has in great measure diminished. A *roko* told me that at one time the Fijians considered the whites gods or immortals ; 'but since,' he added, 'we know you do die and go there'—pointing to Draiba, the Levukan Kensal Green—'now we know you are men like ourselves.' Like the aboriginal races of other countries, they first deemed all *papalagi* civilisation, arts, and sciences were the results of enchantment ; and a staggering blow to their self-confidence was the appearance in Levuka Harbour of a steamer which entered without a stitch of canvas set or any smoke or steam escaping. A steamship is to them a 'fire ship ;' but their wonder as to the doings of the white men has almost entirely ceased. As a Taviuni friend once remarked to me, 'If you were to cut off your head and carry it under your arm the length of Levuka beach, and then fix it on again, you would hardly astonish the Fijians.' We are past wonder, as far as they are concerned.

The Fijian is naturally cleanly ; he is constantly

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CHAPTER XIV.

MORE ABOUT THE FIJIAN OF TO-DAY.

A FIJIAN'S house consists of bamboo canes diagonally interlaced, fastened to cocoa-nut-tree uprights, with a cocoa-nut log for a ridge-pole, and thickly thatched with dried cocoa-nut leaves. In many cases the thatch exceeds three feet in thickness. The ridge-pole generally extends for a foot or more on either side of the building, and some of the condemned cannibals in the war of 1876 made their exit from this world from the ridge-pole of native houses. The Fijian interior is not luxurious. The floor is covered with layers of straw and reed-mats, in the manufacture of which the natives show great skill. One end of the room is raised slightly for a sleeping quarter. A few kava bowls or dishes, mostly made out of solid pieces of wood and having four legs, lie around, while some oval taro or yam platters, also carved out of solid wood, with some cocoa-nut shells for drinking purposes, represent the furniture in the living part. The Fijian's pillow is a piece of timber, or more commonly bamboo, resting on two crutches of wood about four inches from the ground. On this

apparently most uncomfortable receptacle for the head, the native reclines with pleasure and sleeps with astonishing soundness. Their hair is always kept with great cleanliness and care, and they prevent it in this way from touching the ground.

At Suva, in Viti Levu, the house of a chieftainess is a gem in its way. Outside, the bamboos of which, like all other native houses, it is constructed are arranged in lozenge-shaped patterns; the thatched roof is nicely trimmed along the eaves; the inside walls are tapestried with native cloth; the beams and doorposts polished and ornamented with variously coloured sennit, or cocoa-fibre rope, and the floor is laid with fine white matting. The bed is raised about a foot from the floor, and enclosed by a mosquito curtain.

In regard to native social life, I cannot do better than quote the Governor of Fiji. In his address given at the Royal Colonial Institute in March, 1879, Sir Arthur said:

'The people are not nomadic; they live a settled life, in towns of good and comfortable houses; they respect and follow agriculture; their social and political organisation is complex; they amass property, and have laws for its descent; their land-tenures are elaborate; they read, they write, and cipher. Women are respected, hold a high social position, and are exempt from agricultural labour. There is a school in almost every village. Their chiefs possess accounts at the bank, conduct correspondence, and generally exhibit capacities for a higher grade of civilisation.

On the whole, I should class them in their present condition with the Hovas of Madagascar, whom in many respects they much resemble. Like them, the Fijians all profess an at least nominal allegiance to Christianity; and that it has largely influenced the life and character of great masses of the population, not the most credulous can, I think, deny. Like them, too, they have shown a gradual progress, which is, in my estimation, of far more hopeful augury than a rapid imitativeness of unfamiliar habits.

'The political unit is the village. In every one of these is found a local chief, practically hereditary, but nominally appointed by the district council. He is assisted by a council of elders and certain executive officers, a magistrate, frequently the chief's brother, one or more constables to carry out his decisions, a town-crier (an hereditary and important officer), and a garden overseer. The resemblance of this organisation to that of an Indian village will at once strike everyone; but, as there is certainly no Aryan strain in the Fijian race, I am inclined to conceive that this form of organisation is not essentially Aryan, but simply the shape into which the first elements of society when emerging from barbarism naturally crystallise. An uncertain number of villages—sometimes few, sometimes many—are grouped together under a superior officer, the *buli* of the district, who once a month assembles all his town chiefs, and discusses with them, in the Bose ni Tikina, or district council, the affairs of his own district. These district councils nominate the chiefs of towns, whom they may also suspend from office. They discuss and regulate

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resemblance between them and some of the short Acts of the ancient Scottish Parliaments in the first years of the fifteenth century; and it should always be borne in mind that the state of society for which they are intended is not that of England in the present day, but more nearly resembles that of the Highlands of Scotland some three or four hundred years ago, or that of the remote parts of Ireland in the days of Queen Elizabeth; except, indeed, that property and life enjoy in Fiji a security then unknown in either Scotland or Ireland; that reading and writing are far more widely known among Fijians than among the Celtic population of the fifteenth and sixteenth centuries; and that they are far better housed than the Highland and Irish peasantry of either that or a much later day. This council has, however, no legislative power. Its resolutions are mere recommendations. If the Governor thinks it expedient to adopt them, they are brought before a board, composed partly of Europeans and partly of natives, which has the power of enacting regulations for the conduct of the natives, which, when so enacted, possess, subject to the approval or disapproval of the Legislative Council, the force of law. In framing these regulations it has been thought best to retain them as far as possible in the same shape in which they had been framed by their native authors, only altering them where they contained provisions manifestly objectionable, or where some modification appeared likely to give them greater practical effect, or render it easier to bring them into operation. It was not sought to alter them merely because it might appear to us that better could have

been devised when abstractly considered. It was always borne in mind that these regulations had, to a great extent, to be administered by the natives themselves, and that a code which they thoroughly understood and had taken part in preparing, and which was in harmony with their own ideas and modes of thought, would be far more easily worked, and far more willingly and intelligently obeyed, than much better regulations imposed by external force, but which they might neither comprehend nor appreciate, and which would therefore be of far less real utility.'

This seems unanswerable, and we should have been spared many bloody colonial wars if we had always followed the course indicated above, which has been deliberately adopted by Sir Arthur Gordon on the advice of those who know Fiji and the Fijians best. Mr. W. S. Carew, the indefatigable Viti Levu Commissioner, strongly urged this policy on the Government in October, 1875, and a summary of his letter to Sir Arthur Gordon will give a very clear insight into the feelings of the natives themselves in this matter, and also some of their social characteristics. He says in effect: English law is quite inapplicable to the exigencies of the native community, except to a certain extent in capital offences. The natives have a perfect dread of English law; they know nothing of it. We have no right whatever to tear down the whole system of native policy based on centuries of experience, and which they all understand, without being able to substitute anything comprehensible in its place. The

natives insist on punishment for adultery. If unpunished, murder is generally the result. A native's wife is his cook, his gardener, his horse and cart, his water-carrier, his fish-provider, and the bearer of children to him to hand his name down to posterity. A native without at least one child is an object of pity to his tribe. If his wife leaves him to go with another man, he is totally undone. He is heart-broken, and regards himself on a level with a pig. His house is uncared for—his food uncooked—his garden overgrown with weeds; he has to rely on the assistance of his friends; the elders of his own and the neighbouring tribes will cease to visit his house or to consult with him; he is a miserable creature; he is *guca*, or going downhill.

Since Fiji has been annexed, the people have been ostensibly governed according to the principles of British law alone, but such has not been the case except in the law-courts of Levuka. In the provinces, so great was the Fijians' dread of the delays of British law, that not unfrequently they took the law into their own hands and executed summary justice. For instance, a particularly brutal murder was committed by a native. His chief said: 'Let us not send him to court to be tried in the white man's incomprehensible fashion, and then allowed to escape punishment; let us kill him at once,' and they did so. This district has been Christian for several years. The chief was a Government servant receiving Government pay. This chief came to an English gentleman a week after the execution and confessed the whole affair, but the *papalagi* wisely

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CHAPTER XV.

WHAT LALA MEANS.

ANY sketch of Fijian life would be incomplete without a reference to the institution called *lala* or service tenure; and the following chapter, based on a report of Mr. David Wilkinson, and my own observations, will be read with interest by all who value things Polynesian. There is a *lava*-ing of men or labourers, and a *lavaka*-ing of work. It is the only custom which has hardly changed from time immemorial, it shows the exact relationship existing between the people and their chiefs, it is the source of all their power, and furnishes them with the sinews of war or with ways and means in times of peace; in short, it is the rent paid for local privileges and self-government in minor affairs. There is, first, the supreme chief's *lala*. He may, as the yam planting season approaches, send word to the chief or chiefs of any district he likes, 'I wish my garden planted by you this year,' or, as is more often the case, the inferior asks the superior whether he may not have the honour of planting his garden. In fact, it sometimes happens

that gardens are planted without the knowledge of the chief, and when nearly matured, are formally presented. This, however, while showing loyalty and good feeling, is not *lala*, and is generally done to gain some special point.

It having being decided to plant, the successive operations of clearing, burning, digging, and planting take place; all of which are duly reported to the chief, who gives from time to time the necessary orders, and not seldom directs the business in person. In due time the yams, the ordinary food of the Fijian, have matured, and are ready for digging. The chief is again sought, and issues his orders. The town probably fixes the day for digging, or rather the day for finishing and housing; or, if the chief has so ordered, for bringing the crop to his own homestead. Before this day the chief has been making his preparations for receiving them, probably informing his household, or perhaps the householders immediately connected with his own, that the crop is to be housed on a certain day, and he wishes his people to have fish or pork to eat. The chief prepares the principal portion of the feast, which will be yams and taro, and sometimes turtle. Then, when the chief's oven is ready, the other people will produce their contributions, which are generally fish, mats, tappa (or native cloth), or anything of value to the intended recipients. The food and property being all put together are, with a number of whales' teeth (especially prized by our Fijian fellow-subjects), presented to the producers by the chief, who makes a short speech, followed, as a rule, by an order, some instruction, or

news. These speeches are generally models of oratory, and 'point the moral and adorn the tale' of the benefits accruing from industry and peace. On being dismissed, the producers take possession of the food and property, which are divided between the householders who have contributed towards the entertainment. The larger portions are naturally put away for the chief's yam store.

There is another way of *lavaka*-ing gardens, which ought to be noticed; this is for the chief's personal or family garden for the year. He will probably send to a district to say he wishes it to provide the contents of the yam hills in his garden. The messenger never goes without some present for the subordinates he visits. For the hands preparing the ground the chief provides food, but no wages are paid. The ground having been prepared, the number of yams each man is to contribute is decided. On the day for planting being fixed, the *buli*, or inferior chief, sends a messenger to say that his people will come; and the usual feast follows, though on this occasion the chief provides the whole of the banquet. At this feast there is great rejoicing; toasts are proposed and responded to, and hopes entertained of successful planting and an abundant year. Then follows the presentation of food and property, the latter greatly exceeding, although plenty of both is expected and considered chief-like. Mr. Wilkinson says that on one occasion he saw a hundred whales' teeth presented, besides mats, native cloth, etc., in abundance. The chiefs all turn these feasts to account. If the feast is good and the presents liberal, the planters

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upon the fitting of certain pieces of wood, or the completion of parts of the canoe. The ropes, sails, and tackle generally are provided by the chief's immediate retainers ; the mats are *lavaka'd* over perhaps the chief's whole territory, each town's portion being named, which is generally about a hundred fathoms of narrow matting, which are all plaited by the women. Food is also *lavaka'd* for public occasions, such as a state visit of one *roko*, or chief, to another. As soon as the stranger arrives, messages are sent out, and the food brought in. No chief visits empty-handed, or returns so. The presents brought are distributed by the local authority among the contributors to the feast ; or among certain towns, which have been *lala'd* for work in connection with the visit. At such exchanges of civilities between chiefs of high rank, large canoes and other valuable property change hands. There is usually a frightful waste of valuable food, and hospitality of the reckless order is carried to such an extent that after the prolonged stay of an important aristocrat, the district he favoured with his presence has been left in a state bordering on famine. It should be added that the distribution of the presents brought by his guests is quite at the option of the local *roko ;* but all a chief possesses is regarded as public property, and is available for such purposes, and generally finds its way among his people. On the other hand, all that is possessed by the people or tribes is regarded by them as really the chief's, and at his service. Even in the old times .these rights were very seldom exercised to the extreme, and only under peculiar circumstances. With the exception of a few parts of the

group, this exercise of extreme power has passed away, and individual property is generally respected. The characteristic of a truly good Fijian chief is consideration for the welfare of his people; to study their interest and promote their increase is his great object and concern; he is the parent or patriarch of his people, and a chief without these characteristics is called among his fellows 'a chief with but a commoner's heart.' Of course there are cases where this *lala* authority has been grossly abused, where a whole district has been hard at work to enable their chief to pay the white trader for some useless toy which he will tire of in a day or so; but these are the exceptions. The right of *lala* is in the main wisely used; as, for instance, when a whole province has been raised to clear an old or make a new road, and in this way fifteen or twenty miles have been cleared in one day.

On supreme occasions, like the famine which followed the measles epidemic, the chief of Bua declared gardens and food common property. In times of war *lala* was simply absolute over life and goods; but indemnities of war, paid by the conquered party at the time or after, were always divided amongst the warriors. There are a few instances where *lala* is exercised over particular classes of the community. Two may be mentioned, viz., the fishing and canoe building tribes. Each class considers itself specially under his chief's immediate command. The fishermen have a large share in preparing for the entertainment of visiting chiefs or for large gatherings on important occasions, and the fishermen's share in the divisions of property

is always a large one. Turtle-fishing is different from any other kind. A chief desiring turtle caught, first sends a whale's tooth to the tribe, with a request that they will put down their net, which means 'prepare for turtle fishing.' As soon as the canoe, with the net on board, is afloat, a large present is made to them, when they proceed to work. The capture of the first fish is rewarded by a whale's tooth and other property, and each succeeding fish by some present, with the addition of a whale's tooth until the tenth is brought in, when a feast is given by the chief to the fishermen and considerable property presented, which ends the fishing for that occasion, unless the chief wishes more caught, when the same thing is repeated. The fishermen are well supplied by their chiefs with canoes and all other requisites. Referring to the exercise of *lala* as regards turtle, I may mention that close to Vu-ne-wai-Levu, in Savu Savu Bay, I assisted at the capture of a monster which measured eight feet from fin to fin, and was seven feet long. My brother gave this creature (who was in shallow water) the *coup de grace* with an American axe, and he required the services of sixteen of his 'boys' to carry the royal fish to his place. It was about midnight when we heard of his whereabouts, and, on dragging him along with long poles, we thought we had secured a prize; but he was anything but nice to eat, and his enormous shell was worthless from a commercial point of view. My brother made presents to his friends of the giant's flesh and eggs, but the letters of acknowledgment were the reverse of complimentary. We felt that, if we only knew any

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the people, while the chiefs say: 'If we receive less property, we shall simply have less to give away.' Mr. Wilkinson dwells at some length on the abuse of chiefs' authority, and says this is committed by high chiefs' sons and relatives of the *rokos*, who at times have gone about from place to place levying tribute, or, in other words blackmail, of all kinds of produce on native property, and who are never slow to make use of the supreme chief's or *roko's* name and authority when such can be done with safety, to oppress and impoverish the people. This kind of thing is not recognised by the people as *lala*, but as *vaka-saurara*, or forcibly taking away, and the persons who do it are 'spoilers.'

A young chief will give out that he is going to visit a certain place for a specific purpose, which is always made as plausible as possible. It may be to carry out some previously-made arrangement with the chief or people of the place, perhaps to attend some *solevu* (or reciprocal change of property), or to receive some sail-mats, native cloth, or sinnet (or any other excuse that occurs to his mind). Presents are accordingly prepared to give in exchange, and when possible, the supreme chief's sanction is obtained to the proposed visit. As the preparations proceed, the number of the party generally increases, and five or even ten canoes leave, where two or three only were intended. The start is finally made, and as they proceed along the coast, by generally very short stages, at every place where they stop food is prepared for them, and a sort of system of begging commences, each appealing to his friend for something to add to

his portion of the presents to be given when they reach their destination ; many of them, having probably started without an article, trust to this resource entirely, and if there is a strong party, it is generally successful. It not unfrequently happens that the chief, or the head of the party, may have sent word to some particular town or district that he intends to pass by that place, and that he hopes they will help him, and supply some property, naming probably some article or articles common to that town or district, which of course they accordingly prepare ; and it is a fact that parties like these have left their homes without anything at all, but by the time they have got to their destination are well laden.

As soon as they arrive food is presented in great quantities, to provide which the whole district may have been laid under contribution. The day for the exchange of presents and property is generally fixed early, as the hosts do not as a rule wish to prolong the stay of their visitors. In the meantime each individual of the visiting party, from the chief downwards, has been doing a little business on his own account, such as making a private present to some friend or family, which brings in return more food or the like. Of course the simple object of these excursions is plunder by exercise of power and influence, and, while the leaders of the expedition state all is fair barter, all sorts of expedients are resorted to for obtaining the desired goods. A common plan is for the visiting party to take offence at some supposed slight to a chief or neglect to comply with a desire, or some ancient and hereditary custom, when the chief will be

told he must punish the offending individual, family, town, or towns, and a fine is named as compensation for the insult. Non-compliance would bring down reprisals upon the chief, their host, and his town seldom goes entirely free; should the chief himself have a grudge against the supposed offenders, he will probably ask assistance from his visitors, which is always readily granted, as such marauding greatly adds to their booty, and scenes of the most inhuman and dissolute character have been enacted under the plea that a chief's dignity and authority must be supported, no matter at what cost to the commoners. The return home of this gang of aristocratic thieves is much of a piece, except when checked by some authority. Fear and consternation precede their approach. Surprise may be felt by some that the people tamely submit to these outrages, but it must be remembered that being the action of their own, or perhaps other high chiefs, the fear of retribution checks anything like resistance, even on the part of those not absolutely the subjects of their spoilers. Mr. Wilkinson thinks that the foregoing is not an extreme case, and adds that cases have come to his knowledge where these coasting robbers were attended by over two hundred armed retainers. Sometimes a chief will *lavaka* to pay his debts, and cause plantations to be abandoned. The foregoing shows how necessary it is that the tremendous authority which the chiefs possess should be kept in order by the British Government, and I believe that all Mr. Wilkinson's suggestions have been adopted. These are:

1. That all the chiefs, of whatever grade, should

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providing food, or payment, in each case for those working, shall continue to be observed by the person receiving the benefit.

'2. If any chief fails to perform the due and proper custom of providing food or payment for those working for him, no person need work again for him for the space of two years, and on the case becoming known to the Roko Tui, he may order remuneration to be made to the people performing any work when they have not been fed.

'3. Only the *rokos* of provinces, and *bulis* of districts, shall enjoy the right to exercise the *lala* authority. Any other chief or individual desiring the benefit of the *lala* to assist him in any of the above works, shall apply for it through one or other of the above chiefs, who in each case shall be responsible for its proper exercise.

'4. If any town shall desire to commute its *lala* work due to any chief for a fixed annual payment in money or in kind, and such chief shall have accepted such commutation with the Governor's sanction, the right of *lala* cannot be again resumed by him. A record of all such commutations shall be kept in the Native Affairs Office. The people and their children are for ever free while they continue to observe the conditions of the recorded commutations.

'5. Where house-building or other work is done for a white man, the consent of the people must be obtained, and the price of the work done divided equally among them, and two shillings in the pound extra to be paid to the chief doing the work by the owner thereof.'

The opposition to the policy of Sir Arthur H. Gordon and Mr. Thurston finds its organ in the columns of the *Fiji Times*, and the continuance of the power of the *rokos* and the existence of *lala* is by that paper most persistently condemned. Its editorials teem with curiously worded sentences like the following: 'In thus commenting on the subject of a custom, which on all sides, from natives and Europeans, chiefs and *kaisis* (commoners), bears evidence of its inconsistency with British justice and law, its opposition to all the innate sense of right in human hearts, and to the prejudices of the native race, to the teachings which, if they do their duty, the magistrates cannot but inculcate from the bench—we write in the most perfect good feeling towards the Government, but mingled with the most intense surprise and regret that such things should be.' This is, I suppose, intended for a strong indictment against the Government; but is not the policy of Sir Arthur Gordon and his advisers a right one? If one is to place the least reliance on the evidence of men who have known Fiji all their lives, who are thoroughly acquainted with the habits and customs, and with the inner life of the natives, if one is to recognise the fact that the Government does not exist for whites alone, it must be admitted that it is. When touching on the question of a special native code, I pointed out, on the evidence of officials whose knowledge cannot possibly be disputed, that a legislation on the basis of native tradition was absolutely necessary. Changes, to be sure, must be slow. Man is naturally a conservative animal, and to destroy at once, root and branch, the power of the

chiefs, to supplant the traditional service tenure by what, to the native mind, must seem the almost incomprehensible political economy of the highest civilised power in the world, would have been a most dangerous and wild revolution. If the Fijians had been for centuries trained in our schools of thought, if the result of such training had been their adoption of our ideas, and their direct reliance on the white man, quite independent of the power of the chiefs or their lieutenants, all would be different. The Fijian, like other native races, must be treated according to the circumstances in which we find them. Educate them to something approaching our standard, teach them habits of industry, show them how to turn to account the marvellous resources of their most marvellous group, but build up before you break down. I do not know whether the views of the *Fiji Times* are really the expression of the majority of the settlers in the group. I very much doubt it. I hope not; but whether popular or unpopular, the Imperial Government of Britain has its duty to perform.

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duced by the British Government to extirpate their race, has prompted the hostility with which the policy of Sir Arthur Gordon and his able coadjutor, the Hon. John B. Thurston, on the subject of native taxation, has been attacked by a small section of the white settlers. Some of these gentlemen are perhaps now regretting the course they have adopted. It is amusing to find that the cry is now, not that the British Government want to exterminate the blacks, but that Sir Arthur Gordon and Mr. Thurston want to turn out the white settlers. The best answer to the grumblers is the financial success of the policy. From every point of view the matter is one of importance, and I think a *résume* of the question as put by his Excellency and his minister will demonstrate the wisdom of their course.

In a colony like Fiji, where the natives form ninety-nine per cent. of the population, it is self evident that as they cause a large portion of administrative expenditure, they must contribute to defray its expenses. The question was how should this contribution be obtained—by money, or in kind? In semi-civilised regions or countries like India or China, where the science of political economy is almost unknown, the system of payment in kind largely prevails. This mode of paying taxes is doubtless a bad one, for experience teaches that public revenue derived from such a source usually suffers so much from the mismanagement and peculation of the collectors, that little of what is contributed by the people ever finds its way into the treasury.

For these and many other reasons the collecting

of the public revenue in money is to be preferred. It may however occur that countries exist, the people of which tenaciously adhere to the antiquated customs of their race; and where, as they have no money, they must either pay in produce or not at all.

Fiji is certainly one of these places. Its people have no money among themselves, and the European trading and planting population (under 900 persons) is too small to provide the bulk of them with work or any other means of gaining money. There can be no doubt also that, if it were possible to collect revenue in money, the same objection would be taken as is taken above to the levying of taxes in kind. In a young colony like Fiji, with a large native population, the collection of revenue must in a great measure be entrusted to native chiefs. There are two temptations which many Fijian chiefs find it difficult to withstand: one is that of getting into debt with traders; the other is that of looking upon taxes paid to them by their tribe, on account of the Government, as in part a sort of 'benevolence' to themselves. The facility with which they can accumulate debt upon debt, together with the constant pressure of petty creditors, is the primary cause of their appropriating public money to their own uses. 'This tendency to accept credit,' observes a late writer, 'is a state of things which occurs in every part of the world in which men of superior race freely trade with men of a lower race. It extends trade no doubt for a time, but it demoralises the natives, checks true civilisation, and does not lead to any permanent

increase in the wealth of the country; so that the European Government of such a country must be carried on at a loss.' The custom of Fijians is to pay their taxes in produce or service, and the custom only requires to be properly defined and settled, in order to produce a fair amount of revenue at a moderate cost of collection.

To use Mr. Thurston's own words :

'The characteristics of native life in Fiji are much the same as they are everywhere. Its chief phenomena are irregular alternations of excessive labour and excessive repose—and so it will continue until the fitful and uncertain habits of the people are corrected. This measure is not calculated to interfere with the freedom of trade in any way, but its tendency is to promote those habits of steady industry that can alone develop faculties which are requisite to the exercise of an actual, instead of a nominal, freedom in business.'

The strongest part of Mr. Thurston's address, in my opinion, is where he dwells on the habits of industry which a tax in kind would teach the native race. Certainly no place better illustrates the final consequence of commerce depending upon mere natural productions than those parts of Brazil and Peru watered by the Amazon and its affluents. The forest there formerly abounded with resins, oils, balsams, gums, textile plants, and medicinal plants. At the present day few or none of these things are to be found except under cultivation. Those sources of wealth planted by nature, and which had been neglected by man, had ceased to exist. To reap, man must sow.

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luxury of Eastern civilisation; but he has in many ways advanced beyond the ruder stages of savage life, and possesses those receptive powers which fit him for a far higher social, and intellectual life. The preservation and advancement of these people has been rightly considered by the Governor and his advisers as among their most pressing and important duties.

Mr. Thurston demonstrated the serious responsibility which the guardians of a native race like the Fijians incurred, and went on to prove that the substitution of a tax in kind for payment in money would result in the Fijians becoming planters and producers, instead of being merely collectors for the white men. These are his words:

'I have already said that the system of demanding the native tax in money, which has so many advocates, can lead to no permanent good to the colony, and I will endeavour to explain why, as it is one of the strongest reasons for this measure. The reason is that the native does not produce anything. I use the words—the produce and the producer—in their highest, and not in their lower or more restricted sense. I do not call the man who catches fish, or who searches the woods for gum-resins or dye-woods, a producer. He is a mere collector, a poacher upon nature's preserves. I call that man a producer who, by his personal exertion and industry, causes two blades of grass to grow where only one grew before, or who replaces rank grasses by fields of waving wheat. It is to produce in this sense that I should like to see the Fijian instructed. It

is upon certain, and not upon uncertain, industry I submit that the revenues of this colony should depend.

'The Fijian, then, does not produce anything beyond a few yams and taro for the use of himself and family. The Fijian simply sells to the trader so much of the natural productions of his forests or seas as he can with some little labour collect. Of these productions, even when collected, he is by no means careful, and he takes no measures to increase or even maintain the strength of these natural reserves. They have a limit, therefore, which is not very difficult to define. Is the revenue to depend upon this uncertain and unintelligent state of affairs? The Fijian is no more a producer than the native of the Indian seas who dives for pearl-shell until he has exhausted the bed, or the half-bred Indian of South America who destroys whole forests to obtain india-rubber or cinchona bark. And what has been the result in all parts of the world, whether civilised or uncivilised, when there has been a constant demand for any natural production, and no foresight has been exercised to maintain the supply? We know that if the supply is not increased in exact ratio to the demand, harder work, worse pecuniary results, misery, and sometimes famine follow. As Roko Tui Ra said lately at Draiba, "Of *bêche de mer* there will soon be none, for the drying-houses encompass the whole land." But how are they going to make the supply overtake or keep up with the demand? The natives cannot sow or plant *bêche de mer* as they do cotton or coffee seed. It will be the same with pearl, tortoise-shell, and other

things upon which the natives, until lately, entirely depended to provide their money-tax and their little luxuries bought from traders. The supply will become smaller by degrees and beautifully less, or I am very much mistaken.

'A few years ago Scottish fishermen got but three-and-sixpence per hundred for their haddocks, and earned a decent livelihood; they now obtain twelve shillings and sixpence, but work harder and obtain a bare subsistence. The same thing may be said of oyster-beds. Constant demand has caused the exhaustion of what were once natural reserves. Men have cut away their supplies without a thought for the future, much in the same manner as we are, or, I hope I may say, as we were, doing here.'

The Fijian is now growing coffee, sugar-cane, cocoa, vanilla, *Pandanus utilis* for making bags (the *Vacoa* of Mauritius), and mango, in addition to the following articles which have been up to the present time the leading items of produce brought in. These are copra (or the dried kernel of the cocoa-nut), cotton, candle-nuts, tobacco, and maize; *bêche de mer*, a sea-slug, and a delicacy much appreciated by the Chinese, is sometimes accepted.

The produce thus paid by the natives is put up to public tender, and the highest is accepted in each article, and to the successful tenderer all the produce delivered or collected in discharge of the tax is transferred on its receipt by the Government. I do not think that there are any more bitter opponents of Mr. Thurston's benevolent and far-seeing statecraft than those merchants who never get the contracts. The

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produce in one large plantation. These latter are what, by those who wish to discredit the scheme, are called "Government gardens;" but, in fact, no such gardens exist. The soil and the produce both belong to the people themselves.

'This machinery recognises the primitive community system, on which all political and social institutions in Fiji are based, and which, even in the matter of taxation, I found to be still in use as regarded the rates for local purposes, such as payment of schoolmasters and village police, which, quite irrespectively of the Government (and, as some would say, illegally), were imposed by the provincial councils in a species of voluntary assessment.

'This species of taxation is, consequently, familiar to the natives, and thoroughly understood by them; a fact which causes the pressure of the impost to be more lightly felt than it would be if demanded directly from the individual by the Government. It moreover renders the natives themselves, to a very large extent, active and responsible agents in the collection of revenue.

'Both of these are, I need hardly say, points of very considerable importance.

'But these were not the only results which the system was aimed to effect, nor are they the only objects which have been attained by its adoption.

'As was anticipated by the framers of the Ordinance, the cultivation of articles of export by the natives has been largely promoted.'

Competition among the merchants being as keen in Levuka as it is everywhere else, the Government

manages to get a very good price for the native taxes, and any surplus beyond the assessment of the district is of course returned to the Fijian producers. In the year 1878 the amount of tax produced sent in as taxes, exceeded the assessment to the value of two thousand pounds, and this has been sold for the benefit of the contributors. In 1879, one province alone had five hundred pounds returned to it, but the full statistics have not yet reached this country. Of course there may be harsh and overbearing *bulis* and *rokos*, but to *rokos* and *bulis* the Fijians have for centuries been accustomed, and these officials are very carefully looked after by white magistrates. A native chief who was complained of by his people would soon feel the pressure of the Imperial connection which binds England to Fiji, just as any 'blackbirder' in the Southern Sea would soon find out the real meaning of the appointment of Sir Arthur Gordon as Lord High Commissioner for Western Polynesia. As regards the natives, notwithstanding the unscrupulous efforts that are made to prejudice them against the tax in kind, I believe that they infinitely prefer it to a money-tax. As Sir Arthur Gordon says:

'That the natives themselves dislike the system may perhaps also be said; but this, I am certain, is untrue. It is, however, almost a wonder that it should be so; for no pains have been spared in some quarters to prejudice the people against it and against the Government.

'A few days before I left Fiji a native of great intelligence spoke to me of the efforts of certain whites

to excite a prejudice against the Government. He spoke bitterly of the mischief which might be done by these intrigues, and added: "We Fijians are great fools, and there are many of us who are likely to be gulled; but, after all, we are not such fools as to have lost all memory of the time when these gentlemen, who are now so solicitous for our welfare and our rights, had all things in their own hands; and you may take it for granted that most of the ignorant villagers who answer '*E dina saka*' ('Quite true, sir') when it is suggested to them that they are oppressed, are perfectly aware that a money-tax would cost them double labour, and laugh secretly, though respect leads them to yield a seeming assent to a white man's assertion."

'The statement that the payment of a tax in cash would require double labour is, though startling, perfectly true. Taking the article copra, for example, it will be found that the mean or average price offered by the traders to Government in 1877 was £10 10s. 6d. per ton (2,240 lbs.). The average prices given by local traders to natives at the time was £5 per ton; and, as payment was generally made in articles sold at a large profit, even that value can only be regarded as nominal.

'It follows, therefore, that if the native under the present system had to pay ten shillings worth of copra annually by way of taxes, he would have to provide 106 lbs. weight of that article only; but, if he had to pay ten shillings in money, he would have to sell 224 lbs. weight to the trader in order to raise the amount of money required.

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But, after all, they are only faults of detail and execution; faults which, if they exist, may—and shall—be remedied, but which in no way affect the principle of the measure itself.'

Thus the system of native taxation in kind has not only been a financial success, but the means of materially improving the social and industrial life of the Fijians, and it would be difficult to award too much praise to the wisdom of Mr. Thurston who I believe originated it, and to Sir Arthur H. Gordon who has so courageously carried it out.

Instead of the Fijians, with all their capabilities for good, sinking into slavery in all but the name, or perishing altogether, as is too often the case with aborigines when brought face to face with a power of the highest civilisation, we find all that is good in their institutions guarded by the Imperial authorities, and their natural inclinations for an agricultural life fostered by the same means. I am a strong believer in the Imperial destinies of the Anglo-Saxon race. I have watched the progress of that destiny all over the world, but I have yet to learn that in the pursuit of wealth we are to throw to the winds all other considerations. I think the preservation and improvement of the inferior races brought under our flag matters of vital importance for the honour of our race and for our renown as a just, tolerant, and Christian people. The Spanish colonisation of the sixteenth century, and the advance of the English-speaking races of the nineteenth, ought to be, and are, very different things. Working in a small sphere and hardly noticed by the world at large, the Governor

and officials of Nasova are developing the highest statesmanship, and are doing the Empire great service.

In thus commenting on the native policy of Sir Arthur Gordon, I know I shall be grievously disappointing and perhaps offending acquaintances in the islands whose persistent opposition to the system caused a fellow-traveller of mine to make the remark that the millennium and a popular governor in Fiji might be expected together.

I confess that it was the excessive abuse with which the Governor and his advisers were assailed which induced me to carefully study the question, and I have stated the deliberate conclusion at which I have arrived. The writer of an anonymous pamphlet now before me, unconsciously shows the spirit of the promoters of this opposition. In referring to the pioneers of the colony as honest and hardworking men, which I am the first to affirm, he asks, 'Was it for these men, or was it for the Fijians that England annexed the group?' The nameless author may be a very successful wealth-seeker, but he has not mastered the grammar of statecraft, and can know nothing of the duties and responsibilities of a British Governor. Fiji, 'A Colonist' must understand, was annexed in the interests of law and order, and for whites and Fijians alike. The Governor and the Government have duties and responsibilities to both. If they fail in regard to either, they are not worthy of the positions they hold. The British monarchy is generally credited with a nobler policy than that of the earlier days of the East India Company; to

build up, not to destroy, has for years past been the wise counsel of Downing Street, and the greatest happiness of the greatest number, its rule of action.

It is true that for a time the native taxation scheme did interfere, to a certain extent, with the supply of Fijian labour for white men's estates; but the temporary inconvenience was caused by the Government as much in the planters' interests as that of the Fijians and other natives.

'Some 6000 Polynesian labourers (from other groups outside Fiji) had been working on Fiji estates, and their time of service had expired. The Government, anxious to establish the fair fame of Fiji in the islands where these people came from, determined that, in accordance with the terms of their agreement, they should be returned to their homes.

The result has been as was to be expected. The Polynesians have carried to their distant localities praises of labour in Fiji, and they are now flocking in great numbers back to the Colony.

Formerly Fiji had an exceptionally bad name with these islanders; now they prefer it to Samoa or even Queensland. The whole of the labour trade of the colony is in the hands of the Government. The labourers are engaged for three years at a time, at three pounds per adult per annum, payable to the Immigration Department, plus about twelve pounds to cover the cost of passage to Fiji and their return home. Boys are engaged at half these rates. Food and clothing bring up the cost to the planter of the labourer to about ten pounds per annum.

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CHAPTER XVII.

THE BIRDS, BEASTS, AND FISHES OF FIJI.

As I have said, Fiji has one enemy, the mosquito, and he is no despicable foe. In some parts of the group he is simply a supreme nuisance—though no worse in Fiji than in other places that I know. The bites of these gentry, scratched by the finger-nail, turn into troublesome sores; but these, with healthy constitutions, soon heal. The natives seem, however, very indifferent to them, and let crowds of black flies feed upon the open wound, utterly regardless of what to a white man would be the most exquisite torture. They say the flies take the poison out.

In some of the islands a favourite way of self-adornment is to slash the arms and legs with broken glass, the scars coming out as crosses or the like. Children are often treated in this way, and sometimes injure themselves on their own account. The natives of the Southern Seas certainly do not feel pain as we do.

The native medicine-men used to study the art of killing as well as curing. The flora of Fiji abounds with poisonous plants, but the knowledge of their properties

is confined to a few families of the native professional men. The latter are looked upon with a certain amount of fear, and are generally attached to the person of a chief as body-guards and ministers of his vengeance. They used to be seen, says Mr. Litton Forbes, lounging in the neighbourhood of some village one day—on the next they disappeared. Soon afterwards the chief or some other head man drooped, and died suddenly under unusual circumstances. No enquiries were made and no questions asked, but perhaps within a week or two the dead man's wife would join the harem of the superior chief. The prudent said little on such occasions, lest a similar fate should befall themselves. As regards some of the medicinal plants, Dr. Seeman says they are perhaps more difficult to find out than the poisonous ones used for illegal purposes.

'Those who profess to be acquainted with their properties—often women, and answering to our herbalists—cannot be tempted by any presents to disclose secrets which prove to them a lucrative source of income for life. It is only the virtues of commonly known plants that a casual inquirer has any chance of learning. The leaves of the kura (*Morinda citrifolia*, Linn.), a middle-sized tree, with shining leaves and white flowers, not unlike those of the coffee shrub, are heated by passing them over flame, and their juice squeezed into ulcers, whilst the leaves themselves are put on the wound as a kind of bandage. The bark of the danidani (*Panax fruticosum*, Linn.), a shrub about eight feet high, and cultivated near the native houses on account of its deeply-cut, orna-

mental foliage, is scraped off, and its juice taken as a remedy for *macake*, the thrush, ulcerated tongue and throat. The properties of the sarsaparilla as a means of purifying the blood, are well known. The creeper is found throughout the group, especially on land that has at one time been cleared, and might be gathered in quantities if there were any demand for it. In the London market, it would at present be unsaleable. It belongs to that section of sarsaparillas distinguished by pharmacologists as the "non-mealy," the most valued representative of which is the Jamaica sort. Moreover, it has no "beard" or little rootlets. The natives of Ovalau, Viti Levu, and Vanua Levu name it *kadragi* and *wa-rusi*; those of Kadavu, "*ra-kau-wa*," literally, "the woody-creeper." I met with it years ago in the Hawaiian Group; it is said to be also common in the Samoan and Tongan Groups, and prepared sarsaparilla occasionally imported to the two last-mentioned has found no market, the indigenous being preferred to the foreign production. Curious to add, in Fiji it is not, as with us, the *rhizome* that is used, but the leaves, which are chewed, put in water, and strained through fibre, like the angona or kava (*Piper methysticum*, Forst.), before being taken. Strong purgative properties reside in the vasa or rewa (*Cerbera lactaria*, Ham.), a sea-side tree, twenty-five feet high, with soft wood, smooth shining leaves, and white, scented flowers, used for necklaces by the natives. The aromatic leaves of the *laca* (*Plectranthus Forsteri*, Benth.), a weed abounding in cultivated places, and having purple bracts supporting pale blue flowers,

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the *Pharmaceutical Journal* for November 10, 1877, and from it I take the following extract:

'The fruits of the *Calophyllum inophyllum* were imported from the Mauritius under the name of "oil seeds." They consist of the hard woody endocarp, about the size of an English oak-gall, nearly globular, with a small projecting point at one end, and contain a yellowish-white oily kernel. According to the official report of the products in the Indian Museum, the seeds yield sixty per cent. of a fragrant green oil, fluid at ordinary temperatures, but beginning to solidify when cooled below 50° Fahr. In India it is used as a lamp oil, and also as an outward application for rheumatism. Although apparently unknown in the commerce of this country in 1847-8, nearly 4000 gallons of the oil were exported from Madras to Ceylon and the Straits Settlements. The tree yielding these seeds bears handsome white fragrant flowers, and it may not be out of place here to remark that there is a wide field for experiment among the native plants of India for those interested in perfumery. The following note from Seeman's "*Flora Vitiensis*," will show how highly the oil obtained from these nuts is esteemed in Fiji, as well as the method of extraction: "The most valuable oil produced in Fiji is that extracted from the seeds of this tree, the *dilo* of the natives, the tamarind of Eastern Polynesia, and the cashumpa of India. It is the bitter oil or *woondel* of Indian commerce. The natives use it for polishing arms and greasing their bodies when cocoa-nut oil is not at hand. But the great reputation this oil enjoys throughout Polynesia and the East Indies rests upon-

its medicinal properties as a liniment in rheumatism, pains in the joints, and bruises. Its efficacy in this respect can hardly be exaggerated, and recommends it to the attention of European practitioners. The oil is kept by the Fijians in gourd flasks, and, there being only a limited quantity made, I was charged about sixpence per pint for it, paid in calico and cutlery. The tree is one of the most common littoral plants in the group; its round fruits, mixed with the square ones of *Barringtonia speciosa*, the pine-cone-like ones of the sago palm, and the flat seeds of the walai (*Entada scandens*, Benth.), densely cover the sandy beaches. *Dilo* oil never congeals in the lowest temperature of the Fijis, as cocoa-nut oil does during the cool season. It is of a greenish tinge, and very little of it will impart its hue to a whole cask of cocoa-nut oil. Its commercial value is only partially known in the Fijis, and was found out accidentally. Amongst the contributions in cocoa-nut oil which the natives furnish towards the support of the Wesleyan missions, some *dilo* oil had been poured, which, on arriving at Sydney, was rejected by the broker who purchased the other oil, on account of its greenish tinge and strange appearance. On being shown to others, a chemist, recognising it as the bitter oil of India, purchased it at the rate of sixty pounds per ton; and he must have made a good profit on it, as the article fetches ninety pounds a ton. In order to extract the oil, the round fruit is allowed to drop in its outer fleshy covering, and rot on the ground. The remaining portion, consisting of a shell somewhat of the consistency of that of a hen's egg, and enclosing the

kernel, is baked on hot stones in the same way that Polynesian meat and vegetables are. The shell is then broken, and the kernels pounded between stones. If the quantity be small, the macerated mass is placed in the fibres of the *vau (Hibiscus tiliaceus* and *tricuspis)*, and forced by the hand to yield up its oily contents; if large, a rude level press is constructed by placing a boom horizontally between two cocoa-nut trees, and appending to this perpendicularly the fibres of the vau. After the macerated kernels have been placed in the midst, a pole is made fast to the lower end of the fibres, and two men, taking hold of its end, twist the contrivance round and round, till the oil, collecting into a wooden bowl placed underneath, has been extracted. Of course, the pressure thus brought to bear upon the pounded kernels is not sufficiently great to express the whole of the oil, and there is still much waste.'

The root called *angona* has undoubtedly strong medicinal as well as intoxicating qualities, but, in the absence of any great demand for local drugs, little is generally known in respect to it, beyond the fact that it produces the much-esteemed *kava*. The 'candle-nut,' which grows wild all over the group, is a powerful aperient: but this nut is chiefly valuable from a purely mercantile point of view. The croton plant, moreover, is indigenous to Fiji, and in many cases forms the borders of plantations. Ipecacuanha, with senna, was introduced into the island years ago by the Catholic missionaries, and both grow wild all over the low lands. In time, no doubt, the vast wealth of Polynesia as a drug-producing country will be fully

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objects for their museum, and not long since he obtained an Albino parrot, one of the common parrots of Fiji, which being destitute of the requisite colouring matter to develop his plumage, remains a brilliant yellow. The bird was obtained from Viti Levu by Mr. Klinesmith, and is believed to be the only one of its kind in the group. Mr. Klinesmith has also discovered several new varieties of birds, one of the latest of which, a very handsome finch, has been named after him.

Fish are good both in quantity and quality. Dr. Macdonald enumerates twenty-three varieties, of which eleven are fresh-water kinds. Amongst others there is a species of fresh-water shark, which infests some parts of the river Rewa to an unpleasant extent. This species, however, does not attack the natives of the Bau district, although they are not so considerate to other specimens of humanity. The salt-water sharks, which abound, number nine varieties, and are much dreaded by the natives. Many of the edible fish attain a great size, some having been caught which measured five feet in length and three in girth. A large species of fish is known as the *vailangi*, and is caught at Navuso. A Fijian tradition thus accounts for the flatness of the sole: Mr. Davilai was the leader of the singing amongst the fishes, a sort of chorus-master, I suppose; and on one occasion when the members of his band were assembled for a select harmonic meeting, Mr. Davilai obstinately refused to lead off, or oblige the company even by a stave or a solo, whereupon, in revenge for such a slight, the other fishes trod him under foot until he became literally

as flat as a flounder or his own voice, and that flatness of shape has continued in the family ever since. Hence the natives say when anyone refuses to oblige the company with a song when called upon, "Here is Mr. Davilai!"

I mentioned the general absence of fresh fish at Levukan dinner-tables. There are many varieties in addition to the mullet, of which the golden-tailed variety is the most common—the silver fish, the *sanki* (some of which weigh as much as eight pounds each); the *sievala*, the flying-fish; the *gard* (so esteemed in Sydney), the pike, a species of skate; the *schnapper*, and john-dory, while some authorities add the sole and singaree. The fishing is by hand-nets, and of the most primitive description.

Shrimps and prawns are caught all over Fiji, and in parts of Viti Levu; in the estuaries of the big rivers, the Rewa, Sigatoka, and Ba, a description of *écrevisse* is found, fairly edible, though I never heard of Bisque soup being attempted. Lobsters in some parts of the group are plentiful at times. In many of the lesser islands a species of land-crab is found, called *agavule*, which has strong pugnacious proclivities. Mr. de Ricci says that they will climb the most lofty palms in search of cocoa-nuts, from which they succeed in getting the meat.

The shore abounds with a large variety of beautiful shells, the most prized and valuable being the orange cowrie (*Cypra aurantium*), which is used largely for ornamental purposes by the natives. There is a good supply of several kinds of oysters, and a prospect of remunerative pearl-fishing in the adjacent seas.

There are three varieties of turtle, including the aldermanic favourite, which yields the celebrated 'green fat,' and the other variety which supplies the shells. Five or six varieties of sea-slugs are dried and sent *viâ* Sydney to China, for the delectation of the Celestials.

Horses were introduced in the year 1851, and were the cause of a panic among the natives when they first beheld them with their riders. The advent of these quadrupeds caused as much astonishment as that of a centaur would do here.

The existing animals all being imported, the poverty of the Fiji language indicates to the traveller the nationality of the people to whom the introduction is due. For instance, a horse is to them *orsee;* a dog, *coolie* (evidently from collie); an ox or cow, *bule-ma-kau,* pronounced *bulemacow,* while a sheep is simply *seepi,* the *h* being unpronounceable by the Fijians. I give the sounds of the words from memory, and as to spelling trust to the forbearance of Fijian scholars. I am told, by the way, that in parts of Japan the name of a dog is 'comeer,' the repeated admonition of 'come here' by Englishmen and others having got the animal the name.

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attached to the dye barks, while Fiji timber has found a home in a large pianoforte manufactory in London.

The tabulated statements of exports in the Appendix speak for themselves, but they also demonstrate that the trade of Fiji is entirely in its infancy. In 1878 the imports of the group amounted to £136,607 15s. 1d., while the exports had risen to £192,865 8s., in which copra figures for £122,194 5s., and sugar to the extent of £18,641 7s. 1d.

The most significant advance of late has been in sugar. From a value of £3,245 in 1875, it has risen to £18,641 in 1878. Copra, again, from £35,853 to £122,194 in 1878.

Fiji is mostly known to the world by the superior quality of her 'sea island cotton,' which gained gold medals at Philadelphia in 1876, and at Paris in 1878; but, owing to the comparatively low prices ruling now in the English markets, a great number of the planters have entirely discontinued its cultivation. Perhaps the best houses who still adhere to cotton planting are the Messrs. Ryder, of Mango; Messrs. Hennings, of Loma; and Messrs. M'Evoy, of Chichia. Large sums of money were made in Fiji by cotton planting in 1870 and 1871, owing to the abnormal prices obtained in London; but the money was spent as fast as made, and when the reaction came, it found Fiji planters with mortgaged lands and a ruined industry. The early planters of the group seem to have believed only in cotton, and never thought of anything else; the men who will make fortunes in the future out of Fiji will be wiser if they carefully avoid this cardinal

error. The kidney variety of cotton grows well, and is being cultivated extensively by the natives ; it realises in this market about eightpence halfpenny a pound. Two thousand three hundred and ninety acres are now under cotton cultivation. According to Mr. Horne, of the Mauritius, whose report on Fiji, from a purely agricultural view, contains much valuable information, there can be no doubt that it would be more profitable to cultivate the sugar-cane in many places than to continue to grow cotton ; as nearly all the cotton land is well adapted for the growth of the cane, yielding sugar to at least the value of sixty pounds and upwards per acre for a yearly crop. However, cotton will certainly grow well on the hill-sides in the driest parts of Viti Levu, where coffee is not sure of success. When cotton lost all its attractiveness, the manufacture of copra, or the dried kernel of the cocoa-nut, took its place, and copra is at present the leading article of export in the group.

The process of the manufacture of copra is of the simplest kind. The best is that which is dried whole in the nut. For this purpose nothing is necessary but a large house, or shed, in which to stack the nuts. They must be placed upon a floor, or stage, to prevent them from touching the ground, or else they will not dry, but grow. The husk must not be removed, otherwise the eye in the end would be attacked by the *kalulu*, a sort of cockroach, for the sake of the water they contain ; and the air being admitted to the interior, the kernel would at once begin to decay. If unpeeled and kept off the ground, in three months

the water has disappeared and the kernel has become of a consistency like leather, in which state it will keep for ever, undergoing no change from the effects of climate, damp, or from any other cause.

The best copra, makes the clearest and the sweetest oil, and does not diminish in weight by evaporation. When thoroughly dry, which is easily found out by shaking the nut, the husk is stripped off, the shell is broken, and the kernel cut into pieces, so as to prevent its taking up too much room.

The other system is that of drying the nuts in the sun, which, if pursued carefully, makes good copra, although never equal to that which has been dried in the shade, for the reason that in the former case, the water which the nut contains is evaporated suddenly, and so not always effectually; in the latter, gradually and perfectly. The usual practice is to skin the nuts, break them in two halves, throw out the water, and lay the broken pieces out on the coral beach to dry. This, in fine weather, will occupy about three days; but they must be taken in or covered up at night, and in case of a shower of rain, immediately protected from it, as copra which has been rained upon will not keep, but always turns mouldy after a time, and will infect and spoil all the rest with which it may come in contact. Another singular fact in connection with this process—and for which it is not very easy to account—is as follows: It frequently happens that a long spell of cloudy or damp weather takes place at a time when a quantity of copra is being sun-dried. To counteract the mischief created by the

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annual return of £28 to £30 per acre. At present nearly the whole of the valuable fibre is simply thrown away. Copra is worth from £21 to £23 per ton in London, and a trifle more in Hamburg, while good cocoa-nut fibre fetches an equal sum. From copra is made the celebrated lubricator, cocoa-nut oil, while its refuse goes to enrich cattle food, or forms the basis of those delicious cocoa-nut biscuits which we all know. Nuts can be purchased from the natives at about twenty-five shillings per thousand. Nine thousand one hundred and sixty-six acres are now under cocoa-nut cultivation. If proper machinery for manipulating the fibre were introduced, the present annual loss to the colony of something like £50,000 would be saved. The foregoing facts speak for themselves, and show what fortunes from the cocoa-nut tree alone are to be made in Fiji.

Young plantations of the tree made by natives and whites are rising on all sides, but there is great room for extension. The cocoa-nut tree does not succeed well in many parts of Viti Levu, and where it does grow on that island it bears comparatively few nuts. This is owing to the ravages of a small caterpillar, which attaches itself to the underside of the leaves and eats their softer parts. The consequence is that the leaves are unable to perform the functions assigned to them, and the tree is thereby weakened and unable to bear fruit, if it be not killed outright by the attacks of the insect. The action of this caterpillar has been noticed on the cocoa-nut trees growing in other islands of the group; but it is probable that outside Viti Levu birds or some antagonistic insect keep it

in check. The whole subject demands inquiry, and it is very likely that if this were given, a means would be discovered of destroying the insect altogether, or greatly diminishing the mischief done. If such were the case, the cocoa-nut tree could be planted all over Viti Levu. Apart from this island the fertility of this tree is something wonderful.

The rapid strides made by the copra exports tell their own tale. The real wealth, however, of the group lies in the sugar-cane, and for that subject and for that of other products, I generally follow Mr. Horne.

Among tropical products the cultivation of the sugar-cane holds a prominent place. Every visitor (even from countries in which the sugar-cane is almost the only plant cultivated) cannot fail to be struck with the size, healthy appearance, and rapidity of growth of the sugar-cane in Fiji. These remarks do not extend only to the 'pet' canes of the Fijians, which are to be found growing near the houses in every native town, but also to the canes in the settlers' plantations as well as to those planted by the Fijians for thatch.

The wild canes (*vicos*) of these islands are the subject of admiration to the cane-grower. They suggest to him interesting ideas with regard to the parentage of the sugar-cane, which undoubtedly originated in the islands of the South Sea, where from time immemorial it has been cultivated by the inhabitants for various purposes, and carried to the islands and countries in the eastern part of tropical Asia by their inhabitants when on migratory or piratical excursions. An experienced cane-grower would

at once pronounce the so-called 'China cane' an imported *vico*, were he equally well acquainted with both. To him the varieties of the latter present all the various colours and habits of the varieties of the cultivated sugar-cane; but it yet remains for a careful botanical examination and comparison of the flowers of both to prove the *vico* of Fiji a species of the genus *Saccharum* or not. The climate of Fiji is by its nature well adapted for growing the sugar-cane, and so is the soil. This in most places is rich alluvium on the banks of the rivers, loam on gentle slopes or hillocks, volcanic soil of the richest description, and at the bases of low hills, *débris* brought down by innumerable agencies from the sides of the mountains.

The cane lands are to be found in all parts of the group; in the far interior of Viti Levu, as well as at the mouths and on the banks of the Rewa, Sigatoka, and other rivers; in many localities of Vanua Levu, Taviuni, Rabi, etc; even in Ovalau and some of the other smaller, though in this respect not less important, islands. The extent and richness of these lands, in conjunction with a climate extremely favourable for growing and maturing the sugar-cane, make all well-wishers of Fiji long for the time when sugar will be made there and exported by the hundred thousand tons, and to the value of millions of pounds sterling.

Before such results are brought about, the capitalist or sugar-maker will see that it will tend to his advantage to encourage the planter to grow sugar-cane, and the planter will see that it will be to his profit to have a

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is the one which yields a maximum quantity of sugar and gives a minimum amount of work in cutting, carting, crushing, and making sugar out of its juice. At the same time such a cane must be hardy and healthy, grow rapidly, ratoon freely and often, and be well suited to the climate of the locality in which the plantation may be situated. Many of the canes grown in Fiji possess these latter qualifications, and appear to be short of the former ones; in a word, they give a maximum amount of work in cutting, etc., and yield a minimum quantity of the sugar. The desired result is not the greatest weight of cane which an acre of land will produce, but the greatest amount of sugar per acre which the cane will yield. On several estates in the Sandwich Islands, I have seen six tons (12,000lb.) taken per acre per annum from large tracts of sugar land—that is to say, from plant canes—ratoons yielding sometimes as much as three or four tons. For virgin land like Fiji it would, I think, be safe to take two and a half tons, or 5000lb. per acre, as an average. At the present time about 3000 acres are under sugar-cane cultivation.

I am indebted to Mr. William Renny Watson, of the firm of Messrs. Mirrlees, Tait and Co., of Glasgow, for a very clear estimate for a sugar mill capable of turning out seven to eight tons of sugar per day of twelve hours, or say fifty tons per week, or allowing the factory to be actually at work for twenty weeks in the year, say a crop of 1000 tons of sugar per annum. The cost of the plant here, he says, is £7500, and he puts £7500 for freight, insurance, and all expenses till it is ready for working; an unnecessarily high

figure, in my opinion, as £5,000 would be ample. The cost of cane per ton of sugar may be taken at about £10 per ton, skilled and other labour at £4 per cent., fuel 1 per cent., while interest and depreciation Mr. Watson puts down at 20 per cent. The market value of sugar in Fiji is £25 per ton, so there is on an expenditure of £15,000 a clear credit to the right side of profit and loss of £7500 per annum. I do not wonder now at the princely houses which some of the sugar aristocracy boast in every city of their choice.

In Fiji there is a large extent of land which, from a variety of causes, is better adapted for growing coffee than any other tropical product. The greater portion of this land lies in the interior of Viti Levu, Vanua Levu, Taviuni, some portions of Rabi Ovalau, etc. These islands contain large areas of incomparably fine coffee land, and enjoy a climate which is at once healthy and well adapted for the growth of the coffee tree, plant, or bush. Next to cane-growing, that of coffee will in future years claim the largest share of attention. Coffee will be second to nothing except sugar, in value; its export value should ultimately reach to about a million and a half or to two millions sterling. The plants of coffee seen in the interior of Viti Levu, Vanua Levu, and Taviuni were remarkably healthy-looking. On Mr. Jas. E. Mason's estate the last coffee crop was estimated at 8 cwt. per acre.

The Government has sent large supplies of coffee seed into the interior of Viti Levu to form coffee gardens for the natives. Coffee has been tried during

the last ten or eleven years in several islands of the group; however, it is only within the last two or three years that much attention has been given to its culture. Several plantations have been formed, and land for others is now being cleared. It would be a wise precaution not to plant coffee in places which face the trade winds, and receive its full force unbroken, and directly from the sea, without well protecting the plants by dense plantations of hardy trees and shrubs. One thousand two hundred and nineteen acres were under coffee in 1879.

The soil and climate of some parts of Fiji are well fitted for growing cocoa (*Theobroma cacao*).

There were till recently very few plants of cocoa in Fiji, and none of them have arrived at the fruit-bearing age. It will most likely be some time before any extensive plantations of it are made in Fiji. Mr. Thurston introduced into the colony during the year 1878 over one thousand living cacao trees, which were all doing well when I last heard from Levuka.

This is a subject demanding particular attention from the Government of a country whose wealth lies solely in its agricultural products. The more varied these are, the less will be the danger of distress from a season of low prices or failure. About fifty plants of each of the best varieties of the theobroma cultivated in South America and the West Indies would in a few years yield sufficient young plants to stock Fiji. These young plants might be sold at a low price to pay expense of rearing and introduction, and in a new colony like Fiji would be of the greatest importance. The same might be said of many other

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vanilla will also grow successfully, but to cultivate them with any degree of success, the cultivator should possess considerable experience. Most of the settlers in Fiji have little or no knowledge of the culture required by different sorts of tropical produce. Being the first in the colony, they have been groping in the dark. To say that all have succeeded in applying theories derived from books would be incorrect; nevertheless, some have done so, and are now on a fair way to competency, if not to fortune.

Among fruits which would be likely to succeed in the parts of this colony which enjoy a temperate climate, the peach and the strawberry may be mentioned. The orange tribe thrives magnificently in all parts of the group, the oranges of Namosi being especially excellent.

Bananas and pine-apples of good quality abound everywhere. The former are grown extensively in Fiji as an article of sustenance. To say that the mango, sour-sop and sweet-sop, custard apple, cherimoyer, rambutan, lichee, tamarind, among other tropical fruits, and perhaps the mangosteen and durian, will grow in Fiji is a truism. There is every probability that the time is not far distant when Fiji will extensively export tropical fruit to the markets of Australia and New Zealand. That it will pay to grow pine-apples, bananas, oranges, etc., on a large scale for those markets, there can be no doubt. Situated within the tropics, Fiji is only eight days' steaming from Sydney and three from Auckland, where the demands for her produce are extensive and increasing. From the bountiful nature of the soil

and the favourable climate, she will successfully compete in these markets with all rivals, not excepting the tropical portions of Australia. It is to Australasia Fiji has to look for a market for most of her tropical products, and not to those of Europe, from which she is too far distant. It will be a long time before her produce overstocks the markets of Australia and New Zealand, and when that time comes, if it ever should come, it will be easier for the colony to send her surplus coffee, etc., to the Western States of America rather than to Europe. All that Fiji at present requires for the development of her resources is capital, and men skilled in tropical agriculture; and by this I mean men who understand the growth of the sugar-cane, the making of sugar, the growth of coffee, tea, etc., and in the preparation of these for the market.

In what may be termed sylvan wealth, Fiji is also rich. But the quantity of useful timber is not so abundant as it would at first appear to the inexperienced. However, there is a sufficient quantity of home-grown timber to meet the home demand for years to come, even were the importation of timber to cease. The Government have passed laws for the protection of trees and forest reserves, in order to preserve a sufficient supply of timber for future generations, and are working these forest reserves for the benefit of the community; thus preventing an indiscriminate destruction of forests, so that the country may not be parched by droughts one season and desolated by floods the next. This ordinance will tend also to preserve the present healthiness of climate for which

Fiji is famed. Mr. Horne suggests that the Government should plant trees in the north-western portion of Viti Levu and Macauta in Vanua Levu to restore the climatic conditions from the want of which they grievously suffer. This matter is far too important to the community to be left in the hands of private individuals, though of course Government should not plant and preserve timber to compete with private enterprise. It is necessary for climatic reasons, that the Government should plant and preserve trees, and, when these reach maturity, to see that they are not allowed to waste and rot. On the other hand, it is the interest of the community to see that the products of the Government preserves are properly utilised, and that the Forest Department is made self-supporting.

First in point of value among the sylvan riches of Fiji, is sandalwood, now very scarce owing to indiscriminate cuttings; so much so, that what remains will only serve as a nucleus from which seeds can be obtained for the extension of this much-prized forest product.

Among timber-trees for the colony the foremost is *vesi (Afzelia bijuga)*, which yields a useful and durable timber; it is now very scarce. Next is the *dilo (Calophyllum inophyllum)*, valuable not only on account of its timber, but also for gum resin, which exudes from the bark when the tree is wounded, and for the oil which can be extracted from its seed. Good timber, the produce of this tree, is also very scarce.

Next in order are damanu and vaivai (*Calophyllum*

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of botanists. This variety yields a fine, bright and strong Manilla hemp. Samples sent by me to Sydney were valued at from £35 to £40 per ton delivered there. The hemp is obtained from the stem or trunk of the plant. The fibre, obtained from the petioles of the leaves, is so fine that it is said the finest muslins may be made from it. The preparation of these fibres by hand is both a long and difficult process ; and, in order to export them in any quantities, machinery must be imported. It is very probable that, with a little alteration, the machinery used in New Zealand for cleaning *Phormium tenax* might be adopted here for Manilla hemp. If the thick laminæ, of which the plantain stem is composed, were crushed between smooth or fluted rollers, the hard outer epidermis would be broken up, and the cellulose—of which there is a large quantity—might be got rid of by washing and beating. In the preparation of an article like this the services of women and children might be very largely engaged.

The fibre also of the *yaka*, the pine-apple, and the aloe, might be treated very much in the same way as New Zealand hemp. One variety of the arum is said to yield a very valuable fibre, and I am inclined to think there are many plants of a similar character not as yet generally known to settlers. Water privileges, to use an American term, are numerous in every district. An overshot water-wheel, made of durable hard wood, fitted with ironwork ready for erection, can be laid down in Levuka at a cost of from £70 to £100, according to size. "Devils" for preparing cocoa-nut fibre can be procured at about £50 each, or if con-

tracted for in any number, perhaps for less. Machines for preparing Manilla fibre would cost about £25 each in Auckland. If erected in suitable places, I believe these machines would rapidly repay the expenditure incurred for their purchase, as the coir or cocoa-nut fibre now thrown away would then be all saved. Natives could soon learn to work the machinery when driven by a water-wheel, which is a simple and steady power. At Rambi, Lauthala, and Wakaya, the imported labourers have been taught to manage machinery running at a rapid rate, and driven by steam-power.'

Candle-nuts grow wild over all the group. By squeezing the nuts in the hand, the oil exudes, and this is equal to rape-seed oil in value, *i.e.*, from £30 to £35 per ton. The great difficulty has been in separating the nut from the kernel, but with proper machinery this would be soon obviated; at present, the shells are simply crushed by the natives with stones, and the kernels shipped here in bulk to England or Germany. These nuts possess very remarkable medicinal powers if eaten freely. They are, I am told, not unpleasant to the taste.

Maize is being constantly exported to Australia and New Zealand, while Fiji rum is making for itself a home in the latter colony.

Cattle and horses all thrive well. In one square mile at Vuna, Taviuni, there are four herds of cattle depasturing, and there are also some three hundred sheep. The first parcel of Fijian wool was recently sent to Sydney for transhipment to England.

In regard to *bêche de mer*, or 'sea-slug,' considered

by the Chinese such a delicacy, I have been frequently assured that upon the north coast of Viti and Vanua Levu, and at some places in the Windward Group, particularly Fulanga, any active Fijian can in two nights catch sufficient 'fish' to fill, when dried, a three-bushel bag. The value of such a bag-full would be from twenty-five to forty shillings, according to variety, and the perfection with which it is cured. At present this trade is almost entirely in the hands of Chinamen, who employ quite a fleet of small boats. *Bêche de mer*, like turtles, are among the Fijians 'royal fish.' They used only to be caught by command of the Supreme Chief.

More than thirty years ago £16,000 worth of *bêche de mer* was taken away by one trader at the rate of £3000 worth per annum, and all from the north coasts of Vanua and Viti Levu. Until lately the reefs have not been fished, excepting in an irregular and indifferent way. The native wars, which raged between the tribes of the north coasts of the above-named islands for the ten or fifteen years preceding 1863-4, and from which they have never recovered, made them poor and indolent. Their family power and relationship was weakened, and in some instances destroyed, and no one chief has until recently been established as a ruler.

The Fijian Government has determined to put a stop to indiscriminate *bêche de mer* fishing all the year round, and by a recent ordinance, licenses for this fishing will be granted for such times, and under such limitations, as the Governor may direct.

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CHAPTER XIX.

MORE HINTS FOR CAPITALISTS.

THE long list of Fijian products and industries is not yet exhausted, and I learn that the efforts made to introduce the angora goat into the group, and to make it profitable in a commercial sense, have been attended with the success which they deserved. Five years ago, the Honourable R. B. Leefe undertook the introduction of the angora goat on his estate at the Nananas on the Ra Coast. He commenced with seventy does and two pure bucks, the number of the latter being increased from time to time as occasion required. The flock in June, 1879, consisted of one hundred common does and four pure bucks, seven hundred first and second cross does, besides a flock of wethers two hundred and fifty strong. Mr. Leefe expected an increase during the month of June last year of fifteen hundred kids, a proportion of which will be third-cross. In the month of May, Mr. Leefe sheared one hundred and sixty yearling second-cross does and wethers, in addition to four bucks. The former gave about one pound, the latter five pounds, of hair each. From the length and fineness of the

clip taken from those sheared, it may be confidently anticipated that the third-cross will very nearly, and the fourth-cross will fully, equal pure hair. The report upon that alreday sent to market (London, I believe, but I am not quite certain) was, 'Well grown, fine, silky, and almost equal to the best Turkish.' It fetched as much as three shillings per pound. The animals browse during the day, but are yarded every night, and the does give an unusual quantity of milk, while the angora-crossed wethers supply a meat much more tender than mutton, partaking in fact more of the character of venison. When it is considered that these most profitable animals will live and thrive where sheep would starve, the inducement to make their breeding a matter of regular and general enterprise seems to be exceptionally great in the Fiji Group.

As a further exemplification of what Fiji can accomplish, I will just mention the articles that Messrs. Ryder Brothers, of Mango, and the Rambi Plantation Company, exhibited at the Sydney World's Fair. Messrs. Ryder Brothers sent Sea Island cotton, Sea Island cotton in seed, cotton seed, Mocha coffee, plantation coffee, copra prepared in two different ways, tapioca, maize (or Indian corn), dried bananas, and lime-juice. Capt. Hill's company showed four different samples of the cocoa-fibre industry—coir bristle, fine coir fibre, finest straw-coloured coir, curled straw-coloured coir. One dholl of each were sent, as also two bottles of the finest cocoa-nut oil. The foregoing facts will show what, even in its infantile state, the colony of Fiji can accomplish. But

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are the natural goals ; but Fiji, with all its wealth, offers no such field. Then, again, there is another class which are wanted even less than the 'horny-handed son of toil,' and that is the commercial clerk whose sole recommendations are that he has an irreproachable character, wears in England the universal black coat, and can read, write and cipher with dexterity. The commercial clerk, unless fitted by nature for something very different, is a drug in most markets: he is a nuisance in Fiji. What that colony requires is a steady influx of clear-sighted men, not opposed to work, not obdurate where learning is concerned—men who have at command the sum of at least some three or four hundred pounds, and who are willing to learn, work, and wait. Of course it would be better if the capital were larger ; but the true well-wisher of Fiji would not look so closely to the balance of the bank-book as to the character of the man in whose possession it is. I am inclined to think that there is no colony of the British Empire where a young man, coupling a reasonable amount of brains with a moderate capital, can so easily secure a competence as in Fiji. Of course hard work, steady perseverance, undaunted courage, and firm hope, must be the leading features of intending emigrants. If they have not these qualities—coupled, I may add, with the needful cash—they had better stay away. Neither in New Quebrada nor Fiji are fortunes to be picked up by those who, like many leaving the port of London, seem to think that a millionaire is to be made by the loan of a spade; and, as I am writing about a new member of that earth-hungry

institution, the British Empire, I feel it incumbent on me to say very plainly what class of emigrants it wants.

There are numerous ways of reaching the glorious archipelago of which I write. First, as before said, there is the mail route *viâ* New York, rail across the American continent to San Francisco, and thence by the splendid steamers of the Pacific Mail Company from the Golden Gate, which call, *en route* for Sydney, at Honolulu, Sandwich Islands, and Auckland, New Zealand. A day or so after arrival at Sydney a steamer leaves with the mails for Levuka, fare £15 first cabin. The average time by this route—London to Levuka—is about sixty days. This is the most expensive, and, to my mind, most delightful way of reaching the Pacific ; but the almost necessary detours involved, such as Niagara Falls, a run to St. Louis, and down the Mississippi, a break at Ogden Junction to see Utah City, with an excursion when at 'Frisco to the far-famed Yosemite Valley, put it beyond the reach of the purses of many. The fares by this route to Sydney are from £70 first class, and about £37 third class. The journey from New York to San Francisco—3318 miles—can be accomplished in six days and a half, but through passengers are invariably allowed three months, with full liberty to break and resume the journey at pleasure. Double berths in Pullman's drawing-room and sleeping cars can be secured from New York to San Francisco at a cost of from $22, or £4 8s. Of course, the through fares do not include meals on the railway, the cost of which may be reckoned at a dollar for each meal.

For those who have 'done' the States, and fear the long railroad ride across the Rocky Mountains and the Sierra Nevada, there is the mail route of the P. and O. Company *viâ* the Suez Canal, Aden, and Galle, to King George's Sound, Glenelg (for Adelaide), Melbourne, and so on to Sydney. I believe the fares to Sydney by the P. and O. steamer from Southampton are £70 first, and £45 second saloon. By adopting the P. and O. route the Fiji-bound passenger will have the opportunity of studying men and things, at any rate to a small extent, in Egypt, Arabia, Ceylon, and the Australasian colonies of Western Australia, South Australia, and Victoria, in addition to enjoying a longer detention at Sydney than if he came *viâ* 'Frisco; but both routes are expensive. If a choice must be made, I unhesitatingly declare in favour of that across America, notwithstanding the undoubted comforts of P. and O. travel.

People who want to combine speed and economy with every luxury of the mail lines in reaching the Mauritius and West Indies of the Antipodes, will find the magnificent steamers of the 'Orient' line the best means of transport. These ocean-crossing palaces do the voyage from Plymouth to Adelaide in less than forty days, and are constantly beating the mails both *viâ* 'Frisco and Galle. The fares by this line to Sydney are from 50 guineas upwards, first class, 35 to 40 guineas second class, and 14 to 20 guineas third class, and by adopting this line of steamers, it is quite possible to save money, and have very little detention at Sydney *en route* for Fiji. Those to whom time is no great object, I would suggest a

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in the colony. There *are* such things as mosquitoes and cockroaches in Fiji, and you must have curtains to guard against the first, and camphor or camphor-wood boxes to prevent the very hungry incursions of the latter. Patent medicines are somewhat dear in Fiji, and planters are often separated from medical men by considerable distances. A few simple remedies, easily understood and easily prepared, are very useful to have; but I never heard of any serious cases of illness among the planters. There were a few attacks of mild dysentery, brought mainly on by ill-considered devotion to Hennessey's 'Three Star,' or 'biliousness,' produced from much the same cause. For the latter we used to swear by Eno's Fruit Salt, which is simply an invaluable medicine if taken in moderation. The great remedy of Dr. Macgregor of Levuka, was, when you could get them, to suck half a dozen oranges before breakfast; with most people this acts as a charm. Watercress is to be had in various parts of the group; as everyone knows, it has a reputation for purifying the blood, and this is a useful hint to new arrivals, who will more or less be subject to attacks of those troublesome pests, the mosquitoes. As I have said, if the marks which these gentry leave are scratched or irritated, very nasty sores supervene; but these are easily curable by attention—constant application of cold water, with a simple ointment easily made up by either of the Levuka chemists. It is needless to remark that the very necessary tub in England is a *sine quâ non* in tropical Fiji, and many of the settlers bathe twice or even thrice a day.

Nearly all the estates are bountifully blessed with that glorious luxury in a hot climate—cool, clear-running, fresh water. Very few people bathe in the sea.

As regards taking a revolver, unless people are passionately fond of practising at a mark, they will find very little use for one in peaceful Fiji. Firmness and fairness are all that is required in dealing with our Fijian fellow-subjects. A swashbuckler way of proceeding will certainly only get the 'new chum' into a succession of quarrels, which will bring no credit to himself, and will only disgust his better-educated neighbours.

A few more practical hints may not be out of place, and these are intended mainly for those who may be induced to try Dame Fortune's favour where, in my opinion, she smiles most encouragingly on those possessing, as I have said, 'brains and money.'

Levuka is a very small place, and like all small places, is given to gossip—shall I say scandal? Therefore the newcomer should not believe all he hears; he must judge for himself. He will be made (unless things have very happily altered since 1877) the recipient of stories which he had better listen to and forget as soon as he has heard. He will, unless I am very much mistaken, be invited to take sides in some political dispute about the Governor, the Legislative Council, or the like; but if, as I suppose, his main object is to make an honest living, he will first cast about him for the *modus vivendi*, and, if he deems it right to speak, he can after some decent experience do so with effect. If the intending

settler has first-class letters of introduction, he will be in no lack of friends in that most hospitable of capitals, Levuka; but I cannot help fancying that a policy of reasonable reserve—at any rate for the first few weeks—is best fitted for a man about to venture much, perhaps his all, in a comparatively unknown colony. I should decidedly recommend him to locate at either Sturt's Levuka Hotel or Carnarvon House (a first-class boarding-house), and look around, carefully keeping his own counsel. He will, if he keeps his ears as well as eyes open, hear much, and should learn a little. If he concludes to venture on real estate, with a view to planting, he will doubtless hear of many sites that will suit him; but if at all in doubt, he cannot do better than consult Mr. Charles W. Drury, whose knowledge of this subject may be relied on. In mentioning Mr. Drury's name, I only allude to one out of a very numerous body whose advice, based on years of Fiji experience, is equally valuable; but Mr. Drury has made real estate his special business.

The progress of Fiji has been somewhat retarded by the unavoidable delay in adjudicating upon and adjusting the claims of European settlers to their lands obtained prior to its cession to Great Britain. And these must be sifted thoroughly before Crown grants are issued.

Land can be obtained from the Government by intending settlers. The upset price is—

	£	s.	d.	
For first class Land	2	0	0	per acre
„ second „ „	1	0	0	„ „
„ third „ „	0	15	0	„ „

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experimenting with the land of which he knows nothing, and products of which he knows less.

Nearly every planter that I know in Fiji has had to pay very heavily for his experience, and it is not likely that this hard-earned knowledge should be communicated gratuitously ; still, good terms are to be made even by those possessed of small capital, coupled, of course, with willingness to work. Before concluding this chapter, I will just quote from a letter I received from one of the senior members of the Legislative Council of Fiji, who is at present residing at Sydney.

'Fiji is,' he says, 'in a sounder position than any of the colonies ; land has increased in value greatly since you were there, capital is wanted to develop the sugar and coffee industries, and with capital and brains, I believe that there is a better prospect for a man in Fiji than any other place I know, and I speak from a thorough knowledge of the country. Labour is arriving in abundance from Polynesia . . . Sugar and coffee are going to be the great industries of Fiji. I am confident that, with capital and brains, there are fortunes to be made in Fiji.'

Sydney capitalists have found this out at last, for, by a letter received while these pages were in the printer's hands, I learn that the Colonial Sugar Company of Sydney, a wealthy and powerful corporation, have decided to erect sugar mills in Fiji, which will involve an expenditure of more than £100,000. There is something in this piece of news for the British capitalist to reflect on—perhaps act.

CHAPTER XX.

A SAMPLE OF POLYNESIAN WANDERINGS.

AND now for some of my personal experience outside Polynesia's far-famed capital. I had learned all that was to be learned about exports and imports. I had interviewed the oldest inhabitants and listened very attentively to all that they had to say, and I started on my first cruise with the following sentence ringing in my ears: 'Go and judge for yourself now you know a little about it, and you will find that if British capital was judiciously invested in the group, there would not be a more prosperous colony under the British or any other flag.'

I elected to visit the second largest island of the group—that of Vanua Levu (or Big Land), and a very nice journey we had there. Our only means of communication was a fourteen-ton schooner—nearly full of cargo, and five passengers added. From Levuka to Daku post-office in Savu Savu Bay is about ninety-miles sailing, and we had something like a thirty hour sail. Our commissariat was of the most deplorable kind, consisting chiefly of strips of sun-dried something called beef and yams. Who

does not recollect in Mark Twain's 'Innocents Abroad' how the associated friends all agreed in saying 'I pass,' as the greasy Turkish cook offered to each the already dog-licked sausage-meat? Well, I 'passed' with a vengeance, when my brother, who had very considerately offered to show me some of the beauties of Coral Land, suggested that 'there was my meal.' New to that part of the Pacific I was not new to travel, and had fortunately provided myself with a cask of bottled Bass and some canned meat *pro bono publico*, and great was the κυδος I obtained when these were produced.

Our crew consisted of some three or four natives, with a half-caste mate and a European captain. After a night on deck (there were cockroaches below) and drifting all the morning and afternoon, we leisurely rounded Savu Savu Point, and I soon learnt something of the proportions of one of the finest bays I have ever entered. The Bay of Savu Savu lies to the south-east of Vanua Levu, and is about eighteen miles long, in a straight line drawn from north-east to south-west, and has a coast line between the points of over forty miles. For eight miles the north-east corner of the bay is land-locked on all sides save the west, and has a magnificent anchorage for ships of the largest class close into shore. Opposite this anchorage are some splendid tracts of level land, just suitable for the requirements of a growing town. The entrance to the bay is a fine passage, exceeding three miles in breadth. A chain of hills, following the coast line, stretches nearly round the bay. These hills are from 700 to 3000 feet in height, and a belt

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'boys' we had engaged were steadily pulling seven miles across the bay for the northern shore, where at Vu-ne-wai-Levu my brother had chosen to fight for existence, and replace, perhaps in the distant future, money not lost by him in that luckless struggle of 'Stars and Bars' against 'Stars and Stripes.' He had been extremely unfortunate, for he had only a few months previously been burnt out of house and home, and a two-roomed wooden house facing the sea was all he could offer me, but a very happy home it was.

Vu-ne-wai-Levu, in the early part of 1877, did not boast the luxury of the Palace Hotel, San Francisco, or the comforts of the Junior Carlton; but the hospitable partners (for I cannot forget Dick Heyward) did their best, and for a reasonable man is not that enough? Copra-making, is the firm's chief business. The want of capital has prevented Messrs. Heyward and Cooper from doing much more than make a hard-earned living out of their land, still they hope on, hope ever, and for the humblest pioneer the tide will turn at last. Here, taking it altogether, I fared sumptuously every day. Of fowl hot and fowl cold and fowl curried, we had plenty, and good they were; while goat's flesh is not a contemptible substitute for Welsh mutton. Fish we did not have, except in the shape of the universal sardine; pork was in abundance, and tomatoes were to be had for the trouble of going into the bush. The Fijian pork and poultry ought to have a refined flavour, for though pigs are not at present as Sydney Smith advised, fed on geranium-blossoms to improve the colour of

the future ham, all animals in Fiji eat the meat of the cocoa-nut, and fowls are especially greedy over the grated variety.

It is needless to dwell further on Vu-ne-wai Levu. To say that the scenery all around is exquisite, is to say it is in Fiji—to describe the loveliness of the banks of the Drek, the river which runs into the sea close to the estate, would require a volume of word-painting, and then be hardly understood.

Miss Gordon Cumming, the gifted sister of the famous lion-hunter, has made some very good sketches of the beautiful scenery of Savu Savu Bay, but at present they are not public property. By-and-by, perhaps, we shall have them.

From Vu-ne-wai-Levu to the nearest white man's estate, that of Wai-Wai, is a four-mile march, and *en route* I had plenty of opportunity of studying native life, denuded of the semi-civilisation of Levuka. The Dreke-ne-wai (or river Drek) had first to be crossed, and a very rapid stream it is at its mouth, requiring great care in its passage. Once safe across, in an anything but safe dingy, we were welcomed by a thoroughly representative Anglo-Polynesian, who occupies a Fiji-built house on the right of the river's mouth. Mr. Bath is one of those waifs and strays of the Pacific who are in themselves a class totally distinct from every other kind of settler. Bath was, I understand, a sailor in the mercantile marine, and is a native of Purton in Wiltshire, but many years ago he settled in Savu Savu Bay, Fiji, married a native wife, and lives in great manner a native life. He

seemed perfectly happy, surrounded by a numerous progeny. I do not think I shall offend Mr. Bath by calling him an original beach-comber—a settler who settles to make the best of everything in the Polynesian world. These men constitute a strange race; and are to be found from Christmas Island in the North Pacific to the Kermadec Group in the South. They have abandoned a great deal of European knowledge, and have acquired a great deal of native *je ne sais quoi:* they are in fact connecting links between the aggressive Anglo-Saxon with his sugar and coffee-planting schemes, and the apparently indolent aborigine, whose only thought is how to kill time with the least trouble and most pleasure. No comparison is possible between the beach-combing pioneers of the Pacific and the early settlers of any other part of the world. There is a poetry about these men (a rough class of poetry, it is true) which one finds it very difficult to convey in words. Some of them have possessed a very fair amount of education, and at one time were Europeans in tastes and habits; but once among the islands, Polynesia was too attractive for them. The free life of the South Pacific, combined with its glorious climate, seemed to satisfy some undefined craving, and they refused again to abandon their perfect independence for the trammels of civilisation. To slightly alter the well-known lines of Tennyson:

'They have burst each bond of habit,
They have wandered far away,
From island unto island,
At the gateways of the day.'

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boat flew the consular flag. On approaching the domain of Tommy with one leg, the boat was loudly hailed by that gentleman, and after some little parley H.B.M. Consul consented to go ashore.

'What's the matter now, Tommy?' he inquired.

'Oh!' said the sailor, his voice broken with suppressed emotion, 'she won't have me, sir.'

'Well, how can I help that?' was the reply. 'You English people think your consuls can do anything for you—make your fortunes, and settle your love affairs. This is really out of my province altogether.'

'Come and see her—do, sir,' implored the lover; and with his usual good-nature Mr. Thurston consented, and interviewed the Fijian belle as she lazily lay on a bed of mats, gently touching her delicately-shaped feet with a long fan she carried in her hand. One-legged Tommy addressed her passionately in her native tongue with all the Oriental imagery of the Fijians. She made no answer. At last, being somewhat sharply interrogated by Mr. Thurston, she scornfully replied that if she married at all, 'she would prefer a man with two legs.'

Swiftly changing his language from the softest and most classical Fiji to the most unmitigated Billingsgate, Tommy 'rounded' on the recent object of his affections, and with a host of unnecessary expletives, asked:

'If she married a man for his legs, why did she not marry a blessed centipede, and have done with it?'

There is a tolerable road between Vu-ne-wai Levu

and Wai-Wai, and several minor streams have to be crossed. The first cocoa-nut-tree log bridge I went over was, to put it very mildly, a surprise. We are not all Blondins; a single log placed some feet above the level of a rapidly-running stream caused in my case some unheroic fears as to my probable fate if I fell over. However, confidence was soon gained, but in crossing these very primitive bridges I very much prefer bare feet to the most perfect-fitting boots; there is a grip of the naked foot which leather does not possess. A good many cocoa-nut-trees fringe the beach of this part of Savu Savu Bay coast, and you pass through many native plantations of maize and other products. Two considerable native villages—or towns, as they are called—exist between the mouth of the Drek-ne-wai and the estate of Mr. Chippendall. Some of the interiors of the native huts are adorned with clubs and spears, but these were conspicuous by their absence in Savu Savu Bay, where 'curios' seem very scarce.

On this march I had the pleasure of being introduced to the district *roko*, named Tovi-Tovi, who presented me with a club or two, and a very fine walking-stick (for which kindness, of course, he immediately went into debt at my brother's little store, as I afterwards found out). Like Mr. Bath, his rokoship appreciated whisky, and said it was *venaka sara* (very good). This gentleman had recently been in trouble with the authorities, as his insular eccentricity had so far led him astray as to cause one of his wife's feet to be nearly burnt off, for which he deservedly suffered severe punishment.

Late in the evening, I arrived at the house of Mr. W. H. Chippendall, who is a retired lieutenant of the Royal Navy, and unquestionably owns one of the finest sites in Savu Savu Bay. His house is situated on a commanding plateau, backed by a steep hill, down which flows a cool mountain stream, making an excellent bathing-place in the rear. It contains four good-sized bed-rooms and a large well ventilated parlour. Round the house is the inevitable verandah, with a shelving lawn in front leading to the edge of the plateau, from which a steep path descends to the low-lying land reaching to the shores of the bay, which are fringed by plantations of cocoa-nuts. During my visit Mr. Chippendall was irrigating the lowlands for the better growth of the sugar-cane, while the uplands were being planted with coffee-trees.

A man's library is an index to his mind. Wai-Wai could not boast of a big library, but the books scattered about were characteristic. There were copies of the *Sugar-Cane*, a magazine devoted to the interests of sugar planters, and numerous works on tropical agriculture. An odd number of the *Field* showed that interest in manly sports which an Englishman never abandons. A few books of travel and reference, with a sprinkling of novels (Walter Scott, Thackeray, and Dickens were especially prominent), and a well-worn Church of England Prayer Book completed the list. The furniture was Spartan in its simplicity, but I have found it possible to be exceedingly comfortable without any more æsthetic surroundings than tables and chairs. The house was

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'gentlemen of England who live at home at ease' can but faintly picture the enthusiastic love for their mother country felt by colonists, and the strength of the link which binds the majority of our native fellow-subjects to the Queen—the *Marama Levu*, or 'great lady,' as they call her in Fiji.

CHAPTER XXI.

A LITTLE 'BLOW'—AND SOME LIGHT FROM THE CANDLE-NUT AND OTHER THINGS.

THROUGHOUT Polynesia the summer months are the rainy ones, and while in Savu Savu Bay we had plenty of evidence that when it likes, 'the rain it raineth every day.' There is moreover about the summer season a damp heat, which naturally has its drawbacks, although infinitely more endurable than a muggy day in London, or a Pacific fog in San Francisco. The months of December, January, February, and March are those in which 'blows,' as hurricanes are locally called, may be expected, and hurricanes of great violence do occasionally visit the South Sea Islands, though they are insignificant in comparison with the cyclones which sweep over the West Indies, such, for instance, as that which destroyed the mail steamship *Rhone*, and a whole fleet of merchantmen at St. Thomas, in the autumn of 1864. Houses have existed in Levuka for years, which under a similar visitation would have been blown miles out to sea. The little dread the residents have of 'a blow' is shown by the fact that a few fathoms of

light chain added to the roof of a weather-board shanty is considered sufficient precaution.

Savu Savu Bay is more sheltered than Levuka, though storms of violence have reached its shores; on one occasion my luckless brother's house and all that he had being blown into the sea. However I have the strongest doubts, from personal investigation, whether my brother's 'residence' would have stood a 'strong wind' on any English or Scottish upland. I have seen powerful men knocked down by a 'gale' at Hastings, and know something of a 'strong breeze' off the 'Three Kings' to the north of New Zealand; and if some of my Polynesian friends had been in Sussex on the one occasion, or in the powerful three thousand ton American steamer on the other, they would have staked their lives that both were 'hurricanes.' Unquestionably there are certain unmistakable natural indications of the approach of a 'blow,' and as nearly every white settler claims to be weather-wise, the incessant prophecies one hears as to 'blows' are really alarming. A blow is certain for 'to-morrow' or 'the day after,' or 'this week;' or else 'they are having it hot in some other part of the group.' One would almost think the wish was father to the thought, though a strong wind may be the ruin of many a planter's hopes as regards cocoa-nut and other crops. Thunder-storms of some severity, accompanied with vivid lightning, are not uncommon in January and the early part of February. I witnessed several of these, but very little damage was done; and I believe there are few cases on record of human life having been destroyed by lightning. It may be that

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much bolder proportions. We could well distinguish the entrance to this noble land-locked harbour, the points of Savu Savu and Kombelau, and between them and beyond, to our right, and to our left, lay the plain of liquid azure, broken only where the waves murmured on the coral reef, or far-distant islets studded the horizon. Waitova Falls I had thought surpassingly beautiful, but this scene exceeded my tropical dreams, and I said so. My brother, who had been chatting with one of the native labourers for some time, remarked, without noticing my eulogium, that he should not be at all surprised if we had 'a blow' to-day, and Chippendall, Donald Smith, and poor Black agreed with him. Familiarity had bred contempt, and the planters were thinking not of natural beauty, but of copra, sugar, coffee, and tobacco; so away we went down a steep path to the low-lying lands where the sugar-cane was growing to perfection, and extensive irrigation works were in progress, and after a lengthened ramble over the estate, we returned to a planter's breakfast with planters' appetites. 'Chipps' (will my *quondam* host forgive me?) was as unnecessarily apologetic as he was profusely hospitable.

'You have got to rough it here,' said he, and we 'roughed' it on a *menu* consisting of tea and coffee, damper bread and tinned butter, sardines from Nantes, devilled ham from Chicago, good canned Australian beef, and a bottle of capital sauce, which hailed from Thames Street, London, and tinned marmalade with a Pyramid as a brand. There was also cold fowl and a hot curry *à la* Vu-ne-wai Levu.

Lunch about noon was as great a success as breakfast, and taking a quiet siesta afterwards, I woke about three p.m. to find that the sky, bay, and all around had changed as if by magic. There was a restless movement of the trees, and a curious lull in natural sounds, mingled with the lurid glow and indescribable oppressiveness that foretells a storm. Chipps, my brother, and the rest were up in no time. 'It's coming,' said one. 'It's not much of a blow,' said another. 'A passing storm,' predicted a third. The bay was in a moment a sea of 'white horses,' and with fierce fury did they leap over the coral patches near Kombelau Point. Darker grew the sky as the rain came down in a deluge—the distant cocoa-nut trees bent their lofty trunks, while their leaves spread wildly out before the strong wind. Far away to the south, which Wai-Wai faces, the blue outline of an island was lit up by lightning, while a distant peal of thunder was heard.

A few minutes later the wind dropped, the sea grew calm, the cocoa-nut trees raised their heads, the clouds broke, and the warm sun was peeping out. I ventured to remark that it was a grand sight from my host's lofty verandah, but was it a 'blow'?

'Not exactly a champion one for these latitudes, but quite as much as we want,' was my brother's business-like reply.

I have had several so-called 'blows' in various parts of the Pacific, but I never experienced one much worse than that I have attempted to describe. The records of the Southern Seas however, and also the

underwriters' ledgers, have a different tale to tell; happily Fiji has for many years been exceptionally free from any very serious visitation.

Dinner at Wai-Wai during my visit took place at the hour most convenient for the majority. 'Chipps' was not particular—the comfort of his visitors seemed all in all to him, and there was something so thoroughly hearty in our Wai-Wai welcome, something so thoroughly representative of the customs that obtain among more recent arrivals of the pushing Anglo-Saxon race in that unexplored field of wealth, the South Pacific, that I make no apology for dwelling on my reception at Mr. Chippendall's—and *ex uno disce omnes*. Mark Twain tells us that his youthful diary consisted for months of monotonous repetitions of 'Got up, washed, and went to bed.' After a time Mark found this dry reading, and discontinued his diary. If I were to dwell on every hospitable reception, and recapitulate all the details of personal travel, I should become as dull as the youthful journalist, and a few personal reminiscences must serve as types of the rest.

A good meal is a wonderful sweetener of this life of ours. Dickens struck a familiar key when he made Mr. Pickwick's lawyer say: 'I wonder what the foreman of the jury had for breakfast?' A badly cooked meal, badly served, and worse digested, is a wretched preparation for work or pleasure of any sort, and I don't believe that the evening after 'the blow' at Wai-Wai would have been found either instructive or amusing had not all of us dined well.

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or Rio Janeiro? Not a bit of it. Chippendall was strongly of opinion that 'There would be a blow next week, certain;' while all that my brother said was, 'He didn't believe in candle-nuts.'

The attendant 'boy' had brought out the rocking-chairs and had placed the table; the cool, health-giving water from the falls was placed in pleasant contiguity to a square-shaped bottle with a Dutch label on it, and every man looked happy.

Pillan's sugar-mill, the necessity of a machine for candle-nuts, the want of capital in Fiji, and similar appropriate subjects, engrossed the conversation. My host informed me, to show the capability of Savu Savu Bay as a coffee-growing district, that one bushel of Ceylon coffee planted at Bua Vanua, produced 35,000 trees; 10,000 of these were transplanted, and notwithstanding exposure to a hot sun at Bua and a week's passage in a boat, and a fortnight simply covered with leaves, every one of these trees was doing well, and the same might be said of the 25,000 at Bua.

Then I heard of the great tropical fruit-trade that is certain to spring up between the colonies and Fiji, and we had a long talk on the successful cultivation of maize, during which an extract from a Queensland paper was read by one of the party, which, as it may be of use to any intending planter, I reproduce here:

'In growing a crop of maize, the selection of seed is of the utmost importance. When corn is growing for the ripe cobs only, it does not require much seed to the acre, but this should be carefully chosen, the largest and most perfect grains being preferred,

and those at the ends of the cobs rejected. Every farmer must have noticed that the yield of maize has not increased of late years, though more care is taken in choosing seed, and though the land is much better tilled than formerly. An extra ten or twenty bushels to the acre will make all the difference between profit and loss. To produce the largest quantity at the least cost is as much an object to the farmer as to any other trade or profession, and it is the duty of each one to publish any information which may benefit all. The first corn visited by a party of farmers who reported on the subject was a field of two acres on a little rising, planted as a seed-corn field, the seed having been selected from the choicest twin-eared stalks, out of over ninety bushels of ears. This field is being treated to a "weeding out" process. Each stalk upon the whole field which is barren, or any way undesirable in appearance, is topped just as the spindle makes its appearance, thus preventing such imperfect or inferior stalks from fertilising the more prolific stalks. Regarding this field, Dr. Sturtevant affirmed that about one-half the stalks which had already spindled had been thus castrated, and that, with a stand of 32,000 stalks, each producing a simple ear of corn eight inches long, he should be sure of the 200 bushels per acre, the amount Waushakum farm is aiming for. There are over 32,000 stalks on some of the acres this year, but half of them are only cumberers of the ground. The company also visited the gardens, where they were shown single hills of corn having the number of their ears greatly increased by severe root-pruning; but the best show of the

day was a single stalk, found accidentally by a gentleman while walking in one of the large fields, containing five perfectly set ears, or one to each joint, from the root to the spindle. The stalks in the garden showed greater numbers of ears, but several of them were upon suckers.'

As regards coffee growing I learnt the following. Estimating 100 acres to cost £2,500 (including temporary buildings and machinery) until the plants come into bearing, the third year there will be a small return, and by the end of the 4th or 5th year there ought to be a clear profit of £20 to £30 per acre; and as coffee continues to bear for twenty-five to thirty years, a certain fortune is the reward of the planter and capitalist. Good coffee land can be bought from £1 to £2 per acre.

Intermixed with Polynesian yarns (no Pacific settler can be five minutes in your company without some particularly good story to tell), the conversation at Wai-Wai was very interesting, and sometimes scientific. I learned that evening a great deal about candle-nuts (*Aleurites triloba*, or more correctly, *Aleurites moluccanna*). They are the fruit of the *Lauci* tree, which is one of considerable size, and conspicuous in the Oceanic forests from the fine white powder which covers its leaves and young shoots, but which is easily rubbed off. As the fruit matures, the shell hardens and becomes covered with a chalky sort of coat, and the kernel closely adheres to the shell. Each nut weighs about 160 or 170 grains. The adherence of the nut to the hard shell has been the difficulty in dealing commercially with the candle-nut, as

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deration of his Majesty. Mr. Woods was informing the spokesman of the crowd that the paper would be received, but must not be read, when some thoughtless fool in the European assemblage fired a revolver. The 'Royal Guards,' under the command of English officers, quickly advanced, and drove the unhappy demonstrators right along the beach. Such a stampede of Europeans had never before been seen in the Southern Seas. With their fixed bayonets at the charge, the native soldiery made the pace, and kept it up. Some of the stories of this absurd *fiasco* of a deputation will live for ever in tradition. One gallant gentleman, finding that his brother had longer legs and better lungs than he had, and would soon get shelter in the town, cried out excitedly, as he was being rapidly outstripped, 'Tell mother that I died a Christian, and the key of the safe is in my right-hand drawer.' Another is of the unfortunate new-comer, whose knowledge of Fijian extended to only one word, '*venaka*' or 'good,' and finding the bayonets of the troops in unpleasant proximity to his person, exclaimed repeatedly, '*Venaka, venaka!*' whereupon the soldiers increased their attentions, to his manifest terror. However, no harm was done. It speaks volumes for the discipline of the military force and the character of Messrs. Woods and Thurston that Levuka was not that day the scene of a sanguinary struggle.

'I think you Fiji fellows were rather fond of agitating,' I said.

'We wanted annexation and we got it,' was Black's comment. 'Did you ever hear the nigger sort

of annexation doggerel which was sung in procession up and down Levuka beach in 1873? The chorus went:

'"Oh my! Glory! Hallelujah!
Fiji is a happy land!
But on England we rely,
And old Cacobau defy,
And we'll all join the annexation band."'

'The fellow who said I care nothing who makes the laws of a country, let me make its ballads, would form rather a poor estimate of Fiji, I'm afraid,' remarked our host.

'Parsons, of the police force, came out with a song once describing annexation. You all know *wonga* means a boat or yacht. Well, this is how Parsons put old King Cacobau's claims:

'"Now this is what the King said to the Commodore,
In the presence of the Fiji chiefs at T'tonga,
If your Queen she wants these islands make it right with me before,
A thousand pounds per annum and a *wonga*."'

'Shall we sail up the bay to-morrow as far as Valaga, and give the Dods and Pillans a look in?' asked Mr. Chippendall.

'By all means,' was the chorus of replies.

'Well, we'll have to start early, as I have got a *meke-meke* for you fellows in the evening, and we may have to be pulled back all the way.'

'There's going to be some cricket at Valaga next week, and we'll all have to go,' broke in Cooper *lailai*; in other words, smaller Cooper, my brother. 'It

won't be elevens though, as there are not fifteen white men in the bay.'

'The beds are all ready—mosquito-curtains and all. It's getting quite late, and a trifle chilly; let us turn in.'

We followed this advice, knocked the ashes from our pipes, and so ended our evening at Wai-Wai.

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nut tree leaf, but there is a curious provision of nature to protect the nuts against the violence of the strong winds, which is not so familiar to Europeans. A remarkably fine strong fibrous matting, attached to the bark under the bottom of the stalk, extends half way round the trunk, and reaches perhaps two or three feet up the leaf, acting like a bracing of network to each side of the stalk, which keeps it steadily fixed to the trunk. While the leaves are young, this substance is remarkably white, transparent, and as fine in texture as silver paper. As the leaf increases in size, and the matting is exposed to the air, it becomes coarser and stronger, assuming a yellowish colour. I write mainly from memory, and forget the native name for this curious cloth, but I think it is *aoa*. There is a kind of seam along the centre exactly under the stem of the leaf, from both sides of which long and tough fibres about the size of a bristle regularly diverge in an oblique direction. Sometimes there appears to be two layers of fibres, which cross each other, and the whole is cemented with a still finer fibrous and adhesive substance. The length and evenness of the threads and fibres, the regular manner in which they cross at oblique angles, the extent of surface and the thickness of the piece, with the singular manner in which the fibres are attached to each other, cause this curious substance woven in the loom of nature to present a remarkable resemblance to cloth spun and woven by man's ingenuity. The Fijians use this matting for various purposes, chiefly for making bags. In the Society Islands, jackets, coats, and even shirts were made of it in years gone by.

The flowers of the cocoa-nut tree are small and white. The fruit does not, as a rule, come to perfection in less than twelve months after the blossoms have fallen. A branch will sometimes contain twenty or thirty nuts, or even more, and there are often six, seven, or eight branches to a tree. The tough fibrous husk is about two inches in thickness, and this torn away, and the eyes of the nut pierced, you get at the milk as it is called; and when the nut is not quite ripe, this will be found to measure a pint or a pint and a half. The milk is perfectly clear, and in taste combines acidity and sweetness equal to the finest lemonade. It is deliciously cold, but to drink much of it is bad for most Europeans. The mixture of a little good brandy or gin with it is a first-class corrective.

In a few weeks after the nut has reached its full size, a soft white pulp, remarkably delicate and sweet, resembling in appearance and consistence the white of a slightly-boiled egg, is formed around the inside of the shell. If allowed to hang two or three months longer on the tree, the outside skin becomes yellow and brown; the skin hardens, the kernel increases to an inch or an inch and a quarter in thickness, and the milk is reduced to about half a pint.

One of the most extraordinary facts in natural history is the reproduction of the cocoa-nut tree by itself; and although this may be an oft-told tale, an account of it should, I think, not be omitted from a work treating of the land of cocoa-nuts as well as coral. If the nut be kept long after it is fully ripe, a white, sweet, spongy substance is formed in the

inside, originating at the inner end of the germ which is enclosed in the kernel immediately opposite one of the three apertures in the sharpest end of the shell, which is opposite to that where the stalk is united to the husk. This fibrous sponge ultimately absorbs the water and fills the concavity, dissolving the hard kernel, and combining it with its own substance, so that the shell, instead of containing a kernel and milk, encloses only a soft cellular substance. While this marvellous process is going on within the nut, a single bud or shoot of a white colour, but hard texture, forces its way through one of the holes or 'eyes' of the shell, perforates the tough fibrous husk, and after rising some inches, begins to unfold its pale green leaves to the light and air; at this time also two thick white fibres, originating in the same point, push away the stoppers or coverings from the other two holes in the shell, pierce the husk in an opposite direction, and finally penetrate the ground. If allowed to remain, the shell which no knife would cut, and which no saw would hardly divide, is burst by an expansive power generated within itself. The husk and shell gradually decay, and forming a light manure, facilitate the growth of the young plant, which gradually strikes its roots deeper, elevates its stalk and expands its leaves, until it becomes a lofty, fruitful, and graceful tree.

About seventy feet is the average height of a cocoa-nut tree, and the way the natives clasp the trees with their hands and climb up them, is very amusing to see. My first impression was that indiarubber backbones were peculiar to the Pacific.

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mask, consented to pull the bolt. The minister of death was ready; the convict, resigned to his fate, was waiting for the rope's adjustment, when to the horror of Lieut. Martin, whose eyes alone detected the blunder, it was seen that the height of the man had never been calculated, and there was no drop to speak of. The amateur Marwood completed the toilet, pulled away the bolt holding up the false floor, and the convict fell, the noose slipping round under his chin and his toes touching the ground. The scene that followed I leave to the imagination of my readers. The wretched murderer was calling out, 'I am being murdered, not hanged;' and unable to stand the scene of misery any longer, Mr. Martin cut the rope with his knife, and the half-hanged man was re-taken to his prison. At first, fearing that another attempt would be made to enforce his execution, he was remarkable for his piety; but on finding that, even had not the executioner immediately decamped with his *douceur*, it was impossible to repeat the bungle, he gave evidence of his convalescence by announcing in language more forcible than polite that his neck was infamously stiff. Whatever was to be done with him? There was no proper gaol for whites. He could not be set free to repeat his crimes: he was a stupendous nuisance as well as a bad man. Fortune, however, favoured the perplexed Government.

About the time of the execution scandal, a change was made in the personality of the British Consul, and the new representative of her Majesty, on taking possession of his quarters, was surprised to find his clerk writing out an innumerable number of slips and stamping them

with the consular seal, to the effect that Mr. So-and-So was a British subject, and allowed to trade in Fiji. These certificates being totally unnecessary for anyone, the clerk was told so, and directed that when Mr. So-and-So came in, he should be shown into the Consul's private room. Precisely at ten on the following morning, an eccentric old gentleman appeared and demanded his permit, which was refused, the Consul blandly explaining that such certificates were works of supererogation, and that he could trade as much as he liked in the kingdom of Cacobau. Whereupon the disgusted Englishman remarked that he was a Briton, and would not be a slave, and left in high dudgeon. The clerk, who had before warned his master as to the character of our countryman, now got alarmed; and the sequel justified his fears, for in a very short time the gentleman who had quoted the chorus of 'Rule Britannia' appeared with an armed mob of natives, and to use an expressive Americanism, 'went for' the life of Queen Victoria's representative, who was with difficulty rescued from an infuriated and most dangerous madman. There were two of them now, and what was to be done? Oh, most happy of happy thoughts! The New Zealand papers were always saying that the scum of their population gravitated to Fiji. The compliment should be returned: to New Zealand the pair should go. Accordingly the interesting couple were provided with suits of clothes and a small sum of money, put safely aboard an Auckland-bound vessel, and Fiji saw them no more. The Auckland press, as may be imagined, was amusingly indignant, one paper head-

ing a paragraph 'Fiji again,' and winding up with the remark that 'in addition to island produce that refreshing kingdom has been sending us samples of her white population, and by the last arrival from Levuka we have had occasion to welcome a half-hanged murderer and a most ferocious madman. We are deeply indebted.' This was fair as a joke, but it is a fact that one of the most striking passages in the journal of the late Commodore Goodenough is the testimony he bears to the orderly character of the settlers, who continued the even tenor of their way as merchants or cotton planters, only occasionally getting excited over the refusal of England to annex the group, or on some question of politics in reference to Mr. Woods' administration.

Yarn-telling is reduced to a science in Fiji, and Black was a professor of the art. On this sailing trip to Valaga I shall never forget him, as he handled the tiller-ropes, telling yarn after yarn alternately with Chippendall's or my brother's songs. What a sail it was! We were the only moving craft in the bay; all we saw around us seemed to be ours. Now and again we closed in shore to get some *molis*, or oranges, or to ascend a bluff to get a better view of some fresh point of beauty—but it was all beauty. Little bays of coralline sand with the flowing flower-decked creepers from the overhanging trees floating idly in the water, dotted the coast-line, while dividing them were towering headlands studded with cocoa-nut trees which seemed to be doing out-post duty for the dense forests behind them. The crystal clearness of the water, the blue, gold and scarlet of the fish, as they darted like water dragon-

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CHAPTER XXIII.

SAVU SAVU TO TAVIUNI.

Mr. Pillans and the kindly Dods offered us a hearty welcome, but for any amount of hospitality we were prepared. The former gentleman possessed (he has left Fiji now, to educate his large family) a weather-board house, of the Bungalore character, while that of the Dods—father, mother, and sons—is of the log order, and, to my mind, more substantial, though of course not so imposing. After an early lunch was disposed of, most of the party, reinforced by two of the younger Messrs. Dods and Mr. Thomas P. Elphinston, departed to practice for the cricket-match, while Black and myself went to inspect some native yam plantations.

The yam is the staple article of food in the South Pacific. The shape of the root is usually long and round, and the substance fibrous, but remarkably farinaceous and sweet. It is generally of a dark brown colour, with a rough sort of skin. The slopes of the inferior hills and the sunny banks sometimes met in the valleys are the best places for its growth. Small terraces are formed one above the other, covered

with a mixture of rich earth and decayed leaves. The roots intended for planting are kept by themselves in baskets till they begin to sprout; a yam is then taken, and each eye or sprout cut off, with a part of the outside of the root about an inch long and a quarter of an inch thick attached to it, and these are put in a place to dry, the remainder of the yam being baked or boiled and eaten. When the detached pieces are sufficiently dry, they are carefully put in the ground with the sprouts uppermost, a small portion of dried leaves is laid upon each, and the whole lightly covered with mould. When the roots begin to swell the cultivators keep them covered to about an inch with rich light earth. Yams can be preserved longer out of the ground than any other Polynesian root, thus they make excellent sea stock. The average price in Levuka for yams is from £3 to £4 a ton.

Leaving this yam plantation, we wandered down to the beach again. Many of the trees have their branches extending right over the water, and the parasites from them drooping down to its surface form an exquisite floral veil through which the sea can be seen. Admiring one of these, I was struck with a dead branch of a small tree extending slightly over the water, on which appeared to be growing a sort of fungus. I clambered up the bank, and with the aid of my jack-knife soon severed the limb; when I found to my astonishment that what I had thought were fungi were in reality a kind of oyster-shells of the size of about an inch in diameter. I suppose the spawn had been blown up by the spray, but this I know, that in Savu Savu Bay oysters or something

very like them have grown on trees. I am not sufficiently a naturalist to know what kind of shell-fish they are, supposing they are not oysters ; but I carefully brought home with me the bit of wood with the adhering shells, and although many of them have fallen off, a sufficient number remain to show any curious inquirer interested in the matter.

I have already mentioned the *taro*, on the cultivation of which the natives bestow a great deal of attention. This has a large solid tuberous root of an oblong shape, sometimes nine or twelve inches in length, and five or six in diameter. The plant has no stalk ; the broad heart-shaped leaves rise from the upper end of the root, and the flower is contained in a sort of sheath. There are several varieties, but I do not know their names. Taro is best cultivated in marshy parts. It is generally baked, the rind or skin being carefully scraped with a knife. The roots are solid, and have the appearance of mottled soap. They are farinaceous and nutritive, but I don't like them ; they may, from a scientific point of view, be the nearest approach to the potato, but if so, the nearest seemed to me to be very far off.

Speaking generally, there is no comparison in my opinion between the fruits and vegetables of temperate latitudes and those of the tropics. I confessedly prefer the potatoes, cabbages, and asparagus, the apples, pears, and strawberries of England or America, to all the pine-apples, bananas, grenadillos, yams, taro, and bread-fruit of lovely Polynesia. The exceptions I make are the lime and the orange. These are delicious. A fresh-gathered lime squeezed into a tumbler of

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bark itself is yellow, but the natives develop the other colour by the addition of lime or ashes. Mr. James Harding, who wrote to me from Navesi in Viti Levu on the same subject, says that he believes the wood as well as the bark of the *kura* roots contain dye. The natives get a purplish colour from *nageti*, the bark of the trunk of a tree, by mixing it with the juice of a species of uneatable lemon. *Tiri* is a purple dye obtained by the same means. *Doga* is a third purple dye; but this variety yields less colouring matter. Of these barks there is a practically inexhaustible supply in the group.

After a very pleasant and instructive day we were pulled back to Wai-Wai, reaching there in time for another bountiful spread. It had been arranged that we were to spend a day or so at Valaga for the cricket-match, in which *nolens volens* I was to take a part. Mr. Elphinston and two of the Messrs. Dods returned with us in the boat, and joined the Wai-Wai party, which now numbered eight white men—an assembly unprecedented in the annals of Savu Savu Bay.

After dinner we had the usual discussions in the verandah whilst awaiting the expected *meke-meke*. The Eastern Question, the Presidential election, the whereabouts of 'Bully Hayes' (a celebrated nineteenth century pirate of the Pacific), the price of copra, the dense ignorance concerning Fiji which prevailed at home, were the topics under review. Stories of life and adventure all the world over were told by everybody; some pathetic, but some amusing, and all marked by a strong flavour of American humour.

The moon was shining brightly as a weird-looking procession approached the steps of the verandah. There was a *lali* party of four, forming a group by themselves. The people for the *meke-meke* numbered about forty men and women, and after they had respectfully squatted for a short time, Black gave a signal, and the entertainment commenced. The *lali* man beat time with his *lali* stick; the three sombre-looking musicians commenced a low sighing sort of chant, something like a mixture of Gregorian with the strange Oriental music one hears in Russian churches. The men took one side, the women the other; sometimes they were bending double; sometimes going one way, sometimes another; but all in the most perfect time, and chanting to the tune of the instrumentalist and his assistants. Anon they would rise, and pass round the chanting four in single file, and would at once break off into a *ballet d'action*, representing the news of a Government order reaching the mountains, and the consequent discussion, war, peace, setting sail in a native canoe, a chase, etc., all accompanied by the low, and anything but monotonous, sing-song which rose and fell as the sentiment of the scene depicted might require.

The *meke* lasted some time (the Fijians seem never to tire of this amusement), and new *sulus* and other little presents having been given by Mr. Chippendall, the *papalagi* were left to contemplate the moonlit bay, and to discuss things in general.

It has been my wish in these personal recollections to give my readers some little insight into the interior economy of a Fiji planter's existence; an extract from

a letter of mine home will further explain how apostolic was our daily life:

'I really don't know where a large proportion of our guests would have been but for my stock of trousers and shirts. Everybody goes about from house to house without baggage of any sort, gets soaked through by rain, fording streams, or at sea, and then comes down on his host for clothes. Walter (my brother) and Dick Heyward are both wearing other people's coats and my understandings. Donald has on a portion of my Bordeaux suit and a shirt of the Dods', while Black's rig is, I believe, representative of every settler in the bay. Such a possessing of all things in common I never saw yet.'

In my Polynesian wanderings, miles from Wai-Wai or Savu Savu Bay, I soon got used to this 'primitive Christianity.'

A visitor is always expected to give a helping hand when required, and this expectation is invariably complied with. One fellow will superintend a gang of labour, another will assist in the kitchen, a third will see that some bush is cleared, or a cargo of produce for the interinsular packet is properly loaded in the plantation boat. There is active healthy employment for anybody and everybody. I am writing of course of pioneer days, and of a bachelor establishment. The time is approaching, and more rapidly than most people think, when planting in Fiji will be on the same level as it is in the West Indies and Ceylon, when perhaps railways will exist for produce transportation and personal travel, and telegraphic cables (perhaps telephones) extend from

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the group from England was purchased by him, and the throbbing of a machine which was manufactured in that town of cakes—Banbury—by Messrs. Barrows and Stewart, can be most distinctly heard from the verandah of Mr. Chalmers's house. Taviuni has been called the 'garden of Fiji,' and well deserves the name; but where almost every island is a garden, it is difficult to say which is the most perfect. To my mind some of the coast walks in the island of Koro are the most beautiful in the wide Pacific. In no other island did I notice such a continuation of exquisite creepers, forming a lattice-work of floral beauty through which could be seen the blue sea, and in no other island did I see such perfect flower-gardens cultivated by man.

Mr. Chalmers is fortunate in an accomplished wife and a charming family. Their home-life is wisely divided between study and play, and I have never seen more happy, healthy faces than those I met in distant Koro. One of the pleasantest of my Pacific experiences is a rather wild game of romp which I indulged in round the big trees on Mr. Chalmers's lawn. The climate of the Pacific may be enervating to some white people. I confess I could have wished it more so for children, when being over and over again run to earth by my youthful friends.

Arrowroot flourishes best near the sea, in a light soil and dry situation. It is indigenous to the islands of the South Pacific; but when cultivated a single root uncut is planted, a number of tuberous roots about the size of large new potatoes, are found at the extremities of fibres proceeding from this root. The

leaves are light green and deeply indented; they are not attached to one common stem, the stalk of each distinct leaf proceeding from the root. The stalk bearing the flower rises in a single shaft, resembling the berries of the potato. To the shape and size of the reed, or shaft bearing the flower, the arrowroot is probably indebted for its name. When the leaves from the stalk dry or decay, the roots are dug up and washed. The rind is then scraped off, and the root goes through a variety of grating and sifting processes to fit it for market. Koro can boast several fine cotton plantations, but in 1877 these were not so numerous as in former days, when cotton was king of the group, and Taviuni was a garden by cultivation as well as by nature.

Taviuni is about twenty-five miles long, with a coast-line of about sixty miles. It is in fact one vast mountain, gradually rising to a central ridge of over three thousand feet. Heavy clouds generally hide its summit, where a considerable lake is situated about three miles long by a mile and a half wide, pouring through an outlet to the west a stream which, after dashing and foaming along its narrow bed, glides quietly through the native principal town, called Somo Somo, which at one time was the name given to the island, furnishing it with a good supply of fresh water. The bed of this lake is supposed to be the crater of an extinct volcano. A tolerable road extends about seven miles across the island at its southern end from Vuna Point, where there is a flourishing store, and several very comfortable residences, including a ladies' school, and a good

hotel, called the 'Masonic.' A road is, I understand, now complete from the north to the south of the island. At Selia Levu is one of the most important plantations of the group. A comparatively recent account of the progress of Taviuni is given in a letter to the *Fiji Times*, which I condense for the benefit of my readers:

'As the horseman approaches the end of the road on the west side of Taviuni, a fine view is afforded of Mr. Hunter's extensive plantation, consisting of a clearing of about four hundred acres, nearly three hundred of which are under sugar-cane. A ride for about a mile through this valuable crop, brings the visitor to the snug little residence of the proprietor; and another half mile lands the visitor at the sugar factory. Both within and without the mill a busy scene presents itself. Outside, the place is kept alive by the continual arrival of dray loads of the rich juicy cane, drawn by teams of oxen, under the care of the black grinning native, who cracks his whip with all the *aplomb* of the Australian bushman. Now and again the shrill steam whistle echoes over the plantation to hurry up the teamsters, as a warning that the mill is running short of cane. From the principal entrance one passes through the drying and packing-room, which contained some thirty tons of manufactured sugar at the particular time; thence is the passage into the main portion of the manufactory. Some forty or fifty labourers are continually employed in the mill, and what with the whirr of the machinery, the revolution of wheels, and the escape of steam, the scene presented is that of a hive of industry.

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are stayed, awaiting the advent of a mill; Mr. Billyard being naturally unwilling to sacrifice his property to cocoa-nuts.'

The leaf-disease of Ceylon has unfortunately made its way to Fiji, but effective steps were at once taken by the Government in stamping out the plague; and from the most recent advices the danger of its spreading is at an end.

Boat-building is being very successfully carried on in Taviuni, notably by Messrs. Beddowes and Peterson; the latter gentleman having made the smartest sailing craft which existed in Fiji when I was visiting the group, the renowned *Terror* of Levuka, which had several exciting races with a Californian-built boat in which I was interested. We managed on two occasions to distance the *Terror*, but in the end her Union Jack was victorious over our Stars and Stripes.

At the northern end of the island is a prettily located little township called Wairiki, which boasts a good-sized Catholic church, with schools attached, and a really excellent store, kept by the Messrs. McKissack, whose kindness to the shipwrecked crew of an unfortunate San Francisco schooner, which sailed under my late firm's flag, I wish gratefully to record.

Some few miles past Wairiki is the extensive plantation of Mr. Peckham, who has more than seven hundred acres planted with cocoa-nuts, while his cattle, feeding in pastures like those of England, thrive splendidly. A neighbouring island has been planted by this gentleman with coffee-trees, specimens of whose produce have realised high prices in the City of the Golden Gate.

To furnish a sort of directory to Fiji plantations is not my object; it is rather to give such samples of them as will enable readers faintly to realise what is doing in the fairest province of the British Empire. Possibly I should only weary those I want to interest in Coral Lands by long accounts of the great trading station of the Messrs. Hennings at Loma Loma, with the exquisite scenery which surrounds it; of cotton plantations in Chichia, or of the grand sugar-cane fields which border the noble Rewa, in Viti Levu. On the last-named island a volume could be written; and the same may be said of each of the clusters of groups constituting the Colony of Fiji. But they would bear a marked resemblance to Mark Twain's diary—an 'iteration' which would almost necessitate the oft-coupled expletive. We live in the busy, practical nineteenth century. The salient features of a country once known, the details are soon filled in by those interested. If my outline is fairly accurate, I shall rest content.

If Wai-Wai is a representative planter's bachelor home, so is Mango Island the model of a cotton estate.

CHAPTER XXIV.

MANGO AND MANGO COTTON.

I PREFACE this reference to Mango by a personal acknowledgment. To Mr. Rupert Ryder—one of the most active partners in the firm of brothers who own the island—I am indebted for recent information of the progress of the estate ; information received in fact while writing. Of his courteous hospitality I will not speak, except that you could expect nothing else of him or his family.

Mango Island, lying about fourteen miles south of Vanua Balavu, was purchased in 1863 by one of the brothers Ryder from the great Fiji house of the Messrs. Hennings, who still own. more than sixty thousand acres in Fiji. In 1864 the pioneer Mr. Ryder, was joined by two of his brothers ; cotton planting was determined on, and the estate has been 'run' with that end in view for more than fifteen years, and is in fact the longest-established concern in the group, others which preceded it having ceased to exist.

The island is nearly round, and enclosed almost entirely by a coral reef, the circle being completed by

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March being regarded as the middle of the 'hurricane' season, the system is adopted of pruning the cotton-trees, so as to prevent any serious damage if 'a blow' were to occur.

Messrs. Ryder employ over three hundred labourers on the plantation, hitherto introduced under the Government regulations, in vessels belonging to the firm, from the New Hebrides Group, which lies six hundred miles to the westward of Fiji. Now, however, that the Government have taken the introduction of Polynesian labour almost entirely into their own hands, my Mango friends rely on the Nasovan authorities—paying the rates of wage already described. The crop of the two pickings referred to is on an average about eight hundred pounds of cotton in the seed to the acre. The Mango ginning establishment is an extensive one. Six cotton-gins are driven by a powerful steam-engine, and these give about one pound of clean cotton to four of seed cotton, or as the bales weigh about four hundred pounds, half a bale of clean cotton to the acre annually: the return from the estate for the year ending September, 1879, being just three hundred and fifty bales of clean Sea Island cotton.

Notwithstanding the wonderful success indicated by these figures, the Messrs. Ryder do not confine themselves to their Gold-Medal cotton. Some seven hundred acres of the island are devoted to coffee-planting, there being now one hundred and fifty acres of superior coffee coming into bearing. Altogether there are eleven hundred acres under cultivation in Mango, as a good deal of space is reserved for

a crop of maize; and there are also plantations of bread-fruit, bananas, and other food for 'labour,' while the careful cultivation of limes is another marked feature of Mango.

Sheep and cattle thrive well on the island, while since I was in Fiji, Angora goats have been introduced, of which there is a flock of more than three hundred, so that a good export of Mango hair may be looked for. Goats' hair does not exhaust the products of well-cared for Mango: the vast amphitheatre of the interior is studded with cocoa-nuts, which at present yield some one hundred and twenty tons of copra per annum, and should furnish an equal quantity of fibre. The seed of the Sea Island cotton is also exported by Messrs. Ryder in common with other cotton settlers. For the introduction of this small branch of Pacific exports I take some little credit, as it was formerly entirely wasted. In Mincing Lane, as I have said, it fetches from £7 to £9 a ton. What becomes of it after it reaches my broker friends I do not know exactly, but I have heard that its product returns to Fiji as the 'finest Lucca oil.'

Mango is splendidly watered, and its scenery is perfect, even for Fiji. The almost land-locked lagoon, is one of the gems of Coral Lands.

Mr. Rupert Ryder was one of the members of the interim government formed pending the acceptance of the group by the British Empire, and was until lately, a member of the Legislative Council. He and his brothers are in their way little princes. They have successfully turned a doubtful venture into a

great success. They are striking examples of what energy, perseverance, industry, and a plentiful exercise of common sense can accomplish. It is true they can say in Mango :

'My right there is none to dispute ;
From the country all round to the sea
I am lord of the fowl and the brute,'

but the position they have attained has been won by patient labour and ceaseless care.

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flies Suva has no rival in the group, and till more buildings are erected in Suva these pests will continue.

A road is in progress from Suva to Naitasiri, but when I left the group but little was constructed. The country in the interior after leaving the Rewa is generally a succcession of bush-covered hills. Between Na Ato and Viti Levu Bay on the northern shore of 'big Fiji' is a beautiful grassy basin of large extent, with some clumps of fine trees. In fact, this is a magnificent pasturage country. A well-wooded fringe of fine land borders the bay at its extremity, while steep cliffs and ridges hem in its sides. The district of Raki-Raki is remarkably fertile, and there are several flourishing plantations of pea-nuts, much appreciated by the youth of America, and which are now regularly exported from Fiji to Australia and New Zealand.

It is said that the finest salad-oil can be made from these pea-nuts, which grow most prolifically in the island. Tobacco does remarkably well in this part of Viti Levu. The finest tobacco plantation in Fiji that I know is that of Mr. Leveney; but I learn that on the north-west of the island at Ba, a Mr. Roberts, who has had some experience in the cultivation and curing of the weed in Missouri, is distancing all competitors. As in the case of every other product of this wondrous group, tobacco-growing is in its merest infancy. The Ba valley is superbly rich, and only waits for the tiller and the reaper. The great feature of Viti Levu is, however, the noble Rewa, or *Wai Levu*, 'great-water,' the largest river in the islands, and navigable for ninety-one miles. It empties itself into the sea by four mouths, and the deltas are fertile and culti-

vated. One of these deltas is traversed by a canal which saves a distance of twenty-one miles between Rewa and Bau, and also a considerable distance between the latter place and the main channel of the river. The canal is two miles long and sixty feet wide, and admits of the passage of the largest canoes. It is traditionally reported that this canal was originally constructed for military purposes. Looking at the primitive means which these natives had for the accomplishment of such an undertaking, viz., staves to loosen the earth, their hands for shovels, and baskets in lieu of barrows and carts, this channel must be looked upon as a masterpiece of barbaric engineering and patient toil. It seems, in fact, to be a reminiscence of the civilisation of a long bygone time.

The Rewa receives the waters of the Wai Manu at Navuso, about twelve miles from its mouth, and this tributary is navigable for about ten miles. It takes its rise in the neighbourhood of Mamosi, and flows through a thickly populated district. Thus the inland navigation by means of these two streams, is equal to about one hundred miles.

Whilst I am on this subject I cannot do better than quote Mr. Macdonald's evidence as given in the 'Proceedings of the Royal Geographical Society.'* The description applies now as it did twenty-three years ago :

'The scenery is very beautiful on account of the great diversity of the surface and richness of the forests. The distant mountains peeped now and again between the slopes of the hills, or when we

* June 22, 1857.

gained an elevation, stood up boldly against the horizon. From an elevated spot the surrounding country presented the most charming aspect, enlivened by a narrow strip of the sea, with the islands of Ovalau, Wakaya, Mbatiki, Nairai, and Nyau spread upon its bosom. The forests in the district are exceedingly dense, and stored with valuable timber. The sedimentary rocks, composing the heights of *Koroi*, abound in foraminifera. Fossil casts of animal and vegetable structures were everywhere to be seen, so case-hardened apparently by a superficial layer of oxide of iron, that their forms stand out in bold relief on the large slabs of rock. The whole district is full of interest to the geologist, who may examine the layers of an ancient marine bed now elevated about four hundred feet above the level of the sea; and abutting against mountain masses of breccia and conglomerate, consisting of fragments of close-grained primary lavas, cemented together by minute detritus of the same materials.

'At Navuso, the junction of the Wai Manu, the banks of the Rewa exhibit a rich ferruginous sandy basis, with a fine alluvial surface four to five feet in depth. The river runs at first nearly due north from Navuso to Kasavu, a distance of about three miles; then winds suddenly westward, Bau lying to the north-east. The banks on the right hand then passed rather abruptly into rude hilly country. Continuing our course from Navuso, we noticed a few beautiful Niusawa trees (a species of *areca*) growing on the point opposite Nakandi, and every reach onwards from this exhibited more loveliness and picturesque

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river, past the town of Nondo-Yavu-na-ta-Thaki, Mr. Macdonald well describes the scenery beyond that town, with its simple name, as being the most charmingly mountainous, with occasional rapids and shallows, until they arrived at Na-Seivau, famous for its hot springs which form splendid natural baths, and continued their voyage until they reached Namosi, which lies on the right bank of the Wai Ndnia, in the luxuriant valley of Ono Buleanga, which trends nearly east and west between rugged and lofty mountains. The sublimity of this scenery cannot be faithfully described.

The Rewa is now alive with the sugar industry, and several good mills fringe its shores. Perhaps the best is that of Mr. Waterston, at Korogoga, which crushes sufficient cane per day of ten hours to turn out four tons of sugar. The bricks used in the foundation of the mill were made in the neighbourhood by Messrs. Turner and Edgerly.

On the island of Chichia, Mr. McEvoy has planted some eight hundred acres of cocoa-nuts. He has shipped during the past season nearly two hundred and fifty bales of cotton, and expected from recent returns to double the export before the March of this year.

In Canacea also, an island only recently worked by Mr. Borrow, nine tons of cotton have been picked. From the Rewa river, which was nearly deserted when I left the group, most cheering news comes as to the growth of sugar cane on its fertile banks, but still the planter's cry is for more machinery. A few months ago a letter appeared in the *Fiji Times*, from

which I extract the following, and though I learn now that a Sydney company is about to erect new and powerful machinery, yet it is not likely for many years to come that the mills will be too many for the bountiful harvests of cane.

'In spite of droughts and other heavy drawbacks, the mills cannot overtake the supply of cane. Many planters have to see their crops rotting in the fields, the only two mills at work being totally inadequate to crush the cane, and men of means continue to refuse to reap the golden harvests offered. A mill of a decent capacity with proper management would without the slightest doubt be a magnificent investment. Planters would certainly make arrangements with a liberal mill-owner to sell cane for a term of years, and thus would be insured a constant supply of the raw material to work on. Suppose a mill to cost £30,000, erected in a central position, the owners could well afford to buy cane at 25 per cent. above the wretchedly low prices now paid, and would then be getting them much below the prices paid in other sugar countries. The prices for sugar cane are generally 10s. per ton of a density of 9 to 10 per cent., and 12s. for a density of 10 to 11 per cent. Very little cane is crushed under 9, and most at over 10 per cent. density. I imagine the average will be at about 11s. 6d. per ton. The value of cane per ton of sugar at above is to the grower £8 16s. 3d.; allowing 15 tons of cane to the ton of sugar, value of sugar £25 per ton, and the molasses or rum, in addition, gives the mill-owner two-thirds for his share; surely the boot is on the wrong leg. I have it on good authority

that in countries where mills are conducted on a proper business-footing the growers of canes never get less than half a share of the product, and in most cases two-thirds. In Natal I can vouch for the latter being the case. Of late years the sugar industry has very considerably increased there, and British capitalists have invested largely, and the concerns are paying well.'

Three years ago a friend of mine purchased shares in the Rewa Sugar Company at £25 each. In the summer of 1879 he sold them for £50; and they are at the time I add this commanding a still further advance. The Rewa Sugar Company cost £11,000, and cleared £3,000 in its last recorded twelve months.

All round the islands of Viti Levu and Vanua Levu there are rich tracts of land, waiting the advent of men who will utilise them. I annex a description of an estate on the former island, near Ba, which I wrote when in the group; I fear the concluding remarks are true to this day:

'The estate comprises about one thousand acres, of which four hundred acres are rich arable soil, easily worked. The remainder is composed of fine grazing land. The plantation has a sea frontage and a good anchorage for vessels of fifty tons, and has the additional convenience of easy land carriage, there being a decline from the most inland part of the plantation to the beach. An ever-flowing stream runs through the centre of the land, and could be applied for irrigating purposes during dry seasons at a very small outlay. There are at present under cultivation about one hundred acres, eighty acres of which are now

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APPENDIX.

THE following extracts from Dr. Seeman's Report on the Fijian Calendar, Woods, Birds, Fishes, and Flora will be read with interest. Dr. Seeman's is, I believe, the only existing modern list of Fijian flora, but notwithstanding his apparently exhaustive catalogue, there is ample room for further scientific research. The final report of Mr. Home has not yet gone further than the Colonial Office.

To Dr. Seeman's list I append a few notes which may be found useful.

To these instructive data I add as a commentary a table of the exports and imports for the past few years, the customs tariff of the colony, and the rates of postage:

THE CALENDAR.

In regard to this, Dr. Seeman remarks:

'The names given by me, as well as their succession, do not quite agree with those given by Wilkes. This discrepancy is partly explained by Wilkes having taken down his list from the lips of Europeans imperfectly versed in Fijian, and by his adopting a loose way of spelling. The names of the months may also be different in different parts of the group. The subject, however, requires still further investigation. If, as has been averred, the Fijians invariably commenced the months with the appearance of the new moon, there would soon have been a vast difference between the lunar and the solar year. To guard against the irregularity that would thus have been introduced into the seasons, and to make the lunar year correspond with the solar, it would have been necessary either to intercalate a moon after every thirty-sixth moon, or to allow a greater period of time for one of the eleven months into which the Fijian year is divided. The latter seems to have been effected by the Vula i werewere (clearing month). Hazelwood ('Fijian and English Dictionary,' Viwa, 1850, p. 180) allows four months—May, June, July, and August—for it; but this cannot be correct, as it would derange the others. By restricting it to two, or thereabouts—

June and July—a proper arrangement is effected. I place the Vula i werewere first in my list, instead of the month answering to January, because it is in the spring of the year (June and July), and the commencement of the agricultural operations, and natural phenomena upon which the calendar is based.

FIJIAN CALENDAR.

ACCORDING TO SEEMAN.	ACCORDING TO WILKES.
1. Vula i werewere = June, July, clearing month; when the land is cleared of weeds and trees.	1. Vulai werewere, weeding month.
2. Vula i cukienki = August; when the yam-fields are dug and planted.	2. Vulai lou lou, digging ground and planting.
3. Vula i vavakadi = September; putting reeds to yams to enable them to climb up.	3. Vulai Kawawaka.
4. Vula i balolo lailai = October; when the balolo (Palolo viridis, Gray), a remarkable Annelidan animal, first makes its appearance in small numbers.	4 Bololo vava konde.
5. Vula i balolo levu = November; when the balolo (Palolo viridis, Gray) is seen in great numbers; the 25th of November generally is the day when most of these animals are caught.	5. Bololo lieb.
6. Vula i nuga lailai = December; a fish called 'Nuga' comes in, in isolated numbers.	6. Numa lieb, or Nuga lailai.
7. Vula i nuga levu = January; when the nuga fish arrives in great numbers.	7. Vulai songa sou tombe sou, or Nuga levu; reed blossoms.
8. Vula ni sevu = February; when offerings of the first dug yams (ai sevu) are made to the priests.	8. Vulai songa sou seselieb; build yam houses.

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f. Ndawa sisithi . . Fruit, small (like a gastropod-shell).
g. „ mbuka . . Fruit, yellow.
h. „ nduru i yanasmu . Fruit, small like the karawau.
i. „ nda ni kalavu.
k. „ sawa . . Fruit has flavour of arrowroot.
l. „ yambia
m. „ lemba . . Fruit like the lemba.
11. Ndoi (of Viti Levu) . A white wood, large.
b. „ (of Vanua Levu) . A red wood.
12. Uto (bread-fruit) . . A light, close-grained, white wood.
13. Tavola . . Fruit edible, timber useful.
14. Tarawau . . . This fruit, having no false or unfruitful blossoms, is chosen as the emblem of the truth-speaking man.
b. Tarawau kei na kaka . With strongly-scented flowers.
15. Lekutu.
16. Ndavata.
17. Tivi.
b. „ tavola. . Like the tavola.
18. Mbau . . A beautiful reddish or brown wood.
b. „ taudra.
c. „ vuti.
d. „ somi . Timber; very useful.
19. Vulavula . . White, soft, and perishable.
20. Masi i ratu.
21. Nduvula.
22. Ndilo . . (Calophyllum) wood durable and susceptible of polish.
b. „ mbalavu.
c. „ leka. . . Valuable in shipbuilding for knees, etc.
d. „ ndilo, or ndamauu . The 'tamanu' of Tahiti, according to the Rev. D. Hazelwood.
23. Malamala.
b. „ vuti . . Rough.
c. „ ndamu . . Red.
24. Malili.
25. Sa.
26. Laumba.
27. Kau ndamu.
28. Kavika . . (Eugenia).
29. Maku . . A light, straight, soft-grained wood.

30. Kau loa	. . .	(Black tree).
31. Ndrala	. . .	(Erythrina Indica).
32. Mokosui	. . .	Straight and tall, but not very good for spars.
33. Sathau	. . .	Bears its fruit octennially.
34. Ra maia.		
35. Laulaungai.		
36. Mbausa.		
37. Vure.		
38. Ndulewa	. . .	A heavy, hard wood.
39. Kautoa.		
40. Mbaka	. . .	A very majestic tree.
41. Kau karo.		
42. Vutu ndina.		
b. ,, votho.		
c. ,, kalau.		
43. Wathi wathi.		
44. Uthu uthu.		
45. Mbu me mbeka.		
46. Sausaula.		
47. Nomosa.		
48. Ivi.		
49. Ndaago	. . .	A large mangrove.
50. Ulu bu kura.		
51. Ndirini.		
52. Lindi.		
53. Veiwaru.		
54. Nggulia.		
55. Noko.		
56. Ta ndalo.		
57. Makita	. . .	Useful for spears, and leaves used for thatching.
58. Serua.		
59. Wi.		
60. Mbua ndromu.		
b. ,, toko.		
61. Mbuambua	. .	Wood resembling box.
62. Loaloa.		

TREES EMPLOYED IN THE MANUFACTURE OF CLUBS.

63. Nokonoko	. . .	(Casuarina), a hard and durable wood.
64. Velau.		
65. Saulaggi ndina	. }	Useful woods.
b. ,, ndamu	. }	

66. Saru saru.
67. Vunga.
68. Lava rua.
69. To manu.
b. ,, wiwi.
70. Vatu ni mboro.
71. Masi . . The leaves are rough, like sand-paper, and applied to the same use.
72. Se lavo.
73. Vau . . (Hibiscus), the bark is used for cordage.

PALMS.

Niu . . Cocoa-nut, several species.
,, sawa . . Species of areca.
Viu . . With flabelliform leaves.

ZOOLOGICAL LIST.—DRAWN UP WITH THE NATIVE NAMES TO FACILITATE FURTHER INQUIRY.

Bats.

Mbeka ndina, or loa .	}	
,, ndamu . .	}	Tailless.
,, lulu .	}	
Mbekambeka . .	.	Tail included in the intercrural membrane.
Manumanu vaka Mbui	.	With a long exserted tail.

Birds of the River.

Nga Viti, or loa .	.	Wild duck.
,, ndamu .	.	Teal.
Mbelo .	.	Bittern.
Visaka.	.	Smaller species.
Visaka.	.	The smallest species (light fawn colour).

Snakes.

Ngata ndamu kuro .	.	Takes its name from the similarity of its colour to that of a Fijian pot.
,, ndamu . .	.	Red snake.
,, mbambawavuti .	.	Reddish, with an ashy or slate-coloured belly.
,, yasi .	.	The largest of all.

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Ura ndamu.
„ mbala.
„ mbati.
„ „ tambua . . At Vuni Mbua.
„ ndina.
„ ivi.
„ vulu. . . (Atya).
„ loa.
„ ndu.
„ ngauvithotho.
„ ngasau.

DR. SEEMAN'S LIST OF FIJIAN PLANTS.

RANUNCULACÆ (*Crowfoot*).

Clematis Pickeringii, A. Gray (1). United States Exploring Expedition.

DILLINIACÆ (*Dilliniads*).

Capellia biflora, A. Gray; vulgo 'Kulava,' vel 'Kukulava' (2). United States Exploring Expedition.
C. membranifolia, A. Gray. United States Exploring Expedition.

ANONACÆ (*Anonads*).

Anona squamosa, Linn.; cultivated (3). See Note A.
Richella monosperma, A Gray.
Uvaria amygdalina, A. Gray.
U. odorata, Lam.; vulgo 'Makosoi' (5). See Note B.
Polyalthia Vitiensis, Seem. (4).

MYRISTICACÆ (*Nutmegs*).

Myristica castanexfolia, A. Gray; vulgo 'Male' (6).
M. macrophylla, A. Gray; vulgo 'Male' (6).
M sp.; vulgo 'Male' (866).

CRUCIFERÆ (*Cresses*).

Cardamina sarmentosa, Forst. (8). See Note C.
Sinapis nigra, Linn.; cultivated and naturalised (9). Mustard plant.

CAPPARIDÆ (*Capers*).

Capparis Richii, A Gray.

FLACOURTINACÆ.

Xylosma orbiculatum, Forst. (10).

SAMYDACÆ.

Casearia districha, A. Gray (11).
C. (?) acuminatissima, A. Gray.
C. Richii, A. Gray. See Note I.

VIOLACÆ (*Pansy*).

Agathea violaris, A. Gray et var. (12).
Alsodeia (?) sp.; vulgo 'Sesirakavono' (867).

MOLLUGINÆ.

Molluga striata, Linn. (230).

PORTULACÆ (*Purslanes*).

Portulacea oleracea, Linn.; vulgo 'Taukuka ni vuaka' (13). See Note D.
P. quadrifida, Linn.; vulgo 'Taukuka ni vuaka (14).
Talinum patens, Willd. (15).
Sesuvium Portulacastrum, Linn.

MALVACÆ (*Mallow roots*).

Sida linifolia, Cav.
S. rhombifolia, Linn. (16).
S. retusa, Linn.
Urena lobata, Linn. (17).
U. morifolia, De Cand.
Abelmoschue moschatus, Mœnch; vulgo 'Wakiwaki' (19, 869). See Note F.
A. Canaranus, Mig. (?) (20).
A. Manihot, Med.; vulgo 'Bele,' vel 'Vauvau ni Viti' (18).
A. esculentus, Wight et Arn.; cultivated, according to A. Gray. See Note E.
Hibiscus Rosa-Sinensis, Linn.; vulgo 'Kauti,' 'Senitoa,' vel 'Seniciobia' (22).
H. diversifolius, Jacq.; vulgo 'Kanaisonilau,' vel 'Kalakalauaisoni' (21).
H. Storckii, Seem.; vulgo 'Seqelu' (23).
Paritium purpurascens, Seem.; vulgo 'Vau damudamu' (24). See Note 2.
P. tiliaceus, Juss.; vulgo 'Vau dina' (25).
P. tricuspis, Guill.; vulgo 'Vau dra' (26).
Thespesia populnea, Corr.; vulgo 'Mulomulo' (7).
Gossypium religiosum, Linn.; vulgo 'Vauvau ni papaligi' (28). See Note G.
G. Peruvianum, Cav.; vulgo 'Vauvau ni papaligi' (29).
G. Barbadense, Linn.; vulgo 'Vauvau ni papaligi' (30).
G. arboreum, Linn. et var.; vulgo 'Vauvau ni papaligi (31, 32).

STERCULIACÆ.

Heritiera littoralis, Dryand.; vulgo 'Kena ivi na alewa kalou' (33). See Note H.
Firmiana diversifolia, Gray.

BUETTNERIACÆ.

Commersonia platyphilla, De Cand. (34).
Büttneriacearum gen., nov. aff. Commersoniæ (83).
Kleinhovia hospita, Linn.; vulgo 'Mamakara' (35).
Waltheria Americana, Linn. (36).
Melochia Vitiensis, A. Gray (37).

TILIACÆ (*Linden blooms*).

Triumfetta procumbens, Forst. (38).
Grewia persicæfolia, A. Gray (= G. Mallococca, var. [?]); vulgo 'Siti' (39).
G. Pruuifolia, A. Gray; vulgo 'Siti' (40).
G. Mallococca, L. fil.
Trichospermum Richii, Seem. (= Diclidocarpus Richii, A. Gray); vulgo 'Maku' (41, 870).
Elæocarpus laurifolius, A. Gray.
E. Cassinoides, A. Gray.
E. Pyriformis, A. Gray.
E. Storckii, Seem. sp. nov. (E. aff. speciosi, Brongn. et Gris.); vulgo 'Gaiqai' (874).

TERNSTRÆMIACÆ.

Draytonia rubicunda, A. Gray; vulgo 'Kau alewa' (42, 872).
Eurya Vitiensis, A. Gray (43).
E. acuminata De Cand. (44).
Ternstræmiacearum gen. nov. (45).

GUTTIFERÆ.

Discostigma Vitiense, A. Gray.
Calysaccion obovale, Miq. (= Garcinia Mangostana, A. Gray, in United St. Expl. Exped.); vulgo 'Vetao,' vel 'Uvitai' (46).
Calophyllum Inophyllum, Linn.; vulgo 'Dilo' (48, 873). See Note M.
C. Burmanni, Wight; vulgo 'Damanu' (49).
C. polyanthum, Wall. (?) v. lanceolatum, Bl. [?] = C. spectabile, United States Expl. Exped.; vulgo 'Damanu dilodilo' (47).
Garcinia sessilis, Seem. (Clusia sessilis, Forst., 51).
G. Pedicellata, Seem. (Clusia pedicellata, Forst., 59).

PITTOSPORÆ.

Pittosporum arborescens, Rich.
P. Richii, A. Gray; vulgo 'Tadiri' (54).

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Colubrina Asiatica, Brongn.; vulgo 'Vuso levu' (80).
C. Vitiensis, Seem. sp. nov. (85).
Alphitonia zizyphoides, A. Gray (=A. franguloides, A. Gray); vulgo 'Doi' (81).
Gouania Richii, A. Gray (82).
G. denticulata, A. Gray.
Rhamnea dubia (84).

Chailletiacæ.

Chailletia Vitiensis, Seem. sp. nov. (876).

Celestrinæ.

Catha Vitiensis, A. Gray (86).
Celastrus Richii, A. Gray.

Aquifoliacæ (*Holly*).

Ilex Vitiensis, A. Gray (87).

Olacinæ.

Yimenia elliptica, Forst.; vulgo 'Somisomi,' 'Tumitomi,' vel 'Tomitomi' (88).
Stemonus (?) sp.; vulgo 'Duvu' (877).
Olacinea (?) (878).

Oxalidæ (*Sorrells*).

Olaxis corniculata, Linn.; vulgo 'Totowiwi' (89).

Rutacæ (*Rue*).

Evodia hortensis, Forst.; vulgo 'Uci,' vel 'Salusala' (91).
E. longifolia, A. Rich. (92).
E. drupacia, Labill (?) (90).
Acronychia petriolaris, A. Gray.
Zanthoxylor varians, Benth. (=Acronychia heterophylla, A. Gray (102, 879).
Z. Roxburghianum, Cham. et Schlecht (103).
Z. sp. (n. 104).

Simarubæ.

Soulamea amara, Lam.
Amaroria soulameoides, A. Gray (880).
Brucia (?) sp. (105).

Ochnacæ.

Brackenridgea nitida, A. Gray (93).

Anacardiacæ. See Note L.

Oncocarpus, Seem. (O. Vitiensis, A. Gray; Rhus atrum, Forst.); vulgo 'Kau karo' (94, 881).
Buchanania florida, Schauer (882).

Rhus simarubæfolia, A. Gray (95).
Rh. Taitensis, Guill. (?) (96).

BURSERACÆ.

Canarium Vitiense, A. Gray (97).
Evia dulcis, Comm.; vulgo 'Wi' (98).
Dracontomelon sylvestre, Blume; vulgo 'Tarawau' (99).
Dr. sp. (?) (100).

CONNARACÆ.

Rourea heterophylla, Planchard.
Connarus Pickeringiis, A. Gray (101).

LEGUMINOSÆ (*Pod-bearers*).

I. *Papilionaceæ*:—

Crotalaria quinquefolia, Linn.
Indigofera Auil, Linn. (106).
Tephrosia purpurea, Pers. (T. piscatoria, Pers., 107).
Ormocarpus sennoides, De Cand.
Uraria logopodioides, De Cand. (108).
Desmodium mulullatum, W. et Arn. (109).
D. australe, Bth. (Hedysarum, Wild).
D. polycarpum, De Cand. (111).
Abrus precatorius, Linn.; vulgo 'Qiri daum,' 'Lere daum,' vel 'Diri daum' (110).
Canavalia obtusifolia, De Cand. (122).
C. turgida, Graham (112).
C. sericia, A. Gray.
Glycine Tabacina, Beth. (123).
Mucuna gigantea, De Cand. (119).
M. Platyphylla, A. Gray (200).
Erythrina Indica, Linn.; vulgo 'Drala dina' (125) et var. fl. albis.
E. ovalifolia, Roxb.; vulgo 'Drala kaka' (124).
Strongylodon ruber, Vogel (113).
Phaseolus rostratus, Wall.
Ph. Mungo, Linn. (?)
Ph. Truxillensis, H. B. et K. (116).
Vigna Lutea, A. Gray (121).
Lablab vulgaris, Savi; vulgo 'Dralawa' (118).
Cajanus Indicus, Spr. Introd. (115).
Pongamia glabra, Vent.; vulgo 'Vesivesi,' v. 'Vesi ni wai' (126 884).
Derris uliginosa, Benth.; vulgo 'Duwa gaga' (127, 883).
Dalbergia monosperma, Dalz. (128).
D. torta, Graham.

Pterocarpus Indicus, Willd.; vulgo 'Cibicibi' (129).
Sophora tomentosa, Linn.; vulgo 'Kau ni alewa (130, 886).

II. *Cæsalpineæ*:—
Guilandina Bonduc. Ait.; vulgo 'Soni' (132).
Poinciana pulcherrima, Linn.; cult.
Storckiella Vitiensis, Seem. in Bonpl. t. 6; vulgo 'Marasa' (133).
Cassia occidentalis, Linn., vulgo 'Kau moce' (134).
C. obtusifolia, Linn.; vulgo 'Kau moce' (135).
C. lævigata, Willd.; vulgo 'Minivikau' (136).
C. glauca, Lam.
Afzelia bijuga, A. Gray; vulgo 'Vesi' (137).
Cynometra grandiflora, A. Gray (138).
C. falcata, A Gray.
Inocarpus edulis, Forst.; vulgo 'Ivi' (371).

III. *Mimoseæ*:—
Entada scandens, Bth.; vulgo 'Wa lai,' v. 'Wa tagiri' (139).
Mimosa pudica, Linn. Naturalised (140).
Leucæna glauca, Bth. (141).
L. Forsteri, Benth. (142).
Acacia laurifolia, Willd.; vulgo 'Tatakia' (143).
A. Richii, A. Gray; vulgo 'Qumu' (144). See Note L.
Serianthes myriadenia, Planchard.
S. Vitiensis, A. Gray; vulgo 'Vai vai' (145, 887).

Chrysobalanæ.

Parinarium laurinum, A. Gray (= P. [?] Margarata, A. Gray = P. insularum, A. Gray), vulgo 'Makita' (146).

Rosacæ (*Rose Worts*).

Rabus titiaceus, Smith; vulgo 'Wa gadrogadro' (47).

Myrtacæ (*Myrtles*).

Barringtonia speciosa, Linn.; vulgo 'Vutu rakaraka' (148).
B. Samoensis, A. Gray; vulgo 'Vutu ni wai' (149).
B. excelsa, Blume; vulgo 'Vutukaua' (150).
B. sp.
Eugenia (Jambosa) Malacensis, Linn.; vulgo 'Kavika:' var. a floribus albis, vulgo 'Kavika vulovulo;' var. B. floribus purpureis, vulgo 'Kavika damudamu' (161).
E. (Jambosa) Richii, A. Gray; vulgo 'Bokoi' (164).
E. (Jambosa) sp. (an Richii var. [?]); vulgo 'Sea' (165).
E. (Jambosa) quadrangulata, A. Gray.
E. (Jambosa) gracilipes, A. Gray; vulgo 'Lutulutu,' vel 'Bogibalewa' (158).
E. (Jambosa) neurocalyx, A. Gray; vulgo 'Leba' (159).

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P. Moluccana, Lam. ; vulgo ‘ Tivi (188).
T. Glabratta, Forst.

PASSIFLORÆ.

Passiflora, sp. fl. viridibus (190).

PAPAYCÆ.

Carica Papaya, Linn. ; vulgo ‘ Olcti,’ Introd. (190).

CUCURBITACÆ (*Curcubits*).

Karivia Samoensis, A. Gray (192).
Luffa insularum, A. Gray (193).
Cucumis pubescens, Willd. (194).
Lagenaria vulgaris, Ser. (195).

SAXIFRAGÆ (*Saxifrages*).

Spiræanthemum Vitiense, A. Gray.
Sp. Kataka, Seem., sp. nov. ; vulgo ‘ Katakata ’ (196).
Weinmannia affinis, A. Gray (197), et var. (199 et 200).
W. Richii, A. Gray.
W. Spiræoides, A. Gray.
W. sp. (198).
Geissois ternata, A. Gray ; vulgo ‘ Vuga ’ (201).

UMBELLIFERÆ.

Hydrocotyle Asiatica, Linn. ; vulgo ‘ Totono’ (202).

ARALIACÆ (*Ivy Worts*).

Aralia Vitiensis, A. Gray (203).
Panax fruticosum, Linn. ; vulgo, ‘ Danidani ’ (205).
Plerandra Pickeringii, A. Gray.
P. Grayi, Seem. sp. nov. (206, 209).
P. (?) sp. nov. (208).
P. sp. (207).

LORANTHACÆ (*Misletoe*).

Loranthus insularum, A. Gray ; vulgo ‘Saburo ’ (211).
L. Vitiensis, Seem. (210).
L. Forsterianus, Schult.
Viscum articulatum, Burm. (212).

BALANOPHORÆ.

Balanophora fungosa, Forst.

RUBIACÆ.

I. *Coffeaceæ* :—
Coprosma persicæfolia, A. Gray.
Geophila reniformis, Cham. et Schlecht (239).
Chasalia amicorum, A. Gray (?) (241).

Psychotria, Brackenridgei, A. Gray.
P. Forsteriana, A. Gray, vàr. Vitiensis, A. Gray (236).
P. turbinata, A. Gray.
P. tephrosantha, A. Gray.
P. parvula, A. Gray.
P. gracilis, A. Gray.
P. calycosa, A. Gray (?) (246)
P. macrocalyx, A. Gray (243).
P. filipes, A. Gray.
P. hypargyrea. A. Gray.
P. (Piptilema) cordata, A. Gray.
P. (Piptilema) Pickeringii, A. Gray (251).
P. (Piptilema) Platycocca, A. Gray (249).
P. insularum, A. Gray (?) (250).
P. collina, Labill. (244, 254).
P. sarmentosa, Blume (245).
P. sp.; vulgo 'Wa kau;' ramie scandentibus sarmentosis (895).
P. sp. follis bullatis (248).
P. sp. nov. aff. filipedis (253).
P. sp. nov. aff. Brackenridgei (255).
P. sp. aff. Brackenridgei (259).
Calycosia petiolata, A. Gray.
C. purbiflora, A. Gray (214).
C. Milnei, A. Gray; vulgo 'Kau-wai' (213, 892).
Ixora Vitiensis, A. Gray (247); Pavetta triflora, De Cand.; Coffea triflora, Forst.; Cephaelis (?) fragrans, Hook et Arn.
I. sp. nov. (258).
I. sp., vulgo 'Kau sulu' (893).
Canthium sessilifolium, A. Gray.
C. lucidum, Hook et Arn.; Coffea odorata, Forst. (220, 221).
Morinda umbellata, Linn. (222).
M. Myrtifolia, A. Gray; foliis majoribus (an v. M. umbellatæ [?]) (223).
M. mollis, A. Gray (224).
M. phillipérides, Labill. (226).
M. citrifolia, Linn.; vulgo 'Kura,' v. 'Kura kana' (225).
M. lucida, A. Gray.
M. lucidæfolia, A. Gray.
Hydnophytum longiflorum, A. Gray (= Myrmecodia Vitiensis, Seem.) (216).
Vangueria (?) sp. (257).
Guettarda speciosa, Linn. (?) vulgo 'Buabua' (237).
G. (Guettardella) Vitiensis, A. Gray (= 257 [?]).
Timonius sapotæfolius, A. Gray.
T. affinis, A. Gray.
Coffeacea; vulgo 'Kau lobo' (893).

II. *Cinchoneæ:*

Hedyotis tenuifolia, Sm. (231).
H. deltoidea, W. et Arn. (?) (232).
H. paniculata, Roxb. (233).
H. paniculata, Roxb., var. crassifolia, A. Gray (234).
H. bracteogonum, Spr. (235).
Ophiorrhiza laxa, A. Gray (227).
O. peploides, A. Gray (228).
O. leptantha, A. Gray (229).
Lindenia Vitiensis, Seem. Bonpl. t. 8 (217).
Lerchea calcycina, A. Gray.
Dolicholobium oblongifolium, A. Gray.
D. latifolium, A. Gray.
D. longissimum, Seem. (215).
Stylocoryne Harveyi, A. Gray.
S. Sambucina, A. Gray (S. pipericarpa, Benth.) (242).
Griffithiæ sp. (?) (260).
G. (?) sp. v. gen. nov. (240).
G. sp. fl. odoratis.
Gardenia Vitiensis, Seem. (218).
G. (?) (an gen. nov. [?]) (240).
Mussænda frondosa, Linn.; vulgo 'Bovu.'

COMPOSITÆ (*Asteriads*).

Monosis Insularum, A. Gray.
Lagenophora Pickeringii, A. Gray.
Erigeron Albidum, A. Gray; vulgo 'Wavuwavu,' v. 'Co ni papalagi' (261). See Note J.
Adenostemma viscosum, Forst. (262).
Siegesbeckia orientalis, Linn. (263).
Dichocephala latifolia, De Cand. (264).
Myriogne minuta, Linn. (265).
Sonchus oleraceus, Linn. (n. 266).
Ageratum conyzoides, Linn., vulgo 'Botebotekoro,' vel 'Matamocemoce' (267).
Wollastonia Forsteriana, De Cand.; vulgo 'Kovekove' (268).
Eclipta erecta, Linn.; vulgo 'Tumadu' (269).
Bidews pilosa, Linn.; vulgo 'Batimadramadra' (270).
Glossogyne tenuifolia, Cass. (271).
Blumea virene, De Cand. (272).
B. Milnei, Seem. (sp. nov. aff. B. aromaticæ, De Cand., 273).

GOODENIACÆ.

Scævola floribunda, A. Gray (S. Saligna, Forst. [?]); vulgo 'Totoirebibi' (274, 896).
S. Kœnigii, Vahl (275).

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LOGANIACÆ (*Logandiads*).

Geniostoma rupestre, Forst. (301); var. puberulum, A. Gray (G. crassifolium, Bth.) (300).
G. Microphyllum, Seem. (304).
Strychnos colubrina, Linn. (302).
Courthovia corynocarpa, A. Gray (= Gærtnera pyramidalis, Seem.); vulgo 'Boloa' (303).
C. Seemanni, A. Gray (Gærtnera barbata, Seem.) (305, 899).
Fagræa gracilipes, A. Gray (F. viridiflora, Seem.) (306).
F. Berteriana, A. Gray; vulgo T. Vitiensis, Seem. (307), 'Bua' (308). See Note N.

APOCYNÆ (*Dog Banes*).

Alyxia bracteolosa, Rich.; vulgo 'Vono' (310, 900); var. A macrocarpa, A. Gray (A. Macrocarpa, Rich.); var. B. angustifolia, A. Gray (A. Stellata, Seem.); var. Y. parviflora, A. Gray.
A. Stellata, Labill.
Cerbera lactaria, Ham.; vulgo 'Rewa,' vel 'Vassa' (309).
Melodinus scandens, Forst. (311).
Terbernæmontana Vitiensis, Seem.; T. citrifolia, Forst., non L = (?) T. Cumingiana, A. De Cand. See Note O.
T. sp.
Rejoua scandens, Seem. sp. nov.; vulgo 'Wa rerega' (901).
Ochrosia parviflora, Hensl. (O. elliptica, Labill. [?]) (318).
A. (?) sp. (317).
Echites scabra, Labill. (?) (315).
Lyonsia lævis, A. Gray.

ASCLEPIADÆ (*Asclepiads*).

Tylophora Brackenridgei, A. Gray.
Gymnema subnudum, A. Gray.
G. stenophyllum, A. Gray; vulgo 'Yaupau' (322).
Hoya bicarinata, A. Gray; Asclepias volubilis, Forst.; vulgo 'Wa bibi,' vel 'Bulibuli sivaro' (319).
H. diptera, Seem. (320).
H. pilosa, Seem. (321), Young.

GENTIANÆ.

Erythræa australis, R. Brown.
Limnanthemum kleinianum, Grilseb.; vulgo 'Bekabekairga' (323).

CONVOLVULACÆ (*Bird Weeds*).

Ipomœa campanulata, Linn.; vulgo 'Wa vula' (324). See Note K.
I. peltata, Chois.; vulgo 'Wiliao' teste Seeman, 'Veliyana' teste Williams (325).

I. Pes-capræ, Sw.; vulgo 'Lawere' (326).
I. Turpethum, R. Brown; vulgo 'Wakai' (327).
I. sepiaria, Kœn. (328).
I. cymosa, Rœm. et Schult.; vulgo 'Sovivi' (334).
Aniseia uniflora, Chois. (329).
Batatas paniculata, Chois.; 'Wa Uvi,' vel 'Dabici' teste Storck (330, 902).
B. edulis, Chois.; vulgo 'Kamara,' vel 'Kawai ni papalagi. Cult.
Pharbitis insularis, Chois.; vulgo 'Wa Vuti' (331).
Calonyction speciosum, Chois. (332).
C. comosperma, Boj. (333).

BORAGINÆ (*Borage*). See Note (*a*).

Tournefortia argentia, Linn. (335).
Cordia Sprengelii, De Cand.; vulgo 'Tou' (336).
C. subcordata, Lam.; vulgo 'Nawanawa' (337).

SOLANÆ (*Nightshade*). See Note (*b*).

Physalis Peruviana, Linn. (338).
P. angulata, Linn. (339).
Solanum viride, R. Brown (?) (340).
S. anthropophagorum, Seem. (sp. nov. Bonpl. t. 14); vulgo 'Borodina' (341).
S. repandum, Forst.; vulgo 'Sou,' 'Sousou,' vel 'Boro sou' (342).
S. inamanum, Benth., Lond., Journ. II. p. 228 (343).
S. oleraceum, Dun.; vulgo 'Boro ni papalagi' (346).
Nicotiana Tabacum, Linn. Cultivated (347).
Datura Stramonium, Linn. Introd. (348).

SCROPHULARINÆ (*Figwort*).

Vandellia crustacea, Benth. (349).
Limnophilia serrata, Gand. (350).

ACANTHACÆ (*Acanthus*).

Eranthemum laxiflorum, A. Gray (351 ex parte).
Apenemosa triflora, Nees ab Esenb.; vulgo 'Tamola' (252).

VERBENACÆ (*Vervain*). See Note (*c*).

Clerodendron inerme, R. Brown; vulgo 'Verevere' (353).
Vitex trifolia, Linn.; vulgo 'Vulokaka' (354).
Premna Tahitensis, Schauer (Scrophulariodes arborea, Forst.); vulgo 'Yaro' (355).
P. Tahitensis, Schauer; var. (?) (356).

LABIATÆ.

Leucas decemdentata, Sm. (357).
Ocimum gratissimum, Linn. (358).

Plectranthus Forsteri, Benth.; vulgo 'Lata' (359).
Teucrium inflatum, Swartz (360).

PLUMBAGINÆ (*Sea pink*).

Plumbago Zelylanica, Linn. Introd. (362).

NYCTAGINÆ (*Marvel of Peru*).

Pisonia Brunoniana, Endl. (363).
P. viscosa, Seem. sp. nov. (364).
Boerhaavia diffusa, Linn., var. pubescens (365).

PLANTAGINÆ (*Ribwort*).

Plantago Major, Linn. Introd. (362).

AMARANTACÆ (*Amaranth*).

Amarantus melancholicus, Moq., var. tricolour; vulgo 'Driti damudamu' (366).
A. paniculatus, Moq., var. cruentus, Moq.; vulgo 'Driti.' Introd. (367),
Euxolus viridis, Moq.; vulgo 'Driti,' vel 'Gasau ni vuaka' (368).
Cyathula prostrata, Blume (369).

POLYGONÆ (*Buckwheat*).

Polygonum imberbe, Sol. (370).

LAURINÆ (*Laurels*). See Note (*d*).

Hernandia sonora, Linn.; vulgo 'Yevuyevu,' vel 'Uvuvi' (372).
Cassytha filiformis, Linn.; vulgo 'Waluku mai lagi' teste Williams (373).
Cinnamomum sp.; vulgo 'Macou' (376).
Laurinea Arbor, 15—20 ped. (374).
Laurinea (375).
Laurinea (377).
Laurinea; vulgo 'Siga,' vel 'Siga' (378).
Laurinea; vulgo 'Lidi' (903).

THYMELÆ (*Daphne*).

Drymispermum sp. (379).
D. montanum, Seem. sp. nov.
D. subcordatum, Seem. sp. nov.; vulgo 'Matiavi' (381).
D. (?) sp. (382).
Leucosmia Burnettiana, Benth. (= Dais disperma, Forst.); vulg. 'Sinu damu,' vel 'Sima dina' (383).
Wikstroemia Indica, C. A. Mey.; vulgo 'Sinu mataiava' (384).

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Bischoffia, sp. ; vulgo 'Kaka,' Arbor (417).
Phyllanthus fruticosa, Wall. (418).

URTICÆ (*Nettle*). See Note (*g*).

Elatostemma (?) memorosa, Seem. sp. nov. (422).
Gironniera celtidifolia, Gand. ; vulgo 'Nunu' (423).
Missiessya corymbulosa, Wedd. ; vulgo 'Matadra' (424).
Maotia Tahitensis, Wedd. ; vulgo 'Waluwalu' (425).
Laportea Harveyi, Seem. sp. nov. ; vulgo 'Salato,' Arbor 30—40 ped. (426).
L. Vitiensis, Seem. sp. nov. (aff. L. photiniful); vulgo 'Salato' (427).
Fleurya spicata, var. interrupta, Wedd. ; vulgo 'Salato ni Koro,' vel 'Salata wutivali' (428).
Pellionia elatostemoides, Gand. (429).
Procris integrifolia, Don. Hook, Arn. (430).
Bœhmeria Harveyi, Seem. sp. nov. ; vulgo 'Rere' (431).
B. Platyphylla, Don. (432).
B. Platyphylla, Don., var. virgata, Wedd. (433).
Malaisia (?) sp. Arbor (434 *a*).

MORÆ (*Mulberry*). See Note (*h*).

Morus Indica, Linn. Introd. (434 *b*).
Trophis anthropophagonun, Seem. sp. nov. ; vulgo 'Malawaci' (435).
Ficus obliqua, Forst. ; vulgo 'Baka' (436).
F. tinctoria, Forst. (437).
F. sp. ; vulgo 'Loselose.' Frutex fruct. edul. (438).
F. sp. ; vulgo 'Loselose ni wai.' Frutex rivularis (439).
F. sp. (440).
F. sp. Frutex, 16 ped. caule subsimpl. (441).
F. sp. (442).
F. sp. (443).
F. sp. (444).
F. Scabra, Forst. ; vulgo 'Ai Masi' (445).
F. aspera, Forst. (446).
F. sp. (447).
F. sp. (448).

ARTOCARPÆ (*Bread-fruit*) See Note (*i*).

Antiaris Bennettii, Seem. Bonpl. t. 7 (sp. nov.) ; vulgo 'Mavu ni T'oga' (449).
Artocarpus incisa, Linn., var. integrifolia, Seem. (aff. A. chaplashæ, Roxb.) ; vulgo 'Uto lolo,' v. 'Uto coko coko' (450).
A. incisa, Linn., var. pinnatifida, Seem. ; forma vulgo 'Uto dina' dicitur (551).

A. incisa, forma vulgo 'Uto Varaga (452).
A. „ „ „ 'Uto Koq' (453).
A. „ „ „ 'Balekana' (454).
A. „ „ „ 'Uto Buco' (455).
A. „ „ „ 'Uto assalea' (456).
A. „ „ „ 'Uto waisea' (457).
A. „ „ „ 'Uto Bokasi' (458).
A. „ „ „ 'Uto Votovoto' (459).
A. incisa, Linn., var. bipinnatifida, Seem.; vulgo 'Uto Sawesawe,' vel 'Kalasai' (560).

GYROCARPÆ (*Myrobalans*).

Gyrocarpus Asiaticus, Willd.; vulgo 'Wiriwiri (561).

CELTIDÆ.

Sponia orientalis, Linn. (562).
Sp. velutina, Planch. (563).

CHLORANTHACÆ (*Chloranthus*).

Ascarina lanceolata, Hook. fil. (564).

PIPERACÆ (*Pepper*). See Note (*j*).

Peperomia sp. (565).
Macropiper latifolium, Miq. (566).
M. Methysticum, Miq.; vulgo 'Yagona' or angona (569).
M. Puberulum, Benth.; vulgo 'Yagoyagona' (567).
Piper Siriboa, Forst; vulgo 'Wa Gawa' Frutex scandens (569).

CASUARINÆ (*Beefwood*).

Casuarina equisetifolia, Forst; vulgo 'Nokonoko' (570).
C. nodiflora, Forst.; vulgo 'Velao' (571).

CYCADÆ (*Cycas*).

Cycas circinalis, Linn.; vulgo 'Roro' (572).

CONIFERÆ (*Cone-bearers*). See Note (*k*).

Dacrydium elatum, Wall.; vulgo 'Leweninini,' vel 'Dakua salu-salu' (573, 906).
Podocarpus (elatus, R. Br. [?]); vulgo 'Kuasi' (574).
P. (Polystachya, R. Br. [?]); vulgo 'Gagali' (575).
P. cupressina, R. Brown; vulgo 'Kau tabua,' P. (?) v. gen. nov.; vulgo 'Kau solo' (576).
Dammara Vitiensis, Seem.; vulgo 'Dakua' (577).

ORCHIDÆ (*Orchis*). See Note (*l*).

Dendrobium Mohlianum, Reichb. fil. sp. nov. (578).
D. crispatum, Swartz (579).
D. (580).

D. Millingani, F. Muell. (581).
D. biflorum, W. (582).
D. sp. (an. var. præced. [?]) (583).
D. Tokai, Reichb. fil. sp. nov. ; vulgo 'Tokai' teste Williams (584).
D. sp. (591).
Limodorum unguiculatum, Labill. (585).
Bletia Tankervilliæ, R. Brown (586).
Oberonia (587).
O. brevifolia, Lindl. (Expidendrum equitans, Forst. (588).
O. Microstylis Rheedi, Lindl. (Pterochilus plantagineus, Hook. et Arn.) (590).
Appendicula (592).
Tæniophyllum Fasciola, Seem. (Limodorum Fasciola, Swartz); vulgo 'De ni caucau' (593, 907).
Saccolabium sp. (594).
S. sp. (595).
Eulophia macrostachya, Lindl. (?) (596).
Eria sp., aff. E. baccatæ, Lindl. (?) (597).
Cirrhopetalum Thouarsii, Lindl. (598).
Rhomboda (599).
Sarcochilus (600).
Dorsinia marmorata, Lindl. (601).
Monochilus sp. (602).
Corymbis disticha, Lindl. (603).
Pogonia biflora, Wight. (604).
Calanthe (605).
C. sp. florib. pallide aurantiacis (606).
C. veratrifolia, R. Brown (607).
Habenaria (608).
Orchidea (609).
O. (610).
O. (611).
O. (612).
O. (613).
O. (614).
O. (615).
O. (616).
O. (617).
O. (618).

SCITAMINÆ (*Ginger*). Note (*m*).

Musa Troglodytarum, Linn. ; vulgo 'Soquo' (619).
Gen. nov. ; vulgo 'Boia' (620).
Alpinia sp. (621).
Curcuma longa, Linn. ; vulgo 'Cago' (622).
Zingiber Zerumbet, Linn. ; vulgo 'Cevuga' (623).

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PANDANÆ (*Screw-pine*).

Freycinetia Vitiensis, Seem. sp. nov. (647).
F. Milnei, Seem. sp. nov. (648).
F. Storckii, Seem. sp. nov. (695).
F. sp. (696).
Pandanus odoratissimus, Linn.; vulgo 'Balawa,' vel 'Vadra' (649).
P. Caricosus, Rumph.; vulgo 'Kiekie,' vel 'Voivoi' (650).

AROIDÆ.

Alocasia Indica, Schott; vulgo 'Via Mila,' 'Via gaga,' 'Via-sori,' v. 'Via dranu' (651).
Amorphophallus (?) sp. nov.; vulgo 'Daiga' (652).
Cystosperma edulis, Schott, sp. nov.; vulgo 'Kia Kana' (653).
Raphidophora Vitiensis, Schott, sp. nov.; vulgo 'Wa lu' (654).
Cuscuaria spuria, Schott, var. esculenta, Schott; vulgo 'Dalo' (655 *b*).
Aroidea (911).

LEMNACÆ.

Lemna Gibba, Linn.; vulgo 'Kala' (656).
L. minor, Linn.; vulgo 'Kala' (657).

PALMÆ (*Palm*). See Note (*p*).

Cocos nucifera, Linn.; vulgo 'Niu dina.'
Sagus Vitiensis, Herm. Wendl. (Cœlococcus Vitiensis, Herm. Wendl.); vulgo 'Nui soria,' vel 'Sago' (558).
Pritchardia pacifica, Seem. et Herm. Wendl. gen. nov.; vulgo 'Sakiki,' 'Niu Masei,' vel 'Viu' (659).
Kentia (?) exorrhiza, Herm. Wendl. sp. nov.; vulgo 'Niu sawa' (660).
Ptychosperma Vitiensis, Herm. Wendl. sp. nov. (662).
P. filiferum, Herm. Wendl. sp. nov.; vulgo 'Cagecake' (661, 663).
P. Seemanni, Herm. Wendl. sp. nov.; vulgo 'Balaka' (664).
P. Perbreve, Wendl.
P. pauciflorum, Wendl.
P. Pickeringii, Wendl.

CYPERACÆ (*Sedge*).

Baumia sp. (665).
Hypolytrum gigantum, Roxb. (666).
Lepironia mucronata, Rich. (667).
Cyperus sp. (668).
C. sp. (912).
Mariscus lævigatus, Rœm. et Schult. (669).
Kyllingia intermedia, R. Brown (670).
K. sp. (671).

Lamprocarya affinis, A. Brongn. (672).
Gahnia Javanica, Zoll. (673).
Frymbristylis marginata, Labill. (674).
F. Stricta, Labill. (675).
Scleria sp. (676).
S. sp. (677).
Elæocharis articulata, Nees ab Esenb.; vulgo 'Kuta' (678).

GRAMINÆ (*Grass*). See Note (*q*).

Zea Marp, Linn.; vulgo 'Sila-ni-papalagi.' Cult.
Oplismenus sp. foliis purpurascentibus; vulgo 'Co damudamu' (679).
O. sp. foliis albo-maculatis. Cum præcedente colitur (680).
O. compositus, Rœm. et Schult. (681).
Paspalum scoribiculatum, Linn.; vulgo 'Co diua' (682).
Elensiur Indica, Gærtin (683).
Centotheca lappacea, Desv. (684).
Andropagon refractum, R. Brown (= A. Tahitense, Hook. et Arn.) (685).
A. acicularis, Retz. (686).
A. Schænanthus, Linn.; vulgo 'Co bai' (687).
Cenchrus anomoplexis, Labill. (688).
Sorghum vulgare, Pers. Colitur (689).
Digitaria sanguinalis, Linn. (690).
Saccharum floridum, Labill. (691).
Caix Lacreyma, Linn.; vulgo 'Sila' (692).
Panicum pilipes, Nees ab Esenb. (693).
Bambusa sp.; vulgo 'Bitu' (694).

EQUISETACÆ (*Mare's Tail*).

Equisetum sp.; vulgo 'Masi ni ta bua' (697).

LYCOPODIACÆ (*Club-moss*).

Psilotum complanatum, Sw. (698).
P. triquetrum, Sw. (699).
Lycopodium cernuum, Linn.; vulgo 'Ya Llwanimini' (700).
L. flagellare, A. Rich. (701).
L. Phlegmaria, Linn. (702).
L. varium, R. Br. (703).
L. verticillatum, Linn. (704).
L. sp. (705).
L. sp. (706).
L. sp. (707).
L. sp. (708).

Filices (*Fern*).

Acrostichum aureum, Linn.; vulgo 'Boreti,' vel teste Williams, 'Caca' (709)
Steuochlæna scandens, J. Smith (710).
Lomariopsis leptocarpa, Fee (711)
L. cuspidata, Fee (712).
Lomogramme polyphylla, Brack. (713, 421).
Goniophlebium subauriculatum Blume (714).
Hemionitis lanceolata, Hook (716).
H. elongata, Brack. (715).
Antrophyum plantagineum, Kaulf (717).
Diclidopteris augustissima, Brack.; vulgo 'Makomako ni Ivi' (718, 914).
Vittoria revoluta, Willd. (719).
V. elongata, Sw. (720).
Arthropteris albopunctata, J. Smith (721).
Prosaptia contigua, Presl. (722).
Phymatodes stenophylla, J. Smith (723).
Riphobolus adnascens, Sprengel, Sw., J. Smith (724).
Lexagramme lanceolata, Presl. (725).
Hymenolepis spicata, J. Smith (726).
Pleuridium cuspidiflorum, J. Smith (727).
P. vulcanicum, J. Smith (729).
Phymatodes Billardieri, Presl. (730).
P. alata, J. Smith = Drynaria alata, Brack. (731).
P. longipes, J. Smith; vulgo 'Caca,' teste Williams (732).
Drynaria musæfolia, J. Smith (728).
D. diversifolia, J. Smith; vulgo 'Bevula,' 'Teva,' vel 'Vuvu,' (733).
Dipteris Horsfieldii, J Smith; vulgo 'Koukou tagauo' (734).
Meniscium sp. (735).
Nephrodium simplificifolium, J. Smith (736).
N. sp. (737).
N.; vulgo 'Watuvulo' (738).
N. sp. (739, 740).
Lastrea sp. (741).
Polystichum aristatum, Presl. (742).
Nephrolepis ensifolia, Presl. (743).
N. Hirsutula, Presl. (744).
N. repens, Brack. (745).
N. obliterata, J. Smith (831).
Dictyopteris macrodonta, Presl. (746).
Aspidium latifolium, J. Smith; vulgo 'Sasaloa' (v. Saloa [?]) (747).
A. decurrens, J. Smith (748).
A. repandum, Willd. (749).

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P. tripartita, Sw. (806, 913).
P. esculenta, Forst. (809).
P. crenata, Sw. ; vulgo 'Qato,' teste Williams (811).
Litobrochia sinuata, Brack. ; vulgo 'Wa Rabi' (807).
L. sinuata var. (808).
L. comans, Presl. (810).
Neottopteris australasica, J. Smith (812).
Asplenium vittæforme, J. Smith (813).
A. falcatum, Lam. (814).
A. sp. (815).
A. brevisorum, Wall. (827).
A. obtusilobum, Hook. (828).
A. induratum, Hook. (816).
A. lucidum, Forst. (817).
A. sp. (820).
A. resectum, Sm. (821).
A. laserpitiifolium, Lam. (822).
A. (Darea) sp. (784 ex parte).
Callipteris ferox, Blume (= C. prolifera, Hook var.) (818).
C. (sine fructif.) (819).
Cryptosorus Seemanni, J. Smith = Polypodium contiguum, Brack. non Sw. (823).
Diplazium melanocaulon, Brack. (824).
D. bulbiferum, Brack. (825).
D. polypodioides, Blume (826).
Tænitis blechnoides, Sw. (? abnormal) 832).

Musci (*Moss*).

Leptotrichum flaccidulum, Mitt. sp. nov. (841).
L. trichophyllum, Mitt. sp. nov. (inter 862).
Leucobryum laminatum, Mitt. sp. nov. (844).
Leucophanes densifolius, Mitt. sp. nov. (inter 862).
L. smaragdinum, Mitt. sp. nov. (inter 863).
Synhopodor tristichus, Nees (inter 846).
S. scolopendrius, Mitt. sp. nov. (843).
Meteorium longissimum. Dozy et Molk (inter 863).
M. (Esenbeckia) setigarum, Mitt. (Pilotrichum. Sullivant) (846).
Trachyloma Junghuhnii, Mitt (Hypnum, C. Mueller) (842).
T. arborescens, Mitt. (845).
Neckera flaccida, C. Muell. (836).
N. Lepiucana, Montagn. (863).
N. denroides, Hook (838).
Spiridens Reinwardti, Nees (840).
Trachypus helicophyllus, Mont. (838).
Leskea Glaucina, Mitt. (inter 847).

L. ramintosa, Mitt. sp. nov. (inter 863).
Racopilum spectabile, Hsch. (inter 863).
Sphagnum cuspidatum, Ehrh. (839).

HEPATICÆ (*Liverworts*).

Cheiloscyphus argutus, Nees (inter 862).
Phlagiochila arbuscula, L. et L. (inter 862).
P. Vitiensis, Mitt. sp. nov. (862).
P. Seemanni, Mitt. sp. nov. (864).
Trichorolea tomentella, Nees (inter 862).
Radula amentulosa, Mitt. sp. nov. (inter 837).
R. spicata, Mitt. sp. nov. (inter 837).
Lejunia (Bryopteris) Sinclairii, Mitt. sp. nov. (inter 843).
L. eulopha (Rhragmicoma, Tay.) inter 846).
Frullania deflexa, Mitt. sp. nov. (inter 834).
F. cordistipula, Nees (inter 846).
F. trichodes, Mitt. sp. nov. (inter 846).
Sarcomitrium plumosum, Mitt.
Marchantia pileata, Mitt. (838).

LICHENES (*Lichen*).

Sticta damaæcornis, var. caperta Nyl. (848).
S. (Stictina) filicinella, Nyl. (849).
Romalina calicaris, Nyl.; vulgo 'Lumi' (ni vanua) (851).
Coccocarpia molybdæa, Pers. (852).
Leptogium tremelloides, Fries. (853).
Sticta (Stictina) quercizans, Arch. (854).
Sticta Freycinettii, Del. (861).
Verrucaria aurantiaca, Nyl. (865).
Parmelia pellata, Arch. var.

FUNGI (*Mushroom*).

Rhizomorpha, sp.; vulgo 'Wa loa' (855).
Lentinus sp. (856).
Polyporus sanguineus, Fries. (857).
P. affinis, Fries. (858).
P. hirsutus, Fries. (859).
Hoomosporo transversalis, Brebison (860).
Agaricus (Pleuropus) pacificus, Berk.
Schizophyllum commune, Fries.
Xylaria Feejeensis, Berk.

ALGÆ (*Seaweed*).

Hoomonema fluitans, Berk. (gen. nov.) (860).

NOTES ON THE FLORA OF FIJI.

It is a matter of history that until lately these islands were only thought of as producing sandalwood. This wood furnishes capital canoe-wood, and is much used as a scent for oil. The annexed list, such as is contained in this work, is anything but a mean collection of botanical forms. The tropical tree-ferns, the branching grasses, the orchids, and pepperworts give to the whole group a perfectly beautiful tropical look. Acacias and myrtles abound, and the mangrove grows on the larger islands.

Unlike most tropical countries, it contains but one creeper, viz., *Entada Scandens.*

(A) Anona Squamosa (*Soursop*).

This plant was introduced from South America, by way of Tahiti, in 1860, it was seen in a few isolated spots. The leaves when powdered are used as a fatal poison to insects by reason of the acrid principle contained in them.

(B) Uvaria Amygalina.

This tree flourishes as a useful timber tree, and is noted also for the fragrance of its flowers. The oil with which the natives delight to anoint their bodies is perfumed with these flowers. The order includes the custard-apples and a calabash-nutmeg which rivals the true nutmeg.

(C) Cardamina Sarmentosa.

This is one of the cabbage tribe, and furnishes food as cress. It bears a high character as an antiscorbutic. No rosewort is unwholesome.

(D) Portulacea Oleracea.

This is one of the purslanes which is freely used as a pot herb.

(E) Hibiscus Rosa-Sinensis.

The natives are very fond of this flower. They call it the shoe-black, because its astringent petals are used instead of blacking, and also as a dye for the eyebrows.

(F) Abelmoschue Moschatus.

The fruit of this plant is known as ochro gombo, etc. It is very common; the leaves are boiled and the decoction used by Indians to procure abortion, and the fruit is used for thickening soup.

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(M) Anacardiacæ, C. Vitiensis.

This, which is called the itchwood, grows as a tall tapering tree, known as Kau Kara, and is avoided by the natives. An Englishman cutting down one, as suitable for a flagstaff, proceeded to peel off the bark, and suffered from an outbreak of a most violent form of rash which did not leave him for two months. The best cure for this and other similar forms is still used by the New Caledonians; it consists of a powder of charcoal.

(N) Calophyllum Inophyllum.

A most valuable oil is extracted from the seeds. It is largely used for polishing woods; but as a remedy for rheumatics it is unequalled.

The natives prize it as a certain cure for all wounds and bruises, and keep it constantly at hand closed up in gourds. Dr. Seeman says its benefits cannot be exaggerated. Sold as an article of commerce at about sixpence a pint, it could be easily introduced into Europe. Unlike cocoa-nut oil it retains its liquid condition.

It is frequently added to other oils. Some oil sent as a present to the funds of the Wesleyan Mission was so treated, and refused by the broker; was examined by a chemist who detected its useful qualities, and bought all up at £60 per ton. The leaves when soaked in water are used in inflammation of the eyes.

(O) Fagræa Berteriana.

This is one of the handsome flower-bearing trees of the islands. The corolla falls off as it ripens, and is used as a scent. But the order itself is most poisonous. It includes nux vomica, strychnus, Ignatius beans, and other violent varieties. This was the basis of one of Jackson's favourite scent preparations.

(P) T. Venemifera (*variety of T. Vitiensis*).

This is another large flowering tree, the kernels of this form being very fatal, one kernel being sufficient to kill twenty strong men. In Madagascar it was at one time largely used in cases of ordeal.

(Q) Sapota Vitiensis.

This is the typical form of an order rich in oily matters; that prepared from the seeds is used in parturition. The leaves give, when burnt, a series of small explosions.

(R) Paritium Purpurascens.

Red Hibiscus supplies a large quantity of material for cordage. When the bark is stripped and steeped in water, bleached, and

dyed, it is worked into the fringes worn by high and low. The upper classes wearing three or more of different colours.

When the bread-fruit tree fails, it is often used as food.

(*a*) BORAGINÆ (*Borage*).

These plants are mucilaginous and emollient, are freely used in pectoral affections, and the leaves, often containing nitrate of soda, are used in forming cool drinks. Alkanet and the true forget-me-not are types of this order.

(*b*) SOLANÆ (*Nightshade*).

The nightshade family is famed for its narcotic qualities. It includes the true nightshades, potato, henbane, tobacco, capsicum, and mandrake. Datum Stramonium is the thorn-apple, so-called on account of the prickly cover. The leaves and seeds contain an alkaloid called daturia, an important medical agent.

(*c*) VERBENACÆ (*Vervain*).

The vervains are bitter, tonic and astringent. P. Tahitensis is said to furnish excellent material for tanning. It is largely used in Brazil for this purpose. The Indian teak belongs to this order. The fruit of Vitex is aromatic. By barbarous peoples this form is viewed with superstitious reverence, as indeed it was by the Druids.

(*d*) LAURINÆ (*Laurels*).

This family includes the bay, camphor, cinnamon, cassia, and nutmeg. It is remarkable for the aromatic principle arising from the volatile oil so common in all forms. Useful timber is obtained from the leaf-bearing trees. One variety is a parasitic climber. The leaves have been used from time immemorial for the crown of the victor.

(*e*) SANTALACÆ (*Sandal-wood*).

This tree, the sandal-wood, was the vegetable production for which the Fiji Islands were known and noted. The wood is fragrant, and is used medicinally, and as a perfume. The seeds are used as food, one variety yielding a fixed oil of considerable value.

(*f*) EUPHORBIACÆ (*Spurge*).

The spurge family abounds in equinoctial regions as trees or bushes, and often present the appearance of the cactus, from which their milky juice distinguishes them. In many cases the elaborated sap contains caoutchouc and resin.

Ricinus Communis (Palma Christi) furnishes castor oil. The best oil is obtained by pressure without heat, and is called cold-

drawn castor oil. Croton oil is obtained from the seeds of varieties grown on these islands. It is a virulent poison, and applied externally, produces pustules. Many of this order yield a purgative oil which is said to be useful in hydrophobia.

(*g*) URTICÆ (*Nettle*).

The tree-nettles are allied to hemp, hop and elm. Many yield fibre like the grass cloth, which is much used for cordage. A variety of the tree-nettle grows in the tropics to 18, 20, and 21 feet in diameter. Its sting is very severe, causing inflammation. Hemp changes its properties with climate, and here shows a strong resinous varnish. Plants of this order furnish *bhang* and other intoxicating drinks.

(*h*) MORÆ (*Mulberry*).

The mulberries have a sub-acid fruit. Their allies are the figs, remarkable for their edible fruit. Many of the species can live a long time suspended in the air. Some varieties are tapped for the sap, which contains caoutchouc. The dye-wood called fustic is the produce of F. Finctoria.

(*i*) ARTOCARPÆ (*Bread-fruit*).

This section is important as regards its fruit.

Artocarpus incisa, or bread-fruit tree, supplies an amylaceous fruit for tropical consumption.

Hooker says the fruit serves for food, clothes are made from the fibre of the inner bark, wood is used for houses and boats, the male catkins form tinder, the leaves form wrappers, and the juice forms bird-lime.

(*j*) PIPERACÆ (*Pepper*).

The pepper family is a native of the hottest quarter of the globe. The root of M. Methysticum is the kava of the islanders, and is used by them for preparing a stimulating beverage.

(*k*) CONIFERÆ (*Cone-bearers*).

This family includes the fir or spruce, cypress, and yew. Rich in timber, resin, balsam, and various forms of turpentine. Dammara Vitiensis yields a hard resin, and is allied to the Kawrie-tree of New Zealand and the Amboyna pitch-tree.

(*l*) ORCHIDÆ (*Orchis*).

Some of the varieties of the orchis yield a nutritious substance called salep. Salep forms an article of diet fitted for convalescents when boiled with milk. Vanilla is obtained from some of the orchids.

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GOLD IN FIJI.

THE *Fiji Argus* of June 4th, of this year (1880), contains the following, which I think is of importance:

'In our last issue we mentioned the fact that a piece of auriferous quartz containing payable gold had been exhibited in Levuka, and was declared to have been discovered in Fiji. Speculation was rife upon the subject, and many and divers opinions were given upon the question as to when and where, and under what conditions this quartz had been discovered. Some maintained that it had been imported from Ballarat; others said that it had come from New Zealand; while not a few were of opinion that it was a genuine Fiji stone. However, all was mystery and excitement, and absurd rumours of gold having been discovered in various places under peculiar circumstances in times gone by filled the air, and were sufficiently bewildering without the additional puzzle that now presented itself to 'a careful inquirer in connection with the stone actually exhibited. Everyone knew more than his neighbour, whereas, in reality, no one knew anything at all. Everybody either had a private theory, and attempted to advance that as fact, or else unblushingly professed to have better information than his neighbour, and to have solved the problem as to where gold had been found. Boats went away with prospectors (?) who came back in about forty-eight hours from the time they left Levuka, and mysteries increased. New specimens, or at any rate fresh ones, were exhibited with an apparent show of reluctance. Fresh prospecting parties went out; reports of every conceivable description concerning the finding of gold were flying about the place with a swiftness that would have done credit to the wings of Hermes; and in spite of the turmoil and bustle, the reports and yarns, the tales told on good authority, and lies repeated on none, nothing more is known now as to the existence of payable gold in this country than was known before. To be mysterious where no mystery exists, to be silent on a subject that is of great interest to the public, to profess to ignore that which is a matter of public conversation, and to disregard a matter that has taken a hold of the public mind, in our humble opinion, is not the duty of the Press. The Press should be first and not last in giving information that is of interest to the public; and following out that principle, we propose now to analyse the circumstance under which gold quartz has been exhibited in Levuka, and to leave it to our readers to decide whether or no there are reasonable grounds to believe that there is payable gold in Fiji. As one person in particular will figure conspicuously in the story, we will call him A., and explain

at once that he is a stone mason, who has been some years on a gold-field in New Zealand. It appears that A. was employed by the Wesleyan Mission in building a stone church at Bau, which place, for the benefit of non-residents of Fiji, we may explain is a small island some thirty miles from Levuka, and quite close to the mainland of Vitu Levu. It is the residence of ex-King Cacobau. After working some two or three months at the church the material at hand ran out, and the natives were sent in different directions to collect more stone. The collecting of this material, which was mostly obtained from the mainland, occupied some three or four weeks, and during this period A. went out prospecting on his own account. He found nothing, however, and returned to Bau and resumed operations at the church with the freshly-collected material. It was in the ordinary course of his work that A. came across a quartz specimen which had been brought in amongst the other stones by the natives. He broke the stone, which is about the size of a half-quartern loaf of bread, with his hammer, and was naturally astonished and delighted to see rich dark gold, and plenty of it, in the quartz. He then endeavoured to discover from the natives where they had brought this stone from, but they, not having taken any particular notice of it, would probably only be able to give a general direction, but not the exact locality (the stone itself, in our opinion, is a surface stone, and is the head of a lead). A. then brought the stone to Levuka: he came across from Bau in a canoe: soon after landing he proceeded to the Oriental Hotel with the specimen, intending to show it only to the proprietor, who was an old friend. But he was out, and the stone being left with the landlady very soon became the "cynosure of neighbouring eyes," and concealment was no longer possible. The news spread, and people flocked to the house in dozens to see the stone; and the fact of the publicity which had so unwittingly been given to the discovery was used as an argument against the quartz being a Fiji stone at all. Various theories have been started on this point by those who do not believe that there is any gold in Fiji, that most accepted being that this quartz specimen had not been brought to Bau recently at all, but that it had been used as part of the foundation of a Fiji house, had been at Bau for years, and was probably part of the ballast of some ship. There does not appear to us, however, to be any reasonable doubt that the stone is a genuine Fiji stone, but whether there is more of it containing gold or not is quite another question. The Government have sent A. out to prospect, and he is accompanied by a mining surveyor who has had considerable experience in Victoria, so that it will not be long now before we know something more on the all-important subject. As soon as we get any reliable information we will give it to the

public, but until that time we will repeat the caution that we gave last week. Let no one, either by exaggeration or misrepresentation, write letters to New Zealand or Australia that will have the effect of bringing people down here upon the scanty and unsatisfactory information that the public is in possession of at present. There is nothing to warrant such action being taken yet, and the responsibility that will rest with those who do so may turn out to be a heavier burden than they think for at the present moment.

'At a late hour last evening, as we were going to press, news was received that a payable reef had been found on Viti Levu, by the Government prospecting party, but we are not as yet in a position to vouch for the truth of the report.'

If paying gold reefs are discovered in the island of Viti Levu, Fiji will go ahead in a fashion which will astonish some of the London capitalists, who, ignorant of its resources, have been too fond of sneering at the 'Cannibal Colony.' Every field of wealth has had to fight with the stolid apathy of the people who keep the money-bags; but Fiji has had an exceptionally hard time, inasmuch as the poverty of her settlers has not enabled them to advertise their good fortune in being colonists on her soil, and so induce others to follow in their wake. It is somewhat tedious to harp upon these fields for the utilisation of capital, and hear on every side at home that there is no 'safe outlet' for the hoarded millions. If 'Coral Lands' will, however, aid in bringing capital and brains to Polynesia, I shall be content.

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Cigars and Cigarettes, per lb.	0	5	0
Coffee, Chicory, Cocoa, and Chocolate, per lb. .	0	0	3
Comfits, Confectionery, and Succades, per lb. .	0	0	3
Chutney, 10 per cent., ad valorem			
Caps, percussion, per 100 .	0	0	1
Cheese, per lb. . . .	0	0	2
Candles, per lb. . .	0	0	1
Cement, 10 per cent., ad valorem			
Cornflour, per lb. . .	0	0	1
Crockery, 10 per cent., ad valorem			
Cordials and Syrups, per gallon .	0	2	0
Clocks, 10 per cent., ad valorem			
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Chains, galvanised, 10 per cent., ad valorem			
„ black, three-sixteen inches in diameter and under, 10 per cent., ad valorem			
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Cider, per gallon . . .	0	1	0
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Oils, perfumed, 15 per cent., ad valorem			
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Oatmeal, per lb. . .	0	0	1
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Powder (sporting), per lb. . . .	0	0	6
Paints, wet or dry, 10 per cent., ad valorem			
Pepper, per lb.	0	0	2
Pickles, 10 per cent., ad valorem			
Paper (writing and fancy), 10 per cent., ad valorem			
„ (brown, wrapping, and printing), per cwt.	0	3	0
Peas (split), per lb.	0	0	1
Perfumery, 15 per cent., ad valorem			
Potted Meat, 10 per cent., ad valorem			
Printed Forms, 10 per cent., ad valorem			
Plate (powder), 10 per cent., ad valorem			
Pipes (tobacco), 10 per cent., ad valorem			
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Picture Frames, 10 per cent., ad valorem			
Printing Material (type, paper, ink), 10 per cent., ad valorem			
Paper Bags, per cwt. . . .	0	3	0
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Animals, anchors (black), biscuits (unsweetened), ballast (ships' —pig and scrap iron), *bêche-de-mer*, books and periodicals (printed), boiler plates, bags and sacks, coin, copper sheathing, chain cables (black) over three-sixteenth inch in diameter, coal, coke, cocoa-nut fibre, cocoa nuts, cocoa-nut oil, copra, cotton, curiosities, canvas, copper (rods), flour, felt, garden seeds, guano, hides, horns, iron rails, luggage (personal), machinery (agricultural, mining, sawing, steam engines and boilers), meat (preserved and salt), manures, metals (old), metal yellow (for sheathing), matting for ships' dunnage, mats for sugar, oars, ores, paving stones, pitch, plants, powder (blasting), resin, saudalwood, shell (tortoise and pearl), skins, slates (for roofing), South Sea Island produce, tar, water-pipes, wool-packs, outside packages in which goods are ordinarily contained.

General Duty.

On all articles not specified or not included in the free list an ad valorem duty of 5 per cent.

Export Duty.

	£	s.	d.
Silver coin over £10, 2½ per cent.			
Sandalwood, manufactured or unmanufactured, per ton	5	0	0

SHIPPING DUES.

PILOTAGE RATES.

Pilotage, for vessels of 100 tons and under, per registered ton	0	0	4
Every ton over 100 tons 1½*d.* additional			

	£	s.	d.
Pilotage on any one vessel not to exceed £10			
For every vessel in ballast, half the above rate shall be charged			

Pilotage shall be charged inwards and outwards.

Light and Harbour Dues.

Vessels from any port beyond the Australian Colonies, or New Zealand, per registered ton . .	0	0	6
Steam vessels, other than mail steamers, from ports beyond the Colony, and sailing vessels from the Australian Colonies, or New Zealand, per registered ton	0	0	3
Unlicensed vessels sailing coastwise, per ton . .	0	0	2

Light dues shall be charged inwards only.

Exemptions from Shipping Dues.

Steam vessels under contract with the Colonial Government.

Vessels put back in distress and vessels holding coasting licenses.

POSTAL TARIFF.—LETTERS.

I.—Town Letters.

	s.	d.
For delivery within the limits of Levuka—not exceeding half-ounce	0	1
Every additional half-ounce, or fraction of half-ounce	0	1

II.—Inland Letters.

Not exceeding half-ounce	0	2
Every additional half-ounce, or fraction of half-ounce	0	2

III.—Intercolonial Letters.

New South Wales—not exceeding half-ounce	0	2
Every additional half-ounce, or fraction of half-ounce	0	2
Queensland, South Australia, Tasmania, Victoria, New Zealand, Western Australia—not exceeding half-ouuce	0	4
Every additional half-ounce, or fraction of half-ounce	0	4

IV.

New Caledonia, Tonga, Samoa—not exceeding half-ounce	0	6
Every additional half-ounce, or fraction of half-ounce	0	6

V.

All British Colonies, including India, other than Australian Colonies—not exceeding half-ounce	1	0
Every additional half-ounce, or fraction of half-ounce	1	0

VI.

United Kingdom and Europe, *vid* Melbourne and Brindisi —not exceeding half-ounce	1	0
Every additional half-ounce, or fraction of half-ounce	1	0
United Kingdom and Europe, *viâ* Melbourne and Southampton—not exceeding half-ounce	0	8
Every additional half-ounce, or fraction of half-ounce	0	8
United Kingdom, Europe, and America, *viâ* San Francisco —not exceeding half-ounce	0	8
Every additional half-ounce, or fraction of half-ounce	0	8
Newspapers—including the Colony	0	1

Registration Fee.

Registration fee for each letter or packet	0	6

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