

we saw their boat going to the vessel, and the mate and a good crew being in ours, we went to see what vessel it was, expecting to get to her with her own boat; but as we had a heavy sea rolling and breaking dead ahead of us, they got their boat discharged and lifted on deck before we got up. We found Capt. Lewin (Harry, for such men generally sail under false names) on board, avowedly as a passenger; but, as he acknowledged to us, trying to get another cargo of natives for Brisbane. Tho' we saw the boat going off from the shore to the vessel several times during the day, they said they had got no natives, as they were all afraid of them. Capt. Lewin said, "I am coming in to where Mr. Gordon is being settled to-morrow, and I'll have a cargo of natives;" but a heavy current during the night drifted their vessel away, so that we saw no more of her.

(To be concluded in next No.)

New Hebridean Sketches.

No. III.

I. ANEITUMESE LANGUAGE.

Nearly all proper names begin with the letter N.

The plural is generally formed by dropping the N,—*ex.*—*neom* = house, *nom* = houses.

There is but one gender (common) namely, *Aien*, which may mean any, or all of the following—man, woman, ship, mountain, sea, thunder, rain, or any and every thing, whether possessing body or not.

You can only understand them from the context.

"*Et ika aien pu ehe*, (translation)—The rain says, I am coming.

The word rain is not expressed, its place being supplied by the pronoun (*Aien*=He). The idea of rain being expressed in the verb.

The nominative comes after the verb, "*Et pu apan Aname a Missi*" = Go to Aname with the Missionary. Some of their phrases are very expressive—the word "*Anatialiidi*" may (and does) mean either weak, unwilling, lazy, (if indeed there is such a thing as real laziness), sickness and death. If a native is unwilling to perform some certain job of work, or go on a journey for you he is invariably *weak*. In short, this word *Anatialiidi* = weak, covers a multitude of sins.

Their mode of speech is, however, exceedingly interesting, and very suggestive and being a living language it is very easily acquired, if a person will do himself the kindness not to look at any of the books in the native language, but go freely among the natives and pick it up in its purity.

True, 'tis at the out set great drudgery and causes many an aching head; their tongues seem to be fastened at the centre and going at both ends, but in a few months you seem almost to inhale the language. Let none fear to become Missionaries on account of difficulties in the native language.

H. A. ROBERTSON.

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TRINIDAD MISSION.

Letter from Rev. Mr. Morton.

IERE VILLAGE, Oct. 2, 1869.

I received by last mail the *Record* and Minutes of Synod; and through the kindness of James G. Allan, Esq., the missing number of the *Witness*, July 3rd, has come to hand. I am glad that my report has been published in full, for the digest of it given in the *Witness* is strangely inaccurate. No distinction is drawn between the English speaking congregation and the Coolies. The attendance is given as twenty instead of forty, *that is* at the Creole service. Three can read the New Testament, &c., *that is* Coolies, for nearly all the Creoles, old and young can read. "The Missionary has mastered the language." This is a little too much. It would not be quite reasonable to expect that a man could teach a school of little heathens, attend to a small congregation of Christians, get acclimatized by a half-dozen distinct attacks of fever and ague, and intermittent fever, devote some time to mission work among adult heathens, and master a language, without the slightest assistance from a pundit, all in ten short months. Nine months have passed since my report was written, during which I have had more assistance in the school, robust health, and some help with the language, first from Selal and latterly from Soudeen, but I am yet far from having mastered the language. In the report I said that, I had pretty well mastered the pronunciation, and could tell a sinner the way to salvation, a very different thing from having mastered a language, especially one so copious as the Hindustani.

THE SCHOOL.

When I last wrote you Soudeen had just entered on his work as teacher. He has now been with me two months and is succeeding very well. He throws his heart into the work and seems determined to push the children on. I believe him to be a sincere convert, and true Christian. With the other teachers I had still to be at the head of the school, and when called away I felt that the school suffered. But Sou-