

Extracts
Haddow
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SPIRITS & THE SPIRIT WORLD.

Once again the term is not specially definitive, but general and inclusive. In the first place there are a large number of fairy tales which I have suggested, grade off into relations of events which once happened in old days. The Ancestors of the people have not become deified, but have become mythical and are known, not so much by their names, as by their characteristics, or the characteristics required in the story as told. They might be called ogres, and mannikins, though the only way I have heard the word I translate Mannikin, ^[(Pavarava) cf. Pava, man, and reduplication] has been in contempt, whereas ^{elsewhere expressing the diminutive,]} the former word has been used as an honourable description.

The natives have ^{some} an idea of spiritual existence after death.

They talk about the place they go to and the life they are to live

there as a sort of glorified life on present-day lines, but in a ^{The Beagle Bay people are supposed to go to Gabugabuna, in Milne Bay. From C. Vogel to C. Nelson, on the Victory the volcano is the district of the future existence.} spiritual way. At other times they confess that they know of

no life after death, at any rate they can't give any reason for what belief they have. In all our Mission district there does not seem to be any knowledge or belief of any spirits or beings of a higher order than those "bariawas" that I have mentioned, but what I have heard of elsewhere merits a notice. About the

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their lungs. The receivers sit quietly, taking it all in good part, unless perhaps one or two chief speakers are told off to answer back. It is easy to imagine that quarrels could often arise when people found this a good way of paying off old scores. A fight was almost beginning in Wedam once when Mr. Tomlinson stepped in and broke some of their spears for them. I think that the difficulty here occurred because the people were inexperienced in the proper balance of abuse and silence. This sort of exchange of food is very highly developed at Boianai. All the population of the village come dressed in their best and sit in orderly rows in comparative silence, while the leading actors painted up in red and black roar at each other, and shake their fists in each other's faces. Of course these events cause the waste of a quantity of food, but on the other hand they supply the incentive to industry in the plantation work that might otherwise be lacking. Great is the abuse showered on the heads of those whose laziness is the cause of their supplying the smaller of the two stacks of food. Some missionaries look on these feasts as great incentives to immorality and they therefore set their faces against them, and refuse to countenance them, but the native does not work for his pleasure, and if he only thought of providing for his own wants, an unfavourable season would so upset his calculations that he would come off badly. Our people are not sufficiently educated to be able to do without some earthly incentive to diligence and

forethought.

It is a small feast only, where food is cooked for the party. I went to such an one up the mountains once, it was the only time I have seen the natives make sausages. They also had a lot of meat killed previously or elsewhere, and smoked for preservation. A cassowary's head was there. On the Mamba, at a big feast, the visitors from Gira bring their contribution ready smoked. On one occasion it included half a dozen porcupines. ~~The dancing, which previously had been only at nights, occupies the day of the feast as well. Generally this day-dance is the only one which is done in full costume.~~ Here the exchanges of food are frequent, but it is cooked first; and it is a common thing to see processions of women carrying it on their heads in the bowls made of broken canoe sides.

South and East Capes and Normanby Island there is a belief in a spirit named "Eaboaine", who is known to be the Creator, at any rate of men. It is he who is invoked on various occasions, e.g. when the yams are being planted, or when a cannibal raid is being started, or a new canoe launched. It is he for whom a portion of the feast is reserved. The Samoan teachers in Milne Bay who were translating St. Mark's Gospel, had to consider whether they would speak of God as "Eaboaine", and they decided not to do so, because, as they said, "Eaboaine" is a deity of whom the natives have already some knowledge or belief. The God whom we are preaching to them is one of whom they have not previously heard. On the other hand, the Wesleyan Missionaries for several years did adopt "Eaboaine" as the name for God. Having now discontinued it, they have fallen back on a general word meaning something like "Great Chief", which word is also used in the adjacent parts of the L. M. S. district. It is evident then that there is no idea of God as we use the term, in the native mind. The account of "Eaboaine" is interesting in itself as giving the natives an idea of a Creator apart from man, one who can hear invocations and can help man. It is also interesting as connecting with the idea of Boahmi, the Creator, very widely diffused among the Australian tribes.

It will have been noticed that nothing has been said about sacred houses, such as occur in the West, or sacred places, or sacred stones. There are none. There used to be special