

Project Canterbury

LECTURE

ON THE

MELANESIAN MISSION,

BY THE REVEREND R. H. CODRINGTON, M.A.

TOGETHER WITH THE

REPORT AND ACCOUNTS OF THE MISSION.

[Report by Bishop John Coleridge Patteson]

Transcribed by the Right Reverend Dr. Terry Brown
Bishop of Malaita

[1] LECTURE

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BY THE REVEREND R. H. CODRINGTON, M.A.,

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MELANESIA is the name given to one of the great Archipelagos of the Pacific. You may see it on the map as a great chain of Islands stretching in a South-easterly curve from New Guinea, to a point somewhere about 800 miles North of New Zealand: and

in a general way we may say that the Islands which form the first links of the chain are larger than those which come nearer to the end. There are breaks in this chain which divide it into groups. One large Island, New Caledonia, and the Loyalty Islands which lie beside it, do not belong to this chain of Islands; but lying within the curve to the South-west are included in Melanesia. How many Islands there are in Melanesia we do not know; there are certainly 200. In the chart before you (copied from that in the 1862 Report) there are 107, of which about 70 have been visited by the Mission. The groups to which these belong are, the Solomon I., Santa Cruz I., Banks I., New Hebrides I., and New Caledonia and Loyalty I. Among these you must take notice that the Fiji Islands are not included: for although I find it is in the general belief that the Melanesian Mission goes to the Fijis, yet the Fijis are in Polynesia, and Melanesia and Polynesia are distinct divisions of the South Pacific. Besides this division into groups nature separates these Islands into two great classes, the healthy and unhealthy. The more southern Islands are habitable by Europeans all the year round, the rest are such that an European could not expect to be able to endure the summer. I cannot tell you what is the whole cause of this, but the geological character has much to do [1/2] with it: for our present purpose it is enough to say that it is taken for granted at present that Europeans cannot live on the Islands North of Eromango. Accordingly in the Southern Islands there are European Missionaries settled; in the Southern New Hebrides Nova Scotia Presbyterians, in the Loyalty Islands London Missionaries, in New Caledonia and the Loyalty Islands French Roman Catholics. The rest Northwards are more especially the field of the Melanesian Mission.

If nature has thus divided the Melanesian Islands into two great classes; the members of one of which, viz: the healthy habitable Islands, can be counted on your fingers, while the other class is unnumbered; the division which is made by habit and language, in the unhealthy Islands especially, is something unexampled in the world; The number of Islands is very great, the number of tongues is immense. It is not that each Island has its own language, but that there are many languages mutually unintelligible on one Island. I have by the kindness of a member of the Mission (Mr. Kerr) a little chart of part of the New Hebrides, the Shepherd Islands, including Tasiko and Fate. The languages are numbered from information received from the native boys brought to New Zealand. There are 12 islands, and 13 tongues mutually unintelligible. On Tasiko there are 7, on Mai 3, while the large Island of Fate is marked as having one language, mere islets of a single peak have their own. This multiplicity of languages proceeds doubtless from the origin and way of life of the people as well as from the number of the Islands; and it opens a most interesting subject to consider it; but my object is to show what the condition of things is in Melanesia which necessarily stamps its character on the Mission. Consider the number of the Islands, their unhealthiness in summer, the enormous multiplicity of languages, and you must see—

1. That it is impossible that European teachers should be supplied for every Island or tongue, or group of Islands or tongues.
2. That it is impossible (at any rate at present) to have European teachers settled permanently on any place at all.

And what follows from this if the Mission is to be carried on?

1. That native teachers should be supplied: [2/3] whose number though not at first great would at any rate be considerable, and who would be used to the climate.
2. That, inasmuch as these teachers to be effective must be thoroughly taught and trained themselves, they must accompany their European teachers to a summer climate in which they can live.

The system of the Melanesian Mission, as at present conducted, is not therefore one of which we have to say that it is a good or wise one—it is the only one possible under the circumstances. It may be that what is necessary in this case would also under other circumstances be the wisest and best.

The system then is this: the winter is spent in Melanesia, the summer in New Zealand. In the winter a central school—only one at present—is established at Mota, in the Banks' Island, under Mr. Pritt. Here the education of the scholars belonging to that Island and the neighbouring Islands goes on. In every village on the Island there is a daily school taught by Mr. Pritt, his English and Norfolk Island assistants, and the more advanced native scholars. The central school at Alomak had this year 100 boys, many of whom lived altogether at the school. While this is going on at Mota, the Bishop, in the Mission Schooner, is going about the Islands restoring boys to their homes, getting new scholars for Mota or New Zealand, making and renewing acquaintances with places and people. When the summer comes the Mission goes off to New Zealand, carrying the whole teaching body English and native, the more promising scholars who have been under teaching, and a number of new scholars obtained for the first time by the Bishop in his cruises.

It may be asked then how far this system has effected anything in the Melanesian Islands. It must be remembered that these are but early days with the Mission? [*sic*] and that in a region so unmanageable and so unknown it takes a long time to make a beginning. Before the work is fairly afoot in any quarter, there is a friendship to be secured with the people, the language to be learned, and some training given to the native assistants. It may be safely said however that in the one case in which the plan of the Mission is being carried out, it is, as far as can be seen, quite as successful as could be hoped. The single case is that already mentioned, of the Banks' Island, with Mota as a centre. It is owing to a [2/3] conjuncture of circumstances that this Island has become the seat of the one winter school of the Mission. It is not more than 5 (?) [*sic*] years since the Banks' Islands were first approached, and it is now to them that we must look for the work of the Mission in the highest stage of efficiency. I have already said something of what is being done there, and presently, when I come to the account of our voyage this year, I shall hope to shew you something more. But if we find the Mission work in its highest stage at present in the Banks' Island, we may see the steps elsewhere by which such a degree of success has been and must be attained. You may see this perhaps best if I divide the whole number of Islands into four classes, according to their present condition.

1. This class comprises Islands which the Bishop has visited, where his intentions may be more or less understood, but from which he has never yet carried away any scholars. Take for example Tikopia, where he has been, as the Bishop of New Zealand before him, to a small rough population who seem to have no notion of advantage to be gained from his visits, except in the way of trade: or Santa Cruz,

where last year for the first time he landed over and over again, and began an intercourse which seemed to have great promise.

2. The second class comprises such Islands as those in the New Hebrides, or Solomon Islands, for instance, where one scholar or another has come away to New Zealand: when consequently there is something learnt about the objects and ways of the Mission. In these cases also the language has become more or less known to the Bishop, and a communication is now well open.

3. The third class comprises those with which for one reason or another the Mission has had most to do for some years past: such, for instance, as Mai in the New Hebrides and parts of the Solomon Islands; from which since the beginning of the Mission, perhaps, a continual succession of scholars has come to New Zealand; where the Bishop is perfectly well known, though his object in coming among them may not be appreciated, and where the language is so far known that the Bishop at any rate can converse freely in it. Such places as these are waiting for a winter station to be established among them; you may be sure they will not wait longer than want of men or means prevents their being supplied.

4. The fourth class is represented unhappily by only [4/5] one example; that of Mota and its neighbours in the Banks' group.

I must now endeavour to give you some information about these Melanesian people their ways, manners, and customs, religion, and government. Of their language I have already said almost as much as I can venture to say. If the Melanesian speech is to be taken in relation to other languages it forms part of a very interesting subject far too great for our time or for my knowledge. I will only say that it seems that you can make a broad division, as in population, so in language between the Polynesian and that which is not Polynesian. That is, there are found in Melanesia people who seem plainly to be identical with those that inhabit Polynesia in origin, customs, and language. But the great majority of the Melanesian islanders differ in many respects from Polynesians, yet they have much in common with them. So much I can say and no more. In the same way with regard to this whole subject of the "manners and customs" of Melanesia I wish to be understood as asserting nothing positively in the way of conclusions drawn from things which I have seen or heard. I shall no doubt say things that if I knew more I should not say; and I shall say other things which are really conclusions drawn from premises which I have misunderstood. But as my ignorance will enable me to be more bold and, therefore, I hope, more interesting, I shall not let it restrain me much; only I wish you to know that very much of what I say must be regarded as only comparatively true. Besides I must necessarily speak of Melanesian ways generally, as common to the whole archipelago, and the grounds of what I tell you will be observations made in particular places. Consequently there must be much which closer knowledge would limit, in anything which is asserted. Yet, as far as at present appears, there is a general similarity in these respects; but there certainly is no identity. The Banks' I. being best known have furnished most of the information which I shall use.

In the first place as to the religion of the people, which of course is most of all difficult to make out. Do they worship Idols? that is a question not to be hastily answered. I believe it is a question whether the Maoris here worshipped idols in their

old superstition. I can tell you that I saw images in one of the Banks' Islands in a [5/6] kind of shrine; and many images in the Solomon Islands; but I do not know in what degree of reverence they are held. In the Banks' I. snakes and stones; in the Solomon Islands snakes, sharks, and crocodiles are objects of religious awe; and images of them are revered. Of course they believe in certain gods of whom they tell strange stories. They are gods who are many like the men who worship them, and yet are spirits. The Mota people seem to have for their chief god one Ikat, who they say made earth and men, night and day, who had many brothers who continually tricked him and maltreated him, among whom, as in most mythologies, one is the representative of evil. This Ikat they say went off one day in a ship that had been built for him by one Marauwa, taking with him the best of everything. Or take another example: one boy from Ysabel when speaking to the Bishop of the god who made his land, gravely assured him that his father had known him very well, though he had never seen him himself. They believe in spirits, and in an after state. I think that there is a notion in the Solomon Islands of the spirits of men going into crocodiles and sharks and snakes. In Ambrym their huge volcano is thought to be the abode of spirits. In Mota the notion is that the spirits of the dead range the island in the night, striking with madness all who see them, while in the day time they retire to a region named Panui, from whence a wind is thought to blow through a crevice in their mountain peak. But the best notion about these matters is to be got from a narrative of the first landing of the Bishop on Mota taken down as related by one of the people; the substance of which is as follows. When the Bishop landed they doubted whether he was a spirit or a man, and some thought that he and his party were the brothers of Ikat. Then they doubted whether it was not some dead man come back; and soon settled that it was one Porisris who was come back because it was into his former house that the Bishop entered. At last the conviction grew in one man's mind that this was but an instance of the general rule, for he cried "I see how it is; when I die I shall go to New Zealand and come back again to Mota."

In all countries in the world it is hard to say exactly what customs among men belong to their religion: even in the most civilized countries many practices prevail which have their forgotten or half-forgotten origin in [6/7] religion; much more in this case where superstition prevails; it would require a very intimate acquaintance with an uncivilized people to determine what is a religious and what a social custom. You will see how some of the customs and practices I am going to mention are connected with religious notions; and others may have a connection which we do not see. Of all the social institutions that are found in the southern parts of Melanesia the most striking to a visitor is one which prevails in every village, and which binds almost all the men together in a most mysterious association. The initiation is a great ceremony, which was going on a Mota the first winter a school was begun on the Island. Almost all the men are initiated sooner or later, the only qualification for entrance or rising to any higher grade being payment. It is not at all uncommon therefore for little boys to be initiated and rise high. The ranks have all their names; and it seems that those who stand high are called by the title belonging to their rank. In each village there is a public eating house which is the hall of the society: it is divided into compartments each with its hearth. Each rank has its own mess, and to cook or eat above his own place would bring a man instant and dreadful punishment. If a man rises above the rank held by any other man in the village, a new compartment is built on for him at the end of the house. How far this association extends I do not know; it pervades the Bank's Islands and reaches the New Hebrides. It is important that this one association

binds together one island and another in a common institution. There is further another mysterious body different from this yet not plainly to be distinguished from it. Just as in every village is the long eating house belonging to the first, (the house is called *gamal* the institution *supwe*), so from almost every village an ornamental path leads to the *salagoro* the seat of this second association. I can tell you nothing about this except that it appears to be more religious and less social in its working though probably not in its origin. I need not say that there are feasts and dances without mention of which any account of the customs of the people would be incomplete. Some may be said to be religious ceremonies, often perhaps social gatherings. Sometimes the dancers decorate themselves beautifully with flowers, and execute dances which seem to be symbolical: sometimes prizes are offered for the best new [7/8] song, and the women of the neighbouring villages compete more for honour than from gain. I shall tell you presently what I have myself seen of these dances.

Throughout Melanesia there is the same superstition about things "tapu". No doubt in the Polynesian colonies, as one may call them, it is the same thing with the Maori custom: but in all the Islands it appears that there is something of the sort. In the same way there is a general belief in sorcery; and men get credit for a certain supernatural power, which will enable them to make a thing or place "tapu," to lay a charm in a path and stop all passengers, to bewitch an enemy with sickness or death, or to give fatal direction to spear or arrow. This superstition plays a great part in the daily affairs of life.

The custom of cannibalism is general in Melanesia, so that it may be said that only the Banks' Islands are free from it. But it prevails in different degrees in different parts; and the people who practice it are at any rate full of disgust at others whose ways in this respect are not their own.

Let me turn however from this unpleasant subject to the most pleasing custom that I have observed; one which, as it seems to me, may afford in some way great help to the introduction and progress of civilization and religion. It is the custom of the Banks' Islands for men to have in other places single special friends with whom they are connected by mutual good offices. Such a "pulsala" considers himself bound to provide food and lodging for his friend when he visits him, and will assist him in any way when he needs it; and in return expects the same good treatment when occasion offers. Although of course it is not disinterested benevolence that will make a Mota man choose an Englishman for his "pulsala," yet the consequent attentions are not the less hospitable and friendly: while the pure kindness with which the Bishop's Mota scholars discharged their duties towards their chosen friends from distant Islands, who never could repay them, was more than pleasant. For my part I look back with friendliness to my "pulsala" at Mota, though I am afraid his motives were not unmixed.

It is naturally thought that the people of the Melanesian Islands are divided into tribes and governed by chiefs: but speaking generally it does not seem that this is the case. I have heard nothing of tribal divisions. In many places there are chiefs, of more or less authority, [8/9] having hereditary rights. The Solomon Islanders have chiefs and so have I suppose all the Polynesian colonies as we may call them. But it appears that in the New Hebrides there are none who are chiefs in the usual sense of the word; and in the Banks' Islands there are no men who have what can be called political power. In

these latter Islands I suppose there is as much equality and as little law as in any part of the world. Almost as soon as a boy can walk alone he becomes independent, is subject to no authority whatever but that of his parents, which is not very great in most cases. He owes submission to no other person whatever, or to any law; and of course there is no corresponding power to protect him. Consequently he has his own bow and arrows, and learns to rely upon his own strength and sharpness. But I need not say that when men have no law but that of strength, the strong man is master in many ways. So it comes to pass that, whereas in the absence of lawful authority there is no protection to the weak, and no power to the well-disposed to prevent what they disapprove of, yet the strong hand and the mind always give prominence and a certain influence; and this enables a man to push himself and his friends into a position of at least social pre-eminence. There are some also who sink to the bottom and are known as low fellows, weak, poor, uninitiated, unconnected. It seems that in the New Hebrides men whose influence is thus purely personal, and not at all properly political, have a higher standing and much more authority than those of whom I have been speaking. These headmen of villages not only take the lead but command. How such authority is acquired I can imagine but cannot say with any certainty; but one who possesses it is not an hereditary chief by virtue of his blood, but one who by valour, counsel, wealth, numerous children, high rank in the mysteries, has obtained the position in which he is stronger than the rest. I am thinking in this case of such a place as that on Ambrym, of which I shall speak presently. In these Islands there are titles which men bear. They indicate distinct rank and probably have to do with the mysteries since we are told that they are gained by killing pigs; and in these regions it is by giving entertainments that men make their way in society. With regard to the Solomon Islands there is no doubt but that they have those who are in a proper sense chiefs, whose position is political not social, [9/10] and whose authority is not wholly personal. Yet I have heard of nothing which makes the chief the head of a tribe, but rather of a village or of a district; and the authority does not seem to be exactly hereditary. At the same time a Solomon Island chief is a great personage, and receives great respect in certain ways, though in others he may be treated as an equal. I have said that in pure Polynesian settlements the institution of a kind of monarchy is found, as in the Eastern Islands. In New Caledonia I understand that there are great chiefs of wide authority; and in Lifu and Nengone they had absolute power.

I spoke of the complete absence of all law at such a place as Mota: but you would have a false notion of the state of things there if you supposed that there were no rights of property. On the contrary, every piece of land cleared of bush seems to have its owner, and every independent individual, I mean men, widows, and boys, to have his piece of land. More than this, by an arrangement which would probably be not much facilitated by the introduction of law, property in a tree planted on the land of another is as complete as in one planted on a man's own ground. I suppose individual rights of property are modified where there are chiefs. At any rate Melanesian people have very clear notions as to property. They are not either without some commerce, which is developed in one place to a degree in which one would not expect to find it in an uncivilized people. In one of the Banks' Islands, Rowa, a very small place, the one inhabited of a little string along a reef encircling a large lagoon; the people do not rely upon their own cultivation for their food, but depend upon their neighbours, being themselves a manufacturing people and obtaining their food in exchange for their staple product. It is money that they manufacture out of the tips of shells ground down on a stone till a little ring is formed, which can be strung upon a line. Such

money as this is current in all those parts, is used just as money among ourselves, is good payment for anything that you may desire to buy; and indeed is so completely money that there are words in the Mota tongue for lending, borrowing, interest, discount, agency, and all other such operations of a financial kind. There is a special interest in observing all such things as these, which may be a means of intercourse between one Island and another. For all such occasions of intercourse are [10/11] occasions for missionary work; and if, for example, the few inhabitants of this little isle, producing what is in demand among the neighbouring lands, are visited in peace by men of different speech from their own, and are accustomed to friendly intercourse and forced to learn other tongues; then a Christian man among them will have a natural occasion to spread his teaching further than if the handful of men among whom he lived were hemmed in by hostile neighbours and by languages not understood.

I cannot enter on any attempt to make clear what that savage life is, and how it differs from civilization: I suppose that one must have lived in the midst of it to appreciate the differences justly: and that one who sees a little in a passing visit does not see the worst. But it is easily understood that one character of savage life is that every stranger is an enemy, and apart from the danger that attends a visit to a strange place, it is from this cause that languages of the same stock are split up into innumerable dialects, and men of neighbouring villages not meeting except as enemies become unable to communicate as friends through common speech. But then, whereas the multiplicity of Islands in Melanesia can never be diminished, and difficulties resulting must always be the same, I look for the certain diminution of the far greater and more embarrassing multiplicity of tongues, as soon as the people have learnt, as in some degree they are learning, that neither a stranger nor every man who lives beyond the nearest boundary is, as a rule, an enemy.

I must not delay longer in passing to some account of the voyage of the past winter; in relating which I shall have occasion to say what will illustrate some of those matters of which hitherto we have been speaking.

The Southern Cross sailed from Auckland on the 2d. of May, and after a long and disagreeable voyage reached Norfolk Island on the 13th. the day before Ascension Day. We remained there till the Friday, being entertained with all kindness and hospitality; the people also making the Mission a present of a quantity of salt beef. Leaving Norfolk Island on the 15th. we began on the third day to pass through the lower New Hebrides dimly sighting them through mist and rain. It was not till the 22d. that we came in sight of Mota, like a steeple crowned hat, and began to move slowly round towards the landing place. [11/12] Canoes of the most wretched sort came paddling out, mere trunks hollowed out with little skill. As evening came on the Bishop and the Mota boys went ashore, and we in the vessel remained near enough to watch the red crowd of people on the shore, under the rocks covered with rich dense foliage, amongst which those who saw them for the first time rejoiced in distinguishing the cocoanut, the breadfruit, and the banian. The natives on board left us for the night, some swimming some paddling but one old gentleman remained, who adopted me unconscious of the honour and advantage as his *pulsala*. The next morning I was made aware of my new position by being presented with some cocoanuts; and the boys from other Islands received similar attentions from their Mota pulsals. The next day, Whitsunday, the people were called by a bell to meet the

Bishop in the school, when the arrangements about the school were talked over. These three days gave us who were new to a Melanesian island a sight of something of the ways of the people. In going round through the villages there was little to be seen of bows and arrows; in this, and in free intercourse between one village and another, much has been done since the Mission came to Mota. We were so fortunate as to see a *kolikoli*, a feast with dancing and singing, a great beating of bamboo drums and thumping of others, the men decked with flowers and coloured leaves, the women tramping round two and two during the songs.

Leaving Mota in the afternoon of Whit Tuesday we ran quickly across to the little Island of Arag, connected by a reef with Valua one of the larger of the Banks' Islands. Over a sandy beach, and through a banian tree, we entered in the evening a pretty village. Here again the death of a boy had to be reported, and again the people understood the circumstances too well to have any thought of revenge. We were hospitably received and entertained, and it was very pleasing to see the zeal and pleasure with which the boys from New Zealand acted the part of host. The first sound next morning was the cry raised by his mother for the dead boy. When we came out of the long *gamal*, common eating house, in which we had slept with many natives and our own boys near us, we found our hosts preparing our breakfast; and taking yams in our hands to eat as we went, we crossed over in a canoe to Losilao, the neighbouring place on the larger Island. There we were received by a large number [12/13] of people crowding and shouting, who accompanied us along the beach as we started to walk round the Island, and only left us when we came to the boundary of their own part of the country. For this Island has two main divisions, Motlav the South and Valua the North, each with its group of villages occupying the extremity, while the middle is uninhabited and as it were debateable land. There was a great difference to be perceived here too, when we walked all round the Island accompanied by Motlav boys, and seeing very few weapons; but heard that but four years ago no Motlav person would dare to cross the boundaries, and at every turn in the path a man would be met, with his arrow on the string, in expectation that it was an enemy who was approaching. When we came to the northern villages they were almost deserted, all the men being at the *salagoro* engaged in their mysterious celebration which were interrupted on our appearance, a man being sent forward to give notice lest we should profanely intrude. There was nothing to shew what they were about, but a path fenced and stuck with branches, heaps of food, and the men decorated with painted faces, powdered hair, and tufts of coloured leaves. Nothing could be more civil than the conduct of the people. At the extremity of the Islands the paths were broad and well kept, the trees high and more open, the land sloping down to the sea with a fine view. Here we came upon men disguised in wonderful head-dresses, and cloaks of sagoleaf, performing in the *salagoro*. These hats which are very elaborate seem to make as great a figure in the mysteries, as do aprons in those with which we are more familiar here. In one place I saw what may be called a temple, a shallow tall building, with a very sharp gable, two stories, each full of images of gods. I cannot say that any great respect seemed to be paid to these, but judging from the smell I supposed they had offerings of food made to them. I noticed one or two with disks on their heads, supported also by their hands, with the sun moon and stars depicted on the under surface. We had been walking 8 hours when we reached Lidi, where we stopped for the night. I shall always gratefully remember the kindness that spread a mat in the shade for me, fanned me with plaintain leaves, refreshed me with cocoanuts, and kept off intruders by a line drawn on the ground, and very plain

observations on my heated condition. Here you may note an illustration [13/14] of the intermixture of races in Melanesia. Our host at Lidi was a man unlike the rest, with fine wavy hair and lighter complexion. He said that he was a foreigner, that canoes had come from the East, and he, or his mother, with them. And he was not the only one observed in this island to belong to a foreign stock. When on the next morning we reached the place in Motlav from which we started, there was a great buying of yams.

The next day we reached Rowa, the place where the money is manufactured: in the evening the 30 or 40 inhabitants came round the Bishop as he told them why he came to them and what he wanted them to learn. This little spot having its own dialect the Bishop's Mota was interpreted by the scholar who belongs to the island. When we left next day three little boys came away to go to the winter school at Mota, and the people wading into the water followed us with their farewells. After spending the morning of Trinity Sunday under the lee of Vanua Lava, where a stream coming down from the steaming Solfataras powders the wells with sulphur, we pulled into the gap in the great crater which now forms the Island of Ureparapara. As we pulled down the crater an old scholar came out in a canoe to receive us, and did his best to give us hospitality in a little hut some way from the nearest village; where we remained weather bound all next day, certainly in no very comfortable condition; squalls and rain rushing up the crater as if they would carry us away. When it seemed more clear on Tuesday morning we went up to a kolikoli in a rocky village on the south horn of the island where there was the same dancing and drumming as at Mota, but a figure of a man painted like a zebra, was carried round in the singing of something very emphatic. We had more bad weather on leaving the island and a hard pull out to the vessel, taking two boys for Mota. In the Bay of Avreas in Valua Lava the Bishop landed and brought away two boys: we heard afterwards there had been some danger there, a party having conspired to shoot at the Bishop, on account of the death of a boy from the place, but the greater number would not hear of it and all was quiet. The next day however the boat was shot at. This was at a place in Santa Maria which from the petulance of the people has been called "Cocksparrow Point". They had been at Lakona and taken in a boy who had swum out to the boat as soon as it came near the land. On going afterwards [14/15] to this uncivil place, the people were noisy and wanted to trade irregularly: and when the Bishop left them some arrows were shot at the boat, more in mischief and impudence probably than with real hostility. This was the only occasion on which anything of the kind occurred this year. The Santa Maria people seem to be not quite like the other Bank's Islanders; more enterprising, more skilful in such arts as housebuilding, more fond of fighting.

The morning of June 5 found us in the great Bay of St. Philip and St. James in Espiritu Santo, the largest of the New Hebrides; of which its discoverer, Quiros, wrote to the King of Spain that there were two great countries added to the world, America and Australia Espiritu Santo! We anchored in his Port de la Vera Cruz, close to his river Jordan and his colony of the New Jerusalem. Hence we looked round on the magnificent bay 14 or 15 miles deep and 8 broad, a lofty mountain sinking into the wooded hills, large clearings, great trees to the waters edge: and land the sight of which could not fail to give a sense of the work in hand. For this is but part of the great populous Island, with its dozen tongues, its thousand villages, all mutually unintelligible, all hostile one to the other. The people certainly with their frightfully barbed spears, and their fantastic girdles and tails looked as savage as might be, but were very friendly, and willing to send more boys to New Zealand to take the place of

the one that we restored. When we left this on the next day the 'Southern Cross' quite established her character in making her way back to the bay of Vanua Lava in spite of wind and sea. From thence having picked up five boys at Araa, we went back to Mota after a fortnights absence, dropped the new scholars, inspected the improvements in building clearing and fencing, and sailed again the same afternoon for the New Hebrides.

The first we reached was Meralav, Star Island, a cone some 2000 feet high terraced half its height for villages and gardens. A lava stream which has reached the sea makes a natural pier, where a market for yams was held. The Bishop for the first time mounted inland. The next day we were in the "Pool" surrounded by 9 islands in sight, the high regular cones of Meralav and Lnpevi answering one another N. and S. the long islands of Aurora and Pentecost stretching down on the windward side and the fine slopes of Lepers Island opposite to them and Malikolo beyond. We passed Aurora with its waterfalls [15/16] and ruined crater, landed at a place about half way down to restore a boy to a crowd of admiring friends, and by next morning had dropped down to Pentecost. From this island two brothers, big fellows, had come to New Zealand, for the first time. When the first canoe came out they stood in the rigging shouting their own names and inviting a nearer approach, but they seem to be taken for their ghosts. Soon they were recognized however, and many canoes came alongside from Pentecost and Lepers I. to receive and greet them. The scene that followed on shore was very striking and characteristic. It was a little cone shut in by a rock deeply indented by the waves, hung with creepers, and crested with cocoa palms; a brilliant belt of green water and white beach backed by a steep cliff. Here was congregated a crowd of people among whom the Bishop stood five hours with his back against the cliff. Preaching to them some would suppose: not at all, but buying yams with a steelyard: giving the first practical lesson in what he comes to teach, one which they can understand. When once they comprehend what is meant they enter fully into it. Having complete confidence in one who will restore yams out of a basket which is over weight, and pursuing a thief with the loftiest indignation. An important step is taken when the Bishop can thus land and make his market for the supply of the central school. The points which one of the brothers selected to give his countrymen a notion of the good of New Zealand were characteristic: three regular meals a day: and a bird that flew into the Hall was never shot at. After this, want of wind delayed us two days before we landed a boy at Paama, amidst shrieks of welcome, beating of drums and blowing of conch shell, and later in the day another on Tasiko. It was two days more before we came to anchor at Mai, and island with which the Mission had had more to do then with any other of the New Hebrides. Enough yams were procured here to set to rest anxiety about the supply for Mota, which had seemed precarious owing to the weather, and partly it seemed to an eruption from Lupevi. From Mai we turned Northwards again, and passed the enormous rugged mass of the Volcano of Ambrym smoking abundantly but comparatively quiet. Two boys had come to New Zealand from a village on this island, where the Bishop had been very well received last year: but one was dead and there was some little anxiety. Early on Sunday morning canoes came off the men singing as they [16/17] paddled; they came on board and some made a little lamentation. Afterwards the Bishop went on shore and was presented with a diminutive pig; the great man of the place was brought off to the vessel and received in return from the Bishop a much larger pig; and by this exchange of presents any difficulty about the death of the boy was removed. The next day should have brought

us to the place, on Whitsuntide I, of another boy who had died; we coasted along in the boat but did not reach so far, and in the evening a breeze carried us on the way to Mota, which after another fortnight's absence we reached on the 24th. of June. Very bad news met us there, and changed the whole of the plan of the voyage. Sickness was prevailing among the natives, and to some extent among the Mission party. There had nearly been fighting, the people of a neighbouring village having come out against those of the village close to the Station. The conduct of these people gave satisfactory proof that something had been done on Mota, none of the young men who had been attending the school went out to fight and most of the older men kept at home. Mr. Pritt went out and remained with the attacking party, and peace was restored. But though this was well, there was no saying what might happen if the epidemic were to continue, and their superstitions should be aroused. After staying two days on the island, while the vessel went over to the Port in Vanua Lava, the Bishop determined to remove the whole party. During those two days 50 people had died and some of the best friends of the mission. A good morning's work brought off all the people and things belonging to the school to the vessel, and we sailed for Santa Cruz. None of the boys were seriously ill, and those who were worst soon got better.

With regard to Santa Cruz we were disappointed: after a very promising reception last year we had hoped to have carried off some scholars; and the islands are interesting, the villages well built, the manufactures superior; and there is a very fine harbour, But although the trade wind, which according to books and navigators blows constantly at this time in this latitude, would have carried us to the group, the wind blowing from the North prevented our approaching Santa Cruz; and we had to content ourselves with a very distant, perhaps imaginary, sight of Vanikoro where La Perouse was wrecked.

[18] It was not till July 2 that we sighted S. Cristoval one of the Solomon Islands; and passing it we reached Ulaua the next day, a small island which showed the difference which I generally observed between these islands and those we had left. Instead of the abrupt rising of a volcanic peak, or the white flat beach fringed with trees to which we were accustomed, here was a low cliff running all along covered with grass and shaded by the forest. We landed at Takeli in a lovely little cove with a beach, shut in with coral walls; where for the first time I saw the beautiful well made canoes of these islands, and the great building, partly boathouse, partly town hall, partly perhaps temple, which is the great feature of a Solomon Island village, and decorated with all the resources of their art, which is by no means to be despised. For these islanders are more advance than those in the Banks I., or New Hebrides, their building much better, their canoes beautifully built and decorated, and all their ornaments and weapons finely made. We went on from Ulaua to another smaller island called Iugi. There a quarrel was going on, and when we landed powder was in request. In the afternoon we could well see from the vessel the battle going on; the attacking party had fired a house; some cocoanut trees had been cut down making a barricade upon the beach from either side of which spears were thrown and arrows shot, from a distance which appeared sufficiently safe. We heard however that one was wounded. In the night a chief come on board to go across to S. Cristoval, and we went over accompanied by dozens of canoes. Wongo where we landed is a beautiful place, and well suited for a station, to all appearance; it is a large village with a very fine public hall. It was a sign of superior civilization that in one house we saw three rooms, a kitchen and a bedroom, and a sitting room. The excellent fellow whom with his wife we next took

home, seemed to have been promoted to a higher position and authority, which he used in presents of pigs and yams. After a very hurried landing in Malanta we made for Bellona, an island lying with another away to the South of the Solomon islands, and inhabited by a colony of pure Polynesians. When we had set the Bishop on shore, with the boy belonging to the place and his presents of pigs and fowls, a man came out to the boat to whom Maori was intelligible who would rub noses with us; with all of us at least but Baratu of Mota who ignorantly received our visitors nose in his mouth.

[19] When we had returned again to the great islands we put into Marau Sound in Guadalcanar, where we were surrounded by a multitude of canoes; this being a place visited for years past by the Mission and from which many have come to New Zealand. Thence we hurried on to Florida, a smaller island, quite unlike the rest, with peaked hills, and green open slopes dotted with single trees. We landed the fat Padhea on a solitary beach, the villages standing high inland for fear of invasion from Malanta. Ysabel which we reached next morning resembles this: there was an air of dilapidation about the place; the village three miles inland on a lofty ridge, on the summit of which was visible a tree house. This is built on the branches of a tree 60 feet from the ground, the house is large 30 feet by 18 feet, and is, I suppose, a citadel of defence. To find this appeared like entering upon another region, and coming nearer to the great centre from which so much of the population, speech, and customs of Melanesia has perhaps proceeded. This was our furthest point, as indeed the Mission vessel has not yet penetrated beyond this nearest point of Ysabel. Four boys came away to New Zealand the only ones whom we took back from the Solomon group. For having so large a number from the Bank's Islands, owing to the necessity of carrying off the school from Mota, the Bishop had no desire to take many from elsewhere; and in the two calls that we made again at S. Cristoval, in one case there was an inclination to make a bargain about sending boys; and in the other an excellent domestic cause for the worthy Taroniario to stay at home. So on July 16 we ended rather abruptly our visit to the Solomon islands, and sailed away making a course to the West of New Caledonia; after we had passed these latitudes we fell in with some strong winds, and at last with a fine Westerly breeze; and on the night of the 6th. of August we were at anchor in Auckland Harbour, and on the morning of the 7th returned again to Kohimarama.

[1] REPORT

OF THE

MELANESIAN MISSION

From 1 July, 1862, to 31 December, 1863

[By Bishop John Coleridge Patteson]

SINCE the last report was written, it has pleased God to visit us with great blessings and great sorrows also. It has been indeed a very critical time, testing severely the character not only of our Melanesian Scholars but of our whole Mission party.

We returned towards the close of the year 1862 at the commencement of the New Zealand summer, with the largest party of scholars that we had ever gathered together; no less than 52 from 23 Islands, speaking more than as many languages.

The summer was very dry; the weather unusually settled, and the health of the whole party exceedingly good for several months. School-work went on vigorously; old scholars made rapid progress; seven of them were baptized on January 6, 1863; some of the new dialects were partially learnt, and we were all hopeful and in full swing of work.

In February the new Mission Schooner *Southern Cross* arrived after a safe and speedy passage from England; and this seem to fill up the measure of our joy and thankfulness.

The fine weather had broken up not long before, and now heavy rain fell for some days together.

And then came a grievous trial and sorrow upon us. A terrible form of dysentery broke out among our scholars. The dining-hall was turned into a hospital, and the new Mission vessel into a quarantine ship. Fifty out of fifty-two of our scholars, during the next seven weeks, were attacked by the disease; six of them died: it seemed at one time as if none could survive. Well do we remember the kindness of the Rev. J. F. Lloyd, Dr. Dalliston, and other good friends who rendered all the assistance in their power, which medical skill and careful nursing could supply. The Primate of New Zealand was absent when the sickness first broke out, but soon we had his help also. The resources of the Mission party were severely tried indeed. God in his mercy preserved all the English and three out of four of the Norfolk Island members of the Mission from sickness. All day long and late into the night they worked, cutting firewood, fetching water, providing every kind of food for the sick. Never was there so much cleanliness, order and [1/2] regularity in the kitchen, where Mr. Pritt and Mr. Palmer passed their whole time; all hospital comforts were supplied at all hours for the poor sufferers, of whom 27 at one time were in a most precarious state. Indeed through it all, and it was a terrible time, there was a strange kind of happiness; every one worked with all his heart and will, and in the midst of all the trials we experienced many blessings.

We sailed for the Islands as soon as the disease had worn itself out and the convalescent patients could be moved.

The vessel answered all our expectations, fast and weatherly and remarkably easy.

But the season was very unfavourable for a long voyage; the weather was rough and rain fell incessantly: instead of the steady Trade wind we had a succession of calms and squalls; the yam crop had partially failed from the unusual character of the season; and soon after Mr. Pritt and Mr. Palmer, with others, had been landed on Mota, an epidemic broke out in the Island, influenza with low fever and dysentery, which made it necessary to remove the whole party. In consequence of this, we were unable to pay a long visit to the Solomon Islands, for our vessel was already nearly full, and it would not have been prudent to cruise about for any length of time in these very hot latitudes with a large and somewhat sickly party already on board. For the

same reason we were not able to re-visit on our homeward voyage the New Hebrides Islands, to which we had returned our scholars on our outward voyage. We made our way as quickly as the unfavourable weather permitted, to New Zealand, bringing a small party of about 35 scholars from the Bank's Islands, and a few other from Ysabel Island in the Solomon Group.

The cold weather—for we had arrived in New Zealand in August—did not injure the health of our scholars; and again everything went on brightly and happily for several months. The same seven scholars who had been baptized in January, 1863, were now confirmed: we had more leisure than usual for working up various dialects from our MSS books; and great advance was made in the general management of the school.

But towards the end of the summer the same dread disease attacked us. The whole year was a very unhealthy one: many English people, especially young children, died from dysentery in Auckland and the neighbourhood. The medical men say that they have never known so much sickness. It fell heavily upon our Melanesian scholars, who have little constitutional vigour to bear them up against severe illness.

[3] Sir George Grey most kindly allowed us to move down to Kawau, a small Island belonging to him, about 25 miles North of Auckland.

There the same scenes of suffering and anxiety once again took place. I, who was absent in Australia during this second visitation of sickness, well know what my dear friends went through: I thank God who has given me such fellow-labourers, whose knowledge of what ought to be done, and whose power of doing it, were equal to their patient care and tender love for the poor sufferers. One lad had died from consumption and one from dysentery, when I was compelled to leave Kohimarama to pay a long-promised visit to the Australian Dioceses. When I returned after three months, I found that six more scholars had passed away from amongst us.

We had never before been so tried. Fourteen scholars have died in twelve months. Often we had thoughts that some trial must come soon: and God sent it in the most merciful way. We may be tried—He only knows—by the far more bitter sorrow of seeing old scholars fall away and the early faith of young converts grow cold. The trial, and it a heavy one, has been given in the way in which we could best bear it now; and with the trial we, of all others, ought most to acknowledge that we have received a blessing.

Of my visit to Australia I cannot find time to write fully. It is not easy to express what is very deeply felt.

At the very time that the sad sickness of our scholars in New Zealand was causing such great anxiety, the Church of Australia, in Adelaide, in Melbourne, in Sydney, and Brisbane, was pledging itself to the support of the Mission. The sickness was a transient through a very great sorrow; the adoption of the Melanesian Mission as the special mission work of the Church of Australia, will, by the grace of God, prove a permanent source of gladness and blessing to millions in all ages.

Everywhere the fullest opportunity was afforded for making known the circumstances of the Mission; and everywhere the plan originated and for many years carried on by

the Bishop of New Zealand was recognized as a plan practicable in itself and well suited to the wants of the case. Collections in aid of the Mission were made to the amount of more than a thousand pounds, in addition to which a plan for insuring the Mission vessel was suggested by a gentleman in Sydney, which was at once adopted and put into execution. Much assistance was rendered in other ways by those who procured stores for the Mission vessel at cost price and forwarded them free of charge.

[4] Indeed it is not only by actual money payments, but by supplying the many articles of food or barter that are required for our school and work among the islands, that most valuable assistance can be rendered to the Mission. I shall have, I trust, leisure before long to enter somewhat more fully into these matters. I cannot now attempt to express my deep feelings of thankfulness for an amount of encouragement and support far beyond what I had dared to anticipate.

One point only, as of primary importance I may particularize, viz. the prospect of a Branch Institution at Curtis Island on the East Coast of Queensland.

If only the climate of that island be found suitable, no more desirable spot could be found for the purposes of the Mission.

a. Curtis Island is not only much nearer than New Zealand to Melanesia, but the ordinary wind from the S.E., is a fair wind to or from most of the islands of Melanesia, reducing very greatly the length of the voyages and enabling us therefore to visit the various clusters islands more frequently.

b. The climate is semi-tropical, so that we could keep a permanent school there, and grow our own yams, etc. thus economizing the expenditure of the Mission.

c. We may hope by God's blessing that by living at Curtis Island we may be brought into communication with the natives of that part of Australia, and ultimately, if it be God's will incorporate the Australians into our Melanesian school.

There are many points to be considered before we can be in a position to speak with any degree of certainty on this matter. But I am bound thankfully to acknowledge the many earnest promises of co-operation, that I every where received, from many persons most anxiously desiring that some efforts should be made in this direction to help the aboriginal inhabitants of Australia.

Whether in years to come the head-quarters of the Mission may be transferred to the East coast of Australia or not, the connexion with New Zealand can never cease. It may be one of the many marvels of God's Providence that men are sometimes permitted to see, that the Gospel first brought by Rev. S. Marsden from Australia to New Zealand, should in no long time be carried from New Zealand to Australia.

Let us all earnestly pray and by the grace of God work together for the consummation of this blessed hope. But let us not indulge expectations of great results; let us be content to wait patiently His own good time, using faithfully the means which He supplies, and leaving all issues in the hand of Him who alone can control them.

[i] APPENDIX.

MELANESIAN MISSION ACCOUNTS

1862-3.

The statement of Accounts requires some explanation.

Hitherto our financial year has been reckoned from 1st. July to 30th. June of the following year.

But this having been found inconvenient, inasmuch as we are always at sea during the month of June, we have brought up the accounts to the end of 1863, in order that henceforth the years account may be reckoned from January to December.

The money upon which the Bills on England are drawn has been provided mainly by the great liberality of the subscribers in England to the Eton Fund. £500 has been paid by them in each of the two last years into the Mission account. Miss Yonge's *Daisy Chain* continues to bear goodly blossoms; £164 has just been paid into the account from that source. The dividend upon £3000 in the English fund, and various subscriptions complete the sum paid into an account at Messrs. Herries and Farquhar, but no statement of the account has been received from that Firm.

Some few items, e.g., kitchen and school expenses, can hardly be separated, the one from the other, with exact nicety; there are some expenses which may as well belong to one head as the other, but the average expenditure for the maintenance of the school is equally apparent.

The Treasurer will be much obliged to any one who will point out any error in the Accounts. Owing to the great arrears of business caused by the necessity of attending to the sick, etc. it is not improbable that there may be some few erroneous entries.

[Transcriber's note: In the following financial statement, Receipts and Expenditures are on facing pages, beginning with pages ii and iii. I have transcribed Receipts first, then Expenditures, rather than following consecutive pages.]

[ii] TREASURER IN ACCOUNT WITH
THE MELANESIAN MISSION
From July 1, 1862, to December 31, 1863

RECEIPTS

	£	s.	d.	£	s.	d.
I. INTEREST on money in the Bank				2	2	9
II. BILLS ON ENGLAND --						
By the Primate of New Zealand (to close the account between him and Bishop Patteson)	300	16	0			
By Bishop Patteson	200	0	0			
" "	300	0	0			
" "	200	0	0			
" "	200	0	0			
	<hr/>			1207	16	0

III. CONTRIBUTIONS

(1.) NEW ZEALAND

1. *Diocese of New Zealand --*

(a.) *Offertories:*

St. Mary's, Parnell	11	5	6
Do. do.	21	1	0
St. Paul's, Auckland	23	7	0
Do. do.	20	18	0
St. Matthew's, Auckland	11	13	1
Do do.	7	12	5
St. Peter's, Onehunga	4	8	0
St. Stephen's, Tauraraua	8	12	6
St. John's College	3	0	0
St. Thomas', Tamaki	4	0	0
Panmure	1	10	0
Wairoa Road	0	10	0
Otahuhu	1	9	2
Howick	5	10	0
Pakarakā	10	12	6
Waimate	12	4	0
Monganui	3	2	6
Otawhao	2	13	6
Raglan	2	3	0
Taranaki	<u>32</u>	<u>7</u>	<u>9</u>
	187	18	11

(b.) *Donations:*

Ven. Archdeacon H. Williams	2	0	0
Hon. Colonel Kenny	1	10	0
Do do	5	0	0
Miss Stothard	2	0	0
Anonymous	1	12	6
F. Kempthorne, Esq.	3	3	0
Do do,	5	0	0
Mrs. Nihill	1	0	0
Mr. D. Hunter	0	5	0
Mrs. Strange	1	0	0
Mr. G. J. Austin	1	1	0
J. O'Neill, Esq.	2	0	0
Rev. J. Kinder	5	0	0
Rev. T. Lanfear	3	0	0
Mr. J. Hayter	0	10	0
Mrs. Pitt	1	0	0
Per Mr. Hunter	6	6	0
Bay of Islands, per Dr. Ford	<u>29</u>	<u>0</u>	<u>0</u>

Carried forward 61 7 6 1209 18 9

[iv] *Melanesian Mission Accounts continued—*

Brought forward	61	7	6	1209	18	9
J. E. Gorst, Esq.	20	0	0			
Tanpiri Mission Station	6	0	0			
R. N.	45	3	0			
Hon. H. Sewell	10	0	0			
Mr. C. A. Harris	2	2	0			
— Ferrard, Esq.	5	0	0			
Dr. Watling	5	0	0			
Parengarenga Collection	1	10	3			
Te Pupuki	1	1	0			
Te Tonae	0	13	02			
Hon. W. Swainson	5	0	0			
Ven. Archdeacon Maunsell	4	6	3			
— Matthews, Esq.	1	0	0			
Sir Wm. Martin	10	0	0			
St. Mary's Visitors Account	4	0	4			
Do do.	11	11	0			
Anonymous (Taranaki)	2	0	0			
C. Davis, Esq.	2	10	0			
Rev. R. H. Codrington	10	0	0			
Miss Mundy	1	0	0			
Miss Watson	1	0	0			
Ven. Archdeacon Maunsell	1	0	0			
Soldiers 12th. Regt.	1	5	0			
Soldiers	3	1	0			
A Thank Offering	160	0	0			
Mrs. Hetley	10	0	0			
	386	0	6			

c. Annual Subscriptions:

S. H. Ford, Esq.	2	0	0			
Capt. Kingston	2	0	0			
H. F. Andrews, Esq.	5	0	0			
Rev. T. Lanfear	2	0	0			
E. B. Dickson, Esq.	1	1	0			
Mrs. Black	0	5	0			
“ A. Buckland	0	10	0			
Mr. Beveridge	0	5	0			
Miss Beveridge	0	5	0			
Mrs. Cadman	1	1	0			
“ Chapman	0	10	0			
“ Corbett	0	10	0			
“ Domett	1	10	0			
Miss Drury	0	5	0			
E. Drury	0	10	0			
Mr. Dyer	0	10	0			
Mrs. Dacre	1	0	0			
Miss A. Dyer	0	2	0			
Mr. Fendelow	1	0	0			
Miss Fairburn	0	5	0			
Mrs. Flower	1	0	0			
J. M. Flower	0	10	0			
Mrs. H. Gilberd	0	5	0			
“ Hargreaves	0	10	0			
“ Hamilton	0	10	0			
“ Hobson	0	10	0			

“ Hamer	0	5	0			
“ Jones	0	10	0			
“ Krippner	0	10	0			
M. J. Law	0	5	0			
Mrs. Mould	1	0	0			
“ T. McFarlane	<u>1</u>	<u>0</u>	<u>0</u>			
Carried forward	27	4	0	1209	13	9

[vi] *Melanesian Mission Accounts continued—*

Brought forward	27	4	0	1209	13	9
Mr. McFarlane	1	0	0			
Miss Mercer	0	2	6			
Mrs. Nation	1	0	0			
“ Read	0	10	0			
Miss Read	0	10	0			
Mrs. Stratford	2	0	0			
“ Strange	1	0	0			
“ Sillery	1	0	0			
“ Sanderson	0	10	0			
“ Taylor	1	0	0			
Mrs. Tabuteau	0	10	0			
“ Vaughan	1	0	0			
Miss Vibert	1	0	0			
Mr. H. Vibert	1	0	0			
Mrs. Wright	1	0	0			
Mr. Woodham	0	10	0			
Mrs. J. Williamson	1	0	0			
Anonymous	<u>1</u>	<u>0</u>	<u>0</u>			
	42	16	6	616	16	11

2. *Diocese of Waiapu—*

Collection at Whakato, Turanga	2	8	0			
Runanga at Turanga	2	0	0			
Waerengaahika, Turanga	2	0	0			
Teira Kupu	0	2	6			
W. Pere	0	4	0			
Hemara Turangiaho	0	3	6			
Paora Haupa	0	2	6			
Sums under 2s 6d at Waerengaahika	2	9	6			
Bishop of Waiapu	1	0	0			
Ven. Archdeacon W. L. Williams	1	0	0			
Miss M. Williams	0	5	0			
Miss Tutin	0	5	0			
Rev. E. B. Clarke	0	10	0			
W. B. Whitirangi	0	5	0			
Hehpa Paraone	0	4	0			
Rev. S. M. S. Tarawera	0	10	0			
Wi. T. Te Ngarara	0	2	6			
Hamahona Te Awhi	0	2	6			
Wi. Hoeta Paetoru, Maketu	0	14	0			
Rev. C. S. Volkner	0	10	0			
W. P. Te Whakamatae	0	3	0			
Other Native contributions at synod	<u>1</u>	<u>4</u>	<u>0</u>			
				17	5	0

3. *Diocese of Wellington—*

St. Paul's, Wellington	16	13	9
St. Peters, “ “	8	11	3
St. James', “ “	5	5	0

St. Peter's School	3	6	10			
St. Peter's Sunday School	1	3	7			
Bishop of Wellington	5	5	0			
Mrs. Abraham	5	5	0			
Hon. Justice Johnston	5	0	0			
H. St. Hill, Esq.	5	0	0			
G. Moore, Esq.	1	1	0			
Rev. F. Thatcher	5	0	0			
St. John's, Napier	7	10	0			
Christchurch, Whanganui	2	13	6			
J. Markham Carter, Esq.	<u>3</u>	<u>5</u>	<u>1</u>	<u>75</u>	<u>0</u>	<u>0</u>
Carried forward				1919	0	8

[viii] *Melanesian Mission Accounts continued—*

Brought forward			1919	0	8	
4. <i>Diocese of Nelson—</i>						
J. M. Butt, Esq.	1	0	0			
Bishop's Chapel	3	11	7			
Do. do.	1	7	6			
Christchurch, on 3 Holy Days, and Alms Box	7	2	3			
Diocesan Collections	44	6	9			
Small sums	1	16	6			
Motueka, per Miss Greenwood	4	9	6			
Do. do.	6	0	0			
Per Bishop of Nelson	3	0	0			
Alms Box	2	6	6			
Nelson Sunday School Teachers per Mrs. Greenwood	<u>16</u>	<u>13</u>	<u>3</u>	92	10	1

5. *Diocese of Christchurch—*

a. *Canterbury:*

Donations to General Account	60	0	0			
Do. to Ship Account	35	0	0			
Maori Collection per Rev. J.W. Stack	10	0	0			
Timaru Sunday School	2	15	0			
Diocesan Collection	90	0	0			
R. Jackson, Esq—						
“Jackson Melanesian Scholarship”	10	0	0			
“Christ's College Boys Melanesian Scholarship” per H. T. Dudley, Esq.	<u>10</u>	<u>0</u>	<u>0</u>			
	217	15	0			

b. *Otago—*

Goodwood and Waikowaiti						
For 1862	5	6	4			
Do. for 1862	0	17	4			
St. John's Church, 1863	6	3	7			
Dunedin Parish	<u>23</u>	<u>14</u>	<u>0</u>			
	36	1	3	253	16	3

(2) CONTRIBUTIONS. AUSTRALASIA.

1. *Melbourne---*

Per Jas. Spowers Esq.	13	19	6			
St. Peter's Juvenile Missionary Society	<u>5</u>	<u>0</u>	<u>0</u>			
	18	19	6			

2. *Adelaide---*

Per F. Wicksteed, Esq.	13	19	6			
Do. Do.	<u>15</u>	<u>10</u>	<u>10</u>			

102 17 5

3. *Tasmania*---

Bishop of Tasmania	5	0	0			
St. John's, Hobart Town	7	5	2			
All Saints' " "	4	6	6			
Trinity, " "	2	4	0			
Pentle	1	2	2			
Pontville	2	5	7			
Richmond	2	4	0			
Hamilton	1	9	0			
The Ouse	1	11	0			
Franklin Village	<u>1</u>	<u>0</u>	<u>11</u>			
Carried forward	28	8	3	2265	7	0

[x] *Melanesian Mission Accounts continued*—

Brought forward	28	8	3	2265	7	0
Swansea	1	2	6			
New Norfolk	5	0	0			
Sunday School Box, St. John's, Hobart Town	0	19	2			
2nd. Donation	<u>30</u>	<u>18</u>	<u>10</u>			
	66	9	6			
<i>d. Norfolk Island</i>	14	14	6			
Do. do.	<u>3</u>	<u>3</u>	<u>6</u>			
	17	18	0	206	4	6

(3.) CONTRIBUTIONS. ENGLAND.

Per S. P. G. Evesham	4	0	0			
Elford	10	13	3			
Cadbury	2	13	0			
Evesham	4	0	0			
Wantage	2	0	0			
S.P.G. Special Donation	9	0	0			
S.P.G. Appropriated do.	7	15	10			
Steyning, Sussex	0	10	0			
Rev. P. L. D. Acland	10	0	0			
Offering, St. Mary	3	5	10			
J. H. K. Marriage Offering	90	0	0			
Sir Wm. Heathcote	5	0	0			
G. Wollaston, Esq.	1	0	0			
Miss Patteson	2	0	0			
Rev. J. F. Armitage	10	0	0			
A Clergyman, per Miss Weale	0	10	0			
J. Cooper, Esq.	21	0	0			
Wm. Selwyn, Esq.	5	0	0			
Mrs. Smith, per Rev. S. Blackburn	1	0	0			
Miss Barlow	2	0	0			
S.P.G. Grant (1/2 year)	100	0	0			
Windsor (ship)	<u>5</u>	<u>0</u>	<u>0</u>	296	12	11

IV. SALES.

Sale of Reports	3	10	6			
Sale of Horse	<u>35</u>	<u>0</u>	<u>0</u>			
				35	10	6

V. FARM ACCOUNT	138	12	5
VI. Bishop Patteson, Private Account	<u>300</u>	0	0
	£3,245	7	3

[iii] TREASURER IN ACCOUNT WITH
THE MELANESIAN MISSION
From July 1, 1862, to December 31, 1863

EXPENDITURE.

	£	s.	d.	£	s.	d.
I. BY BALANCE to Account				265	0	7
II. CAPITAL ACCOUNT—						
Posts and Rails, and Fencing	59	11	0			
Highway Trustees	18	17	0			
Books for Southern Cross	<u>5</u>	<u>18</u>	<u>0</u>	84	6	0
III. SCHOOL ACCOUNT—						
Expenses on shore—						
Meat	131	9	2			
Bread	85	11	9			
Biscuit	3	19	9			
Flour	6	9	0			
Potatoes	31	17	0			
Groceries	37	17	10			
Clothing	36	16	3			
Kitchen Utensils	21	14	5			
School Expenses	445					
Printing Materials	22	6	3			
Tools	7	2	9			
Cruickshank and Smart	17	14	4			
Medicines	9	10	4			
Expenses on Board	108	13	6			
Expenses on Mota Island	<u>7</u>	<u>7</u>	<u>11</u>			
	532	14	8			
Meat	156	9	2			
Bread	47	8	10			
Groceries	28	16	0			
Potatoes	30	16	6			
Dairy	16	17	4			
Kitchen expenses	12	3	9			
School “ “:	7	11	8			
Firing “ “	7	4	0			
Gardening “	6	3	6			
Medicines	7	5	3			
Clothing	<u>25</u>	<u>18</u>	<u>1</u>			
	346	14	6	879	7	0
IV. SHIP ACCOUNT—						
Charter of ‘Sea Breeze’ Schooner	525	0	0			

Provisions on board do.	97	8	6			
Boats	<u>7</u>	<u>18</u>	<u>6</u>	<u>630</u>	<u>7</u>	<u>0</u>
Carried forward				£1859	2	4
[v] <i>Melanesian Mission Accounts continued—</i>						
Brought forward				1859	2	4
V. "SOUTHERN CROSS" ACCOUNT—						
Repairs	40	0	8			
Provisions in harbour	28	9	5			
Stores	95	13	2			
Insurance	106	13	4			
Wages	161	3	11			
Stores	<u>7</u>	<u>6</u>	<u>1</u>	440	6	7
VI. WAGES	78	0	0			
“	<u>36</u>	<u>15</u>	<u>6</u>	114	15	6
VII. BUILDING ACCOUNT	119	7	3			
“	<u>55</u>	<u>0</u>	<u>0</u>	171	7	3
VIII. ARTICLES OF BARTER				38	0	0
IX. STIPENDS---						
Rev. L. Pritt	300	0	0			
Rev. B. T. Dudley	110	0	0			
Rev. T. Kerr	130	0	0			
Rev. J. Palmer	<u>40</u>	<u>0</u>	<u>0</u>	580	0	0
Carried forward				£3206	11	8
[vii, ix] <i>Melanesian Mission Accounts continued—</i>						
Brought forward				3206	11	8
Carried forward				£3206	11	8
[xi] <i>Melanesian Mission Accounts continued—</i>						
Brought forward				3206	11	8
X. BALANCE				<u>33</u>	<u>15</u>	<u>7</u>
				<u>£3,245</u>	<u>7</u>	<u>3</u>

[xii] MELANESIAN MISSION

SUMMARY OF RECEIPTS,

From 1st. July, 1862, to 31st. December, 1863

	£	s.	d.	£	s.	d.
I. Interest of Money in Bank				2	2	9
II. Bills on England				1207	15	0
III. Contributions						
(1.) NEW ZEALAND						
Diocese of New Zealand	616	16	11			
Diocese of Waiapu	17	5	0			
Diocese of Wellington	75	0	0			
Diocese of Nelson	92	10	1			
Diocese of Christchurch	<u>253</u>	<u>16</u>	<u>3</u>	1055	8	3
(2.) AUSTRALASIA						
Melbourne	18	19	6			
Adelaide	102	17	5			
Tasmania	66	9	6			
Norfolk Island	<u>17</u>	<u>18</u>	<u>0</u>	206	4	5
(3) ENGLAND				296	12	11
IV. Sales				38	10	6
V. Farm Account				138	12	5
VI. Bishops Private Account				<u>300</u>	<u>0</u>	<u>0</u>
				<u>£3,245</u>	<u>7</u>	<u>3</u>