

42/11 Namatjira Drive,  
Weston, A.C.T. 2611  
Australia,  
11 December, 1990.

0.

Sister Alaima Talu,  
O.L.S.H. Convent,  
Teaoraereke,  
Tarawa Island,  
Republic of Kiriba

Dear Sister Alaima,

I owe you a thousand apologies for not having replied long before to your tgw letters. The trouble was that I went blind just after last Christmas and my correspondence got into a complete state of chaos.

I was not quite blind for I could see shapes and forms, but I could neither read nor write until after some months when the Royal Blind Society provided me with a Reader which had a magnifying screen, as well as with a talking machine and other apparatus.

But I kept on praying to the Lord and asking that if he thought that my work of writing, editing and publishing books for the I-Kiribati on their history would be of any value to future generations of Gilbertese I might be given back enough sight to finish my work. Meanwhile a

specialist was giving me laser treatment, which sometimes helps.

And then one day I was sitting at my desk and staring at typewritten letters, while my mind was on something else. And suddenly I realised that I was reading the letters without magnification, for the first time in months; and a few weeks later I could write again and read what I had written without difficulty; and type again quite easily.

It is the Lord's doing - of this I feel sure ; and to him my thanks and praise are due as long as I live.

It has naturally given me great comfort and encouragement to continue, although at 84 I do get rather tired at times.

I enclose a list of what we hope to complete. At present I am correcting the proofs of No.5 - the Karongoa Story - and have commenced work on No.7, and my friend and colleague Reid Cowell is working on NO.6. I enclose a copy of No.4, which should by now be on sale in the Gilberts.

We were very glad to hear that you are planning to do some research on the History of Catholicism in the Gilberts for a higher degree.

If I understand your letter and its enclosures rightly you are proposing to work for a M. Ph. degree by writing a thesis entitled 'Catholicism in Kiribati, 1888-1988'. This is most exciting news to me, for I had hardly dared to hope, when we lived in the islands, that I should live to see the day when someone in Kiribati or Tuvalu obtained a B.A., much less a higher, degree: and now there are several B.As and two M. Phils.

Your plan for the thesis seems fine to me ; and in any case I know how one's preliminary layout is apt to

change as one progresses. If there is any way in which I can be of help please let me know: possibly by adding to your Bibliography, for there are several items missing from it which I think you should consult.

You will find quite a good list of works on your subject in the bibliography and notes to Sabatier's *Astride the Equator* and another, which includes most worthwhile items on Gilbertese culture, in *Tungaru Traditions*, which I asked the Kiribati Government to send you a complimentary copy: if they have not done so let me know and I will post a copy of the Australian edition to you.

Some items missing from your bibliography which occur <sup>||</sup> ~~to~~ <sup>me</sup> on the spur of the moment are: Hartzler's *Les Iles Blanches* and *Fire upon the Earth*; Sabatier's *Les Missionnaires du Sacre-Coeur aux Iles Gilbert*; the Bishop's *Bokin te Tienture*; Sandra Rennie's Ph.D. thesis on Bingham and the Hawaiian Mission Teachers called *In Search of Souls*; the Journals of the missionaries from Samoa who visited the Southern Gilberts more or less annually from 1870 (I would have to send you photocopies as they are not published). And above all you should go carefully through Streit's *Bibliotheca Missionum*.

Please excuse my typing errors, which are mainly due to my trying to use a new Olivetti Word-Processor, which takes a lot of understanding and getting used to in order to operate properly.

Again many thanks for your letters and my renewed apologies for the delay in replying caused by my going blind: it was a double thrombosis, one in each eye. Now that, thanks to God's goodness, I can see again I should

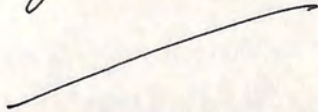
hopefully be able to get my correspondence answered more promptly in future.

I was most interested in your news of the mission's progress, and especially in hearing that some of the Sisters have already gone to the Marshalls. What you need now is more Fathers and especially more help for the Bishop, who is such a fine man. I have heard it said often that in your Bishop and in Ieremia Tabai<sup>N</sup>, Kiribati is fortunate in possessing the two finest spiritual and political leaders in the Pacific Islands.

With our very best wishes, and be sure to let me know if there is anything I can do to help you with your thesis. We have Kambati K. Uriam down here doing an M.A. thesis on Oral Tradition in Kiribati, and I am glad to say that he is doing very well. It is of course my speciality as well, and I shall be glad to hand over to him when I have finished my work.

Yours very sincerely,

Harry B. Auld



Teaoraereke,

Tarawa.

5th March, 1990.

Dear Harry & Honora,

Kam na namin! Thank you very much for the book, "Astride the Equator". I received it two weeks back and thought I had written but just discovered yesterday I had not. I'm very grateful for the copy. It's going to come in handy in my ~~present~~ current topic of study.

Last week we had an expert from England here in Teoraereke. He's a teacher of Geography and he gave us a talk on the <sup>Greenhouse</sup> effects of the and how they would affect us here in the Pacific. He was very interesting to listen to. He had worked out here before in the Agricultural Dept. - he told us too how much the overcrowdedness of South Tarawa had struck him. If you ask me what are we going to do about the "Greenhouse effects" I would say - we'd wait and see - maybe in 5 years' time would start moving.

Pomitu Teuatahi, the Director of the U.S.P. Centre out here & has gone back to Paris - he's now a representative in the house for the people of South Tarawa. I don't mind him being the next President when Dereimia has finished his term of office. Anyway

we'll wait and see. I will send you a copy of my thesis for a master's degree on "Catholicism in Kiribati, 1888-1988". I'm still awaiting the approval of the CISP authority.

Thank you again for the book - Bye for now. Good bless you two Alaima

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Professor Manda,  
42/11 Namatjira Drive,  
Western, ACT 2611,  
Australia  
(via a/c)



**AEROGRAMME**

BY AIR MAIL  
PAR AVION



O. L. S. H. Convent,  
Teataraereke,  
Framosa,  
Kerubati.

29<sup>th</sup> Jan., 1990.

Dear Professor Maudi,

Ko na mauri! I hope you and your wife are well. We are all well up here. The Sisters are beginning to move out to their various fields of apostolate. You might have heard that our Sisters are in the Marshalls, Majuro to be exact - we've three there. We also have opened a place in Fiji, Rabi where the Kerubati from Baraba are. Our number is going up but what we need desperately is education for those entering. Our Bishop, Paul Mea Kaiua, celebrated his 50<sup>th</sup> birthday last month. He's well. All the priests, Diocesans and MSCs are having meetings today and tomorrow. They have just finished their retreat. The MSCs have got their Fr. General with them - he came all the way from Rome on his visit to see the MSCs round the world. He's Dutch and speaks six languages. I suppose he needs to for the job he's doing.

We've been having the rains and those with low floor houses were affected greatly - the wind is still unstable and today is the third day with no rain.

Roniti Teiwati, the Director of the USP Centre is here and another USP lecturer have applied for me to do some research work on the Catholic Church in Kerubati in 1888-1889. It has not come through yet - they're both hopeful - they've

asked Ron Atcombe to be the overall supervisor.  
I will enclose with this letter their letter and  
my present programme. I thought you might be  
interested to know and also your other friends,  
the other couple who were here for afternoon tea  
that day. I shall stop here for now. Look after  
your two selves.  
Bye for now and may God bless  
you. I'm staying/stationed in Teoraeke. *A. Alan*

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*Professor Mander*

AEROGRAMME

BY AIR MAIL  
PAR AVION



Affix stamp here





8. 12. 88.

Please Mr & Mrs Maude,

May this season  
of peace  
and good will  
be filled with joy  
and good cheer  
for you

Leaving tomorrow for Keibati  
I wish you signed these books  
of yours you gave me  
Harry.  
God bless you  
In Alania



THE UNIVERSITY OF THE SOUTH PACIFIC  
KIRIBATI CENTRE



*Professor Asesela Ranuru.*  
Director  
Institute of Pacific Studies  
USP

January 17, 1990

Dear Asesela

Ko na Mauri!

SR ALAIMA TALU : M PHIL PROGRAMME

Sister Alaima Talu has expressed interest in enrolling for a M Phil. programme via IPS at USP. The Catholic church has just completed 100 years of service in Kiribati and she would like to do it on a history of the Catholic church in Kiribati. She has covered a lot of preliminary work and her bibliography is already shaping up. This is attached. We would also like her to come to Suva to look at other specific resources and to finalise programme supervision. She may also need to travel to Auckland and other Catholic centres in the Pacific for archival research. Roriti and I tentatively thought of Ron as overall supervisor, Hugh Laracy of Auckland (whose area is Catholic history) as external and you could perhaps arrange for a third, possibly Sione Latukefu at PTC. IPS overseas paperwork via USP committees. We expect to hear from Ron soon. We attach her draft proposal.

Tiabo

*Morgan and Roriti*  
Morgan and Roriti

*C.C. USP Centre, Tarawa.*

CATHOLICISM IN THE GILBERT ISLANDS

1881 - 1988

POLICY AND PRACTICE

- 1 Introduction  
The Kiribati Religion
2. The Missionaries of the Sacred Heart Era:  
Policy  
Practice
3. The Daughters of Our Lady of the Sacred Heart.  
MSC collaborators  
Works
4. The Post War Period.
5. 1979-1988 : Localisation  
Policy
6. The Future.

ography:

A. Primary sources:

1. Archival materials;  
Examination of relevant files in the Kiribati National Archives and ~~on~~ Catholic Primary resources.
2. Discussion with MSC personnel and others.  
Oral History.  
Personal experience.
3. Government papers: Tero/CIN/AP/Uekera.
4. Kiribati Protestant Church paper:  
Raotan te Ota.
5. Catholic Church paper:  
Te Itoi ni Kiribati.
6. Minutes of the Catholic Maneaba ni Maungatabu:  
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Territory: British Rule in the Gilbert and Ellice  
Islands, 1892-1970, PhD Thesis, The Australian  
National University, 1971.



O.L.S.H. CONVENT,  
2 KENSINGTON ROAD,  
KENSINGTON, N.S.W. 2033  
TELEPHONE: 662 1777

13<sup>th</sup> May, 1988.

Dear Mr Mando,

Ko na mauri! As you can see from the address I'm still in Australia - I got sick when I arrived in Boural and was in hospital for over a week on New Year's eve. Things turned out that I don't need to go to Rome now.

I'm going to be here for the rest of the year and then return to Kumbati via Inverloch to see my parents in Nannumeer.

Thank you very much for those books you gave me and now I'm going to ask you if you could get me a copy of "A Guide to the Equator". I'd be grateful if you could let me know how much it cost and I shall send you the money.

I hope you had a lovely Easter and are you looking forward to the feast of Pentecost. My regards to Honour, yourself and that couple I met at your home.

Thank you again. All the best for the rest of the year -  
bye for now & God bless  
Sr Alaina

Daughters of Our Lady of the Sacred Heart

P.S. What are you working on at the moment?

42/11 Namatjira Drive,  
Weston, ACT 2611,  
30 June, 1988.

Sister Alaima Talu,  
O.L.S.H. Convent,  
2 Kensington Road,  
KENSINGTON,  
New South Wales 2033.

Dear Sister Alaima,

I'm sorry that you did not get to Rome for I think you wanted to go, but I have found through a long life that whenever I have been prevented from doing something by forces beyond my control it has turned out to be for my own good. The wise God knows best, I have found.

I thought that I had a spare copy of 'Astride the Equator' but I have searched everywhere and there is no sign of it. But don't worry because I shall get one and send it to you, but if it is out of print it may take some time.

You ask what I am doing at the moment. I have finished the editing of Sir Arthur Grimble's fieldnotes on Gilbertese customs before the Flag, his four articles on the maneaba, one on dancing and two on Gilbertese history; and also Airam Teeko's article on the History of Abemama, and these are now all being printed in Honolulu by the Center for Pacific Islands Studies, in association with the University of Hawaii Press.

I have called the book Tungaru Traditions. The price will be about \$40, for it is a big book, but I have arranged for about 100 copies to be reserved for the Gilbertese people at about \$5. If you think that it would be useful for your work I will send one for the school library. It is not a book to read; only for reference on some point of Gilbertese custom.

Now I am finishing the editing of a little book called 'The Story of the I-Kiribati: according to the Traditions of Karongoa', and another called 'Karaki n Ikawai mai Kiribati Meang' which has been translated into English by Reid Cowell.

If God permits I have also my 'History of the Gilbertese people before the Coming of the European' to finish, but that must await the putting in order of my large collection of oral traditions, which I hope also to duplicate (about 100 copies) for the archives and researchers.

There is so much to be done and we are getting old, both of us. We wish you were here with the Sisters in Canberra so that you could earn some good money for the mission doing translation work.



We both send our affectionate regards; may you continue your good work in God's care. Please give our best wishes to Sister Berness, if she is still at Kensington.

Sincerely,

*J.M.*

O. L. S. H. Convent,  
2 Kensington Road,  
Kensington,  
N.S.W. 2033.

23<sup>rd</sup> Aug., 1988.

Dear Professor Mande,

Thank you very much for the letter of 30<sup>th</sup> June, 1988. I'm sorry but it has taken me this long to write back to you.

Thank you, I would be most grateful to get a copy of "ASTRIDE THE EQUATOR" and "TUNGARU TRADITIONS". I will always be interested in any work you write for Kiritati. I'm sure they will be worth reading and more for resource material. How I wish you could be somewhere on Janawa but of course that can never be. I wish too I can be somewhere closer to Canberra to be able to read what you are working on and even to talk to you about your experiences in those days. I'm sure Janawa has plenty too to share. Don't you think you need to write these down as a piece of work on its own. It's up to you but I'm sure it would be interesting and will be sure to throw light on the living conditions of those days and all that involved. I am interested.

I'm ~~not~~ <sup>taking</sup> ~~doing~~ some spiritual courses at the Randwick Adult Education Centre for the rest of the year, such as the Gospels, the Writings of

such Saints as Francis of Assisi, Julian of  
Norwich, etc., Liturgy and the Divine Office  
and the Sacraments. This term finishes <sup>on</sup> ~~at~~ the  
20<sup>th</sup> September and lectures will be resumed again  
on 10<sup>th</sup> October. The lecturers are mostly priests-  
who work round Sydney.

Last Sunday I was invited to a  
birthday and there met a number of J. Kumbati  
and J. J. J. who live here in Sydney. They  
are preparing for the Turkish independent ~~ann~~  
anniversary on 18<sup>th</sup> October. Turkey will be 10 yrs  
since independence - they are quite excited.

I think the Roman venture is definitely  
off. My spiritual life is being taken care of  
with the courses Dr. taking and the weekends of  
fast retreats at the Carmelite Centre at Minto.  
I also have just made an 8-day directed  
retreat. I suppose I'm getting better because I'm  
getting restless - I need some professional refreshment  
if there is such a thing to get ready for next  
year when I go back into teaching. Anyway,  
as you say there are forces that are at work  
in our life and which are beyond our control.  
I need <sup>the</sup> wisdom and patience to submit to  
these. . . .

I will stop here for now - hope you  
are looking after yourself - my regards to favour.  
I love her now I think it suits her - God  
bless you both -

Yours sincerely  
A. Alanis Paul

THE POLYNESIAN SOCIETY  
(INCORPORATED)

C/- The Anthropology Dept.,  
University of Auckland,  
Private Bag,  
Auckland, New Zealand.  
November 19, 1990.

Dear Harry Maude:

Many thanks for your generous donation to the Centennial Fund. The response to my appeal has been gratifying, both for the cheques received and for comments praising the Society's work.

Don't forget that we are running a membership drive, too. I am enclosing a Membership Form that you could pass on to a friend who might be interested in joining the Society.

You raise an interesting question as to who might be the "oldest inhabitant" of our Society. As you say, it could well be yourself. Perhaps we'll try and find out. I joined in about 1938, I think, so I'm just a new boy! We did meet once, at a conference in that flying-saucer shaped building at A.N.U.

With all best wishes,

Bruce Biggs,  
President.



P.S. Enclosed is a recent paper of mine which might interest you. Perhaps the Gilbertese make a big thing of the number 8, too. B.B.

THE POLYNESIAN SOCIETY (INC.),

of Anthropology Department,  
University of Auckland,  
Private Bag,

AUCKLAND,

NEW ZEALAND. **THE POLYNESIAN SOCIETY**

N<sup>o</sup> 12185

NEW ZEALAND

P.O. Box 5195, Wellington, New Zealand

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The Polynesian Society (Inc.),  
C/- Anthropology Department,  
University of Auckland,  
Private Bag, Auckland 1,  
New Zealand.

Please Print Name and full  
Postal Address clearly

(Mr Mrs Miss Dr. Prof.).....

Qualifications or Occupation.....

Address .....

.....

I agree to abide by the Rules of the Society and understand that  
membership continues until termination in writing.

Subscription is enclosed.

Signature.....

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Authorised by

42/11 Namatjira Drive,  
Weston, A.C.T.2611,  
Australia,  
11 November, 1990.

Professor Bruce Biggs,  
C/o The Anthropology Department,  
University of Auckland,  
Private Bag, AUCKLAND,  
New Zealand.

Dear Professor Biggs,

I have recently discovered a letter from you suggesting that Life Members of the Polynesian Society might care to make a contribution to the Centennial Fund.

Unfortunately I went blind, to the extent of not being able to read or write, just before your letter arrived, so it was placed on one of the piles on my desk for action when I had sorted myself out.

Thanks to a new treatment by laser beam I can now see again reasonably well, at least with one eye, and I enclose a Bank Cheque for \$250 in the hope that it arrives in time to be of some use.. I seem to remember two previous appeals to Life Members, to which I duly contributed: only fair when one considers how ridiculous the cost of a life membership used to be.

I have probably been a member of the Polynesian Society for longer than anyone else still alive as I think I joined in 1929 or 1930 (over 60 years ago), and certainly nobody has been contributing papers for so long, as my first was published in 1931 and goodness knows how many of my effusions you have published since then.

These days I work in the main on oral tradition and I am endeavouring to complete a series for the Gilbertese to help them to take a justifiable pride in their ancestral heritage. I hope that when their islands are inundated and the population is removed to Australia they may find solace and help in being able to read about



their life before the diaspora. Sales so far are well above my expectations: I expect because they find their own traditions an exciting alternative to the religious literature which was all they had before.

I enclose a list of the series - some published and others still to come: D.V., for I am now 84.

With best wishes,

Yours sincerely,

*1/10/73 by uncle*

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**THE POLYNESIAN SOCIETY**  
(INCORPORATED)

C/- The Anthropology Dept.,  
University of Auckland,  
Private Bag,  
Auckland, New Zealand.  
January 12, 1990.

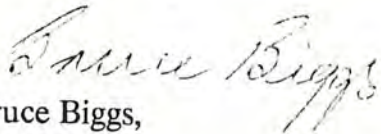
Dear Life Member:

In my message of a few months ago published in your Journal I mentioned that among other things your Council was establishing a fund to mark the occasion of the Society's centennial year, 1992. In case you missed that message it is reprinted on the reverse side of this letter.

The Society has at present 119 life members. I am happy to be one of them. I take it that Life Membership implies a lasting interest in the aims and objects of the Society. It struck me recently that if each Life Member made a donation to our Centennial Fund as an expression of that interest the Society would have a substantial sum to enable it to mark the occasion appropriately. An average gift from Life Members of \$100.00, for example, would provide 11,900 dollars.

As part of my individual effort towards marking our Centennial appropriately I am writing to each Life Member individually asking that consideration be given to making a donation to the Centennial Fund. Cheques may be made payable to Polynesian Society Centennial Fund.

Yours sincerely, and with best wishes for the New Year,



Bruce Biggs,  
President.

## A MESSAGE FROM THE PRESIDENT

The Polynesian Society has the proud record of having published its Journal continuously since 1892 and the Council of the Society is keen to mark our centenary year appropriately. The main purpose of this message is to keep you informed of your Council's current planning for the Centenary and to invite members to make their own suggestions as to suitable commemorative projects for consideration.

The eminent historian, Professor Keith Sorrenson, who has been engaged for some time doing the research and one project will be the publishing of his history of the Society.

A second project will be the presentation, for the first time, of a medal named for Dr. Rusiata Nayacakalou, the Fijian anthropologist whose untimely death cut short a brilliant career. The recipients of the medal will be scholars who have made a significant contribution to Pacific Anthropology. Thus it will complement the Elsdon Best medal offered by the Society for work in Maori Anthropology. Dr. Robert Ellis of the School of Fine Arts at Auckland University has designed the medal which features an ocean-going double canoe.

A campaign has begun to increase the number of Members of the Society and Subscribers to the Journal to at least 1500 in order to secure the future of the Journal without undue increases in subscription rates. This campaign will require the assistance of the present Membership and I earnestly request all members to make some personal effort in this regard. My own experience has been that non-members with appropriate interests have been pleased to join the Society when its aims and achievements are drawn to their attention.

Other proposals have been considered tentatively. They include (a) a volume in the Memoir series containing a selection of important, out-of-print papers, published over the century. (b) hosting a conference related to the Society's interests.

The Council is establishing a Centennial Fund to which Members of the Society are invited to contribute. The fund will be used to finance the centennial projects that are ultimately decided upon. It is hoped that Members and Subscribers will contribute to this fund and that Life Members in particular will feel moved to give generously. Contributions should be sent to The Honorary Secretary, Polynesian Society, c/o Anthropology Department, University of Auckland, Private Bag, Auckland, New Zealand.

42/11 Namatjira Drive,  
Weston, ACT 2611,  
29 September, 1990.

Dear Niel,

Many thanks for your letter, but it is I who owe you an apology for not having returned your Polynesian Bookshop Catalogue and the copy of Traditional Stories from the Northern Gilberts long before this.

My excuse is that when I went blind, and could no longer see to read or write, at the beginning of the year, everything got into a state of chaos. Nothing could be found and until the Royal Blind Society took me under their benevolent wing I felt too sorry for myself to do much: it seemed like the end of the world.

However things have mended somewhat since and a new programme of laser beam treatment has restored the sight of one eye to the extent that I can read all except faint typescript or print and type by touch without making too many mistakes; and with the RBS gadgetry all round me I am pretty comfortable.

I am now returning both items which you kindly lent me, with thanks. Even in NZ currency the Bookshop's prices seem over twice as high as they should be - their mark-up must be terrific.

The Traditional Stories, for instance, sells retail for \$F5 (and to islanders at \$4), but you were charged \$NZ16.95. In any case your copy had so many errors in it that the edition never reached the market, except by some mischance the Polynesian Bookshop: none were ever sold to the islanders.

I was glad to hear that Pacific History is unlikely to suffer despite all the rumours of changes to come. I heard some weeks ago that Donald Denoon was to be your new Professor: it seems an excellent choice though I was myself, hoping, on personal grounds, that it would be Barrie Macdonald.

I hope that Kambati will succeed in making out a good case for taking Gilbertese oral tradition seriously as historical source material. He cannot be easily changed when he believes himself to be in the right on some point; but I rather fear that his English is not always good enough to do justice to his merits as a scholar, particularly when he is engaged in abstract analysis.

Everything, however, will depend on who are his examiners, for few historians would understand his particular specialization and some, I fear, would consider it to be waffle and piffle. Denoon would understand and be excellent, likewise yourself and Kathleen Luomala.

I look forward to perusing the Dalton Journal when it finally appears from its wraps - each time I ask about it at the Library they fob me off with a new story as to why it is not out; but I gather that you have embellished it with one or two footnotes. In fact I was told that you have broken my departmental record in 'The Precedence of Tara

I enclose a copy of the genuine and faultless edition of the Traditional Stories, which has been beautifully translated by Reid Cowell. Also a list of our current publications for the Gilbertese to show that I am not entirely idle: the Story of the Karongoa Clan is being optically scanned by a laser beam, which I'm told is the modern equivalent of type-setting.

Wishing you all the best,

Yours,

*Harry My uncle*

---



*The Australian National University*

The Research School of Pacific Studies  
Pacific & Southeast Asian History  
reference

GPO Box 4, Canberra ACT 2601  
Telegrams & cables NATUNIV Canberra  
Telex: AA62694 SOPAC; FAX No. (06) 2571893  
Telephone (06) 2495111

28 August 1990

Professor H E Maude  
Unit 42, 'Mirinjani'  
11 Namatjira Drive  
WESTON 2611

Dear Harry,

You will think me the most dilatory and ungracious person in creation having had the gift of your Grimble Book for such a long time without properly acknowledging it. As you know I have long looked forward to adding it to my library. I know it was a labour of love as well as scholarship and there was no one better suited to do it than yourself. It is certainly a handsome publication. I had the pleasure of perusing Nancy Pollock's copy of the American edition when in New Zealand earlier this year, but was much better pleased to become the possessor of the Melbourne imprint.

I hope soon to be able to send you a copy of *The Dalton Journal: Two Whaling Voyages to the South Seas 1823 - 1829* which the National Library expect to release in September in time for the October catalogues. Having now edited the Journal I am certain it is genuine! There was a time when I thought that if it was a fraud the only person who could have written it was Harry Maude!!

Our friend Kompati Uriam seems to be progressing well. Deryck seemed anxious to take him under his supervisory wing so I have not had a great deal to do with his thesis so far. Nevertheless, in Deryck's absence I shall be seeing him more regularly. Currently I am supervising three PhD students with the possibility of a fourth in October, and theoretically Hank Driessen is still on the books and due to submit this year.

Am inclined to think that Pacific history will not suffer too much under the New School restructuring though I think the whole business reflects badly on the present meddlers in higher education and their lap dogs. The pretended reforms do not change anything as cliques and croneyism still abound.

I hope you and Honor are enduring the winter in good spirits. With warm wishes and regards to you both.

Sincerely  
Neil



*The Australian National University*

The Research School of Pacific Studies

Pacific & Southeast Asian History  
reference

17 July 1989

GPO Box 4, Canberra ACT 2601  
Telegrams & cables NATUNIV Canberra  
Telex AA62694 SOPAC FAX No. (062) 571893  
Telephone 062 495111

Professor H.E. Maude, O.B.E.  
42/11 Namatjira Drive  
Weston ACT 2611

Dear Harry,

Many thanks indeed for sending me the copy of the Treaty of Friendship between the United States and Kiribati. Due to various circumstances I have still not completed the introductory section of Dalton's Whaling journals, so the reference is timely. I shall have to steel myself to finishing it in the next week or two but I get easily sidetracked by the occasional chores. Indeed I went up to the PHA conference in Brisbane largely because there was no other staff representation. The students, on the other hand, turned up in full force. How times have changed. All the papers, except for about two, referred to rhetoric, discourse, deconstruction and the whole jargon of structuralism.

Jenny tells me you enjoyed the von den Steinen book. I think she and Marta did a wonderful job. Jenny has become quite a Marquesan specialist. She and Marta are working on another book for the Target Oceania series, this one a collection of Samoan traditions and tales from both German and English sources. She is also helping with the papers from the first Tongan HIstory workshop.

I'm going to find it somewhat lonely in the Department for the rest of the year in terms of my Pacific interests. Deryck has gone off to Adelaide to teach until January and Bob goes to Spain towards the end of the year. Dorothy is in fairly regularly and of course we meet to talk about the Journal, PMB and other matters, but her real interests are in Melanesia.

I was amused by your reference to me filling the vacant professorial chair. I daresay it will be filled in the not too distant future (next year perhaps) but it will be a younger, more ambitious person. Who would want the meetings and paper work that goes with it! On the other hand, the thought of some individuals getting the chair is rather off-putting.

Kindest regards to you both,

*Niel*

*P.S. When Bob gets back from the islands I must bend his arm to bring me along when he visits you sometime. Hope you and Honor are in good form.*

42/11 Namatjira Drive,  
Weston, A.C.T.2611,  
9 July, 1989.

My dear Niel,

Ages ago you asked me for a copy of the Treaty of Friendship between the United States and Kiribati under which the former renounced all claims over the Phoenix and Southern Line Islands, and also Christmas Island in favour of the latter.

I had not forgotten about this but only recently came across the Treaty in a wrong file. You will notice that in the letter of submittal the Americans cannot even spell Malden Island right.

Hoping that all goes well with you and that you will soon be enthroned in the vacant professorial chair.

Yours,

*John*



Kambati,

I have read carefully through your two chapters and feel that they should do well for your thesis, subject of course to any changes which your Supervisor may consider necessary or desirable.

The only time that I was in doubt as to what you meant was on the first two ~~pages~~ of Chapter V, but this could be because I am essentially a narrative historian and get easily lost when dealing with methology in the abstract.

In the end I wrote down what I thought you meant and attach it ~~to~~ herewith so that you can tell me if I am wrong. Probably what you say is clear to professional academics, even though perhaps rather prolix in places.

I liked your Chapter VI very much and learnt quite a lot from it that I had not known before.

The order of settlement in the islands is well set out but I wish we had more proof that the Polynesian group came to the Gilberts before moving down to Samoa. A fairly strong case can be made out for holding that they settled in Samoa first (as you say, they were late arrivals). It would seem that not long afterwards they discovered the Gilberts, which then had only a few Melanesian inhabitants (probably from the New Hebrides).

Visitors and settlers like Baretoka came from Samoa throughout the Samoan period, culminating in the big migration after the burning of Kain Tikuaba. But your thesis may very likely be right; certainly Grimble would agree with you.

I have made a few comments, which I attach in pencil; and have made pencilled corrections to your English when I thought it desirable; but my corrections are not mandatory but merely suggestions. If you cannot decypher my writing, and few can, Honor or I will be glad to read it to you.

Also there are a few photocopies which may be of interest, and if I have time I will copy sections of my draft endnotes to the Karongo book concerning <sup>on</sup> points that you have written on, or may be of concern later.

If you would like to discuss any matters with me just ring and we will be glad to fetch you at any time convenient.

Wishing you all success.

*Harry M. Austin*

My understanding of your pages 1 & 2

6 / The understanding of any matter or point under consideration is best simplified by comparing it with other items or concepts to which it may be related. In other words classification into categories is the primary means by which we may hope to elucidate the nature and meaning of complex but related phenomena. To know the relationship of what we are considering to the whole or other aspects of our subject matter is of great help towards understanding its nature and functions.

The subject of Gilbertese oral tradition - its nature and functions - is no exception to this generalization: for to be understood the topic must first be broken down into assimilable units. Our purpose is not to indulge in a name game but to facilitate analysis and interpretation.

Of course there is always a danger that <sup>y</sup>some of the material that we are examining does not fit into any category we have formulated and here we must resist any temptation to tamper with our sources but rather to recognize frankly that it is our category and not our source that requires reformulation.

42/11 Namatjira Drive,  
Weston, A.C.T. 2611,  
July 31st, 1990.

Dear Ken,

I do apologize abjectly for being such a wretched correspondent; and in particular for not having thanked you for your very kind and cordial letter received not long after my return. My omission has haunted me ever since.

I used to pride myself on my correspondence, but the trouble for some time has been a growing fear that I may not finish what has to be published for the islanders before I die; a dread that is only allayed by working flat out to get the job done.

I can write this explanation to you for you are the only person I know who understands my anxiety to give back to the people what we obtained from them half a century and more ago, when they did not value it. Now that the elders who knew such things are dead and the young folk of today, well educated and bright, are pathetically anxious to learn everything they can of their cultural heritage lest they be left bereft of traditional roots. As the Old Men used to say: 'Only a slave knows no history'; and an informed knowledge of what it means to be a Gilbertese will be doubly important to them if their islands are submerged and they have to migrate to Australia.

Anyway I send you our two latest works: both expressly compiled for them, though the Center for Pacific Islands Studies at the University of Hawaii asked to publish Tungaru Traditions for the American market (apparently in the U.S. they still remember A Pattern of Islands). In return they gave me 100 free copies <sup>for</sup> ~~to~~ Gilbertese schools, colleges and other institutions.

Actually we are sending you the Australasian edition, published by the Melbourne University Press, as it has a rather nice dust cover made from a photo of one of Honor's pandanus sleeping mats which she photographed and sent to a friend in the Press.

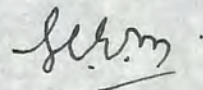
I also attach a list of works prepared on and for the Gilbertese which forms which faces the title-page of our latest book, The Story of Karongoa, (finished for publication only last week) as it will show that we have not a terrible lot still left.

We were delighted to hear Betty's cheerful voice on the telephone . Our great friend and colleague Reid Cowell, who translated the oral traditions in Traditional Stories from the Northern Gilberts, had his whole stomach removed due to cancer and we asked him to join us as an experiment in occupational therapy - which worked like a charm, exceeding all our expectations. Now, more than six years later, he is as cheerful as a cricket and leaves next week on a three months tour of England and Europe.

My eyes have slowed me down a bit, as I can neither read nor write, though I can still touch type. Fortunately the Royal Blind Society have been absolutely marvellous and the gadgetry they have provided, especially a Reader and a Computer (both with magnifying screens) enable me to read and type anything, however small or faint; and the laser beam treatment has actually made my eyes better than they were at the end of last year.

We hope that you continue in the pink , as we remember you when we were in Cairns; and that Betty is soon given a clean bill of health like Reid Cowell.

Yours ever,



PS Honor has corrected the errors: I hope there were not too many, but when one takes a pause it is hard to remember where one left off, or whether one left a space after the last word.

I think the American publishers did a very good job over Tungaru Traditions - it took me the best part of four years to get Grimble's notes, written on the backs of envelopes or official forms, into some semblance of order. Altogether I typed it four times, but had the fifth done by a professional on a word processor for \$2,000. We enclose a review taken from the local rag.

42/11 Namatjira Drive,  
Weston, A.C.T. 2611,  
Australia,  
12 March, 1990.

Professor Henry P. Lundsgaarde,  
Department of Anthropology,  
University of Kansas,  
LAWRENCE, Kansas 66045-2110,  
U. S. A.

Dear Henry,

Many thanks for sending me your excellent review of Tungaru Traditions which you wrote for the American Anthropologist.

It must have been exceedingly difficult to limit yourself to the A.A. quota of 600 words, for Grimble touched on so many subjects, and if you had discussed any of the more important ones in detail it would have taken the lot.

So you wisely introduced us instead, for neither of us would have been known to your readers, and then went on to speak of the organization of the book and its value today.

It is, in fact, an admirable summary of what a reader would want to know before deciding whether to buy the book or not. My only criticism is that you have been a bit too kind to <sup>an editor who tried to</sup> keep out of the limelight except when he felt it essential to intrude with a few critical comments.

I consider that Grimble was a superb collector of data, but I wished sometimes that he had left theorizing to those better qualified by their professional training.

Since Tungaru Traditions I have been engaged on monographs written more particularly for the Gilbertese and have just finished one on 'The History of the Karongoa Clans' by a leading Karongoa n Uea exponent on Nikunau. This has necessitated my consulting more than a hundred oral traditions and clan genealogies.

As a result I am beginning to wonder whether Grimble is right in his remarks on boti exogamy, for preliminary checks seem to indicate that the Gilbertese married as often within the boti as without<sup>i</sup>n pre-contact times. Could it have been that Grimble considered that boti exogamy was a necessity from his comparative reading and so saw it when in fact it only seemed to exist? But I must carry my investigations further before I can be more critical.

You comment kindly on the tenacity with which I have stuck to Gilbertese studies, but actually they fascinate me - as indeed they fascinate La Touche. As an historian I am particularly interested in their past since Samoan times. I doubt Grimble's theory that they came from the west to the Gilberts and thence to Samoa and finally back to the Gilberts.

I have only two more monographs to finish before putting up the shutters but unfortunately things have got delayed because just after Christmas I went blind to the extent that I can no longer read nor write, though I can touch type with some difficulty and Honor corrects the result.

Still, nil desperandum and I await a load of gadgetry<sup>i</sup> that should enable me to carry on with some degree of ease.

I never thanked<sup>you</sup> for sending me your Murder in Space City. It was fascinating, though gruesome, and written in your inimitable style; though its effect on me was to make me glad that I had, as Riesenbergs once said, 'contracted out of real life'.

It amused me that you had given your unfortunate students the Boti book for an assignment. Everyone here found it 'totally incomprehensible', to quote Jim Davidson's summing up, and the Polynesian Society only managed to sell 70 copies in 10 years. But the Gilbertese knew what it was all about and, published by the government for local sale, it ran through, I believe, three editions and is still going strong. It was this fact, together with your much-appreciated article in The Changing Pacific

and an understanding review in the Journal of the Société des Océanistes, that has given me confidence to <sup>continue</sup> along my rather lonely road.

Honor published a monograph on The String Figures of Pukapuka Atoll last year - her seventh on the String Figures of Oceania, and joins me in sending her warmest good wishes,

Yours ever,

*Harry M. Aude*

PS. Sorry about that '1917' for the GEIP becoming the GEIC. I could have sworn that it was in 1917, but now when I die 1915 will be my last words. Two other mistakes have been found but both were merely printer's errors.

THE UNIVERSITY OF KANSAS  
LAWRENCE, KANSAS  
66045-2110

DEPARTMENT OF ANTHROPOLOGY

Area Code 913, 864-4103

19 December 1989

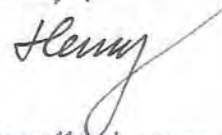
Dear Harry,

I have misplaced your home address but trust that you will receive this short note from ANU. It was a great joy and privilege to review your book for the *American Anthropologist*. Congratulations for yet another job well done. I really admire your tenacity and scholarship. I used your Boti monograph as an assigned text last semester and, despite my own reservations that it might have been too technical for non-anthropology majors in a general Pacific Islands survey course, the students were most interested and complimentary. As for Tungaru traditions, I am sorry that I was not allowed more than 600 words to describe your effort. On page xvii, I noted that you give the date 1917 for the creation of the GEIC. If this is indeed the correct date, I and some others need to acknowledge this in future publications.

As you know, my last visit to the Gilberts was in 1982. I hope to go back some day. When and how that may happen is very uncertain, however. During the past five years I have studied computerized hospital and expert medical systems. It has been my privilege to work with some very fine scholars in the Department of Medical Informatics at the University of Utah School of Medicine. My current proposal to the NSF involves a study of the relationships between ethnography and what others now call knowledge engineering.\* I wouldn't be surprised if the people at Tewai now have a Macintosh or two to play with so who knows what my next fieldtrip might be like.

I trust that you will give my regards to Honor and that you will both appreciate that I have never forgotten your friendship and hospitality.

My very best wishes to both of you and Happy Holidays,



\*If you haven't already seen it, the following book is an excellent example of "ethnoepistemology" and ethnography:

Werner, O., G. M. Schoepfle. Systematic Fieldwork. (2 Vols.) Newbury Park, Calif.: Sage Publications, 1987.



Tungaru Traditions: Writings on the Atoll Culture of the Gilbert Islands.  
Arthur Francis Grimble (H. E. Maude, ed.). Pacific Islands Monograph  
Series, No. 7. Honolulu: University of Hawaii Press, 1989.  
414 pp. \$38.00 (cloth)  
Henry P. Lundsgaarde  
University of Kansas

The distinguished Pacific historian, ethnographer, and editor of this collection of "writings" is introduced in a brief note as "the only anthropologist ever to administer a British territory." Harry Maude studied anthropology at Cambridge and thereafter joined the British Colonial Service in 1929 as a cadet assigned to the Gilbert Islands under the supervision of the late Sir Arthur Grimble. Maude later rose to the rank of Resident Commissioner of the Gilbert and Ellice Islands Colony. Maude and Grimble served together in the Gilbert Islands for three years between 1929 and 1932. Both men were fluent in the Gilbertese language and, as the collected essays and commentaries published in this book illustrate, they have both made lasting contributions to the ethnography and culture history of these remote and isolated atoll cultures of the Central Pacific, formerly known as Tungaru, now established as the independent nation of Kiribati.

Grimble's work has laid the foundation for our ethnographic knowledge of the Gilbert Islands. These previously unpublished contributions add significantly to a distinguished record of research. It is the combination of Grimble's detailed notes on a wide range of Gilbertese customs together with Maude's detailed commentaries and updates found in a separate section on "Notes" (pp. 337-51) that makes this book extraordinary and valuable. Readers who wish to better understand the synergistic relationship between Grimble and Maude that emerges from this book will want to read Gunson's book The Changing Pacific 1(978) honoring Harry Maude's retirement from the Australian National University. Both of these men shared an urgent belief that native customs would "decay" and disappear once westernization took hold. Maude even tells us that one reason for publishing Grimble's notes now resides with his belief that the Gilbertese "... are in danger of losing their cultural heritage" (p. xv).

Grimble arrived on Ocean Island in March 1914. He served as Cadet, District Officer, Native Lands Commissioner, and as Acting Resident Commissioner. After leaving the Gilberts for continuing government service elsewhere -- following long bouts with a chronic debilitating illness attributed to a Gilbertese sorcerer who combined incantations with a secret infusion of cantharides beetle -- he last served as governor in the West Indies. Following his retirement, Grimble wrote two best sellers, We Chose the Islands (1952) and Return to the Islands (1957). These books established Grimble's reputation as an excellent and humorous writer.

Tungaru Traditions will go a long way to dispel the impression created by these two popular books of Grimble as a romanticist and the Gilbert Islands as a native culture barely inconvenienced by the presence of a handful of foreign colonial civil servants. Maude's notes also help to clarify the basis for Grimble's clumsy attempts to legitimize his superb ethnographic skills with various theoretical speculations about the possibilities of double descent groups, diffusion of Gilbertese cultural elements from ancestral societies in Indonesia, or totemic clans.

The organization of the "writings" follows a Notes and Queries on Anthropology format. The three major parts (1) "Notes on Gilbertese Culture" includes descriptions of social customs ranging from adoption to sorcery, (2) "The Maneaba" covers Grimble's analysis of the Gilbertese meeting house complex, and (3) "Essays on Mythology, History and Dancing" presents an essay on the history of Abemama Island together with one of the best documented examples of how Grimble responded to charges by missionaries that Gilbertese dances and chants "... are based upon the evil doings of women with men..." (p. 315). Maude's arrangement of these varied materials results in a work that is a significant contribution to scholarship and a welcome resource for all students interested in understanding Tungaru civilization.

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# PACIFIC MANUSCRIPTS BUREAU

Room 22 — I Block  
The Research School of Pacific Studies  
The Australian National University  
GPO Box 4, Canberra, ACT 2601

22 May 1990

Telegrams: "Natuniv" Canberra  
Telephone: 49 2521

Professor Harry Maude  
42/11 Namatjira Drive  
WESTON ACT 2611

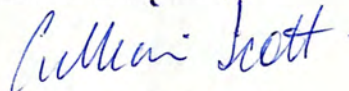
Dear Professor Maude,

Thank you very much indeed for your letter of 7 May and for the copy of 'The Clan Karongoa n Uea'.

I have made and sent off a photocopy for Mr Seligman and enclose the original plus a photocopy for yourself.

I very much appreciate your help - please let me know if there is anything at all that I might be able to do for you in return. I hope you are both in good health. Again many thanks.

Yours sincerely,



Gillian Scott

## SPONSORING INSTITUTIONS

*Australia:* The Mitchell Library, Sydney; National Library of Australia, Canberra; The Library, The Australian National University.  
*New Zealand:* The National Library of New Zealand, Wellington.  
*United States:* Library of the University of Hawaii, Honolulu; Library of the University of California at San Diego, La Jolla.

42/11 Namatjira Drive,  
Weston, ACT 2611,  
7 May, 1990.

Mrs Gillian Scott,  
Pacific Manuscripts Bureau,  
Room 22 - 1 Block,  
The Research School of Pacific Studies,  
The Australian National University,  
GPO Box 4, CANBERRA, ACT 2601.

Dear Mrs Scott,

Sorry about the delay in replying to your letter of 7 March but I could not find the second document which Simon Seligman wants: 'The Clan Karongoa n Uea'.

Unfortunately I went blind at the beginning of the year, and to find an obscure document among over a thousand in my room proved rather difficult.

However it is found at last and I am sending it herewith so that it can be photo-copied and the copy posted to Simon.

My photo-copier will not take anything larger than A4; and it could be a tricky job at the best of times, being in faint pencil. Its only a field-note made over 50 years ago, and is probably not very intelligible to anyone but me. Please let me have it back when copied.

The first item Simon wanted, the History of the Karongoa Clan, is in process of publication and I will send him a copy when it comes out.

Simon seems to think that 'the whole series' of my field notes is available on microfilm. This is not the case, but they will be sent to join my other archival deposits, now at the University of Adelaide, when I retire: hopefully on my 85th birthday, but it depends when I finish my last three monographs.

Yours,

*Harry Myer*

---

# PACIFIC MANUSCRIPTS BUREAU

Room 22 — I Block  
The Research School of Pacific Studies  
The Australian National University  
GPO Box 4, Canberra, ACT 2601

Telegrams: "Natuniv" Canberra  
Telephone: 49 2521

Ref: D/44/90

7 March 1990

Professor Harry Maude  
42/11 Namatjira Drive  
WESTON ACT 2611

Dear Professor Maude,

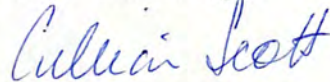
I did not think, when I wrote to you last week, that I would be contacting you again quite so soon. I do hope you will not mind my forwarding the enclosed letter from Simon Seligman to you for your advice.

I contacted Susan Woodburne at the Barr Smith Library but she was unable to help with the two papers Mr Seligman is trying to locate. I will reply to his letter once I hear from you.

Just for your information and interest, we now have a young man from Nonouti in the Department of Pacific and Southeast Asian Studies by the name of Kambarti Uriam. The Gilbert Islands seem to be the flavour of the month at the moment.

As usual, many thanks for your assistance.

Yours sincerely,



Gillian Scott  
Acting Research Assistant

Enc:

## SPONSORING INSTITUTIONS

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University of California at San Diego, La Jolla.

Pushkin House,  
16, Ladbroke Grove,  
London W.11 2PA  
23rd February 1990

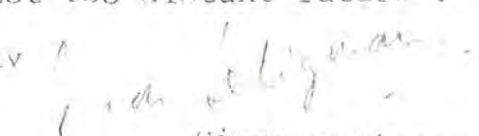
Dear Mr. Langdon,

I am writing to make an inquiry as to the availability of the Maude Papers in your archive, which is to say the work of Professor Harry Maude in connection with the then Gilbert Islands, now Kiribati. I am particularly interested in reading Nos. 1 & 8, thus designated in the bibliography of Dr. Maude's monograph 'The Evolution of the Gilbertese Boti' IN Journal of the Polynesian Society Vol. 72, No. 1 1963. These are Tione Baraka's 'History of the Karongoa Clan' and ( MP no. 8 ) 'The Clan Karongoa n Uea'.

I understand that the whole series is available on microfilm. How much would the whole package cost, sent here? In the knowledge that microfilm is not the most useful medium for me, are the two papers in question available in typed form, and if so at what price? Failing those two alternatives, could you be so kind as to send me the address of somewhere in this country where they are in possession of the whole microfilm? I have already inquired after them in the British Library and The Museum of Mankind and drawn a blank. This does not mean that they aren't there. If you could check in your records to see if you have at any time sent copies to either of these two institutions, and if so tell me exactly when it was sent and to which department, I would be extremely grateful. The ability to quote chapter and verse in these matters often clears up difficulties in locating items such as this.

Wishing all the best in your valuable work, and hoping to hear from you in the not too distant future.

Yours sincerely

  
Simon Seligman.



# PACIFIC MANUSCRIPTS BUREAU

Room 22 — I Block  
The Research School of Pacific Studies  
The Australian National University  
GPO Box 4, Canberra, ACT 2601

Telegrams: "Natuniv" Canberra  
Telephone: 49 2521

Ref: D/40/90

2 March 1990

Professor Harry Maude  
42/11 Namatjira Drive  
WESTON ACT 2611

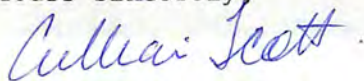
Dear Professor Maude,

Thank you very much for your letter of 12 February and for the copy of 'Culture Change and Education in the Gilbert and Ellice Islands: a paper read to the seminar-conference on Education in Pacific Countries, Honolulu, 1936'. I have sent it off to Gharib Pannu and am sure he will be both delighted and grateful. It does sound as if he has great difficulty trying to locate material so perhaps we can be of further assistance in the future.

The following may sound a little confusing but I thought you would like to hear about it and, perhaps, find it amusing as well - last week I went out to dinner with my seventy-nine year old mother and some friends of hers, all of whom are members of the Calvary Hospital Auxiliary. Also present at this gathering was another 'daughter', Louise. Louise and I were talking about our respective occupations (hers is in computing) and on mentioning the Bureau and its work Louise was very pleased to be able to tell me that she might be able to put me in touch with a likely source of manuscript material. Some time ago she used to belong to a walking group in the Weston area and one of its members, 'Mr Mort' from Mirinjani, was "something to do with Pitcairn"! Isn't it a small world! I'm not sure if Louise was married then, her maiden name is Melville. She is now working in Sydney and sends her kind regards to you both.

I really love the job and consider myself very fortunate to be able to come into contact with so many interesting people and wonderful stories. Again very many thanks for your help - I hope you will not mind if, from time to time, I contact you for assistance. All the best to you both, and stay well.

Yours sincerely,



Gillian Scott  
Acting Research Assistant

## SPONSORING INSTITUTIONS

*Australia:* The Mitchell Library, Sydney; National Library of Australia, Canberra;  
The Library, The Australian National University.  
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*United States:* Library of the University of Hawaii, Honolulu; Library of the  
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# Australian GEOGRAPHIC

THE JOURNAL OF THE AUSTRALIAN GEOGRAPHIC SOCIETY



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HW:AB

18 June 1990

Professor H.E. Maude

42/11 Namatjira Drive  
Weston ACT 2611

Dear Professor Maude,

Thank you for all the help you gave us recently in checking the Bounty article, which will appear in Australian Geographic Issue 20. One of our major aims is to publish accurate information and we should be unable to achieve this without the help of people such as yourself.

Australian Geographic is quite different from other publications as all our after-tax profits are used to sponsor expeditions, research or as charitable donations. So far, sponsorships and donations have amounted to over \$3.5 million. Thank you for the part you have played in making this possible.

Would you please accept a subscription to Australian Geographic with our compliments. We have arranged this with our Subscription Department, to either commence with the current issue or, if you are already a subscriber, by extending for an additional year.

Yours sincerely,

Howard J Whelan  
Editor

*Thanked by letter*

*30.9.90*

May 1, 1990

Professor H. E. Maude,  
42/11 Namatjira Drive,  
Weston ACT 2611.

*m. b. a.*

*File*

Dear Professor Maude,

Thank you for the help you have given us in connection with our forthcoming article on the Bounty re-enactment voyage. I have now attached the relevant photo captions for the story, together with copies of the photographs for background information (numbered as per the "spreads"). We should be very grateful if you could help us once more by checking those aspects of the captions which fall within your area of expertise. We have sent copies of the captions to other independent experts who were on the re-enactment voyage, to check contemporary facts.

Could I ask you to telephone me (reverse charges) with any comments or corrections you would like to make? As we are working to deadlines an early reply would be extremely helpful.

With many thanks,

Yours sincerely,



Valerie Reed  
Production Manager

April 20, 1990

Professor H. E. Maude,  
42/11 Namatjira Drive,  
Weston ACT 2611.

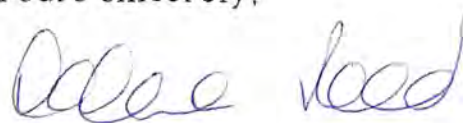
Dear Professor Maude,

Many thanks for your letter of April 14th. I just wanted to let you know how much we appreciate the help you have been able to give us, and we certainly did not wish to put you to the trouble of travelling in to libraries to check information which I now realise is outside your specific field. Some of the reference books we have here gave varying dates and figures and that is why we ringed around the contentious figures - but as you say, we can verify this from records at the Mitchell Library.

In another two weeks or so, we will have some photo captions for this story and if it would be possible for you to check through these for any information that you know is incorrect, or to draw attention to areas that you feel are doubtful, it would be very helpful. I will telephone you first to see if you are agreeable.

Once again, many thanks for helping us.

Yours sincerely,



Valerie Reed  
Production Manager

42/11 Namatjira Drive,  
Weston, A.C.T.2611,  
14 April, 1990.

Ms Valerie Reed,  
Production Manager,  
Australian Geographic,  
TERREY HILLS,  
N.S.W. 2084.

Dear Valerie Reed,

Your letter of the 6th was received on the 10th. I should explain that I am an anthropologist concerned with ethnohistorical research relating to the Polynesian and Micronesian peoples.

I have never done any documentary research on the Bounty except when it was carrying Polynesians on board. As I am now 83, blind and living in a Retirement Village I cannot easily check your caption figures covering dates, mileages and time elapsed in a library, the nearest of which is 11 miles away, especially as all of them are closed for the Easter holidays.

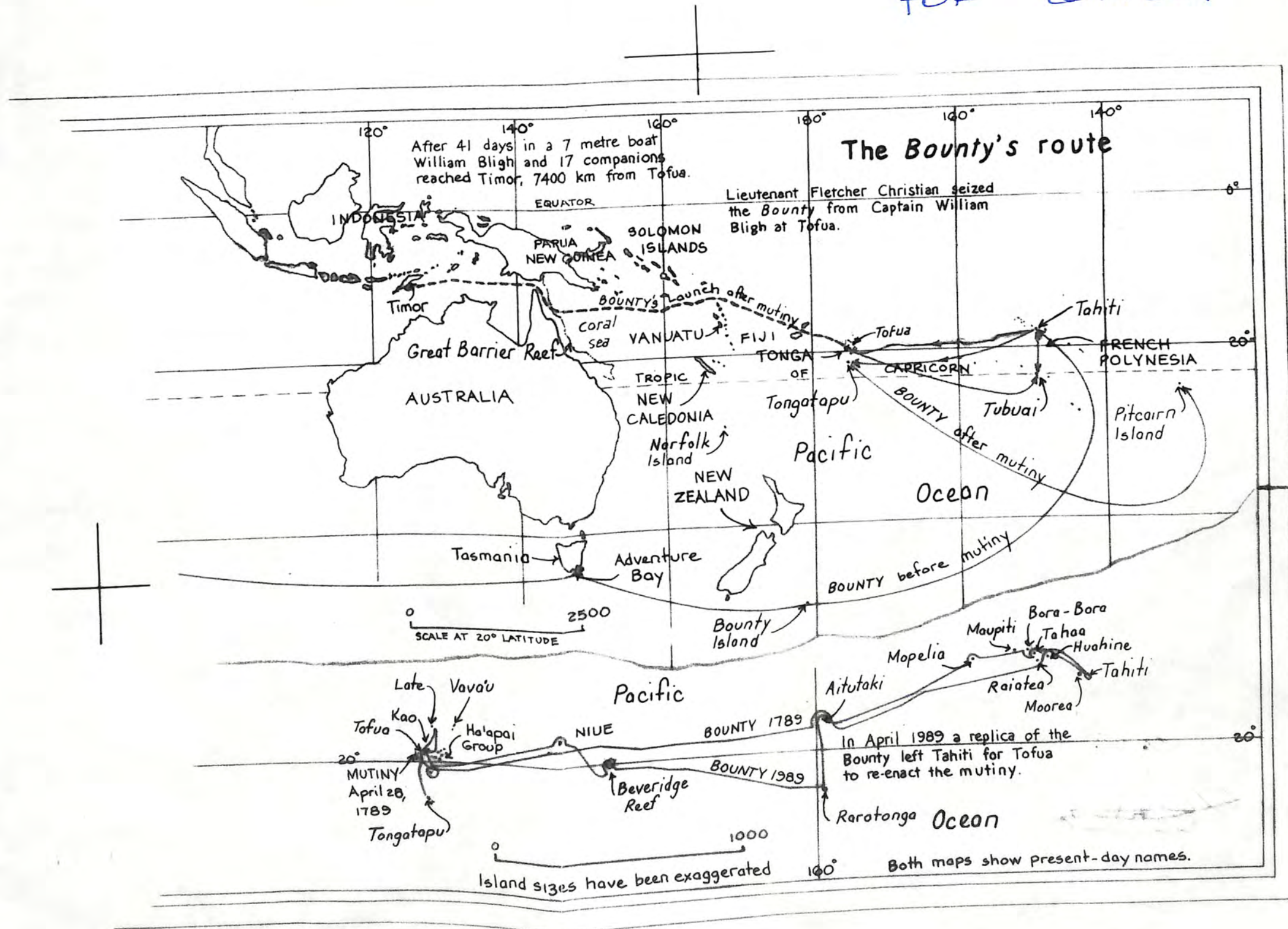
There would be no difficulty, however, in anyone finding the right answers in the Mitchell Library in Sydney, by consulting one of the many published works on the Bounty affair, preferably in the Log kept by Bligh, which I believe has now been published.

The only book which I happen to have here (my own library is housed in Adelaide) gives 19 as the number in Bligh's boat, so it might be as well to check that figure.

The 8 mutineers, 6 Polynesian men and 12 women is correct but they should be termed 'Polynesian women' as not all were Tahitians; and then there was Sally, aged 1, a Tahitian girl, the daughter of Teio, also on board, making 13 Polynesian females in all. When she grew up Sally married Christian's son Thursday October Christian.

Your penultimate caption conveys a rather false impression since Christian had no intention of going to Pitcairn when he left Tahiti on the Bounty, but proposed to find the lost Solomons by

PLEASE SEE THE ATTACHED SHEET FOR CORRECT CAPTIONS



# 1 BOUNTY MAP CAPTIONS Jenny 6/4/90

## The *Bounty's* route

The *Bounty* left London for Tahiti in October 1787 to collect breadfruit shoots for shipment to Jamaica. It called at Tasmania the following August and arrived in Tahiti on 26 October 1788. Five months later it left for the West Indies, carrying 1015 breadfruit shoots intended as a free food source for plantation slaves. The famous mutiny meant it never reached its destination.

After 41 days in a 7 metre boat, William Bligh and 17 companions reached Timor, 7400 km from Tofua.

Lieutenant Fletcher Christian seized the *Bounty* from Captain William Bligh at Tofua on 28 April 1789.

Fletcher Christian, eight mutineers, six Polynesian men and 12 Tahitian women fled to uninhabited Pitcairn Island, where, on 23 January 1790, they burnt the *Bounty* to escape detection.

In April 1989 a replica of the *Bounty* left Tahiti for Tofua to re-enact the mutiny.

130 words

VR:sg

6 April 1990

Professor Henry Evans Maude  
42/11 Namatjira Drive  
Weston ACT 2611

Dear Prof. Maude,

Many thanks for all the help you are giving us in connection with our forthcoming article on the Bounty re-enactment.

We should be very grateful if you could assist us a little further by refereeing map captions and the map, which will accompany the story. These are attached. As before, if could you please carefully check the text for any inaccuracies or errors of fact, this would be much appreciated.

Could I ask you to return the captions in the stamped, addressed envelope with any comments or corrections you would like to make. Alternatively, perhaps you could telephone Sophie Gawel (reverse charges), if this is more convenient.

Once again, many thanks for your help,

Yours sincerely,



Valerie Reed  
Production Manager



42/11 Namatjira Drive,  
Weston, A.C.T.2611,  
23 September, 1989.

Ms Valerie Reed,  
Production Manager,  
Australian Geographic,  
P.O. Box 321,  
TERREY HILLS,  
N.S.W. 2084.

Dear Valerie Reed,

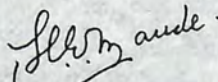
I have checked through the article 'In the Wake of the Bounty' as requested in your letter of the 20th but can find little information, accurate or inaccurate, that can be checked.

The author appears to be interested mainly in the details of his voyage on the Bounty replica, his sailing companions and their views on this and that, and everybody's speculations on what people (particularly Bligh and Christian) thought and did on the first Bounty voyage.

The route of the Bounty after the mutiny is given accurately, presumably taken from my own research papers on the subject, the dates of well-known events seem all right, but the distances have not been checked as the author probably took them from the charts on board.

Of the four or five verifiable historical facts left the only one I found to be inaccurate was in the last paragraph on p.7 where Christian's wife should be changed to Mauatua, Mi'mitti being the Tahitian pronunciation of her nickname Main mast, which was usually contracted to Mài mast. Christian called her Isabella and not Isobella.

Yours sincerely,

  
H.E. Maude.

VJR:SG

September 20, 1989

Prof. H. E. Maude  
Unit 42 Marrinjani Village  
11 Namtajira Dr  
Weston ACYT 2611

Dear Professor Maude,

Thank you very much for agreeing to help us by refereeing an article on the Bounty re-enactment which we are preparing for publication in a future issue of AUSTRALIAN GEOGRAPHIC.

One of the main aims of our journal is to present accurate information, and we should very much appreciate your assistance in checking this material for any inaccuracies or errors of fact. We would particularly like to ensure that dates and historical facts are correct.

Could I ask you to return the corrected text to us as soon as convenient or telephone Sophie Gawel reverse charges with any comments or corrections you would like to make. I have enclosed a stamped addressed envelope.

With many thanks and I look forward to hearing from you.

Yours sincerely,



Valerie Reed  
Production Manager

*Honor:  
Cheque enclosed!!  
Many thanks!!  
Stuart*

## IN THE WAKE OF THE *BOUNTY*

Text JOHN BORTHWICK

*Monday 3 April, 1989. Tahiti, Society Islands.*

THIS time there is no old *tabu* that says only men may ride in the canoes while the women swim. As *vahines* and *tanés* alike clamber from their outriggers and up the *Bounty's* ladder, we see flashes of stylish lycra swimsuits beneath floral *pareus*. Around us, the grand, green amphitheatre of Matavai Bay witnesses the coming of this replica of His Majesty's Armed Vessel *Bounty*, just as it did William Bligh's ship 200 years ago.

Sailing in the wake of the first *Bounty*, we drop anchor off Point Venus, Tahiti. Here, James Cook observed the 1769 transit of Venus, and a decade later, Lieutenant Bligh's crew dallied for five and a half months through 1788 and 1789 with *Paradise*. The saga of the *Bounty* and its famous mutiny are, of course, well known in Tahiti. After three Hollywood re-takes of their history, and now, the bicentennial return of this latest *Bounty* replica (accompanied by a 20th-century "press gang" and television helicopter), the folk of Point Venus know how to enjoy "pop history" when it happens.

At sunset, they put on a full Polynesian welcome for us. There are pounding Tahitian wooden drums; the astonishing hula hips and flying hair of the young *vahines*; speeches in Tahitian, French and English; even a high priest. Finally, bringing history in its full ironic circle, the emotional presentation to our skipper, Captain Ron Bligh, and First Officer Gerry Christian, of the root of all the evil, a young breadfruit plant.

*Tuesday 4 April. Tahiti to Moorea, Society Islands.*

Slave food. When Lieutenant William Bligh's *Bounty* weighed anchor on this date 200 years ago and sailed from "Otaheite", it was a floating slave food nursery. In its Great Cabin were 1015 breadfruit saplings, destined for the British West Indies as a

source, hopefully, of cost-nothing food for plantation slaves. If the "blacks" of Otaheite eat the stuff - so the Imperial logic went - then those in Jamaica should too.

Today's *Bounty* (built in Whangarei, New Zealand in 1979) carries a less sinister freight - we 22 paying passengers, known as "voyage crew", who will work alongside the ship's permanent crew during the one month voyage from Tahiti to Tonga. Unlike Bligh's 45 officers and seamen (the latter working for £1/13/6 - or \$3.35 - per month), none of us (who have paid \$200 per day to be here) are subject to Royal Naval discipline. It was the breakdown of that discipline in Tahiti, and Bligh's unremitting restoration of it once back at sea, which underpinned this most famous rebellion in maritime history.

Mid-afternoon. We set square-sails for the serrated peaks of Cook's Bay, Moorea, 19 nautical miles (roughly 35 km) from Papeete. Adrenalin swells as I scramble up the shrouds and ratlines, and out onto the yards for my first time aloft on this 400 tonne, 42 metre, three-masted square-rigger. Our journey might be a simulation of history, a mime of the ancient mariners, but this swaying and sweating, 25 m above the waves on the main top gallant yards, loosening the gasket ropes in order to drop the sails, is definitely the real thing.

*Wednesday 5 April. Moorea.*

When the original *Bounty's* sailors saw the extraordinary verdure of Moorea's dreaming peaks slip behind them, they knew that Paradise would too soon become Portsmouth. Their lives as high caste Tahitians (by dint of their pale skins), enjoying clean food, liberty, fair weather and generous female companionship, were being swapped for a return to the quasi-slavery of the English seaman. They faced the reality of press gangs, shipwreck, disease, and, more immediately, the unpredictable shifts of their captain's ministrations, which oscillated from scientific enlightenment to the application of public lashings by tongue and sometimes "the cat".

Many of Bligh's crew, including her 24-year-old first officer, Fletcher Christian, would have pined for their Tahitian

sweethearts. Bligh's irascibility would have been salt to their wounds. Or so we speculate, as the Channel Ten cameras capture a press rehearsal of captain being cast adrift on Cook's Bay in the ship's longboat. This "pre-enactment" of the bicentennial re-enactment of the mutiny is taking place 23 days and some 2500 nautical miles (or 4600 km) in advance of our arrival at the site of the mutiny, remote Tofua Island. Otherwise where, out there in the Tonga islands, could one be sure to find a television crew to celebrate the celebration?

*Friday 7 April. At sea, Society Islands.*

For this commemorative voyage, the ship's operators, Bounty Voyages, have invited Captain Ronald William Bligh-Ware, 64, great-great-great grandson of William Bligh, and Lieutenant Commander Gerald Christian RAN, 31, great-great-great-great grandson of Fletcher Christian, to command the ship. Both Ron, a master mariner from northern NSW (and also a part-owner of the *Bounty*), and Gerry, a warfare officer from HMAS *Darwin*, are deeply aware of their famous ancestries; they leapt at the opportunity to sail in the wake of history.

Would it become the genetic re-match of "The Mutiny" bout? Despite any personal feelings Ron and Gerry may have (and they clearly do) about their respective ancestors, their job as officers is to safely sail the *Bounty* and its 22 passengers and 14 crew (in all, 13 women and 23 men) to Tofua Island in the Friendly Islands by April 28, 1989, the bicentenary of the mutiny. Both are superb sailors and professional officers and are determined not to let this "second coming" of the *Bounty* descend into a duel of ancestor worship. They have no intention of further fuelling the 200-year-old blue water opera of the mutiny on the *Bounty*. And yet . . .

*Sunday April 9. Bora Bora, Society Islands.*

Long hours on watch and brief bicycle jaunts ashore in the Leeward Society Islands of French Polynesia, some 120 nautical miles north-west of Tahiti. Tahaa, Raiatea, Bora Bora. A necklace of

reefs and hibiscus flames. Gauguin faces, and dolphin escorts through the reef.

The officers make it clear that our journey is not a re-enactment of history, and thus, beyond starting in Tahiti and ending in Tonga, we can take whichever course we choose, as long as we are off Tofua by that mutinous morning of April 28. "This voyage is a commemoration," observes Gerry ("Fletch") Christian. Of the perennial Bligh v Christian drama, he adds, "And no reconciliation or recrimination is considered necessary."

The explanation of history that both men tactfully adopt is that after so long in Tahiti, most of the *Bounty* crew were becoming members of Polynesian society. A return to the harsh class structure and vile living conditions of 18th-century England was too appalling for some to accept. "When the *Bounty* sailed from Tahiti," notes Ron, "she was a mutiny going somewhere to happen."

*Monday 10 April. At sea.*

We leave Vaitape harbour, Bora Bora, under full sail . . . well, with just a little "gasoline wind" from our twin 450 hp Kelvin turbo diesels to see us clear of the lagoon.

Of life at sea for 18th-century English sailors, Ron Bligh says, "Nothing we can endure could parallel their daily lives. For us this is an adventure, but every day of their lives was an adventure in survival." Living below in dark, diseased and cramped gundecks, with nothing between hammocks, fed on maggoty ship's biscuit and salted pork, undergoing rum-anaesthetised floggings and even amputations, and frequently imprisoned on their dank ships upon return to England, the life of the common seaman was an "adventure" in survival of the most brutish kind. On top of all that, as Dr Johnson had noted after visiting a British man-of-war, "Serving in a ship was like being in a prison, with a chance of drowning."

Up at 0400 to stand watch. Which means rotating positions one hour about between wrestling with the wheel and manning (or "womanning" ) the forward or aft "man overboard" (or "person overboard"?) lookouts. Gerry Christian ("I was very fortunate that

the Australian Navy seconded me for this voyage - they don't usually celebrate mutinies.") is the officer of my watch. There are also on board two other descendants of Fletcher Christian and one of mutineer seaman William McCoy. Among the voyage crew, we have our own "Ancient Mariner", Bill McGrath, 68, an ex-US Navy officer and former professor of Philosophy, who navigated a 20 m outrigger canoe from Bali to Madagascar in 1984, using ancient star path techniques (*Flight of the Sarimanok*, AG 5).

Another voyage crew member, Noel Johnson of Sydney, has been a "Bountyphile" for 30 years, and carries a brass nail recovered from the vessel, which was scuttled on Pitcairn by the mutineers in 1790. "This must be like re-living history for you, sailing with a Bligh and a Christian on a replica of the old tub?" I ask.

"My word!" answers Noel. "It's almost like being present at the Crucifixion."

In the pre-dawn darkness, the black batwing sails crack above us. Pitching and rolling. The diesel stench. I run to the rail for a quick leeward regurgitation. Through the storm clouds, the moon is an aspirin dissolving in ink.

*Tuesday 11 April. At sea.*

The westernmost islands of French Polynesia, Maupiti and Maupihaa, fall behind us. "Otaheite" of the "Isles of Dream", with its cobalt seas, volcanic green and vermillion blooms is gone, already 300 "albatross miles" astern. With us on the *Bounty* are Karlene Christian, 29 and John McCoy, 27, both from Norfolk Island, descendants of mutineer families who, in 1856, moved from Pitcairn to Norfolk. After a week among her new-found relatives of "the *Bounty* family" in Tahiti and immersion in the beguiling ambience of Polynesia, Karlene says, "I can't explain why, but I know how those guys on the first *Bounty* felt - I'd do anything to turn the ship around now and go back to Tahiti."

*Friday 14 April. Rarotonga, Cook Islands.*

"I had a funny dream last night," muses Gerry Christian. "My three great-aunts from Pitcairn carpeted me before the Island Council for collaborating with a Bligh." Despite the recent corrections in print and celluloid that show that William Bligh was not the mad-dogging martinet of earlier depictions, but instead a brilliant navigator and generally fair commander (with just a wee bit of a temper problem), for the mutineers' descendants blood still runs thicker than ink.

Some of his family expressed disapproval at Gerry going to sea with a Bligh, even for this mock-up of history. Others approved. The Christian family in general holds that Fletcher's revolt, while clearly unlawful, was the correct decision under the intolerable circumstances of the time. Gerry doesn't support the line that says that responsibility for the whole mutiny can be spelled out in one word: Bligh. Nor, predictably, does Ron Bligh, who refutes any criticism of his famous forebear.

Four days and some 700 nautical miles sailing from Bora Bora, we receive a great greeting as we navigate the dangerous passage into the tiny harbour at Avarua, Rarotonga, capital of the Cook Islands. Not a tax-sheltering Aussie accountant to be seen, but hundreds of Cook Islanders. Bob Thomson, our resident Scottish wag, who passes himself off in every bar as "the hell-ship's doctor", much to the amusement of locals and some damage to the ship's reputation, is an immediate hit. As we dock, he commandeers a box of chocolate-coated "Bounty Bars" from the purser and throws one to every kid on the wharf. He can come back any time.

The post-mutiny *Bounty*, captained by Fletcher, "discovered" Rarotonga while searching the seas for a refuge. This time, during an outrageous rage at a "Raro" waterfront dance club, a local chief asks if I am from the *Bounty*? When I take him through the crowd to meet Gerry, he crosses his forearms to his chest, clenches his fists to the shoulder and bows his head, saying in Rarotongan then English, "We are deeply honoured to have the *Bounty* here and to meet the descendant of Fletcher Christian."



*Sunday 16 April. Rarotonga.*

Sail at 1520. All day kids have been diving and bombing off the bow. Rarotongans crowd the deck, inspecting this impossibly complex maritime throwback and the archaic sculpture of its masts, ratlines and lashings. *Bounty* (which is an exact replica of its famous namesake in hull dimensions and rigging) is a cross-section of industrial archaeology. Above decks all is manual, period, artisan-crafted: an intricate weaving of wood, splices, iron and flax. At times, its 17 km of ropes, 132 lines and 400 pulley blocks seem to have been woven by some pre-industrial Arachne.

Below decks is, of course, a different, air-conditioned story. We enjoy bunks in two large cabins (one aft, for permanent crew, the other, forward for voyage crew), plus daily freshwater showers in tiny bathrooms, a comfortable saloon, and a galley fully equipped with deep-freezers, microwave oven and the odd chocolate cake, not to mention two chefs.

"Mid watch": midnight to 4 a.m. ("I bet Mel Gibson never had to do this!" chips someone.) We spot the silver shadow, hear the blowing of a small whale trailing us. According to our cetacean spotter's handbook, it's probably a false killer whale. Sailing down the moon track. No engines until 5 a.m. when the wind dies. Eight of us go aloft to clew the square-sails. By day, with more hands to help, this is a familiar thrill; in the darkness, everything is risky, the heights above the sea's blackness higher, the consequence of a fall absolute. But with safety harnesses and a careful grip, we all descend in the conventional manner. Staysails remain set.]

*Monday 17 April. At sea.*

(?)  
"After a while, all you do is eat, sleep and get fat," says Jo-Anne Brown, 27, of Sydney, a seventh generation descendant of Fletcher Christian and his Tahitian wife, Mi'Mitti (or "Isobella" as he called her). "But, it's great fun, anyhow." She refers to one of our few "hardships", the enforced idleness of our life at sea. Each voyage crew member (whose ages range from 24 to 73) stands two watches - totalling around eight hours - per day, except for the one day a week when rostered for "galley slave" duty: serving

meals, cleaning the heads (toilets) and polishing brass. Everyone, bar the unwilling, the obese or the acrophobic, heads up the ratlines and out onto the yards when it's time to drop or take in sail. The ship's permanent crew stand daily watches and do their specialist deck, engine-room, maintenance or navigation tasks, but are spared the banalities of "galley slave" work.

OK ✓  
Lamb chops for dinner (quips of "Muttony on the *Bounty*?"). In the hours between watches, we read and natter, usually on the sunny quarter deck. Naturally, much of both activities centres around the *Bounty* saga. I am struck by how much of the European history of the Pacific is stitched into the wake of the first *Bounty*. Tasmania, the Society, Austral, Cook, Tonga and Fiji islands, the Barrier Reef, Cape York, Torres Strait, Pitcairn and Norfolk islands, even distant Timor . . . all were touched by the *Bounty* or the aftermath of the mutiny. The nine mutineers who finally reached Pitcairn were probably the first permanent European settlers of the Pacific islands.

*Tuesday 18 April. At sea.*

Bacon and eggs - a hot breakfast at last!

*Wednesday 19 April. At sea.*

Motorsail all day in this split-personality vessel: half costume drama "look-alike", half "stinkpot". A steel hull sheathed in oak. Ten years old, going on 200. Eight hundred square metres of sail overhead, and below, twin diesels yammering away at 1000 rpm. About 105 nautical miles per day.

On deck, we attend a class in the nomenclature of lines and running rigging: buntlines, clewlines, reef tackle, halyards, gaskets, garnets, lifts, braces . . . and worse. Most of which we forget, but still manage, under fire, to correctly haul, "sweat", "tail" or make fast. Today we're running under (from the bow) spritsail, fore topmast staysail, foresail, fore topsail, main topmast staysail, mainsail, main topsail, mizzen staysail and mizzen topsail.

Five hundred nautical miles out of Rarotonga, we arrive at the white arc of Beveridge Reef. Ron Bligh can land us on these dots in

the ocean - the size of a grain of sand in a silo - by dead reckoning, a few minutes of work with his sextant for a noon sight and a bit of mucking about with charts. He gets it more correct than the ship's satellite navigation system. Ron tries to enlighten us with navigation classes in the saloon, but to little avail, as his tales of the Pacific and the *Bounty* swamp the arcane theory of meridians and angles of declination.

Off the reef, three large tuna and a Spanish mackerel leap onto our trailing lines and soon find themselves as sashimi at a sunset buffet on the quarter deck.

*Saturday 22 April. Longitude 180 West.*

For us, no such date. A page in time is skipped by the International Dateline. We cross it in a dream on a mirror sea. As I peer over the rail, our reflection is the *Bounty* of April, 1789. Across the meridian of imagination, Lieutenant William Bligh RN, 34, baby faced and blue eyed, steps on board, not to find the familiar, distrusted presence of his mate, Mr Christian and those insolent, tattooed layabouts, Muspratt, McCoy and Young. Instead, at the helm is . . . a woman! Beside her at the binnacle box, and wearing officer's epaulettes, is another. Both, though white women, are showing as much bare leg as a wench of Otaheite. But here comes someone who should be the Captain: a man - of course - older, with sextant and charts. "Hi, Ron!" calls the "officer" woman. Cheeky trollop. Obviously, he's not the Captain either.

Go below to the Great Cabin to check the breadfruit; and never get past the companionway. The navigation room is full of odd instruments with knobs, glass screens and flashes of light: words and pulses flicker across, or through, their surfaces. A man speaks into his hand, and a crackling, disembodied voice answers from the ether. In the saloon the air is unnaturally cool. More women. Do none of the hands work at splicing lines or sail making? And what's this incessant shuddering from below? William ("Hi, Bill!") Bligh realises that there is hardly a stitch of sail set, and yet the *Bounty* is moving at eight knots, faster than she could under full sail.

*Thursday 27 April. Lifuka, Ha'apai Group, Friendly Isles (Tonga).*

The eve of the mutiny. We have sailed almost 1600 nautical miles from Rarotonga, via Beveridge Reef and Niue Island, then through the Nomuka Passage to reach Lifuka Island in the Kingdom of Tonga. Anchor off. We go ashore in the Zodiac dinghy, crossing the reef to land near coconut groves and taro fields of Pangai village. William Bligh would recognise this terrain and vegetation, although the airfield would baffle him; the proliferation of churches he would see as a good thing, but the tiny boat down by the village pier would bring tears of remembered rage to those blue eyes.

The *Elizabeth Bligh*, just 23 ft long (as William would have put it), is casting-off from the pier. As I watch, school children sing a Tongan farewell hymn. On board are five Englishmen who plan to re-enact, in this replica of *Bounty's* longboat, the horror voyage that William Bligh and his 17 companions made after the mutiny. From the site of the mutiny at Tofua, just north of here, to Timor, 41 days and 4000 nautical miles away, the iron-willed Bligh, with little more than sextant and compass - no charts - navigated this tiny craft back to civilisation and revenge. Theirs is regarded as one of the most outstanding feats of seamanship and survival in European maritime history. (Ron Bligh, with a crew of seven, made this hazardous journey in a similar boat, *Child of the Bounty*, in 1983, receiving AUSTRALIAN GEOGRAPHIC'S silver medallion for outstanding achievement.) Tacking across Lifuka lagoon, the *Elizabeth Bligh* is dwarfed even by the distance to the nearby reef.

"I'm really pissed-off at all the emphasis that's been placed on the officers in this commemoration," says John McCoy, as mutinous as his great-great-great-great grandfather, William, 24, had been on this night two centuries ago. "There was more to the mutiny than just bloody officers - and there's been more to this voyage too."

FLOGGINGS WILL CONTINUE UNTIL MORALE IMPROVES, says a sign on the ship's noticeboard.

*Friday 28 April. At sea, Ha'apai Group.*

M-Day. Grey skies. A squall at dawn. Forty nautical miles from Lifuka. In the distance, two islands, the brooding volcanic crown of Tofua ("Tofua set the hair standing on the back of my neck when I first saw it," says Ron) and the Fuji-like cone of Kao. The same view which Bligh's men had as their own shipmates jostled them at musket and bayonet point into the tiny, over-burdened longboat. In this frail craft it was as far to the moon as to a civilised shore. Starvation, drowning or some cannibal coast would surely end the brief life to come. "Shoot the bugger!" screamed someone at the bound Bligh. And Christian's enigmatic, agonized answer to the question of "why?": "That, Captain Bligh, that is the thing; I am in hell - I am in hell."

A minute in time or latitude past the point, there is no return to the truth of an event. "What really happened - and why?" cannot be fixed like a noon sight. Was it caused by Bligh's savage rectitude? By Christian's seduction, or psychosis, torn as he was by that gnawing idea whose moment comes again and again: "twixt love and duty"? Was it the desperation of a crew who had little to lose? Or, were even these far sailors touched by the winds of change that were blowing through Europe, where the French Revolution was only 11 weeks away?

The little we know is that in that Pacific pre-dawn of 200 years ago, when the idea of rebellion sparked from mind to mind among the men of Fletcher Christian's watch, it flared into the powder ring of history in a way which none could have predicted.

The mutiny. The castaways' heroic voyage. The *Bounty's* flight back to Tahiti, then desperately onwards in search of oblivion, finally to deserted Pitcairn Island. The capture and trial of those mutineers who had remained on Tahiti. Bligh's bitter exchanges with the powerful Christian family. And the secret that Pitcairn has never given up: when and where, and by whose hand, did Fletcher Christian die?

And always, the backstage battle of historiography: interpretation v interpretation. After which, "history" is simply story, the creative re-writing of fading lines. With its poignant

footnote: the slaves of Jamaica refused to eat the breadfruit that Bligh's "successful" second voyage eventually landed there.

We heave to, barely 500 m off Tofua.

The commemoration. A Bligh and a Christian, 200 years across the gene pool, dressed in ruffle shirts and breeches, facing each other again.

Gerry Christian reads the ship's sailing orders, that Captain Bligh and his loyalists are to be put in the longboat ". . . to voyage one circumnavigation of the *Bounty* and then be welcomed aboard for the safe voyage home." The longboat is swung out and launched. Bligh and a handful of "loyalists" are thrust into it. They row their one circuit of the ship, and the mimicking of history is played out - until Captain Bligh attempts to re-join his ship.

"Longboat crew!" calls Gerry "Fletch" Christian from the *Bounty's* mizzen shrouds, with a wicked laugh. "Row once more around the ship! This, Captain Bligh, is for keeping my family in hell for the past 200 years!"

3730 wds

42/11 Namatjira Drive,  
Weston, A.C.T.2611,  
Australia,  
14 April, 1990.

Dear Pat,

Thanks a million for your very informative letter - all is now clear. Also thanks for the cheque, which was duly received.

What a worrying time you must have had with all this financial skulduggery going on; and how you eventually found the money I cannot imagine.

You needn't have paid me, for I was in no hurry; but still the amount was only peanuts compared with what you were being dunned for.

My heart bleeds for the University too, for from what we hear and read that once noble institution is being shockingly mistreated by the political powers that be.

I am returning the proofs, which my friend and collaborator Reid Cowell has duly corrected. They were excellently done and hardly needed any alterations.

It rather amuses me to think that people are being charged \$NZ16.95 for a very imperfect copy of Traditional Stories.. Anyway those I know can well afford it, being in the millionaire class.

The Royal Blind Society has proved a wonderful fairy God-mother to me and when all my apparatus arrives, including a word-processor and a reader which magnify everything on to screens, I should, D.V., be able to carry on once more pretty well as effectively as before, though no doubt a bit slower. One thing about being blind is that it gives you time to think. I can sit for ages with my eyes closed just thinking, which I never could before.

Kampas K. Uriam from Tarawa is here now, doing an M.A. thesis on Oral Tradition, so I must stop now and help him with a problem he has just brought. It is great to have a Gilbertese in

Canberra working on the same subject as I am myself. Nei Barti, another Gilbertese from Abaiang and the Solomons, and married to a European archaeologist, finds that she and Kampas have the same grandfather.

Again many thanks for kindly letting me know what had gone awry. I was worrying; but do so no more.

With best wishes,

Yours ever,

*r/amy*

PS. I attach a note from Reid Cowell itemizing his corrections but they are also spelt out in the margin of the text. We noted that the pagination of the introductory section was a bit haywire and have amended it.

I seem to remember that the copyright was to be turned over to Reid, so if you could change that it would make him happy. It cannot be easy to feel blissful without a stomach, and he lost his in an operation for cancer some years ago.

*S.L.M.*



2 April 1990

Dear Harry,

I have found ten relatively minor mistakes for correction:

Title page	Date of publication should now be 1990
p. 13	A re-alignment
p. 14	Close space
p. 19	Word to be inserted
p. 38	Two re-alignments
p. 39	A take over
p. 42	A deletion
p. 57	A re-alignment
p. 58	A re-alignment
p. 89	A deletion.

Thank you very much for getting action this far along the track. I hope the finishing line is now in sight.

Yours,  
Heid.



# The University of the South Pacific

Serving the Cook Islands, Fiji, Kiribati, Nauru, Vanuatu, Niue, Solomon Islands, Tokelau, Tonga, Tuvalu, Western Samoa

Our Ref :

P.O. Box 1168, Suva, Fiji.

Your Ref :

Telephone: 313900.

Date : 23 March 1990

Cables: University Suva. Telex: FJ2276

Dear Harry,

Please find enclosed the corrected proofs, as promised.

Regards,

Pat Heremko  
IPS



# The University of the South Pacific

Serving the Cook Islands, Fiji, Kiribati, Nauru, Vanuatu, Niue, Solomon Islands, Tokelau, Tonga, Tuvalu, Western Samoa

Our Ref :

P.O. Box 1168, Suva, Fiji.

Telephone: 313900.

Your Ref :

Cables: University Suva. Telex: FJ2276

Date : 20 March, 1990.

H.E. Maude,  
42/11 Namatjira Drive,  
Weston, ACT 2611.  
Australia.

## TRADITIONAL STORIES FROM THE NORTHERN GILBERTS

dear Harry,

I'm sorry that this book should have been the cause of so much concern to you because of us. I do assure you none have gone to Kiribati, and will not until all is put right.

I should give you some background as to how things have happened the way they have:

Polynesian Bookshop in Auckland is our agent in New Zealand. Immediately a book comes off the press they get 25 copies. To my knowledge, none beyond the first automatic 25 have gone to them.

All IPS publications have been on hold for about 5 months, but have now resumed. The corrections went for re-correction on 1 March and I expect them back any time, certainly this week. I'll send photocopies to you as soon as they come.

The 'on hold' business has been the result of the Institutes in general having been put under extreme financial pressure from the USP Administration. They drummed up a deficit, on an unfair and illegitimate basis, and IPS had to find \$200,000 dollars in a hurry! I negotiated the takeover of the SPC educational readers scheme in September, and IPS went into 'big business' over the following months dealing with the Education Ministries of the various Pacific Island governments. We did make the money we needed to continue, but it meant that, for that period (just ending in February) I had no free time for my usual IPS work. It's been a very busy time and I could not conduct both aspects of my present responsibilities simultaneously. However, I'm glad to have the usual IPS publications work underway again.

In the next six weeks we should have out of press:

RELIGIOUS COOPERATION IN THE PACIFIC ISLANDS (Revised  
& updated)

HEADS OF STATE IN THE PACIFIC  
SAMOANS IN FIJI

'KWARA'AE TRADITIONS

I enclose our most recent booklist for your information.

Ron has just called me from Nadi on his way through to an Anthropology conference in Hawaii from Christchurch, where he will return afterwards to complete his 3 month secondment with the Macmillan-Brown Centre for Pacific Studies at the University of Canterbury. He will continue to be involved with IPS till the end of 1990, though based in the Cook Islands. We hope to recruit another senior staff member from August, to be based here in Suva. Interested?!

I'm very sorry to hear about your failing eyesight, however, your spirit stays forever young as demonstrated by your letters. I will be in touch again in a few days with the proofs but wanted to reply immediately to your recent letter.

Yours sincerely,

Pat Heremko

Institute of Pacific Studies.

PS. Your letter of 15 March has just arrived in the afternoon mail. We did receive 430 String Figures books (not 630), and 70 hardcover SHARPERS IN PARADISE. The agreed payment for these was A\$2,225, and the payment was processed at the beginning of March. The payment should be on its way to you in cheque form.

Pat

THE UNIVERSITY OF THE SOUTH PACIFIC

TELEPHONE: 313900

P.O. BOX 1168  
SUVA  
FIJI

19/3/90

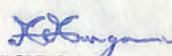
Prof. Harry Kande  
42/11 Nambatjira Drive  
Wentworth, ACT 2611  
Australia

Dear Sir

I enclosed herewith, a ~~Bank Draft~~/Cheque No. 686303 for A\$2,225.00  
dated 15/3/90 and drawn on the Westpac Bank  
in settlement of your invoices/statement listed below:- Canberra

PARTICULARS	AMOUNT	
As per your letter dated 7/11/89 attached.	2,225	00
Order No. F2149/IPS		
	CURRENCY	TOTAL
	A\$	2,225.00

Yours faithfully

  
For BURSAR

42/11 Namatjira Drive,  
Weston, A.C.T.2611,  
Australia,  
7 November, 1989.

Mrs Pat Hereniko,  
Institute of Pacific Studies,  
The University of the South Pacific,  
P.O. Box 1168, SUVA, Fiji.

Dear Pat,

We have at last managed to pack the String Figure books listed in my letter of 21 February to Aseela Ravuvu and the hard cover edition of Slavers in Paradise mentioned in my letter of 21 February to you and agreed to as regards 70 copies in your reply dated 6 March.

In accordance with post office requirements the books have been packed in parcels weighing about 2.25 kilograms each which have been put into 10 mailbags weighing approximately 16 kilograms each (including the bag) and sent by Print Post surface mail on 30 October.

The detailed list of contents of the 10 mailbags is as follows:

	<u>Copies</u>	<u>Cost Price</u>
(1) String Figures from Pukapuka	150 ✓	\$5.00
(2) String Figures of the Tuamotus	140 ✓	1.75
(3) String Figures from New Caledonia and the Loyalty Islands	100 ✓	3.90
(4) Slavers in Paradise	70 ✓	11.00
(5) Solomon Islands String Figures	40 ✓	1.75

As stated in your letter of 6 March this comes to \$2225.00.

In addition Dr Benthall is sending you, direct from London, 200 copies of the Tikopia String Figures book at £1.80 each, as stated in my letter of 1 October, but these will probably arrive before our shipment from here so you may prefer to deal with ~~as~~ a separate purchase.

There is no hurry at all about paying for any of these items, so you can send a remittance on receipt of the books, or when you have sold them, or at any time between these two dates.

Sincerely,

Harry Maude

15 11 89  
A\$ 750  
245  
390  
770  
70  
A\$ 2225

All Received  
Jan. 1990  
P.G.H.

it/

42/11 Namatjira Drive,  
Weston, A.C.T.2611,  
Australia,  
15 March, 1990.

Mrs P. Hereniko,  
Institute of Pacific Studies,  
The University of the South Pacific,  
P.O. Box 1168,  
SUVA, Republic of Fiji.

Dear Pat,

In my letter of 7 November last I gave details of the despatch to you of 630 books on the String Figures of the Pacific Islands and 70 copies of Slavers in Paradise, valued at cost at \$A2,585.

These were to reach you in two consignments: the first, consisting of 500 books, was posted by me at Canberra in 10 mailbags on 30 December, 1989.

The second consignment, consisting of 200 books, was posted to you by the Royal Anthropological Institute direct from London.

I should be glad to learn whether you have received these consignments and the procedure for payment preferred by you.

Yours sincerely,

*Harry Maude*  
H.E. Maude.

42/11 Namatjira Drive,  
Weston, A.C.T.2611,  
9 March, 1990.

Mrs P. Hereniko,  
The Institute of Pacific Studies,  
The University of the South Pacific,  
P.O. Box 1168, SUVA,  
Republic of Fiji.

Dear Pat,

Traditional Stories from the Northern Gilberts

It is now over five months since I sent you the corrected proofs of the above book for typesetting and return for our final vetting prior to it being printed and published for the people of Kiribati.

Should the firm to whom you entrusted this work have completed their not very laborious task I should be <sup>grateful if</sup> you could have the proofs sent by airmail.

If they have not been able to undertake the work I think that it might be best if the corrected proofs which I sent to you could be returned to me and we will have the work completed in Australia.

We note that the book in its uncorrected and unacceptable form is on sale through at least one bookseller in New Zealand, which could be embarrassing to the University as reputable publishers. It is more important to the University and to ourselves, however, that it should not reach Kiribati in this unfinished form.

I hope that you are keeping in good shape despite what must be an almost insupportable pressure of work. I am now unfortunately blind to the extent of no longer being able to read or write, though I can still type by touch with some difficulty.

Yours sincerely,

*Harry Braxide*



42/11 Namatjira Drive,  
Weston, ACT 2611,  
Australia,  
17 September, 1989.

My dear Pat,

I can well understand your feeling of anxiety before you went off to England. We all react much the same way deep down, however impassive the face we show to the world.

As regards the 'Traditional Stories' I feel that everything will now work out for the best. Reid has spent days correcting the proofs which you kindly returned and as a result has found some more corrections which he had missed before, though most of them were the compositor's own mistakes. As a connoisseur of such work I don't think highly of the effort produced by City Typesetters, whoever they may be: not up to the standard I remember in the years when I lived in Fiji and had a good deal of printing done, but perhaps the best compositors have now emigrated.

I enclose the proofs again and trust that we have missed nothing this time. When the text has been reset please let us have it back, preferably in page proof form, and Reid will give it a careful vetting to make sure that the final copy is impeccable.

We think that neither the IPS nor you were really responsible for the shemozzle but rather circumstances (what is curiously called an Act of God); so what about splitting the cost 50/50?

Honor and I have duly celebrated our Diamond Wedding and had a telegram from the Queen and messages from the Governor-General, the Prime Minister, Hazel Hawke and our own Member of Parliament. But we have only been told all this for they were sent to Adelaide, where the great jollifications were to have taken place; and then the pilots went on strike so we missed out on it ourselves. And after that Alaric posted them all to us and, being a typical absent-minded professorial type like me, he forgot to put an address on it, but as it was in a university envelope he expects the post office will return it to him in due course and that we shall be able to thank all good wishers by the end of the year.

We are all in good nick here though Honor has had her second bad fall and is now recovering. The eighties are the falling years and all around us in Mirinjani people are dented in various places. We trust that you are by now recovered from your operation and fully mobile.

Yours ever,

*Harry B. B. B.*



# The University of the South Pacific

Serving the Cook Islands, Fiji, Kiribati, Nauru, Vanuatu, Niue, Solomon Islands, Tokelau, Tonga, Tuvalu, Western Samoa

Our Ref :

Your Ref : *Your letter of 10 August*

Date : *15 August 1989*

P.O. Box 1168, Suva, Fiji.

Telephone: 313900.

Cables: University Suva. Telex: FJ2276

*Prof. H. Maude  
42/11 Namatjira Drive  
Weston, ACT 2611  
AUSTRALIA*

*Dear Harry*

*I enclose the corrected proofs you previously sent and will see that all corrections are incorporated into the next printing as soon as you send them back.*

*IPS will pay for the reprint; it is our responsibility. If only I'd left the book until my return, all the necessary adjustments could have been made without any of the hectic rush before I left (at the time, I was having nightmares about dying under the anaesthetic and didn't want to leave anything undone! — it all seems silly now).*

*Hope your wife and yourself continue in good health.*

*Sincerely,*

*Pat*

PATRICIA HERENIKO  
IPS PUBLICATIONS  
INSTITUTE OF PACIFIC STUDIES.

29 August 1989.

---

Dear Harry,

I've re-checked the book against the proof pages and entered all corrections on the latter. Not, but regrettably not all, of the major errors in the book had been picked up in the first proof reading so I'm quite glad there was an opportunity for a second check. I have now entered the corrections in the book which I propose to hold as master-copy.

I agree with the second para. of your letter of 23 August that the proof pages should be returned to Pat for correction and that a further proof should be sent here (preferably in mock-book format) for a final vetting.

Although Pat says IPS will pay for the reprint, I should be happy to make a contribution if she were to let us know what the net production and distribution costs are.

Yours  
David

---

42/11 Namatjira Drive,  
Weston, A.C.T.2611,  
23 August, 1989.

Dear Reid,

While we were talking about the proofs in Fiji they were staring at us from under Honor's plant table - too ridiculous.

I am sending them with a copy of Pat's letter, the printed book and your pencilled corrections. This is to enable you to decide whether it would be best <sup>to</sup> amend the printed proofs, now that they are here, so that the compositor can work straight from them and return with his revised version for final vetting?

If not just ring and we'll pick them up <sup>and</sup> proceed as agreed before; but in any case you might like to glance at them to see how many of the errors were already taken up in the corrected proof, if any have been made since by the printer, and how many were missed.

Pat sounds happy in the letter so mine worked as one had hoped it would - I felt sorry for the poor girl dreaming of dying under the anaesthetic - our doctor says it was quite common even a few decades ago but hardly ever occurs today as there have been more advances of recent years in anaesthetics than in surgery.

Yours,

Harry

42/11 Namatjira Drive,  
Weston, A.C.T.2611,  
Australia,  
7 November, 1989.

Mrs Pat Hereniko,  
Institute of Pacific Studies,  
The University of the South Pacific,  
P.O. Box 1168, SUVA, Fiji.

Dear Pat,

We have at last managed to pack the String Figure books listed in my letter of 21 February to Asesela Ravuvu and the hard cover edition of Slavers in Paradise mentioned in my letter of 21 February to you and agreed to as regards 70 copies in your reply dated 6 March.

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(5) Solomon Islands String Figures	40	1.75

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*it/* In addition Dr Benthall is sending you, direct from London, 200 copies of the Tikopia String Figures book at £1.80 each, as stated in my letter of 1 October, but these will probably arrive before our shipment from here so you may prefer to deal with as a separate purchase.

There is no hurry at all about paying for any of these items, so you can send a remittance on receipt of the books, or when you have sold them, or at any time between these two dates.

Sincerely,

*Harry D. Aude*

60 cm x 72

8 books =  $2 \frac{1}{2}$  Rs. = 1 panel

6 panels = 15 Rs = 48 books

Horro's books = 430

My books = 70

500

Polikanski

slavia	5602
Terraria	2608
Sclerata	3209
Nor-Gledria	1209
Palapula	1309

Trout

6 panels in 1 swelling nearly 15k containing 4-6 books



New Caledonia	16
<hr/>	16
	15
	16
	16
	16
	5
	<hr/>
	100

100 New Caledonia in 7 parcels and 1 mailing  
 singly

(1 parcel of 5 taken out as per listing)

New Caledonia

~~no. 15, 16, 17, 18~~

7 panels: 5 of 16; 1 of 15; 1 of 5  
= 100 books

Tuanotuo

2.210

7

2.250

7

2.250

7

2.190

7

2.210

7

1.910

6

1.900

6

11.11 42

14.920

35  
12  
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140

140  
121  
19  
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~~42~~

47

93

35

128

12

Solano ✓

2.225 6

2.200 6

2.275 6

2.250 6

2.300 6

~~2.250~~ 6

1.860 5

1.875 5

14.985

16 k to a rowlog  
4 k to a parcel

5 locks = 4 k.  
25 " = 20 k.

20 k. \$30 per 10 k.  
max 2.40 per k.  
~~30~~ \$54 per 20 k.

42/11 Namatjira Drive,  
Weston, A.C.T.2611,  
Australia,  
21 February, 1989.

Dear Pat,

Just a note to thank you for your note of the 7th. All is now settled and we await the page proofs of 'Traditional Stories': no particular hurry for them this end but Reid Cowell will deal with them when they come.

Don't worry about 'Tioba and the Tabiteuean Religious Wars'. I don't remember if Ron replied or not but Kunei Etekiera, who was translating the effort, got made boss cocky of the Archives in place of Dick Overy and so never finished it.

Very few people in the Gilberts ever finish what they engage to do, partly because of work pressures on the few qualified personnel and partly, I fancy, because of the equatorial climate coupled with lack of intellectual stimulation.

I enclose a copy of a letter sent to Asesela because he will presumably refer it to you in any case. I hope that you can take these items.

While I think of it I have 170 copies of the Hardcover edition of Slavers in Paradise (Australian retail price when last available was \$37) which you can have for \$11 (Aust.) each post free any time you like, for I bought up the whole stock left in the Pergamon Press (who took over from the ANU Press).

They are really beautifully bound and encased in the familiar pictorial dust jacket, as new. A bargain at double the price and selling, I believe, at a fantastic price on the O.P. market.

My page proofs of Tungaru Traditions have just arrived from Hawaii for indexing so I shall be silent for a month or so. What a relief for you.

Yours,

*serm*



# The University of the South Pacific

Serving the Cook Islands, Fiji, Kiribati, Nauru, Vanuatu, Niue, Solomon Islands, Tokelau, Tonga, Tuvalu, Western Samoa

Our Ref :

P.O. Box 1168, Suva, Fiji.

Your Ref :

Telephone: 313900.

Date : 7 Feb. 1989

Cables: University Suva. Telex: FJ2276

Dear Harry,

At close of work yesterday Ron approached me (he's with us for 3 days on his way to Canterbury for 3 months, then the Smithsonian for a further 2) with a letter he'd just rediscovered while sorting out some piles of his long stashed away books — it is a letter from you, which he cannot remember ever replying to, (and feels terrible about it).

Let me take up the point in your letter then (date: 23 Oct. 1985): You are asking whether IPS would publish a Kiribati version of 'Tioba and the Tabiteuean Religious Wars'. Yes, we would. Is it too late?

On "Traditional Stories of the Northern Gilberts": I will go ahead with it unillustrated, because of the difficulty of getting a suitable illustrator at this point. When it is later reprinted, we may find ourselves in a better position to insert illustrations. I hope that is acceptable to you.

That's all for now — the page proofs aren't quite ready to send you yet.

Warm regards, as always

Tat Henziko

IPS Publications.

42/11 Namatjira Drive,  
Weston, A.C.T.2611,  
Australia,  
21 February, 1989.

Professor Asesela Ravuvu,  
Director, The Institute of Pacific Studies,  
The University of the South Pacific,  
P.O. Box 1168, SUVA, Fiji.

Dear Asesela,

Many thanks for your very encouraging letter. I live an isolated life in this Retirement Village, for though everyone is kind and friendly they think I am a bit mad to read and write instead of going to parties, so a letter of appreciation such as yours falls, as the prophet Jeremiah puts it, like balm in Gilead.

We live, I'm afraid, in very materialistic times and when people outside the Village hear that I'm a writer they invariably ask: 'How much do you make from your books?'. When I reply nothing they turn sadly away, wondering why I admit to being a failure at my work.

But as regards Gilbertese studies I am indebted to the I-Kiribati for so many happy years and for their innumerable kindnesses to my wife and myself that whatever we write for them can never fully repay our debt.

You have encouraged me to ask whether you would consider taking over the remaining stocks of my wife Honor's string figure monographs with a view to selling them through your organisation? Honor has published seven main works: on the String Figures of Kiribati, Nauru, Tikopia, the Solomons, Tuamotus, New Caledonia and Pukapuka, besides a number of shorter studies on Tuvalu, Tonga, Northern New Guinea and other places.

Kiribati, Nauru and Tikopia have sold out, though we are hoping to get one or more of them reprinted but we have never tried to sell the other four in the islands as we don't know how to set about it. We have, of course, sold a number to European enthusiasts and particularly to members of the International String Figure Makers Association, but the books were not published for them but for the island peoples in order to preserve, and where necessary revive, an art and recreation which is in danger of dying out.

Details of the works left are set out below:

<u>Titles</u>	<u>Copies left</u>	<u>Cost price</u>
Solomon Islands String Figures	40	\$1.75
String Figures of the Tuamotus	140	\$1.75
String Figures from New Caledonia and the Loyalty Islands	100	\$3.90
String Figures from Pukapuka	150	\$5.00

Our suggestion is that we sell the four items at cost price to us from the printers (the ANU Printery, which is cheaper than commercial firms), that we should ship them to you by sea mail at our expense, and that you should sell them at whatever price you think best and pay us when you have sold the lot. That way you cannot make a loss and need not worry about paying us until you have sold out.

I am sending under separate cover copies of the first three items so that you can see whether they are suitable for sale by the Institute; the fourth is still at the Printery and I'll send it along when received.

My own feeling, for what it is worth, is that the books are concerned with an aspect of indigenous arts and crafts in which the Pacific Islanders excel, or did until recently; and that judging by the great enthusiasm shown by the islanders in Australia to whom we have shown or given copies they should sell like hot cakes.

With best wishes to you and all at the Institute,  
Yours sincerely,



Copy to: Pat Hereniko.





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Date : 4 January, 1989.

Professor H.E. Maude,  
42/11 Namatjira Drive,  
Weston, A.C.T. 2611,  
AUSTRALIA.

Dear Harry,

Thank you for your letter of 11 November, 1988, which we greatly appreciated reading for its warmth and considerate feeling towards our people. There are only a very few of your kind around nowadays, and that more and more people are less interested in safeguarding or even has the will to give back to the Pacific Islanders their rightful heritage. Even if some of them do wish to do so, they usually do it for a price.

We are always pleased to work with you and to have the privilege of publishing your excellent works on the I-Kiribati and others. We do not only do this because of the high regards we attach to such works of yours, but we have also been very much affected by your kindness and genuine desire for us to retrieve what we could have lost if you had decided to be difficult enough and do otherwise. We only pray that you would be spared long enough that we may continue to have the benefits of your wisdom and further opportunities of exhausting your repository house of knowledge for the Pacific past and present.

May you continue to have good health and long life and our very best wishes for the new year.

Yours sincerely,

Asesela Ravuvu,  
Director,  
Professor of Pacific Studies.

42/11 Namatjira Drive,  
Weston, A.C.T.2611,  
4 April, 1990.

Dear Derek,

I am sending herewith a copy of Tungaru Traditions, which was published last month by the Melbourne University Press. Friends have sent me reviews which they have prepared for the American Anthropologist and Pacific Studies, and Barrie Macdonald has done a good one for the local rag.

We hear that copies were presented to the Pacific Forum delegates at Tarawa by the East West Center and another 100 are being sent for distribution by the Kiribati Government from the Asia Foundation.

Unfortunately I am now blind to the extent that I can neither read nor write, which hampers me a bit as I was on the eve of finishing a monograph on the History of the Karongoa Boti; and I cannot of course drive a car. Still the buses take me for free, or would if I could get on one.

The Royal Blind Society are, however, proving a great help and comfort. An expert on gadgetry has spent an afternoon with us on my problems and another has driven up from Sydney with a collection of apparatus. On the 10th we go to their Visual Clinic for a final check up from more experts on what I need to continue my work.

Yours ever,

*Harry My uncle*

---

42/11 Namatjira Drive,  
Weston, A.C.T.2611,  
Australia,  
17 March, 1990.

Dear Dr Hughes,

As the Gilbertese say, 'E boni maitoro te ang' on the day when I received your letter, and I was delighted to learn that you are once more able to continue your Pacific studies now that you have retired.

These days I find that the little band of post-war researchers, Silverman, Lambert, Lundsgaarde, Koch, Knudson, Geddes, Macdonald, and Luomala, have moved into teaching or administration, though Henry Lundsgaarde still retains an active interest in local affairs and hopes to return to Kiribati in a year or two.

Only La Touche carries on unpeturbed, maintained by a grant or two and his own private resources. He is the only one interested, like me, in oral traditions, though from a somewhat different point of view.

I regard him as the successor to Grimble and myself - and a more professional and meticulous worker than either of us, so he must be given every facility to carry on. I am hoping that his wife too will do much for Gilbertese literary research.

Your review in Pacific Studies was a masterpiece and will be an embellishment to the Journal if they publish it in full: the American Anthropologist has only allowed 600 words.

You have been rather too kind to me in your review, despite my efforts to keep myself out of the limelight. You probably noticed that I did not intervene with an endnote except where it seemed clear that Grimble has been disproved in a contention by subsequent research.

I admire your tenacity in engaging in Pacific research when there can be very few in Wales interested in what you are doing. We are in rather the same position as we live far from the city of Canberra in a Retirement Village situated in a lovely garden. Very peaceful, but nobody is interested in the islands, or in research.

Unfortunately I went blind round about Christmas, to the extent that I can neither read nor write, though I can still touch type with some difficulty, and Honor corrects the mistakes as I cannot read what I have typed myself. She has recently published a monograph on (The String Figures of Pukapuka Atoll' = her seventh monograph on the String Figures of Oceania.

I now work, with my neighbour Reid Cowell, entirely on publications for the Gilbertese, our latest being 'Traditional Stories from the Northern Gilberts', published by the Institute of Pacific Studies of the University of the South Pacific.

A (History of the Karongoa clans, by a member of Karongoa n Uea) is in process of publication and two more under way.. Progress however, is slow pending the arrival of a load of gadgetry from the experts at the Royal Blind Society, which will probably cost the earth.

You ask about a suitable repository for your Pacific Islands manuscript material. The normal libraries for such deposits used to be the Mitchell in Sydney and the National in Canberra but the first has now been directed by the Trustees to concentrate on New South Wales and the second has only an antiquarian interest in the island world.

My own advice would, somewhat naturally, be to put what you want to deposit in the Pacific Islands Library at the University of Adelaide, which is a separate specialist collection attached to the Barr Smith Library. This has all my own library, plus my archival material including correspondence from 1927, maps, papers and research fieldnotes (the last are actually still here, but will soon go).

The Library has easily the best collection of items on Gilbert and Ellice Islands material, having Barrie Macdonald's (the author of the standard history of the two Groups (Cinderellas of the Empire), the Holland Papers (he was the Director of Education), the Grimble Papers, and other material as well as all my own, including an excellent collection of vernacular works (the basis of the Kunz Bibliography).

Why not write to Susan Woodburn, the Archivist and Librarian in charge of the Pacific Islands Library, at the Barr Smith Library, University of Adelaide, G.P.O. Box 498. Adelaide, South Australia 5001.

I enclose a few oddments for your amusement from a recent article on the Library in the University of Adelaide Library News.

Honor and I are now 84 and I have only three more monographs to finish before shutting up shop. The last time we went to Kiribati was for the Independence Celebrations and the last time to Fiji was to receive a Doctorate from the University for my contributions to Pacific Islands studies; which pleased me because it has never before been given to a non-resident European.

The time has now come for the Gilbertese themselves to take over the lead in research relating to their own area. There are several promising scholars coming to the fore at the present moment, including Roniti Teiwaki, who is taking a Ph.D. at the University of Wales (I told him to get in touch with you if he ever takes up residence), Alaima Talu, doing a Ph.M. thesis at the University of the South Pacific, and Kambati Uriam, who is here at the Australian National University as a post-graduate scholar and writing a thesis on 'The Function of Oral Tradition in Gilbertese Society'.

I must stop here as typing is somewhat difficult these days but again many thanks for your kindness in sending me that excellent review of Grimble's miscellanea to warm my aged heart. Honor joins in sending our very best wishes for a happy and productive retirement - it is, we find, the best time of one's life.

Very sincerely,

*S.E.M.*

31 January 1990

Dr. H. G. A. Hughes,  
Talwrn Glas,  
Afonwen, MOLD,  
Clwyd CH7 5UB  
(Wales, UK)

Dear Mr. Maude,

Herewith for your interest is my review of Tungaru traditions. This was written at the request of the Editor of Pacific Studies (Haie, Hawaii) and should appear in that journal towards the end of this year. I apologise for the near illegibility of part of p. 5: my carbon paper lost heart at that point!

Now that I'm retired I have the leisure to give time to my Pacific field notes at long last and hope to write up some of the more important Gilbertese material. I have kept up my knowledge of Gilbertese, Ellice, Tokelau, Marshallese and Ponapean quite well, but my Samoan has virtually vanished.

Since my parting company with Professor J. R. Firth of SOAS — acrimoniously, I regret to say — I've had to turn my hand to other fields of study, particularly phonetics and linguistics. I taught for a number of years at universities in Czechoslovakia (where I met my wife Zuzana) and did manage to cram in a doctorate<sup>(C. Sc.)</sup> at the Oriental Institute of the Czechoslovak Academy of Sciences: "External factors in culture change in the Gilbert Islands to 1892" (Prague 1966). I reread it recently and am not too content with it. It seems now to be superficial, and it falls far short of the potential of the source material. My excuse has to be that working through the medium of Czech does not help matters with an English thesis!

May I have your advice on disposal of my Pacific materials? As you may have noticed from Kunz' Bibliography of the languages of the Gilbert Islands, Ellice Islands, and Nauru I have quite a lot of vernacular material, plus quantities of e.g. Te Itoi ni Kiribati, Kaotan te Ōta, Teleso, Tala o Tuvatu, Sulu o Samoa, Samoan Review etc. Many notebooks of Gilbertese, Ellice, Tokelau texts, an Ellice dictionary still on slips. Additionally, a lot of Gilbertese, Maori, Sikaiana recordings mainly on 78 rpm discs. These include a Gilbertese teaching course which I used on cadets such as Turpin, Jones etc. in the early '50s. Besides that, I have about 22 Soundmirror tapes (paper) of recordings made in the Gilberts, Ellice and Samoa, all unplayed for many years. I should like to see all this material available for use by the new generation of researchers and preserved in some way. SoAS has kindly copied a few of my 78 rpm discs onto cassettes & some of my text papers onto microfiches. I find the expense too great to contemplate much more of this copying. Any suggestions you care to make would be welcome.

May I take this opportunity belatedly to thank you for your kindness to me in Sydney.

Please convey my respects to Reid Cowell whom I last met in Bairiki in 1951 or 1952.

With all good wishes,

Yours sincerely,

Coronwy Alan Hughes.

Ps. I have passed some of my material to Jean-Paul Latouch with whom I correspond from time to time.

Arthur Francis Grimble, Tungaru traditions : Writings on the atoll culture of the Gilbert islands; edited by H.E.Maude. Pacific islands monograph series, no.7. Honolulu: University of Hawaii Press, 1989.

Pp. xxvii, 384; 15 figures, 35 photographs (including frontispiece portrait), 9 tables, endpaper maps.

Reviewed by H.G.A. Hughes, Afonwen, Clwyd, Wales.

This handsome volume, published in association with the Center for Pacific Islands Studies of the University of Hawaii, is a threefold, monumental tribute to the traditional culture of the Tungaru people, to the patience and care of Sir Arthur Grimble (1888-1956), recorder of that culture, and to the meticulous scholarship of Mr. H.E. Maude, his editor.

Grimble and Maude both studied anthropology at the University of Cambridge, both began their careers in the British Colonial Service in the Gilbert and Ellice Islands Colony, both became Resident Commissioner of that colony, and both became fluent in the Gilbertese language and accomplished ethnographers of the culture.

Grimble served in Banaba and the Gilbert Islands from 1914 to 1932, and Maude from 1929 to 1949 (the war years at the Western Pacific High Commission in Suva, Fiji).

Maude's subsequent, distinguished career in the South Pacific Commission and in the Research School of Pacific Studies of the Australian National University enhanced his international standing as the leading authority on Gilbertese history and culture.

Contemporaneous written records of any scientific value on the indigenous Tungaru culture before it underwent the changes that had their origins in the last two decades of the nineteenth century are few and meagre. The accounts by Wilkes (1845), Hale (1846), Pierson (1855), Gulick (1861/1943), Parkinson (1889), Finsch (1893) and Kr  mer (1906) are noteworthy examples.

Maude highlights the importance of Grimble's ethnographic and linguistic research :

"... it seemed that all we should ever know of the pre-contact Gilbertese way of life would be unrelated odds and ends, but for the work



of Arthur Francis Grimble. Partly by his successful use of the ethno-historical technique of upstreaming, Grimble recovered for the modern Gilbertese, as well as for the rest of us, the past of their atoll society as it functioned before the changes introduced by Europeans. He was just in time, for another decade would have seen the death of the last of his aged informants, and any reconstruction would necessarily have been based on less detailed and more inaccurate hearsay evidence."(xiv)

The bulk and intrinsic value of Grimble's already published work are impressive. Maude gives us the most comprehensive bibliography yet of those writings (357-359).

Grimble's extensive collection of myths, legends and oral traditions (in Gilbertese, with English versions) is also available, from the Pacific Manuscripts Bureau (Grimble 1964).

Tungaru traditions comprises the remainder of the Grimble Papers, presented by Maude in three parts.

Part 1 : Notes on Gilbertese Culture (1-194) consists of field notes, arranged under twenty-two subject headings. This invaluable and wide-ranging material was obtained by Grimble from unimane and unaine, all mature people and many of them elderly, mainly in the northern islands. They constituted an élite which he respected and found congenial. Grimble especially esteemed his informants in Marakei.

The key institution of Gilbert Islands society is the focus of the four chapters (also written and checked in the field) that make up Part 2 : The Maneaba (195-251). Construction, ceremonial, boti rights and traditional origins are discussed in illuminating detail. Some of Grimble's reconstructions of possible historical changes and the causations he suggests are conjectural and open to reassessment. Nonetheless, these chapters are first-rate anthropological writing and of cardinal importance. They should be read in conjunction with the seminal works on the maneaba by Maude (1963; 1980), Latouche (1983; 1984) and Lundsgaarde (1978).

Part 3 : Essays on mythology, history, and dancing (253-333) has, firstly, two draft essays concerned with eliciting the historical content in the Gilbertese traditional oral narrative he had gathered over the years, and using it together with genealogical data to construct a credible outline of pre-contact history. From bitter personal experience I know the hazards and difficulties of such an endeavour. Grimble has weathered many of these and achieved a usable if somewhat controversial framework. The Historical content of Gilbertese mythology (255-267) and A Genealogical approach to Gilbertese history (268-294) are stimulating and rewarding.

Of singular importance is A History of Abemama (295-313) by Airam Teeko, a member of the royal family of that island. This was written in Gilbertese in a notebook acquired by Grimble when District Officer on Abemama, probably about 1916. Splendidly translated by Reid Cowell, former GEIC officer and an authority on the Gilbertese language, Teeko's account contains sociological information not to be found elsewhere.

A Discourse on Gilbertese dancing (314-333) is not from the Grimble Papers, but an official colonial memorandum of 1919. In it Grimble brilliantly rebuts charges of immorality made against traditional dancing by the Reverend W.E. Goward, then local representative of the London Missionary Society. Never before or since has Gilbertese dance been so expertly and sympathetically described in such elegant prose.

Maude expresses the hope that Tungaru traditions "... will serve to establish Grimble's reputation as the pioneer ethnographer who discovered and recorded the main features of Gilbertese social organization." In my view, it succeeds in so doing.

In 1951, in Abaiang and Tarawa, I met aged men who inquired after Kurimbo and his daughter Rosemary. They recalled his mastery of the Gilbertese language and of the intricacies of land custom and tenure with unmistakable respect. The Grimble Papers can only evoke respect in us. Much of what Grimble recorded and interpreted remains valid

today, preserving the features of a culture which might, but for him, have vanished for all time.

Grimble's virtues as an <sup>ethn</sup> ~~anthro~~grapher are those of his epoch, as are his faults. He had a paternalistic concern for the islanders in his charge, an innate conservatism which caused him to value tradition and to seek to place it on record for posterity. By upbringing, education and training he was observant, critical and painstaking.

He was greatly influenced at Cambridge and later by the anthropologist W.H.R. Rivers and by the ethnologist A.C. Haddon. He admired Hawaiki by S.Percy Smith (Smith 1921). Their theories affected Grimble's thinking and determined his preoccupation with origins, migrations, kinship, cultural diffusion and historical reconstruction. His terminology and concepts are those of the pre-Malinowski generation of anthropologists. Maude takes the view that though Grimble has been called the last of the old school of Pacific diffusionists, the essays reproduced in Tungaru traditions show him to be more akin to the ethnohistorians of today, of post-1961 vintage. This seems to me to be a valid judgment. (Incidentally, the only printing error noticed throughout the book occurs here at p.xxx : Gimble ).

The new facts, insights, opinions and speculations presented in this book are overwhelming in quantity. Assessment of them is often difficult and caution in acceptance advisable, despite one's general admiration for the range and quality of Grimble's work. Referring to PMB 69 (Grimble 1964), Jean-Paul Latouche once enjoined "utilisation délicate". I think he might share my view that that advice applies equally to the work now reviewed. My main unease here relates to Grimble's own English versions of Gilbertese texts. He was a poet in his youth and a cultivated man of letters. Some of his versions seem to me to be unduly "free" and often rather quaint in a late-Victorian style e.g. "...Whence shall kind words of welcome fall to greet me?" for B'e rio maia akoau (104). Many of the texts collected by Grimble are today obscure and closer, word-for-word renderings would be helpful. [Maude's editorial contributions to this impressive monograph include A.F. Grimble as an anthropologist (xix-xxvi),

The Grimble Papers (xxvii - xxxi), supremely helpful Notes (337-351), an expert Glossary (353-356) and an exceptionally valuable Bibliography (357-375).

The Index (377-382) is not exhaustive but serves its main purposes adequately. The varied illustrations, from the Wilkes expedition of 1838-1842 to photographs taken by Maude himself, enhance the book's value.

As an editor, Maude is quite outstanding : perceptive, critical, and knowledgeable. We are indebted indeed to him for this notable contribution to Gilbertese studies.

H.G.A. Hughes

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O. L. S. H. REGIONAL HOUSE.  
P. O. BOX 79.  
BAIRIKI, TARAWA.  
REPUBLIC OF KIRIBATI

27 March, 1990.

Dear Friends of Sr Berness (Eustelle),

For those of you who have known Sister in one way or another over the years her unexpected tragic death on Tuesday, 20 March, is a great loss, and you, like us, will be deeply shocked. However, Sr Berness died as she lived dedicating her failing strength to her apostolate, integrated as it always was with her prayer life. Time does not allow at present a long letter, but we thought you would like to know a little about Sr Berness' last days in the service of God here on earth. Early this year the diocesan Catholic Education Office had been re-opened with Sr Berness as Director, assisted by Srs Tierina and Teretia Kairo and Nei Nang.

There is much expansion going on at present in Catholic Secondary Education and Sister had just returned from a few days visit to Taborio, the Catholic Senior College where she had been seeing what help they needed.

On her return on Tuesday morning, she spent the day seeing to business re new buildings at the schools. Late in the afternoon she met with those concerned, to fix the site for the permanent building for Form VI, on the ocean side of St Louis Secondary School campus. Although very tired she insisted on going to the airport to meet a teacher from Makin, to explain to him personally a slight change in arrangements about his teaching at Tabwiroa Junior Secondary College.

On the return journey, the road was very wet, and the car skidded on a bad patch of road and crashed into a coconut palm - it was just on 5.45 p.m. - Sister was killed instantly. Sr Tierina was greatly shocked but was not seriously injured. The site of the accident was just south of the Protestant Theological College. People alighting from a bus and those living nearby helped to take Sister from the car. The staff of Tangintebu arranged for the ambulance.

As soon as word came to the convent Sr Aileen Crowe and Sr Eileen Kennedy went immediately to the hospital. Frs Durrheimer and Hegglin were already there. Mass was offered for her in the Bikenibeu Church at 7 p.m., and at 8.30 her body was brought back to the convent chapel. The Bishop was one of the first to arrive and pray beside her. All night and next morning the Sisters together with other Mission personnel and friends kept watch in the chapel.

On Wednesday morning there was a constant stream of people coming to pray beside Sister: students from St Louis' School, mission workers, Kiribati Pastoral Institute students, the postulants from Betio and others who had heard of the tragedy. About midday, the coffin was removed to the Cathedral where the prayers were continued.

From the time the news was sent out by telephone and radio on Tuesday evening, many people rang to say how distressed and shocked they were on hearing of Sister's death and to express their sympathy.

The Requiem Mass was at 4.30 p.m., so that those working in government offices could come. Many of these were Sister's ex-students from Tabwiroa or former teacher trainees from Manoku or Tarawa Teachers College, Bikenibeu. Others were teachers known by Sr Berness in her work as Director of Catholic Education.

Sister had served over the years on a number of educational boards or committees. In this role she was widely known in different sectors of the local community. Thus it was not surprising that the cathedral was packed for the Requiem Mass by those many who considered themselves her friends and admired her wisdom and kindness. The Board of Governors of KGV/EBS Secondary School of which Sister has been a current member, attended the funeral together with the Catholic and Protestant Chaplains and student representatives. The Ministry of Education was well represented by the Minister himself, his secretary and other members of staff.

Bishop Paul Mea MSC was the main celebrant. Fathers Durrheimer, Kerouanton, Tominiko, Hegglin and McCann were con-celebrants. Father Arobati arrived from Abemama just after the Mass commenced. In his homily the Bishop expressed the appreciation of the Kiribati people for Sister's many years of selfless devotedness right up to the end of her life. A message of sympathy and appreciation of what Sr Berness was and had done for the people of Kiribati had been received from His Excellency, Ieremia Tabai, the President. This was read out during the Mass.

After the Mass the students of St Louis Secondary School formed a guard of honour from the Cathedral to the cemetery. A car had been provided to carry the coffin, but the MSC students preferred to carry it all the way.

Sr Berness is buried in the south-east corner of the Cemetery under a shady tree overlooking the ocean. The grave was covered high with wreaths made by the Sisters, students and many friends. Gradually we wended our way back to the convent where many people had gathered on the wide verandah for the funeral meal. There was a quiet joy as many shared their appreciation of Sister's kindness, cheerfulness and concern for people. Most of the speakers were ex-students of Sr Berness.

Everyone was saddened by Sister's death, but at the same time, they knew and we know that God had a mysterious purpose in allowing it. It certainly made us more aware of how much we really appreciated the wonderful woman of God and apostle of his love that Sr Berness has been. We thank God for her life, so many years of which have been spent in selfless dedication in Kiribati. We thank him, too, for our privilege in having known, worked with and loved the beautiful person she was. We have no doubt that she will continue her interest in and support of the people of Kiribati and of all those whose lives she touched.

May the great soul of Berness Mary Claxton rest in peace!

*On behalf of the Sisters in Kiribati,  
Sr. Ursula*

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42/11 Namatjira Drive,  
Weston, A.C.T. 2611,  
Australia,

6 March, 1990.

Mr Gharib S. Pannu,  
91 Ashfurlong Crescent,  
Sutton Coldfield,  
W. Midlands, B75 6EW,  
England.

Dear Mr Pannu,

I sent to the Pacific Manuscripts Bureau, which I was instrumental in launching some years ago, my 1936 address on 'Culture Change and Education in the Gilbert and Ellice Islands', which you asked for; but I am afraid that it will be of little use to you.

Having supervised many scholars working on doctoral theses in Pacific Islands studies, mostly in history, I wondered if you were conversant with the source material available on Kiribati today, some of which may be relevant to the subject of your own thesis.

As to Bibliographies, probably the most comprehensive on the social sciences, and certainly the most up-to-date, is in:

Grimble, Arthur Francis, Tungaru Traditions. Pacific Monographs Series No.7. Honolulu, Hawaii, University of Hawaii Press,, 1989. This is obtainable in England through the Academic and University Publishers Group, 1 Gower Street, London WC1E 6HA, England. If they have sold out I could send you a copy by SAL (surface air lifted) mail at author's price, plus postage.

But there is another work which perhaps may be more relevant to your requirements. It is a listing entitled 'Linguistic Works' in Trussel, Stephen, Gilbertese Bibliography, pp.638-647. This work was never published and the bound MS will not go flat on my copier, but I could get the 10 pages copied in the city if they would be of any use to you. I know too little about the scope of your thesis to judge for myself. It was, however, prepared by an academic on the staff of the Department of Linguistics in Hawaii. I enclose a



specimen page (as good as I can get it).

As to theses you may be interested in:

- (1) Child, Peter, (Use and Teaching of English in vernacular Schools, with particular reference to the Gilbert and Ellice Islands Colony'. University of New Zealand (Auckland) 1954. Dip.Ed.
- (2) Kaoma, Tekaahei, 'The Church and Education in Kiribati'. Pacific Theological College, 1985. B.D.
- (3) Rennie, Sandra, 'In Search of Souls. The Cultural Interaction between Hiram Bingham, Jr, the Hawaiians and the Gilbertese through mission contact, 1857-1903'. Australian National University, 1985. Ph.D.

I expect that you know Horatio Hale's work in the Ethnology and Philology of the U.S. Exploring Expedition and Hiram Bingham's correspondence on the Gilbert Islands abstracted from the ABCFM Papers. For the Southern Gilberts corresponding papers are the LMS Letters, Journals and Reports in the School of Oriental and Asian Studies in London.

The most relevant Government material is probably the Annual Reports of the Education Department. There is a set from 1953-72 in the Fiji Government Archives but I expect the most complete is in the former Colonial Office Library in London.

You may find the article by P. Latium Leveque entitled 'Vocabulaire Arorai' in the Societe Philologique Actes, vol.15, (1887) of interest to you. Several Gilbertese were taught French while working in Tahiti, and this at a time when few could speak English.

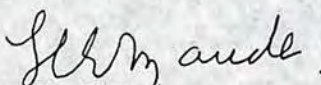
Your main source of information will be letters and reports of Captain (later Major) F.G.L. Holland, the Director of Education, J.I. Blaikie, the Headmaster of the King George V School, and A.F. Grimble, the Resident Commissioner, who were the three officers most concerned with government policy on the teaching of English.

These, in so much as they are extant, will be in the WPHC Archives, which are still, I believe, in London. Any which were forwarded to the Secretary of State for the Colonies are in the Colonial Office Section of the British Archives.

If you have any difficulty over source material do not hesitate to write - after over 60 years of research in Gilbertese studies I should know everything which exists either published or in manuscript, and the majority of items are probably in my library in Adelaide or at home here.

Wishing you all success,

Yours sincerely,

  
H.E. Maude

P.S. Excuse the horrible typing, but I am <sup>6</sup>93 and also too blind to read what I have typed by touch; but my wife will correct the worst errors.

42/11 Namatjira Drive,  
Weston, A.C.T.2611,  
12 February, 1990.

Ms Gillian Scott,  
Secretary, Pacific Manuscripts Bureau,  
Room 22 - 1 Block,  
The Research School of Pacific Studies,  
The Australian National University,  
G.P.O. Box 4, Canberra, ACT 2601.

Dear Ms Gillian Scott,

Sorry not to have replied before to your letter of 22 January ~~but~~, as you probably know,, I am blind to the extent that I cannot read or write, though fortunately I can still touch type.

Herewith a copy of 'Culture Change and Education in the Gilbert and Ellice Islands: a paper read to the seminar-conference on Education in Pacific Countries, Honolulu, 1936.

I don't think that it will be of much use to Gharib Pannu but it was read at the first inter-territorial conference of Pacific Islands representatives and it would probably <sup>be</sup> worth several hundred dollars in this country. All those present are long since dead and I fancy that the only other copy extant is in the Pacific Islands Library at Adelaide University.

I feel sorry for Gharib Pannu, writing an impossible thesis in an impossible place like Exeter, and will send him a bibliography of books which he should read (if I have time). But goodness knows where he could get them in England.

Wishing you all success in your fascinating job. I ran just such a service on the SPC for seven years: and loved it.

Yours sincerely,

Harry Z. Wade

# PACIFIC MANUSCRIPTS BUREAU

Room 22 — I Block  
The Research School of Pacific Studies  
The Australian National University  
GPO Box 4, Canberra, ACT 2601

Telegrams: "Natuniv" Canberra  
Telephone: 49 2521

Ref: D/6/90

22 January 1990

Mrs H. Maude  
42/11 Namatjira Drive  
WESTON ACT 2611

Dear Mrs Maude,

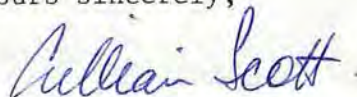
Further to our telephone conversations of today - I am enclosing a copy of the information sheet for PMB 69: GRIMBLE, Sir Arthur, Gilbertese myths, legends and oral traditions for you to pass on to the gentleman who has expressed an interest in this particular item. The University of Melbourne Library holds a copy of PMB 69 which is available for reference should he wish to check the contents prior to purchasing a copy. Purchase price is \$50 which includes postage.

Also enclosed is a copy of Gharib S. Pannu's letter requesting a photocopy of Professor Maude's paper 'Culture Change and Education in the Gilbert and Ellice Islands'. 11pp. Honolulu, 1936. In this case the request was accompanied by more information than usual on location of the original but I am most grateful for your offer of assistance. I very much enjoy seeking out the answers to the many requests we receive but am not always sure of my starting point. It is, however, a very effective means of improving my knowledge.

Bess Flores retired on 31 December 1989 and, for the next few months at least, her position will remain vacant. With the help of the Advisory Committee I shall do my best to keep things ticking over.

Again, very many thanks for your help.

Yours sincerely,



Gillian Scott  
Secretary

Enc:

## SPONSORING INSTITUTIONS

*Australia:* The Mitchell Library, Sydney; National Library of Australia, Canberra;  
The Library, The Australian National University.  
*New Zealand:* The National Library of New Zealand, Wellington.  
*United States:* Library of the University of Hawaii, Honolulu; Library of the  
University of California at San Diego, La Jolla.

JAN 15 RECD

Ms Flores  
Executive Director  
Pacific Manuscripts Bureau  
Room 22 - 1 Block  
Research School of Pacific Studies  
The Australian National University  
GPO 4  
Canberra ACT 2601

Gharib S. Panru  
91 Ashfurlong Crescent  
SUTTON GOLDFIELD  
W. Midlands: B75 6EW  
U.K.  
14 December, 1989

Dear Ms Flores,

Article by H.E. Maude

Please allow me to introduce myself: I am currently a PhD student in Applied Linguistics at the University of Exeter, U.K., and the title of my thesis is 'The development of English Language Teaching in the Pacific island country of Kiribati since 1820s'.

During my readings and research I came across a reference to the paper by H.E. Maude:

'Culture Change and Education in the Gilbert and Ellice Islands', 11pp. Honolulu, 1936. Mimeographed paper at Conference on Education in Pacific Countries.

I am unable to locate this paper at the British Library, London. The existence of the above paper has been verified by Rosemary Cassidy, Librarian, South Pacific Commission, in Taylor, G.R.H.; AP Pacific Bibliography. Oxford. Clarendon. 1965 at p.572; who has also advised me to contact you for assistance.

I will greatly appreciate your efforts if you would send me a photocopy of the above paper by Maude. I will reimburse the cost of photocopying and postage. You realise that it will be of tremendous value to the completion of my thesis.

I do hope to hear some good news from you soon. In the meantime, accept my Greetings of the Season.

Yours sincerely,

Gharib S Panru

GUIDE TO COLLECTIONS OF MANUSCRIPTS  
RELATING TO THE PACIFIC ISLANDS

PMB 69

NAME	GRIMBLE, <u>Sir</u> Arthur
TITLE	Gilbertese myths, legends and oral traditions
INCLUSIVE DATES	-
QUANTITY	One reel microfilm - 653 frames
LOCATION	Member libraries of the Pacific Manuscripts Bureau
FORM IF NOT ORIGINAL	Microfilm
LOCATION OF ORIGINAL	Department of Pacific History, The Australian National University, Canberra.
ACCESS CONDITIONS	
NOTE	Sir Arthur Grimble went to the Gilbert Islands as a cadet administrative officer in 1913 and became Resident Commissioner in the Gilbert and Ellice Islands Colony in 1926. He was transferred to the West Indies in 1932 and died in London on December 13, 1956. Grimble devoted much of his spare time in the Gilberts to collecting the myths, legends and oral traditions of the local people. Those recorded on this microfilm were collected between about 1916 and 1930.
DESCRIPTION	As indicated under "Title." A list of the material recorded appears at the beginning of the microfilm.
FURTHER DESCRIPTIONS	
SECONDARY ENTRIES	GILBERT ISLANDS - Myths, legends GILBERT ISLANDS - Oral traditions

Ans.  
Susanne Carlsson

49 Brunner Rd.  
Grey Lynn 2  
Auckland  
N.Z.  
Feb. 3. 1985

Dear Honour & Harry.

Brunner

It is very sad heart am writing this note to you, just a week ago today Sunday Isobel rang me saying she has very bad news for me. she also said get a chair and sit down, then she said are you sitting down? I said yes, she then said "David is dead" I went numb, for since he returned from the war he has taken care of our family yes, even every one which came from Pitcairn to us here in Brunner Road. David sees them here, then get whoever specializes in each individual case to take over and do the operation when and where required and he has never charged a cent for his time only two weeks ago he saw Ben to Christian + son Dennis who has a very bad tumor and was removed in the Water Hospital by Mr Baber. as for Ben David was going to do him, himself for its something down his own street. but its not to be, for him and Isobel came from up North about 5 P.M. he bent down to pull some brush Isobel took

a load inside returned to get more found David dead on the ground still clutching the bushes in his hands. His funeral was held on Tuesday afternoon just a family funeral few doctors few old Nuns from Mater Hospital the death notices was not put in the papers till Wednesday, day after the funeral.

Robert died the 21. May 1982 with cancer after six years of suffering three years in Green Lane Hospital then three years in Auckland Hospital coming home two or three days intervals then back to Hospital in that respect David is much luckier than Rob.

Hoping you are both as well as Alarie and his family.

Many, many thanks for introducing us to Sir Barriek and his family for without them we would never have survived in this world.

Wishing you the best for this year.  
Yours sincerely Hilda and Alarie.





February 14, 1990

Mr. H. E. Maude  
42/11 Namatjira Drive  
Weston, A.C.T.2611  
Australia

Dear Mr. Maude:

Thank you for your kind reply to my letter regarding your uncle. I am glad that you understand that my pushiness is purely in the interests of scholarship. I am very sorry to hear about your problem with your eyes and hope very much that they have improved.

I thought that you might want to know that your Uncle Fred did, in fact, complete his medical education. The Aberdeen University register shows that he received an M. B. Mast. Surg. from that university in 1883. He seems to have practiced for a brief time. The Medical Directory for 1887 gives an address in Walthamstow. For the purposes of my narrative it would be preferable that he left England over trouble with a woman or something else equally exciting, but it may well be that he simply did not like being a doctor. I expect that his father might have frowned on the idea of giving up medicine to become a photographer.

Thank you again for all of your fine help.

Sincerely yours,

A handwritten signature in cursive script that reads "Errol Stevens".

Errol Stevens  
Curator

Craig C. Black, *Director*  
Leon G. Arnold, *Assistant Director*

## NATURAL HISTORY MUSEUM LOS ANGELES COUNTY

Los Angeles County Museum of Natural History • 900 Exposition Boulevard • Los Angeles, California 90007 • tel (213) 744-3414  
George C. Page Museum • Hancock Park • 5801 Wilshire Boulevard • Los Angeles, California 90036 • tel (213) 857-6311

42/11 Namatjira Drive,  
Weston, A.C.T.2511,  
Australia,  
27 January, 1990.

Mr Errol Stevens,  
Natural History Museum of Los Angeles County,  
900 Exposition Boulevard,  
LOS ANGELES, California 90007, U.S.A.

Dear Mr Stevens,

I am glad to have been of some use to you after all as you are evidently a born researcher, motivated like me to find out the why, when and how of whatever problem we are working on.

Unfortunately, since I wrote I have had a second thrombosis, in my right eye this time, which makes it impossible for me to read or write, though I can still type more or less (by touch).

Yes, Uncle Fred appears to have been what our family called a 'Remittance Man'. There were many such in the English Upper middle-class, and particularly the Empire-scattered, families.

What he had done I don't know, but I conjecture that he had failed to pass the examination. How do you know that he passed his medical degree in Aberdeen? If it was merely his say so it should be checked from the medical records there, which might also tell us what he did afterwards: the Highgate School Register only states 'Left 1876. California'.

If, on the other hand, he did graduate and commence a medical practice his decision to emigrate could have been due to trouble connected with his medical work, trouble over women, or his becoming fed up with doctoring.

I have no idea how much his remittance was, after all Uncle Edmund would hardly disclose the figure to a 12 year old boy, and even if he had I would have forgotten it within a day or two. However the family solicitors, Maude and Tunnicliffe of London would have a record (I have forgotten their address, but they would be in

the telephone book).

Many thanks for the photograph, which we greatly treasure.  
There is no doubting his striking resemblance to his brothers.

Yours sincerely,

*Harry Byrde*

NATURAL HISTORY MUSEUM  
of Los Angeles County

900 Exposition Boulevard  
Los Angeles, California 90007

October 10, 1989

Dr. H. E. Maude  
42/11 Nsmatjira Drive  
Weston, A.C.T.2611,  
Australia

Dear Dr. Maude:

I was thrilled to receive your letter of September 15 concerning your uncle Frederic Maude. I found the letter quite interesting and much more informative than you might think. For example, your letter is the first direct proof that I have that Fred received a regular remittance from England. This helps to explain why he could afford to go off on trips to the Grand Canyon and other places instead of staying in Los Angeles to run his photo business. Would you have any idea as to how large his remittance was? I am curious as to how much he needed to rely on his photographic activities for an income.

The copy of the Maude genealogy was also much appreciated. It helped me fill in a few blanks that I was unable to complete from other sources. The Maude family is certainly an impressive one.

I have corresponded with your cousin Angus Maude and have received some information from him, although I must say that in many ways you have supplied much more. In any case, thanks for the tip.

The big question on my mind now is why would Frederic Maude abandon a medical practice in England, travel to California and become a landscape photographer. Do you have any suspicions as to why he might have left England?

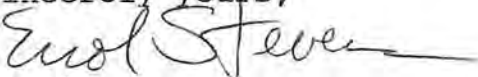


P. 2

I thought that you might enjoy having the enclosed photograph. It was made from a lantern slide which we recently discovered in our collections. The tall man with the cigarette is your uncle. The short man is William W. Bass, an early promoter of the Grand Canyon. I have no idea when or where the picture was taken-- although I suspect that the date was sometime in the mid-1920s.

Thanks again for your help.

Sincerely yours,

  
Errol Stevens  
Curator



42/11 Namatjira Drive,  
Weston, ACT 2611,  
Australia,  
15 September, 1989.

Errol Stevens,  
Natural History Museum of Los Angeles County,  
900 Exposition Boulevard,  
LOS ANGELES, California 90007, USA.

Dear Mr Stevens,

I have just returned to Canberra to find your letter of 16 August awaiting me: hence the delay in replying.

I'm afraid that I am as out of touch with the Maude family as Uncle Fred was. I never knew him but in the early twenties when I was living with his brother Edmund I well remember my uncle sending Fred his remittance (every quarter I think) and receiving in return a receipt in a rather shaky hand. This used to worry Uncle Edmund, who had a notion that he might have died and that someone could be forging his signature.

I cannot remember anyone ever speaking to me about Fred-eric Maude, possibly because he left the Maude family circles so long ago and did not bother to correspond with any of his relations; but to be honest I was not terribly interested in him myself, being young, so probably I never asked about him.

In 1929 I married and left England to live on some of the remotest atolls in the Central Pacific, and like Uncle Fred I found my ties with the family diminishing, particularly when my parents' generation and my own began to die off.

As a result I became more curious about him and wondered whether, as my nearest family neighbour, he was still alive. In 1942 when we found ourselves stranded on Pitcairn Island owing to the war, we were rescued by an American freighter which put us ashore at Panama.

We flew to Brownsville and eventually reached Los Angeles with alas only a few hours to spare before embarking on the Mariposa for Fiji, en route to Tonga. Anxious to find Uncle Fred we worked through a daunting list of Maudes in the telephone book but finally had to give up, catching the Matson ship by the skin of our teeth as we had not realized that the harbour was so far from the city. We have been in Los Angeles several times since but were told that he was dead.

The only person who could, I believe, tell you anything about Uncle Fred is Uncle Edmund's grandson, my cousin Angus, who is now Lord Maude of Stratford-on-Avon. I say this because when Angus came to live for a time in New South Wales, as editor of the Sydney Morning Herald, I asked him about Fred and he seemed very knowledgeable on the subject. In any case he is now the head of the English branch of the family and I understand keeps all the family records.

I do not have my cousin's address but if you send a letter to Lord Maude of Stratford-on-Avon it should reach him as there is only the one with that name and title in that town. Alternatively you could send your letter to the House of Lords in London as he is a member, being a Life Peer, and I am told is a frequent attender.

I enclose a copy of the genealogy relating to Uncle Fred's section of the Maude family as it will show you his position relative to the rest of us. I'm sorry it is in such a mess but my photocopier will not take anything over A4. Uncle Edmund's descendants are at ①, including Angus Edmund Upton, the present Lord Maude mentioned above. I am the youngest child of Sir Walter Maude, who was the youngest child of Thomas James Maude's 11 children, of whom Fred was the ninth.

My apologies for not being of more help but as a retired Professor of Pacific Islands History my interests lie in the islands, my parents and all five brothers and sisters are dead and I have no links now left with England, having started my own Maude dynasty of dinkum Aussies. My latest book, Tungaru Traditions, is being published this month by the University of Hawaii Press and we are not even thinking of an English edition as these days there is no interest in the South Seas in that far away sub-artic island.

Wishing you all success in your quest,

Yours sincerely,

*Harry Maude*  
H.E. Maude.



NATURAL HISTORY MUSEUM  
of Los Angeles County

August 16, 1989

900 Exposition Boulevard  
Los Angeles, California 90007

H. E. Maude, O.B.E.  
Unit 42  
Miringjani  
11 Mamatjira Drive  
W. A. 2611  
Australia

Dear Mr. Maude:

I am researching the life of Frederic Hamer Maude a Southern California photographer who, like you, was a graduate of Highgate School. He entered Highgate School in 1872 and went on to take a medical degree from the University of Aberdeen in 1883. The practice of medicine apparently did not suit him because he emigrated to California in 1890 and became a landscape photographer. He remained in Los Angeles for the rest of his life--passing away in 1959 one month short of 101 years of age.

We have over 3,000 of Dr. Maude's photographs in the museum's collections, but very little information about his life. The record keeper at the Highgate School has given me your name and suggested that you might be a relative. If this is true, do you have any information about Dr. Maude in the form of correspondence, photographs, or simply recollections? If you have anything at all that you would be willing to share with me--regardless of how insignificant it might seem--it would be greatly appreciated.

Many thanks for any assistance that you might offer.

Sincerely yours,



Errol Stevens  
Associate Curator



42/11 Namatjira Drive,  
Weston, A.C.T. 2611,  
24 January, 1990.

Dear Mr Gyles,

I am glad that you liked the way the UH Press presented Tungaru Traditions. They produce their books very well, making them a pleasure to look at, and through, but they make little attempt to promote or sell their works, being content with their captive market of American university libraries (which take, I believe, some 700 copies) and a handful of anthropologists and other area specialists.

No, there is nothing to pay for postage. I wouldn't remember what it amounted to except that it seemed exorbitant, as book postage is in this country. I sent another copy by SAL to England the same day for about half the cost and it got home in about 3-4 days.

You ask when the Grimble oral traditions will be published and by whom. Actually these are being published together with my own, the Simmonds collection and all others I have been able to find: in fact a sort of Golden Treasury of unpublished oral tradition.

My aim was to publish them under the imprint of the School of Pacific Studies of the University of the South Pacific within say two years of the appearance of Tungaru Traditions.

It may take longer, though not necessarily so, because I have had a thrombosis in my right eye, just before Christmas and am now blind to the extent of not being able to read or write, though I can still ~~still~~ type (by touch) but not, I'm afraid, without mistakes particularly of alignment.

However I have seen Jenny Arkle, Project Co-ordinator of Actaid Pty Ltd, who is working out and costing each operation involved on completing the whole job, apparently using computers and laser beams.

It is all far beyond me, who can barely operate a telephone, and I suspect that her costs will also be beyond me as I had earmarked only \$10,000 for a print-run of 500-1000. We shall see and in the meantime they are shooting at my eye, also with laser beams,

and in a month they can estimate the extent to which I can finally expect to see, enabling the Blind Society to advise on magnification tables for reading and I can look around for an assistant to hunt up my documentation..

In any case the Grimble collection of traditional material has been available to scholars for some years on microfilm as I had it copied for Professor Katharine Luomala of the University of Hawaii and then forwarded the negative to <sup>the</sup> Pacific Manuscripts Bureau.

I enclose a pamphlet listing the items and a letter from the PMB (with its enclosure) from which you will see that the relevant microfilm is PMB 69 and is available for \$50 (including postage) or can presumably be borrowed from the University of Melbourne Library.

Hoping that I have dealt with everything,

Yours sincerely,

*Harry My uncle*

493 Scoresby Road,  
Ferntree Gully,  
Victoria 3156

11 December 1989

Professor H.E. Maude,  
42/11 Namatjira Drive,  
Weston A.C.T. 2611

Dear Professor Maude,

Thank you for sending *Tungaru Traditions*, which arrived by air mail yesterday. To whom do I owe the postage, you or ANU?

I have looked at every page, but of course have not had time to read much of the book. It is nicely typeset, printed and bound; I know that some people, who pride themselves on being more interested in ideas than in material things, say that the standard of physical production of a book is unimportant, but to me it does matter and I am glad that you were able to find, after much difficulty, a publisher who did the job well.

I noticed too that the paper used meets certain American standards for permanence. Those standards are a step forward in publishing.

I was amused by Grimble's saying in a speech that 'the Colonial Service is like a sluggish pond, where only the scum rise to the surface'. I see that as the main problem in many large organisations today; obscurantists who have little new to say worm their way into positions of power and prevent people who do have new ideas from getting them into action.

As you will probably have gathered from my letters I am particularly interested in the Gilbertese myths. You say in your chapter on the Grimble Papers (page xxviii): 'Copies of the Gilbertese and English versions of the extensive collection of myths, legends, and oral traditions, including the creation stories, were listed by titles and subject and issued by the Pacific Manuscripts Bureau for the use of specialists who needed to examine them over longer periods. These are being published separately for the Gilbertese of today, who are avid for stories of their ancestors, as well as for others with an interest in oral literature.'

'The remainder of the Grimble Papers have now been edited and annotated'.

Would you kindly tell me who is publishing these myths, legends and oral traditions, so that I can buy a copy of the publication?

Yours sincerely,

*Andrew Gyles*  
Andrew Gyles

Put my recent letter  
to David here, ~~the~~  
when found

42/11 Namatjira Drive,  
Weston, A.C.T.2611,  
Australia,  
27 February, 1989.

Professor Y.F. Woon,  
Chair, Search Committee,  
Department of Pacific and Asian Studies,  
University of Victoria,  
P.O. Box 1700, Victoria,  
British Columbia, V8W 2Y2,  
Canada.

Dear Professor Woon,

I have just received a letter from Dr David J.M. Routledge requesting me to act as a referee in connexion with his application for a position as a regional specialist in the Department of Pacific and Asian Studies at the University of Victoria.

I have known Dr Routledge since he joined the Department of Pacific History, in the Research School of Pacific Studies at the Australian National University, to work for his doctorate in 1962, when I was a Senior Research Fellow in Pacific Islands History there.

Though I was not his supervisor I read his M.A. thesis on Samoan history submitted to the University of Otago and his excellent Ph.D. thesis on Pre-session Government in Fiji; I also attended his seminars and had many discussions with him on Pacific topics. I lost touch with him in 1978, when he was lecturing in Malaysian and Philippine universities, but resumed contact following his appointment to the University of the South Pacific in 1978.

I have myself rather a close association with the U.S.P., where I was awarded an Honorary Doctorate, and in particular with their Institute of Pacific Studies, and have consequently been in a position to evaluate Dr Routledge's academic performance perhaps better than most.

As a result I am able to recommend his application without hesitation or qualification, for I can think of no one else engaged in researching or teaching Pacific or Southeast Asian History with his interest in and knowledge of the historical development of both regions.

Dr Routledge's academic career as a European teaching in a variety of multi-racial universities has not been an easy one but he has handled the problems that arose with conspicuous success. His engaging personality, coupled with enthusiasm, is calculated to disarm criticism, resulting in the good relations with both staff and students which have done so much to raise the Department of History and Politics to its present respected position. In this he has been admittedly helped by capable colleagues, such as Dr Ahmed Ali, Dr Brij Lal and Dr Malama Meleisea, who have since moved on to political or academic appointments in Fiji or abroad.

It is time, in my opinion, for Dr Routledge also to further his career by moving to a locale where he can use his unique qualifications in a wider sphere. He has done what he can for the U.S.P. and in the present and any foreseeable political climate he is unlikely to be promoted to a professorial chair in view of political pressures militating against the appointment of expatriates to senior positions, particularly in politically sensitive disciplines.

Dr Routledge's curriculum vitae speaks for itself and all that I need do is to vouch from my personal knowledge that he has the expertise to fulfil with distinction the requirements specified in your statement covering the position offered.

I am confident that you could not find a better choice for this specialized position and that, should he be selected, you will be more than satisfied with the notable contribution which he will make to the development of Pacific studies in the University of Victoria.

Yours sincerely,



H.E. Maude.



# The University of the South Pacific

Serving the Cook Islands, Fiji, Kiribati, Nauru, Vanuatu, Niue, Solomon Islands, Tokelau, Tonga, Tuvalu, Western Samoa

Our Ref :

P.O. Box 1168, Suva, Fiji.

Your Ref :

Telephone: 313900.

Cables: University Suva. Telex: FJ2276

Date :

Fax : (679) 301305

16 February 1989

Professor H.E. Maude  
42/11 Namatjira Drive  
Weston, A.C.T. 2611  
Australia

Dear Harry

After saying that I would come to Canberra I did not - as much because I became afflicted with travel weariness as anything.

I hope you will not take it amiss that I should cite you as a referee (and ask that you write immediately to Victoria as the closing date was 1 February) without first seeking your permission, but because I saw notice of the position only after returning to Suva.

I hope that you and Honor are both well and that you are getting on with the formidable writing/programme you outlined in your last letter. My own is of some magnitude, too, as you can see. In addition, I think to try my hand at an introductory survey of Pacific history. I believe Dr Scarr is attempting the same, but don't think that should deter me.

With best wishes to you both.

Yours sincerely

David Routledge





# The University of the South Pacific

Serving the Cook Islands, Fiji, Kiribati, Nauru, Vanuatu, Niue, Solomon Islands, Tokelau, Tonga, Tuvalu, Western Samoa

Our Ref :

P.O. Box 1168, Suva, Fiji.

Your Ref :

Telephone: 313900.

Cables: University Suva. Telex: FJ2276

Date :

Fax : (679) 301305

16 February 1989

Professor Y.F. Woon  
Chair, Search Committee  
Department of Pacific and Asian Studies  
University of Victoria  
P O Box 1700 Victoria  
British Columbia V8W 2Y2

Dear Professor Woon

I submit the following data in support of an application for your recently advertised position in the Department of Pacific and Asian Studies.

I realize I am late in doing so, but I returned from six months' leave of absence from U.S.P. only a couple of days ago, and discovered note of your advertisement only today.

I believe I have the primary Pacific, and secondary Southeast Asian interests you seek. I have a strong interest in the interdisciplinary approach to Pacific Studies. As an historian, I am particularly concerned with the way history, oral history, anthropology/sociology, prehistory and political studies require to be integrated with respect to the study of the Pacific past.

At U.S.P., I have been concerned with the problems of second language learners using English for academic purposes, and at the end of 1987 completed the Massey University (N.Z.) Diploma in Second Language Teaching as a way to organize and develop that interest.

Work in progress (substantially pursued forward while I was on leave last year), includes the following:

- a study of what might be called high political processes in traditional Samoa - the period from about the beginning of the sixteenth century to the time of European contact
- a comparative study of the polities of Fiji, Tonga, Samoa, Tahiti and Hawaii in about the same period. This seeks to test the culture evolution models of P.V. Kirch and Marshall Sahlins against the evidence of history, oral history and archaeology
- a one-volume history of Fiji. I have had this in mind since publication of my Matanitu: the struggle for power in Early Fiji, in 1985. Now, I am holding backing on it a bit, for I would like it to show how the two coups of 1987 should be seen in the light of the long process of Fiji's history. Until the future is a little clearer, therefore, it is better to wait

- A paper called 'Narrative and what historians do' is complete and ready for publication. It is based on my 1986 lecture to the Department of Language and Literature, mentioned above, and continues the strong interest that I have always had in research methods and the philosophy and historiography of Pacific History.

I have asked the following to send letters of reference in support of this application:

Professor H.E. Maude  
42/11 Namatjira Drive  
Weston, A.C.T. 2611  
Australia

Professor Greg Denning  
Visiting Fellow  
Centre for Historical Studies  
Princeton University  
Princeton, N.J. 08544  
U.S.A.

Professor W.C. Clarke  
School of Social and Economic Development  
U.S.P., P.O.Box 1168  
Suva, Fiji

I apologise for the late arrival of this application, but hope that you will consider it nonetheless. Should there be any other information you require I shall be happy to supply it.

Yours sincerely

David Routledge

Please bring to the attention of interested colleagues and post. Thank you.

UNIVERSITY OF VICTORIA

PACIFIC STUDIES

The Department of Pacific and Asian Studies, University of Victoria, is seeking a Pacific regional specialist whose primary area is the Pacific Islands (capacity to offer Southeast Asia as a secondary area will be an asset). The position may be filled at the rank of Assistant or Associate Professor, depending on qualifications and experience. Appointment effective July 1, 1989; tenure track. The successful candidate will teach an introductory course on the Pacific region and a research methods course, and will be expected to develop a sequence of courses on his or her specialty, within a strongly interdisciplinary programme concerned with East and Southeast Asia and the Pacific. A doctoral degree, strong record of research, and evidence of successful teaching are required. Position subject to funding. Canadian immigration regulations require the University to assess applications from Canadian citizens and permanent residents of Canada before assessing applications from other persons. The University of Victoria offers equal employment opportunities to qualified male and female applicants. Women are particularly encouraged to apply. Candidates should submit a current curriculum vitae and have three letters of reference forwarded to: Y.F. Woon, Chair, Search Committee, Department of Pacific and Asian Studies, University of Victoria, P.O. Box 1700, Victoria, British Columbia, V8W 2Y2. Deadline: February 1, 1989.

**NAME** David John Michael ROUTLEDGE  
**BIRTH** 3 August 1939, Dunedin, New Zealand  
**EDUCATION** 1958-60 BA, University of Otago, Dunedin, New Zealand  
 1961 MA (Hons) - James Clarke Memorial Prize for heading history list  
 1962-5 PhD, Pacific History Department, Australian National University, Canberra  
 1966 Post-doctoral travelling fellowship, ANU, at the Institute of Commonwealth Studies, University of London, in Paris, and in Rome  
 1987 Diploma in Second Language Teaching, Massey University, Palmerston North, New Zealand - by extra-mural study

**ACADEMIC APPOINTMENTS**

1967-73 Lecturer, Department of History Universiti Malaya, Kuala Lumpur  
 1974-5 Visiting Research Fellow, Institute of Philippine Culture, Ateneo de Manila University, Manila  
 1976-7 Lecturer, History Department, Ateneo de Manila  
 1978-85 Senior Lecturer and Head of History and Politics, University of the South Pacific, Suva  
 1986 Reader and Head of History and Politics, U.S.P.

## PUBLICATIONS

- 'Mr Landon in Samoa', *Historical Studies, Australia and New Zealand*, 11:42 (1964) 234-245
- 'Political pressures in Fiji in 1870', University of London, Institute of Commonwealth Studies, 1967
- 'Pacific Studies and Southeast Asian Studies', *Jurnal Sejarah, Universiti Malaya*, 10 (1971-2) 134-147
- 'Religion and politics in Oceania, 1780-1850', *Jurnal Sejarah, Universiti Malaya*, 11(1972-3) 69-81
- Entries in *Manuscripts in the British Isles relating To Australia, New Zealand and the Pacific* (editor, P. Mander-Jones, Canberra 1972) xii, 69-72, 188-9
- 'The failure of Cakobau, Chief of Bau, to become king of Fiji', in *H P Morrell: a tribute (Essays in Modern and Early Modern History presented to William Parker Morrell, Professor Emeritus, University of Otago)* (editors, G.A. Wood, P.S.O'Connor, Dunedin, 1973) 125-39
- 'The negotiations leading to the cession of Fiji, 1874', *Journal of Imperial and Commonwealth History*, 2:3 (1974) 279-293
- 'The history of the Philippine Islands in the late eighteenth century: problems and prospects', *Philippine Studies*, 23 (1975) 36-52
- 'The Philippines under martial laws', *New Zealand International Review*, July/August 1978, 18-21
- 'American influence on the politics of Fiji, 1849-1874', *Journal of Pacific Studies*, 4 (1978) 66-88
- Diego Silang and the Origins of Philippine Nationalism* (144pp. Quezon City, Philippines, 1979)
- 'Marcos manoeuvres in the minefield', *New Zealand International Review*, May/June 1980, 15-17
- 'Decolonizing Pacific History', *Transactions and Proceedings of the Fiji Society* 14 (1978-80) 84-98
- Journal of Pacific Studies*, vols. 3-6 (1977-80), as editor

- 'The long perspective in the history of Samoa', University of the South Pacific Samoan Students' Association, 20th Anniversary of Independence Address, 31 May 1982, *Samoan Students' Association Magazine*, 1982
- 'Nationalism in non-European contexts: an example from the Philippines, in *Historia: essays commemorating the 25th anniversary of the History Department, Universiti Malaya* (Kuala Lumpur 1984) 105-25
- 'Pacific history as seen from the Pacific Islands', *Pacific Studies*, 8:2 (1985) 81-99
- Matanitu: the struggle for power in early Fiji* (247pp. Suva 1985)
- (ed) *Papers in Pacific History* (SSED Student Papers Series No 1), (122pp. Suva 1985)
- (With Malama Meleisea) coursebook for SEF82, Introduction to Pacific History (USP, Extension Services, 1985)
- Pacific History Association Newsletter 14-18* (1985-7), as editor

#### *Book Reviews*

- 'The Majesty of Colour: a Life of Sir John Bates Thurston', Volume 1; I, the Very Bayonet', ANU Press, Canberra 1973, by Deryck Scarr, *Journal of Pacific Studies*, 3 (1977) 97-101
- 'The Changing Pacific: Essays in Honour of H.E. Maude', Oxford University Press, Melbourne 1978, edited by Niel Gunson, *Journal of Pacific Studies*, 4 (1978) 89-94
- 'The Pacific Since Magellan', Volume 1, 'The Spanish Lake', ANU Press, Canberra 1979, by O.H.K. Spate, *Pacific Perspective* 9:1 (1980) 84-86
- 'Social Engineering in the Philippines. The Aims, Execution, and Impact of American Colonial Policy, 1900-1913,' Greenwood Press, Westport (Conn.) and London 1980, by Glenn Anthony May, *Pacific Affairs*, 54:1 (1981) 180-181

- 'Sugar and education in Fiji: Brown or White - a history of the Fiji sugar industry, 1878-1973', The Australian National University, Pacific Research Monograph No 5, by Michael Moynagh; 'Education in Fiji - policy, problems, and progress in primary and secondary education, 1939-1973', The Australian National University Pacific Research Monograph No 6, by G. Whitehead, Canberra 1981, *Journal of Pacific Studies* 8 (1982) 109-114
- 'The Fiji Colonial Experience: a study of the neotraditional order under British colonial rule prior to World War II', The Australian National University Pacific Research Monograph No 7 by Timothy J. Macnaught, Canberra 1982, *Historical Studies*, 20:79 (1982) 323-4
- 'Where the Waves Fall: a new South Sea Islands history from first settlement to colonial rule', George Allen and Unwin, Sydney and London 1984, by K.R. Howe, *Journal of Pacific Studies*, 10 (1984) 118-23
- 'Adventurous Spirits: Australian migrant society - A precession Fiji, U. Queensland Press, St. Lucia 1985, by John Young, *Journal of Pacific History, Bibliography and Comment*, 1987
- 'Planets around the sun: dynamics and contradictions of the Fijian *matanitu*, Oceania Monograph, 31, University of Sydney, 1986, by Nicholas Thomas', *Journal of Polynesian Society* 1988 (in press)
- 'Missions and Missionaries in the Pacific, edited by Char Miller, New York 1985', and *The South Pacific: an introduction*, by Ron Crocombe', *Pacific History Association Newsletter* 18, October 1987

#### *Unpublished Papers*

- 'Nationalism in the Philippines - problems of definition in a non-European context', delivered to the 2nd National Conference of the Asian Studies Association of the Australia, Sydney, 18 May 1978
- 'The first task: establishing a national identity in Fiji as a base for relations with the outside world', Address to the Australian Administrative Staff College Management Development Course for the Fiji Public Service Commission, Korolevu, Fiji, 18 July 1980

- 'The concept of nationalism as a tool of historical analysis in the Southeast Asian context', paper prepared for the Eighth Conference of the International Association of Historians of Asia, Kuala Lumpur, 25-29 August 1980
- 'Hauts processus politiques aux Samoa dans le dixhuitieme et dixneuvieme siecles: l'epoque du tafaifa, address to the Societe des Oceanistes, Musee de l'Homme, Paris, September 1982
- 'Narrative and what historians do', U.S.P., Department of Literature and Language, September 1986 (in process of revision for publication)

#### REFEREE

Referee of articles in the field of Pacific history, submitted to the Honolulu based journal, *Pacific Studies*

#### TEACHING EXPERIENCE

##### Courses taught

University of Malaya (1967-73)

British History, 1500-1800 - 2nd and 3rd years

Pacific History - 2nd and 3rd years

Ateneo de Manila (1976-7)

Medieval European History - 1st year

History of the Philippines - graduate seminar

University of the South Pacific (1978-)

Foundation Pacific History

Contemporary History

Imperialism and Nationalism - case study of the Philippines

Theory and Method of History

Political Thought

Government in the South Pacific

Advanced Pacific History

Special Topic in Pacific History/Politics



## ADMINISTRATIVE EXPERIENCE AT USP

- 1978- Head of the discipline/department of History and Politics
- 1978 Member of SSED Board of Studies
- 1978- Member, Senate
- 1978-82, Chairman, SSED Research Committee and Head of  
1984 School's nominee, University Research Committee
- 1983 (Jan- Chairman, University Research Committee  
June)
- 1985-6 Elected representative of SSED Board of Studies on  
University Research Committee
- 1983 Assistant to Head, SSED (and at various times  
Acting Head)
- 1984 Nominee of Head, SSED, Academic Committee
- 1978-81 Chairman, SSED Editorial Board
- 1984-5 Member, Editorial Board, SSED
- 1987-8 Chairman, University Research Committee
- 1987 Member, Prizes and Scholarships Committee
- 1987 Member, Honorary Degrees Committee

41/11 Namatjira Drive,  
Weston, A.C.T.2611,  
Australia,  
11 January, 1990.

Dear David,

I have been wondering lately whether you are still in Fiji or got that position in the University of Victoria (a nice place to work from all accounts). If you didn't get to Victoria it must have been due to the <sup>fact</sup> that you were late in applying for I do not imagine that there was anyone else applying with your qualifications Anyway I thought that I'd send you a copy of my referee's report, which should have got to Professor Won in time.

Unfortunately I am now unable to read or write, owing to getting a thrombosis in my right eye just before Christmas - I had already got one in my other eye so was relying on the right to enable me to carry on. They are giving me treatment with laser rays but I do not anticipate that the results will be very dramatic.

Still, I had a good year in 1989, with three items published or completed for publication. I shall have to see if I can find a girl friday (or whatever they call them) to look after the correspondence and help me prepare the two books I have left, both partially completed.. Fortunately I can still type by touch, but you will have to excuse any mistakes.

The advertisements inviting applications for the position of Professor of Pacific Islands History in the Department have, I believe, gone to the newspapers at last so if you are thinking of applying you had better start working out your curriculum vitae before long, though I'm told that the actual appointment will probably not be made until the end of the year.

Tony Reid is already appointed Professor of Far Eastern History so it should not be a bad job with each taking a turn at the administrative chores while the other gets on with research.

Tungaru Traditions has now come out, first in Honolulu and now in an Australasian edition published by the Melbourne University Press. I should be glad to send you a copy, duly inscribed, if you would like one and let me know where you are.

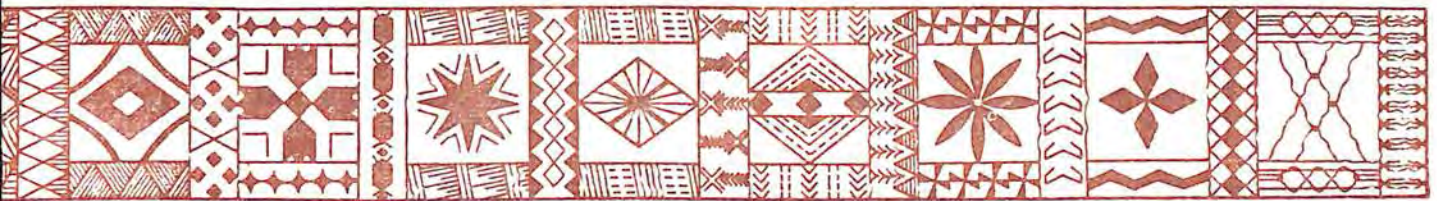
I do not think that that you would be interested in his ethnographical fieldnotes but his essays on 'The Historical Content of Gilbertese Mythology' and 'A Genealogical Approach to Gilbertese History' started me off on what I call 'island history' and really foreshadowed modern ethnological research.

I had all but finished a small book for the islanders on 'The Story of the I-Kiribati, according to the Traditions of Karongoa' when this blindness came like a screen between me and my work; but I am having treatment by ~~las~~ laser rays and it will be finished somehow - if necessary by engaging an expensive research assistant to look up my references and enable me to carry on.

Please excuse any errors in this typing but though I can touch type I do not always strike the right letters,

With best wishes for 1990, wherever you may be,  
Yours,

*JLM*



VOLUME 20 NUMBER 47

22 DECEMBER 1987



*MORE THAN EVER BEFORE....dressed in their trenchers, gowns and new hood colours to represent the various types of degrees, a larger number than ever before took their places in the National Gymnasium to receive their certificates, diplomas and degrees in the Graduation Ceremony on Friday 18 December, 1987.*

## LAUCALA CAMPUS GRADUATION CEREMONY



1987

More students than ever before received certificates, diplomas and degrees in the 1987 Graduation Ceremony on Laucala Campus on Friday 18 December.

The University Chancellor, H.H. Susuga Malietoa Tanumafili II, Head of State of Western Samoa, came from Western Samoa for the ceremony, and to confer the Honorary Degree of Doctor of the University on Henry Evans Maude, Pacific historian and writer.

After a welcome by the Vice-Chairman of the Council, Dr A. Ali Asgar, the Vice-Chancellor gave his report.

The Vice-Chancellor, Geoffrey Caston, said that at the end of the University year there was always a sense of triumph and jubilation. "This year it was also mixed with relief and gratitude for survival. The anxieties of students and their teachers were very great as they confronted uncertainties in their political environment of a kind which were quite new to the experience of this generation of Pacific Islanders.

But the University did carry on and examiners reported standards as high or higher than ever before. Students and teachers acquitted themselves with great dignity and responsibility during the events of 1987, and the Governments and people of Fiji and other countries in the Region should be proud of them.

Meanwhile, the development of the University went on much as it would have done in a normal year.

These developments included summer schools; exchange student schemes with the United States and Japan; \$40,000 student residence renovations; a new USP complex for Vanuatu funded by New Zealand aid with a site presented by the Vanuatu Government; a Botanical Gardens project was begun; student registration was computerised; in May the University Council met in Tonga and attended the opening of the new USP buildings there and the first USP graduation ceremony held there at which 92 certificates were awarded to citizens of Tonga.

Students were sent home for an early mid-year break when the coup in Fiji devastated, at least temporarily, much of the life of the University. A special meeting of Council in June decided, after hearing assurances, that classes should resume and almost all students returned by the end of that month.

In the latter part of the year, Australian educators reviewed a new Technology degree programme to help develop it to provide rapidly develop-

ing needs in the Region for technologists; the new Student Recreation Centre was opened; the USP rugby team toured Western Samoa; two further new units of the University were opened, the University Centre in Nauru, where the number of students has increased tenfold in the past year, and the Children's Reading Centre of the Institute of Education in the Humanities Building; the University received from the United Nations its Peace Messenger Award in recognition of the work in organising the first Conference on Conflict Resolution and Peace in 1986; and this month, the new Library is completed.

There were still some clouds in the sky, the Vice-Chancellor said. It was still by no means clear that the Governments of the Region would feel able to provide the University with the resources it needed to continue its progress, or even maintain activities at their present level. The budget for 1988 was still not known, and the Vice-Chancellor hoped Governments would not feel the need to cut back destructively the work of their University as a consequence of the economic difficulties following the events of 1987.

"Investment in higher education and research cannot be switched on and off, it is a long term process. Provided there is no waste - and the University Grants Committee has testified to that -- then there is no better investment than in the talents and energy of our young people, and in the intellect and ingenuity of our academic staff."

He said this would be the last graduation also for three of the University's professors.

Ray Wright, Professor of Physics, who worked at universities in Africa and the Caribbean for nearly 40 years and was Deputy Vice-Chancellor of Ghana University 27 years ago, had decided to retire.

Albert Wendt, Professor of Pacific Literature, served USP for 14 years in the English Department, as Centre Director in Western Samoa, and for the past six years in a personal chair.

For the past year he was Pro Vice-Chancellor. He brought worldwide honour, as a writer, teacher and administrator, to his own country, Western Samoa, to the peoples of the South Pacific, and to this University, the Vice-Chancellor said. "He is a grievous loss to USP and to me, but not to the South Pacific, since he leaves for a distinguished chair at the University of Auckland."

Ron Crocombe, Professor of Pacific Studies since the founding years of USP, was also retiring. "He too is one of the so far very few great figures of Pacific scholarship. Earlier this week the University Senate conferred upon him the distinction of being the University's first Professor Emeritus; it is a recognition of the distinction that he, over many years, has conferred upon the University."

The Vice-Chancellor also spoke in remembrance of the late Mosese Qionibaravi, who had presided over occasions such as graduation many times as Pro-Chancellor of the University. "His tragically early death this year has deprived us of an important source of wisdom, much needed for our future. The University's debt to him is immense."

"But Universities are greater than the people who work for them at any one time; staff, students, administrators come and go, are part of the life of the institution for a while, and help create its future, then hand over to others. All of you who feel this is your last day here can be happy that you leave behind you a University in good shape for the future, and one that will always be happy to welcome you back."

Then came the awarding of certificates, diplomas and conferrment of degrees on 500 graduates. They included Master of Arts graduates Parul Deoki and Ganeshwar Chand of Fiji, and Morgan Tuimaleali'ifano of Western Samoa; Master of Science Michael Guinea of Australia; Master of Philosophy graduates Mere Pulea of Fiji, Roniti Teiwaki of Kiribati and Ruby Va'a of Western Samoa; and Doctor of Philosophy Caryl Pollard, of UK.

The conferrment of the honorary degree followed.

In his citation for the Honorary Doctor of the University, the Head of History/Politics Department, Dr David Routledge, said Henry Evans Maude was born in India in 1906. In 1929, after studying anthropology at Cambridge University, he applied to join the British Colonial Service, marking his application 'Gilbert and Ellice Islands Colony only'.

"That early singleness of purpose led to two separate but inter-related careers in the Pacific Islands - as administrator, and as teacher and writer. His administering days are long over, but Harry Maude is still writing, and his wife Honor is still helping him.

"Young Pacific Islanders still receive the benefit of his vast accumulated knowledge, and, more important, are still excited to pursue studies of their own by the example of his writing, his lectures and his conversation.

"Both of Maude's careers were founded on the belief that Island societies may best be understood in terms of their own past. Pacific history thus encompasses 'the whole period of man's life in the region'. It is a study which makes use of every kind of evidence - material, documentary and oral - and draws upon the knowledge and methodologies of anthropology, sociology and archaeology, and any other discipline that shows promise of shedding light on the Pacific past.

"Living for long periods among people whose main interest in old age was to spend hours in their village meeting houses recounting, savouring and discussing the traditions of their migrations and subsequent history, Maude came to realise that the historical sense of Pacific Islanders in pre-literate times far transcended that of literate Europeans. His own writing shows that he has learnt from that insight.

"His justifiably celebrated monograph on the Evolution of the Gilbertese 'boti', his collection of papers published under the title 'Of Islands and Men', and his masterpiece of ethnohistoric reconstruction, 'Slavers in Paradise' have been crucially significant

in formulating the conception and methodology of the modern discipline of Pacific history. Students of the subject can hardly put pen to paper without making reference to his work.

"And it still goes on. In the last few months, a book has been finished on the papers of Sir Arthur Grimble, long-time Resident Commissioner in what are now Kiribati and Tuvalu. This includes two papers of his own, and another by the Abemaman historian, Airan Teeko, written in the Kiribati language and based on an extensive knowledge of local tradition."

Prizes were awarded to the University's top students in various disciplines. The Alumni Association Prizes for Foundation students went to Abdul Azam and Sarvesh Chand in Science and Kavita Kapadia and Nacanieli Rika in Social Science.

ICI (Fiji) Ltd Book Awards went to Deepa Sotheeswaran and Rai Mati Kumar. Pacific Publications Book Awards went to Kavita Nandan, Nacanieli Rika and Anare Tuitoga.

Serupepeli Navuta won the Native Land Trust Board prize and Institute of Valuation and Estate Management of Fiji Prize.

The Prem Chand Prasad Prize for Geography went to Talica Malani and Roasela Tuisawa; and the Ajax Chemical Prize to Manoj Kumar.

Sagaitu Manueli won the Gold Medal in Education (Narsey's Ltd), and the Institute of Industrial Arts (Australia) medallion. The Gold Medal in Science was won by Upjeet Singh.

The Vice-Chancellor's prize went this year to Mauiliu Magele.

The ceremony concluded with an address by a graduate, Salote Nawalowalo. She said the University should not be deflected from its task of educating the people of the South Pacific, the task laid down at its inception.

"USP has accomplished so much that it should not be allowed to close its doors in tune to the political climate of the Region."

She thanked the teachers for their encouragement through one of the most difficult years of the University. "We are proud to be able to boast that we have gone through the mill and are capable of producing results. We hope the University will continue to carry out the task it was originally established to do."

Graduation finished with the traditional afternoon tea in the Dining Hall.

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#### NZ AID TO COMPLETE CENTRE

New Zealand is to provide funds to complete the USP Centre in Vanuatu, the New Zealand Minister for Foreign Affairs, Russell Marshall, announced last week.

He said New Zealand was already providing \$2.4 million to pay for two-thirds of the construction costs of the complex, which will house the Extension Centre, and Pacific Languages and Pacific Law Units.

"We decided it would be a positive demonstration of our support for USP's role in the South Pacific and for the development of education in Vanuatu to pay for the entire centre to be built at once," Mr Marshall said. "It will mean real savings in construction costs as well as giving USP use of the full centre immediately it is finished."

The centre is due for completion in October next year.

Mr Marshall said real benefits would come also from the added teaching space USP would have as a result of the decision to complete construction. The Vila centre would be able to provide a greater range of intensive courses for Extension students.

"This has been shown to mean a much higher pass rate for students, which is more satisfying for them and is a better use of the University's teaching resources", he said.

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# LAUCALA CAMPUS GRADUATION CEREMONY

## 1987



THE UNIVERSITY OF  
THE SOUTH PACIFIC



*ABOVE: In her garland of honour, Ilaise Tongilava of Tonga with her new BA degree.*

*BELOW: The Vice-Chancellor gives his report.*



*ABOVE: Head of the Fiji School of Medicine, Professor Harry Lander, administers the Hippocratic Oath to 20 new doctors before they receive the first MB BS degrees awarded by USP.*





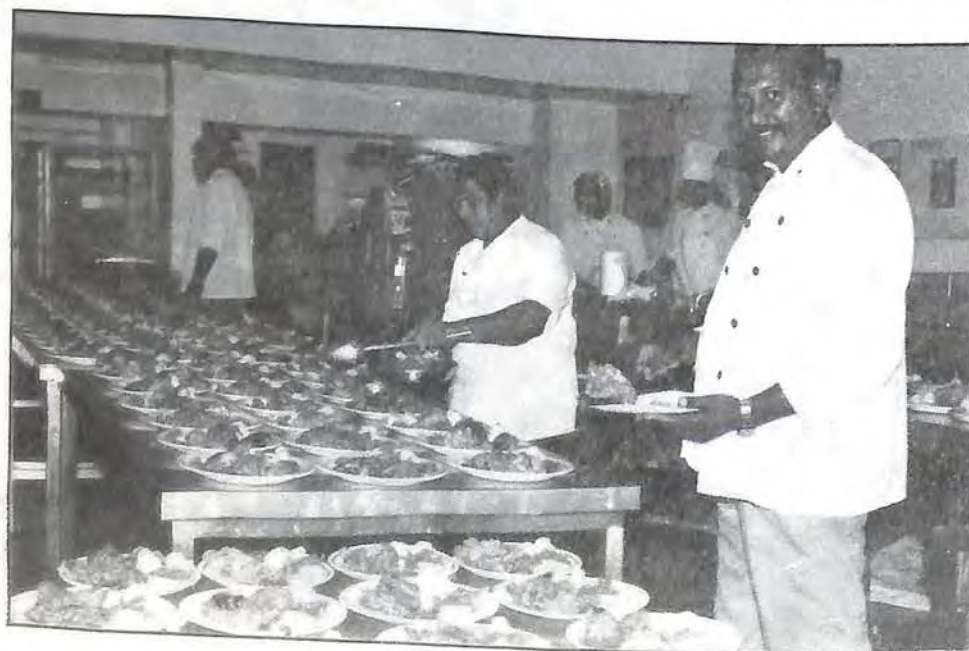


*FAR LEFT: Dr David Routledge reads the citation for the University's newest Honorary Doctor, Harry Maude, 81, a notable Pacific historian.*

*LEFT: Ramesh Chandra receives his Bachelor of Arts degree from the Registrar, Mr Philip Rama.*

*RIGHT: Family success....Alipate Tuisawau and his sister Ro Asela Tuisawau both graduated on Friday with Bachelor of Arts degrees.*

*FAR RIGHT: Smile of success...a jubilant Ruby Va'a steps forward to collect her Master of Philosophy degree.*



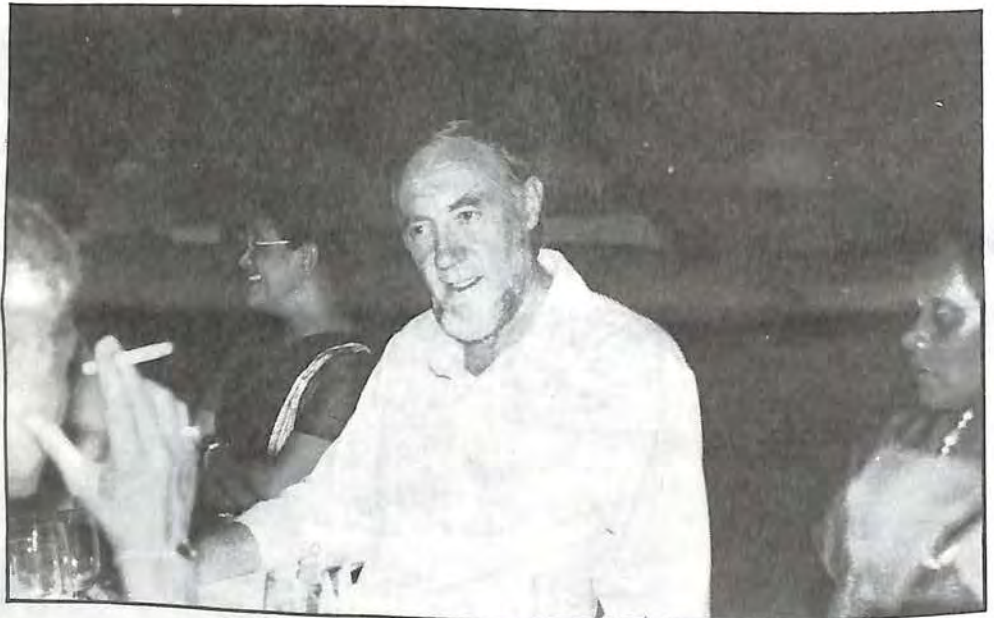
*FAR LEFT: Mango chicken for four hundred is served on plates in the USP Dining Hall during the Graduation Dinner.*

*LEFT: The Chancellor, H.H. Susuga Malietoa Tanumafili II, left, in conversation with the Vice-Chancellor, Geoffrey Caston, during the Graduation Dinner on Thursday 17 December.*



*LEFT: Salote Nawalowalo gives the Graduate's Address.*

*RIGHT: Professor Ron Crocombe, the USP's first Professor Emeritus, at the Graduation Dinner.*



*LEFT: Parul Deoki, left, celebrates her Master of Arts degree at the Graduation Dinner.*

## THE MOVE IS ON...

The University Library closed its doors in its old building on Monday 7 December. When it opens them again in eight weeks time, it will be in the new Library building, which has been constructed in the centre of Laucala Campus.

The new building is on several levels, stretching along a formal grass courtyard area opposite the Administration Building, opening a view corridor to the sea. The \$5 million construction project was funded by Australian aid and included a new roading system, parking areas and landscaping, as well as the Library building.

Des Allen, Project Coordinator from the Australian Department of Administrative Services Construction Group, and Project Architect Mike Star visited the site last week for a final check before the building is handed over to the Librarian, Esther Williams. They said the work was virtually complete, with the walkways and landscaping being finished off now.

Mr Allen said the landscaping of the area in front of the Library had been a deliberately formal design to set the stage for possible formal events which could be held there in future, such as national day celebrations, welcoming ceremonies and even graduations. The design includes ranks of royal palms, and ground cover plants planted in a wave pattern, symbolising the sea. Mr Star explained that the tall palms would also help deflect breeze into the building, to help ventilate it. The Pacific Collection is the only section with air conditioning -- the rest of the building relies on natural ventilation for coolness. Mr Star said there were special reading and working 'pods', areas which projected out from the main book storage and had louvre windows on three sides, which should provide comfortable working conditions. The building was aligned so that very little direct sun would shine into it.

At the back of the building the landscaping was less formal and provided shaded areas where people could walk and sit. The end of the amphitheatre is spanned by a suspension bridge leading from the Library to the Student Union, Dining Hall and Community Services building.

The Library building is a flexible design so that the interior can be made to suit the uses required, and should take care of needs up to 1993...by when technology should have caught up with information storage needs. It will double the capacity of the old Library building, which currently houses more than 300,000 volumes.

Siteworks for the new Library began in early 1985. Construction began early 1986, and the new Library should begin opening for restricted services in January 1988. Full resumption of library services will be announced.

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## NEW PACIFIC CENTRE DIRECTOR

Malama Meleisea, Lecturer in History in the School of Social and Economic Development, has been appointed the first director of the Macmillan Brown Centre for Pacific studies at the University of Canterbury. The centre has been established to encourage research into the history, traditions, customs, laws and ideas of the people of the Pacific, especially the indigenous people of Oceania.

Dr Meleisea plans to establish a publications programme, a research and training fellowship scheme, research projects, consultancies and seminars. Emphasis will be placed on research cooperation among universities, governments and regional agencies and other Pacific studies centres.

He leaves USP to take up his new appointment by April.

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## VICE-CHANCELLOR VISITS SOLOMONS

The Vice-Chancellor, Geoffrey Caston, met the Minister of Education in Honiara, and subsequently also the Ministers of Finance, Foreign Affairs, Economic Planning and Home Affairs on his recent visit to Solomon Islands.

He expressed to them his confidence that USP teaching programmes could be maintained at a high standard in 1988, and that the safety of their students would be assured by the Fiji Government. He also pointed out that this would depend upon adequate financial resources being provided by the regional Governments to maintain the University's staffing levels in 1988. He emphasised the critical importance for the future of the regional University of support from Solomon Islands, which, after Fiji, is the largest country and the one with most students.

The Solomon Islands Ministers affirmed their intention to continue to support their regional University, and their view that the present level of funding should be maintained.

They intended that Solomon Island students at present at the University would return to complete their programmes, but were considering whether the Foundation programme could be better provided at the Solomon Islands College of Higher Education, with the help of USP.

They were concerned that the academic standards of the University be maintained at a high standard, and that its independence from governments should continue to be preserved. They would be studying these matters further, and would make a statement in due course.

The Vice-Chancellor also visited Vanuatu, where he was assured that the Government wished to maintain their support for USP at least at its present level, and would not reduce the number of their students there.

He visited the site of the extensive new University buildings now going up

in Port Vila, discussed the future developments with the staff of the USP Centre and Pacific Language and Law Units, and met the staff and students taking part in the summer schools which have already started.

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## EVENTS 1988

The Information Office is collecting as many details as possible on events, meetings, seminars, conferences and other activities being held at or by the University next year, particularly in the first six months. The information will be used to compile a weekly Diary of events for the Bulletin, and to send to organisations and governments interested in possible participation. Please send notification of events as soon as possible to the Information Office.

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## TELEPHONE DIRECTORY

The 1988 Telephone Directory will be published for the beginning of Semester I 1988. The list has been up-dated to December, but more changes are expected as new staff arrive. A copy of the directory is being left in the office of each Head of School, Institute and unit and at Extension Services, so that the changes for 1988 can be made. The Information Office will be collecting these copies at the end of February so the changes can be put into the new edition of the Directory. Please forward any changes to the head of your section for inclusion.

\*\*\*\*\*

SPAS SAYS  
GOODBYE.....  
to, from left,  
Dr Michael  
Buonsanto and  
Jerry Goodrich  
(Physics),  
Egbert Chibambo  
(Home Economics)  
Dr Vijaya Chand  
(Chemistry),  
Dr Joseph Ha and  
Maren Jewell  
(Mathematics);  
not pictured,  
Professor John  
Lindholm (Tech-  
nology), Steven  
Roberts (Biology)



Members of staff of the School of Pure and Applied Sciences farewelled their colleagues at their Christmas party on Friday 4 December. Head of SPAS, Professor John Morrison, and the heads of departments thanked members of staff for their services to the School and the University.

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#### MATHEMATICS PROFESSOR VACANCY

A vacancy exists for Professor of Mathematics at the University of Papua New Guinea. Information about the post is available from Information Office. Applications with a detailed c.v., recent small photograph, transcripts and arrangements for three reference letters should be sent to the Deputy Registrar (Staffing), UPNG, PO Box 320, University Post Office, Papua New Guinea, by 30th April 1988. The person appointed would be expected to take up the post by 31 January 1989.

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#### WISHING YOU WELL AT CHRISTMAS...

The staff of the Information Office extend their Best Wishes for Christmas and the New Year.

The Information Office has shifted and our new location is in the former Planning Office, next to Committee Room III on Sunderland Drive. It is the first office building on the right as

you come in the Main Entrance. The telephone extensions will remain the same: 355 and 358.

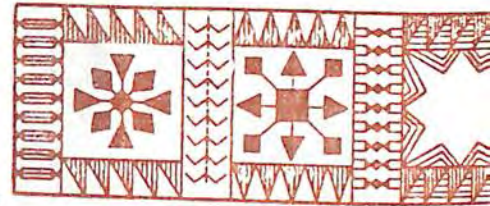
The next edition of the Bulletin will be at the end of January 1988. We will be pleased to accept news about University events, meetings, seminars, staff activities, movements and achievements, student activities and achievements, research, new courses and projects, sports and social activities. We will also continue to take notices of items for sale, accommodation and other matters from, or of service or particular interest to, the University community.

Our weekly deadline is 12 noon on Tuesday. Urgent material which may be prepared later than that may be accepted by arrangement by telephoning us and discussing it. The Bulletin is normally prepared for publication on Wednesday and taken to the printer by lunchtime Wednesday. It is delivered for distribution on Friday morning.

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AIR MAIL  
PAR AVION

If unclaimed return to The University of the South Pacific  
P. O. Box 1168 Suva Fiji



*THE MUSIC MASTER, Ueta Solomona, Lecturer in Expressive Arts, with the choir who sang at the Graduation ceremony on Friday. They sang the Western Samoa national anthem, 'Salusalu Qoka', the University Song, and 'Mary's Boy Child'.*

*THE MUSIC MAKERS, children of the University community who learn music with Mr Ueta Solomona at their Christmas Concert recital last week.*

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David Routledge, Reader and Head of the Department of History/Politics at U.S.P.

Ever since coming to USP, almost ten years ago, I have tried to convince my students of the importance for them not only to study their own past, but to write about it too. Pacific Islanders are often reluctant to do this because they fear that their opinions may not be pleasing to others in their own community. "Never mind", I always say, "you write and if somebody disagrees with you, then perhaps they will write something, too". Only in this way will our libraries come to be filled with books about the people of the Pacific Islands, written by themselves.

In my own study of Fiji's past, entitled Matanitu: the struggle for power in early Fiji, I wrote, "To date, very little Fijian history written by Fijians has been published. This is something I would like to think is about to change, as interest in the past revives with a recognition of its value to the present...more Fijians must be encouraged to take on the task for themselves".

In 1985, another of my students, Nemani Drova Tadrau, published a paper entitled "Oral traditions and identity: a case study from Rewa". Now, Asinate Vatanimoto has started on a larger study on the political history and oral traditions of the great chiefdoms of Fiji in the late eighteenth and early nineteenth centuries. At present, she is in the University of Auckland, studying ethnohistory and social anthropology with Drs Judith Huntsman and Garth Rogers. To assist her, she has already received part of the Paul Morawetz Award from the Te Rangi Hiroa Trust, set up to encourage Pacific studies by both Pacific Islanders and outsiders. I am sure she will be very grateful to the Fiji Association of Women Graduates and it gives me great pleasure to accept this gift on her behalf. I am confident that her M.A. thesis will make a significant contribution to the study of Fiji's history, at a time when perhaps as never before Fijians are interested in the past and its relationship with the present.

## THE KAUNITONI MYTH

As every Fiji school child knows, the first people in Fiji arrived from the West, from Africa, in the canoe Kaunitoni, led by the chief Lutusobasoba, and landed at Vuda. Degei then travelled across the island, along the Tualeita Track, to Nakauvadra, where he built a house for Lutunasobasoba and where the people lived until his death, when there were wars and they spread out over Fiji.

But what do they really know? According to research by Peter France in the 1960's, the Kaunitoni Migration in Fiji's history was unknown before the late 19th century and was not recorded by early researchers. It was first published in "Na Mata" magazine in 1892, with details tracing Fijian origins back to Thebes in Egypt, as the prizewinning entry in a competition to select and preserve a definitive version of the legendary history of the people. Peter France said that until this story gained rapid acceptance, the only traditions of origin ascribed the creation of all things to the snake god Degei who lived at Nakauvadra. He contended that the Kaunitoni story had arisen in response to the sort of questions researchers and Native Lands Commission officers were asking in order to find out how tribes occupied their lands; and information about other people's myths of origin learnt from missionaries and schools.

Postgraduate student Asinate Vatanimoto takes another view...that the Kaunitoni Myth is a combination of fiction and historical fact. She presented some of her research for her Master's degree studies in a seminar at the School of Social and Economic Development last week.

She said evidence argued against the possibility of Fijians migrating from Africa. But archeological findings could support a possible migration from Polynesia in the 17th century; and possibly an earlier arrival to establish a chiefly system in Lakeba by 1250 which came from the west.

Asinate said Fijian society was egalitarian before the establishment of the chiefly system, as the system of land-ownership by mataqali (family) indicated. She suggested the Kaunitoni myth was superimposed on earlier oral traditions of Degei in order to confirm the estab-

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of Degei in order to confirm the estab-  
lishment of the political hierarchy and  
promote the divinity of chiefs. The way  
in which immigrant chiefs took their  
place in the hierarchy in the 17th  
century suggested a kinship with the  
earlier arrival of the chiefs, she said.  
The links between the names used in the  
Kaunitoni myth and those used in earlier  
oral traditions could not be ignored  
either. She contended that the Kaunitoni  
myth could not be totally dismissed as  
fiction and it could be linked with the  
arrival of conquering chiefs.





**Australia Post**

Telephone 2498322 Area Code 06

Our Reference (JA:MB)

Your Reference

Regional Manager  
Canberra Murray  
1st Floor GPO  
CANBERRA ACT 2601

13 June 1990

The Honourable Mrs R Kelly MP  
Member for Canberra  
Mezzanine Level  
M.L.C. Tower  
WODEN ACT 2606

Dear Mrs Kelly

I refer again to representations you received from Mrs Honor Maude seeking relocation of the pedestrian crossing in Brierly Street Weston.

As mentioned in my letter of 18 May 1990 relocation in Brierly Street would provide safer access to the Post Office but not to other business in the southern end eg. Commonwealth Bank.

Advice has been received from the Manager (Traffic) Transport Operations Branch, Office of City Management, ACT Administration confirming that provision of an additional pedestrian crossing in Trenerry Street cannot be justified. The text of his response is as follows:-

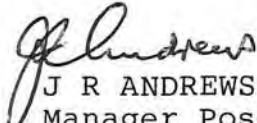
"A pedestrian crossing at the suggested location in Trenerry Street is not considered to be appropriate at this time. As a discussed, the criteria for the installation of a crossing is defined in the Australian Standards and includes such considerations as vehicle and pedestrian volumes.

Trenerry Street does not meet these criteria with its relatively low traffic and pedestrian volumes, and I consider that there are sufficient gaps in the traffic stream for pedestrians to cross safely.

..2/

The pedestrian crossing in place in Brierly Street offers a safe passage to Trenerry Street from Coleman Court. A short walk along this street then enables pedestrians to cross directly to the Post Office. Trenerry Street operates with a "one way" traffic flow, making the road crossing at this location a relatively safe and simple procedure."

Yours sincerely

  
J R ANDREWS  
Manager Post Offices

42/11 Namatjira Drive,  
Weston, A.C.T.2611,  
9 January, 1990.

Dear Oskar,

Thank you for sending us a Christmas Card, which we duly received on more or less the right date. We gave up sending Cards when we passed into the eighties, partly because nearly all our contemporaries are now dead. But I do try to thank those who send them to us out of the kindness of their hearts.

You enquire whether we knew about your magnificent prize of, if I remember rightly, \$17,000. Yes, indeed we read about it in the papers and I wrote a letter of congratulations to you at the time. They tell me that, with characteristic generosity, you gave it all away; but one thing you cannot give away is the honor of the award.

My latest effort, entitled Tungaru Traditions, has been published by the University of Hawaii Press, for the Institute of Pacific Studies, with an edition for Australasia published by the Melbourne University Press. I would send you a copy but it is really quite unreadable. I produced it for the I-Kiribati, as a reference work designed to give them an insight into their former way of life: the third of six works which will hopefully give them a knowledge of, and pride in, their ancestral heritage.

Still, if the publishers think that it may have a sale to a few Europeans also who am I to tell them that they are wrong. I enclose an advance copy of its first review; by Henry Lundsgaarde of the University of Kansas for the American Anthropologist, which will give you an idea what its all about.

My trouble is that I have alas gone blind. It started on Christmas Day (not as a result of undue inbibing) and now I cannot read nor write; but thanks to Honor's expert tuition I am a touch typist (more or less). This is actually my first letter written (on the blind, as it were,) so you will have to excuse my mistakes.

We go soon to the 'vision clinic' which the Royal Blind Society maintains at Kambah, and I live in hopes that they will suggest a way by which I can finish the two books still left. In India there were always writers who sat on the Bazar pavement and wrote down whatever one said (and a lot that one didn't), but I haven't found one here - as yet. What I need is a girl who can not only type but also look up references and take a reasonable interest in what the work is all about. My typist charges \$22 an hour, but she will only work in her own home.

Anyway I've had a wonderful life, and have absolutely nothing to repine about,

Wishing you both a wonderful 1990 - the world news is so terribly exciting these days that we are all lucky to have been spared to hear it,

Yours ever,

*Harry*

*Henri has corrected my mistakes - actually they  
were not so many as I had feared*

---

42/11 Namatjira Drive,  
Weston, A.C.T.2611,  
23 September, 1989.

Dear Oskar,

Just a note to congratulate you most sincerely on your new award, which we read about in the Canberra Times. We were delighted to hear about it and, added to the others which have been piling on you of late, it must give you both an inner glow to feel that a lifetime of dedicated work has been recognized not only by your immediate colleagues but also by the world outside the groves of Academe.

I had felt sad that the rise and eclipse of Pacific history as a recognized sub-discipline at the ANU had not raised so much as a passing breeze in the wider field of Pacific studies, except for a rather vitriolic article in the Journal of Pacific Studies and of course the effect it had in promoting the study of island history elsewhere in Australia, New Zealand and the islands themselves.

But now with your rightly acclaimed trilogy I feel that you have provided a fitting epitaph written around the sole constant which encompasses the plenitude of variables in which the rest of us got bogged down.

I can now return happily to what Hancock called my footnotes to other people's histories and with the completion of The History of the I-Kiribati according to the Traditions of the Karongoa clans I have only two left on the list made when we retired, so if I am still alive I should be able to retire at the end of next year.

Tungaru Traditions: the unpublished papers of Arthur Francis Grimble on the atoll culture of the Gilbert Islands has now been published by the University Press of Hawaii, for the Center for Pacific Islands Studies, with an Australasian edition published by the Melbourne University Press, and I have just received advance copies of both. Beautifully produced, with a rare photo of Honor and me sitting on the Residency steps on Banaba with Grimble himself in 1931; but it is essentially a work of reference rather than a readable book.

Our Diamond Wedding anniversary was a trifle upset by the pilots strike since it was to be held in Adelaide and we could not get there. In the end we tried to go by car but only reached Wagga where Honor missed a step and fell on the pavement and after treatment in the Wagga hospital we had to return home. Still we got a nice telegram from the Queen, signed Elizabeth R., as well as messages from the Governor-General, Hazel Hawke and her husband, and even Ros Kelly our member (perhaps a reward for 40 years of voting for the right (or rather the left) party).

With our affectionate good wishes to you both - perhaps when Browning is a confident long-distance driver you will visit us in our retreat only 11 kilometers from Canberra,

Yours ever,

*Harry Myranda*

A. Books

- (1) Tungaru Traditions: ethnographic notes and papers on the Gilbertese of the Central Pacific atolls, by Arthur Grimble, edited by H.E. Maude.

The Grimble fieldnotes were compiled between 1916 and 1926 and were rescued from probable oblivion after his death in 1956. Their preparation for publication from the 166 MS nôtés, now edited and arranged under 22 Headings, together with seven unpublished but completed articles and a History of Abemama by the Gilbertese historian Airam Teeko, has taken three years and is now completed: they represent, it is believed, the first work on historical ethnography to be published on any Pacific Islands community. The book has been accepted for publication in 1989 by the Center for Pacific Islands Studies, Honolulu, in association with the University of Hawaii Press, as No.7 of their Pacific Islands Monograph Series.

- (2) Traditional Stories from the Northern Gilberts (Karaki n Ikawai mai Kiribati Meang), compiled by Ten Tiroba of Tarawa, translated by Reid Cowell.

These 22 karaki (traditional stories) were written down in Gilbertese by Ten Tiroba of Buariki Village on Tarawa about 1920 and are the best collection of pre-European contact oral narratives known to exist, many of them dating back for hundreds of years. They have now been submitted ~~for~~ for publication to the Institute of Pacific Studies at the University of the South Pacific.

- (3) The Story of the I-Kiribati: according to the traditions of the Karongoa n Uea clan, dictated by a clan elder on Nikunau in 1934. With the death of the narrator the formerly secret lore of Karongoa n Uea can now be made available to a new generation in danger of losing its cultural identity. Apart from the importance of the historical events related, the text represents a memory feat unsurpassed by any other Gilbertese historian. The final edited copy is now approximately half-finished.

- (4) A complete edition of the Gilbertese myths, legends and oral traditions, in Gilbertese and English, under subject headings and cross-referenced.

The material, comprising several hundred items, has been collected but not yet collated and prepared for publication. It is intended to serve as a treasury of their oral records for the I-Kiribati of today and tomorrow.

(5) A History of the Gilbertese people to the coming of the European.

This book is being based on material contained in the preceding four works, together with my earlier two monographs: The Evolution of the Gilbertese Boti (1963, reprinted 1977), and The Gilbertese Maneaba (1980); and for the earlier chapters on information contained in publications by prehistorians, archaeologists, social and physical anthropologists, linguistic experts and other relevant specialists.

B. Articles

(a) Completed but requiring revision and updating

(1) 'The Evolution of Island Governments in the Gilbert Group'.  
An analysis of the indigenous maneaba system of government and its modification by pressures exerted by European missions and the British protectorate administration.

(2) 'Local Government on Pitcairn: an historical review'.  
The evolution of Pitcairn society as shown by legal and administrative changes from the early decrees of Fletcher Christian and John Adams to the Pitcairn Order in Council 1970.

(3) 'The Development of Pacific Studies'.  
A survey of the progress of Pacific studies from the voyage of Magellan to the present day.

(b) Sources collected but text not yet written up

(4) 'Benjamin Boyd and the Pacific Labour Trade'.  
Boyd's recruiting operations in the Gilbert and Loyalty Islands, the life of the workers on the Monaro sheep stations, the failure of the experiment and the repatriation of the survivors: the untold story of Australia's first attempt at labour recruiting.

(5) 'On Writing Oral History'.  
The practical problems and pitfalls encountered in writing a pre-European history of the Gilbertese people based on oral tradition: the trials of trail-blazing.



C. Collected Works

The Island World of Yesterday

This is intended as a companion volume to Of Islands and Men and was originally suggested by the Oxford University Press in order that my articles published since its appearance could be reprinted for a larger readership. Nine items totalling 201 pages are ready for inclusion and another three are substantially researched, making an approximately 201 page volume with 12 chapters, which should constitute an attractive proposition for publishers.

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Gharib S. PANNU

91 Ashfurlong Crescent  
Sutton Coldfield  
W. Mids: B75 6EW  
U.K.

30 April 1990

Dear Prof. Maude,

I am extremely moved and encouraged by the fact that you could take the trouble of writing me a personal letter enclosing a copy of the article I wanted and much more. Your name has passed through my eyes so many times during my readings on Kiribati that it deserves a special place in my thesis. In addition to Bingham, Grimble, Holland, Father Sabatier, I have also written a short biographical sketch about yourself. Interesting to know that you were Indian-born. I originally come from Panjab, born in a Sikh family - moved to UK in 1959. Since 1970, I have been working with the British Council / ODA, in E.L.T. field. Gunson's <sup>work</sup> has offered me some material on your early child-hood, life, career etc. If you have something special to <sup>be</sup> mentioned, I will be honoured to include in my work.

I am about half-way through my thesis. All being well I intend to submit around Xmas 1990. It is mainly concerned with the first comprehensive survey of E.L.T. in Kiribati from about 1838 to 1989, with special

reference to the development of ELT syllabuses at primary and teacher training levels. — with a critical appraisal of governments', Mission's policies relating to education and the English language. The thesis itself is within the Applied Linguistics field at Exeter, and if successful, I hope it <sup>would</sup> <sup>be</sup> <sup>used</sup> as a source of reference ~~for~~ by future I-Kiribati scholars. Having lived among and worked for the Gilbertese for 12 years, I felt I owe them something — tangible and worthwhile for future generations.

From the time I had decided to embark on this study in Apr 1986, at first as a distant candidate, I had gathered lot of relevant materials from the Catholic Archives, KPC Archives, the Government + Min of Education documents, Kiribati Archives and recorded personal Englishes of many old generation Unimane from most of the islands. Everybody has been so cooperative —. Thanks very much indeed for suggesting some works for my studies. In fact I have consulted most of them (Rennie's PhD thesis, I read at the KPC headquarters in Tarawa) except Peter Child's Dip. Ed. dissertation 1954 which seems to <sup>be</sup> interesting and relevant. I do not know how to get hold of that. Time is too short for me now. Govt reports, education reports I have consulted in London — British Library,

Public Record Office, ODA and F.O. Libraries.

I am sending this letter via UK through the diplomatic bag from Yemen. I have taken up a two year assignment with the British Council to work at the Faculty of Education, University of Sana'a, Yemen Arab Republic. Although I am on the Red Sea coast, but it is extremely hot and humid - nothing like the gentle sea-breeze of the Galbetuse lagoons.

I am very thankful to Gillian Scott of P.M.B who has been writing to me on your behalf, and Doug Munro from the Bond University Australia also assisted with a copy of his article.

Once again my best and due regards to you and your good wife. It will be my honour to receive a communication from a personality like yours.

Most sincerely

Gharib Pannu