

ISLANDS

(by Groups)

- ~~(1) Gilbert Islands.~~ Files 1, 23, 30, 38
- (2) Ellice Islands.
- ~~(3) Tokelau Islands.~~ File 2
- (4) Phoenix Islands.
- ~~(5) Northern Line Islands.~~ File 32
- ~~(6) Central Line Islands.~~ File 32
- ~~(7) Southern Line Islands.~~ File 32
- (8) Nauru Island.
- (9) Miscellaneous islands.

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Notes on the

ELICE ISLANDS

ELLICE ISLANDS

Smith, S. Percy, 'The First Inhabitants of the Ellice Group'.
Journal of the Polynesian Society, vol.6 (1897), pp.209-210.

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This Group of Islands is situated between Lat. 6⁰30 and 9⁰30 south, and between 176⁰ and 179⁰30 west Long., or in other words, some 650 miles north-west of Samoa.

That the Islands were colonised from Samoa, the following notes given to Mr. W. Churchill and myself in October, 1897, at Apia, Samoa, by Sapolu, will prove.

Sapolu was sent by the London Missionary Society to the Ellice Islands in 1870 in order to introduce the Gospel there. On his arrival at Nanomea, the most northerly of the group, he was much struck with the similarity of the language to his own. Their manners and customs were also very like the Samoans. So soon as Sapolu had acquired a command of the language, he made inquiries as to their origin, when they told him that according to their traditions they came originally from Samoa. In the times of Malietoa-La'uli (? La'auli) a division arose between his sons, of whom there were four - La'a, Folasa, Atoa and Fua-i-Upolu - when the two first-named decided to leave their home in Samoa and search for some new country in which to settle. They gathered together their immediate adherents and sailed away north in two alia or double canoes, not knowing where they were going, or what land they should fetch; but they finally reached Vaitupu Island in the Ellice Group. Here they lived for some time, and then the two brothers quarrelled. In consequence of this, Folasa ~~decided~~ decided to search for some other resting place, and started away in his alia for the north. He discovered Funafuti (which is S.S.W. of Vaitupu) and other islands, and finally settled down at Nanomea, the most northerly of the group. Sapolu referred to the direction in which Folasa steered as lale, north, and gave to Nanomea another name - ~~Lalomea~~ - in addition to that it is ordinarily known by.

(P.210) There were no inhabitants on these islands when Folasa discovered them, nor cocoa-nuts, but they took some of the latter with them and planted them. The people of Nanomea profess to still retain Folasa's seat, on which he used to sit.

Sapolu stated that his people (the Samoans) retain a tradition of these canoes having left Samoa, and that when he was about to start for these islands, Malietoa-Talavao (the late king) told him that he would find relations there, and sent a message by Sapolu to them, which the people received with pleasure, and acknowledged that Malietoa was their relative. This greatly facilitated Sapolu's work of introducing the Gospel. The fact of Malietoa having sent this message, clearly proves

that there had been communication between Samoa and the Ellice Group since the migration of Folasa and La'a.

The name of the burial place of the chiefs on Nanomea, is Maunga-vaea, named after Vaea, the mountain behind Apia on which R.L. Stevenson is buried. Moreover, nearly all the names of places on Nanomea, are repetitions of those found in the Va-i-maunga, or district lying behind Apia, Upolu, whilst some few of them are named after places in the Fale-a-lili district of Upolu, a district that lies on the ~~xxx~~ south coast of that island. Both of these districts form part of the Tua-masanga territory. None of the Nanomea names are to be found in ~~xxx~~ Samoa outside Tua-masanga. The burial place referred to above, although called Maunga-Vaea or Mount Vaea, is not more than twenty feet high, for Nanomea is a low coral ~~island~~ atoll.

Judging from some genealogical tables in Mr. Churchill's possession, Malietoa-La'auli flourished about fourteen or fifteen generations ago, but we must await the publication of that gentleman's collection of Samoan traditions to fix the period of this Malietoa correctly. Fifteen generations, according to the measure of a generation adopted by the Polynesian Society, would be equal to about 375 years, or in other words, this migration to the Ellice ~~XXXXXX~~ Group occurred about the year 1525.

In connection with the Ellice Group, a very large amount of interesting and useful information will be found in Mr. Chas. Hedley's 'The Atoll of Funafuti' published by Trustees of the Australian Museum, Sydney, 1897.

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TUVALU ISLANDS

Turner, George. Samoa a Hundred Years ago and long before, together with notes on the cults and customs of twenty-three other islands in the Pacific. London, Macmillan and Co., 1884.

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P.280. NUKULAEAE, or MITCHELL GROUP

In this series of atolls there are sixteen islets, each having a distinct name. Fangana is the name of the one on which the settlement stands. Nukulaelae is the name of another islet, and is used to designate the group. Near tradition traces the people to the island of Funafuti; remote mythology says that Mauke, the first man, had his origin in a stone. Two gods, Fonolape and Moloti, were represented by two stones. In times of sickness offerings of food, nuts, and pearl-shell were taken to the temple. Household gods were incarnate in certain birds and fishes, and, as in Samoa of old, no one dared to eat the incarnation of his god. Foeticide was very common to keep down the population; but no child was put to death after it was born. (281) Stealing was punished by restoring double. Adultery and murder by sending off the culprit to sea alone in a canoe, there to die or take his chance of drifting to some other island. The soul, they thought, went to the heavens, but returned and frightened and caused death to the living. The dead were buried inside the house, and the family kept indoors and covered themselves up with leaf-girdles round the waist and shoulders for a week or two, as a sign of mourning.

FUNAFUTI, or ELLICE ISLAND

Funa is the name of a chief, and Futi is the name of a banana. Why the two united form the name of the island I could not ascertain. Funafuti is one of thirty islets

surrounding a lagoon twelve miles in length. All the people reside there. Tradition says that the place was first inhabited by the porcupine fish, whose progeny became men and women. Another account traces the origin of the people to Samoa. It is said also that the islands were formed by a man who went about on the ocean with a basket of sand on his back, and wherever some ran out an island sprang up.

Foilape was the principal god, and they had a stone at his temple. There was an altar also on which offerings of food were laid. At the order of the priest the altar was carried about the settlement, (282) and, as the god was supposed to be on it, the people danced in front and all around to please him.

The spirits of the departed hovered round the living, and were dreaded as occasioning disease. Infanticide by drowning prevailed, so as to keep down the number in a family - it was not, however, enforced by law. Wars were rare, and principally to keep off invaders, such as the Tongans, who are said to have come as far as this. The kingship alternated in four or five families, and when one king died, another was chosen by the family next in turn. The penalty for stealing was exile to one of the small islets, or driving off to sea.

When I visited the group in 1876 I found that the Samoan native pastors on four of the islands were in the habit of corresponding by means of carrier frigate-birds. While I was in the pastor's house on Funafuti on a Sunday afternoon a bird arrived with a note from another pastor on Nukufetau, sixty miles distant. It was a foolscap 8vo. leaf, dated on the Friday, done up inside a light piece of reed, plugged with a bit of cloth, and attached to the wing of the bird. In former times the natives sent pearl-shell fish-hooks by frigate birds from island to island. I observed that they had them as pets on perches at a number of islands in this "Ellice" group, fed them on fish, and when there was a favourable wind the creatures had an instinctive curiosity to go and visit

another island, where on looking down they saw a perch, and hence our Samoan pastors, when they were located there, found an ocean postal service all ready to their hand!

(283) Vaitupu, or Tracey Island

Vaitupu is a single island, and has two small salt-water lagoons in the centre. The people trace their origin to Samoa, and have some curious fragments in cosmogony, etc. They say that the heavens and the surface of the coral rocks were at one time united. Vapour from the rocks caused the heavens to ascend. From the ~~XXXXX~~ same vapour man was formed, and from the sweat of the man came the woman. They had three sons, two of whom distinguished themselves by raising the heavens higher. The one went to the north and pushed up as far as his arms could reach. The other went to the south and did the same, but, being a shorter man, he had to get up on a hillock to raise them higher and level with the north side.

Teatamaofa was the king of heaven. Four gods ruled the earth, viz. - Moumousia, Tapufatu, Terupe, and ~~XXXXXX~~ Moekilaipuka. It was the special business of Moumousia to watch and kill the thieves. At death these four tried to keep the soul with them on earth, but, if persuasion failed, they sent them to the heavens. The gods spoke through certain priests, When the priest became "red", by which they meant (284) flushed and excited, it was a sign that the god had something to say.

An eclipse was the sign of death, or of a ship coming. When Mercury was visible they had a feast in honour of the gods. They say that there is a little boy called Terete in the moon. In a fit of crying his parents took him to look at the rising moon. He was quiet directly. They concluded that he wished to go there, and so his father went off with him one morning in a canoe and handed him in as the moon was rising.

Infanticide was ordered by law; only two children were allowed to a family, as they were afraid of a scarcity of food. The dead were buried inside the houses, and in the grave they deposited with the body pearl-shell fish-hooks, necklaces, and other ornaments.

NUKUFETAU, or DE PEYSTER'S ISLAND

Another very pretty many-sided lagoon, good entrance, anchorage for any number of ships, and the reef all round beautified by thirty-seven islets, every one of which has a name, and waving with cocoa-nut palms. One of them, Sakuru, seems to have been uplifted ten or twelve feet. Nukufetau is the name of the island on which the settlement is built.

The ~~XXXX~~ appearance of the people, their names, (285) dialects, traditions, etc., point to Samoa as the principal source of their origin. They too have the story of the heavens resting on the earth. The fish had a meeting to devise some plan of raising the heavens, but failed, when the sea eel, or serpent, offered his services and did the business.

Foilape and Tevae were their principal gods. The latter went about at night in the form of a man. He had a temple but no image. A box was suspended from the roof of the building, and in this was laid up all sorts of native and foreign articles which had been presented to the god. Occas-
~~XXXXXXXX~~ ionally, after a death for instance, the people assembled, and in honour of the god paraded about the settle-
ment, carrying shoulder high the box containing his treasures. Any rare beads or fancy articles from a ship were presented. If concealed, the god knew it, he was omniscient, and brought death on the culprit. Drink-offerings of the juice of the cocoa-nut were poured out, and prayers for safety were presented before a travelling party to another island started in their canoe.

Household gods were incarnate in the fishes, and a disease-making god was seen in the water-spout. If it came in the direction of a certain house, some one died there if the family did not make haste to the priest with prayers and offerings. They say that fire was discovered by seeing smoke rise from the friction of two crossed branches of a (286) tree ~~sh~~ shaken by the wind. The penalty for stealing and murder was to send off the culprit to sea in a canoe with holes bored in it. Tattooing of the women as well as the men prevailed. The ears were pierced, and in the one the hole was an inch in diameter, to admit of some scented leaves which answered the double purpose of ear ornaments and perfumery.

Infanticide here also was the law of the land. Only one was allowed to a family. Under special circumstances, and by paying a fine, a second might be allowed to live. The child was put to death either by drowning or burying alive. The dead were wrapped up in mats and buried. A stone was raised at the head of the grave, and a human head carved on it. Their haunts they called Tia, and supposed it to be away right under the ground where the body was buried. The heavens, houses, trees, etc., were supposed to be there. Family or clan divisions were kept up there. A ~~man~~ man at death went to his own particular family, and a woman to hers.

The natives of this island have a story of an invasion from another island long ago. They fought, many were killed, the son of the invading king was taken, and the rest were driven off. It was decided that this young man was to be killed and cooked. While the oven was being heated he asked the king to let him loose for a little before he was killed that (287) he might entertain them with some of his island dances. This was agreed to. He was loosed, and the people crowded round the house to look at the stranger's dance. He leaped very high, and his head struck against the ridge ~~po~~ pole of the house. He said that he had yet another dance he

wished to show them but the house was too low. Could they not let him have a larger house in which to perform? Off they went to the largest house in the place, but still it was too low, and he pleaded to be allowed to dance outside, and to be surrounded still and guarded by the crowd. Then they all went outside. He danced and leaped amazingly ~~KKKK~~ high, and after a time put ~~X~~ the climax to their wonder, by a grand leap which finished off by his flying away out of sight, and off in the direction of his own island. He lighted from a tree right before his mother, who was weeding in front of her house and mourning the loss of her beloved son!

NIUTAO, or Spieden Island

This atoll is about three and a half miles in circumference, and has two small lagoons. It is said to have had its origin with other islands in two ladies, the one called Pai and the other Vau. They came from the Gilbert Islands with a basket of earth, and wherever they threw it about the islands sprang up. Other traditions say that the people came (288) from Samoa in two canoes which were drifted thither. The one went to ~~XXXXXX~~ Vaitupu, and the other to Niutao.

Kulu was the principal god, and at the evening meal was prayed to for rain, cocoa-nuts, fish, freedom from disease, etc. Offerings to Kulu were eaten only by the priest, or by any stranger to whom he might hand a share. No fire was kindled at night, lest it should prevent the gods from coming in a shadowy form with a message. No cannibalism. The dead buried, and the soul supposed to ~~XXXXXXXXXXXXXXXXXX~~ go to the heavens. An eclipse was supposed to be the gods eating the sun or moon, but again relenting.

NANUMANGA, or HUDSON'S ISLAND

Tradition asserts that the natives of this island came from Samoa in the canoe of Lapi and Lafai. The story is told here also of the union of the heavens and the earth, and

of their separation, and the elevation of the former by the sea-serpent. A deluge is described also, and the serpent caused the waters to pass away. The serpent as the woman and the earth as the man united, and their progeny was the race of men. The first man was called Foelangi, and the first woman Telahi.

The soul after death went to the heavens, but came ~~XX~~ at a call to the place where the skull was, drove away disease, and spake through the living. The head of the parent was taken up on the third (289) day after burial, and the skull cleaned by the teeth of the children. It was a disgrace and a byword if they refused to do so. The hair was cut short as a sign of mourning, and the bereaved went and lived in the bush for a week. If a family exceeded that time in seclusion they were fined by the chiefs in a given number of cocoa-nuts, and the mourners deliberately remained away sometimes till they were fined, that they might thereby show their love to the dead ~~XXXX~~ child, or husband, or wife.

The moon was first made, but it did not give sufficient light. Then the gods made the sun for the day, and kept the moon for the night. They made the stars also. An eclipse of the sun was its death; but on the people praying to the gods it was brought to life again. The waning moon, also, was its gradual death, and the new moon came in answer to prayer.

Foelangi and Maumau were the principal gods. They had each a temple; and under the altars, on which were laid out in rows the skulls of departed chiefs and people, were suspended offerings of pearl-shell and other valuables. Foelangi had an unchiseled block of stone to represent him - something like a six feet high gravestone. The household gods were incarnate in the fish. Offerings of food were taken to the temples, that the gods might first partake before any one else ate anything. While visiting one of these

temples I saw a number of fresh-plucked (290) and husked cocoa-nuts laid down, one before each skull. After a time the nuts were taken away and eaten by the family who laid them there. Clubs and great double-edged wooden swords, fifteen feet long, and edged with sharks' teeth, were kept in the larger temples for display on festive occasions in honour of the gods, and taken occasionally to the rocks at the landing-place to flourish about and frighten away any party from a ship or from another island attempting to land, until at least special permission from the gods had been asked.

In their own way the Nanumangans were ~~M~~ intensely religious - more so, I think, than any natives I have met with, or heard of, in these seas. Hardly anything could be done without first making it known to the gods and begging a blessing, protection, or whatever the case might require. The infant, only a few seconds old, and before anything could be done to it, was hurried to the temple, that its first breathing might be in the presence of the god, and his blessing invoked on the very first essentials of infantile life. Even the killing of a pig had to be done in the temple, and the blessing of the god asked before it could be cooked or eaten. Children were betrothed when young, and united in after years. The penalty for stealing was death by sending off to sea in a canoe. A stranger thief, however, was not punished. The Nanumangans were Freeloveites, or, as a native said, "lived like the pigs."

The government (291) consisted of a king and five who formed a council with him. For all important business other thirteen heads of families united with them. As a further means of peace and order the people arranged themselves into three divisions - the aged, the middle-aged, and the young. When any in a division quarrelled those of the other two divisions stepped in, separated and led away the disputants, and kept them apart until they promised to live in peace. By

this scheme quarrels seldom lasted more than a day or two.

NANUMEA, or, ST. AUGUSTINE ISLAND

This island is about forty miles from Nanumanga, and, being so near, they communicate with each other by fire signals, or cocoa-nut leaf torches fastened to the upper branches of trees. There are three islets here, of which the largest is Nanumea.

The principal gods were Maumau, Laukiti, Folaha, and Telahi. Each had a temple and priests. At the temple of Maumau there stood a nine feet high coral sandstone slab from the beach. Strangers from ships or other islands were not allowed to communicate with the people until they all, or a few as representatives of the rest, had been taken to each of the four temples, and prayers offered that the god would exert his power and drive away any disease or treachery which these strangers might have brought (292) with them. Meat-offerings were also laid on the altars, accompanied by songs and dances in honour of the god. While these ceremonies were going on all the population, except the priests and their attendants, kept out of sight.

Foeticide and infanticide were common to keep down the population. When the latter was determined on the confinement took place in the sea. Remote tradition hints at Chinese teleology by saying that the heavens and the earth united in marriage, and that the product of the union was the race of man. The sea-serpent stood erect and pushed up the heavens. The sun was the one eye of Laukiti and the moon the other. Six men were needed daily to help the sun in his course. Two to help him up, two to take him to the zenith, and two to help him down in the west. It was the same with the moon. A little boy called Tapirinoko cried to go to the sun. His father took him in a canoe to the sun as it was rising, but the boy shrunk back - it was too hot. He then cried to the moon, and he was taken there; but that was too cold again.

The moon, however, persuaded him to stay, and he is still there.

The souls of the departed, "if good," went to a land of brightness and clear water in the heavens, but "if bad," they were sent to mud and darkness. I thought when I was told this that I had found an instance of moral distinctions, but the answer to my next question informed me that the goodness meant (293) one whose friends had given a grand funeral feast, and badness a person whose stingy friends provided nothing at all. Festivities such as those in 1875 over the death of the daughter of the Khedive of Egypt would have passed the soul at once into a Nanumean paradise.

The people here are remarkably like the Samoans, from whom their traditions say they sprung. So closely do the dialects approximate that Samoan native pastors can speak ~~XXXX~~ to the people at once. The entire Old and New Testaments, together with all the religious and educational literature in the Samoan dialect, have been introduced to Nanumea, and indeed to all the other islands of the Ellice and Tokelau groups to which we have just referred.

(300) NUI, or NETHERLAND ISLAND

This is a group of nine islets fringing a long oval salt-water lagoon. It is really in the Ellice group, but it is populated by a people who speak the dialect of the Gilbert Islands. Nui is the name of the island seen farthest off, and is the name as well of the whole group. Tradition says that a party, tired of war in the Gilbert Group, came here ten generations ago, and ~~N~~ that they, with some Nanumea people, united, and from them has sprung the present population.

Here again we have the story of the serpent separating the heavens from the earth and raising the former, while those on earth clapped their hands, and called out: "Lift up still - high - higher." The body of the serpent was cut in fragments and became the surrounding ~~XXXX~~ islands, while the drops

G.P.O. Box 1404,
Suva,
Fiji.

5th May, 1975.

Professor H.E. Maude,
Canberra.

Ann Nixon

I sent you three letters at the end of last week, of which one dealt with the visits of naval vessels to the Gilbert Islands, and the possibility of my obtaining their remark books when I visit the United Kingdom.

2. It has occurred to me that, if I do succeed in doing that, I might just as well try and do the same in respect of the Ellice Islands. Hereunder is a list of naval vessels visiting these islands (taken from my 1940 report) between 1872 and 1900; do you know of any omissions? If so, I should be glad if you could furnish me with the details:-

H.M.S. Basilisk.	Captain J. Moresby.	July/August, 1872.
H.M.S. Renard.	Commander Pugh.	August, 1876.
H.M.S. Emerald.	Captain W.H. Maxwell.	May, 1881.
H.M.S. Espiegle.	Captain Bridge.	May, 1883.
H.M.S. Dart.	Commander Moore.	June, 1884.
H.M.S. Miranda.	Commander E. Rooke.	May/June, 1886.
H.M.S. Royalist.	Captain E.H.M. Davis.	May/July/August, 1892.
H.M.S. Curacoa.	Captain H.W. Gibson.	August, 1892.
H.M.S. Rapid.	Commander Ogle.	June, 1893.
H.M.S. Ringdove.	Lt. Cmdr. Bremer.	July, 1894.
H.M.S. Lizard.	Lt. Cmdr. Hancock.	July, 1895.
H.M.S. Penguin.	Captain Field.	May & August, 1896.
H.M.S. Goldfinch.	Lt. Cmdr. Ash.	October, 1896.
H.M.S. Royalist.	Captain Rason.	September, 1897.
H.M.S. Porpoise.	Cmdr. Sturdee.	September, 1898.
H.M.S. Pylades.	Cmdr. Tupper.	September, 1900.

(Note - The dates may not be all inclusive, as they only refer to the southern Ellice Islands).

In great haste,

Ann Nixon

BENNETT, George. "A Recent Visit to several of the Polynesian Islands"
 United Service Journal and Naval and Military Magazine. June, 1831.

Pp. 197-198

INDEPENDENCE ISLAND

On the 19th of February, 1830, this island was in sight about 10 a.m. bearing south-south-east, and at noon it bore south by east. It is small, but densely wooded, and one of these apparently worn from the labours of the industrious but minute tribe of Zoophytes. About 2 p.m. when but a few miles distant, a boat was lowered, and I accompanied the Commander for the purpose of landing and inspecting its productions. We were soon on with the south-west point, but found a landing there impracticable on account of the surf, which broke with tremendous fury over the coral rocks. We pulled round the island with the expectation of finding some opening by which the boat could enter and a landing be effected; no place, however, could be found; a heavy surf rolled over the rocks, by which the island seemed to be surrounded, and which had a reddish colour occasioned by the growth on them of a species of coralline. On the south side of the island, there seemed to be an opening between the rocks, by which a boat might enter when the surf was moderate, but at this time it raged with so much fury, as to render an attempt dangerous. After pulling round the island, and finding the impossibility of effecting a landing, we returned on board. The island is, I should suppose, about two or three miles in circumference,

Nulakita: Visit to. Contd - 2.

uninhabited excepting by a multitude of various kinds of oceanic birds, among which the magnificent man-of-war hawk, *Pelecanus Aquila*, and the Booby, *Pelecanus Sula*, were most numerous, the island affording them an excellent place of refuge for the purpose of incubation, seldom or never disturbed by man. The beach is bold and sandy, and the numerous trees impart a verdant and beautiful appearance to this otherwise insignificant coral reef; one of the trees being of lofty growth, causes the island at a distance to have a slightly elevated appearance, which it does not possess. Among the trees, I could only recognize the Pandanus. Turtle abounded in great quantity on the reefs, and if a landing were effected, a quantity could no doubt be obtained, which would be valuable as a refreshment for the numerous whalers and other ships frequenting this sea. During the time the ship lay off anchor, a bank of coral rocks was discovered by Mr. W. Warden, the chief officer, in which soundings were obtained of from twelve to seventeen fathoms, the centre of the island then bearing south-west, about four miles distant. This island was made by our observations in latitude $10^{\circ} 41'$ south, and longitude by chronometer $179^{\circ} 15'$ east. It is placed in the late charts in latitude $10^{\circ} 25'$ south, longitude $179^{\circ} 0'$ east. Our observations were

Mountains. Visit to, cont'd - 3

consider correct, as on the day preceding, (Feb. 18th), Mitchell's group was seen bearing from south by east to south-south-east, about seven or eight miles distant, and on the second day, (Feb. 21st), we made the island of Rotuma. Independence Island was discovered a few years ago by an American ship, whose commander so named it. When at Rotuma, I saw an American who had left a whaler and was residing there; he informed me that he had visited this island, and described its appearance accurately; he gave me also the following information respecting it. The ship to which he belonged having killed a whale off the island, and during the time that she lay-to for the purpose of 'cutting-in', as it is technically termed, one of the boats went to endeavour to land: the first attempt, from the surf raging with great fury, did not succeed; but on a second attempt, at high water, the surf being quite moderate, they succeeded in discovering a passage between the reef by which the boat could enter, and a landing was effected, (on which side of the island he did not recollect); there was at the time hardly any surf; they procured a quantity of turtle and sea birds' eggs."

VAITUPU: Native voyages between Rotuma and.

Vol.II
P.103

The Rothumans give an account of several islands being in the neighbourhood, one of which they name Vythuboo. As this island abounds with a kind of white shells much in demand at Rothuma, the natives of that island make frequent voyages to Vythuboo for the purpose of procuring them; and it is in these voyages that these people get lost at sea, and are drifted to the Feejees, Tucopia, and the Navigators' Islands. They describe the inhabitants of one of the islands in their neighbourhood as cannibals, marked or tattooed on the face like the New Zealanders on board. Those islands I suppose to be what are laid down and named on the charts as Ellis's and Depestre's Groups, discovered by Captain Depestre in 1819, on his return from South America to Calcutta. There are at present residing at Rothuma some natives of Vythuboo and of the Newy Islands, who expect to sail homeward in a few weeks.

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From: Dillon, Capt. P. "Narrative of and Successful Result of a Voyage in the South Seas, performed by order of the Government of British India, to ascertain the actual fate of La Perouse's Expedition" London, Hurst, Chance, and Co., 1829. 2 vols.

This excerpt from Capt. Dillon's diary is dated the 1st September, 1827, at Rothuma, where he was procuring refreshments when en route to Vanikoro to search for the remains of La Perouse's expedition.

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Vol.I
P.294

Thubow (a chief of Tongatabu - Tubou? HEM) told me that a fleet of his canoes had, a short time ago, returned from the Navigators' Islands, bringing with them from thence two

VAITUPU: Native voyages between Rotuma and, cont'd.

Rothumans, who had by chance drifted thither. These, he said, were now desirous to return to their native island. As I was to pass it I agreed to take them, and one embarked this afternoon. From him I learnt that, in company with some more of his countrymen, he set out from Rothuma about eight years ago for an island to the north-east of it, called Withuboo, to procure shells. Contrary winds had prevented them from making their intended port, and after having been three months at sea they made a land, which proved to be the Hamoa or Navigators' Islands, the natives of which treated them kindly. Some of his party still remained there.

Vol.I
P.295

This is a very satisfactory proof of my opinion of a north-west monsoon prevailing in these latitudes at a certain season of the year; for otherwise, how could so small a bark as a canoe make a passage from Rothuma, in latitude $12^{\circ} 30' S.$, and longitude $177^{\circ} E.$, to the Navigators' Islands, in latitude $13^{\circ} 27' S.$, and longitude $171^{\circ} 57' W.$

When Dillon wrote this he was at anchor off Tongatabu.

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Jarman, Robert. "Journal of a Voyage to the South Seas in the 'Japan' employed in the Sperm Whale Fishery, under the command of Capt. John May". London, Longman and Co. and Charles Tilt, n.d. Preface dated 1838.

P.160 We were now bound for the Kingsmill Group of islands, which are situated between 177.17.E. and 173.30.E. longitude, and from 2.41.S. to 3.15.N. latitude, and consist of about fourteen in number.

P.163... and on the 27th, [June 27th, 1833] saw Duprester's Group, which have been but lately discovered; several canoes came off, with cocoanuts, which the natives traded for pieces of iron (p. 164) hoop, and fish-hooks. They were the first people I had seen who wore no covering whatever. They had no weapons with them, and were very free and unsuspecting; they held up in one hand cocoa-nuts, and the forefinger of the other was hooked in their mouth, exclaiming, "mattow, mattow," meaning fish-hooks. Their canoes were very ingeniously contrived, consisting of planks, sown together with small line made out of the stringy husk of the cocoa-nut and measuring about twelve feet in length by fourteen inches in breadth. It is astonishing to see in what

weather these poor unenlightened people will venture five or six miles from the land, in their light canoes, to obtain a few pieces of iron hoop, a fish-hook, or, the ultimatum of their riches, a knife.

These islands are very low, almost on a level with the sea; and their produce is very limited, consisting chiefly of cocoa-nuts, which with fish, form almost the only food of the inhabitants. Those we saw were above the common size of Europeans, copper coloured and well featured. (p. 165) Many of them had prominent or Roman noses, which, in these regions, I had never observed among any natives before.

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P.165 On July 3rd (1833), we made Chase's Island, or Tamana as it is called by the natives, situate in 2.28.S. and 176.20.E., being one of the (p. 166) southernmost of the Kingsmill Islands. The natives came off with cocoa-nuts, which they bartered for iron hoop. Their canoes were constructed in the same manner as at the island we left last. They were not such fine men as at Duprester's Group, and were remarkable for the enormous holes which they had stretched in their ears, wearing a short tube in them, made by rolling up the broad leaf of some plant. They

seemed very much at ease on board the ship, and favoured us with a specimen of their mode of dancing. They accompanied their steps with the voice, clapping their hands in a peculiar manner at the same time upon their breasts, keeping time, and gradually raising their voices to its greatest power, then gradually decreasing to the end of the dance.

One of them made us understand that he wished to go in the ship, to which the captain consented, as we were short of a hand. He went below until his countrymen departed. It seems they had formed a very favourable opinion of life on board the "kiboki" ship; for another (p. 167) ascended, and stationed himself upon the main top-gallant-yard; and the captain was obliged to send a hand aloft to fetch him down.

On the 11th we spoke the Toward Castle. She had met with but moderate success since we saw her off Tongataboo, on our passage to Sydney. We were in sight of land almost every day, and several sail appeared; but we had the fortune to see very few whales.

On the 10th, saw Simpson's and Dundas' Islands, the former is situate in 0.22.N., and 174.14.E., the latter in 0.8.N., and 173.45.E., the natives came off with cocoa-nuts and traded for iron hoop, as at the former islands. The man we brought from Tamana,

jumped over-board at this place, and went ashore in a canoe with the natives. It appears he was tired of a seafaring life; for he had a strong antipathy to any kind of work or exertion.

The captain having given him a pair of drawers, which he had torn a small hole in by accident; a day or two after, when we were all down in the boats after whales, leaving Tamana Jack, as we called him, on board with the ship keepers, (p. 168) he watched an opportunity, and with part of an old knife, cut a piece out of a new blanket to repair his drawers. The owner, when he returned on board, was not very well pleased with the appropriation of his blanket; and chastised him to prevent such occurrences in future.

These people, like most of the south sea islanders, are excellent divers; and will pick up a piece of iron hoop when thrown overboard, at a considerable distance from them.

The skin of most of the inhabitants of these islands is extremely rough and scaly, arising, I suppose, from the constant exposure to a tropical sun, and the poorness of their food; consisting of fish and cocoa-nuts.

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On the 6th of August, we perceived a vessel trying out oil, as we judged by the smoke, at a considerable distance to leeward, which afterwards proved to be the Juno, from Sydney. On the 9th we went on board in the captain's boat; her decks were loaded with live pigs, which they procured at one of the Navigators' islands, and (p. 170) fed upon cocoa-nuts. Our captain exchanged a musket for fourteen of them, that being the rate at which they had procured them. The meat was excellent, and lasted our ship's company a fortnight.

On the 20th, we were cruising off Chase's Island, called by the natives "Orrori", situate in 2.40.S., and 177.18.E., the natives, as usual, came alongside in their canoes, trading with cocoa-nuts, shells, etc., for small pieces of iron hoop. In one canoe was a woman, with her husband, the first we had seen among these people. The men, as I have before observed, wear no covering whatever, the woman had one ingeniously made of rushes; it was made fast round her waist, and reached nearly down to her knees; she wore no ornaments, nor any other covering of whatever description. If the females ashore are to be judged by the appearance of the one who came on board us, if not handsome, they are certainly interesting.

P.171 The inhabitants, on most of these islands, are very friendly. I saw no weapons of any description among them; and yet they are in the lowest state of civilization.

From Walker's Report, Vol. V.

(1) Fanofate. 14th March, 1841. Contact with 5 men in 2 canoes. "From the familiar manner in which they came alongside, it was evident they had had frequent communication with vessels. They refused to come on board, but exhibited various articles of traffic, consisting of cocoa-nuts, nuts, rolls of semit, maros, large wooden fish-hooks, war-knives and swords fitted with sharks' teeth, and some rough war clubs." "They seemed perfectly familiar with white men, and when the guns were fired for a base by sound, they showed no kind of alarm."
(Pt. 37-39).

(2) Mahufetan. ^{13th March, 1841} Many contacts with natives. "They reported that 10 ships had visited their island, and added that a ship of the Waiwi people had spent some days about their island in fishing: that the captain, with 5 others, had slept ashore. It was conjectured that Waiwi was the appellation by which they distinguished the French people on ships, this term being made use of in New Zealand. The invitations to go ashore were accompanied by such significant signs as to lead to the conclusion that they were not the most virtuous people, and very unlike their ancestors, a race of the Uruin Group, whose only desire seemed to be to get rid of the parties before sight."
Demi-day trading: with articles exchanged.

No contact with natives of other Elluc Islands.

Dr Albert Gallatin Osbun was born at Cadiz, Ohio, on 2.12.1807 and died at Fort Scott, Kansas, on 7.4.62, aged 54. While in California on a gold-mining venture financed by his brother-in-law he chartered, with a Mr Perry of San Francisco, the American brig Randolph with a view to collecting a cargo of provisions in the Pacific Islands (mainly pigs, yams, coconuts and Chickens) for sale in San Francisco. The Randolph called at Fanning, Samoa, Wallis and Vaitupu (and the Pearl and Hermes Reef for sea turtles) but the expedition was a financial failure, possibly because of having the wrong trade goods and lacking expertise in trading operations. The duration of the voyage was from April to September 1850.

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Kemble, John Haskell (ed.), To California and the South Seas.
The Diary of Albert G. Osbun, 1849-1851. San Marino, Calif.,
The Huntington Library, 1966.

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(July 1850) P.140. Sunday 14th. ... At 2 oclock we discovered land ahead, but were uncertain what island it might be. By sundown we were close to it, & the sun setting clear we were enabled to get an observation, from which we satisfied ourselves it was Achilles island, the one to which we were bound. We concluded to lay off & on until morning & then round to the lee side, & see what we can do.

Monday, 15th. This morning at daylight we were near its SW. point, or rather its south point or end. We soon after passed around & after frequent tacks we came to an anchoring position, & anchored about 2 oclock close to the reef opposite or rather between two villages, & about 1/3 the length of the island from its S. end. Our anchorage we consider not good. The Capt. & mate went ashore but could not learn with any amount of certainty what we can do. Nothing can be bought here but Hogs & cocoa nuts, nothing else being produced.

Tuesday, 16th. The Capt. & myself took some goods & went ashore early this morning to try what we could do in trade. But it proved an entire failure. It seems they have formed a project to hire us to go to an Island 40 miles off, called by them Ufetou & by us DePeysters Is., & bring home to this island their old king & several others, thrown there & their canoe destroyed about 15 months (ago), & have not since been able to get back. Two natives came across a few months ago to give information of them, & to get a ship to come after them.

It now seems they will take nothing from us, for any thing they have, but will give us anything we want, if we will serve them. We asked them to give us 200 hogs, & 20,000 cocoa nuts, which they immediately agreed to. We then demanded one half down & the balance when we returned. This they said they could not do. They must wait for the return of the king to get his

command, but that we should have all. The present King pro tem intended to go with us but at the meeting of their chiefs his going was tabooed. About 1 o'clock we bundled up our goods & started for our boat. The old king arose & said he would go with us to the vessel, & walked with us a few rods from his house, (p.141) when he suddenly turned & told us we must stop & go back with him, as it was expressed to us, he now taboo'd us from going untill some ceremony was ended. We saw a very ugly old dried up squaw, coming in great haste towards his house, her mats & lava lava flying & fluttering in the wind, as she bustled along at the height of her best walking gate. The old man knew perhaps from her dress or something else her errand. Now it appears there is to be an assembling of the chiefs & speakers of the tribe, & the object to taboo the old man's visit to the ship. Our interpreter being a very poor one, I could get a verry poor account of the object of the meeting, or of what was said, or the meaning of the ceremonies.

In a few minutes there were some dozen chiefs & this old woman seated around the house, it being verry large like a barn, with no enclosure, only the roof & ~~posts~~^{the posts} on which it rested. The old lady occupied the centre (of) one whole side, seated with her back to the king. In the centre was spread by the king two mats, which remained unoccupied for some time, & the meaning of which I could not understand, supposing however they were the seats of the absent chiefs, & out of respect to them they had had spread them to show by their vacancy their absence. All sat silent & in ~~the~~^{their} most dignified matter (sic) about $\frac{1}{2}$ hour but the king. He kept up a constant talk, a part of which was in a verry low tone, & about one word every minute, which was not apparently directed to any person. Again his voice would be raised, & he would look around as tho he was addressing his assembly. At the end of about $\frac{1}{2}$ hour from the commencement of this flummery, the old woman arose & advanced to one of the mats & seated herself, her side being towards the king. In a few minutes she commenced a speech, & spoke in a most vehement

noisy manner for some time, shaking her head and body most violently all the time, pitching backward & forward all the time with her body holding on to the mat with her hands. He occasionally during her speech spoke to her with much dignity of manner, seemingly in answer to her objections, making no impression. He then threw ^{to} her a mat, & was followed by all the chiefs, each throwing her one also. This was offered as a present to overcome her objections & quiet her, but it did not do it. She ceased a little, when a disagreeable looking fellow arose, advanced & took the other ~~mat~~ vacant mat. He began in a verry loud squealing voice, & unnatural, twisting his head, eyes, mouth & all the muscles of his ugly face in all directions, pulling & hauling at the mat with his hands & heaving at the breast, as tho' performing some great labor. (P.142) The king also answered him but without effect. He pulled off his own mat, & threw it to him; none else were offered him, & he finally arose in the midst of most violent gesticulations & left, his feelings being unaltered. They then dispersed. We went to our boat; he being tabooed staid behind. We gave them to understand we would go after their people, & would start verry early in the morning. They then sent us aboard several canoe loads of cocoa nuts, green & ripe, to use on the journey. The old lady, I understood, was the wife of a deceased chief or speaker, which no doubt was the cause of her influence.

Wednesday, 17th April (July). This morning early all hands were at work, & before breakfast we were under way to the Island of Ufetou. We have with us two persons from the island, a son of the absent king, & a native of Otaheite who lives on the island. Two other persons desired to go along, friends of those with us, but our captain drove them from the vessel & made them swim some distance before they reached canoes. This, together with some other imprudence, I fear will injure us in obtaining full pay for the trip. Our contract being with savages, our pay when not receiving it or a part of it before hand is extremely uncertain. We made sail directly for the

island, & at a little past noon were up to it. Not knowing where their town was, there being a great many small islands, we scarcely knew where to find them. We sailed along down its eastern side, some 10 or 15 miles, & saw no person. We then rounded its southern point, & sailed several miles along the reef & in view of several islands, & finally perceived on a central island many natives running about on shore. Soon 2 canoes were seen rounding the point of the island & coming towards us. We hauled to, & were soon boarded by them. They were of the party we were after & had come off in haste to employ us to take them away. We were informed they were suffering for food & that they numbered about 20 persons & would give 3 hogs fore each person. We now unfurled our sails & passed around the Western point of the island, when we came in view of their island.

A storm coming up, we were prevented from getting to our anchorage untill after dark, when we anchored near the reef in 6 fathoms water.

There was great rejoicing when they found out we had come for them. Ben, the King's son who is with us, has not seen his father or brothers here many years, he having been on a ship whaling, & returned a few months ago. He was quite a small boy when he left home ^(h. 12.3) & is now grown up. One of his brothers being in the canoe recognized him, & seemed to be overwhelmed with joy, & such a noise & confusion & striking each other on their backs with open hands, & other deminstrations of natural & savage feeling, I never before witnessed. Wind ESE. o(u)r course South.

Thursday, April (July) 18th. This morning the Capt. & myself went ashore to have an interview with our passengers & to get them aboard as soon as possible.

We found the King an old man 80 years at least of age, verry feeble & tottering, setting at his breakfast on roasted fish & Taro. He stopped instantly, embraced us affectionately with

tears running down his cheeks & talked, but we could not understand him. Their embrace consists in hugging & pressing & rubbing noses together. All his higher officers & (men) of the island embraced us in this manner; others rubbed their noses on the back of our hands. He stopped eating & offered us his meal & would receive no denial; we were forced to eat some. We told him that we desired them to get ready as soon as possible, that we wished to sail. He then called together his people outside the house to show us their number, & there were about 20 men, women & children. Then following it was an assembly of the King & Chief of this island to give their presents, to make speeches & bid farewell. This took up some time. There were several white headed grave looking men among them; they spoke fluently & were answered by our party. What was said I could not ascertain. The presents consists in cloth, shells & mats, which were all spread out before him. The whole value of the presents was not more than from 5 to 10 dollars. One shell of a beautiful orange colour I have taken a fancy to, & will trade for if I can. We hurried them up & by 10 oclock had them, with their luggage of mats & provisions, all aboard. But instead of 20 persons, I counted upwards of 70 & suppose there were about 80 persons, men, women & children, aboard, & such a noisy set of passengers I never expect again to see. They soon became sea sick & were lying in all directions vomiting up cocoa nuts, &c. This island is verry poor, producing naturally little but cocoa nuts, & the natives are too lazy to raise such vegetables as might be produced with little labor. At their meals cocoas either scraped raw or roasted with some fish constitutes their eatables. These islands produce immense quantities of cocoa nuts. Soon we got under way, & by 12 oclock we were wouside the reef & all the islands. We steered NE, $\frac{1}{2}$ N. but the wind blowing strong (p.144) & also a strong current making west, we did not make the island, being at dark some miles to leeward. We tacked & lay off & on untill morning. The wind has been from ESE.

Friday, 19th. This morning we find ourselves near & to the windward a few miles of the island of Ufetou again. And our passengers all much delighted at the sight of their homes. We soon rounded the point, & a short time after sun up came to anchor in 15 fathoms water, close to our last anchorage here. Canoes were soon off to us; & after an early breakfast, the King & suite left the vessel in our boat, the Capt. & mate accompanying them. Soon all were gone, & the vessel once more enjoying its peaceful calm. This day I understand was spent in great rejoicing & rubbing of noses ashore during the forenoon. Capt. & mate returned soon & immediately after early dinner Capt. & self went ashore to ascertain when our Hogs will be forthcoming. Soon after their dinner & about 2 oclock they all assembled, male & female, before the King's house, dressed in every fantastic manner imaginable with such things as they had to use. No two being fixed up alike, some covered with wreaths of flowers verry handsomly arranged. Others, strings of white shells around the neck hanging down upon the breast, and large white ones tied around the arms, strings of them also around the hips outside their mats or lava lavas, faces painted in different figures generally using white, black & red colours. Natural vines twined their heads, neck & bodies, &c. &c. A band as singers seated themselves on the ground or rough coral & commenced a song in which I could see no music, accompanied by a constant clapping of the hands keeping time. The dancers all approached them dancing or rather jumping to the time & singing & clapping hands, every now & then looking upwards, screwing & twisting the muscles of face & of all the body, hallooing at the top of their voice, "Huhoo, huhoo". In this dance were engaged many verry old people. Male and female appeared to join & mingle in it indiscriminately. The old king & his chiefs all sat in a line upon their mats & seemed to enjoy it much, by their constant attention & frequent exclamatxions of approval.

A perpetual smile sat upon the countenance of every one, & each dance terminated in loud fits of laughter. The presents from the other island were spread out before the King, & remained there during the whole performance, which lasted until near sundown. The people of this island have always refused & still refuse to have missionaries among them. What their religious notions are I have as yet been unable (p.145) to ascertain, our interpreters being too dumb to give explanations.

I see graveyards with houses close to them, but nothing in them. Many of the graves are covered with mats to keep off the rain, but generally are surrounded with stone, with high head & feet stone cut in steps, & covered with pebbles of white coral. They look very pretty, being all elevated above the earth from 1 to 2 feet. I observe many graves in the houses, husbands having buried their wives there & sleeping along side of them, or children their parents. This idea I have been much pleased with, & shows a good feeling in such people. It has given me more confidence in them than I ~~may~~ otherwise would have had. They have stolen from me to day all the tobacco I had in my pockets, & are very expert at it. I consider them greater thieves than any we have been among. And if they get hold of any thing, knife, hdk., coat, &c., it is apt to be the last of it. If you give your consent, in showing any thing, for them to take it into their hands, they will not give it back willingly but seem to consider it theirs. I started aboard about sundown, the Capt. & mate remaining ashore all night. They promise that tomorrow the pigs will be forthcoming.

Saturday, 20th July. This morning the Capt. & 2 Mates went ashore early & returned about dark, no pigs having been delivered to day. They said they were still engaged in their rejoicings & in their dances. They brought with them Ben, who says that tomorrow the pigs will come. I must acknowledge that I fear we will never get but very few pigs. Altho they appear very grateful, still I have but little confidence in

their faith, & think the sooner we close up the matter the better. If we are to have a row, the sooner the better & let us be off.

Sunday, 21st. This day the natives have brought off to us 2 medium sized hogs & 17 little pigs. Also 633 cocoa nuts. The Capt. & mate have been ashore all day, & report that these are all the hogs the party we brought up have & that the others are unwilling to give any. They have continued their dance.

Monday, 22nd. To day we have concluded to kill a pig & invite the ex-king aboard to dine, or some of the other natives, & after dinner raise our anchors & lay off and on, intill we were paid, & not permitting our guests to leave us unless we were paid. Consequently the Capt. & mate went ashore & brought off the ex-king & his little daughter, but reported that the people ashore had turned so much against (p.146) him that they believed they would not be displeased if we took him off. We then concluded to go ashore & propose to take 25 large hogs & go off satisfied, but if they would not do it, to threaten them with vengeance, either through an American man of war or by ourselves on our return. The Capt. & myself went ashore immediately after dinner, and found them all engaged as usual in the dance. After they had finished they held a council concerning our pay, the old King asking more, but the people refused. We then communicated our designs, & told them we would leave this night. The old King seemed in much trouble, & shed tears, after hearing our determination, but (it) seems that nothing more can be had from them unless by force. We have not one pound of powder aboard with which to claim our rights. And it is now evident that it is the only way we can get justice done us. I believe 10 armed men can take the whole island in a verry short time, burn up all their houses, & carry away all their Hogs. And this we have now promised to do. We ordered them to send us aboard some green cocoa nuts & some men to assist us in raising our anchor, which they did, but concluded to lay untill morning & they staid aboard. These people are not warlike; they have no warclubs or instruments

of warfare of their own make, we having seen two or three old muskets out of order, the only tools for warfare on the whole island. They are great thieves, & when they get possession of any article, either by our consent or otherwise, they seem to consider it their own. And if called upon for it, it is with great difficulty we can obtain it back. They hang upon us & fondle upon us ashore all the time there & steal from our pockets every thing they contain. This they do verry expertly, & succeed even when we are closely watching them. They are verry lazy & live poorly, their food being principally cocoa nuts, either raw or roasted, or green. They eat green cocoa nuts rind & all, excepting the thin outside green bark. They have a small quantity of wild Taro they occasionally use with it on particular occasions. They are small eaters. Their amusements are solely dancing, of which they are verry fond. I understand it is a daily habit with them to assemble before the King's house & dance before him. The balance of their time is spent in sleeping. They are verry fond of fish, but altho they are verry ~~plentiful~~ plenty here, they are too lazy to catch them. They manufacture nothing but coarse mats for wearing around their bodies & sleeping on. None of them have cloth of any kind. Boys & girls go entirely naked untill about 12 years of age, when they get tattooed, & commence to use the lava lava. The population of the whole Island will not reach 500 including every soul.

(P.147). Tuesday, 23rd July. This morning early we commenced raising our anchor, having aboard an English Sydney man, Heite Bill, Ben, & some natives to assist. This young English Sydney fellow we brought from Ufetou, where he was living, & we thought he had prevented the natives from paying us, as far as he could influence them. The Capt., to get him out of the way, yesterday sent him aboard to work, & thus to help pay his passage up also. After our anchor was raised, the Capt. ordered (him) off the vessel as quick as possible, telling him our opinion of his conduct, & of his character, & that if we found him here when we returned what he might expect from us. He seemed alarmed, & conscious of the truth of what was told him. Bill

also we lectured, telling him, he being our interpreter, that we blamed him also for not carrying out his promises, & for assisting to get us into the disappointment. Poor Ben seemed in trouble. He says he told his father if they did not pay us, he would leave the island in the first ship that would come. We made Bill & Ben some trifling presents & told them to tell the people to be on the lookout; they would certainly be visited and punished. My opinion is that the whole of them are dishonest & need punishment. The party we brought up, being however more disposed to do justice than the other, as evidenced ~~by their~~ not only by their professions but by their conduct & continued kindness & friendly disposition. The others appearing unwilling to do us the least favor. In my opinion several errors were committed in our treatment of the home party, by which we got their ill will, & which contributed much to prevent them from carrying out their contract. No pains whatever was taken to please any of them, but the most rigid rules enforced & strictness observed in trifles. Bill desired verry much the two natives to go with us that were driven overboard, & he was much displeased. Ben, not acting right, was also ordered back, tho I think he was in the end reconciled by a little attention and kindness. He is a verry weak minded fellow, having either little sense or energy. Bill possesses an opposite character, is cunning & two faced, & has * ability enough to manage the natives & carry out his designs.

Before we got fairly under way, quite a storm arose & continued for about one half hour. It has continued to storm ~~on~~ occasionally all day & also to rain considerably. Before the middle of the day we were entirely out of sight of the island. The wind being from the East, our course has been generally N. by E. At noon we were in Latitude 7⁰09' S. & Longitude 179⁰10' E. - having sailed towards home 29 miles.

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Crocombe, Marjorie, Maretu's Narrative of Cook Islands History
M.A. thesis. 1974. University of Papua New Guinea.

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On the 16th March, 1864, Maretu arrived on Manihiki to take charge of missionary work on that island and Rakahanga. Tairi, a Rarotongan, and Apolo, an Aitutakan, were already in charge there, having been taken to Manihiki in July 1849 on the John Williams by Captain Morgan. A few days later:-

P.189. 'Then two deacons were chosen. They were Punakoa and Erikana.¹⁵

¹⁵ In 1861, Erikana (spelt Elikana in the Ellice Islands) later drifted to the Ellice Islands and introduced Christianity there. That story is told by Lovett (1899:422-8). His son Tauraki was educated at Malua College in Samoa, became the missionary to Toaripi in New Guinea and was killed there (Lovett, 1902:295-7). Tauriki's son, Teina Materua, was adopted by Ruatoka, the most famous 'South Seas' missionary to New Guinea, and become the first non-European civil servant in the New Guinea civil government (see Crocombe, November/December 1972: ; Stuart, 1970).

[Note: the Crocombe reference is not given in the Bibliography; Stuart refers to his book on Port Moresby].

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Sydney Mail

"The Burnett left the Kingsmill Group on the 29th April, and brings the following particulars of the slavers among the islands on the Southern Pacific:- She arrived at Famufiti, one of the Ellis' Group, situated in longitude 179 E, on the 15th January, when a person named J. Byrne, a native of Sydney, and a negro known as George came on board and stated that on the 6th of June, 1863, two Spanish slavers arrived from the Chilean coast, and carried off 180 of the natives, men, women, and children, leaving only 90 on the island. They were enticed on board through the representations of a person engaged in collecting oil for Mr. Malcolm, who persuaded the simple-minded people that they would receive clothing, &c., from the missionaries. This person left the island with them after disposing of his oil to the captains of the slavers."

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Check Sydney Mail for date of report

Then file in Peruvian labour trade file & 2nd in trading file.

From the draft of the first volume of Deryck Scarr's
Biography of Thurston, p.85.

'He (Thurston) had intended to remain on Rotuma for so long as it took the Star of Eve to make her rounds in the Gilbert and Ellice Islands and to call back there on her return voyage to Sydney. She appeared on 16 November from the Line to put ashore Thurston's old captain, Weiss, and his crew from Malcolm's Margaret Thompson, which had *drifted* ashore on Nui, in the Ellice, during a calm. They were on Rotuma until the arrival of the brig Burnett to take them off to Sydney interrupted the Christmas dinner that Thurston was eating with them

.....

Missionary Herald (July, 1866), pp.193-196: "The isles shall wait for his law".

The article is on the evangelisation of the Ellice based on reports of a visit by the Rev. Murray and it concludes with the remarks that the field to which these remarks refer has an importance much greater than at first appears, especially does this remark apply to the Island of Nui. That island, from its connection with the Gilbert Group has great relative importance.

The Gilbert Group consists of from fifteen to twenty Islands, some of them large and containing a population of, according to Captain Wilkes, 60,000 souls. Part of the islands, about half, lie to the south of the Equator, the others to the north. Our American brethren, who had their headquarters at the Sandwich Islands, have undertaken the evangelisation of the northern division. The other is left for us, and the occupation of this little island of Nui will be a direct step towards the cultivation of these larger fields.

Mr. and Mrs. Bingham of the American Board, have seen at their station at Abaiang, a native female from an island

Nui had gained some knowledge from an oil trader residing there, though he was not a pious man, had built a chapel for them, the one referred to by Mr Murry doubtless, and were very anxious to obtain a religious teacher.

The American labourers therefore feel interest in this movement from the south for the evangelisation of these islands. Thus the labourers sent out by the centres in England, through the London Missionary Society,

are likely to meet those of like faith from the United States at the Equator in the Pacific Ocean. In like manner, throughout the world may light from one centre of Christian influence spread till it shall meet that from other centres, and till all the now united see and hail that light.

- (1) M. Eury to R. Towns & Co., Pitt's Island, 10.2.68 [Towns Papers, Uncat. MSS set 307, item 89].

"P.S. It is a sad affair about the loss of poor Captain Daly and I believe they never looked after him and that he was alive and not [?] from the vessel when left for they only stoped one day. He had twelve empty hogsheads when he left the brig to tow them on shore and if they had been a lookout at the masthead they ought to of seen the casks."

- (2) M. Eury to R. Towns & Co., Pitt Island, 19.2.68 [Towns Papers, Uncat. MSS set 307, item 91].

"To concluded I think that Captain Daly his still alive and ^{on} one of the two Islands to the W.N. West of Lynx's, and if Mr. Tobin had obeyed my instructions the Schooner would not have been cast on this Island but on her way to Sydney with 170 tons of oil on board and I should of went with the brig and look for Captain Daly but if he is on these he is alive yet and Captain Howard will call on his way to Rotumah and I intend to do so also."

(3) "Lady Alicia, brig, arrived 23 Aug. 1869. Capt. John Daly, with 3 ~~passengers~~ passengers in steerage and 5 islanders. ... It may be in the recollection of our readers that some months since Capt. Daly was compelled to take refuge on an adjacent island named Nanomea, having got drifted from his vessel. He remained there eight months, receiving every kindness from the natives. On this cruise he revisited the island, and found the boat which he had left with them carefully preserved; and, as a recompense for their hospitality and kindness evinced, gave them many presents. Capt. Daly describes them as a most harmless, inoffensive race, and totally unlike the ordinary type of the islanders in the South Seas."

.....

This may be quoted in R. Towns to R. Brooks, " 8.69. Obtain set and item no of this letter. And if possible try to trace newspaper from which this account is taken - Shipping Gazette ?

Hayter, Lieut. Francis. Logbook and Journal, H.M.S. Basilisk,
January 1871 - July 1873. PMB 626.

.....

Sunday 14.7.72. At Nukulaelae. Captain went in galley to the island but saw no one, though there was a church visible.

15.7.72. Funafuti. At 1 a canoe came off. Captain went ashore in galley.

17.7.72. Nukufetau. Saw the brig Beatson from Sydney at anchor in lagoon. 2.30 a canoe came off with the chief of the island (rigged in European clothes) who turned out to be a very decent-looking and intelligent man. He spoke English and had been to Sydney twice. His name was Tom Blank. Later the captain boarded the schooner Kate Grant from Fiji to the Line Islands, which had just come in.

18.7.72. At Nui. Chief and teacher came off, the latter spoke perfect English.

19.7.72. Came to Lanx Island [Niutao]. 'There was an Englishman here, Jno. O'Brien, who I believe is an awful scoundrel; however the captain didn't appear to think so. I think so from what people have told us about a man named O'Brien who is to be found in these islands and I have no doubt that this is the man.'

20.7.72. Hudson Island [Nanumanga]. Canoe came from shore.

21.7.72. St Augustine's [Nanumea]. Captain could not land owing to surf but an Englishman named Day came off with a Hawaiian. Captain fired two guns [blanks] for the benefit of the chief, whom Day said had threatened to kill him. Day had evidently served in the Navy but passed it off by saying that he had been in the East Indian naval service. No missionaries here as they won't let them land, and the natives are armed with long spears.

.....

Turner, G.A., Report of a Voyage through the Tokelau, Ellice and Gilbert Groups in the 'John Williams' during 1874. PMB 129.

.....

Apia dep. 26.5.74. At Olosenga: nothing to note.

Fakaofu - Pratt had visited in 1872. Population 230.

Passed Nukunono. At Atafu - population 164.

Nukulaelae - nothing.

Funafuti - Mr Thomson was Capt. Hayes' Agent; there was one other trader, who acted as the German agent. Population 138.

Vaitupu - Ione, Nukulaelae teacher, the King of Nukulaelae and about 20 Nukulaelae islanders were on a visit by the Leonora, Capt. Hayes' vessel. Population 423 (including 43 from Niutao married and settled here). Nitz was the German Agent. Fakamoua, the King, requested a passage for Toga, his principal councillor, and two attendants to Nukufetau, Nui, Nuitao and Nanumea on 'a political message'.

Nukufetau - only place where water for the ship was obtainable. It used to be forbidden for any woman to go on board a ship so no woman had ever seen the interior of one. Population (1871 census) 230.

Niutao - population 475.

.....

THOMPSON V. KING OF FUNAFUTI.

Rev. T. Powell to H.C., 21.9.77: No.iii Just before the "John Williams" sailed from Funafuti on the 22nd September last a most earnest request was sent Mr. Powell from the King and his Councillors, to write out in English their account of the affair for which Mr. Thompson threatens the intervention of a vessel of war, so that they may have it to put into the hands of any British Naval Commander who may be sent to make an investigation.

Translation

The statement of the King of Funafuti in the case of Mr. Thompson residing on the island.

"Before he married his wife Mitiana, she and her family held in common the hereditary lands. After he had married her he insisted that all the lands should be made over to her, and he has by every means of persuasion and threats &c endeavoured to compel the king to make a legal transfer of them to Mr. Thompson and his wife. This has caused all the troubles. The wife has a right to only a small share of the lands in question, and the king refuses to interfere with his people's rights by yielding to Thompson's demands.

One very serious charge, arising out of the matter is made by Mr. Thompson. He states that Karamena, uncle of his wife, went into his house at night while he was in bed with his wife, and suddenly struck him a blow which broke his jaw. The matter was investigated by the rulers, before witnesses, in open court, and the truth of the affair thus publicly ascertained is this:- viz. Karamena went with another man named Iosefa, and called him to sit up and talk with them. It was about 7 o'clock a.m. after the people had had their family morning worship. Karamene asked him why he had thrown down his cocoanuts. Thompson answered that the land was his wife's: an altercation ensued: Thompson showed fight: Karamene struck the first blow.

Karamene was fined \$5 (five dollars) but Mr. Thompson refused to receive it.

On this ground Mr. Thompson intends to make his appeal to a man-of-war, and the King fears that Thompson's mis-representations will be taken instead of this true account of the affair.

I beg to certify that these documents and statements which I have endeavoured to translate as literally as practicable, are all bona fide communications from the King of Funafuti and his Councillors.

Thos. Powell.

Appointed by the Samoan District Committee of the London Missionary Society to visit, as their deputation, the North West out-stations in 1877.

To Sir Arthur Gordon.

FUNAFUTI, KING OF v THOMPSON

HC to Commodore Hoskins, 2.4.78, in forwarding letters from Chief and Rev. Powell, says "If Mr Powell's statements are correct, the man Thompson would not appear to be deserving of either support or sympathy."

.....

Visit of H² Schooner 'Renard' to Funafuti.

From a letter from Consulate A.H. Hopkins to HC of 7.5.78.
it is evident that Lieutenant Pugh (PUGH) visited Funafuti
on H² Schooner 'Renard' (and probably other Ellice and
Central Pacific Islands) and submitted a letter of Proceedings
dated 21.8.76.

This is too early for the Archives in Suva so write to
the Admiralty for a photostat

THOMPSON v. KING OF FUNAFUTI.

Commodore Hoskins to H.C. of 7.5.78 (and enclosures): I have the honor to acknowledge the receipt of your letter of 2nd ultimo enclosing copies of letters received by you from the Chief of Funafuti and the Revd. Mr. Powell for my information and for the guidance of the Commanding Officer of any of H.M.'s ships visiting the Line Islands

2. Lieut. Pugh, then commanding H.M.'s schooner "Renard", enquired into the matter in August 1876, and decided that Thompson's complaints of ill treatment were trivial and unfounded, but obtained for him a written promise of protection from the native chief, and I will take care that he does not receive from our cruisers a support of which he appears to be unworthy.

3. Your Excellency will of course acquaint me, or give the necessary instructions to any of our vessels proceeding to the Ellice Group, if you think it necessary that Thompson should be removed from it.

I have &c.

A.H.Hoskins,
Commodore.

Extract from letter of Proceeding from Lieut. Pugh, H.M.Schooner "Renard" dated 21st August, 1876 :-

I told M.B. Thompson, however, that I was not prepared to take land away from the natives to give to white men, but that I would forward his claim for compensation for your decision which I have the honor to enclose together with a communication from him with reference to the conduct of the missionaries for your perusal, and at my request the King furnished him with a written protection.

xxxxxx

xxxxxx

xxxxxx

Fras. A. Carter to W.B.Thompson, 2.1.1877: I am siredted by Commodore Hoskins to say, in reply to your letter addressed to him, which he received yesterday, and with reference to your claim (dated 12th August, 1876) forwarded to Lt.Pugh of H.M.Schooner "Renard") against the natives of Funafuti to the possession of the whole of the island of Funaango and compensation to the value of \$ 500, (which claim appears too absurd for notice unless you were personally ill treated without provocation which from the tone of your letters appears not to be the case,) that he will not order the compensation you ask for to be demanded from the natives but when another ship of ward visits the Ellice Group her commander will be instructed to visit Funafuti and enquire into any reasonable complaints you may have against the natives.

I am &c.

Fras. A. Carter,
Secretary.

NIULAKITA: MOORE'S CLAIM TO

Moore to H.C., 31.5.78: Having at present some intention of forming a settlement on an island outside the Fiji Group we respectfully apply to you^x as Lord High Commissioner of Polynesia for information as to the rules and regulations which will apply to our case.

The island is known as Independence or Sophia Island, it is uninhabited and not claimed by any European Power (it was however discovered by an American) it is quite small is very considerably misplaced on the charts and not well known about 300 miles or 350 NNE from Vanua Levu.

We wish to know 1st If we could obtain a charter for it from the English Government and if not what protection would be extended to us.

2ndly Could it be included in the Fiji Group.

3rdly Would we be permitted to take labourers there under the Fiji Labour Acts and if not would special permission be granted to us to do so under restrictions and regulations made to meet such cases.

4thly Would the rules and regulations applicable to this island extend to any other uninhabited island in the South Pacific not claimed by a European power.

5thly Will the English Government recognize purchases of land for planting purposes made from the natives of Savage Islands and if so can labourers be transferred to such purchases under the supervision of the Authorities in Levuka or elsewhere.

6thly Would it be necessary to pay off these men in Levuka.

We have &c.

Peatts Bros and Moore.

Gentlemen, I am directed by H.E. the H.C. to acknowledge the receipt of your letter of this days date and to reply to the questions which it contains.

1. H.E. is unable to give you any grant or charter for the island to which you refer nor could any such grant or charter be issued by the Imperial Govt. the island in question being beyond the dominions of H.M. Your persons & property when without these limits would only be entitled to the same general protection which British subjects are everywhere entitled to claim from the British Govt. and its officers. It will be the duty of one of the Deputy Commissioners under the Order in Council occasionally to visit any island where British settlements exist.
2. The question whether the island can be included in the Fiji Group is one which can be answered by the Imperial Govt. alone.
3. The Fiji Labour Acts would not extend to the island but H.E. is quite prepared to permit you to recruit labour under the ~~provisions~~ ^{provisions} of the Polynesian Protection Act, and regulations which would mutatis mutandis be those of the Fiji Labour Law.
4. H.E. would be prepared to extend the same permission in the case of any other at present uninhabited island not claimed by any

NIULAKITA: MOORE'S CLAIM TO (contd.)

4. foreign power, unless for some special reason it might seem inexpedient to do so.
5. It is impossible to give a definite general answer to this question. Bona fide purchases made from the undisputed owners of any land would undoubtedly be recognized by the British Govt. and in some cases H.E. would have no objection to the introduction of imported labour to work such estates; It must be remembered, however, that in the case of inhabited islands it is not so easy to award such a permission as in the case of those uninhabited. There is always some risk of collision between the imported labour and the natives, and always some doubt as to the validity of the title of the vendors. But in each instance a decision will be given on the merits of the particular case.
6. The labourers would have to be paid off either at Levuka or before a Deputy Commissioner or other officer appointed for the purpose as by mutual arrangement might seem most convenient.

In concluding this letter H.E. desires me to express his best wishes for the success of your enterprise.

FUNAFUTI: COMPLAINTS OF OHLSEN

F. Ohlsen to H.C., 20.9.78: I have the honour to acknowledge receipt of your Lordships letter of todays date in which your Lordship infers that I was aware that the trader Holland intended swindling the natives at the time the vill was drawn:- now I must respectfully submit to your Lordship that there has been some misconception in this matter, for, had I been aware that Holland intended cheating the natives I would not have witnessed the bill, or have taken the copra on board my vessel, as I stated yesterday personally to your Lordship.

In another paragraph of the same letter your Lordship again infers that Holland had no trade whatever on board my vessel to meet the demands made upon him by the natives for the copra that he brought from them with regard to this I respectfully must point out that there was at that time over a thousand pounds worth of trade on board the vessel, but the Samoan teacher Joani would take nothing for the copra but money, as it was the property of the Mission.

With regard to the Funafuti complaint I am very sorry that your Lordship is under the impression that I have been in the habit of treating natives badly, and I feel conscious that I have always treated natives fairly and honestly and without any illtreatment whatever, more especially with regard to the natives mentioned particularly in that complaint.

In the matter of the action taken by Mr. Williams in declaring himself to be the British Consul for the Ellice Group, I cannot, as your Lordship states, of my own personal knowledge prove such to be the case but should your Lordship at some future date have an opportunity of enquiring into the truth of such statement, I most respectfully pray that your Lordship will do so and I think that you will find that I have not exaggerated the matter in the slightest.

Trusting that I have not trespassed too much on your Lordships time and patience in trying to exonerate myself.

I have &c.

F. Ohlson.

OHL SAN v IOANE: VAITUPU 1878

Rev. Turner to Consul Swanston, 21.9.78: On 20.4.75 'Belle Brandon' called at Vaitupu & Supercargo George Bernard Holland bought 13100 lbs copra (Mission) from Ioane to be paid at Samoa. Ship didn't call there and no money paid till she again called Vaitupu in March 1878. Ioane asked Ohlsan for money who said he was not responsible as agreement made with Holland and vessel had since changed owners.

I then agreed to sell his own copra to O at 13/4 cts per lb - 5989 lbs for which O paid \$199.90. I then bought \$129.25 trade goods, I let O take one boatload copra off and before paying for goods taken ashore stopped rest, saying he was going to retain it to pay for contribution copra taken 3 years before. Agreed to give \$100 for goods taken on credit, keeping balance to pay for boat load of copra gone off to ship. I ordered King and police to come on board to support him which they did being scared not to. Ohlsan left threatening to get warship to recover, plus demurrage.

Turner took money from I and, finding he "had obtained a very wrong influence over the chiefs and people and carried things with a very high hand", took him to Samoa, replacing with Peni (this was done with the consent of king and chiefs). Sums \$165 copra money plus \$129.25 owed for provisions kept by Turner pending settlement

.....

HC file 28.78 "Claim against natives of Vaitupu, Ellice Islands" forwards a claim from Henderson & Macfarlane with a statement of Ohlsen, and full particulars of the claim.

CXXX <u>Claim</u>	Copra purchased, paid for, and not delivered 17238 lbs at 2 cts	\$344.76
	Delay to vessel through non-delivery of copra, thereby compelling her to proceed further in order to fill up 2 months at \$750	\$1500
	Damages for imprisonment of master	\$1000
	Damages for detention of copra	\$1000
	<u>Total</u>	<u>\$3844.76</u>

Auckland, New Zealand 27 August, 1878.

W.B. Thompson acted as interpreter at Vaitupu. When G.B. Holland had given him document for \$131 for copra bought the 'Belle Brandon' was chartered by Stewart and Anderson of Auckland. Mr G. Holdship of Auckland was owner of vessel. Ohlsen did not know Holland had failed to pay money to LMS.

Rev. Turner to Capt. Ohlsen of 22.5.78 says "The whole blame of the trouble between Capt. Ohlsen and this island rests with Ioane", who he had replaced with Peni.

.....

FUNAFUTI NATIVES V THOMPSON

Rev. G.A.Turner to Consul Swanston, 21.9.78: I have the honour to submit to you the following report regarding the trouble between Mr. H.B.Thomson of Funafuti in the Ellice Group and the King and chiefs of that Island.

When I left Samoa in May last I was the bearer of a letter from Mr. Maudsley, H.M.Consul, to Mr. Thomson and also a despatch from H.E., Sir A.H.Gordon, G.C.M.G., H.C. of Western Polynesia, to the King of Funafuti on the subject in which H.E. Remarks "I have asked Dr. Turner to make enquiries about Thomson and to report to me. If he is a bad man and dangerous to you people, and is an Englishman he shall be taken away when a Man-of-War visits you".

I arrived at Funafuti on sabbath the 2nd day of May last, and found that about six weeks previously Mr. Thomson had left Funafuti in an Auckland schooner and it was very uncertain whether he would ever return. I thought it advisable however to leave the letter for him from Mr. Consul Maudsley with our native Missionary on the island to be delivered to Thomson in case of his return to the island.

On Monday, 21st May, I held a meeting with the King and all the Chiefs, when I delivered H.E's letter to the King, and heard what they had to say on the subject. They stated that their trouble with Thomson commenced about four years ago when Thomson proposed to marry a girl of the island named Mitiana, who was at the time under sentence to pay a fine to the chiefs for having been guilty of fornication. The chiefs opposed the marriage because they were afraid that if they allowed it the fine would never be paid. The marriage however did take place, Thomson promising to allow her to pay the fine, and ultimately it was paid by him in cloth. About the same time Mitiana claimed her share of the family lands, which the head of her family, a man named Saulo, who was present at our meeting, gave her but when she went with Thomson to take possession of the lands, they not only took her own land but all the family lands as well and lands of other families to which they had no right.

From that time on, there had been constant quarrels between the King and chiefs and Thomson, and the former unanimously asked me to make known their desire that Thomson should be removed if he returns to their island as they are convinced they never can live at peace with him. Will you kindly communicate the purport of this to H.E. the H.C.

I have &c.

Rev. George A.Turner,

FUNAFUTI: COMPLAINTS OF THOMPSON AND OHLSEN.

Ag. H.C.(Gorrie) to S.S., 14.10.78: I have the honour to state that I received a complaint from Mr. W.B.Thompson a British subject against the King and people of Funafuti, of which although it is very voluminous I append a copy.

2. I had the advantage of an interview with Mr. Thompson and found from his own explanations that his complaint was greatly over-coloured and exaggerated. I annex a copy of the reply which I sent him immediately as he was about to return to the same parts, but not to the same island, in the schooner "Gael" which was to leave next day.

3. I also received at the same time a general complaint by Mr. F. Ohlsen formerly the master of the "Belle Brandon" and now of the "Gael" of Auckland against the Chiefs and people of Funafuti, of which, in order to show the absurd notions entertained by men of Mr. Ohlsen's class, I annex a copy, as it goes far to explain how breaches of the peace arise. I also send copy of my reply.

4. The island of Funafuti is a very interesting one. It is peopled by the same race as Samoa, and from the similarity of the languages Christian teachers from Samoa were able to introduce Christianity amongst them in 1865. The island was desolated in 1864 by a Peruvian slaver sweeping off a large portion of the population but now from what I can learn the people are prosperous and contented, and of a most peaceable disposition.

5. Before receiving the claims of Messrs. Ohlsen and Thompson letters had been received from the Chief of Funafuti through the delegate of the London Missionary Society, complaining of Thompson, and one of H.M.Schooners had visited the island in 1876 and endeavoured to enforce certain regulations in Thompson's favour.

6. I should have been glad if I had been able to have fallen in with the views which the Lieut. seems to have entertained, but as I considered he had not understood, or been misled as to the traders right to the land, I felt I could not do so consistently with justice.

7. From the explanations I received from Thompson himself I saw that having been obliged to leave the island by his own injudicious course of conduct he should not be encouraged to return to renew the strife.

8. I wrote to the Chief the letter of which I append a copy. So soon as I am able to do so by having a ship at my disposal for the purposes of the High Commission I shall follow up the opening which has thus been made and endeavour to make conventions with the Chief of Funafuti, Vaitapu and the neighbouring islands for the purpose of more effectually carrying out the objects of the Order in Council.

I have &c.

John Gorrie.

VAITUFU: CLAIMS OF HENDERSON & MACFARLANE.

Ag. H.C.(Gorrie) to S.S., 14.10.78: I have the honour to transmit herewith copy of a letter which I have received from Messrs. Henderson & MacFarlane, Merchants of Auckland, N.Z, dated 2nd September 1878, putting forward certain claims against the chief and people of the island of Vaitupu of the Ellice Group and copy of my reply thereto.

2. I considered the claim as quite unfounded against the chief and people of the island and thought it better to inform Messrs. Henderson & MacFarlane thereof at once in order that such claims as these may not be encouraged or allowed to accumulate until their origin and justice become involved in obscurity.

3. Although it may be quite possible that these particular claimants may have honestly, however erroneously, believed they had a good case against the island, yet it is a fact that claim-mongering is a recognised business among a certain class of traders and settlers in these seas.

4. The mode in which the operation is carried on - as I observed it especially in Samoa - is immediately upon receiving some real or feigned injury at the hands of the natives to file a claim for a good round sum in the consulate, and there it lies fustifying ~~on~~ the hope that some day or other a British Cruizer will take the matter up and insist that the claims be forthwith paid in land.

5. The Consuls, in Fiji in the days preceding Cession, and in Samoa, probably imagined that it was not their duty to discourage such claims, but where they are manifestly unfounded the proper policy to be pursued in my humble opinion is to inform the claimant at once that he cannot rely upon the assistance of the Government in following them up.

6. In am sure that the only principle upon which H.M's Govt. desires to act towards the Chiefs and people of the various Groups of Polynesia is that of an exalted justice, not taking advantage of their weakness for war, but giving them rather all the more on that account the benefit of our good offices. And it will not infrequently be the duty of any one exercising the functions of H.C. to shield the natives from the too keen pursuit by British citizens of advantage to themselves at the expense of the people with whom they trade - although occasionally also the natives will be found not unwilling to press an undue advantage against a trader who is in their power.

I have &c.

John Gorrie.

NIULAKITA: APPLICATION TO HOLD

Williams to H.C., 30.5.81: During the visit of HMS."Emerald" to this island I mentioned to Capt. Maxwell that I had taken possession of an uninhabited island lying to the southward of this group.

I have put people on the island and they are cultivating it.

The island lies in lat. 10.45 S and Long 179 35 E, its position in most charts is not correct.

I spoke to Capt. Maxwell thinking that he could give me a sort of Patent to hold the island but he referred me to your Excellency.

I have given Capt. Maxwell all information regarding the place.

I took possession of the island in January 1880, and have been waiting the arrival of one of Her Majesty's War ships to notify the Captain of the same, and as the "Emerald" was the first that came here I spoke to Capt. Maxwell.

Capt. Maxwell will be able to inform you who and what I am, and my business down here.

Hoping that you will take all things into consideration and grant me letters Patent to hold the island as soon as you can make it convenient to do so, which communications will reach me in safety if addressed to the care of Messrs. H.M. Rugi & Co. of Samoa.

I remain &c.

T. Williams.

NIULAKITA: APPLICATION FOR LICENSE

HC to SS, no.50 of 23.11.81: forwards application from Mr T.W. Williams, a trader in the Ellice Group, for a license to hold the island of Sophia for the purpose of cultivation.

I have informed Mr Williams that the HC has not the power to grant a License such as that for which he applies, and that I would therefore forward his application for Your Lordship's consideration .

.....

NUKULAEAE: COMPLAINTS FROM 1886

Commander Rooke to H.C., 30.5.86: I have the honour to inform Your Excellency that three Samoans, two men and one woman named Tinipeia, and his wife Polulu, and Tinitiat, natives of Apia, complained to me that in December 1880, they engaged for 3 years to work here for the firm of Weber & Co, but that since the expiration of the term (2½ years ago) Mr. Sewanke (a German subject) who is local agent for the firm, has failed to send them home.

2. As Mr. Sewanke was living 11 miles off, at the other end of the cluster of islands, I had not the opportunity of seeing him.

3. I informed the complainants that I thought probably Your Excellency would place their case in the hands of the German Consul General.

4. The King requested me to ask Your Excellency to endeavour to make Messrs. Weber & Co. supply him with a copy of an agreement made by his predecessor with the German Agent, twenty one years ago, as to the lease of New York Island, one of the cluster.

5. The King states that the lease has expired. The German Agent states that his firm at Apia hold the copy of the agreement which gives them 24 years lease, and therefore does not expire for another three years.

I have &c.

E. Rooke

Commander & Deputy Commissioner.

P.S. Captain Sulissen of the German schooner "Matautu" informed me that it was perfectly true that three Samoans were in Nukulailai, and that Sewanke would not send them back
(HMS "Miranda", 4.6.1886)

Bundaberg News-Mail Centenary Supplement, 23.5.67, p.23.

'Hoodoo Ship' of Kanaka Trade ended her time on a reef.

..... The three-masted schooner May, of 237 tons, was another ship well known on the Burnett. She was a New Zealand ship, built in 1869. In 1889 she had brought 107 recruits to Brisbane. At Port Sandwich, New Hebrides, she was ordered back to Bundaberg by H.M.S. Royalist for wrongfully recruiting five servants of a settler, in October 1890. The May was chartered by the C.S.R. Company in 1894, and was owned at January 1895 by Young Brothers, of Fairymead Plantation, Bundaberg. She was the first ship to recruit kanakas on the Ellice Islands for Young Brothers. The Brisbane Courier of February 15, 1895, published an article which stated that, at the time when sugar planters were looking abroad for a solution of the labour difficulty, the schooner May came into Bundaberg with recruits from the Gilbert and Ellice groups, 'having opened entirely new ground so far as Queensland was concerned.'

These islands were parts of Micronesia. W. Le Vaux, the Government Agent, said that no recruiting had been done in these islands previous to their visit.

"The idea was quite new to them. We had to go to the village meeting-house, and I explained to the people who were recruits what they were wanted for and where they were going. I pointed out that they would be under Englishmen and Queen Victoria. I showed them my uniform to impress them that I was a Government representative. We got 27 recruits. Fine strong young fellows, they were the finest type of Polynesians I have ever seen. The fact that I was recruiting seemed to be taken rather as a matter of public rejoicing than otherwise, as food was scarce, the islands were over-populated, and the wages were a great inducement."

.....

VAITUPU, NIULAKITA AND RUGE & CO.

Commander Rooke to H.C., 5.6.86: I have the honor to inform Your Excellency that the Chiefs of Vaitupu have forwarded through me the following statement and request for your assistance.

2. Mr. Nitz, Agent for Messrs. Weber & Co. kindly interpreted -

The King and his Council receiving me in the "Big House", after some speeches and production of documents I gathered the following:-

3. The late Mr. Williams, with most of the natives of Vaitupu, formed a Company some few years ago, but at the death of Williams, the natives found that they had been swindled, the copra having been shipped away and not accounted for. Mr. Ruigi then bought William's debts, amongst which were those contracted by him in the name of the "Vaitupu Company" and which the company promised to pay before November next.

4. The original amount owed by the Company to Mr. Ruigi amounted to 13000 dollars of which 7000 dollars has been paid up to this time in copra, at 1.5 cents per lb, for the first two years and a little more than that (current pence) since then.

5. They do not expect to pay the debt off for another two years, and talk of refusing now to pay any more. I advised them to go on paying and if they thought fit, to take legal advice in Samoa. In answer they said that, - "the late King and four of the natives went to Samoa some months ago to see the German Consul; but Ruigi kept them out of his way, and they came back without seeing him."

6. Last March, the schooner "Vaitupu de Mer" owned by the natives (all of whom seemed to have formed the "Company") was lost on her return journey from Samoa. This entailed a heavy loss on them.

7. Ruigi in his long Bill charges them with 6800 dollars for value of schooner, which he bought for them at the request of the late Mr. Williams (Promoter of the "Company") but in the hearing of Mr. Nitz, Ruigi told the Kaupuli and other natives that the schooner cost only 3500 dollars; - they therefore demand that Ruigi should take off the difference viz. 2500 dollars from the debt. They had not insured the schooner but they imagine that Mr. Ruigi had done so.

8. I told them that I feared you could do nothing for them, but that you might see fit to lay their case before the German Consul General, and I also advised them to obtain from Mr. Ruigi a copy of the receipt for the schooner before paying for it.

9. Mr. Ruigi in a letter of a recent date (and which I read) threatened them in the name of the law, if they do not pay up by November. Captain Sulissen of the German schooner "Matuitu", holds a power of Attorney from Ruigi & Co.

10. The Revd. Jeremiah, Samoan Missionary, promised to urge them on towards paying the debt, and freeing themselves. He undoubtedly has much more power than anyone in this island.

11. A letter dated 30th January 1880 was shown to me, in which a Mr. Martens, Agent for the late Mr. Williams, writing to the "Vaitupu Company", states that "The H.P.G.Co. of Apia had stuck up notices on the island of Sophia or Nurakita, saying that the island belonged to them, and that two sheets of tin with German colors painted on them

VAITUPU, Niulakita and Ruge & Co. (contd)

had been seen nailed to trees". - Some of the natives then showed me a "deed" by which the Vaitupu people had sold Sophia Island to Mr. Ruigi for 400 dollars about three years ago.

12. In answer to my question, how did you obtain possession of it? they stated that more than twenty years ago, some of the natives started for Nukulailai, missed that island and landed at Nurakitu. After living there some time, they built new canoes and came home again, two men and one woman are still alive of the party.

13. Ruigi employs 14 natives of Vaitupu there, and hoists the German flag on the island.

I have &c.

E. Rooke, Commander & Deputy Commissioner.

'AVOCA': LOSS OF

Gov., ~~Syd~~ NSW, to HC, 18.11.86: HC had reported that certain natives of Funafuti went to Sydney in 'Avoca' and not having retd relatives getting anxious. Schooner 'Avoca' (Capt Southgate) arrd Sydney 20.10.85, with 10 Ellice Islanders on board.

Ellice Islanders then transferred with Capt Southgate to Schooner 'Frisco Felix' and sailed for Ellice 23.1.86. Vessel not since heard of and believed to have been lost with all on board.

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NIULAKITA: JEWETT ON

Howett to HC, 3.2.91:

Forestville Sonoma County State of California, United States of America Feb. 3rd 1891.

Geo. E Jewett to the Hon. the High Commissioner Fiji Islands.
Honored Sir Please pardon my intrusion and hear my story which is as follows. 24 years ago my oldest son H.H. Jewett, late of the 7th Missouri Cavalry, was in New Orleans U.S.A. he suddenly disappeared leaving no clue. Now a seaman named Warren reports being on the island of Sophia, north of the Fiji Group that a man by the name of Jewett was living there was married and was a man of some authority that said Jewett 22 years ago deserted from a whaler and has been living there ever since. The similarity of name and the coincidence of time leads to the hope that this may be my long lost son, he is evidently some one's lost boy. Perhaps this man may be officially known to your office or in some way come to the knowledge of some members of the same

Any information or suggestions would be thankfully received for which purpose please find inclosed envelope addressed to myself also stamps for the same also a letter to Jewett Island of Sophia which I pray ~~if~~ you will cause to be forwarded for which purpose also I enclose stamps.

Trusting in your kindness of heart I pray & trust that this may receive interested attention

With much respect

Your most obedient servand

-signed- Geo. E. Howett

of Forestville Sonoma County State of California United States of America.

Consul, Apia, to HC, 11.5.91: expect to be able shortly to forward Jewett's letter to Sophia by favour of Mr ~~J~~ H.J. Moors.

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ELLICE ISLANDS: PROTECTORATE OVER

CO to Adm, confidential, 30.6.92: Ref Prot over Gilberts HC has telegraphed recommending that Ellice should also be placed under protection. FO agrees that they shd be included in Prot abt to be established.

Commander in Chief on the
Requests Adm to telegraph/Aust station to establish a Br Prot over Ellice Group "provided he finds that the inhabitants are disposed to accept it."

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For correspondence on Curacoa's visit and Gibson's reports on the islands see in the Royal Commonwealth Society's copy of Davis' report, which is the Australian station print entitled:-

"GILBERT ISLANDS, 1893. Papers respecting the Declaration of a British Protectorate over the Gilbert Islands, by Captain Davis, of H.M.S. 'Royalist', and General Reports on the Gilbert, Ellice, and Marshall Islands, 1892."

The relevant pages are 3; 23; 51-55."

For data on this paper see under "GILBERT ISLANDS. 1892":

"Notes by Librarian, Royal Empire Society, on Report on the Gilbert and Ellice Islands by Captain E.H.M. Davis, 1892."

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COMPLAINT OF KING OF NANUMEA

Nanumea
November 16th 1892

Letter

of Vaitoru King of Nanumea
To the Lord Governor of Fiji.

My Lord,

I wish to explain to Your Excellency that on the 16th September 1892 I went to the house of the Samoan Teacher to arrange properly the conduct of the Samoan and myself the King, and enquire into peacefully and in a straightforward manner, the work of the King, and the work of the Samoan, so that we could live amicably in performing our respective duties. The Samoan worked himself into a fearful passion and lifted up his hand to smite me, he also spoke haughtily and informed me that he the Samoan was the Ruler of the Land, and rudely drove me the King away to my own house. On Sunday 18th September 1892 the Samoan teacher preached in the Chapel. He the Samoan mocked me the King violently and informed me before all the people that he would not obey my Government. The Samoan farther expressed himself, if it pleases you the King to hoist the British Flag I tell you I am not afraid. On the 4th day of November 1892 the Samoan fellow collected all the men in the Chapel and instructed the people to take from me my Kingship, he not being frightened of a King under British Protection and used bad language and told lies and drove me outside. The people loves me and would not obey the Samoan fellow, I am unwilling to explain and write the extreme ~~unwillingness~~ nastiness and the wishing to govern of the Samoan fellow. On the 30th day of October the Samoan fellow preached in the Chapel and tried to rule Trade, and in conclusion instructed the people not to buy on credit of the foreigner. This letter is now finished, Your Excellency the Governor of Fiji accept my esteem.

I am

Vaetoro

The King of Nanumea

Witness - Metai

Translated by
E.A. Duffy
Trader
Nanumea.

.....

ELLICE ISLANDS: REGULATIONS FOR

RC (Swayze) to HC, 12.8.94: Provisions of Gellibrault's Regulations
(No. 5 of 1893) applicable with few amendments.

Trade similar - traders similar class of foreigners and relations with
their principals identical.

as regards Native Regulations suggest that Gellibrault Islands Regulations
should apply but pass re govt. by Kaubane as Councilors.

Will speak Gellibraultese. & propose to correct few copies of Gellibrault
Regs. for use of nat. officials. No need to print special
copies for such a small island.

ELLICE GROUP: TOUR OF BY RC

RC (Swayne) to HC of 17.1.95: Left Suva 10.11.94, just in time to receive the Native Laws in Samoan for distribution in the Ellice.

Nukulaelae - found Fijian const he had left there in last stages of consumption. The old king Sapewena had done his best for him.

Completed adjourned case of C. Barnard for larceny - no evidence - Barnard's wife is only Nukulaelae through her mother and no land so B's position is difficult.

At each is arranged for payment of fixed sum annually as tax to the Ellice Islands Protectorate.

Funafuti - objection raised to paying tax on grounds that Capt Davis had led them to believe that there would be none. Explained that tax asked for was very small and would only be spent for good ~~of~~ of the Ellice Group.

Rain had fallen through group and great improvement in appearance of islands.

Arranged on each is for -

1. Census for 1st week in January.
2. Laying out of land for public burial ground.
3. Cessation of interments in villages. Often 3 or 4 graves close to door of house and a well only a few feet away.
4. For making raised sleeping places in the houses instead of sleeping on the sand as most do.

The Tupu (King) and his Council undertook to do these and some proposed to shift the bones of the dead from the village to the new graveyard.

Coal at Nukufetau - 'Archer' shipped coal there - 'Sydney Belle' was landing 200 tons for Henderson and Macfarlane. The Nukufetau people made a considerable sum by labour at 3/- per diem per man and food.

Magistrates apptd by local authorities and laws explained and read. Requisite qual for Mag being that he shd be able to read the laws.

Several cases of leprosy found on Vaitupu but none in Gilberts.

Vaitupu Samoan Teacher recd for 1894 \$141, plus food, house and service, and \$168 was given to mission. Pop.450.(abt). Theft of food common on most islands tho authorities try everything to stop it.

Arranged for road to be made round so that people don't have to go through neighbours lands which enables thefts.

King and Council obstructed in many is in endeavours to improve villages - so explained that K & C cld make roads, shift houses & extend villages and were owners of all roads - where cutting down coconut trees shd compensate owners.

Nui JW left 30 people while going round Gilberts - these introduced whooping cough 4 children died. 8 yrs before JW introduced what seems to have been influenza 20 died. Ellice Islanders contributing to building of Training School in Samoa. Local teacher \$120 salary; LMS contributions \$130 pop ab 380.

Niutao Teacher native of island - intelligent and most useful - has village clean and in good order. To be moved to Onotoa.

Nanumanga - whooping cough from JW - 5 died. Told authorities must not communicate with ships having sickness on board. People very poor.

Rats great trouble in group, destroying young coconuts. Arranged for introduction of mongooses to Nukufetau.

Nanumea - Sam O'Ray old trader dead.

'May' Queensland labour vessel had been thru group and gone N - had engaged 27 young men in Ellice (Funafuti - 3 Niutai - 15 Nanumea - 7). Wages £8 p.a. with liberal allowance of food and clothes. Pity these people, who are superior to Gilbertese, cannot be employed in Fiji.

RC to HC, 14.4.94: Tax contributions very small but will increase on breaking of drought. Shd no rain this season impolitic to attempt collection of taxes in Ellice except in Nukulaelae and 2 other islands.

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ELLICE TAXATION.

R.C. to H.C., No. 11 of 25.1.95: I have the honour to submit the following estimate of Revenue of the Ellice Group for the year 1895

Native Taxes - Island	Nukulailai	£20
	Funafuti	20
	Vaitupu	20
	Nukufitau	20
	Nui	25
	Naramaga	5
	Nuitao	12
	Nanamea	8
Shore Licenses		48
Licenses to Vessels		<u>100</u>
		£278

Your Excellency will notice that the Native Tax has been arranged without regard to population of the island. A large population can upon these small atolls with less ease pay a tax than a small population.

I have taken into account the population, the Annual Export of copra by the island and the present state of the cocoanut crop on the island.

I have arranged that the Tax on each island be collected by the Tupu and his Council to whom is left the direction of the collection.

The tax is to be collected by the 1st of July.

In arranging the Tax I have treated with the Tupu and his Council only as to a fixed sum for the tax of the island.

A short experience of the system of Individual assessment in the Gilbert Islands disclosed many of the difficulties and abuses which that system might give rise to.

The Governments of these atolls (inclusive of the Gilberts) are in few cases strong enough or sufficiently instructed to compel individuals to pay their quota and evasions have been numerous. Taxes were being constantly paid to Collectors in small sums (or in copra).

Under the present arrangement the Tupu and his Council which is in all islands fully representative of the people will arrange and collect the Tax and pay it over in one sum thereby saving the percentage now paid to Collectors.

I have &c
C.R. Swayne
Brit. Resident.

In Mahaffy's report of a visit to the Gilbert and Ellice Islands Protectorate in 1909 (encl. in C.O. to im Thurn, 12 November 1909 - W.P.H.C. - Despatches from S. of S.) Mahaffy described a man on Nukufetau who:-

"in this Protectorate, where these men at one time exceedingly flourished, may be said to have earned the title of 'the last of the beachcombers'. Old, he is nearly eighty years of age, blind, of a pallor which is as repulsive as it is extraordinary in these sunburnt latitudes, he hobbles about the native village supported by a grandchild, for his descendants now form some sixteen per cent. of the total population of the island. ... His acquaintance with the Pacific is wide and his experience varied. He has served with [the] notorious Hayes and has been shipmates with Mr Beck on the 'Leonora'. He has black-birded in the New Hebrides and the Solomons. He has hardly escaped from at least one massacre at the hands of the justly infuriated natives, and a complete history of his doings would be a catalogue of every kind of villainy which has disgraced these waters.

He remains after these experiences a broken, miserable and querulous old man, without self-respect, without decency, without truth, without shame, and in fear of nothing save that death which will soon bring him to the miserable end which he has so richly merited. I have only paid him this passing tribute because he is the relic and survivor of a vanished class and type!."

From footnote 82 to the last chapter of Deryck Scarr's thesis.

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Check the full passage from Mahaffy, including notes omitted by Scarr, and reproduce as final exhibit

The Editor,
Pacific Islands Monthly,
SYDNEY, N.S.W.

Sir,

I have been interested in the correspondence on the naming of the Ellice Islands (PIM, April, p.22; June, p.53) since detailed information concerning ^{de} ~~the~~ ~~Pe~~ ~~Fe~~ Peyster's sighting of Funafuti was given in my study of "Post-Spanish Discoveries in the Central Pacific" (Journal of the Polynesian Society, vol.70, no.1, March, 1961, pp.92-93), a copy of which was sent to the Gilbert and Ellice Islands Colony administration at the time, and I subsequently heard was used to amend certain historical statements contained in the Annual Report. It is possible, however, that it was unknown to the Information Office.

What is less well-known is why the atoll was so called. The Swedish army officer Johan Adam Graaner, then returning from a government-sponsored mission to ~~the~~ the newly-independent South American States, was a passenger on the brigantine Rebecca, and relates how:

On the 17th May at 3 a.m., just after the moon has risen and was shining from behind a dark cloud, we heard the ~~ship~~ shout 'Hard to port, Captain, land dead ahead'. In an instant I was with the captain on deck and saw, at what I estimate to be 200 fathoms in front of the ship, a low white sandy beach with tall coconut palms. We had all sails and jibs rigged and were going at about 6 knots or $1\frac{1}{2}$ German miles an hour. The fast-sailing ship was immediately brought against the wind, but all the sails beat astern before we had time to brace them again and consequently backed swiftly right up to the breakers on the shore but, contrary to our expectation, she gathered speed almost under the crowns of the coconut palms, although one breaker crashed over her ... Within a quarter of an hour we were swept along the shore to a deeper bay and thinking that we were now out of danger we steered off from the land until daybreak ... (Av Minister Axel Paulin in Forum Navale. Skrifter av Sjöhistoriska Samfundet, vol.8, 1947, p.35).

Now Edward Ellice's grandfather had been a New York merchant and

his father, who removed to Montreal, became the founder of the firm of Inglis, Ellice and Co. and managing director of the Hudson's Bay Company. Edward was himself engaged in the fur trade, though he also owned extensive estates in Canada and New York, and if, as the American historian Morison ^{considers,} ~~suspects,~~ de Peyster was the son of a New York loyalist, it is probable that Ellice was in fact 'his friend and benefactor'.

The point, however, is that Ellice was the owner of the Rebecca's cargo and that, reflecting on the providential way in which it had been saved, he decided to call the whole atoll after him. Graaner (a former captain in the Swedish navy) ^{who} had been of some assistance during the initial confusion on deck when the breakers were sighted ahead, ~~and~~ was ~~consequently~~ permitted to name the principal islet of Funafuti, which he ~~accordingly~~ called Oscar's Island after the Swedish Crown Prince.

De Peyster incidentally went on to discover Nukufetau, ^{named} ~~which he~~ called after himself, at 8.30 p.m. the same day, ~~which was May 17, and not~~ ~~March as stated by Horsburgh in his famous India Directory and ~~all~~ the ~~the~~ authorities, including Findlay, who have followed him; actually the Rebecca did not leave Valparaiso for Calcutta until March. It was a curious error ^{and} ~~since de Peyster~~ forwarded particulars of his discovery, ~~with a chart on~~ which the date was clearly marked, to the British Admiralty, Lloyds and the cartographer Arrowsmith.~~

Why the Kingsmill Islands were so called (PIM, April, p.55) is a far more difficult question. Some 15 years ago the British Colonial Office asked me to investigate the problem and, in collaboration with the late Ida Leeson, I spent some time working on it. At first we accepted the statement in the Bulletin de la Société de Géographie, vol.XIV (1840), p.106, that Charles Bishop gave the name to the islands (Tabiteuea, Nonouti and Abemama)

which he discovered in 1799, and that Krusenstern extended it to include all the southern islands, i.e. those not discovered by Gilbert in 1788.

But this thesis is negatived by the fact that the name does not appear on the detailed map of Bishop's discoveries prepared by Bass and Simpson; furthermore all the names given to his discoveries by Bishop (Drummond, Sidenham Teast, Harbottle, Roger Simpson, etc.) are those of his ^ffriends and benefactors, and his Journal mentions no-one by the name of Kingsmill, nor was he included in the crew list.

Probably all one can say at this stage is that the name first appeared as 'Kingsmills Groupe' in the 1814 edition of Arrowsmith's 'Map of the world on a globular projection ...' (published in 1794, but with additions to 1814) and that he probably added it to please one of his patrons, the person usually suggested being Admiral Sir Robert Kingsmill (1730-1805) who, however, never visited the Pacific.

In any case, although Wilkes extended the name ~~to~~ Kingsmill to include the whole archipelago Krusenstern had already called it the Gilbert Group and this usage eventually prevailed.

I should be glad to donate \$5 to the favourite charity of anyone who can provide definitive documentary evidence as to why the Kingsmills were so called and by whom, or ^{alternatively} an account of the discovery of Canton, Phoenix or Hull Islands, or of the rediscovery in 1801 (for it was actually discovered by Magellan in 1521) of Flint Island.

H.E. MAUDE.

Canberra, A.C.T.