



South Sea Islander Poling His Canoe.

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Happy Tonga Isles

THE sovereign of Tonga islands in the South Pacific is Queen Salote (Charlotte), who, from her capital Nukunono, on part of the archipelago, governs the islands under a British protectorate. The currency used is English money. In language and customs, the Tongans are like the Maoris of New Zealand and the Samoans. Being Polynesians, they differ decidedly from the Fijians, who are mostly Melanesians. Tongan society is distinct, with hereditary lines of chiefs, and Niuafoo has its own peculiarities of culture. The people are entirely civilized and Christian; they are strictly governed by a high chief, a magistrate, and police service. There are usually seven or eight Europeans at Angaha.

Wesleyan churches with native ministers and elders are conspicuous in all the villages. On Sunday, services start before daylight, with crowded congregations singing choral music in parts without any organ. The rhythmic and harmonious blending of the deep bass voices of the men and the soprano of the women is pleasing. The music has a quality quite unlike Hawaiian music, and the Sunday services are fascinating. There is no need for a pipe organ.

One evening service in the dimly lamp-lit church at Angaha consists of a musical competition between the choirs from several villages. The choirs, each usually composed of eight persons, men and girls, rise in turn in their places and sing. When a song is finished a reverent chorus of bravos, or the equivalent in Tongan, goes up from the congregation.

The dusky faces in the lamplight, many of them beautiful; the splendid figures of the men draped in spotlessly clean valas, which suggest a Roman toga; the minister exhorting his flock, and elderly patriarchs and matriarchs rising at intervals to make confessions of faith, make the scene one never to be forgotten.

How the People Live.

The Tongan race is dominantly agricultural, with copra as the leading product. At Niuafoo intervals between shipments of copra are long, for the bad anchorage and landings make visits by even tramp steamers rare.

The four villages immediately around Angaha represent half the population of the island. Each family lives in an elliptical, thatched house, with woven matting for the walls, but these curtains do not lift up as in the Samoan houses. There are doors in the ends and sides.

Wealth consists of land, plantations, mats, and tapas. The owner of many and fine mats is respected for his prosperity and thrift. Numerous silver shillings circulate from the traders in return for copra and back to the traders' stores for shirts, cloth, and chewing gum.

Of native markets there is no sign. Each adult male has his own eight and a quarter acres of plantation lands assigned to him by the government. He is required to cultivate this ground and plant a certain number of coconut trees.

Men and women work hard, subject to the orders of the government, on the roads and cisterns and other structures required for the progress of the community. Pigs and chickens are abundant, but there are few cattle. Each householder has his truck garden in the hills. To this he goes, leading an old pack horse, and gathers what is needed of yams, taro roots, sweet potatoes, oranges, breadfruit, or the like. The girls think nothing of trudging miles to wash the family clothing at the lake. All are free, happy, and smiling, and all are fine specimens of muscular humanity, leading a natural life of cultivation of the soil.

Like other Polynesians, these people have a fine dignity. Their own customs are regulated by the dictates of a host of ancestral traditions which center about the guilds of the craftsmen, the requirements of the family, and the orders of the chieftainship.

Method of Fishing.

The fishermen use canoes of hewn and pegged timbers and also a log device of the light wood of the fau (same as the Hawaiian hau, a species of hibiscus), to which a splinter rod is lashed tightly lengthwise, with one end free for the purpose of stringing fish by the gills. Hooks are made from pieces of bone attached to short shanks of wood. The fishline is a sennit (a braided coconut fiber), fastened to the log. Wearing water spectacles, two plain glass windows in wooden cups held by string around the head, the fisherman swims out with his arm across the log, his face plunged beneath the water, so that he may watch fish come to his hook.

After a capture, he removes the fish from the hook and strings it on the splinter rod. He then swims away slowly with the floating log. Two or more baits may be operated at the same time; and two fishermen may work from a single log. The fish are small and not abundant, and many of the species found in these seas are said to be inedible. With the canoes large sharks are occasionally taken.

Recently, the Tonga natives celebrated the completion of the govern-

ment radio telegraph station. The command went forth that native dances or laka-lakas, would be in progress for a day. On the appointed feast day each village was to furnish a certain quota of baskets of food, and in the evening there would be a European dance.

During the morning the clans began to gather, young and old, dressed in the costumes of their forefathers, with garlands of shells; beads, beans, and flowers; head-dresses of many kinds; and skirts. Some of these last were tapas covered with scarlet berries cemented in place in elaborate designs with native gum; others were very old and fine mesh mats, prized as relics of antiquity.

At the appointed hour, the high chief emerged surrounded by functionaries, and seated himself on the veranda of the radio building. Clan after clan came forward, each representing a village, the headman and warriors flourishing spears for war dances.

The women and girls formed another line, bringing forward the baskets of food, placing them on the ground in a straight line, and singing and dancing with the stately steps and graceful motions of the arms that told a story of bygone days. Some of the dances are entirely hand and body gestures of girls seated cross-legged.

Drums Always Beating.

The beating of the drums is one of the characteristic noises of the country. At all hours of the day the sound can be heard by one wandering in the jungle. The beating means something with reference to village timekeeping, or signifies special orders to the people. The islanders guide their lives by the sound of the drum, on the one hand, and the clangor of the church bell on the other.

Niuafoo, alias Tin Can island, is one of the Tonga islands. Like a vast angel cake in shape, Tin Can island was formed when a volcanic peak, protruding from the blue waters of the Pacific, violently blew off its head and left only a hollow outer shell. On the shores of a peaceful tropic lake which now replaces the molten lava and suffocating gases of its crater, a wise bird, the malau, lays large eggs in Nature's incubator, the hot volcanic sand.

No springs or streams are found on the island, so the natives must depend on rainwater for their drinking supply. Neither are there harbors, for foam-flecked lava cliffs, rising abruptly from the ocean, surround the island with hardly a break. A tin can, bobbing in the water offshore, pushed by a swimming native, to be picked up by a passing steamer, is the islanders' mail bag.

Two Species of Mountain Sheep, Investigator Says

In North America there are two species of mountain sheep, the Rocky Mountain bighorn and the Alaska white sheep, states a writer in the Washington Star. The desert bighorn is one of the sub-species of the Rocky Mountain bighorn, distinguished by its small size and pale color. Its natural range includes the arid mountainous regions of the southwestern states and parts of Mexico.

Desert vegetation eaten by these bighorns includes cactuses and other thorny plants. The tender leaves of the spiny, polelike ocotillo cactus are a favorite food. In times of food shortage old rams often butt their way through the thorny armament of barrel cactus to eat the juicy pulp inside the plant.

In winter the hairy coat of these animals is dark brown, sometimes so dark that a band of sheep at a distance appears as a black spot moving across the light background of the desert sands. During spring and summer, however, their coats are bleached by the sun into a dull yellow. Many of the old rams have fine horns — long a cherished trophy of hunters — which are larger in proportion to the weight of their bodies than the horns of larger species. Predatory animals that attack mountain sheep usually make a hasty retreat after one or two well directed butts.

Keeping Up With Science

By Science Service

Most Ancient India Is Revealed in Chanhu-daro Ruins

Trade City Uncovered by Archeologists

AMERICAN archeologists have unearthed a buried city in India, showing more vividly than ever before what the most ancient civilization of India was like. The ruins, found under mounds of earth at Chanhu-daro, northwestern India, date back five thousand years in their oldest era.

Chanhu-daro had homes of burnt brick, and the brick was just about like modern brick in size. The houses had bathrooms and drains that are pronounced superior to the sanitary arrangements in cities of other civilizations of their time. The people were industrious at many lines of skilled labor. They made toys for children of cities around the country. They were workers in bronze and copper. They turned out quantities of beads, making some so tiny that forty to an inch could be strung, and boring holes so fine that nothing coarser than a hair would thread these beads.

As Chanhu-daro was on a trade route, the goods of the city were dispatched by ox-load or pedler's pack to other, distant cities.

It Had Great Floods.

The picture of a trade town of ancient India, as old as the famous ruined city of Mohenjo-daro, is the result of excavation by two institutions, the Boston Museum of Fine Arts and the American School of Indic and Iranian Studies. It is only within three years that the Indian government has changed its law, to permit outside universities and archeological organizations to dig in this region.

The Indus valley, where Chanhu-daro stood, had its trouble with floods, like Ur of the Chaldees and many another ancient town. The field director of the expedition, Ernest Mackay, finds that at least three great floods attacked the city. After such a flood, the people were forced to leave the place entirely, and in some sequences of the city's history debris pile over the abandoned ruins before settlers came to rebuild.

After the Harappa culture, as the oldest civilization at this site is named, there followed a people of about 2000 B. C. who lived in matting houses, and had only rough paving under their feet. These people made great quantities of pottery which archeologists hope will shed more light on the migrations and trade relations of their era.

Wild Cinchona Trees Found in Costa Rica

CHICAGO.—Cinchona trees, the source of quinine, have been found growing wild in the Central American republic of Costa Rica.

Specimens of this unique discovery have been received at the Field Museum of Natural history here. Wild cinchona trees have not hitherto been known outside their ancient home in the Andean highlands of South America.

The world's supply of quinine is at present derived from plantation trees in the East Indies. The old South American cinchona forests, mercilessly exploited, were practically wiped out many years ago.



Stuffed Pork Chops

2 eggs.
4 slices bread, without crusts.
2 slices of bread, with crusts.
½ teaspoon salt.
Pepper.
Small dash of poultry seasoning.
1 large onion, chopped.
4 pork chops, with pockets.

When ordering chops, have them cut an inch thick, with slits, or "pockets," clear back to the bone. Chop the onions, shred the bread and beat the eggs well with a fork. Mix these well, kneading the mixture with the fingers until it is well blended. Add the seasoning. Pack this stuffing firmly into the pockets of the chops and close the opening with toothpicks. Lay chops in baking dish, uncovered, and broil slowly in oven for forty-five minutes. Serve with baked potatoes, which are baked at the same time.

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