

franca, Pidgin English. This had important permanent results for both Europeans and indigenes in New Guinea.

See also on the Six Day War: G. Brown, *George Brown D. D., Pioneer Missionary and Explorer: An Autobiography*, London, n.d., pp. 252-87; W. Powell, *Wanderings in a Wild Country*, London, 1884, Chapter 6, pp. 117-58; R. W. Robson, *Queen Emma*, Sydney, 1965, pp. 101-3; on the Meoko Massacre: A. Baudouin, 'L' *Aventure du Port-Breton et la Colonie Libre dite Nouvelle-France*,

Paris, n.d.; S. W. Reed, *The Making of Modern New Guinea*, Philadelphia, 1943, p. 118; J. H. Niau, *The Phantom Paradise*, Sydney, 1936, pp. 77-80; D. Scarr, *Fragments of Empire*, Canberra, 1967, pp. 126-7; R. W. Robson, *Queen Emma*, Sydney, 1965, p. 105 and p. 122 (note); on Labour Recruiting: P. Corris, "'Blackbirding" in New Guinea waters, 1883-84: an Episode in the Queensland Labour Trade', *The Journal of Pacific History*, Vol. 3, 1968, p. 85.

## ATTITUDES AND RESPONSES: DOCUMENTS C107 to C114

### C107 Communication, Duke of York Island, 1875

*Sunday, 15th*—Several canoes came off by day-light from New Ireland. Partly in broken English, partly through Tim, a lad of Duke of York, who was now returning from Sydney, we told the people there could be no bartering to-day, but a few trifles were given to show our good will. About 1.30 we anchored at the Duke of York, at a sheltered inlet, dignified with the name of Port Hunter, and giving room for about one vessel. Many canoes came off. The ship had been expected, and was recognised as 'Missionary', whatever might be the particular meaning attached to the word. Captain Ferguson, who has long traded here, and who had seen Mr Brown in Sydney has spread the report of the vessel's coming, and so far prepared our way. The natives had not even a primitive girdle or leaves. Topula (alias 'King Dick') soon came on board. The Fijian and Samoan teachers and wives were after a while introduced to his unclad majesty. He received them with all dignity and nonchalance. Other chiefs also have been dubbed 'King' by the white men, so we had a 'King Billy' and a 'King Johnny', in the company. There is no one leading chief, but a number of petty chiefs, whose influence is circumscribed and who appear to look well to one another's doings. The natives are of fair stature. We saw no cases of ophthalmia or elephantiasis, a marked contrast to what would be seen in any like number of Fijians, or Tonganese. But many suffered from a cutaneous disease, which I had seldom seen. As we anchored on the Sabbath, there was no bartering. The natives left the vessel about sundown, having been present at a Fijian service on the quarter-deck in the afternoon, when all behaved well. In

the evening we had our usual English preaching, and thus ended our first Sabbath, and the first probably ever marked by public worship in this place. The introduction to the people was as satisfactory as we could have expected.

Our conversation with the natives was chiefly in 'pigeon English', if English it deserves to be called, though some on board seemed inclined to plead for it, as they did for 'baby talk', as something far more sensible under the circumstances than English undefiled. So tastes and judgements differ. We give a specimen or two of this lingo. 'Me savee' (I know). 'Tobacco pickaninny' (a small piece of tobacco). 'Now no gammon', (Do not deceive or fool me.) 'Tomorrow make work'. 'No kaikai pig,' (do not eat pork.) 'Plenty man kaikai pig' (There are plenty that eat pork.) 'Name belong that fellow,' (What do you call it?). 'Where you catch him?' (Where do you get it?) 'He plenty stop bush,' (there are plenty in the bush). Some words were used in a way that puzzled us all. With such English as the medium of intercourse serious mistakes might, we should fear, at times arise. I heard one interpret the native name 'Urukuk' which was intermingled with this broken English, as 'Captain Cook', and he thought at first he had hold of some native account of the great navigator.

SOURCE Notes kept by William Fletcher on mission voyage to Duke of York Islands, dated Sydney, 19 October, 1875, *The Christian Advocate and Wesleyan Record*, Vol. 14, No. 8, Sydney, 3 November, 1875, p. 125

### C108 A Missionary's View of Native Society, Bismarck Archipelago, 1881

I shall not soon forget the feeling which came over me when for the first time I saw a native of Duke of York. It was night time and on board the *John Wesley*. We had nearly reached Port Hunter when the wind failed us and we lay all night in the channel. A man, whose name I afterwards ascertained to be Dukduk, came on board accompanied by two or three others. Neither he nor his companions had

any clothing on and in the light of the flickering lamp they presented anything but an inviting appearance. About five feet six high, covered with dirt and filth as though he had not been washed for years, his eyes never seeming to be at rest, while his black teeth, caused by eating betel nut, contributed not a little towards the general ugliness of the man. Utter and complete degradation was stamped on every

line of his features. There, as I gazed on that poor savage, I felt to the full the blessings which had been showered upon me all my life long and thanked God for the fact that I was born in a Christian land; had had the knowledge of His Truth imparted to me by those who loved me and who regarded the Word of the Lord with deep reverence and who guided my feet into the way of His Commandments.

Let book writers tell glowing stories of they like, but we who reside among them could tell a far different story. I simply speak of the natives of the New Britain group when I say that they are low and degraded beyond expression. I know that many who have this place and then gone away again obtained very favourable impressions of these people, and perhaps when compared with other dark places of the earth they do not appear quite so very bad, but we who have resided here and have obtained some knowledge of their past history, and present customs know that sin abounds, and iniquity is here in its worst forms.

### C109 Sin, Vice and Horror, Duke of York Island, 1881

We were rather startled the other day when we heard that a woman had been tomahawked and otherwise most shamefully treated by a native here. This took place not far from our house and reminded us once more that we are still surrounded by men who have not sat at the feet of Jesus. The manner in which this poor woman has been treated beggars description. It is a tale of sin, vice and horror. To tell the story is impossible for it shows the utter depravity of these people and that too in the most revolting manner. One deep cut in the back and a broken left arm both injuries inflicted while two strong men sat by, and laughing at each stroke of the murderous weapon, exclaiming 'Anakak, Anakak'—good, good—are the extent of her bodily injuries. But they are not the worst. I have had a glimpse of the fearful condition of society here. I have been led into the inner side and in this one case seen more vice and moral filth than thought could exist in any place and amongst

Naturally these people have no idea of God. We have had great difficulty to find a native word we might use for God. The word we use does not mean God exactly but is a very indefinite term simply meaning *a certain one* so if we ask your people who made them they in reality say *some one made us*. Who that someone is they, who have not attended our schools, do not know. When we speak of God we are led to think of one who is good wise and kind, who is able to protect us from harm and give us every needful help in our attempts to do the right. These people have no such comfort, no such help; hence we find them so far removed from all which is pure and holy.

SOURCE *Methodist Church of Australasia: Department of Overseas Missions Papers*, Letter book, April, 1881 to August, 1884, Mitchell Library, MS. Meth. Ch. O. M. 41; letter, Rev. B. Danks to Rev. . . . dated Port Hunter, 20 August 1881, pp. 62-3

any class of human beings. The pure heathen has unmasked himself before my eyes and I have shuddered at the sight. Do pray for these people! I cannot tell you how sad this case has made me especially because one of our baptised converts who allowed himself to be led astray and take part in the ill treatment of the poor creature and assist forward some most disgusting and degrading schemes on the part of some here, to get dewarra through her instrumentality. It was a most painful task for me to expel this young man from our society. He did not seem to think he had done anything very bad, in fact he seemed to me to be quite indifferent about the matter.

SOURCE *Methodist Church of Australasia: Department of Overseas Missions Papers*, Letter book, April, 1881 to August, 1884, Mitchell Library, MS. Meth. Ch. O. M. 41; letter, Rev B. Danks to Rev B. Chapman, dated Port Hunter, 5 May, 1881, pp. 13-14

### C110 A Sabbath Day Lament, New Britain, 1880

#### SUNDAY 18 JULY 1880

I have been a long way and seen many people and things the sight of which saddens my heart.

I started about 6 o'clock for Talili's place to hold a service there. It was market day on the coast and as I travelled through crowd after crowd of natives who had come down from the bush to attend the market, I got a glimpse of the mighty population which dwells in ignorance and sin within a radius of about seven miles from the mission house. How my heart sank with me as I went from one group of men to another and tried to tell them of the God who made them, and was met by the sneer and laugh and ill concealed disgust and contempt. How dark and sullen some of them seemed to be, many refusing to answer when I spoke to them. O God give me patience to work and wait, give me great love to Thyself and these people to sustain me; give me wisdom to guide me and Thy arm to protect me.

At the lowest computation there must have been nearly

2000 people on the beach. I will not send one teacher alone among so many people whose character and disposition I know nothing of, but will for the future send two together.

I found Talili engaged in buying cocoa nuts; but at my request he left off buying and we had a service. I was so depressed by what I had seen on my way down that I felt no heart to preach—God forgive me—and I fear not much good was done!

I was indeed much pleased to notice that not a single white trader was on the beach buying at the market. According to their promise given to me Messrs. Bruno and Cooke now keep their boats at home on Sunday and cease from trading. May God be their reward and lead them gently forward to the Saviour.

SOURCE *Methodist Church Papers*, Rev B. Danks, Daily Journal 1878-82, New Britain, Mitchell Library, MS. Meth. Ch. 616; entry for Sunday, 18 July, 1880, pp. 214-16

## C111 A Missionary Attitude to Polygamy, 1887

There is one thing I should like to lay before you now so that there may be no mistake about it at all, as I believe it is a kind of new departure in our Missions to the Southern Seas. When we get a man with more than one wife we do not insist upon his putting away all except one. How we look at it is this: The spirit of the Gospel of Jesus Christ—what does it mean? I said to a man; 'You must put away all but one, select one and then I will marry you', what would he do? I am afraid he would put away the old ladies and keep the young woman. In any case he would put away all but one, and what are the others to do? According to the

New Guinea gospel there would be nothing but suicide for those poor women who were driven out of house and home. Are we, as preachers of the living Gospel—of the Gospel of Divine Love—to bring that sorrow to those homes, to leave those women to death because of the mere opinion that we may have? I look upon the grand basis of the Gospel of Christ: it is love to all mankind.

SOURCE Extract from a speech by the Rev J. Chalmers given in Exeter Hall at the 93rd Annual Meeting of the L.M.S. on 12 May, 1887, *Chronicle of the London Mission Society*, pp. 265-6

## C112 A Comment on Missionary Attitudes, Port Moresby, 1884

### PRIVATE AND CONFIDENTIAL MEMO

I have today had two remarkable conversations with the Rev. J. Chalmers. Former discussions with the Rev. Mr. Lawes have convinced me that his mental attitude was far from being impartial to the case of massacres of white men, but on the contrary was that of a plausible partisan always on the side of the Aborigines. This conviction has been gradually borne in upon me after many discussions and upon observing that he, I think *never* admitted any exceptions in favour of the white victims. Their mental attitude is natural for two reasons. In the first place the position they have assumed is that of native attorneys to a great degree. In the second place the actual risk in which they have often undoubtedly placed their own lives and the lives of the teachers committed to their care together with a constant familiarity with scenes and accounts of brutal and treacherous blacks (while often deprived for great lengths of time of the benefit and control of a healthy surrounding public opinion) renders them callous and blunted to actual crimes or comparatively motiveless bloodshed, horrible brutality and vile treachery.

Mr. C. opened the subject of a rumor which he alleged George Hunter had communicated to the General to the effect that Page had had to leave the District of Aroma on some occasion thro' the hostile attitude of the natives.

This Mr. C. denied, stating that the influence of Mr. Page 'had superseded even that of the Mission at Aroma'. 'Why', he added 'Koapeia the Chief goes for Mr. Page whenever he sees him. I believe if any white man should speak against Mr. Page, Koapeia would have him clubbed'.

'He is a strong partisan then,' I said suggestively. 'I should think he was,' he answered.

Bearing in mind what Capt. Liljeblad had told me of Koapeias so called 'down on Webb'—and the universal belief amongst the white men on the coast—that Koapeia was privy to Webb's murder—I made a mental note of this reference. Mr. C. then alluded to the custody of the murderer of Capt. Miller whom he spoke of as 'a poor wretch' in terms of great commiseration merely because he is detained in comfortable custody pending a proper legal decision upon his case. I was naturally very guarded in my

remarks since I perceived that his views were discordant with my own.

Again during the evening Mr. Chalmers suddenly attacked me by stating to the General that he had got a report that the prisoner would be shot if he made his escape—and he added that he would not trust either of the Hunters 'in the matter'. When I asked him where he got his report he said it was mentioned 'along the beach'. He then endeavoured to connect the murder of Captain Miller with an alleged fact that the latter had rescued some little time before a prisoner whom they were going to eat, from the same people. This according to the account, Capt. M. effected single-handed and on the natives resisting several were shot. This Mr. C. argued was an unwarrantable interference with native customs, instead of regarding the act as a courageous and humane one to attempt the rescue. When some little time ago a native teacher sallied out and saved some canoes from pillage and the canoemen from probable murder it was thought to have been a deed of great daring and the most made of it. Yet this was a distinct case of 'interference'. It is evident therefore that Mr. C's views are utterly one-sided and the impression it has left upon my mind is that it would be useless to expect any sympathy with the objects of the white man—and that he has reached that stage of partisanship when it has become chronic with him to make the worst of a white man's character.

Both missionaries are tolerably callous to the deaths of white men as they also are to the brutal and mean crass murderers of women and children which take place between the tribes—looking upon them as a sort of natural feature of the country and explaining away what they can.

Both men it is only fair to add seem to be quite unconscious of the fact that they have gradually deceived themselves, thro' constant efforts to extenuate and attenuate savage crimes and now can recount instances of revolting brutality in quite a matter of course and jaunty manner.

SOURCE *The Musgrave Papers*, item 2(b), Mitchell Library, MS. uncat. MSS. set 461, memorandum, by A. Musgrave, n.d.

### C113 Differing Responses of Missionaries towards the Indigenous Culture, New Britain, 1886

The Protestant missions seem to be particularly intolerant of native institutions. All native manners and customs must be completely uprooted in order to make a true Christian, and starting with this idea, they forbid all and sundry customs, without, unfortunately, giving the native anything better, or giving him anything in its place. The result is often that laziness and indolence take the place of the festivities, and the happy gatherings which formerly interrupted the daily life of the native, and lead to lip-service and hypocrisy coupled with every possible vice practised in secret, which are further removed from true Christianity, than the original non-Christian institutions. There are missionaries, certainly, with a true understanding of the nature of Christianity, who respect the harmless customs of the natives where they are not in direct conflict with Christian tenets. This leads to the strange spectacle of missionised natives in one district still retaining their old secret societies, and their ancient customs, while in a neighbouring district these are held to be the works of the devil. On the Duke of York Group, the missionaries have in many places succeeded in absolutely suppressing the Duk Duk, while in Blanche Bay,

the teachers introduced from Samoa, Tonga and Fiji, not only tolerate the Duk Duk but take part in the festivities connected with it. I have known cases in which the teachers themselves have been initiated into the Duk Duk, and shared with the brothers of the society in its advantages. One native from Makada in the Duke of Yorks, who for many years has been an ardent, and I believe, a really sincere adherent of Christianity, but who cannot belong to a Duk Duk society there, took part in the festivities conducted not far from my home. I occasionally reproached him about this in a joking way. He declared that the customs of the society contained nothing, that would offend against the teachings of Holy Writ, and that he therefore did not regard it as a sin to belong to the society, and take part in its ceremonies.

SOURCE R. Parkinson, *Dreissig Jahre in der Südsee: Land und Leute, Sitten und Gebräuche in Bismarckarchipel und auf den deutschen Salomo-inseln*, Stuttgart, 1907. Translated from the German by N. G. Barry. (Typescript in Hallstrom Pacific Library, Sydney) Part 9, p. 505

### C114 Miklouho-Maclay and Divinity, Astrolabe Bay, 1877

A few days after my meeting with my so called 'assassins', I went on my usual evening stroll to the Bongu village. Arriving at the village I heard a very animated, perhaps better described as heated, discussion come from the assembly hut. As usual, I just entered and gave my greetings around. This time I noticed at once that the discussion had come to an end upon my entering the hut. Obviously, it had been me they had been discussing and I assumed that the news about my meeting with my 'assassins' had come to their ears and was now under discussion. This was acknowledged by Saul the moment he came up to me and with a very serious face, pleaded with me for the right answer to his question of 'Maclay, can you die? Can you die like others?'

This question surprised me and took my breath away. I had never thought of the natives thinking of me as a divine person and this question brought the actual state of their thinking home to me. I had to find the right answer without strengthening their belief and also without damaging my image as being an honest and sincere man. They had never before found that I was lying to them and should they even think that Maclay is not truthful, all their confidence in me would be gone.

I stood up and walked around, deep in thought, looking

out of the window up to the sky as if I expected help to come from there, which at that moment would have been very welcome, however the natives stayed very quiet, thinking perhaps that I was praying for the answer or debating with myself if to impart my knowledge to them or not. At last I thought that I had the solution. A large spear stood on one wall and I went and fetched this, I gave it to Saul and said, 'Kill me!!!' knowing very well that should he do so, my life would be over at once, as this spear was very sharp and pointed. Saul however reeled back from this request as if bitten by the most deadly snake. 'No, no,' he called out and the rest of the natives suddenly posted themselves around me, sheltering me from Saul, the eventual attacker. This more or less answered their question. They did not believe that I could die—I would surely not have been so foolish as to give Saul the weapon to kill me and to ask to be killed—but in any case they made sure that I would stay alive, just in case.

The incident was closed and never again was such a question put to me.

SOURCE D. Fischer, *Unter Südsee-Insulanern das Leben des Forschers Miklouho-Maclay*, Leipzig, 1956; entry for August 1877, pp. 357-60. Translated from the German by Valli Shipmaker

## EDUCATION: DOCUMENTS C115 to C118

### C115 Mission Education, New Britain, 1879

I have an earnest desire to preserve everything in connection with my early Mission life which will constitute a history of the Mission. For that purpose I now place upon record the names of my scholars and I intend to keep account of their doings and hope by the blessing of God to be able to

give a good account of each one at the last great day.

- |                 |             |
|-----------------|-------------|
| 1. Peni Lele B. | 5. Tomakait |
| 2. Noa B.       | 6. Tolokor  |
| 3. Adom         | 7. Gapur    |
| 4. Enok B.      | 8. Tokamim  |