

GILBERT ISLANDS

(General)

From Western Pacific High Commission Archives
and other sources

(5) Gilbert Islands (1870-1879)

For Gilbert Islands before 1870 see in File 1

For Gilbert Islands 1880-1889 see in File 30

For Gilbert Islands 1890 to the present see in File 38

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GILBERT ISLANDS

(General)

1870 - 1879

After returning to America and presenting his report on his visit to Samoa, Steinberger -

"In his letters and personal conferences with the President and Secretary of State, he pointed out that 'the natives themselves fully realize that some government must aid them,' and that in view of the strategic location of the Samoan Islands, the earnest request of the natives for an American protectorate should be granted. He even advocated that the American rule should be extended to the neighbouring islands, Eilbut, Ellier, and the Kingsmill group, which were being depopulated by South American slavers."

'Eilbut' and 'Ellier' are misprints for 'Gilbert' and 'Ellice'?

2. The above quotation is from Ellison, Joseph W., "Opening and Penetration of Foreign Influence in Samoa to 1880". Corvallis, Oregon, Oregon State College, 1938, p.55.

3. In support of his observations, Ellison himself quotes the letters of Steinberger to Fish, March 4, 14, April 8, November 19, 1874, in H. Ex. Doc., No.161, 44 Cong., 1 Sess., pp.69-76.

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Gilbert Islands: Mission

The "Samoan Reporter" in Feb., 1870, notes the progress of Samoan mission work in the outlying islands and gives a history of the work in the Tokelauws written by the Rev. Murray, including remarks on the activities of the Peruvian slaveers in that group.

The article goes on to say that some time ago the Samoan Mission requested the Hawaiian Board to allow them to occupy the whole of the Gilbert Group, despite the long-standing understanding that the Equator was to be the boundary line between the two missionary fields throughout the Pacific.

The Samoan Mission was evidently unaware that the Hawaiian Board had long been at work in the Northern Gilberts and their letter crossed with one from the Rev. Gulick, D.D. in Sec. to the Board, suggesting that the Hawaiian Board should occupy the whole of the Gilberts.

The "Samoan Reporter" prints a second letter from Gulick, in answer to the one dated 11.2.68, in which he points out these facts and says that the "Morning Star" had been sent on an exploratory trip to the Southern Gilberts, and also to Niue and Vaitupu.

Under the circumstances he suggests that the Hawaiian Board should work southwards, as their personnel position permits, while the Samoan Mission should work northwards till they both meet (regardless of the Equator).

Sydney Mail 16.4.1870

"The barque Tyra has made an excellent passage from the Kingsmill Group, whence she sailed on the 26th ultimo. Captain Bowles reports that the party in charge of the station stated that a barque, flying French colours, had hove-to off the island, and landed an armed party, who had taken possession of all the arms. The officer in command of the boats stated that the ship was from Tahiti, and bound on a cruise to procure native labourers."

Sydney Mail 1.4.1871

"The brig E.K. Bateson left Mojdino Island, Marshall's Group, February 1, with strong E.N.E. winds and squally weather. Passed to the westward of Pitt's Island, Kingsmill Group, with dull gloomy weather, and heavy squalls and rain, wind from eastward, and carried the same weather to Egg Island, Ellice's Group, in latitude 22.23 S., longitude 173.8.16 E.; from March 2 till March 6 encountered a heavy gale from the westward, with a very heavy sea; March 11 sighted Norfolk Island, bearing S.W. by S.; March 14, blowing strong S.W. by W. gale and heavy sea; March 18, passed Ball's Pyramid; from there to 100 miles off the coast encountered heavy S.W. to south and S.S.E. gales, with a tremendous sea; ship hove-to, main trysail and fore-staysail.

January 17th, calling at Sydenham Island, Kingsmill Group. Mr. Hoggin reports, while second officer of the Tyra and lying at Pitt's Island, three Tahitian vessels, 1 barque and 2 schooners, called at Captain Randal's head station on that island and demanded provisions, Captain Varney, lying in the Lagoon at the time, sent Mr. Hogging [sic.] second officer and boat to the station to protect the place, and the vessels finding parties on the island they left for the other island. Calling at Clark's Island, Captain Randall's agent reports of the same vessels calling at that island, and not getting what they wanted fired on the premises."

Sydney Mail same date

"The Tyra, colonial barque, owned by Messrs. M'Donald, Smith, and Co., arrived yesterday from the firm's stations at the Kingsmills. She is last from Sydenham Island, whence she sailed on the 2nd February. She reports of her passage that between the parallels of 13° and 23° S. latitude she encountered very thick weather, with torrents of rain, but since she has had light variable winds from the southern and eastern quarter. Captain Verney states that the names of the vessels reported by the E.K. Bateson as having fired on Captain Randall's station at Clark's Island were the Prince Albert schooner and Eugenia barque."

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- (1) 1870 U.S. sloop of war Jamestown arrived at Majuro. Sent to Micronesia to look after American interests in those quarters ... to obtain redress for grievances and wrongs lately committed on American citizens and property by the savages of several of those islands, and to place affairs generally on a more proper and solid footing for the future. Capt. Truxton entered into a treaty with the natives of Ponape also of the Gilbert and Marshall Islands. The treaty is printed in Friend of Nov. 1, 1870.
- (2) 1872 H.M.S. Barossa and H.M.S. Blanche cruising among the Micronesian Islands to arrest kidnappers. Capt. Moore of the Barossa refers to valuable information received from Kapu, a Hawaiian missionary on Drummond's Island. He also refers to his visit to Pleasant Island. Barossa was in the Marshalls in May.
- (3) 1872 H.M.S. Blanche left Sydney under sealed orders on May 12, 1872, to visit as many islands, beche de mer fisheries and pearl stations as possible, to obtain information re British subject reported murdered, treatment of islanders employed on plantations, practice of kidnapping, etc. She was at Tarawa, Drummond's, Sydenham in October.
- (4) 1872 Cruise of U.S.S. Narragansett among the Kingsmill and Marshall ~~Islands~~ Islands. Visited Byron's Island, Peru, Drummond's, Apaiang, Tarawa, Arno, Milli, Ebon. Mentions that Capt. Hayes had recently visited Apaiang and robbed Randell's store. See Friend of Nov. 2, 1872.
- (5) 1872 H.M.S. Basilisk was at Nukufetau in the Ellice Group on July 17, and continued her voyage in search of man stealers.
- (6) 1873 H.M.S. schooner Alacrity went to the Gilberts and Marshalls to

return labourers taken by the Carl. She was at Drummond's Island in June, and was away from Fiji for several weeks.

(7) 1873 H.M.S. Dido sailed for the Gilbert, Caroline and Solomon Islands on August 20, taking a number of the Carl labourers to their homes.

(8) 1876 Visit of H.M.S. Renard to Apaiang; punishment of native murderer of Mr Keys, a storekeeper. See Friend of Nov.1 and Dec.4, 1876.

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Gunson, W.N. "The Dynasty of Abaiang", p.XX, quoting Bingham to Clark, 2.8.70.

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"When the missionaries left, the "rebels" continued their acts of vandalism. They tore down the Seminary at Tapontepa and shot Rev. J.H. Mahoe, wounding him seriously. After a year of continued hostilities Kaiea returned to Koinawa. When the Jamestown arrived in May 1870 Captian Truxtun anchored between Koinawa and Tabiang until he knew the state of affairs. He found that the King had returned and that the Tarawa rebels had returned to Tarawa. He thereupon invited several of the High Chiefs of Tarawa and Abaiang on board the Jamestown and got them to sign a paper promising protection to all white residents. Kabunare was reconciled to Kaiea. The Tarawa rebels who had destroyed the mission premises were also to pay a fine of 2 tuns of cocoanut oil during the next 18 months.

The remainder of Kaiea's reign was peaceful." [He died 15.2.71].

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From: The Friend, vol.20, no.9 (Sept., 1870), pp.86-87.

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ARRIVAL OF THE U.S. SHIP JAMESTOWN. - This vessel returned to port on the 12th ult., from a cruise among the Micronesian Islands, whither she sailed on the 30th of April. Captain Truxton has kindly furnished the Advertiser with the following full report of his cruise:

Left Honolulu, April 30th. Arrived at the Island of Tarawa, Gilbert Group, May 15th. On the 20th landed Mr. and Mrs. Bingham at the Island of ^AAbaiang. May 23rd, sailed for, and on the 24th, arrived at Butaritari; 26th sailed from Butaritari, and on the 28th arrived at the Mulgrave Islands, remained six days at anchor in the lagoon. On the 4th of June, sailed, and on the 5th arrived off the Island of Mejuro, landed the mail for the mission, found two North German vessels at anchor in the lagoon.

June 11th, made Strong's Island; on the 12th, communicated with the shore, found Anne Porter at anchor; June 14th, hove-to off Wellington, or Du Perry Islands; all quiet at both places. June 17th, anchored in Jamestown harbor, Island of Ponape; landed mail for the American mission. Remained at Ponape fifteen days, during which time circumnavigated the island in steam launch and boats. While here, the brig Anne Porter arrived from Strong's Island, and schooner Malolo from Ponatic harbor, both bound to Shanghai. Supplied the Malolo with provisions, and sent a number of Chinamen and Europeans in her, and the Anne Porter to Shanghai, they being all in the employ of one Capt. Benjamin Pease, and left destitute by his non-appearance. Also supplied Pease's trading station at ^{Ponatic with provisions, as the agent was in great} want. Capt. Coe, the representative of Capt. Pease, died some few weeks before our arrival at Ponape. Pease had robbed the wreck of the Morning Star, and burned up what he could not carry away.

U.S.S. JAMESTOWN: VISIT TO TARAWA, ABAIANG AND BUTARITARI

1870

From: The Friend, vol.20, no.9 (Sept., 1870), pp.86-87.

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July 2d, sailed for Honolulu. July 4th, lat. $12^{\circ} 02'$ north, long. $157^{\circ} 53'$ east, boarded the North German bark Marie, Captain Kutcher, of Bremen, from Port Townsend May 20th, and Honolulu June 15th, for Port Louis, Mauritius, all well. August 4th lat. $21^{\circ} 07'$ north, long. $158^{\circ} 49'$ west, boarded American bark Ethan Allen, Capt. Snow, from Honolulu, July 27, for San Francisco; had been becalmed five days, left her with a good breeze from the south.

From the Island of Ponape had the trades about E.N.E. to 28° north lat., 158° east long., where we lost them; from which point had calms and light winds prevailing from the southward and eastward, to lat. 28° north, long 154 west, where we again took the trades. Had much fine weather during the passage back.

Left the missionaries at all points visited in good spirits, feeling perfectly secure in their persons, and much encouraged in their labors by the progress they are making among the natives. Settled all the troubles between the natives of ^hApaiang and Tarawa, also all the missionary difficulties - the rebels of Tarawa signing an agreement to pay 50 casks of oil for mission property destroyed on ^hApaiang.

The following is a list of the officers of the Jamestown:

Commander. - Wm. Truxtun, Commanding.

Lieut. Com. C.L. Huntington, Executive Officer.

Master. - William Welsh.

Master. - Asa Walker, Navigating Officer.

Ensigns. - Andrew Dunlap, W.M. Cowgill, J.D. Adams, W. McMechan.

Surgeons. - W.M. Woods, E.D. Payne.

Asst. Surgeon. - E.C. Thatcher.

U.S.S. JAMESTOWN: VISIT TO TARAWA, ABATANG AND BUTARITARI

1870

From: The Friend, vol. 20, no.9 (Sept., 1870), pp.86-87.

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(Continuation of the list of the officers of the Jamestown.)

P.A. Paymaster.- Geo. R. Watkins.

Lieut. Marines. - H.G. Cochrane.

Boatswain. - Andrew Milne.

Gunner. - E.A. McDonald.

Carpenter. - S.N. Whitehouse.

Sailmaker. - Gilbert D. Macy.

Captain's Clerk. - C.W. Sinclair.

Paymaster's Clerk. - L.A. Morris.

Mates.- F.C. Elliot, C.G. Nolton, S. Millard, W. Dougherty.

For photostat see Ps.47.

The Friend, September, 1870, p.86.

"ARRIVAL OF THE U.S. SHIP JAMESTOWN.- This vessel returned to port on the 12th ult., from a cruise among the Micronesian Islands, whither she sailed on the 30th of April. Captain Truxtun has kindly furnished the Advertiser with the following full report of his cruise:

Left Honolulu, April 30th. Arrived at the Island of Tarawa, Gilbert Group, May 15th. On the 20th landed Mr. and Mrs. Bingham at the Island of Apaiang. May 23d, sailed for, and on the 24th, arrived at Butaritari; 26th sailed from Butaritari, and on the 28th arrived at the Mulgrave Islands, remained six days at anchor in the lagoon.

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P.87

Left the missionaries at all points visited in good spirits, feeling perfectly secure in their persons, and much encouraged in their labors by the progress they are making among the natives. Settled all the troubles between the natives of Apiang and Tarawa, also all the missionary difficulties - the rebels of Tarawa signing an agreement to pay 50 casks of oil for mission property destroyed on Apiang."

N.B. The Commander was William Truxtun.

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The Friend, November, 1870, p. 1 .

"SUCCESSFUL TRIP OF THE ANNIE. - This little vessel of seventy tons took the place of the lost Morning Star. She left for

U.S.S. "Jamestown", 1870, cont'd.

Ascension in July, and returned on the 27th of October. The Rev. Mr. and Mrs. Bingham, Rev. Mr. Mahoe, wife and four children, and the widow of Mr. Kaelemakule, late missionary on Namarik, came as passengers. Joseph, a Gilbert Islander, came up to assist Mr. Bingham in the translation of the New Testament and other books. The Annie during her cruise visited several islands of the Gilbert and Marshall groups, where there are missionary stations, and found the work of the missionaries very prosperous and hopeful. The visit of the Jamestown exerted a happy influence in promoting peace among the islanders. Mr. Bingham still calls for additional missionaries, and sixteen are needed to carry forward the work of evangelization on the Gilbert Islands

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We would call the attention of our readers to the treaty between the natives of Ponape, or Ascension, and the Captain of the Jamestown, as the representative of the United States Government. Similar treaties were formed with the natives of the Gilbert and Marshall Islands. From all we can learn, the cruise of the Jamestown accomplished much good."

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The Friend, November, 1870, p.102.

Treaty with the United States and Inhabitants
of Ponape, or Ascension.

Know all the rulers of the earth, that we, the Kings and

U.S.S. "Jamestown", 1870, cont'd.

High Chiefs of the Island of Ponape, do bind ourselves, our heirs, and lawful successors, from this time and forever, to protect the lives and property of all persons who may be shipwrecked on the shores of any part of our territories, and to give them all possible aid and comfort till they are able to leave for their homes, or such other places as they may elect. And further: That having voluntarily received missionaries, they shall be allowed perfect freedom in preaching and teaching of their doctrines; nor shall any of our people be forbidden or withheld by any person within the limits of our territories from attending such preaching and teaching. And further: That any of our people who now are, or hereafter may become Christians, shall not be interfered with in their new religious opinions or belief. And further: Any foreigners who may hereafter acquire land in our territories by lawful purchase, shall, on the payment of the sum mutually agreed upon, be furnished with a deed descriptive of the land so purchased, which deed shall secure said purchaser, his heirs, assigns and executors forever in the quiet and peaceable possession of the land. And further: That all foreigners residing or trading within the limits of our territories shall be safe and secure in the possession of their property and the pursuit of their lawful business; nor shall any person within our dominions entice any seaman to desert from his vessel,

U.S.S. "Jamestown", 1870, cont'd.

or harbor or conceal said seaman after such desertion, under a fine of (50) fifty dollars.

In witness whereof, we have hereunto set our several hands and seals this eighteenth day of June, 1870, "on board the United States ship Jamestown."

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Copy of the Agreement made by the High Chiefs dated on the United States' ship Jamestown and witnessed by ^{Captain Troxton.} ~~commander Meade.~~ ✓

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WE, the undersigned High Chiefs of Tarawa do hereby covenant and agree to pay to the Missionary Agent of the American Board of Commissioners for Foreign Missions stationed in the Gilbert Islands or such person as such Agent may appoint to receive it, fifty casks of coconut oil, as follows viz.

10 casks in four days

10 casks in six months

15 casks in twelve months

15 casks in eighteen months

and we do further promise and agree that we will henceforth and forever confine ourselves to our own part of the island and refrain from war, except it may be to resist aggression. And further that peace shall be established throughout the island from this day forth.

DATED THIS TWENTY-THIRD DAY OF MAY, 1870.

(SIGNED) Naevaea

Tieri Tekabu

Report of the USS Jamestown. From the US National Archives, Record Group
No.45, Subject File "OM".

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U.S. Ship "Jamestown" (3rd Rate.)
At Sea, Lat 5° N. Long 172°E.
May 27th 1870

Sir,

I have to report that I sailed with this ship from Honolulu, H.I. on Saturday evening April 30th ult. having on board the Rev. Hiram Bingham, Missionary, who (with his wife) has been for the past thirteen years stationed in the Gilbert Islands: having fallen into bad health I found them, on leave of absence, in Honolulu somewhat recuperated and anxious to return to their duties; the recent loss of the Missionary packet "Morning Star" caused their detention till our departure, when I offered them a passage.

The success that has attended my visit is in a great measure attributable to Mr Bingham's intimate knowledge of the native language, the location of the villages, and the intricate channels across the reefs and through the immense lagoons.

The better to understand my movements it is necessary the Department should be made acquainted with the political condition of the Islands of Apaiang and Tarawa, as given me by Mr. Bingham previous to my sailing, viz:

"The Islands of Apaiang and Tarawa are separated by a channel six miles wide, are both about (20) twenty miles ~~wide~~ long, running nearly North and South, with a chain of narrow Atolls ~~XXXXXXXX~~ on their Eastern, and a sunken reef on their Western sides, enclosing large lagoons.

Apaiang is governed by King Abraham Kaiea, but being (as is his wife) a Christian, old, in feeble health, and no longer able to lead his warriors, his influence is on the wane; while a young and ambitious Chief, Te Kapunare was fomenting ~~XXXXXX~~ treason, and threatening to assume the government.

The chain of Atolls on the East side of Tarawa is governed by Te Kourapi, a very intelligent Chief who seems to keep his people in good order: the Atolls on the South end of Tarawa are under Te Nawaia, a Chief, who with his people seem to be the ~~XXXX~~ worst characters in the two Islands: they are rebels, as their allegiance is properly due to Te Kourapi the Chief of the East side. As far as I can learn all the desperate characters of both Islands collect on the South ~~XXXX~~ end of Tarawa: of course a constant state of war exists.

About eighteen months since Te Kourapi Chief of East Tarawa called on his friend, King Abraham of Apaiang, to join forces and chastise the rebels of the South end, but no sooner did the allies get ~~XXXXXXXXXXXXXXXX~~ fairly started than the rebels getting into their proas sailed for Abaiang, and aided by Te Kapunare the disaffected young Chief of that Island, took possession of the old King's (Abraham) estates: this left the King of Apaiang unable to return to his territory or the rebels to theirs.

A few days after these changes Mr. and Mrs. Bingham left Apaiang in the "Morning Star" for Honolulu, a Hawaiian Missionary remaining in charge of the Missionary premises.

During the stay of the rebels it seems that drunkenness, murder, and arson held undisputed sway: they laid waste the Cocoa ~~nut~~ and Pandanus groves, destroyed the Missionary property and twice assaulted and grievously wounded the Rev. Mr. Mahoe, Hawaiian Missionary.

For the destruction of the property the American Board of Commissioners for Foreign Missions claimed damages to the amount of one thousand Dollars.

On leaving Honolulu it seemed proper to make for the Island of Tarawa, where Abraham Kaiea the Christian King of Apaiang was last heard from. After a pleasant passage of fourteen days we reached an anchorage outside the reef on the N.W. end of Tarawa, and here learned that the opposing parties had so far reconciled their differences as to return to their respective homes, but that war still existed. On the following day sent Mr. Bingham in the whale-boat to Apaiang to bring Abraham Kaiea the old King on board, which he succeeded in doing that evening. Kaiea said, that though he had returned with his followers, he had not yet met Kapunare the Chief who was inimical to him; that he was in constant fear of an attack; that he could not promise to protect the Missionaries - if they came on shore it must be at their own risk. The next morning (Tuesday) having hoisted out the steam launch, we entered the Tarawa lagoon with the gig in tow, and after steaming some fifteen miles reached the Capital of Kourapi, Chief of the Eastern shore of Tarawa. I sent for him to come to me, which he did with alacrity: he was evidently very intelligent and observing; willing to promise all I desired, and said he could and would protect the Missionaries in his own territories as long as he was able to hold them.

Here I was fortunate to find the English brig "Speck" (a small oil trader) Captain Eury - who volunteered to go with me and communicate with Te Nawaia Chief of the rebels on the South end of Tarawa: this was a great relief to me, as up to the time I had been unable to obtain a messenger - no one thinking it safe to go among them. I at once started for the South end. On our arrival Captain Eury went on shore, telling Te Nawaia the Chief I wished to see him: after some little demur he consented, but when

half way off his people forced him back; his son and a number of natives came off with Captain Eury, while some of his people began to assemble with arms on the beach. I told the son to go for his father - to tell him I wanted to see him at once, that it must be "Yes or No, no more talk". While the son went with Captain Eury I made my arrangements to destroy their proas, (which were hauled up on the beach), thinking it better to attack with my one gun and Gig's crew while they were demoralized.

In a few minutes Te Nawaia the Chief came off, attended by some twenty of his subjects. He admitted the destruction of the property, submitted with evident relief and gratitude to a fine of (50) fifty barrels of Oil, to be delivered to Captain Eury as follows:-

- (10) Ten barrels in (4) days.
- (10) Ten barrels in (6) six months.
- (15) Fifteen barrels in ~~(18) Eighteen months~~ (12) Twelve months.
- (15) Fifteen barrels in (18) Eighteen months.

Captain Eury to give Te Nawaia a receipt for all oil received, the Chief to deposit said receipt with the resident Missionary, who is to forward it to the Hawaiian Board at Honolulu, who in turn are to notify the U.S. ~~Minister~~ Minister Resident at that place. Captain Eury to pay the resident ~~Minister~~ Missionary at the rate of ~~(18)~~ [£]18 eighteen Pounds sterling for each tun of oil: this arrangement was made at the suggestion of Mr. Bingham. Having adjusted this matter to Mr. Bingham's "entire satisfaction" we started for and reached the ship at 9 P.M. having travelled fully fifty miles.

At an early hour Wednesday, (May 18th) we were again under way, in the steam launch and gig, for Apaiang, to visit Kapunare the disaffected Chief who had affiliated with the rebels: he came off as soon as sent for: there being no complaints against him I merely acted as peace-maker. Kapunare expressed his willingness to acknowledge the King, to receive and protect the

Missionaries and to live in peace.

At his request I went on shore to the Council-House, and addressed the people, Mr. Bingham acting as interpreter - the leading part of my remarks will be found enclosed (No.1), as I have since put them in writing and sent a copy to all the prominent Chiefs, translated into their language by Mrs. Bingham.

At the end of the address I invited the Chief (Kapunare) to accompany me on board, which he did cheerfully, and I had the satisfaction of bringing him face to face with the old King Abraham Kaiea, and reconciling their difficulties: they had not met for two years.

Thursday (May 19th) we had on board the old King (Kaiea), the disaffected Chief (Kapunare), and the Chief of East Tarawa (Kourapi), and a number of natives: the rebel Chief from South Tarawa (Te Nawaia) had promised to be present, but fear, shame, and possibly the fact of ~~the~~ the very light airs, and his long distance from the ship, kept him absent.

I talked long and fully to them, explaining what was expected of them, and required them to sign the enclosed pledge (No.2), which they did, expressing their determination to adhere to it, and I am convinced, with sincerity. After which we fired at a target, showing them the effect of canister and shell, our various preparations for battle and means to resist an attack. They were profoundly impressed, for though well provided with musketry and light artillery this is the first time they have ever seen any display of organized power - their use of the musket being confined to one random shot at close quarters, then clubbing the gun, while their artillery consists of a few light iron pieces, with such odds and ends of iron as they can pick up from the traders, as projectiles.

On Saturday the 21st May Te Nawaia, the rebel Chief on Tarawa, not having made his appearance on board, we got underway and standing to the Southward about twenty (20) miles along the reef, found a passage through which we carried (3 3/4) three and three quarter fathoms, into the lagoon: here we remained, awaiting the return of Mr. Bingham, who had volunteered to visit Te Nawaia, till Monday May 23rd, when Mr. Bingham came on board bringing Te Kourapi, Chief of the weather side, the rebel Chief Te Nawaia with a Chief second in importance to himself, and a number of natives of both parties. I explained, through Mr. Bingham, the object of bringing them together.

Te Nawaia with his party seemed glad of the opportunity of adjusting their differences with Te Kourapi. After they fully understood the nature of the enclosed promises (Nos 2 & 3) Te Nawaia and his subordinate signed them in the presence of their people with evident satisfaction. I then fired a salute of five guns to mark the establishment of peace, and taking a final adieu of Mr. Bingham (for whose invaluable services I must again express my thanks), the reconciled Chiefs and natives of Tarawa I immediately got underway and succeeded in crossing the reef without touching.

I have found passages into the Lagoons of Apaiang and Tarawa, through which it is quite possible for this ship to pass, though not without danger. A propeller of about (14) fourteen feet draft would have enabled me to enter the narrow channels which are on the lee side of the Islands, and to have completed all this work in a manner more satisfactory to myself, and more impressive and lasting in its effects. The Lagoons would afford anchorage for thousands of ships - once in; but their navigation is more or less obstructed by coral heads and sand banks, while the entrances being narrow the tide rushes in and out with great force.

I think I am in no small degree indebted for my unexpected success to the little ~~XXXX~~ steam launch: her appearance has done more to civilize the natives and impress them with the mysterious power of the white man than a fleet of sailing vessels, for they have frequently seen whalers and armed traders. Many amusing incidents occurred during our trips in the launch. As we skirted the shores of the Lagoons the women fled screaming to the Cocoa nut groves, while the men hid behind the trees: on one occasion, passing close to a large proa with some twenty men on board, I directed the steam ~~XXXXXX~~ whistle to be blown; when its shrill scream was heard it is impossible to depict the look of horror that for a moment was seen in their faces, as, with one accord, they threw themselves flat in their boat: and yet they are no cowards - on the contrary, they are a bold and warlike race.

Before leaving Honolulu I was requested by the Hawaiian Government through our Minister Resident, to extend the same protection to the subjects of that Kingdom as to those of the United States: I therefore determined to demand the surrender of the two would-be assassins of the Rev. Mr. Mahoe, the Hawaiian Missionary previously alluded to. On enquiry I learned that both had been ~~XXXXXX~~ recently killed, at different times, in some of the frequent broils that characterize the rebel party. I satisfied myself that the information was reliable.

The present and future condition of the Gilbert Islands may well claim at least the passing consideration of the civilized world. The whole group is of the Atoll character, producing nothing but Cocoa nuts and Pandanus trees, which, with fish, furnish the entire food of the natives; no fresh water is found - a few small wells or holes are sunk in the coral rock, through which the sea water filters, leaving a portion of its salt behind.

The producing power of the Islands cannot be increased, consequently abortion and infanticide are systematically practised to keep down the population, but, even with this horrible precaution, the natives are frequently brought to want by the absense of rain: yet so great is their appetite for stimulants that they will still further reduce their stock of food, that they may be able to make a little Cocoa nut oil for the two or three traders that resort to the group, and who give them in exchange indifferent muskets, useless cannon, bad tobacco, and a villianous compound that makes them furiously drunk.

The Northern portion of the group is the most productive and the least populous, but at present, owing to the long continued wars, food is exceedingly scarce: the Southern part is more barren and more thickly inhabited: it is for this reason no doubt that for years past a whaler will heave-to for a few days near one of the Southern Islands, ostensibly with the hopes of picking up a sperm whale, while his decks are swarming with the poor hungry women who remain till satiety has extinguished the last spark of desire, when they are driven out (sometimes brutally) and the ship sails away, leaving too often the thirst for revenge, and almost certainly the seeds of that dread disease that is so fatal to all the Polynesians.

I am happy to say that, apart from the Missionary interest, there is not an American dollars worth of trade located in the group; but the whale ships too often bear the Stars and Stripes: the evils resulting from their visits are however giving place to another and perhaps a lesser one. I allude to kidnapping: this traffic is entirely under the British flag; so frequently of late have the natives been entrapped and stolen from what are known as the Line Islands, that they are getting shy of visiting vessels.

Confined as they are to mere specks in the, to them, boundless ocean, living on Cocoa nuts, the fruit of the Pandanus (which Europeans call "saw dust"), and fish, drinking only a little brackish water, what is to be expected of, or hoped for them? In a climate which is almost perfection, requiring absolutely no clothing, is it to be wondered at that they are too ready to seek greedily the tobacco and spirits furnished them by the traders, whose only desire is to make a good trade, or is it strange ~~that~~ they should turn an unwilling ear to the Missionaries who have laboured among them for thirteen years with very little success?

If their eyes should be opened and they should know that they are naked, who is to clothe and feed them? If they are made to feel the wants of civilized man, who will gratify them?

No quadrupeds but rats, cats, and mangy dogs will live upon the Islands; no reptiles of any kind are found, and but one or two species of dull coloured birds.

With a view of keeping peace among the neighbouring tribes the Chiefs have a way of exchanging their male children: the devotion of the foster ~~parent~~ parent is wonderful - the great principle seems to be, the child is never to be permitted to cry, consequently his every whim is indulged, and he grows up proud, high tempered and tyrannical. Among all the race the head is held sacred; to lay your hand on the head of a native is an unpardonable offense. When any person of importance dies, the body is carried to the Council-House, and is there surrounded and watched over by a number of women; decomposition begins almost immediately, yet the women sit for days scraping away, with the edge of their hands, the cold sweat from the bloated body, or the froth from the putrid lips, and wiping it off on their waist mats soon are as offensive as the dead.

Sometimes a parent will refuse to bury a favorite wife or child, but keep the body ^{wrapped} ~~wrapped~~ in leaves in the loft of his house. When the body is buried, the grave is made as shallow as possible, from the belief that if deep enough it will soon call for another to fill it: as a natural consequence the neighbourhood of a newly made grave is always offensive. Their houses being open from the ground to the eaves of the roof (about three feet), with the soft S.E. trade wind blowing almost constantly through them, and across their Islands - which are rarely more than a quarter of a mile wide - they do not suffer in health from these practices; in fact, apart from the effects of syphilis, they seem to be unusually free from disease - epidemics are not known among them.

On July 7th 1869, the Department forwarded the depositions of Benj. Pease Master of American brig "Water Lilly," and Wm. G. Coe, master of American schooner "Lizzie Allen," and this ship was ordered to Micronesia solely at their instance and to protect them (especially Pease) from the aggressions of the natives and "lawless whites": yet Honolulu and all these Western Islands are loud in stigmatizing Pease as little better than a pirate: he has sailed under the Hawaiian flag, is now under English colors, in an armed vessel of (14) fourteen guns, with a crew of fifty desperadoes: it is said he robs the oil stations, maltreats the natives, and carries things with a high hand.

H.B.M. Commissioner at Honolulu called on me and requested that I would arrest Capt. Pease, he being under English colors, which I agreed to do if he would make the request in writing through our Minister Resident, which he promised but failed to do.

I received from the Department its communication of March 10th 1870 enclosing the complaint of one G.F. Hazard ~~[redacted]~~, claiming (\$1500) Fifteen hundred Dollars damages for certain property stolen by Pease from Hazard at the Mulgrave Islands.

While on board the English brig "Speck," Captain Eury informed me Pease Pease had been summoned by the English Court at Shanghai, and that he (Eury) was charged with a certain paper to be signed by Hazard, that the suit, which Hazard seems to be prosecuting in the English Court, might be perfected.

I shall keep a sharp look out for Pease and do my best to fall in with him.

At an early hour on the morning of May 24th the ship was off the Island of Bu-tari-tari. Here, while attempting to enter the Lagoon she brought up on a coral head, and hung till the midnight high tide, when we floated off into (5) five fathoms water.

I consoled myself for this ~~mis-hap~~ mis-hap by the reflection that the Young Officers and superabundance of Landsmen on board would acquire much valuable and practical information.

May 25th - anchored in the steam launch off the Capital of King Nakaia ^e ~~[redacted]~~, and sent for him to come off.

His Majesty replied that I must call on him; but on my returning a refusal to do so, and sending word that I was the mouth of the President of the United States, and entitled to the first visit, he came off; signed, with his heir apparent, (in their own handwriting), the same articles of agreement as had been submitted to the Chiefs of Apaiang and Tarawa: then at his invitation I went on shore. I found the palace to be a large frame house

with a corrugated iron roof brought from Sydney, and containing many evidences of a much higher degree of intelligence and civilization than was visible at either of the other Islands. Two Hawaiian Missionaries are laboring among them.

Here we found the Rev. Mr. Mahoe, whose still open wounds of eighteen months standing Surgeon G.W. Woods examined and dressed.

On May 26th received and entertained King Nakaiea, with a large number of his subjects; showed and explained all the wonders of the ship, and after saluting the King (as I have all the others) with five guns, I made sail and stood to sea, thus ending, I trust to the satisfaction of the Department, my mission in the Gilbert Islands.

Very respectfully
Your obdt. servt.

W.T. Truxton

Commander, U.S.N.
Commanding.

Hon.
Geo. M. Robeson,
Secretary of the Navy,
Washington, D.C.

.....

U.S.S. Jamestown, 3 rate
At Sea, May 27th 1870.
Truxton, W.J.
Commander.

Reporting transactions
at the Gilbert Islands

Enclosures

Tem Binoka

In describing how the native cultures of the Gilberts changed under the influence of European contact, there grew up in some islands a new political equilibrium with power concentrated in the hands of a single ruler (as in Tahiti, Hawaii, Tonga and Fiji).

In all the S.S. communities the coming of the European upset the "cultural centre of gravity" (Pete Buck in his introduction to Ramsden, "Marsden and the Missions: Prelude to Waitangi", VII), which centuries of local adaptation had produced.

"The musket was not only to revolutionize the Polynesian technique of war but to be an important factor in changing political organization, which rested ultimately upon armed force."

.

For further particulars see
258 in File No. 15.

Detective Office, Sydney,

18th November 1871.

*See also under
Gilbert Islands 1868*

Walter Oates, Seaman late of the brig "Aurora" states that he entered the service of William Stewart of Tahiti, or Ferranguine, name of plantation in year 1868, as Mate of the ship Moaroa. The ship flew a French Colonial Ensign, she was in the labour trade to Gilberts Group. The first Island we touched at was Muckonow, we stayed there off and on 5 days, we got five natives willingly, from there we went to Peru in the Gilbert Group. Went on shore to the King with Interpreter called Sunday and asked him if he would give us some natives, the King said he would not, if you take them you will never bring them back again, the Captain, Charles Stewart, said he would give him three days to consider and if he did not give them, he would take them, we had a gendarme named Du Tander on board at the time, on the third day the gendarme said he would not go on shore, he would stop on board and let the Captain go to see if he could get any natives as he was getting tired waiting, for he wanted to get the ship filled quick, so that he could get back, the Captain then went on shore, he stopped ashore about five hours, then came on board with 37 natives, the men all told me that they

had great sport in the bush catching them and making them fast, these natives were confined down below under lock and key. Next day boats went on shore and brought on board fifteen natives, taken in the same way as the others, next day boats went on shore and took seven more natives, the Captain said "I think we had better clear now for they are getting too wide awake. Vessel proceeded to the Island Onotow, four boats went on shore during the night surprised the natives when they were asleep, made 87 men and women fast, took them on board. Next day vessel sailed for Tamana in the same group, boats went on shore, but the natives would not allow us to land, boats returned to ship, the ship was standing off and on the Island, 3 large canoes came alongside to sell fowls and cocoanuts there were about 30 natives in each canoe, we lowered a boat on the other side pulled round gently, capsized the canoes, and took the natives in the boat, and made them all fast and put them down below.

Vessel proceeded to Arour, Gilbert's Group, boat went on shore, the men on the Island were very frightened seeing the men all armed, they said "Do not hurt us and you can steal all the women you like so long as you make them fast, 38 young women were all made fast by the hair of the head and led into

the boat and taken on board the ship, we then sailed for Tapitula, Gilbert Group, capsized some canoes, and took the natives on board, we then sailed for Tahiti, the natives were kept down below for six weeks, never allowed to come on deck till sickness broke out amongst them, dying on an average of 5 a day, they were all told not to speak about being kidnapped, if they did speak they would get killed, just before we got to Tahiti, the natives had to sign an agreement for five years in fact they were forced to sign the paper. When they arrived in Tahiti they were all marched ashore and put to work on the plantation at wages from 1\$ to 3\$ per month.

Second Voyage.

I made a second voyage in same ship to the same group of Islands as before, the natives were obtained the same way, procured 235 natives, a gendarme accompanied the ship, this voyage also, but did not go on shore.

Third Voyage.

On my return to Tahiti, I shipped in the Schonner "Eugene" belonging to the same man and sailed by Capt Snider to the same Group of Islands, and the Marshal Group

this voyage, three ships sailed in company, viz, the "Prince Alfred" of Auckland, and the "Midge" of Auckland, the two latter vessels were chartered by Stewart, this voyage we went to Pleasant Island and Ocean Island and bought natives there giving for each 10 natives one musket, the natives were procured by the Crew of the "Eugene" assisted by the Crews of the other vessels, and when a sufficient number was got, about 500, they were taken on board the "Prince Alfred" and "Midge" and those ships sailed for Tahiti with them, the "Eugene" sailed for Noumea, New Caledonia where I left her. The three voyages I made extended over a period of 22 months, I was also employed on Stewarts plantation, overseer over the natives, I then came on to Sydney where I shipped on board the "Aurora" Brig to Soloman Group, on a trading voyage, where I arrived the latter end of May this year. We first went to the Island of Guadalcanar, in the Soloman Group, when on the east side of the Island I saw what I took to be a vessel coming down before the wind from the direction of St Kauiz, we attempted to cross her bow in a boat to see if she would heave to get near, she hauled on a wind having the boat I was in in her wake, she was then 20 fathoms ahead of us, I saw she had no name on her stern, no men on deck and no colours, I then saw she was a high

pressure screw steamer, about 90 tons painted black, rigged topsail schooner, we heard from the natives of that Island that this steamer had been sending on shore and stealing natives during the night, about a week after that we sighted her again, tried to cut her off with our vessel, hoisted colours and received no answer, she sailed away in a different direction. We then went up to St Christoval, Soloman Group, the natives there told us that the same vessel had stolen 50 men from the village of Honokow, and committed similar depredations up the Coast, we saw nothing more of this vessel. Some of the natives of St Christoval can speak English, I never knew a native interpreter who could interpret the language of each of the islands as they are all different, I have found that natives are brought from the North West and landed in the Southern Islands by European vessels who are trading for tortoiseshell or other produce, by this means they enforce trade, and the skulls go as payment to the natives in return for services. I have never heard of a white man taking part in procuring these skulls otherwise than bringing the natives from the North West to the South, and taking the natives back with the skulls to the North West. The only large black brig I know to be in the Labour Trade was

the "Water Lily", she was sailed at that time by George Pease formerly a Lieutenant in the American Navy, she was an armed vessel carrying six 5 or 6 pounder guns. To the best of my belief there is at present about 40 sail of vessels in the Pacific Ocean Labour Trade, kidnapping and blackbirding for the various plantations in Fiji, Tahiti, Queensland, Tamana and Noumea, New Caledonia previous to leaving Sydney in the Aurora, there were a number of natives on board acting as seamen belonging to the Soloman Group, they were transferred from that ship to the "Kate Carney" belonging to the same owners, and a number from the "Kate Carney" belonging to the New Hebrides were put on board the "Aurora" on the pretence of being taken to their own home. 4 deserted and 2 are now on board the Melanie belonging to the same owner.

(Sd) Walter Oates.

Sydney Mail 25.11.1871.

"Extract from a letter dated August 1, 1871, from the Marshall Group Islands:-

'There are a good many French and English slavers among these islands on the out look for labourers. They are neither more nor less than slavers, and many of them cold-blooded murderers. A great number of natives have been kidnapped and sent to Tahiti and the Fijis, and, in some islands, where formerly one could trade with safety, it is now quite dangerous to land. We never see nor hear of men-of-war in this quarter of the world. An American frigate, the Jamestown, called about a year ago at one island - but for all the good she did she might have stayed at home. I have written to the Consul-general at Honolulu, and probably there may be some notice taken of this traffic. It is sickening to read in the papers, how every care is taken to ship none but those who are willing to go, when we see and know every means are taken to kidnap the unwilling, and shoot down any who offer the least resistance to their capture. ... [omitted in the Sydney Mail account] ... The Eugene and ~~-----~~ (late an Auckland steamer) on account of the Tahiti Company, have been here - the latter called at Jelling, a neighbouring island - and meeting there with a Pitt's Island chief, who had drifted there, with his party in a canoe, the captain agreed for a certain sum partly paid in advance, to take them and their canoe (taken to pieces), back to Pitt's Island. It is needless to say they never saw their land again. Three natives captured by the Eugene at Ailinglaplap, jumped overboard when the vessel was at anchor at Jelling - the hatches being off for the sake of fresh air, and the sentry having gone forward to get a drink; I resotored them to their homes. The Oriti and Ovalau, or Nukanan (I forget which), but both seeking natives for Fiji, were also here,

and their mode of proceeding was utterly indefensible. The truth is not a single native of these islands has willingly left, nor would do so on any account; and if this process of kidnapping is carried on, people must not feel the least surprised if a vessel is taken, and all hands murdered by way of retribution'."

.....

From Bingham's report of his $4\frac{1}{2}$ months visit to the Gilberts in 1871, dated January, 1872. G575/2.

.....

"The young king is always friendly; and a frequent attendant upon public worship, but yet needs the prayers of God's people that he may become a true Christian.

He very recently paid a debt of 500 dollars in gold, of his deceased father to Capt. Hayes of the Leonora, also \$600 for cannon ... We found Capt. H. at anchor in Apaiang when last there. Of him you will doubtless hear through Mr. Sturges. He gave to me his consent that Hawaiian teachers might be landed upon Pingelap. He seemed to imagine that Ponape teachers might injure his own trading by trading themselves. I was able to assure him that Haw ? (our?) missionaries were not allowed to engage in trade.

.....

Missionary Herald, June 1872, p.184.

.....

Early on the morning of December the 9th, we sailed for Nonouti which we reached that day. This is one of the islands which we visited during the missionary exploration of the Group in 1867, while I was in command of Morning Star No. 2.

We went by boat at once to that portion of the island where we then met with that warm reception. To tell the people at length, that after so long a delay, we had secured teachers of the New Religion for them. Most of them seemed to welcome us, but we found our fears in a measure realised - the adversary of souls had been preoccupying the field.

A Gilbert Island feather prophet - Tanako by name - had anticipated our entrance and leaving Tabiteuea, the scene of his labours for the last four years, after our arrival there in August last had commenced his mission on Nonouti. The rise and success of this false prophet are remarkable events in the religious history of this portion of the Gilbert Islands. The early effects in his history need not be repeated here, suffice it to say that his success on Tabiteuea seems to have encouraged him to introduce his religion on Nonouti and during the past few months he has succeeded in inducing many of the people to overturn their idols or spirit stones. Jehovah is proclaimed as God and Tanako his prophet. The song to Jesus has been taught, the name however has been perverted evidently through ignorance. To this prophet's cross covered with bird's feathers he bids the sick come and be healed. The old heathen songs

and dances he tolerates and so perhaps he makes his religion more popular than that of the true Cross.

Now when we come to set up the standard of the Cross at Calvery there were some who objected, so we were pushed further north. There were some who were escorted by the book party, we were welcome to a village about one mile distant from the feather folks. There our brethren and their families were urged to take up their abode, and it was at this place we commanded them to the care of our Gracious Lord.

Sydney Mail 1.4.1871, p.150

Randall's station on Clark Island attacked

When the Tyra, owned by McDonald Smith & Co., arrived on 29.3.71 from the firm's stations at the Kingsmills, and last from Sydenham Island, Captain Verney stated that the names of the vessels reported by the E.K. Bateson as having fired on Captain Randall's station at Clark's Island were the Prince Alfred schooner and Eugenia barque. Mr Hoggin of the E.K. Bateson had reported calling at Sydenham on the way from Medjino Island, Marshall's Group, on 17.1.71. While second officer of the Tyra and lying at Pitt's Island, three Tahitian vessels, one barque and two schooners, called at Captain Randall's head station on that island and demanded provisions. Captain Verney, lying in the lagoon at the time, sent Mr Hoggin second officer and boat to the station to protect the place, and the vessels finding parties on the island they left for the other island. Calling at Clark's Island, Captain Randall's agent reports of the same vessels calling at that island, and not getting what they wanted fired on the premises.

.....

Better check for accuracy as based on written abstract of Ida

Vonney or Verney?

"Tyra left for the other island"?

PRINCE ALFRED

22.3.68	12.2.69	19.6.71 ^x	18.8.72 ¹
19.7.68	21.2.69		17.5.73
20.9.68	29.4.69		
30.10.68	20.6.69 ¹ via Auckland.		
19.12.68	29.7.69 ¹ via Auckland.		

7

EUGENIE

14.2.68²

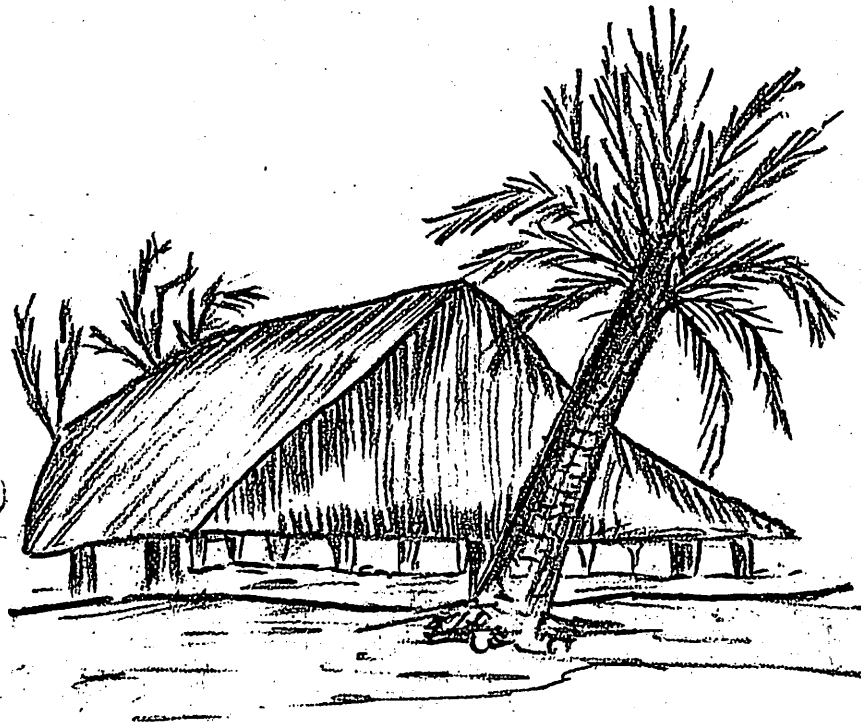
^x This is the Prince Alfred barge from Noumea.

¹ P. A barge, 161 tons, Captain Hamer, from Tahiti, via Auckland 2nd visit. A. S. Webster, agent.

² Dutch Eugenie barge 320 tons Captain Vandebek, from Batavia, 4th Dec 68. Captain, agent
dep. 18.4.68 for Java.

GILBERT ISLANDS.

1871.



Copy of pen drawing affixed to Powell's Journal
of 1871.

Drawing entitled : "The Temple of the Goddess
Eiteweinei, Tamana, Gilbert Group."

Capt. L.J. Moore. See letter to Vice Admiral C.F.A. Shadwell, C.B., F.R.S., C. in C., China Station, dated Hong Kong 25.7.72 (No.34 of 1872).

Yokohama dep 19.3.72.

Then followed an extensive cruise in the Marshall Islands.

Butaritari arr. May 13.

" dep. " 18.

Abaiang May 20.

Abemama May 22.

Noncuti May 23.

Tabiteuea May 24.

Beru May 29.

Onotoa May 30.

Ocean Island June 3.

Nauru June 5.

Meets H.M.S. 'Blanche' when en route to the Solomons, and being informed that the Group is within the boundary of the Australian Station returns to her own station in China, arriving at Hong Kong on July 25.

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4575/2

U.S.S. "NARRAGANSETT"

1872

U.S.S. "Narragansett"
off S. end of Apaiang Lagoon

Mr dear Sir,

As the "Morning Star" may possibly reach Honolulu before our official mail from Sydney can do so I seize the opportunity of letting you hear what has been done since our arrival in regard to the matter of indemnity commenced two years since by the "Jamestown".

Upon my arrival in the lagoon I found Nawaia the rebel from Tarawa in full occupation of this end of the island and a standing menace to the people of Apaiang. I sent for him and asked him if he was ready to pay his share of the indemnity he agreed to pay two years since and if he was ready to go home. I found that he had no oil, of course, for neither he nor Tekabu had dreamed that payment would really be enforced, or that a man of war would anchor either 700 yds of their villages, ready to demand payment. I gave him a short time to collect as money as he could raise and 24 hours to get ready to leave the island. He could collect ~~by 1/2~~ but \$39.00 which I paid over to Capt. Hallett taking his receipt therefore. His balance is now \$411 - fifty casks of oil or ten tons at £18 sterling per ton is \$900, and Nawaia's share is \$450, and Takabu's is the remainder.

It required some patience, firmness and considerable forbearance to accomplish this "Exodus" without bloodshed, but it has been accomplished without our being forced to kill a single rebel, and Nawaia had finally quitted the Island and gone to make his submission to King David at Tarawa. Then I shall take his canoes away, give them to the King and allow him to redeem them one by one with oil until he pays all. The King of Apaiang is to occupy his land and he ~~s~~ is to get some twenty of Nawaia's canoes, worth at least \$20 apiece, which I propose he shall hold as the property of the Missionary Board

here until money or oil can be paid for them and the amount placed to the credit of the indemnity fund for the destruction of the property some years since.

Before Nawaia could be induced to leave I had to fire a couple of shot over his head and far into the sea beyond, and cut down some cocoanut trees with a IX inch shell. No one was hurt, but they saw our power; and that we could destroy the whole of them in half an hour, if we felt minded to do so. He then concluded to leave, and as I say, has gone with all his principal men. Only a few women, children and old folks are left behind, and they are to follow soon. The Apaiang men ought to be in full possession of their lands by tomorrow noon.

Tomorrow I go to Tarawa to settle with Tekabu who I hear is raising all the money he can to pay his indemnity.

All is peace here now and I trust may long continue so. I have talked to the King and chief ~~of~~ men and have given them some advice principally to this effect -

"Your island has thirty thousand cocoanut trees on it and each tree can be made to produce annually oil & cobra to the value of \$5. This large sum of \$150,000 would clothe decently every man, woman and child on the island, buy provisions, books, and comforts for your people, erect schools and churches and enable you to teach your children to read and write, and thus render you useful to yourselves and to the outside world, above all purchase enough soap to wash away your filthiness and render yourselves clean which is the next thing to being godly". I believe that what I have said to them may have some effect. I hope it will. My patience has been considerably tried by ~~the~~ these people - and I now fully appreciate what a difficult field you have had

to labor in.

With my best wishes I remain, dear Sir,

Very truly yours

(Signed) Richard W. Meade

Com'd U.S.N.

Rev. H. Bingham.
Honolulu.

.....

U.S.Str "Narragansett" 3rd Rate.
Off Apaiang. Aug. 12. 1872.

To the Missionary

Resident on Apaiang,

My dear Sir,

This is to inform you that the first instalment of the indemnity levied on the Tarawan chiefs, Nawaia and Takabu by Com'd'r Truxton of the "Jamestown" has been collected by me, and forwarded thro' Capt. Hallett to the A.B.C.F.M. The chiefs not having any oil ready, I collected the sum of \$79, from the two, Tekabu paying \$40.00.

Very respect. Richard W. Meade.

.....

See account in The Friend for Nov., 1872, about Bingham's regrets and especially the statement that the bow of a canoe was torn away and one man nearly killed. He explains that Meade's report says no one was injured.

also 2 letters filed with Bingham's correspondence in 9575/2

Letter from commander Meade U.S.S. Narragansett off Abaiang, August 12th, 1872, and addressed to the Missionary Resident at Abaiang. ✓

.....

My dear Sir,

This is to inform you that the first instalment of indemnity levied on the Tarawan chiefs Naevaea and Tekabu by commander Truxtunⁿ of the Jamestown has been collected by me and forwarded through Captain Hallett to the A.B.C. for Foreign Missions.

The chiefs not having any oil ready, I collected the sum of \$79, from the two, Tekabu paying 40 dollars. They are to pay the balance in oil as they make it, or in money if that is considered more convenient. Tekabu has to pay \$410 and Naevaea \$411.

When ^(?)Resaca arrives please communicate to her Commanding Officer the contents of this letter and he will see probably that the second instalment is paid.

I enclose a copy of the Agreement, fifty casks of oil is about ten tons and at the current rates £18 sterling per ton. Each chiefs' share is \$450. These chiefs have also bound themselves hereafter to keep the peace, Naevaea has been ordered to leave Abaiang and to return to his own island, and he had done so with most of his principal men and the rest are rapidly following. Some sixteen canoe loads have already passed us on their way home.

Report to the Hawaiian Board of their Delegate to the Micronesian Missions,
by W.P. Alexander, dated 3.12.1872.

.....

"On the 26th of July we reached our Hawaiian missionaries on Tapiteuea, W.B. Kapu and H.B. Nalimu. I was grieved to find a very serious difficulty exists between them. Kapu charges Nalimu with having taught that Sabbath is extending only from 9 a.m. to 3 a.m., that it is right to drink rum because foreigners do drink it, that it is wrong to get drunk and fight and that Nalimu himself has gone on board a trading vessel and gone into the cabin and drunk rum. Nalimu denies all (these charges, I did not hear of their difficulties in time to investigate them). The missionary in that mission who in former years have been associated with Kapu say he is a very disagreeable associate and are ready, a priori, to doubt his charges against Nalimu. They both are evidently men of energy and enterprise: ..."

.....

Alexander, M.C. "William Patterson Alexander in Kentucky, the Marquesas, Hawaii". Honolulu, privately preinted, 1934.

.....

[On the Morning Star] [P.476.] "Monday, July 29th [1872]. At noon today, we pulled up anchor, & sailed for Nonouti. The wind was very light, & we anchored a little after dark in three fathoms water."

Tuesday, July 30th. G. Lelio and T. Kaehuaea came off to [p.477] breakfast this morning, report all well. I cannot go ashore till noon, when the tide will be up.

I went ashore at 3 P.M. landed amid a naked crowd. The people here, as in many other of the Gilbert Islands, exhibit primitive heathenism without a mask; not half the men have any clothing whatever. The island is quite populous, about 4000 people, the wildest we have ~~seen~~ yet seen. The missionaries have been here 8 months, & have made several tours of the island, which is 20 miles long & 1/4 to 1/2 mile wide. The feather god religion is the form of paganism that Satan uses to oppose the gospel. Three years ago, a native of Taputeua who had been a sailor, heard Mr. Bingham preach about Jehovah & Christ & he announced that Jehovah had come down to him & ~~appointed~~ appointed him his messenger to the people. He erected a cross & ornamented it with feathers, & many of the people followed him. This was just before our missionaries arrived, & this party are still very hostile to their teachings.

Messrs. Lelio & Kaehuaea have each a good land of 1/2 an acre adjoining, & each has erected a pretty good house for himself, having their sleeping rooms upstairs. Their yards are enclosed by lauhala [pandanus] posts & pickets of the stem of cocoanut leaves, bound with sennet one inch apart, a very neat fence. These are two very worthy missionaries, & their wives seem to be excellent women. Each has a son, Moses & Samuel.

Some thief who had not got the fear of the Morning Star before his eyes has stolen my thermometer & the captain's hour glass.

Friday, Aug. 2nd, 1872. - We hoisted anchor yesterday morning at nine o'clock & sailed for Maiana."

.....

about 2,000. According to the last census taken by the French Government, the whole population of both the northern and southern groups together amounts to 7,812.

"A more serious discouragement than any other has arisen from defection in their own ranks. The wives of — — deserted them & joined the heathen, & as I have elsewhere rehearsed, — — too, deserted his flag & joined the enemy.

"Surely they have reasons which may well make their heads hang down & their hearts faint. I found them, however, like Gideon 'faint yet pursuing.' They are not at all willing to abandon the work. They believe their Lord, who sent them, has all power in heaven & on earth, & they trust in his blessed promise 'Lo I am with you always, even to the end of the world.' The gospel doubtless is suited to heal the moral plagues of all nations. It is the heaven-devised instrument to elevate, purify, & save the most debased. To abandon the field, therefore, because the people cannot be impressed by the gospel, is dishonorable to our blessed Lord. There are no such people. The gospel accompanied by the Holy Spirit is the power of God to purify & save the whole human race. We have reason to believe that some even of these dark Marquesans have become new creatures in Christ Jesus, & the difficulties in the way should only stimulate our zeal to more earnest efforts to save them."

2.

About two months after his return from the Marquesas, in 1872, Mr. Alexander was sent out again, this time to Micronesia. Voyaging in the *Morning Star*, now in charge of Captain Hallett, formerly the first mate, he landed at twelve of the Gilbert Islands, five of the Marshall Islands, and four of the Caroline Islands. On the first page of his report he has written a table giving the population of each: the inhabitants of some numbered a few thousand, of others only a few hundred, or even less. At each station he examined the school and visited the church established by the missionaries. The people

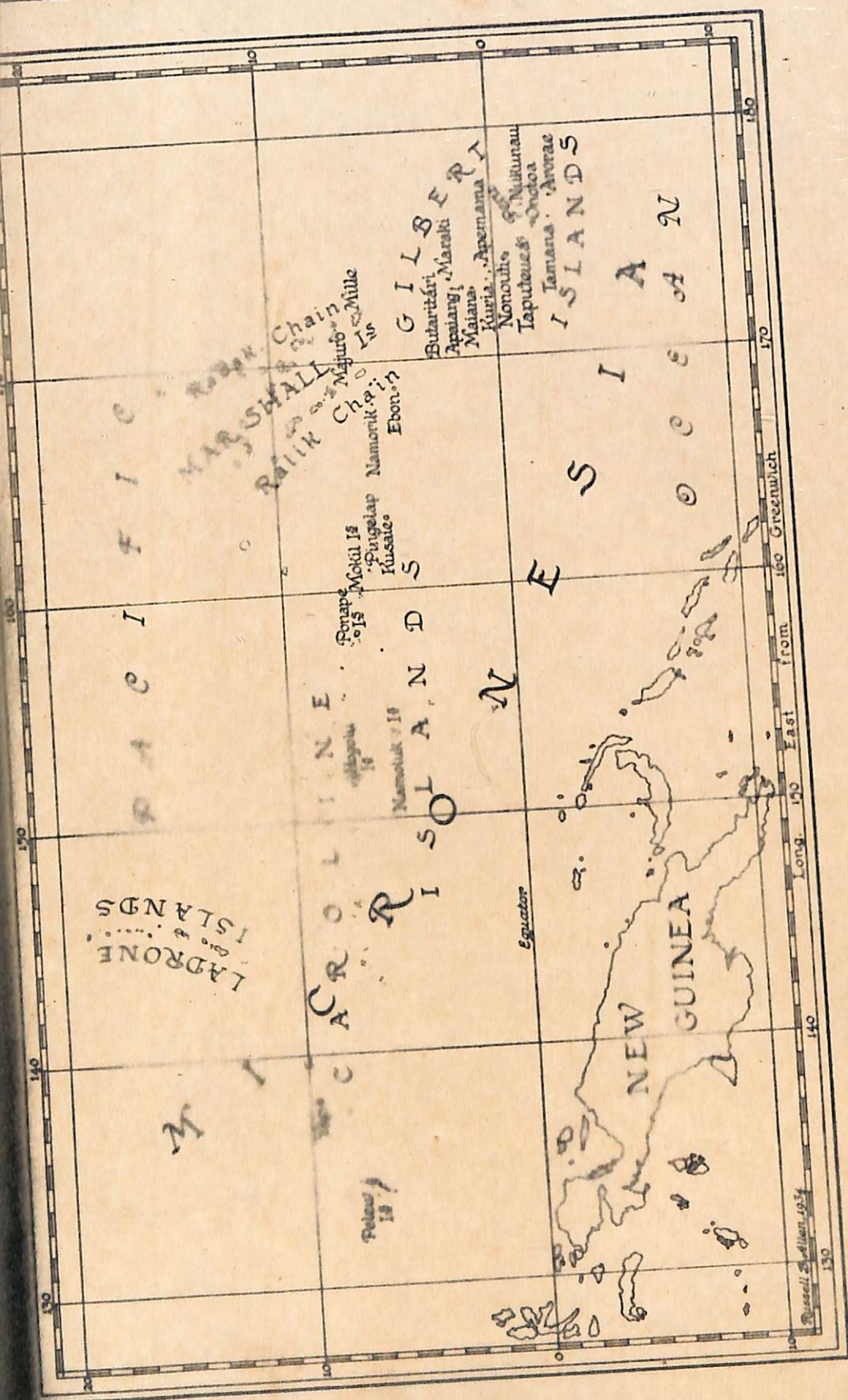
were learning to read, and usually recited the Lord's Prayer, the Ten Commandments, "Scripture Catechism," and some hymns for him, after which he would address them, urging them to follow their teacher's instructions. For an account of the trip we have Mr. Alexander's notes, his report as a delegate to the Hawaiian Board, and his journal letter to his wife. He sailed from Honolulu on the *Morning Star*, July 3, 1872, and returned November 17.

He relates an incident at embarking:

"A *haole* [white foreigner] had engaged to take passage with us to Ponape, & he was late getting off his baggage. Just as we were about to let go the rope that held us, we saw him offering to fight with some *Kanakas* on shore; we therefore determined that he was not needed on board & passed on & left him.

"When the *Morning Star* sailed, the Hawaiian nation were grappling with smallpox, & knowing that the same disease had in former years made havoc in Kusaie, I took with me means of introducing vaccination there. The doctors gave me a liberal supply of vaccine matter, & I took lancets to each of the Hawaiian missionaries & taught them how to use them, & thus we may have erected a barricade that will keep off the fell destroyer.

"July 25th, 1872. I am this day 67 years old! At 6 A. M. July 17th, we crossed the Equator, & in the afternoon the parallel of Long. 180°, & hence our day Wednesday the 17th, became Thursday, the 18th in East Long. The next day, Friday, the 19th, we made Arorae [one of the Gilbert Islands]. Two Samoan missionaries came off to us, Leleifotu and Naivialita. I went ashore, taking a box of books for the mission, & left it with Leleifotu for the delegate on the *John Williams'* next trip to distribute. The houses are very numerous, but most of the people have been carried off by slave ships from Tahiti & Fiji. The people are suffering famine. The lack of rain for several years has stopped the yield of cocoanuts & pandanus. We supplied each of the missionaries with a box of hard bread.



"We sailed away for Byron's Island or Nukunau. Saturday, Lelo, a Samoan missionary, came off to us. His fellow missionary Samuela we did not see. Half the men who came off were entirely naked & the rest not much better. These missionaries have been here only 8 months & speak the language imperfectly. They have accomplished very little. There are three *haoles*, beachcombers, here, trading for oil, who are no help to the missionaries."

After visiting Samuela, "a noble fellow fully devoted to his work," at the island of Tamana (population 1,800):

"At sunset we sailed for the island of *Peru*; its population 2,050. There are three Samoan missionaries here: Elisava, Isaa, & Esia. Two months ago a slave vessel from Fiji came in quest of laborers. Elisaia, who had been longest on the island, zealously opposed the enterprise: he went aboard the vessel & remonstrated with the captain, & urged the people not to go with him. This so enraged the captain that he made a violent assault on him, & to save his life, he leaped into the sea & swam to a whale ship then at anchor there & thus escaped. When will this slave trade be suppressed?"

"We sailed at dark for Onoatua. Kanoa & I went ashore there & found Soma, the Samoan missionary, with his wife & two children. He has built his house on the coral beach. He has also built a church 60 feet by 40 feet just along side of a dance house. . . . Wandering through the village, he showed me a number of ancient gods the people had broken up. They have dug great trenches to cultivate the *papai* (*api*), but it does not flourish. They have domesticated many large sea fowls who come to perches prepared for them. While Kanoa & I were ashore the captain & wife with a boatswain employed themselves gathering coral. They got some very pretty specimens.

"We spent one week visiting the Samoan missionaries in the Gilbert Islands. I was able to communicate with the nine Samoan missionaries on these islands through Kanoa, who is returning on the *Morning Star* to his field in Butaritari & who

could converse with them in the Gilbert language. They take hold of their missionary work as the great work of their lives. The salary for each missionary and family is only \$60 a year, which barely supplies a scanty wardrobe. They are expected to get their houses, furniture, & food from the people among whom they labor. The people subsist on cocoanuts, pandanus & *papai* (*api*), together with fish. At Arorae the people were suffering from famine; their cocoanut & pandanus trees were dying for want of rain. Here the missionaries have suffered hunger, & they were hoping to be removed to a more favorable field. All the others appeared happy & contented in their work. . . . From what I saw of them, I should say they are quite equal to our Hawaiian missionaries [whom he next visited]. . . . They seem to possess much energy & executive ability.

"Friday, July 21st. Last evening, we were becalmed off the S. E. end of Taputeuea Island, about 30 miles from the mission station. At dawn a breeze sprang up, & we came on hither to the N. W. end, & anchored about 6 miles from Kepapo, the station of Kapu, & about 4 miles from Ukiloa, the station of Nolimū. Kanoa & I went ashore with Kapu. The naked people came around us in crowds. The children are very numerous. Quite a number read for me in the New Testament and sang hymns. We went to the church; about 300 collected. They have built a large meeting house & covered it neatly with mats. Mrs. Kapu seems like a good missionary. Kapu has been here 10 years. I propose to spend the Sabbath ashore with them [then they had an attentive audience of four or five hundred people].

"Saturday, July 27th. I went ashore with H. B. Nalimū to his post at Ukiloa. . . . We assembled his school in the huge council house, 130 by 60 feet.

"Monday, July 29th. At noon today, we pulled up anchor, & sailed for Nonouti. The wind was very light, & we anchored a little after dark in three fathoms water.

"Tuesday, July 30th. G. Jelio and T. Kaehuaea came off to

breakfast this morning, report all well. I cannot go ashore till noon, when the tide will be up.

"I went ashore at 3 P.M. landed amid a naked crowd. The people here, as in many other of the Gilbert Islands, exhibit primitive heathenism without a mask; not half the men have any clothing whatever. The island is quite populous, about 4000 people, the wildest we have yet seen. The missionaries have been here 8 months, & have made several tours of the island, which is 20 miles long & $\frac{1}{4}$ to $\frac{1}{2}$ mile wide. The feather god religion is the form of paganism that Satan uses to oppose the gospel. Three years ago, a native of Taputeuea who had been a sailor, heard Mr. Bingham preach about Jehovah & Christ & he announced that Jehovah had come down to him & appointed him his messenger to the people. He erected a cross & ornamented it with feathers, & many of the people followed him. This was just before our missionaries arrived, & this party are still very hostile to their teachings.

"Messrs. Lelio & Kaehuaca have each a good land of $\frac{1}{2}$ an acre adjoining, & each has erected a pretty good house for himself, having their sleeping rooms upstairs. Their yards are enclosed by *lauhala* [pandanus] posts & pickets of the stem of cocoanut leaves, bound with sennet one inch apart, a very neat fence. These are two very worthy missionaries, & their wives seem to be excellent women. Each has a son, Moses & Samuel.

"Some thief who had not the fear of the *Morning Star* before his eyes has stolen my thermometer & the captain's hour glass.

"Friday, Aug. 2nd, 1872.—We hoisted anchor yesterday morning at nine o'clock & sailed for Maiana. We were several hours on soundings, the water being 3, 5, 7, & 10 fathoms deep at a distance of 8 or 10 miles from the shore. There being no moon, we felt anxious about our passage between Apemama and Kuria, & shaping our course for that purpose, were surprised to see at 8 P.M. fisherman's lights on our lee bow. The current had carried us farther towards Atanaka than we had calculated. We felt thankful for the torches, for our course

would have taken us on to the rocks. Luffing we passed about 5 miles to the windward, & at 7 this morning, we saw Maiana, where we anchored & fastened a hawser to a cocoanut tree. I felt so poorly that I have staid on board and sent Kanoa ashore. Here Nehemia Lono is located, an excellent & efficient missionary, a favorite pupil of mine. I hope he will be off to see me soon.

"Monday, Aug. 5th, 1872.—I went ashore on Saturday, a sail of 4 hours,—tired out. W. N. Lono and wife were glad to see me. They have been here 8 months. Paulo & wife, natives of Apaiang, pupils of Mr. Bingham, are very valuable helpers to Lono. . . . Dined on chicken & crackers. We sailed this morning for Maraki. We expect to pass between Maiana & Tarawa and reach there tomorrow.

"We left the people in a high state of excitement at the prospect of war. A theft had recently been perpetrated & the national council had passed sentence of death on the thief. He had escaped & fled to Tarawa, & the day we left the island, we heard the report that he had returned with a party to help him from Tarawa. The people immediately began to prepare for a battle. I advised them to choose a judge, and settle such matters quietly without war. They replied, 'We are happily free from high chiefs & would by no means create one, such a judge would become a King over us.' They are 'democratic.' I think there is more hope for the triumph of the gospel under some established form of government, even if it be the rule of a despot, than under a sort of freedom bordering on anarchy.

"August 8.—We arrived at Maraki Tuesday, Aug. 5. I went ashore after dinner, & vaccinated a dozen natives, and gave D. Kanoa materials to vaccinate the whole population, numbering 1,890. We walked half a mile across to the lagoon. As we approached it, a large surface reached by the spring tides was covered over two inches deep with a black hard gummy substance, which the people eat in times of famine. The *haoles* [white foreigners] on shore have 12 tons of cocoanut oil.

"Aug. 9th, 1872.—When we reached the entrance to the

lagoon of Apaiang, the tide was running out, & we vainly endeavored to enter; the tide carried us back, compelled us to anchor on the reef outside, & await the turn of the tide. Here we were exposed to a great risk. As we were attempting to beat in when tacking, had we missed stay, we must have gone on to the rocks. We got to anchor in the lagoon of Apaiang just before night, off the village of Koinawa where Ahia is stationed. The U. S. ship of war *Narragansett*, Captain Richard Meade, was at anchor here, having come to compel the Tarawa chief who destroyed Mr. Bingham's house to fulfill his engagement to make restitution. He has collected \$79.00 from him, & the balance is to be paid next year.

"I went with Capt Hallett & wife to the *Narragansett*, & we dined on board with the Captain on Saturday. On Sunday we went ashore to Ahia's place, & attended meeting with his people. The meeting was small as the people were much excited by a message from the *Narragansett* calling upon the king to go & take possession of the land vacated by the Tarawa chief, whom he had compelled to return with his people to Tarawa, his own home, that he might no longer disturb the peace of Apaiang.

"On Monday morning the *Narragansett* sailed to Tarawa to complete the work it came to do. I went to Auwainano, Haina's place, a sail of 3 hours. Haina came here a year ago on account of the disturbance on Tarawa, and is waiting for peace to allow his return. Meanwhile Ahia's wife has died, and we have decided that Ahia and his three motherless children should accompany us to Honolulu.

"Aug. 14th, I accompanied Capt Hallett and wife ashore again this morning, took them to the site of Mr. Bingham's house, which the Tarawa chief destroyed. He not only burned the house, he also dug up the coffin containing the remains of Mr. B's infant and burned that also!! Who but a demon would have acted so? We returned to the vessel, bringing with us Tea Tekea and his wife Nei Aribis to aid Mr. Bingham in his translation of the Bible into Apaiang. Joseph, who was specially

wanted by Mr. B. has fallen from grace. He is not only a drunkard and debauchee, he also reviles Christianity and is considered one of the most unprincipled men in Micronesia. He served the *Narragansett* as interpreter, but took care not to come near our vessel. He talks English & Hawaiian well & is a thorough villain.

"We sailed for Butaritari [the largest of the Gilbert Islands], passing out of the lagoon at the northern opening on the reef. We had spent one day more at Apaiang than was needed for our work, to enable Capt. Hallett to get on board about 10 tons of copra, or dried cocoanut, sold him by an agent of the celebrated Captain Hayes. He gave $1\frac{1}{4}$ cents a pound for it, amounting to \$250.00, & he paid him \$80.00, & the agent accepted his note for the balance, to be paid next year when the *Morning Star* returns. The fact that he thus trusts the captain of the *Morning Star* shows his confidence in the integrity of missionaries. He would not thus trust an ordinary trader.

"Aug. 15th, 1872.—We sighted Butaritari at 5 this morning, & entered the lagoon & came to anchor by 9 o'clock in the morning. We were soon boarded & joyfully greeted by Maka [a friend of Stevenson's] the resident missionary & the *kai-kaina* [younger brother] of the king. Maka's wife was very ill a few months ago, got medical help from an English ship of war, & is now quite well. The people appeared glad to receive back their missionary Kanoa & wife. Kanoa has the best house I have seen in Micronesia & the nicest yard, everything is as neat as a bandbox. It was pleasing to find their home undisturbed during a year's absence. Tomorrow I will take up my quarters ashore with him while we stop here. The people here are better covered than at any island we have yet visited. I have seen no naked men. They all have a mat or piece of cloth around the loins. The king's *kai-kaina* [younger brother] is hopefully pious & exerts a good influence on the people. I vaccinated about 40 of the people, & gave Kanoa the implements to complete the work.

"I called on the King Nakaiea, famous for having shot three

Hawaiian sailors & hanged one of his wives. He was jealous, & on one occasion, as he was playing with her on a schooner, he made a noose with a rope, & proposed to her to put her head into it, which she did, thinking it a joke. He then made his men hoist up, & kept her swinging till she was dead. He now has about 20 wives kept within his walled harem with the vigilance of an oriental despot. His house, surrounded by a high stone wall, looks more like a fort than a dwelling. When King Kamehameha wrote to him remonstrating with him for shooting his subjects, he sent him back word that he was ready to fight him in single combat. He would weigh 200 lbs., is a great drunkard & wholly addicted to *lealea* [pleasure]. He protects the missionaries & their property, but disregards their instruction. With such a king, it is not strange that the mass of the people stand aloof from the gospel. While we were there, they were preparing for a great *hula*. Their dance house is the largest we have seen; it is 250 feet long, 100 wide & 90 high at the ridge pole. The king's throne stands near the centre & looks like a huge bedstead, ornamented with fine mats, parti-colored sinnet & shells. Here he sits or lies to witness the *hula*. I found in this dance house several parties of the people engaged in playing cards. They are said to be skilful gamblers. Very few attended our worship on the Sabbath. Several drunken men passed the church during service. There are a great many breadfruit trees here, & *kou* trees; plenty of good water. Capt Hallett is filling his casks. The English ship of war has gathered all the curiosities & fowls. Here we leave Kanoa & his wife Dorcas & their two sons.

"Aug. 21st.—We had hoped to reach Mille [one of the Marshall Islands] today, but alas! we have doldrums, a puff of wind & a rain squall and a calm. We must have much long patience.

"In looking back over the field, I think the Mission needs a healthy vigorous & cheerful Anglo-Saxon missionary to give time to our Hawaiian & Samoan laborers & to prepare literature for the natives.

“The fact that they are all low coral islands near the equator, presents no insuperable obstacle in the way of foreigners residing there. I would expect them to enjoy better health there than in most of our mission fields. The thermometer in the shade rarely rises so high as 90° . The Anglo-Saxon there would need to import much of his food. The inhabitants subsist on cocoanuts, pandanus, & a species of coarse *taro*. A very little breadfruit & jackfruit is found in the northern part of the group; but the foreign missionary could import his supplies in air-tight cases, his flour, rice, fruits, canned meats, &c. For- eigners with very few of these comforts do actually settle down in these islands & bravely hold on for 10, 15 & 20 years for traffic, & surely the disciples of Jesus can bear as much for their Master. . . .

“Aug. 23rd. In the morning at $3\frac{1}{4}$, we were aroused by the shout, ‘Breakers ahead!’ Alas! there were breakers on both sides, & soon we grounded. . . . When day came we found ourselves in a little circular lagoon of Mille, almost one mile in diameter, surrounded by a reef on all sides except the narrow opening where we had entered, & that deep enough to float our vessel only at high tide. . . . At $6\frac{1}{2}$ the tide was up, the sea smooth, but alas! no wind. . . .

“Aug. 24th. A squall & a lively breeze sprang up, but we dared not raise our anchor lest the strong wind drift us on the rocks. . . . On Wednesday morning the wind was fair, & we attempted to come out. In the swell we rubbed bottom & rubbed harder. On we went grinding, & at last stuck fast, the swell lifting us up and letting us down crash on the rocks, so that I verily thought the days of our beautiful vessel were numbered,—it would be broken up; but with the help of a kedge, we drew off again back into deep water in our prison. For 5 days we were shut up in this prison, it being impossible to get out except at high tide, & then only with a favorable wind. Running back half a mile, we tacked & made another attempt to escape, & though we rubbed once on the rocks, yet we were successful. Moriu, a high chief of Mille, was our pilot.

Report of the Hawaiian Board of the Delegation to the Micronesia Missions,
by W.P. Alexander, dated 3.12.1872.

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"During the voyage which we have just ~~finished~~ finished Capt. Hallett bought several hundred gallons of cocoanut oil and several tons of dried cocoanut and many other things, for his own profit. In doing this he did a kindness to the people, paying them a much higher price for their produce than traders were accustomed to give them, ~~thus~~ thus helping the people to cloathe themselves whom we are laboring to lift out of barbarism. Surely then this trading ought rather than repressed. But in as much as it is now charged against the Morning Star that she is a trader and she must bear the odium of this charge it has been suggested that she ought to enjoy the advantage of being a trader, and have the captain trade, not for himself, but for the vessel or her owners. I do not think he would trade so successfully for the vessel as for himself. He would not incur risques for employers that he would incur for himself without hesitation.

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Report to the Hawaiian Board of the Delegation to the Micronesian Missions,
by W.P. Alexander, dated 3.12.1872.

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"Most of the Gilbert Islanders are eminently democratic. We found no chiefs at the first nine islands that we visited. From Arorae to Marake the people are accustomed to meet in their council houses to settle all matters of state. When I proposed to the people of Maiana to elect a Judge to have him to settle their disputes, rather than ~~to~~ open it to the whole nation, on so many occasions, they cried out against it, saying such a Judge would surely become King over them a dire calamity from which they are now happily free. A state of society of near anarchy is unfavorable to the Gospel. There is more hope for a people under some established form of government, even if the ruler be despotic, people who have learnt to obey a superior will more readily bow to the authority of their Gods."

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"In their civil polity, the Gilbert Islanders are democratic. The people meet in the council houses and discuss and decide all measures of state. This is eminently the case till we approach the north-west end of the Group, near the Marshall Islands, where they have begun to imbibe the infection of royalty; but even here the chiefs are not regarded with the abject reverence which is accorded them in the groups farther west.

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W.P. Alexander, p.478. ^x

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'We left the people in a high state of excitement at the prospect of war. A theft had recently been perpetrated & the national council had passed sentence of death on the thief. He had escaped and fled to Tarawa, & the day we left the island, we heard the report that he had returned with a party to help him from Tarawa. The people immediately began to prepare for a battle. I advised them to choose a judge, and settle such matters quietly without war. They replied, "We are happily free from high chiefs & would by no means create one, such a judge would become a King over us." They are "democratic". I think there is more hope for the triumph of the gospel under some established form of government, even if it be the rule of a despot, than under a sort of freedom bordering on anarchy.'

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^x in Alexander, Mary Charlotte - for full citation see under 'Cocoa Trade, commencement of : 1873'.

Alexander, M. S. William Patterson Alexander in Kentucky, the Marquesas, Hawaii, compiled by a granddaughter Mary Charlotte Alexander. Honolulu privately printed, 1934.

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[P.478]. August 8, 1872. The haoles on shore at Marakei have 12 tons of coconut oil.

[P.480]. August 14, 1872. "We had spent one day more at Apaiang than was needed for our work, to enable Capt. Hallett to get on board about 10 tons of copra, or dried cocoanut, sold him by an agent of the celebrated Captain Hayes. He gave 1 $\frac{1}{4}$ cents a pound for it, amounting to \$250.00, & he paid him \$80.00, & the agent accepted his note for the balance, to be paid next year when the Morning Star returns. The fact that he thus trusts the captain of the Morning Star shows his confidence in the integrity of missionaries. He would not thus trust an ordinary trader."

From: Wood, C.F. "A Yachting Cruise in the South Seas ". London, Henry S. King and Co., 1875.

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Wood visited Kusaie in 1873, and writes:

Pp. 188-90. "I found on shore here about 20 natives of Ocean Island: their country had been stricken with a famine, and some trading vessel had carried them on here out of kindness. They now wanted me to ~~take~~ take them home again; but I declined, out of respect to the laws of my country. It is a pity they should be left here -- heathens amidst a Christian community; and it is high time the American missionary returned to his post."

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Missionary Herald, June 1874, p.184. ✓

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Brief letters have been received from Mr Bingham of Abaiang and Messrs. Snow and Whitney of Ebon sent by sailing vessels.

Mr. Bingham and other with him leaving Honolulu in the Morning Star, June 9th, 1873, had visited various islands of the Gilbert Group, occupied by Samoan and some by Hawaiian missionaries. They visited also Abemama, with the hope that perhaps a door might be opened to them there, that Island and two others - Aranuka and Kuria - recognised the rule of Baiteke, whose name is among the most famous in all the Group, and for the last twenty years he has allowed no foreigner to reside on either of these islands.

It was with no little emotion, Mr Bingham writes, that I stated to him and his son Binoka what our desires were, and great was our joy when they gave consent for us to land on Abemama, either an American, Gilbert Island or Hawaiian teacher. When Binoka was asked whether we might put teachers on Kuria and Aranuka, after we should have furnished them one, he refused, saying the inhabitants of these islands might come to Abemama to be taught. A few weeks afterward a Gilbert Island teacher and his wife were placed on Abemama.

Britton, H. "The Pacific Labour Trade". Melbourne Argus, Part VIII in issue 10.11.73, p.6. (Photostat No.8).

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Britton visited the Gilberts (Tabiteuea and Maiana) in June, 1873 (?), on board H.M.S. Alacrity (Captain Sanders), which was detailed to return the natives kidnapped by the Carl.

The following remarks concern the treatment of Europeans by the people of Tabiteuea (where the crew of the Alacrity also experienced some trouble, which is described by Britton in a later passage):—

"The landing party is to go in the gig. It consists of the seven Taurau natives, the captain, the lieutenant, Bob, four of the sailors, and myself. Each of the white men is armed with a navy revolver, a weapon which does not attract attention. It is considered that the presence of rifles might excite ill-feeling among the shore people. Bob [a Tabiteuean] petitioned to be allowed a gun, but the captain very fortunately, as it turned out, refused to trust him with a weapon of any kind. We are aware that Mr. Ross, of the Kate Grant, was stabbed to the heart by the natives on this island while his companions, M'Dougall and others, had a narrow escape not many months ago; also, that a little time before this three men belonging to the Dancing Wave, were killed here immediately on landing; and that the reputation of these natives has not improved since Commander Wilkes, of the United States exploring expedition, in retaliation for the murder of one of his crew in 1841, shot 12 of them and burned 300 of their houses; while they will scarcely have forgotten the death of two of their number at the hands of the Carl crew. But we rely ~~on the~~ upon the good feeling established with the Line islanders on board. They have been

EUROPEANS: TREATMENT OF, ON TABITEUEA, cont'd.

~~XXXXX~~ kindly treated, and we look to them to secure for us a ~~friendly~~ cordial reception. In any case we cannot land with more white men, because there will only be 10 left in the schooner as it is, to guard the 20 remaining coloured passengers, and protect the vessel from the canoes which are circling round.

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The war schooner *Alacrity* in the Kingman Reef Group. It will be fresh in the recollection of our readers that in June last a number of South Sea Islanders, who had been kidnaped by the notorious brig *Carl*, were conveyed from Fiji to their homes in the Kingman Reef and Marshall groups of islands by H. M. S. *Alacrity*, Captain F. W. Sanders. The sketch in another page, made by Lieutenant M. P. O'Callaghan, the second in command, shows the position of the vessel when she was off Toputeruwa, or Drummond Island. The natives came out in their canoes in large numbers, and formed a magnificent escort as the schooner skirted the low shore of the sandy atoll, or lagoon island. At one time 80 of these canoes were counted together, the canoes of which were vainly endeavoring to keep pace with the *Alacrity*. [Then follows a fairly long description of the collected canoes and their management.]

From The Artist's Sketches, April 18, 1874, p. 6 (Vol. II, p. 14). Sketch copied.

The Friend, vol.23, no.6 (June, 1874), p.45.

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Aug 10th, 1873, the schr Eugenie, of Tahiti, Capt. David Clark, was wrecked on Drummond's Is. The following is the chief mate's account of the voyage: "The schr Eugenie sailed from Tahiti July 12th, for the Gilbert Group of islands, with 125 natives on board which she was to return to their homes in the Gilbert Group. (They were natives that had been at work on the Tahiti coffee and cotton plantations). On the sixteenth day out, in the evening she took fire in the cabin by the boy undertaking to fill a kerosene lamp while it was burning, filling it from a three-gallon can which was full of oil; the oil at once caught fire and in an instant the cabin was in a flame. The captain put a blanket around himself and with another put out the fire. The boy was so badly burned that he only lived a few hours. The captain was also badly burned, and lived only nine days. He was buried off the Island of Tamana. The chief mate then took charge and landed the natives, some on Tamana, Byron's, Peru, Clark's and Drummond's Islands. Aug 10th came to anchor off Drummond's; that night the cable parted and drifted her off to sea. Next morning while standing in toward shore she run on the reef, The natives of the island at once boarded her and took charge, so that the crew could do nothing to save the vessel, consequently she went to pieces." Took first and second mates as far as Apaiang, and then succeeded in getting them a chance to go to Samoa in a German brig.

From Report of Wm. B. Hallett, master, Morning Star.

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Taken from minutes of the annual meeting of the Gilbert Islands Mission
1873. ✓

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The case of Kapu and Nalimu was discussed. The members thought it well for Kapu to report to the settlement by Alexander of this case last year. Kapu reported it to the Mission, but their case was not really settled.

Kapu reported the case of Nalimu as revealed in his petition about Nalimu, Thursday 1st. Nalimu was drinking liquor on a ship from Fiji and was seen by Haolis. An old trader living on Tabiteuea and one of the Haolis reported to him the drinking of Nalimu.

Nalimu teaches the people of Tabiteuea that liquor is alright, the drinking is alright and so is the working on Sundays. These things are not taboo in my teaching of you, said Nalimu.

The association asked Nalimu as to the truth of these charges by Kapu. Nalimu stood up and denied the truth of these charges - he was not drunk on a ship, he did not teach the people of Tabiteuea that it was right to drink, that it was right to have liquor, and work on Sundays as in the charges. Then the association asked Kapu if he had seen these wrong doings by Nalimu. Kapu said he had not seen them or heard them from Nalimu's mouth, but from the mouths of the people. He thought that due to Nalimu's deficiency in the Gilbertese tongue, he had made these wrong statements to the people. It was not Nalimu's own idea but the

people's hearing it that he taught these things as in the charges. Drunkenness attributed to Nalimu on the ship was reported by the oil dealer. I did not see with my eyes this wrong doing charged against Nalimu.

Members of the association considered carefully and with careful correction, because there was no witness to confirm the truths of the charges against him. So it was agreeable to Kapu to abandon his charges against his associate and it was agreeable to all members of the Mission with unanimity of thought that the charge against Nalimu should be unfounded.

All the associates of the Mission receive him with love. The petition of Nalimu opposing Kapu was taken with the charges. Kapu bought tobacco and ~~gave~~ paid tobacco ^{to} the the men who built the school house in his place. Kapu gave to his children living with him tobacco as a basis to sell to men for the things Kapu wanted from men to hide his dealings in tobacco. The association asked Kapu as to the truth of the charges made by Nalimu, he denied the charges. For one thing the school houses built on Tabiteuea from the beginning of my living with LeaLa [?] to the present were not made with pay, the men built them FREE? // from of charge. I deny absolutely the charge that this house Nalimu's was paid for in tobacco. I deny the charges made by my associate in the letter to Honolulu, also that I gave tobacco to my children to trade the things that I wanted to sell the tobacco. I deny the truth of these charges for I have not served like that.

The association asked Nalimu as to his knowledge of these charges

against Kapu. Nalimu stated he did not know positively of these charges against Kapu, but the person who built the school house told me he got some tobacco from Kapu for building the school house and likewise the majority of the charges were only hearsay without seeing.

Members asked again to find out the truths of these charges placed before the Mission, he maintained his points. The association discussed with care and with thoughtful correction, therefore it was pleasing to Nalimu to abandon what he had heard from men because he said some of the beggars did not tell the truth.

Nalimu gave his idea to the Mission as to the balance of his charges against Kapu, that they should be laid on the table. Because, he said, it was merely hearsay from men not with certain knowledge that these charges made to H. Bingham so they too, should abandon thoughts which were mutually painful and to dwell in love and harmony always. They shook hands with affection and concord before all the members.

TAMANA IS., GILBERT ISLANDS.

Gill, W. Wyatt.

"Jottings from the Pacific", 1855.

p.126. - "On the island of Tamana, one of the Gilbert Group, I once saw the skull of a stranded sperm-whale worshipped with offerings of pandanus nuts. The carcass had been devoured by the very men who made these propitiatory gifts".

Ditto. p. 147. _____

"In 1872 I spent a day at Nukunau, one of the Gilbert Islands. Crowds of savages came off to us in boats made by themselves of thin planks beautifully sewn together with sinnet. One boat overtook and sailed round the John Williams when going at the rate of six knots.

The islanders came to see the white strangers and to dispose of helmets of porcupine fish, complete suits of armour of cocoa-nut fibre, and swords of hard wood with formidable rows of sharks' teeth running the entire length. The order that no woman should be allowed on deck was observed for a while, until a woman, enraged at the non-disposal of her curios, called out to a countryman who was leaning over the bulwarks, and was at once pulled up by him on deck by the hair of her head! Her companion was afterwards being pulled up in the same fashion, when her paid proved too short for the man to retain his hold, and she fell plump into the boat. It was evident that they were none the worse, for they laughed heartily. There can be no question that civilisation increases sensitiveness to pain."

SMH date (?). Cutting in M.L. 55.10 *Naupha* Cuttings
file 9998⁸, p. 8.

Article entitled "South Sea Islands" consists of letter to
SMH by Capt. C. H. Simpson, HMS 'Blanche' to Comdant
Stealing, dated 15.11.73 on pearl fishing, beche-de-mer,
kudroffing and skull hunting.

Now in beche-de-mer fisheries among Gilbert, Marshall
a Caroline German Co. Godfrey, Webber & Co. (by
far biggest traders in Caroline) have abandoned their
fishing stations but contemplate re-establishing (i.e.
presumably in Solomon). 4 'regular legal traders' in
Solomon

Continues to be 'an extensive labour and kudroffing trade
carried on by Fijian vessels. Large numbers of the natives
of these islands evidently go willingly, but many cases
of kudroffing are also reported. Could this be
suppressed and the trade properly regulated, 1 on of the
opinion that great advantage, but to the natives of
these islands and those to which they emigrate would be

- 2 -

the result; for this group of islands (Gilbert) is at the same time the most barren and the most thickly populated of any in the Pacific. They are a fine healthy race, but infanticide is reported to be common amongst them to check the increase of the population, for which there is no adequate room!

GILBERTS: MURDERS IN 1874.

Rev. H.I. Taylor to H.C., 7.6.75: Last Christmas Mr. Keyes, a British subject, was landed on this island by Capt. Eury. He received from Ten Timau, the King of this island, a writing giving full permission for Mr. Keyes to live in any part of this island that he (Mr. Keyes) might elect, and promising full protection to the said Mr. Keyes. On June 2nd Mr. Keyes was murdered with no provocation whatever. The murderer is at liberty. On the 26th October 1874 Mr. Cornelious Sullivan was murdered on Tarawa, an island six miles south of this. The man who murdered him is also at liberty. Other murders have, I am told, been committed on this Group. The murdered men were British subjects. No notice has been taken of the murders. Unless some notice is taken of this murder, white men cannot safely live on these islands. Trusting that steps may be taken to punish the murderers, and do justice in these cases, I am, Sir, Your most obt. servant,

Rev. Horace I. Taylor
Missionary of the American Board of
Commissioners for Foreign Missions.

Gilbert (Kingsmill) Islands

The elective articles on the trading voyage by

A. McL.

I spent a lot more time fruitlessly on this quest - all I established was that the vessel was not the E. K. Bateson, which arrived at Sydney from the Kingsmills on 28 May 1875. Do you remember I got that reference while you were here?

The S. M. Herald has a brief note on the voyage and comparison with the articles shows the itinerary doesn't fit.

Then I checked on every weekly and monthly published in N. S.W. and Victoria about the time, and, except for two of which the P. L. has a file, without result. It's just a great big mystery. I'm very sorry, because I know how much you wanted to find the missing article, and so went all out to find it before returning to Brierly and Boyd.

Rev. H.J. Taylor to Rev. N.G. Clark, Abaiang 14.11.74.

.....

"The people are very poor, poorer than I had supposed, although I knew something of the poverty of the people in India I hadn't thought it possible for people to be as these are. The population of this island is about two thousand eight hundred. The English trader living on this island kept the account of the trade of the island for four years; and found that four hundred barrels of cocconut oil was all the island could produce in a year; that would not sell for more than four thousand dollars. A hundred men would probably get half of that. The christians are generally poor people."

.....

OUTRAGES IN GILBERTS: 1874

SS to Gov., Fiji, No.94 of 28.12.75.

Tr. letter from Ag. Commodore W.C. Chapman, commanding ~~Australian~~
H.M. Ships in Australian Waters, to Admiralty, dated 7.10.75.

Enc. from Chapman: "2. ... it was amongst these islands that
HMS 'Rosario' was sent to endeavour to capture the man 'Hayes',
whose depredations on both white men and natives had created a
panic in some of the islands."

Enc.

The Commodore,
Australian Station.

Apaiang
28th December 1874.

Sir,

I am a British subject residing on this island. H.B.M.S.
'Rosario' arrived here on the 15th August collecting information
concerning these islands, and Captain Hayes; from here she went
to Tarawa, an island situated about six miles to the southward of
this for the same purpose, where a British subject resided by the
name of Cornelius Sullivan, who told me that the natives intended
to kill him because he had spoken the truth on board H.M.S. '
'Rosario'.

On 29th October Cornelius Sullivan was murdered. Praying that
you may enquire into the cause,

I am etc

R. Randolf
Apaiang
Kingsmill Group.

Enc.

Levuka
8th September 1875

Sir,

I beg leave to report the murder (on Apia) of a white man by
name Keyse, formerly a resident of Levuka.

It appears from information I obtained from the Rev Mr Taylor
resident American Missionary at Apia that it was a most unprovoked
murder. The particulars are as follows: Keyse was working in
the lower part of his house when a native came in and demanded
to go up stairs. Keyse refused to allow him to do so, the native
then drew two pistols from his waist, met and presented them at
Keyse, who raising his hand to ward them off, the native immedi-
ately fired one shot, which struck Keyse in the breast penetrating

OUTRAGES IN GILBERTS: 1874

his body, and killed him instantly. Mrs Keyse (a white woman) hearing the report rushed downstairs, when the native again fired and wounded her in the face. This information was obtained from the Rev. Mr Taylor at Makin, he was then on board the 'Morning Star' (Mission Schooner) making his customary annual cruise through the Group visiting the Mission Stations. His head station is at Apia on which island he was residing at the time the murder was committed. Mr Taylor disclosed that there was not the slightest provocation on the part of Keyse.

I likewise beg leave to forward you a report from William Lowther, a British subject, residing on Sydenham Island. He (William Lowther) is residing on land fairly purchased from the natives, and of which he has had undisputed possession for the last ten years latterly however, factional disputes have arisen between the natives of the north and south ends of the island, and he (William Lowther) residing on the south end is constantly in danger of losing his life and property owing to the repeated incursions of the natives from the north end of the island.

I further beg leave to report the cutting and wounding of a white man named Robert Gilmore (a British subject) residing on Drummond Island. He landed from this vessel about 8 p.m. on the 8th August having with him a quantity of trade. As he was proceeding along the beach towards his own house a native came up to him and demanded some Tobacco. Gilmore refused to give it to him, and upon the natives threatening him commenced to run after him, with one blow of a large butcher's knife slashed him from the right shoulder right down to the left loin, inflicting a most severe wound from which it is doubtful if he will ever recover. The general complaint throughout the whole Gilbert Group from both Traders and Missionaries is the want of a visit of a man of war to afford them some protection.

I have etc

W.I. Chipperton

Master of Schooner 'Black Hawk' of Melbourne

To Captain Stevens R.N., HMS 'Barracouta'.

.....

Rev. H.J. Taylor to Rev. N.G. Clark, Abaiang, 30.9.74.

Taylor had just lost his wife, almost immediately after landing on Abaiang and this letter is to notify his loss to headquarters.

"P.S. Don't think that this is sure evidence that Apaiang should not be the home of the American missionary. She was never really well after the birth of our boy, and the getting with the long journey were hard for her. Last year about the same time she was very sick, with some fever. I am willing if it should be thought best to go to Butaritari to spend the months that the "Morning Star" will be absent at Honolulu; and see for myself whether it will probably be more healthful there, though I would rather stay here where the precious dust lies. It seems to me that there are good reasons for continuing at Apaiang, from where we can reach in a good boat Tarawa - the largest island in the group, Marakei & Maiana, the four islands having a population of ten thousand. From Butaritari one can only reach Makin, the two islands having a population only one third of that of these four islands. The general meetings of this mission could be held as well at Butaritari - if that should be thought the proper place for them - if this were the station of the American missionary, as if Butaritari should be made the central station. It seems to me that the comparative beauty of the two islands should not enter into the account at all."

.....

Missionary Herald, May 1875, pp.137-138.

On the 26th of October, the school was opened here in the village of Koinawa under the instruction of Paul and Sarah, Gilbert Island Christians. They received their support from the people. The young King is interested in this school, and his call last April the Minnekoina [?] came together to consider the question of building a school house and supporting a teacher. And we, therefore, like to call it a government school, though the name seems too grand.

Sydney Mail 27.3.75, p.399, col.2. Extracts from letter by Commander Dupuis (H.M.S. Rosario) dated 31.10.74, giving particulars of Rosario's visit to the Gilbert, Ellice and Marshall Islands in 1874, with population estimates.

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PACIFIC ISLANDS

Extracts from letter of Commander Dupuis, dated 31st October, 1874.

"Onaseuse or Hunter Island.- About noon on 26th July, 1874, we passed over the position of Hunter Island, as laid down on the chart; clear weather; no signs of land.

Rotumah Island.- Lee Bay, latitude 12.29 S., longitude 176.59 E. Population, last census, three years ago, 2700; decreasing; 14 white people. Two hurricanes were experienced in January and February, great damage done, causing a scarcity of food.

Ellice Island.- Mission House, latitude 8.31 S., longitude 179.10 E. Population, 130, slowly increasing; 2 whites. Steamed along the reef, looking for the passage as marked in the chart; being unable to make it, anchored outside in 8 fathoms. When canoes came out an intelligent half-caste pointed out the passage. Passed through without difficulty (5 fathoms), and anchored off the principal village ($6\frac{1}{2}$ fathoms).

Nukujutan or De Keyster's Island.- West Islet, latitude ---, longitude 178.18 E. There is a good ship channel into the lagoon. Population, 260; 3 whites. Strong W.S.W. current off the island.

Rotcher Island.- On the 9th August, 1874, at 8 a.m., the Rosario passed close to the position of Rotcher Island, as marked in the chart. There was no signs of land.

Gilbert Island.- (Tapoutoucea or Drummond Island) - Anchorage, latitude 1.10 S., longitude 174.38 E. Population between 6000 and 7000; 3 whites. The islands seem to be badly off for supplies (sic.), the natives being short of necessary food, and the island over-populated. The natives should not be trusted too implicitly.

Nonouti or Sydenham Island.- South Point, latitude 0.51 S., longitude 174.29 E. Population about 3500; 1 white man. Island seems to be over-populated, the natives being short of necessary food. Few supplies to be obtained. Natives not to be trusted. Wind being fresh from the eastward, a heavy surf was breaking on the reefs; landing by boats appeared impracticable.

Marakie or Matthew Island.- An unusually strong N.W. current. Population about 1800; a few (4) white men. Natives in an unsettled state; no chief or king; constantly quarrelling and fighting. Seems to be over-populated. No anchorage.

Apaiang or Charlotte Island.- Anchorage latitude 1.46 N., longitude 173. E. Experienced a tremendous current W. before making this island. Passage into the lagoon shallow - least water $2 \frac{3}{4}$ fathoms - strong tide running. Population nearly 3000; 7 whites. Over-populated. No supplies can be obtained. Natives untrustworthy.

Tarawa or Cook's Island.- Anchorage, latitude 1.22 N., longitude 172.56 E. Population, 3000 - 1 white. Over-populated. Natives not to be trusted, constantly fighting; have lately elected a chief (October, 1874).

Taritari or Touching Island.- Anchorage, latitude 3.3 N., longitude 172.47 E. Strong N.W. set; entered the lagoon without difficulty; uneven bottom; 3 fathoms on one side of the ship, $4 \frac{1}{2}$ to $7 \frac{1}{2}$ on the other. Anchored off a village on S. side. Population about 1500; no whites. Natives understand but little English; very few supplies could be obtained; natives well-disposed, civil, and more settled among themselves than at other islands of this group. Chief or king living at Pitt's Island.

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Queensland Government Gazette, vol.XVII, no.96 (28 August, 1875), pp.1671-1678.

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Material quoted in A Modern Buccaneer has many significant omissions, particularly re Hayes' raping of small girls. There are also omissions in "Enclosure No.16, Memorandum of Instructions for Mr Luis G. Becke", and it omits all of Enclosure No.17, "Copies of Papers in the Hands of Mr Leus G. Becke. Letters written by 'Captain Hayes' to his Agents in various Islands", i.e. to:-

- (1) Mr James Garstang, Nukulaelae.
- (2) Mr Marshall, Vaitupu.
- (3) Mr James E. Porter, Niue, Ellice.
- (4) Mr Geo Brown, Island of Ann, Marshalls.
- (5) — Rsin, Esq., Maduru, Marshalls.
- (6) Mr Thompson, Funafuti.
- (7) Jack, Agent to Captain Hayes, Mille, Marshalls.

Quoted in Lubbock.

There is no Enclosure No.14 containing McFarland and Williams' detailed instructions to Becke.

Sub-Enclosure 1 -

for John Daly, master of brig Lady Alicia, 10.6.1874, re Hayes taking his traders goods at Tarawa, Abaiang and Marakei.

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Williams, Harold (ed.), One whaling family. London, Victor Gollancz Ltd., 1964. Part III: "The voyage of the Florence, 1873-1874", from a manuscript by William Fish Williams.

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The Florence left San Francisco on a whaling voyage on 25.12.1873.

(277) On a nice clear day, land was raised dead ahead which proved to be Ocean Island, a small typical South Pacific island quite near the equator and inhabited by a small colony of Kanakas. When I went forward, I saw against the sky on the horizon a collection of old frayed umbrellas apparently growing out of the water but, from my previous acquaintance with these small islands of the Pacific, I knew they were coconut trees. It was the first land we had seen since leaving 'Frisco and all hands were soon on deck speculating mostly on what we could get that could be eaten.

Ocean Island is of coral formation, quite low and surrounded by a white sand beach on which the surf never ceases. There is no outside or barrier reef and, therefore, no harbor or even anchorage as the water is very deep within a short distance of the beach.

When within about a half mile of the beach, the courses were clewed up and the ship hauled aback. A number of canoes were on their way to the ship and, soon after our headway stopped, a considerable part of the male population of the island were alongside exchanging their produce for tobacco and trade calico. The latter was printed in bright red and yellow figures and evidently made for that kind of a market. They had green coconuts, bananas, yams and a few fowl, none too well fed by our standards, to sell. However, we bought everything they had.

My father wanted to engage a couple of the natives for for-
mast hands and the first mate was directed to go ashore and make
/278/ the arrangements with the head man of the island. My father gave
me permission to go with the mate and, as it was quite smooth, my
mother raised no objections other than to admonish me not to go
out of sight of the beach. As we approached the beach, it was evi-
dent that the surf was much heavier than it appeared to be from
the ship but the mate was an old hand at the business and a whale
boat is a wonderful craft in any kind of a sea. The mate timed our
approach so as to catch a breaker as it commenced its run for the
beach, keeping just back of its crest until just before it started to
break, when the oars were shipped and we rushed into the beach in
a smother of foam but without shipping a cupful of water. The in-
stant the keel touched the sand, the crew jumped out and ran the
boat up on the beach. It was a thrilling experience for me and al-
ways was although I had landed through surf a number of times.
Mishaps are easy and always dangerous. If you are just a few sec-
too
onds/late or too early getting into position on the making
breaker, you will have trouble, how serious will depend upon the
size of the breakers.

While the mate was negotiating for our recruits, I looked over
the collection of huts and their immediate surroundings. I was not
favorably impressed and had no desire to explore the jungle of tropi-
cal growth that came almost to the beach. The huts were small
and not very inviting, there was a persistent smell of rancid coconut
oil about the natives and their huts that I did not like. The natives
looked well fed and physically strong. A few had a peculiar scaling

of the skin on their face and arms that was rather unsightly. It appeared to effect the men more than the women and was in evidence on other islands that we visited. The men and women were smooth limbed, of erect carriage and rather graceful in their movements. Their color was brown and their features are not Ethiopian. Their hair is black and straight and they are of medium height. The natives of Ocean Island and the other islands on the westerly side of the Pacific do not compare in size, looks or intelligence with the natives of the Sandwich Islands, Friendly Islands, Marquesas, Society Islands and Samoan Islands. As you approach the coast of /279/ Asia, there is a perceptible change in the racial characteristics of the natives although the Kanaka, so called, predominates. I was not much impressed with the women. If I had been a few years older and had been out of sight of land for several months, they might have looked more attractive but I doubt it. I do not recall ever seeing a full-blooded native woman that I called good-looking on any of the Pacific Islands and I have visited many of these islands. But if we are to include half-castes, that is another classification as some of them were handsome even to me as a boy.

The native dress is simple but adequate considering that the conditions do not require anything. The men wore either the loin-cloth or their native "tapa" which is a braided girdle around the waist, made of the pandanus leaf, with a fringe in front and back that hangs down partway to the knees. Neither sex wore anything above their waist or below their knees except when they went aboard the ship when they would put on whatever they had secured in trade. Strange to say, it only accentuated their nudity as

~~they looked much more dressed in their native costume~~

they looked much more dressed in their native costume. On one occasion, a chief came aboard dressed in a very dirty and rather abbreviated white man's shirt and an old beaver hat. The young children wore nothing and everybody was barefooted. Recalling the clothes worn by our women of that period and for many years before and after, one can appreciate the shocked feelings of the missionaries when they first met the Kanakas. It is not surprising that they gave their first attention to clothing these people but why they should have selected the "Mother Hubbard" for these women can never be answered. A more incongruous, unsightly dress for a Kanaka woman in her surroundings is hard to imagine. If they had been left to their own dress, they would be right in fashion with their civilized sisters.

I was much interested in learning how the natives picked the green coconuts as they grow in clusters underneath the large leaves at the very top of the tree, something over fifty feet above the /280/ ground. There are no branches or protuberances on the tree trunk, which is round and smooth and not large for its height. My wishes having been made known, a native boy who seemed to be about my age was told to go up a tree that had a number of nuts about the right ripeness. Throwing a light net made of the fiber of the husk of old coconuts over his shoulder, he stepped up to the tree and stood with the trunk between his feet. Another native passed a strip of bark from the stem of a banana lead around both legs and the tree trunk and fastened the ends in a knot. The climber then put his arms around the tree, hitched his feet up with the soles pressed against the trunk and held there by the fiber band and then straightened his body up the tree. By a rapid repetition of this

hitching movement, he was soon at the top of the tree, gathered the coconuts and put them in his net and came down. It looked very simple but I wisely declined the boy's invitation to try it.

A green coconut is easily opened with a knife and is full of a clear liquid that is cool and tasty no matter how hot the day. It is nothing like the old coconuts that you occasionally find in the markets of the eastern cities. A thin layer of a jellylike substance covers the inside of the shell which can be scraped out with a spoon and is very palatable. In time, the shell and this substance hardens and becomes a well known article of commerce under the name of copra. The natives also extract an oil from the dried meat which they rub on their hair and bodies after bathing but, as it soon becomes rancid, the odor is most penetrating and offensive.

For years, many of the islands of the Pacific were known only to the whalers but, in time, they were found by the traders and then came the missionaries. Some of the early whalers must have given the natives fowl and pigs, because most of the islands we visited were quite well stocked with them and furnished us with fresh food until we were well on our way north. Ocean Island was not well stocked and we bought one small shoat only, and it got in a panic shortly after we sailed and rushed overboard through a deck port that happened to be open.

The mate succeeded in shipping two young natives so we returned /281/ to our boat and launched her through the surf, which requires as much skill, if not more, than landing in a surf. The boat is brought down to the water's edge and turned around so as to head offshore. The mate takes his place with the steering oar and I got in and sat down in the stern sheets as much out of the way as possible. As

the water from a breaker rushed up to the boat, the crew dragged the boat into the water until she was afloat. Then they jumped in and pulled hard on their oars so as to meet the next breaker before it curled and broke. For just a brief moment it was nip and tuck as to whether or not we would make it, but we did and were soon outside of the line of breakers and on our way to the ship about a mile offshore. The boat came alongside under the port quarter davits, everybody except the mate and boatsteerer climbed up the side of the ship to the deck, the boat was hoisted and settled on the cranes, after they were swung outboard, and the lashings were put on the boat. The yards were braced forward and the ship was again on her way.

The two new recruits touched the pen which attested that Joe Kanaka and Jim Kanaka had shipped for the season as landsmen, but were to be returned to Ocean Island at the end of the voyage, and thereby became members of the crew. They were rather stocky in build - good-natured young men who were good sailors before we reached San Francisco. They came^e aboard in native dress and it was necessary to outfit them completely from the slop chest. Although we were almost on the equator, they turned in that night dressed in everything they had.

The course was now laid for Pleasant Island, about three hundred miles west of Ocean Island, where we hoped to get more fresh provisions.

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GILBERT ISLANDS IN 1875

Synopsis of voyage of the Morning Star for the year 1875, by J.E. Chamberlain.
Received 18.3.1876.

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"Eighty known murders and one case of cannibalism are reported since January 1875 - for seven months."

.....

"The Gilbert Islanders are a fierce independant race, quick in quarrel and ready with the knife, who are being emancipated from the chains of superstition and the thral/dom of servitude by the liberty that makes men free indeed. They need a short instructive pamphlet on civil rights and duties, crime and its punishment, so that the new religion may give them a new idea of civial law and government."

.....

~~///~~ "Cannibalism has received one victim in Tapiteuea this year, in a murderer greatly hated by the people, who was taken while stealing cocoanuts, ~~h~~ speared, perhaps impaled is the accurate word to explain how he met his death in ~~descending~~ descending the tree - and afterwards he was eaten."

.....

"Small mainfestations of external progress. For all ~~that~~ that the feather ~~worshippers~~ worshippers are abandoning their feather gods and from them come the converts on Tapiteuea."

.....

"Leleo having been transferred to Apian to await transportation to Honolulu, on account of the illness of his wife, the Morning Star took his effects on board Aug. 10 thus leaving Nonouti without a missionary."

.....

wife a life

Apemama

"Shortly after anchoring at the entrance of Apemama lagoon Friday July 9th, and while Mr. Geviston (?) was bringing off Moses Kanawalu, the Gilbert Island teacher, Tata, the reigning king, came on board. He was kindly received by Captain Colcord, was entertained at the melodeon by Mrs Colcord, and still being anxious for more he was favored with a Sacred Concert by the Hawaiian Missionaries ~~who~~ to Capt. Colcord's organ accompaniment.

King Tata's words may be condensed thus. "Moses, your missionary is a good man, and my people love him. His wife is a good woman. We are taught to read and write, and mental arithmetic^{etc}. I have learnt a little. I want a white or Hawaiian or Gilbert Island missionary to help Moses. A place in my village is set apart, and his house shall be built for him. My people have worshipped heathen gods; some have given ~~them up~~ that up, and the others will, and we shall all be missionaries by and by." After Moses came on board the word of the king was generally confirmed. The work of the year was reported progressing, the school large~~d~~, averaging 100, with this drawback, that King Tata was jealous that anyone should be a better scholar than himself, and practised the effective mode of keeping at the head of the class, by cutting off the head of the one knowing more than himself! No one was permitted to learn to write because that the king could not write. Nevertheless, and in despite of the fact that the king called for brandy as soon as he got in the cabin, and notwithstanding his assertions that he had but one wife, and we found more than 30 wives at his residence when Mr. Taylor and the delegates landed on their return to Apemama, there is a work of power in progress on Apemama. Moses thinks three persons are true Christians. In the opinion of your delegate a firm wise Hawaiian missionary able to secure the love of King Tata is needed to develop this field. On the return of

the Morning Star Aug. 3, Mr. Taylor and Mr. Chamberlain went on shore after a six and a half hour pull in an open boat, and had a short interview with the king. On the return, night fell on the boat at the mouth of the passage, the Morning Star being out of sight, it was thought prudent to turn back to a small island near the passage, where a kind reception was given us by the people and by a German trader by name of Apperman. From this man we learnt that Moses had been instrumental in saving from execution several persons, and that he was esteemed highly by the people, and also that an abler man would do more with the King.

.....

"Nevertheless your delegate was ~~convinced~~ convinced that Butaritari is the only island in the Gilbert Group where a white missionary and his family should attempt to live. More fixed became this opinion after a cask of water from Bironteba well, brought on board the Morning Star, the best well belonging to the Apian mission had been poured out because "It stinks", and after the steward had complained to the captain "Thim water no good Captain. Every thing me cook, him make him blue". The arrival of the Morning Star at Apaian, Tuesday July 13th found Mr. Taylor depressed and ill ...

.....

"Before leaving ~~Apian~~ Apian, a brief reference should be made to the murder June 26th 1875 of John Curtis Keyse, an Englishman, from whom a permit to remain and a promise of protection was obtained Dec. 25th 1874 from the King of Apian by Mr. Bingham; to the escape of the murderer to Marakei by the aid of the Apianites, and to his protection there. The fusilade which Mr. Swinton encountered in going ~~after~~ ^(at Marakei) after Kanoho came from the murderers friends, and was designed to terrify the white men &c. Mr Taylor and Mr.

Rⁿadolph went to the rescue of Mrs. May Glover the Englishwoman living with Keyse, and afterwards she received the protection of the mission premises, and a refuge from heathen violence for her little children and herself in the dwelling of Haina during several months until they were taken to Sydney by Capt. Eury. In this connection, perhaps, ~~it~~ should be mentioned the visit of the Tarawa king to Apaian Dec. 18 1875 and the convocation of chiefs to consider the proposition to drive all foreigners from these islands.

The decision was not public at the departure of the Morning Star. Your delegate has no fear for the missionaries. At the same time it is very clear that the clemency extended by the U.S.S. Jamestown in not enforcing the demands for indemnity for the destruction of the mission premises at Buonteba was a great mistake. A claim has been made to that property and its nuts are constantly stolen. Your delagate found ~~it~~ existing among the missionaries a feeling of insecurity, and heard of native expressions like this, "Man of war no account, white man Kanaka suppose kill, all same."

.....

Revd. J.F. Pogue.

Dear Brother,

A minute has already been sent to you from this Mission in reply to your last letter informing us of the inability of your Board to undertake charge of the islands in the Gilbert Group now under our care. We wish to add a few lines of further explanantion to that minute.

We are sorry your Board came to such a decided conclusion not to accept the transference of the islands in question on account of the prospective heavy expense of the Mission there. We fear our last letter on the subject has conveyed a slightly erroneous notion to your minds. We felt bound to tell you what our outlay in support of the Samoan Ministers labouring in those islands has been for the previous two or three years, lest you should undertake the care of the islands under the impression that the charge was lighter than it really is. But we hoped the circumstances which necessitated the increased outlay viz: drouth and consequent famine, would in the providence of God, be soon removed. And we have already found an improvement in this respect, for the necessities of our Samoan Ministers were much less last year than they were the year before, and our outlay was, consequently, less. We hope that in future the Samoans may be supported by the outlay of a sum something like that which your Board was willing, in the first instance, to provide for them.

But we think no fixed sum of money should be voted, beyond which you could not in any circumstances go, unless the maximum be high enough to support them in a time of famine. If you were to fix the amount which you originally proposed as the minimum stipend, and allow another sum for the purchase of food in years of famine, when little or nothing is to be procured by these men on the islands, that arrangement would, doubtless, be perfectly satisfactory to the Samoans

themselves. And, of course, as far as we are concerned, we have every confidence that you would do that which is right towards our men, and do not need stipulations for our own satisfaction.

We should be very sorry to break off the present negotiations without carrying the transference into effect. It must be evident to all that the advantages of having the entire Gilbert Group under the care of one Board or mission would be very great. The expense of working the Mission would be less and the work would be more effective throughout the entire group.

Four of our men returned from the islands last year. One of them was in very bad health and has since died. The other three were unwilling to be transferred to your care. Those now remaining are prepared to continue their work under your care on such conditions as you and we may agree upon.

The work on most of the islands is beginning to assume a hopeful appearance, especially on Peru. Small churches have been formed on Peru, Onoatoa and Tamana and on Arorae a few of the people are gathering round their teacher and seeking instruction.

With Christian regards to yourself and the members of your Board,

We remain, dear Brother

Sincerely yours

(Signed) S.J. Whitmee

G.A. Turner M.D.

.....

Filed with Bishop's correspondence in 9575/2. "Dear Brother" is Bishop.

Sydney Mail, 18.12.1875.

.....

MURDER AT THE GILBERT ISLANDS

By the brig E.K. Bateson, Captain Eury, which arrived yesterday from the South Sea Islands, we have received the following communication:-

"Apaiang, Gilbert Islands, latitude 1.51 N.; longitude 173.4 E. October 12, 1875. - Last December Mr. St. John Curtiss Keyes was landed on this island by Captain Eury. There was also landed with him a young white woman, who gives her name as Mrs. Glover, and says she is an Englishwoman. On the 29th of December, 1874, he received from Ten Timau, the principal chief (or king) of this island, a written permission to land and live on any part of this island that he (Mr. Keyes) should wish; also promising full protection to the life and property of Mr. Keyes. On June 2nd, 1875, Mr. Keyes was shot, and instantly killed, by a native of this island, who is still at liberty, and will not be punished by the natives of these islands unless they are compelled to do so. Immediately on hearing of the murders I went to the village where Mr. Keyes had lived, and assisted Mr. Randolph in bringing to this village the corpse, woman, children, and things. As the woman and children were left without protection, I took them to the mission premises, placing them in a house occupied by the family of a Hawaiian missionary, where they have been ever since. The woman is, and has been, in destitute circumstances, and has wished to leave this place at the first opportunity. Captain Eury consents to take her and her children to Sydney, where she says she has friends. I shall accordingly place her

on his (Captain Eury's) brig on Thursday, the 14th instant, to be taken to Sydney. This letter I write at the request of Captain Eury.

Yours truly,

HORACE J. TAYLOR,

Missionary of the American Board of Commissioners for Foreign Missions."

.....

Ralston, Caroline, 'Pacific Beach Communities of the Nineteenth Century'.
Ph.D. thesis. Canberra, A.N.U., 1970.

...

'... one of the leaders of the [Fiji] British Subjects' Mutual Protection Society, St John Curtis Keyse, was murdered at Abaiang in the Gilberts in 1875'. Clipperton to Stevens, 8 September 1875. Adm. RNAS Pacific Islands 1857-76, I. Clipperton claimed that Keyse had not provoked the attack.

...

An Interesting Trip.

FROM JOTTINGS OF A LABOUR CRUISE FROM QUEENSLAND TO THE EQUATOR, IN THE BRIG FLORA, OF LONDON, JOHN MACKAY, MASTER, 1875.

[CONTINUED FROM LAST ISSUE.]

THE island of Paanopa was discovered in 1706 by the ship Ocean⁽¹⁾, but with the exception of an occasional whaler it has since been but seldom visited. It is about 10 miles in circumference^e, rising in the centre to a height of 300 feet, covered with stunted breadfruit, cocoanut, and pandanus, which on this occasion presented a parched and dried up appearance, in consequence of no rain having fallen for three years⁽²⁾. In approaching the island, the large number of houses to be observed would lead to the supposition that it is thickly populated, which, however, is not the case, as, on entering several of them when on shore, I found them mere receptacles for canoes, fishing gear, &c.⁽³⁾

As it is steep all round, affording no anchorage, landing through the surf is to any but themselves a dangerous undertaking; so on getting the trade on shore we conveyed it in the ship's boats to a safe distance outside the line of breakers, when it was transhipped into one of their canoes, when each native seizing his paddle, sat anxiously waiting a signal from the shore, which, on being given, they dexterously pulled through the breakers, landing men and trade on the beach. On standing off the island for the night, a canoe came alongside, conveying the intelligence that His Majesty the King of Paanopa should honour the ship with his presence at noon on the following day, which royal visit was humoursly [sic.] discussed on board during the night. At the time appointed we observed a large canoe approaching, when, standing towards it, I hoisted the head yards aback, receiving him at the gangway with all ocean courtesy.

His Majesty presented a prematurely old and decrepid man, with fine ~~and~~ intelligent features, which in early life must have been handsome. Of a bright copper complexion, his long hair was silvery white, though his dark and restless eye still sparkled with the fire of ~~savage~~ and impulsive youth. His Majesty's attire was far from elaborate, consisting only of a Panama hat and a sailor's^s blue Guernsey shirt, which in its proportions

was rather scant to comply with the demands of even Polynesian modesty, but which articles had no doubt been religiously kept for (to them) an auspicious occasion like the present. His attendant could not boast even the proverbial figleaf, evidently believing "that when least adorned he was adorned the best." Having made in his youth a whaling voyage to the Arctic Seas, and proving himself susceptible of a fore-castle education (not the most elevating training), he returned to his native isle pregnant with deep-sea lore, mingled with hairbreadth escapes encountered when chasing the monsters of the deep, when his royal master, finding his services as interpreter indispensable, had him permanently installed Prime Minister. ⁽⁴⁾

On making known the object of our ^ovoyage, and showing the trade, &c., I was prepared to give them, the old King appeared highly pleased, at once ordering his attendant to proceed with two of the boats and bring off the first consignment, when, as each boat arrived alongside, the necessary trade was sent on shore, thus recruiting during the day sixty people for Queensland. The following morning I went on shore, accompanied by Mr. Kirby, Government Agent, when on landing we were led to the tabu house, where from five to six hundred persons of both sexes were seated, ⁽⁶⁾ and evidently discussing matters pertaining to our visit. On entering, a space was cleared in the centre, near His Majesty, whereon was laid a clean mat, which we at once took possession of. We were then regaled with cocoanut toddy - a drink distilled from the juice of the cocoanut tree, which when fresh resembled ^sgingerbeer, ⁽⁷⁾ but, kept till ~~fermentation~~ fermentation takes place, becomes highly intoxicating, and, like the famous potheen, imparts to the imbiber a spirit of pugnacity.

In looking round the interior of the immense house where we were seated, we could not but admire the skill and mechanism apparent in its construction. It must have been about 100 feet square, supported by immense pillars of cocoanut beautifully carved. Instead of walls, the sides were ~~XXXXXXXX~~ mats so arranged as to roll up in fine weather. The roof was neatly thatched with mats made from the pandanus leaf; from the rafters inside were suspended human skulls, sharks' jaws and tails, with other trophies

of the deep-sea chase.

On asking if any more were desirous of emigrating, I was astonished to observe the old King reply, with apparent emotion, telling us, with the tears running down his furrowed cheeks, that in consequence of the dry weather they had nothing to plant, and were wholly dependent on the ocean for a subsistence; and as most of their young men had already gone, should we recruit any more, who would fish for them in their old age? I could press the matter no further, so presenting him with some articles he was desirous of having, bade him a kind farewell, impressing upon him that, should a shipwrecked crew come to the island, to use them well, when other ships, hearing of their good conduct, would call and trade with them.

insert
①
here

Their canoes are beautiful specimens of ^{island} savage skill and mechanism, constructed wholly of small pieces of wood, neatly sewn together with sennet, made from the cocoanut fibre; each end is raised, with a curve about ten feet above the deck, beautifully carved and inlaid with pearl and tortoise shell. In these frail craft they venture many miles away from their island home; but notwithstanding their dexterity in managing them, a great number have been lost or blown away.

While sitting in the tabu house, my attention was drawn to the entrance of two half-caste girls, one of whom approached where we were seated, and in reply to our inquiries, told us in broken English that her father's name was Jem, and that he had left in a whaleboat some months before. In gazing at her good-looking and intelligent face, her dark wavy hair ~~falling~~ falling in dishevelled tresses over her shoulders, I could not ^{but} feel sore, sore at heart to think that such a girl was doomed to live and die ^{here} a ~~savage~~ ^{savage}, whereas, if transferred to civilized life, I had no doubt that under good tuition she would soon excel in the everyday duties of domestic life. She followed us to the shore, when, on bidding her good bye, I gave her some needles and thread, coloured prints, comb and looking glass, when, mingled with her thanks, was the apparent ^{by} earnest request to return for her to Paanopa when three moons had come and gone.

NOTE

This newspaper cutting was collected by Mr Mitchell himself and is located in Mitchell Library Newspaper Cutting Vol. Q988/5. Unfortunately Mr Mitchell seldom, if ever, recorded the name and date of the newspaper and prolonged search has failed to reveal this one.

①

These people are physically of the Malay type, though their habits and language are identical with those of the Gilbert and Marshall groups. They are of a light copper complexion, of ordinary stature, with fine intelligent faces, some of the women being very handsome. The men go perfectly naked, but the women wear a short petticoat, made of plaited grasses, and dyed black. They believe in a good and bad spirit, and a life hereafter.

.....

'Renard' in Gilberts: 1876.

SS to Gov., Fiji, No.136 of 23.10.76.

Tr. copy of letter from Commodore Hoskins to Sec to Adm. rep. proc. of H.M. Schooner 'Renard' in connexion with the murders in Gilberts.

Enc. Commodore A.H. Hoskins' letter cited of 23.8.76:

" Sir,

In acknowledging the receipt of your letter No.75 M of 3rd July 1876 enclosing copies of letter from the Foreign Office of 28th June and 5th July 1876, with an enclosure from the Acting British Consul at Samoa, respecting the murder of two Englishmen in the Gilbert Group of Islands, viz: St John Curtis Keyes at Apiang and Cornelius Sullivan at Tarawa, I have the honour to inform you that having received in the early part of the year reports of these occurrences from various sources, including the letter of Commander the Hon. Rd. Hare of the 'Myrmidon', I detached Her Majesty's Schooner 'Renard' in March last to that Group of Islands, with orders of which I enclose a copy.

2. I subsequently directed Commander Digby to proceed there also in the 'Sappho' and assist Lieut. Pugh of the 'Renard' should he find it necessary to do so.

3. The 'Sappho' has returned and though she did not meet the ~~'Sappho'~~ 'Renard', Commander Digby found at Apiang a letter from Lieut. Pugh of which I forward extracts.

4. Commander Digby further reports as follows - Lieut. Pugh has carried out your orders respecting the Apiang murder firmly and thoroughly and without comprimising the missionary, who on the contrary considers his position strengthened by the inflicted punishment. It is already bearing good fruits. On my arrival at Tarawa, the King hastily embarked with a large sum of money for the Missionary at Apiang, as part payment of a fine imposed by the U.S. Sloop 'Narragansett' in 1869 for the murder of a Missionary at that island.

5. I am awaiting the arrival of the 'Renard' to receive full particulars ...".

Enc. Extract from letter of proceedings left by Lieut. Pugh/ H. Pugh, of HMS 'Renard' at Apiang dated 4th June, 1876, addressed to the Officer in Command of the first of H.B.M's Ships arriving at Apiang.

"I have the honor to inform you that I arrived here on the 23rd April and having collected all the reliable evidence I could concerning the murder of St. John Curtis Keyse and being satisfied that it was entirely unprovoked I sent to Ten Timan the King and demanded the production and execution of Tagiao the native who committed the deed, which demand was complied with.

On May 3rd I went over to Tarawa according to my instructions

'Renard' in Gilberts: 1876

to enquire into the murder of the late Cornelius Sullivan and after having interviewed the Chiefs and collected all the information possible, I discovered that Sullivan had been killed by a Drummend Island boy he had brought with him whom he was in the habit of ill-treating. The said boy having escaped, and on being brought back, Sullivan went down to chastise him when he plunged a bayonet into his side. The boy was afterwards killed and eaten by the natives.

Enc. Extract from Commodore Hoskins' sailing orders of 8th March, 1876, to Lieut. Horace Pugh, commanding H.M. Schoener 'Renard'.

- "3. You are then without delay to proceed to Apiang in the Gilbert Group and enquire very carefully and closely ~~u~~ into all the circumstances attending the murder of an Englishman named St John Curtis Keyes, in June of last year, as detailed in the accompanying documents.
4. By them it appears that he was residing on that island by permission of the King or Chief and was actually employed by him at the time he was murdered.
5. The American Missionaries will probably be your best sources of information, and may be expected to aid you as interpreters, but you should be very careful not to compromise them with the natives, or risk their safety being endangered by doing so.
6. Should you be satisfied that the murder of Keyes was, as it appears to have been, an unprovoked and wanton outrage you are to use all the means in your power to secure the person of the murderer Tagiao and should you succeed in doing so you are to require the King or Chief of Apiang, under whose protection Keyes was, to inflict on him condign punishment.
7. In doing so you should be most careful to distinguish between the individual murderer and the natives generally and to let the punishment have a purely judicial aspect.
8. Should you not be able to secure the murderer you are then to inflict such other punishment on the village or tribe to which he belongs as the circumstances of the case may appear to you to render proper and desirable, but in such case taking care to consult very carefully the interests and safety of white residents.
9. You are to do all in your power to impress the natives with the conviction that though the visits of men of war for the protection of white people are few, yet they are sure, and to ~~pre~~ prevent generally the recurrence of such outrages in future
10. Having carried out these instructions to the best of your ability you are then to proceed to Tarawa and act in the same manner

'Reard' in Gilberts: 1876

with reference to the murder in October 1874 of an Englishman
named Cornelius Sullivan, see enclosure dated 28th Decr 1874.

.....

Re Kaye:

Pugh had acted, on the Foreign Office orders, 'with judgment
and discretion'. — Scarr, *Memos* @ III, p. 5.

Taylor to Clark, Abaiang, 26.5.1876.

.....

Capt. Eury of the brig "E.K. Bateson" is here, and will leave Monday for Fiji, so I improve the opportunity to inform of recent events here. H.B.M Schooner "Renard" arrived Sunday April 23rd. The next day the officer in command (Lieut. Com'r. Pugh) asked me to go on board and give evidence of all I knew of the murder of Mr. Keyes. I did so. My testimony & also that of the British trader living here was taken. The next day the King of this island was summoned; I was also asked to be present. In twenty five minutes after the King reached the vessel he was sent ashore with orders to send a canoe within two hours to Marakei to bring the murderer here for execution. The canoe was not to return without the murderer. The canoe went, and in two days brought the man. The next day he was brought on shore, bound to the mouth of a cannon, a native applied a torch, there was a flash, and the wretched man had gone to his account.

.....

On the second instant the "Renard" left for Tarawa, returned on the tenth, sailed for Butaritari on the fifteenth and returned on the twenty fourth. He will remain here some time. On the twenty first instant Captain Eury came from Butaritari. The two following days ~~1~~ there was a great deal of drunkenness. Allow me to say a word aboutt the property destroyed at Tabonteba in '69. After \$750.50 fine fixed only \$79.00 (I believe) has been paid. If an American man-of-war was to come, and remain two weeks, and use all his force if necessary to compel payment, it could be got. But if it comes to talk about the native will find it out, and laugh about it. I have

heard them laugh about men-of-war. I hope no more men-of-war will come to talk. The "Morning Star" can do that. A man-of-war with a firm commander would soon get all the money, though probably at the cost of one or two villages. But there would be no trouble after that in any island of this group. At the same time it would be a good idea to visit Nonouti and compel payment for the mission house destroyed there this year. Such a lesson is needed here, and would do much good."

.....

① As the captain was to fire the town with the rockets of the man-of-war if the man was not promptly brought, and he said he couldn't spare the church, I had the ... taken down, and brought to the house, and the ... removed from the steeple, so that the frame which was of foreign timber could be speedily removed The captain gave me to understand that there would not be time to make any preparations after the canoe returned, if he did not bring the man. Every one from the village brought all their worldly goods to the Mission premises and the women and children stayed here. It was pitiful to see them bringing their little ... here.

.....

Bingham to Clark, Honolulu, June, 1876.

...

"The resources of the Gilbert Islanders if we except the inhabitants of Butaritari and Makin cannot for a moment be compared with those of the Marshall and Caroline Islanders. ^{R.} Capt./Randolph, resident on Apaiang, kept account for four years of all the cocoanut oil exported from that island. According to his statement it amounted to 40 tuns a year, and this at £18 per tun, (the price at which resident traders are glad to sell it to trading vessels, after having purchased the oil from the natives), would only ~~be~~ amount to about \$3600, which divided among the 2800 inhabitants of Apaiang would give each man, woman and child about \$1.30 per year. Surely a poor allownace this wherewith to purchase clothing, books, stationery, tools and tobacco, to say nothing of contributions. But they really receive much less.

Now Apaiang is one of the most fertile of the Gilbert Islands. Some islands export almost next to nothing, Tapiteuea with its 6000 people, and Nonouti with its 4000. It is true that they produce some mats and coir, but receive therefore a little tobacco, but no cash I might say. The mats, bags and coir sent up by the "Morning Star" this year were with difficulty disposed of by Mr. Hall, and it is doubtful if will be best to encourage the native Christians to continue to contribute these articles to our Board, or give them in payment for books. This fact causes me great pain.

.....

BUTARITARI IN 1876

Report of the trip of the Morning Star in Micronesia in the year 1876-7, by the delegate of the Hawaiian Board (E. Bailey).

...

"There are but seven church members left of a numerous church. However, one of his church members Nan Teitie, brother of the king, sent \$200 in gold per Morning Star to E.O. Hall and Son to purchase lumber for a new church. The king now ruling in Butaritari is the same who shot the Hawaiian sailors a few years ago. He is a brutal man and keeps a large harem; it is said he feasts on the flesh of women as a choice morsel."

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Young, James L., 'Private Journal'. May 25th 1876 - December 31st 1877. Gilbert & Marshall Group. Canberra, Pacific Manuscripts Bureau.

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Brig "Vision" 1876 Towards Gilbert Islands.

May 25th Thursday. Left Apia, Samoa, at 1 p.m. in English Brig "Vision", George Loverock, 159 tons, for Gilbert & Marshall Islands (Micronesia).

Passengers Mrs Loverock, Mr & Mrs Thos. Farrell, Mr E.S. Bylund, Thos. Tilton & wife and self. When I went on board with Laurenson (after bidding farewell to S.F. Williams & Alvord at British Consulate) I found a most cordial letter from Mr Williams thanking me for "the advice & assistance I have rendered him"; I have more reason to thank him & Mrs Williams for their extreme kindness than they have to thank me for prosecuting a labour of love - viz. in breaking Steinberger's power.

.....

Brig "Vision" 1876 Towards Gilbert Is. June 5th Monday.

..... At 6 a.m. Butaritari Island bore W. distant 8 miles, squared away for S. point, running down along S.E. side of land. At 9 a.m. rounded S. point closely and hauled up along W. side of atoll with nice breeze from E., and at 9.30 a.m. hauled on the wind (heading N.N.E.) and entered the Lagoon through passage between the second and third Islets to the W. (the N.W.) of the S. (or S.W.) point of atoll. The passage is wide (plenty of room to beat through should wind be to the northward of E.) but has 5 fathoms - most water - in it and some patches that appear to have only about 2 to 3 fathoms.

Worked up lagoon, avoiding a few shoal patches, and at 11 a.m. anchored in 10 fathoms, sand and coral, 1 mile from shore opposite a large house (maneaba) - the passage at which we came in bearing N.W. by W., 4 miles. The place at which we anchored is called "Takavaraniue", the shore reef extends a long way from the beach, but can be crossed at half tide.

At noon the "King" - Kaiia is his name - came aboard, in his boat. He is a disreputable-looking monarch, which may be partly accounted for by the fact that a vessel, (the "Adventurer" barque, Captain Daly, so we were informed) had visited this place a fortnight ago, and landed a good deal of liquor, and His Majesty and his Court have not been sober since. All the people here are engaged in making copra for Daly, who is expected back from Apaiang in a fortnight or so. They have just finished the "grog" left by him and are beginning to work, and the King was much disappointed to find that we had no rum aboard - that, it appears, being the fashionable beverage here.

At 2 p.m. Mr. Farrell, Bylund & myself went ashore, observing as we did so that several of the houses are built upon moles of coral rocks which have been pushed out into the sea some little distance, and one or two were standing on little islets so formed, this looks at first sight as if the people are an industrious race, but the houses themselves are poor in construction, mere sheds indeed. It must however be admitted that they do not need very strong buildings here, air and light being the most desirable of comforts in this climate, and these their system of house-building fully secures.

But if their dwelling-houses appear small, their immense "Council-Houses" (Maneaba) must astonish every visitor. We saw one here, which measures 240 feet in length, 120 feet in width and is about 35 to 40 feet in height from floor to roof. The eaves are from 5 to 6 feet from the ground, and are supported by blocks of conglomerate coral; and the sides (from the eaves down) are open all the way round. The roof is supported by rows of coconut posts (about 70 in all), these posts are not sunk in the earth but stand on slabs of coral, the floor is covered with coconut-leaf mats. The roof is of the pandanus leaf. The whole building appears to be of some years standing, and must have cost a great deal of labour. The name "Council-House" describes its uses pretty well - it is a kind of Town-Hall in which the people meet on all occasions of interest. Its only occupants today however were about a dozen men who were playing a game like the Fijian "Lavo" with the seed of a creeping plant (the Walai - ~~YAK~~ fruit Ai Lavo, Ai Cibi - in the Fijian). There are three of these "Maneaba" on this atoll and from their great size and height they are conspicuous landmarks visible 5 or 6 miles off, or even more. These great houses

are common to the whole of the Islands of the Gilbert Group, but are not found in any of the surrounding Groups.

We saw the houses of the ~~English~~ Hawaiian Native Missionary, neat wooden buildings, as also a small church of native construction, but the teacher is absent at a town called "Kuma" some 6 miles to the Eastward, the "Maneaba" of which is visible from this place.

After walking about for an hour or two we returned to ship at 4 p.m.

Brig "Vision" 1876 At Butaritari.

June 6th Tuesday

Lying at anchor in Butaritari Lagoon.

Wind E. fresh, fine.

Teitei, the King's brother, a stout man of about 40 years of age, came aboard early and remained here nearly all day. He was dressed in European clothes and is decidedly the most civilized looking native we have seen, he speaks a little English and says he is a preacher. He told me that he does not drink spirits but said that he would have no objection to drink wine; I am afraid that his religion has not got much hold on him however for he wanted to buy 15 bottles of gin, and 3 packs of playing cards, which he was careful to impress on us were not for himself but for the King.

I went ashore at 11 a.m. with Captain and remained until 5 p.m. walking about the Island.

I noticed that many of the men were playing cards in the houses, and but few working. I also saw in a house close to the "Maneaba" the body of a man, who, they told me, had been dead six days! The corpse was lying in the centre of the house almost entirely nude, and was surrounded by some twenty women and children, who were laughing and talking quite composedly and now and then fanning it, to drive away the swarms of flies that surrounded the rapidly decomposing body. The stench was sickening, but they told me that they would not bury it yet for two or three days. This custom of keeping the dead above ground for some days (or even weeks) prevails throughout the Gilbert Group, but I have never before seen it in operation.

These people are disgustingly dirty in their habits and in their

habits and in their personal appearance, they wear very little foreign clothing, most of the men & women having a small, dirty mat round their loins, many of the children are entirely naked.

They are as a rule of middle stature, and of a light copper colour with long straight black hair. The men have small beards, and little or no whiskers. The men cut their hair square across the forehead and let it hang down long over their shoulders, and most of the women follow the same custom. They appear to bestow no kind of care on their hair which hangs in tangled, dishevelled masses, and the wild, weird appearance which these elf-locks, their restless, scintillating black eyes, and their gleaming white teeth, gives to them, reminds me rather of wild beasts than of anything human. I need scarcely say that as a rule they are excessively ugly, although some good-looking boys may be seen. Polygamy is extensively practised among these people, and woman is as low as it is possible she can be. The men are excessively jealous, but I believe hardly any of them would let slip the chance of prostituting his wife for gain.

These people are I think as low and as degraded a race as any to be found on the Earth except perhaps an Australian native (in some places only) or a Digger Indian, but yet I think there may be something made of the race by the teachings of the Missionaries, although it will be long and tedious work to make any great headway. Civilization, in the common and acceptance of the term, that is contact with white men other than the Missionaries, only does these people harm, they learn fresh vices, and adopt them readily, but they get no virtues, for the very good reason that too many of the whites they meet are almost as degraded as themselves in many matters.

In Samoa, Fiji, Tahiti etc., contact with the white man has on the whole improved the race, those natives have imitated foreign customs, some of them bad, but others good, while these people seem to have no desire to stand well in the eyes of foreigners.

Although missionaries have been at work here for several years there are few evidences of their success, & indeed except for the fact of seeing the teacher's house & the church I would have doubted that any missionary was at work here, so thoroughly savage is the aspect of the people. It must be uphill work to make any impression on their minds, there seems to

be no avenue by which access can be gained to their feelings, love of liquor and tobacco are almost the only subjects in which their hearts can be readily interested. These natives are like all the rest of the Gilbert Islanders, natural drunkards, that is to say they intoxicated themselves with "Manging" (the fermented sap of the cocoanut-tree) before they ever saw foreign strong liquors; and at the present time they drink "Manging" when they cannot procure spirits.

The sap of the cocoanut-tree (procured by cutting off the end of the flower-stalk and attaching a shell or bottle into which the sap runs at the rate of 3 or 4 pints per day) is in universal use throughout the Gilbert Islands. When fresh from the tree it is given to infants, or drunk as a pleasant beverage, either pure or diluted with water, when it has fermented for two or three days it becomes intoxicating, and when the natives get under its influence they invariably begin fighting. When the fresh sap is boiled for some time it becomes a very fine quality of Molasses or rather a golden syrup, which the natives mix with water and drink.

The people are like the rest of the Gilbert Islanders in personal appearance, manners & customs, and speak the same language. They number about 5000.

The houses are small and dirty, with open sides and roofed with cocoanut leaves, some of them have raised platforms for sleeping on, in others again the floor of the house is 4 feet off the ground.

Canoes - there are some fine canoes here, something like the ordinary canoe of Fiji, they have a single outrigger, extending rather further away from the hull than in Fiji and the mast and sail are much the same, but the hull is deeper and sharper keeled than the Fijian, and the shape of the hull resembles that of a Malayan proa - viz. the side next to the outrigger is rounded as in other canoes (in Fiji, Samoa, etc.) but the lee side is quite flat; this peculiar build gives them great advantages in beating to windward, as they do not drift nearly so much as the ordinary round-bilged canoe.

The small paddling canoes are much like those of Fiji. One peculiarity in the build of the large canoes is that the boards of which they are made are cut like planks, and made to fit in very neatly, not like the great

junks of timber one sees in a Fijian canoe. On the whole these canoes are much the handsomest I have seen. Another peculiarity is that these canoes are shaped on the keel almost like an unstrung bow, or like a new moon, the greatest draft of water being just amidships. So great is the bend of the keel that when a canoe of 30 feet in length is standing on the level ground, the two ends (stem & stern they can scarcely be called as they are alternately stem & stern as the canoe heads on different tacks) - the two ends I say will be each 4 feet from the ground while only about 12 feet of the centre of the canoe will touch the earth at all, this build helps to make them weatherly.

The women make some fine mats out of pandanus leaf. The men are tattooed in different parts of the body.

Butaritari or Touching Island is also known more generally as "Makin" or "Muggin", but the latter name is incorrect the real "Makin" or Pitts Island being a small island just off the N.E. pt. of Butaritari Atoll.

Butaritari is (with Makin, which really belongs to it, being under the same Government) the most northern of the Gilbert Island Archipelago which extends from Lat. 3° S. to Lat. 3° N. & from 171° 00' E. to 177° 00' E. this Group consisting of 16 atolls or low coral islands with a gross population of some 50,000. Butaritari may be taken as a fair representative of the Group; it is a perfect Atoll, or narrow bank of coral & sand elevated some 10 feet above the level of the sea and encircling a lagoon of some 20 to 30 fathoms in depth. This bank is covered in some places with trees - cocoanut, breadfruit etc (in fact it is covered with vegetation wherever it is elevated above the sea) and at other places the reef not having risen high enough to be clear of the sea causes a break in the land and divides it up into small Islands.

..... The land (wherever not submerged at high water) is thickly covered with cocoanut trees, the fruit of which is rather small but the meat very thick, and each tree bears many nuts per annum, the pandanus odoratissimus, as well as other varieties of pandanus, flourish here luxuriantly, their aerial roots giving a strange appearance to the scenery to a stranger, their fruit weighing 30 to 40 lbs is a staple article of food, and from its leaves Mats and sails are made. A species of arum (papai) (pula'a, Samoan) with great dark-green leaves grows here abundantly; breadfruit also (a narrow-leaved variety) is plentiful. There

are also "Mummy Apples" (pawpaw) and pumpkins, but they have been introduced.

This Island is much more fertile than any ~~one~~ of the other Islands of the Gilbert Group owing to its being in a zone where much rain falls, its being situated just on the line dividing the Equatorial or strong Westerly current and the counter-current or strong Easterly one accounts probably for the heavy rainfall. Among the Gilbert Isles to the Southward long droughts are common and great suffering and famine ensue, but these are unknown here, although the trees look a little brown now and the natives say they would like some rain.

There is abundance of good water in holes in the ground.

The people are afflicted to a great extent with a disease of the skin (Lafa To'elau) which causes the whole of their bodies to seem covered with scales. It is said by some to be caused by bathing in saltwater and by others to be the result of eating raw-fish! But I fancy that want of personal cleanliness and neglecting to anoint their bodies with oil are the real causes.

There are at present no white men residing on Butaritari, the King being averse to any white man living ashore. Although whites are now living on Makin close at hand and under the King's rule.

Makin (Pitt's Island) is in Lat. $3^{\circ} 20'$ N. Long. $172^{\circ} 50'$ E. (centre) there is no anchorage. Kaiubu is a small Islet connected with Makin by a reef, there are now two white traders on Makin, one for Godeffroy & Son of Samoa. There is a deep-water channel two miles in width between Butaritari and Makin. Captain Randall of Sydney resided for some years on Butaritari and had considerable influence which he exerted for good among the natives.

The King, Kaiia, killed 3 Hawaiians belonging to schooner "Pfeil" of Honolulu in 1866, in a drunken fit. This occurred just opposite our anchorage at Takavaraniue. He has never been punished for this crime. The bodies of the murdered men are said to have been eaten, this I take leave to doubt as I have never known that these Islanders are cannibals.

Brig "Vision" 1876 Towards Mille.

June 7th Wednesday

Finding that there was no copra to be procured here we got under way at

7.15 a.m., sighted a topsail schooner outside Lagoon to the N.W.

At 8.30 a.m. ran out of the same passage we came in at (Mem. - the Island on the starboard side going out has a white house on the E. side of it, this house belonged to Captain Randall but is now unoccupied).

..... At 11.30 a.m. passed N.W. point of Atoll, distant 2 miles and steered N. by W. for Mille (Mulgrave Island) in the Marshall Group, distant 190 miles. At 1.30 p.m. lost sight of Butaritari atoll distant 10 miles astern.

.....

Young, James L., 'Private Journal'. May 26th 1876 - December 31st 1877. Gilbert & Marshall Group. Canberra, Pacific Manuscripts Bureau.

.....

At Mille. ... The population is about 1000; there are a number (about 60) natives of Arorae, Gilbert Group, here, whom the notorious Captain Hayes imported to make copra for him, but they are now living among the natives.

There are two white traders, Giles Williams, an American trading for Capelle (residing on Anyil Islet, on north side of atoll), and 'Jack', a German, or Dutchman (residing on Tokowa Islet, next to Anyil). 'Jack' is trading for Captain Hemsheim, schooner 'Coeran', and Williams for Messrs ~~XXXX~~ A. Capelle & Co. of this Group.

.....

June 14th, 1876.

ABEMAMA IN 1876

Report of the trip of the Morning Star in Micronesia in the year 1876-7, by the delegate of the Hawaiian Board (E. Bailey).

.....

"We left Tapiteuea July 27th and anchored in the passage into the lagoon at Apemama July 29th. Moses ^{Kanoaro}~~Kanoaro~~ the Gilbert Island teacher came on board and in company with him and Rev. Mr. Kauoa ..?.. interpreter we went on shore to his house where we saw his wife in her department of housekeeper, which she seemed to administer well, so far as I could judge, at any rate the house and surroundings were very neat. We then went and called on the King Tem Binoka, whom we found at some little distance from the village in the shade of some cocoanut trees. He received us courteously, and our whole interview with him was of a pleasant character, though I am not aware of any change in his conduct. Indeed there are more stories of his atrocities, as well as of the King of Butaritari, which are very shocking but which though it is probable they are true, it would be hard to substantiate. In countenance, Tem Binoka most resembles Kam. III than any other man I ever saw. But he is corpulent to deformity and he keeps an extensive harem. Moses Kanoaro gives a good account of things though it would seem there is no special change since last year. From the moment we landed we were impressed by an all pervading air of the people which I have seen nowhere else in Micronesia. They actually seemed as if they were used to having their heads cut off, or if not that they expected it at any time, such great watchfulness is rare - In their houses and persons a very considerable neatness and trimness was observable. The farther you go north in the Gilbert Islands the less you see of the horrid scars which on Tapiteuea disfigure, or as they think distinguish, all the male sex. But at the same time as you go north, there seems a greater interest to kill than at the south where the intention seems to be rather to lacerate and make the

most horrid wounds, and those which will produce the greatest amount of misery. However much we may dislike ~~tyranny~~^{tyranny}, Apemama is the only one of the Gilbert Islands where anyone rules. It is not likely that man Tem Binoka would long wear his head on his shoulders if his numerous enemies had his tact to organise against him! But only the strongest kind of ruler could ever effectively reduce a Gilbert Islander - There seems to be a general increase in the whole population of the islands. Infidelity to the mate is frequently punished by death. The population of Apemama is about 3000. One singular propensity of an excited Gilbert Islander is to bite off noses. This accounts for the great number of noseless persons one meets. A few years ago one of them in his wrath, climbed up and bit off the nose of the figurehead of the Morning Star. It has since been replaced with one of lead.

.....

Report of the trip of the Morning Star in Micronesia in the year 1876-7, by the delegate of the Hawaiian Board (E. Bailey).

.....

"A native of Nonouti, Kaupe by name, went several years ago to Fiji to work on the plantations, and from there he went to Samoa where he was converted. Learning that his native island was left in darkness without a teacher, he sailed for home with his earnings to teach his countrymen. On the way he called at Tapiteuea, where he bought books of Mr. Kapu, paying an axe for a Testament. When he arrived home he berated his countrymen for having ~~driven~~ ~~driven~~ driven off their missionary. They told him they did not drive him off, nor did they wish him to leave, but that sickness was the occasion of his leaving. He told them that could never be, that if they had not done anything else they had neglected him, and left him to starve, and neglected to attend to his instructions and he had become sick in consequence and then been obliged to leave. But he commenced to teach them, going from one council house to another, till they became interested and followed him round from place to place to learn. May we not hope that this work is of God, and that good will be done by this young disciple."

.....

Bingham to Clark, Honolulu, 24.7.1877.

.....

Encloses letter from Rev. Pratt, Samoa.

" Samoa, Falealili,

December 7 1876.

Rev. J.F. Pogue,

My dear Brother,

I have been instructed by our District Committee to forward you the following copy of a minute passed this day.

Yours truly,

G. Pratt, Secretary.

XXI. A letter having been laid before our Committee from the Rev. J.F. Pogue, the Corresponding Secretary of the Hawaiian Board, addressed to the Sub-Committee of this Committee, inclosing a resolution and amendment of the Hawaiian Board, passed at the meeting at Nov. 9/76 referring to the occupying of the Southern Gilbert Group, Resolved that while one deeply regrets that the Hawaiian Board feel unable for the reasons which they have explained to take the charge of these islands at once, and so free our agents for the important work which our Society has undertaken in New Guinea, yet we feel it to be our duty to continue to do what we can to carry on the work in these isl. In the meantime, praying that the time may soon arrive, when, with greater liberality on the part of the Hawaiian churches and more men at their disposal, the Hawaiian Board will be able to undertake the care of the whole Gilbert Group." To this our Board have replied, under date of June 15, that "the prospects for soon raising up men enough here to reinforce our own missions with Hawaiians, as they should be, is so small that it would be unwise ~~of~~ in us to hold out

any encouragement at present that we may soon be able to furnish Hawaiian teachers to man your fine islands."

.....

Supplement
The Friend, vol. 26, no. 7 (July, 1877), pp. 60-61.

GILBERT ISLANDS MISSION.

Tapiteuea. During the year the house of Rev. W.B. Kapu was destroyed by fire, and soon after his wife died. He has returned to these islands with his three motherless children; his own health has been improved by his visit. We trust he will again return to his work there.

In the district occupied by his associate, Mr Nalimu, a church building has been erected, 60x30; for this church a bell has been donated by the First Church of Hilo. Eight persons have been admitted to church-fellowship; there are 79 church members on this island. The population in 1874 was 6170.

Nonouti. Respecting this island our late delegate reports thus: "Starvation and cannibalism are said to be frightfully common. But the picture is not all dark. A native of Nonouti, Kaupi by name, went several years ago to Fiji to work on the plantations, and from thence went to Samoa where he was converted. Learning that his native island was left in darkness without a teacher, he sailed for home with his earnings, to teach his countrymen. On the way he called at Tapiteuea, where he bought books of Mr Kapu. * * When he arrived home he berated his countrymen for having driven off their missionary. They told him they did not drive him off, nor did they wish him to leave, but that sickness was the occasion of his leaving. He told them that could never be, that if they had not done anything else, they had neglected him and left him to starve, and neglected to attend on his instructions

and he had become sick in consequence, and thus been obliged to leave. But he commenced to teach them, going from one council-house to another, till they became interested and followed him round from place to place, to learn. May we not hope that this work is of God and that good will be done by this young disciple."

Apemama. In speaking of Moses Kanoaro, a licensed Gilbert Island preacher in charge of the missionary work on this island, Mr Baily says; "Moses Kanoaro gives a good account of things, though it would seem there is no special change since last year." "In company with him and Rev. Mr Kanoa for interpreter we went on shore to his house, where we saw his wife in her department as house-keeper, which she seemed to administer well, so far as I could judge. At any rate the house and surroundings were very neat."

Maiana. Six persons have been admitted to church fellowship. Rev. W.M. Lono reports the work as not progressing. At an examination, three schools were represented. Population of the island from 2 to 3,000, and thought to be increasing. Of the work here Mr Bailey reports "the work on Maiana to be going on much as usual. The people at the station give less heed to his [Rev. W.N. Lono's] instructions than do those of a village some eight miles distant to which he often goes. If the darkness is passing away it does so very slowly. But Lono and his worthy help-meet seem to have perseverance to hold on, and we may hope that in due season they will reap a rich reward * * * * It must be noted how the people came around the missionary in these islands, and pour into his house and yards, with their often very disagreeable presence, and make

themselves very familiar to annoyance. The missionaries are very patient with them, and have much of this sort to bear."

Marakei. Rev. D. Kanoho reports three places where schools are held. Mr Bailey says: "We found the work going on prosperously. * * * Mr Kanoho reports 75 church members, and that there is much desire for instruction. There is much drunkenness here as in Tapiteuea, but there is also a strong determination on the part of many to hold on to the ways of the Lord. It would seem that this island is among the brightest spots in the Gilbert group. Mr Kanoho and wife are faithful missionaries."

Tarawa. For more than a year no missionary had been resident on this island. Mr G. Haina returned from Apaiang to his old post in September last. He had visited the church there with Rev. G. Leleo early in the year. Several members were suspended. The Lord's Supper was observed by the church. One has since been added on profession of faith. Whole number in regular standing - 4. A Gilbert Island catechist Simon Kabure, formerly on Marakei, is now at work on Tarawa; as is also John Teraoi of Tapiteuea, a pupil from the training school on Apaiang, for some years a protege of the Hawaiian Mission Children's Society.

Apaiang. At this island Messrs Taylor and Leleo have labored with much success. The training school was prospering. Mr Bailey says, "The success of the training school at Apaiang has been fully in proportion to the means used, and the young men appear well." Upon Mr Taylor's departure one pupil of his school was stationed as a catechist on Apaiang, and one on Tarawa. Three others have charge of day schools in as many villages on Apaiang. The church seems to be in a good, healthy condition,

and the people generally seem much more respectful and decorous than they have been. Mr Bailey adds, "Upon the whole, appearances are more favourable for Apaiang now than they have ever been, and we may hope that a great blessing will descend upon this hitherto hard field, if the work is continued." About 200 belong to the Christian party; 65 are in good standing in the church. Population in November, 1871, 2792; in April 1876, 2823. It is very doubtful whether Mr Taylor will ever be able to return again to Apaiang. Of Mr Bingham's work mention has already been made. We add, that Mrs Bingham is assisting in reading the proofs of the revised Gilbert Islands New Testament, for which, book, and also for hymn books, our late delegate says, in speaking of the work on Marakei, there is "great demand with no supply."

At Butaritari and Makin there are two churches, one of which is under the care of Rev. J.W. Kanoa. This church seems to have suffered very much during the late absence of its pastor. Only seven church members are in regular standing. Mr Bailey says that "Nan Teitei, brother of the king, sent \$200 in gold per Morning Star to E.O. Hall & Sons, to purchase lumber for a new church." The other church is at Kuma [the north end of Butaritari] and Makin, under the pastoral charge of Rev. R. Maka. It is represented as in a prosperous state; 11 persons have been admitted to the church the past year. 59 church members are in regular standing. Mr Maka's health is not good. Schools are not in a prosperous state. This island is the most fertile of the group.

In speaking of the whole group, our delegate says: "A field of 30,000 people, the number which the Gilbert Islands are supposed to

contain, should engage the earnest attention of all workers for the heathen."

In our portion of the group there are -- 1 station occupied a part of the past year by one American, 7 by Hawaiians, 6 out-stations, 8 churches, 295 church members in regular standing, 2 American and 8 Hawaiian female assistant missionaries, 3 native catechists, 10 teachers in day schools.

Tapiteuea - Mr H.B. Nalimu and wife, Hawaiians.

Maiana - Rev. W.N. Lono and wife, Hawaiians.

Tarawa - Mr G. Haina and wife, Hawaiians.

Marakei - Rev. D. Kanobo and wife, Hawaiians.

Apaiang - Rev. G. Leleo and wife, Hawaiians.

Butaritari (south) - Rev. J.W.Kanoa and wife, Hawaiians.

Butaritari (north) - & Makin - Rev. R. Maka & Wife, Hawaiians.

Apemema - Mr Moses Kanoaro and wife, Gilbert Islanders.

Tarawa - Simon Kabure and wife, Gilbert Islanders.

Tarawa - John Teraoi, Gilbert Islander.

Apaiang - Ten Tekea, Gilbert Islander.

Now in Honolulu - Rev. H. Bingham and wife, Rev. W.B. Kapu.

Now in United States - Rev. H.J. Taylor.

Missionary Herald, July 1877, p.137. ✓

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Of Tabiteuea Mr Bailey, a delegate sent by the Hawaiian Board writes: The population of the island in 1874 was 6,170 ✓ and the greater part of them were wild pagans, who consider clothing a badge of shame intended to hide some deformity and a hindrance to the display of the numerous and very ghastly scars received in their ever recurring wars and quarrels.

The people are ranked as Christians and pagans, and the one part is adverse to the other in many respects; the heathens seem as unconscious of their nakedness as are the cattle.

Again he writes, the further you go north in the Gilbert Islands, the less you see of the horrid scars which on Tabiteuea disfigure or, as they think, distinguish the male sex. But, at the same time, as you go north there seems greater intent to kill than at the south, where the intention seems to be rather to lacerate and make the most horrible wounds, those which will produce the greater amount of misery. One single ^{ular} propensity of an excited Gilbertese Islander is to bite off noses, this accounts for the great number of noseless persons one meets. A few years ago, one of them in his wrath climbed up and bit off the nose of the figure-head of the Morning Star, but it has since been replaced with one of lead.

It must be noted that how the people come around the missionary on these islands and pour into his house and yard with their very

disagreeable presence and make themselves familiar to annoyance. The missionaries are very patient with them and have much of this sort to bear, they do not, however, allow those who are quite nude such privileges, except sometimes in the case of the Chiefs who are spoilt children in the superlative degree.

From "South Sea Islands Newspaper Cuttings", p. 34. ML 9988
5

"Captains Fancloagh and a Portuguese sailor have saved from Polynesian women from wanderings which threatened to be as long and painful as those of Ulysses. These poor creatures were picked up at sea by a French lawyer, and taken to Hongkong, and the authorities there forwarded them to Sydney, believing they were South Sea Islanders. The Government interpreter here was sent for, and although he could not understand their language, yet from their use of the word "mellanow" he suggested that they might be from the north coast of Borneo, and recommended that they should be sent to Singapore. Another point in the identification was their fondness for old chinaware, a somewhat unreliable test with the present prevalence of China ware. A large number of Sydney ladies might be shipped off to Borneo in similar grounds; in fact, that tropical island would receive a considerable addition to its population. Fortunately these women did not pay such a heavy penalty for their penchant for broken china, as their inconstant expression "mellanow", for a while declared against they were Islanders, and that Captain Fancloagh was the

only from who could talk their language. This good-natured gentleman exceedingly well set for, and was quite equal to the sneering, discussing that they belonged to the Kuyonillo group. They will be sent to their native island on the first opportunity, and certainly they ought to get of a testimonial, or at least an illuminated address in their own language, to Captain Fanelough for his assistance at such a critical point in their fortunes."

2nd a/c 4 uoufa whose strange features excited a general interest left by 'Stormbird' (daughter of Hawaii to secure immigrants to replace decreasing population).

Treated with utmost kindness at depot - well rigged out with clothing - each given trunk containing calico and other useful articles. Taken about in a carriage to see Sydney sights - visited theatre & other places of amusement. Been to church. Govt have spent at least £200 on them - hope it will facilitate intercourse with Kuyonillo.

Young, James L., 'Private Journal'. May 26th 1876 - December 31st 1877. Gilbert & Marshall Groups. Canberra, Pacific Manuscripts Bureau.

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January 6, 1878. At Jaluij, Marshall Islands. Arrived the 'Maggie Johnstone' American fore and aft schooner, 134 tons, Captain Bleven, from Butaritari (Makin) January 4th with 110 tons copra and part of original cargo from San Francisco. Passengers 'Captain' Edwin Moody and Delaware Clark. Reports Barque 'Adventurer', Eury, and Brigs 'Adolph' (Godeffroy & Son), 'Heather Bell', Daly, and 'Isabella', Evers (Sam Lee & Co.) in Kingsmill Group.

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Bingham to Clark, Honolulu, 7.2.1878.

.....

Brother Logan also writes to me, "such trips for instance as that to Fanning's Island it would seem ~~it~~ need not be engaged in."

Our late Secretary Pogue may have written you at the time giving some of the reasons why the Board voted to allow the "Morning Star" to touch at that island. As I remember the circumstances, they were in brief these. Some years ago a number of Gilbert Islanders were kidnapped and taken to Peru, S.A., whence in the course of time they were to be returned by order of the Government to their homes. The captain, however, who was charged with this work, landed them at Penryn's Is. some 1600 miles E. by South from the Gilbert Group. In the course of time they were given employment by Messrs. Gregg and Bicknell (a brother of Mr. Bicknell on Hawaii) in cocoanut oil making on Fanning's Is. It was at the solicitation of these gentlemen that the "Morning Star" assisted in helping them on to their own home and kindred and friends. If I remember correctly these gentlemen offered to pay the passages of these Gilbert Islanders. If our Board made a mistake, it is not likely to occur again.

Feb. 8. The "Morning Star" received \$450 as passenger money for those passengers, it being arranged that they were to provide their own food.

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Taylor to Clark, Alabama, 20.7.1878.

.....

Has had letter from Teraoi, a Gilbertese scholar from the Training School at Abaiang now teaching at Tarawa; the letter was dated 9.3.78.

"There is no talk on Tarawa of anything but the desire to fight. People want to fight Te Kourabe [the King and a ^emember of the church] but he has done no wrong; and does not wish to fight; for he is waiting for death at his place." He also reports wars on Maiana and Marakei, in which many have died. "There is a great deal of fighting on these Gilbert Islands; but there is none yet on Abaiang, for there is law there."

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Bingham to Clark, Honolulu, 6.3.1879.

.....

Maiana. "A foreigner on the island was assisting in erecting a school house for the people about him."

Tarawa

"Mr. Haina, the Hawaiian missionary for many years resident on this island, after a years absence was returned to his station by the Morning Star. During a part of his absence two Gilbert Island catechists had been carrying on the work until war threatening and the house of the catechist Simon having been burnt [his house was probably burnt after he left Tarawa] by the heathen, the Hawaiian missionary Leleo of Apaiang removed them to his island for safety. Some of the christians had ~~books hidden~~ backslidden, but five new members had been added to the church. \$3,00 had been contributed to our Board.

Mr. Haina, aided by the presence of the Morning Star in July, had succeeded in bringing about a peace, but this proved to be alas of short duration. A battle was fought Aug.31 1878. Among the 34 who fell were, the christian chief David Kourapi, and several members of his family. One of the four church members who was slain was eaten by the savages. The bodies of the others were either burned or cut to pieces. The head of King David was cut off and carried away ~~to the~~ for the sake of the teeth to be used as neck ornaments.

.....

Marakei

"The intelligence from this island continues to be of a very cheering character. A few political disturbances have occurred, in one of which the ~~life~~ life of Mrs. Kanoho was in peril by the rush of fugitives to the house of the missionary and the consequent jam. The church has more than doubled its

membership during the year, 136 in numbers having been added upon profession of faith. The present number of members in regular standing is 211. 57 couples have been married during the year.

.....

Bingham to Clark, Honolulu, 21.1.1879.

.....

Honolulu Jan.21, 1879.

Rev. N.G. Clark, D.D.

Hon. Sec., A.B.C.F.M.

My dear Brother,

The steamer from the south~~y~~ arrived this morning and sails for San Francisco this p.m. She brings me letters from Apaiang, written on the 25th of Sept., giving particulars of the war on Tarawa and Apaiang. Our hearts are very sad.

On the 31st Aug. a battle was fought on Tarawa in which our christian brother King David Kourabi for many years a member of the Tarawa church was slain together with a younger brother and his oldest son. One of his party a christian who also fell was eaten by some of the rebels.

On the 19th of Sept. a battle was fought on Apaiang in which Te Kapunare a high chief and member of the Apaiang church was killed also a brother of his and other leading men. We had hoped that Te Kapunare had ceased from plotting and wars, but if reports be true ~~our~~ ^{our} young king Kaiea was compelled to take up arms against him before he could be strengthened by the ~~arrival~~ arrival of the rebel party from Tarawa who were there victorious. Our brethren Leleo~~y~~ and Haina, and our Gilbert Island catechists Kabure, Teraoi and Tekeia, need our sympathy and prayers, and more especially should one remember the missionary church members scattered and deprived of lands and homes and clustering around their teachers for comfort and protection.

As affairs now stand the rebels are in possession of Tarawa and King Isaac Kaiea son-in-law of Te Kapunare still rules in Apaiang. There is great danger that much more blood must flow before peace can be established. Would that England and America would take the whole group under their protectorate, but alas the commercial value of it is so small that the poor people will probably

be left to fight and kill until they sincerely come under the banner of the Lord of Glory. I sincerely believe that our young King Kaiea has been truly desirous of maintaining peace. At his request Leleo sailed on 29th Aug. to Tarawa bearing a letter from the King to some people of Apaiang who had gone over to Tarawa to succor the rebels, to return to their island. It went thus -

Koinawa, Aug.27 1878.

Inhabitants of Apaiang who are on Tarawa.

We write to you that you listen to Leleo for our words are with him and the old men [with him]. And what is your thought: do you not wish to return to ~~Ap~~ Apaiang that we may be gathered together under our laws, for the law is broken by your going to Tarawa. And there is this also, our land will be much evil spoken of by foreigners in that you have gone to the war.

Men and brethren beloved do you not love your code of laws here?

(Signed) Kaiea.

I have no time for more. In haste,

Very sincerely yours,

H. Bingham.

.....

Bingham to Clark, Honolulu, 6.3.1879

.....

Apemama

"The Gilbert Island preacher, Moses Kanoaro, still continues at his post on this island. He reports his touring over all the island to preach the work of God to the people; ~~but~~ ^{that} the King Binoka and his people are keeping the Sabbath. A fine is imposed for work on that day, viz. the stripping of a papai patch. This he says is the king's idea. The people, he adds, have cast aside their old ways and he is engaged in "enlightening them with the words of Jesus". He has sold 42 books.

The Morning Star on her way through the Gilbert Group spent a Sabbath with the people here. Mr. Haina speaks of attending a meeting on shore where 60 were present. Among these were five men who expressed a desire to become the servants of the Lord Jesus. ~~From~~ Capt. Bray, in his Journal of the voyage, ~~it says that~~ says, "As soon as we anchored the teacher Kanoaro came on board, and the king sent his boat with compliments and a request for soap and towel to have a wash, in order to visit us the next day". A hopeful sign this.

.....

Another of the old Island traders has joined the great majority. Walderman Oppermann died at Futuna Island on September the 16th., after a residence in the South Sea Islands of 56 years. He was a native of Hamburg and ~~xxxxxxx~~ arrived in Samoa about the year 1864, under contract as carpenter to Messrs John Caesar Godfroy & Sohns the predecessors of the D.H.P.G. He left to trade for that firm on the Island of Futuna and remained there for some years. He then returned to Samoa in the "Helene". ^{h. 1878} He left Samoa for the Gilbert Islands, and after getting permission from the king of Abemama, he started a trading station there. Many were the amusing yarns he used to spin about Pinoka the King and the way he used to govern his realm. Nobody on the island owned property in their own right, all the copra and oil belonged to the king, who had put up trading stations and copra houses all over the island. The king was of immense stature and bulk, and when he visited trading vessels he generally carried his own gangway ladder for fear of accidents. He had eight or nine wives and used to rule them with a rod of iron, woe betide any of them who did not treat him with due respect. As all the copra belonged to the king, competition among the trading vessels was very keen. When a vessel called at the island with the prospect of doing business with the king, His Majesty would be invited on board with great ceremony, and in one case the ship was decorated and red cloth layed down on the deck for the barefooted monarch to walk on. He had a couple of old natives who could read and write a little to assist him in his business, who were known to the ships as Ropeyarn and Fish-hook, and a nice pair of scoundrels they were.

The American missionaries had been for some time trying to open up the island, but the king told them straight that there was only room for one ruler on the island, besides he was afraid of them interfering with his domestic affairs, but to conciliate them, he agreed to give up smoking, which was looked upon by the American mission as

a device of the devil - his promise he faithfully kept in his own way, as he never handled tobacco after that. It was quite a picture for ^{an} ~~the~~ artist to see the big monarch sitting on a kind of throne, surrounded by his wives, each of them puffing away at cigarettes, to provide smoke for the dragon in the centre, who as soon as he opened his mouth would cause a rush of the ladies to see who would be first in puffing smoke into the open mouth, which would then close and commence to blow smoke out of the nose like an exhaust pipe.

Mr Oppermann had to leave Apamama on account of a

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This is typed from a photostat of a typescript which has been in my possession for many years. Its provenance is unknown.

Bingham to Clark, Honolulu, 6.3.1879.

Tapiteuea

"Mr. Nalimu, a Hawaiian missionary resident on this island, reports having made four tours of the island during the year, being greatly helped in this work by the new boat furnished him by the Hawaiian Board. Very few books have been purchased by the people, but they have contributed 451 lbs. of twine to our Board. Only one school had been maintained. One of the three church buildings on the island and one of the two school houses had been blown down.

An interesting document has been received from Tapiteuea by the Morning Star. It is a petition addressed to President Hayes and King Kalakaua, and drawn up by Mr. Nalimu as a committee in behalf of 169 elderly or influential men of Tapiteuea, a list of whose names accompanies the document. It sets out reasons why they need a judge or governor sent them by President Hayes or King Kalakaua with full authority from the Government of the United States and the Hawaiian Islands to secure the maintenance of peace on the island. So they would seem to welcome the blessings of a christian civilization.

By this last trip of the Morning Star the Rev. H.B. Kapu returned, still a widower, to his station, on the northern part of the island of Tapiteuea, and has entered earnestly on his work, having reached there June 27th. A census taken by him in (?) shows the population to be 4,538. The decrease is attributed largely to the emigration of laborers.

.....

Enclosure in Bingham to Clark, Honolulu, 6.3.1879.

.....

Tapiteuea. June 1 1878.

To the President of the United States and the King of the Hawaiian Islands:

Most affectionate greetings and respect to you, and to your ministers and to you cabinets, and the legislatures of your two countries. Affectionate greetings to you all.

We the old men of the island of Tapiteuea have carefully considered and desire the best good of our people as regards their lives and bodily comfort; and whereas our people are being killed without cause; our property is being seized without reason; our people are being transported to other countries, to Fiji, Samoa, Tahiti &c., in an irregular way.

Whereas ships are transporting away our people and wars are frequent; and the property of foreigners is being taken away by force in this island; and the goods of the missionaries are seized; and since there is drunkenness and the personal goods and property of the christians are plundered; and since there are many instances of treachery in this island, and so forth and so forth;

Therefore, we the old men of this island of Tapiteuea humbly ask the President of the United States and Kalani Kalakaua, King of the Hawaiian Islands, that, in case it seems good for these two governments, according as they may decide together, they send a magistrate to restrain all the evil deeds that are done~~d~~ in this island, backed by the full power of the Governments of the United States and ~~Hawaii~~ of Hawaii.

And now since it was a white skinned child of America who, with the sons of Hawaii, spread the work of God in these islands; Hawaii is also a child of America, and these [Micronesia] islands are the grand-child of America. Therefore it is eminently fitting that these two governments should send a

magistrate for this island of Hawaii Tapiteuea.

Send us a magistrate.

In witness of the truth of our petition to the Government of America and the Government of Hawaii we affix our names this day: June 1 1878.

Teatia.

Kobutitau.

Nakuau; & 168 others.

.....

(Translation)

Tapiteuea, June 1, 1878.

To the President of the United States and
the King of the Hawaiian Islands:

Most affectionate greetings and respects to you, and your
Ministers and your Cabinets, and the Legislatures of your two Countries.
Affectionate greetings to you all.

We the old men of the island of Tapiteuea have carefully considered
and desire the best good of our people as regards their lives and bodily
comfort: and whereas our people are being killed without cause; our
property is being seized without reason: our people are being transported
to other countries, to Fiji, Samoa, Tahiti &c. in an irregular way;

Whereas ships are transporting away our people: and wars are frequent;
and the property of foreigners is being taken away by force, in this
island; and the goods of the missionaries are seized; and since there is
drunkenness: and the personal goods and property of the Christians are
plundered; and since there are many instances of treachery in this island,
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President of the United States and Kalani Kalakaua, King of the Hawaiian
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as they may decide together, they send a magistrate to restrain all the
evil deeds that are done in this island, backed by the full power of the
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And now since it was a white-skinned child of America who, with the
sons of Hawaii spread the word of God in these islands; Hawaii is also
a child of America, & these [Micronesian] islands are the grandchild of
America. Therefore it is eminently fitting that these two governments
should send us a magistrate for this island of Tapiteuea.

~~Therefore it is eminently fitting that~~
Send us a magistrate.

In witness of the truth of our petition to the Government of America and
the Government of Hawaii, we affix our names this day: June 1, 1878.

TEAFIA
KOBUTITARE [Kobutitau ?]
~~NA~~ NAKUAU & 166 others.

King Kaiea to natives of Abaiang living on Tarawa, - Aug. 27, 1878.

Koinawa Aokati 27 1878.

Kain Abaiān aika mena i Tarawa

Ti koroboki nako imi ba kam na oño ra iroun Rereo ba a ra/taeka
ane i rouna ma unimane. Ao tera nanomi kam aki kan okira Abaiān
ba ti na ikotai ian ara tua ba e bon uruaki te tua űkai kam nako
Tarawa. Ao teuana e boni bati ni kabu okakaki abara i rouia
I-Matañ űkai kam-nakon te buaka.

Mane tarira aika kam tañiraki kama aki tañira ami tua aei.

Kaiea

(King Kaiea II)

Translation of above: from Hawaiian Gazette for 12.2.79.

Koinawa, August 27, 1878.

To people of Apaiang now on Tarawa:

We write you that you give attention to Leleo, for he
and the old men with him have with them what we ~~had~~ have to
say. And of what mind are you? Do you not desire to return
to Apaiang that we may together be gathered under our written
code of laws; for the law has been broken by your going to
Tarawa? And this also is to be thought of, our country is
in danger of getting a very bad name among foreigners on account
of your havng gone to the war. Men and brethren beloved, do
you not love your own code of laws.

Signed

Kaiea

.....

FAMINE ON TABITEUEA

1878

Bingham to Clark, Honolulu, 7.2.1878.

.....

"He speaks of a new work among his people [on Tabiteuea], viz, contributions for foreign missions among the women, in addition to the usual monthly concert collections. May not this be the germ of a Gilbert Islands Womens Board of Missions? "The women have contributed 42 lbs of cocoanut fibre twine, and this added to 278 monthly concert contributions makes a total of 320 lbs. This, considering the fact that thirty people have died upon that island during the past year through starvation is something."

MAIANA

1878

"Our brother has been called upon to act as a peacemaker between the Christian and heathen parties. The residence of the missionary has been midway the fortifications of the contending parties, and balls have been flying about them on every side; but our brother and sister have possessed their souls in patience, and to use his words, they " did not run away, but continued to beseech them to put an end to the war." This war was ended Feb. 7 1877, but broke out some four or five months after. The Christian party were in the ascendancy, and someone Lono hears from the pagans that when this war is terminated then they would all turn to the word of God. Surely then let us pray that the war may speedily cease."

.....

Missionary Herald, September 1879, p.334. ✓

.....

Mr Kapu of Tabiteuea wrote in November last, my work at the present time is making good progress. The growth of this good work began in October of this year. It is like to that of the earlier years of my residence here from 1870 to 1873.

Cumming, C.F. Gordon, A Lady's Cruise in a French Man-of-war, Edinburgh, William Blackwood and Sons, 1882.

.....

P.191. Referring to William Stewart and Terre Eugénie she says: "To work the estates he imported about 1000 Chinamen, and 300 'foreign labour' from the Central Pacific and the Hervey Islands; and to those he is said to have been a kind master, caring for them in sickness as in health, by the provision of good hospitals."

Pp.247-248. Referring to the Marquesas Islands, which she never actually visited, she says: "Though the Marquesans are too idle to do any sort of planting beyond what is actually necessary for the cultivation of their gardens, the example set by the mission has been followed by various settlers. Foremost among these is Captain Hart, a man of great energy, who has done much to advance the trading interest /248/ of the islands, and who on one of his plantations employs forty Chinamen, and about sixty natives of the Gilbert Islands - for here, as in all other places where white men endeavour to cultivate the land, they find it necessary to employ labourers imported from other ~~XXXXXX~~ isles, as they cannot extract the same amount of work from men living on their native soil."

Pp.350-352. [February 3rd, 1878] "Le Limier was despatched to-day [from Tahiti] on special service to the Gilbert Isles, thence to proceed to New Caledonia, and her very obliging captain, Commandant Puèch, offered to carry a large case ...

The mission on which Le Limier is now bound is to take back 200 of the Arawais, inhabitants of the Gilbert Islands, who were /351/ brought here as foreign labourers about nine years ago, on the understanding that they would very soon be sent home again, whereas they have been detained all these years. When Admiral Serres commenced critical enquiries on the various abuses at which previous governors had winked, this fact became known, and he decided that the labourers should be sent back soon after

the New Year - an announcement which filled their masters with dismay, in view of ungathered crops, but was hailed by the Arawais with joy till they learnt by what vessel they were to travel. Then they were filled with alarm, believing that so large a ship would not dare to risk the dangerous navigation between their little isles; and that they would probably all be landed (as has often been done in similar cases) on one or two of the principal ~~XXXXXX~~ isles, where they would be left quite as much in a strange land as in Tahiti, and, moreover, with the certainty of being robbed, and the probability of being eaten by hostile tribes. So a considerable number have refused to go on this occasion. Indeed M. Puëch is himself much perturbed as to how to accomplish this really difficult business.

He invited a few friends, including myself, to go on board at the last moment, to faire les adieux. The vessel presented a curious scene - picturesque, certainly, with abundance of bright colour, but more like an emigrant ship than a ~~the~~ man-of-war. Le Limier is so constructed that she has not sufficient accommodation to allow of all the crew sleeping below at one time. So these wretched Arawais, including women and children, are taken only as deck passengers; and as the cruise, under steam, cannot take less than from sixteen to eighteen days, during which they must take their chance of whatever weather they may encounter, you can understand that the voyage does not promise to be a pleasure-trip.

The vessel carries much extra coal, to provide against the danger of a calm. So half her deck is loaded with this dirty store, and the 200 Gilbert Islanders are huddled together on the main-deck. Each labourer has a trade box, containing a few clothes, a good deal of tobacco, and some cheap toys for children; and this is all they /352/ carry home as the fruit of their long exile. Nine years of ceaseless toil in a far country, repaid by a little wooden box full of cheap rubbish!

While we were on board, a little baby died on deck in its mother's arms. Some fellow-countrymen, who had come to see their friends start, undertook to carry the poor little body ashore for burial. The father opened his box of trade, and took out a few yards of coarse printed calico, which he gave to the said friends, apparently as payment for their trouble. The poor mother fell on her face at the gangway, wailing piteously. She appeared utterly miserable. It was a sad beginning for

a voyage, and we all doubly regretted the departure of our friends with such an unpleasant three weeks in prospect.

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The Friend, vol 27, no.5 (May, 1878), p.36.

Letter from Tahiti.

My Dear Sir:- I avail myself, by the return of the "Marama" to your port, of the opportunity of acknowledging your kindness in sending me a file of the FRIEND for 1877. I am interested in the paper and sometimes find it useful as a reference - a point is at hand: towards the close of the last year the French Admiral "told off" one of the ships of his Pacific Squadron to convey back to their homes, about two hundred natives from the Gilbert Islands, and I was enabled to supply the Captain of the steamer "Limier" with valuable notes gathered from the supplements of the FRIEND for July '76 and '77, also from the reports in the "Chronicles" of the London Missionary Society. The natives returned to their homes were from Tapitouea, Arorae, Onoatoa, Tamana, and Peru. There are still about two hundred natives from the islands of that group here to be returned. Their time has long since expired, but those who brought them have utterly collapsed as the managers of the Atimaono estate, or of the "Tahiti Cotton and Coffee Plantation Company," so the Government has resolved to do what the company failed to do.

.....

The Friend, vol.27, no.6 (June, 1878), p.45.

.....

ARRIVAL OF THE STORM BIRD. - This vessel, about which there has been so much anxiety and many conjectures, arrived safely May 29th, bringing 86 immigrants from the islands of Micronesia - 63 males and 23 females - all in health; most are from Rotuma. When the inhabitants of those remote islands learned that the vessel was bound to Honolulu, or the Kingdom of Kalakaua, there was a great desire to migrate hither.

We learn from Rev. Mr. Bingham, Secretary of the Hawaiian Board, that favorable intelligence has been received from all the mission stations in Micronesia. On Maiana, one of the Gilbert Islands, a battle had been fought between the Christian and heathen parties, in which the former were victorious. The health of all the missionaries is good, except that of Mrs. Sturges on Ponape. About twenty of the immigrants per Storm Bird were from the Gilbert Islands.

.....

Importance of the work of R.P. Latiun Leveque, who died on the 29th July, 1879, aged 35. The Gilbertese labourers were then at Paea. His catechism was printed by the Mission Press at Honolulu.

According to Sabatier, p.168: 'In Tahiti Mgr Stephen Jaussen - te epikobo Tebano - had a particular affection for these emigrants who seemed so open, so pleasant and gentle. He learnt their language, instructed them in the Catholic religion and baptized some of them. He wrote prayers, a short catechism, hymns and even a part of the New Testament, in their language. Noticing one intelligent young man, Petero Terewati, from Nonouti and his friend, Tiroi, he took a particular interest in them, baptized them and officiated at their marriages. When they left he made them catechists and told them to instruct their own people and to spread the Catholic faith on Nonouti. This was before 1880.'

My footnote referring to this passage is as follows: For Mgr Jaussen (1815-91), the first Bishop of Tahiti, see Texier 1900. Sabatier does not mention the interest taken in the Gilbertese labourers in Tahiti by Father Latiun Leveque - Mouly 1948:161-2. Leveque prepared a grammar, vocabulary and catechism in their language - Leveque 1880; 1887. On Leveque himself see Duval 1897.

The references cited are:

- (1) Mouly, Delmas, 1948. Tahiti, l'île enchantée. Avignon, Aubanel Ainé.
- (2) Texier, J. (pseud. Tépito), 1900. Mgr Jaussen, premier évêque de Tahiti. Le Contemporains, No.387, Paris, Bonne Presse.
- (3) (Lévêque, Latiun), 1880. V.C.J.S. - Taian Rerei te Taro-maui are Koawa, ao taian Tataro aika teiteiaki no Buoki a Kaini Kiribati. Honolulu, Imprimerie de la Mission Catholique. (240), 34pp, (cm 16.5).

('ce doit être la reproduction du catechisme en "arorai" composé par le RP Latiun Lévêque SSCC, et d'abord imprimé à Tahiti').

- (4) Lévêque, Latuin, 1887. 'Vocabulaire Arorai (Iles Gilbert), précédé de notes grammaticales, d'après un manuscrit du P. Latium (sic) Lévêque, de la congrégation des SS. Coeurs, et le travail de Hale sur la langue Tarawa, par le P.A.C.s.m.' Société Philologique, Actes, 15:123-229.
Also published as a separate monograph: Paris. P.A.C., 1888. (P.A.C. was Father Colomb, the Marist philologist).
Cited by Colomb, 1885, p.124.
- (5) Duval, Sosthène, 1897. 'Le R.P. Latuin Lévêque, apôtre des Arorai (Iles Gilbert)'. Annales des Sacrés-Coeur (Paris), 4:349-54.

' could be vol. 6 and not as cited vol. 4.

- (6) Missions catholiques, vol.11 (1879), p.600.

~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~

- (7) Annales des Sacrés-Coeur (Paris) for 1879, pp.729-740.

Excerpt from Hearnheim, E., Pacific-Memoirs. Draft translation of German MS in possession of Dr P.J. Sack, RSSS, ANU., who did the translation.

.....

[in the steamer Pacific]

[64] At that time I also visited the Gilberts or Kingsmill Islands and despite the large quantities of copra that this group produced annually, I came to the conviction that I had done well to establish our main station on Jaluit and preferred to deal with the Marshall Islanders than with the despotic rulers of Butaritari, Apamama and Apiang.

In Butaritari I found the whole country under the strictest tabu, that is, after 14 days of an excess of common drunkenness, the King had decreed a strict prohibition of the consumption of any type of alcoholic drink. The natives were recovering slowly from the previously held festivities, but without taking up any work. The villages were as if deserted and only here and there a stupid, bloated face appeared in the large meeting houses in which the people slept off their drunken stupour. The King had replied to my request that he could only receive me on the following day, after gathering all important information for later transactions, I preferred not to lose any time here and to proceed further. [65] Incidentally at the moment there was not a single pound of copra to be found anywhere on the island. The King, a frightening despot, was really the only one who could trade with foreigners. His subjects worked for him like slaves. After long lasting work and delivery of the products they were granted a feast, just as had happened now, by their lord, while hundreds of boxes of gin were provided and emptied by him. During this time everybody was drunk, the subjects went swaying and howling with their King from village to village until, on a word by the King everything stopped again, and after a short rest the people went back to the taro fields and coconut plantations to perform their slave labour under the strictest supervision. The whole country was in fear of its lord. There was no law, neither examination by judges, only one punishment, death, and the King himself was the executioner, who appeared mysteriously and carried

out his office only accompanied and with the help of his women. His 16 women were his bodyguard and the same time his boat crew., and although they had to do slave services for the King under the worst treatment, they were still queens and nobody was to see their face ~~XXXX~~ on punishment by death. All virgins belonged to the King. Once a month he took off aboard his schooner with all the marriageable daughters of the land, where he practiced his rights and more often than not there was bloodshed when the King had reason to believe that someone had preceded him. The King was feared but not hated. Misdeeds which we would call crimes were considered to be his rights by his subjects. His orgies made him popular and the natives were satisfied to have a tight system of government above them. Even my informer spoke of the King as an 'absolute noble man - when sober'.

[66] On all these islands a section of coconut trees is tapped every day and the sweet juice flowing from underneath the flower stems is collected in bowls. This is the Toddy, the daily drink. Long before dawn the Toddy cutters climbed the trees in the earliest morning and brought the drink cool and fresh from the night dew. Protected from the sun, it stays beautiful till midday, then the fermentation sets in, in the evening it appears already like yeast and within 49 hours it becomes one of the most potent juices of the world. Under its influence otherwise good natured people commit crimes. The girls of the Kingsmill Islands are the prettiest that I met anywhere in the South Seas. At that time they still went nearly naked, that is dressed only in a 6 inch wide belt of coconut leaves around the hips.

In Aramara [?] the ^{King} comes aboard to me, in his state canoe because he mistook the steamer for a warship. On the canoe was a platform onto which the 500 pound weighing Highness set himself, so that he could be lifted up aboard the ship. With this extraordinary weight he mistrusted the ship's ~~XXXX~~ steps, which had broken under him before. Despite his mighty form and the masses of flesh, the young King was really a good looking man, with clear, penetrating, respect-demanding eyes. He too was a despotic ruler in his small realm. He could only be moved with

difficulty to step into the cabin situated on the front deck. He was accustomed to being received on the quarter deck and only followed me to the front after I had convinced him that there were only small sleeping quarters, at the rear. He spoke a broken, lispng English and turned frequently to an interpreter whom he had brought along, to have something translated. The people in Apamama lived under the King in subjective dependence ~~XXXXXXXXXXXX~~ too, but here everything seemed more puritanical and friendly than in Butaritari. Here too, a great amount of copra was produced, and about 10 traders lived there who all had to pay a fee to the king. The islands lie far away from each other and at low tide the great reefs and sandbank lay completely dry, so that the boats could not come in to land, and the products had to be carried with ^gspinstaking effort on back across the reef. My time seemed to be too precious to try to do business here. The king, who had come in a black suit, grey top hat and patent shoes had slowly divested himself of the uncomfortable garments, and seemed to feel much easier in pyjamas which his servants handed to him. He bought goods for a few hundred dollars, especially everything that was novel to him. For instance a large writing set and pen and inkstand, a meerschaum-pipe and similar things. The price demanded, was settled in case at once by giving his treasurer a nod. He enquired thoroughly after the value of the steamer and had the same converted into pounds of copra. Two whole annual harvests of his islands seemed too high a price for him, and the remark that he did not have any coals and therefore had to refrain from a purchase seemed to give him a great relief.

I bought another quantity of coconut-oil, that was prepared when the copra preparation was still unknown here and had been stored in large iron containers, the water tanks of a ship that had run aground here. Only with difficulty could I move the king to leave the ship which he seemed to like very much, so that I could still leave the lagoon before dark. As I said, I was quite happy that we established our main station in the Marshall and not in the Gilbert Islands. Never-the-less, I decided to draw these groups into the area of our commercial activities. But this was only possible with sailing ships, with a crew of natives as these were cheaper to maintain and feed.

The Friend, vol 28, no.1 (Jan, 1879), p.4.

Murder of Captain Muller.

In the New Zealand Herald for December 10, we find the sad narration of the circumstances ~~for~~^{of} the murder of the master of the Meg Merrilies, an English trading schooner, at Butaritari, one of the Gilbert or Kingsmill Islands. It appears that Captain Moller was ordered to go thither and look after a trading establishment under the management of one Thomas Rennels, an Englishman. Some altercation occurred about the settlement of accounts, and Capt. Moller began to remove some property, but was told if he did so he would be fired upon by Rennels. A shot was fired, which took effect in his elbow. The wounded master goes on board his schooner, when the chief officer headed a force, comprising four of his crew, and arrested Rennels "in the Queen's name." He was taken and confined on board. The schooner sailed for the mission station of the Hawaiian missionary on Butaritari, but not being able to obtain medical aid, the vessel put away for the Marshall Islands, about four days' sail. Unfortunately, Dr Pease, the American missionary physician, was absent, when, remarks the editor of the Herald, "poor Moller was then taken to the house of the American missionary, the Rev. Mr Whitney, who used every effort to relieve the poor fellow, but lock-jaw and putrefaction supervening, he died in great pain at 4 p.m. on Sunday, the 13th October, and was buried on shore the same night, in the presence of the ship's company, the burial service

MURDER OF CAPTAIN MOLLER

1879

being read by the Rev. Mr Whitney." The vessel next sailed for Sydney,
and the case was duly reported to the authorities.

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Bray to Hawaiian Board. Rec'd 4.4.1879.

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"At all the islands we visit, the arrival of the Morning Star is held by the natives much the same as a common trader. They seem to have the idea that they can get what they require at a little less cost than from most traders. The consequence is the moment her anchor is down she is surrounded with canoes filled with natives who have their articles of trade. It now falls upon the captain to neglect all other work of the ship and attend to this trade, and here he stands, in the cabin of the vessel, built and dedicated to the service of God all my heart. I have been greatly disappointed. I came to the Star to do the Lord's work, I left a large and profitable business to do so, but the voyage to me, in this respect, has been a failure. (As far as I can see). If God's ship is going to be a trader it would seem better to let the Lord's work go and attend to trade. "She cannot serve God and mammon".

After all the harm done, how little is the pecuniary profit? There is now no more oil made in Micronesia for trade, but the cocoanut is made into ~~oil~~ cobra, and that certainly can never be put into a ~~passenger~~ passenger vessel, owing to the very disagreeable smell it creates.

~~oil~~ About all there is to be had, aside from cobra, is, a little cocoanut ^cord - a few mats - shell &c.

.....

Captain Bray to Bingham, Jaluit, 8.9.1879.

.....

We found the brethren at the other islands all in good health, but with nothing to do apparently, except to attend to their trading. They all seem to make this a success. It makes my heart sad for my Saviour's work, to find that, without any exception, in either Group, those that have been sent to this work, becoming only stumbling blocks.

I prefer to leave the sad records of the facts to those with me, directly connected with them. I can see why the Lord inclines no more Hawaiians to come to the work, and my prayer is, that He will either remove all now in the field, or turn their hearts anew to their work, and away from the world.

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Bingham to Clark, Honolulu, 7.5.1879.

.....

"May 12th. The "Stormbird" arrived from Micronesia on the 10th inst., bringing 83 Gilbert Islanders and 3 from Rotuma. 53 of them are from Tarawa, 20 from Abaiang, 6 from Maiana, 2 from Nonouti, 1 from Tabiteuea and 1 from Nikunau. Of those from Tarawa 10 are church members. The news from Abaiang is very sad. The king and queen have fallen away and many other church members. An attack was soon to be made on Tarawa, and this is the reason why the "Stormbird" secured so many laborers from these two islands. There are now some 230 Gilbert Islanders at work in this Group. If they continue to increase, our Board will have to remember ~~their~~ their spiritual wants, as well as those of the Chinese."

.....

Bingham to ^cClark, Honolulu, 11.6.1879.

.....

"We have from time to time been receiving ~~letters~~ letters from the Missionaries in Micronesia concerning Capt. Jackson in command of the Haw. Government Immigrant Vessel Storm Bird. It would appear that while at the various ~~islands~~ islands he was drunk ~~much~~ much of the time, and during his late passage up he kept as his mistress one of the women shipped by the Government to labor here in these islands. Mr. Henry Freeman, a passenger, and now Gov. Agent of the Board of Immigration kept another, and the 1st mate still another. Mr. Freeman tried to get the daughter of some of our Christian people who came up from Apaiang but the parents protected her. These are some of the facts. I need not enumerate more. In view of them, our Board on the 3rd of June passed the following resolutions.

Resolved, that the Board has heard with great sorrow the statements made in regard to the conduct of those engaged in the business of securing laborers from the islands of Micronesia.

Resolved, that in view of facts that have come to our knowledge, if the Board of Immigration do not correct the ~~evils~~ evils complained of, by the removal of the Captain of the "Storm Bird", we shall feel constrained to use our efforts to prevent the natives in our mission fields from coming to these Hawaiian Islands as immigrants in said vessel.

Resolved, that we are ready by Committee to cooperate with the Board of Immigration in any investigation they may institute in regard to the conduct of the Captain and of the Superintendent of the South Sea Immigration scheme.

Resolved, that P.C. Jones, Esq., Rev. Dr. Damon and Rev. H. Bingham act as such committee.

Resolved, that a copy of these resolutions be sent to the Board of Immigration without delay.

.....

Enclosure in letter from the Department of Interior to the Rev. H. Bingham, Corresponding Secretary, Board Hawaiian Evan. Association, dated Honolulu 6.6.1879.

.....

Department of Interior
Honolulu 6th June 1879.

Copy of Resolution passed by the Board of Immigration at a meeting held the 5th instant.

Resolved, that the Board of Immigration has learned with regret, that for reasons made to appear to its satisfaction, the Board of Hawaiian Evan. Association, in the discharge of its responsible duties to the Mission fields of Polynesia, feels called upon to remonstrate against the farther employment of Captain Jackson by the Board of Immigration as Master of the Hawaiian ~~Immigrant~~ Immigrant vessel the "Storm Bird", as well as the employment of Mr. Freeman as agent of the Hawaiian Board of Immigration in those parts.

That the Board of Immigration fully realizes the importance of securing the influence and aid of the Board of Hawaiian Evan. Association in the furtherance of its immigration policy, among the islands of the South Seas, as facilitating the success of the undertaking, and believe that it will be expedient, as a matter of policy, for the two Boards to cooperate, as far as practicable, in the furtherance of the objects which each has in view.

That the Board of Immigration regrets that sufficient information of a reliable nature, though apparently available, was not received by the Board in time to have enabled its consideration before final arrangements for another voyage had been made, involving the engagement of the two Gentlemen named, as well as the purchase of another vessel for the prosecution of the Board's future plans in those seas, the success of which is greatly dependent on the presence and personal management of Mr. Freeman.

That the arrangements of the present voyage are now too far advanced to permit retraction by the Board from the engagements it has entered into with the Gentlemen named, but the Board will inform them of the charges made against them as grounds for the remonstrance in question - and caution them for the future against the repetition of anything that shall enable disparaging reflections to be made against them.

That the Board of Immigration trusts that the Board of Hawaiian Evan. Association, after being informed as above, will see the advisability of withholding for the present, any order it may have contemplated issuing to its Missionaries in those parts, which would in effect operate detrimentally against the success of the undertaking in which the Government is engaged.

Attest

(signed) Jno. S. Smithies,
Sec'y Board of Immigration.

.....

9575/2

- (1) The Gilbertese who, from about 1867, were recruited to work on ~~Gilbertese~~ German cotton plantations in Samoa received only one dollar per month, plus rations. Samoans got up to 10 dollars a month, or 50 cents a day, without rations. B.C.S. 3/3, Williams to Clarendon, 9.12.1868.
- (2) For treatment of labour on German plantations see St. P., Report of mixed investigating commission to King Malietoa, 14.6.1875.
- (3) For treatment on Cornwall's plantations see N.Z.P.P., A - 6, Sess.2, 1879, "Native labourers in Navigator Islands".

.....

Report of the ninth voyage of Morning Star No.3 to Micronesia 1879 & 1880,
by Isaiah Bray, Commander.

.....

"We had found fighting upon Tapiteuea, Marakei, Apaiang, Tarawa, and Butaritari. The reports we had received about the missionaries here, caused more sadness of heart than even the thoughts of destruction of life. Instead of additions to their churches, exclusions were constant and numerous. To hear that those professing to follow the meek and lowly Jesus, and to teach others the way of everlasting life, had so far forgotten their positions, as to abuse a wife, another to tell a deliberate falsehood, another desiring to buy pipes from the Morning Star. One holding a quantity of cobra to raise the price upon it, another trading in tobacco &c. &c. We left them, with the conviction that the islands of the Gilbert Group were upon a lee shore, and that unless assistance is soon rendered all will be a hopeless wreck.

.....

H. Bingham, Corr. Sec., Board of Haw. Evan. ~~Assoc.~~ Assoc. to A.B.C.F.M.
missionaries in Micronesia, 31.5.1880.

Trading. "In our general letters to the Hawaiian missionaries in the Gilbert and Marshall Islands, we give them expressly to understand that the payment of their salaries will be made contingent upon their declining to act in any way as agents for the traders in their midst, and we trust that our American brethren ~~who~~ who come in contact with them will be able to ~~so~~ so impress upon their minds the justice of such action as to secure their cordial approval of this, and also that they will both by example and advice encourage them to avoid everything that shall give the impression that they are in any way engaged in money making."

.....

"Gilbert Islands", by Mr. Doane [Report of visit in 1879-80].

.....

"Four years ~~ago~~ since and the Brother [of the king] had a church of eighty members. He now has only ~~eighty~~ nine! This retrograde movement is largely to be attributed to the conduct of the present king. Before his brother's death, a few months since, he was a good man. How long before he came to the throne he began to go back from his Lord I know not: but now on the throne he has abandoned himself to his cups and to war. The war spirit is one growing out of the fact there is another aspirant to the throne - a young man whom the former king had adopted. His "father" being dead, there is a party who claims he has the stronger claim to the throne, and they feel like fighting for it. It is doubtful if this will go any further than mere bluster, but it makes the times uneasy. The sadest thing of the new king is his backward step to liquor and polygamy. Inheriting the throne, it is said he has inherited not a little wealth. A chestful of silver dollars, it is said, was passed to him, his brother, a temperate man, had amassed. This he is spending freely for strong drink. I was told by good authority, within the last month the king and a few friends about him, had used up five hundred gallons of liquor. Some of this he bought from a trader, some, nearly half, from a captain whose vessel, the Maggie Johnson, had been wrecked on the reef, her captain it is said ^{drunk} ~~drunk~~ too.

.....

"Gilbert Islands", by Mr. Doane [Report of visit ~~to~~ in 1879-80].

.....

Marakei. "War rages on this island. There has long been a feud between the land-owners and non land-owners. Certain parties own everything, the land not only but all that grown on it. Of course the other parties are rather in a state of servitude. And they are really, or seem to be, fighting for what we should call their rights, the right to live. Food they must have, but they can get none only as those land-owners will give it.

.....

The Friend, vol. 28, no.12 (Dec., 1879), p.96.

Intelligence from Micronesia.

Through the kindness of Rev. Mr Bingham we have been privileged to read an interesting letter received from Capt. Bray, of the Morning Star under dates of July 14th, August 19th and September 8th.

The Morning Star had a most favourable run to the Gilbert Islands, being over two weeks ahead of last year's time. The vessel anchored at Tapiteuea just two weeks from Honolulu. From that island the vessel sailed for Apemama and Apaiang. War troubles still prevail at the latter island.

Most favourable reports come from the Island of Tapiteuea. The Hawaiian Missionaries report "their churches too small for their Sunday services. Two new churches have been erected. The natives have built these two churches on different parts of the island." The Missionary informed Capt. Bray that "the natives felt that they were now Christians, and were desirous of having a church formed."

Capt. Bray remarks that "we are thankful for the privilege of Brother Doane's company. If I enjoyed last voyage. I do this to a much greater extent. We could not wish for a more hearty reception than we have had from the Missionaries thus far.

"While at Apaiang Mr Doane and myself visited the King. He seemed much pleased to hear that Mr Taylor had a prospect of returning, adding that he would write and ask him also.

"We arrived at Butaritari with thirty-one passengers on board, in all forty-four. My officers are first-class, and the crew are full of life, all ready for work and play, and everything is peaceful and harmonious on board."

Capt. Bray reports the loss of the Maggie Johnson on the eastern side of Butaritari.

The Morning Star arrived at Ebon, one of the Marshall Islands, on the 7th of August, two weeks earlier than expected, much to the joy of the Missionaries. We quote as follows from Capt. Bray's letter under date of Aug. 19th at Jalug:

"Mr Whitney remained at Ebon to prepare for Kusaie, and Dr Pease and Mr Doane accompany us through the group. I believe they have all the scholars they wish to take with them this year. A native has been placed over the church at Ebon, and we have another going with us to Aeno."

The Storm Bird has not yet arrived. Capt. Wood of the Hawaii thinks she is lost.

Capt. Bray thus closes: "There is no reason to believe we shall be behind our last arrival in Honolulu. We shall probably have no other opportunity to write this trip."

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Note taken from one of the files in the C.H.S. ✓

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Apparently an article headed TROUBLE ON TARAWA AND ABAIANG was read before the Hawaiian Board on February 4th, 1879, and published in the Hawaiian Gazette on February, 12th, 1879.

Trouble on Tarawa and Apaiang

The last steamer from the south brought the details of news of great political disturbances on Apaiang and Tarawa of the Gilbert Group. These two islands, having each a population of nearly three thousand, are distant one from the other about six miles. Efforts for the evangelization of their inhabitants have been made during the last twenty years, and not without some success. But the prevalence of war has greatly hindered the work. The present condition of affairs is very critical.

Under date of July 29th Capt. Bray of the "Morning Star" wrote, "At Apaiang I found the teachers from Tarawa, Simon Kabure & John Teraoi [Gilbert Islanders]. They reported that there had been fighting upon Tarawa since Mr. Haina left [for Honolulu], and that they were obliged to leave. A schooner was also there that reported an attempt to land, but were threatened and driven off. Mr. Haina & wife appeared anxious to go there [they were returning to their mission station], so, taking John Teraoi and wife we left Apaiang one morning, and, at dark that evening we came to anchor just off a point in the lagoon between the two war parties. [One of these parties was headed by David Kourapi, for many years the leading chief of the island, and protector of the missionaries, and for several years a church-member. The other party we have been wont to call "the rebels". During the night we could see the flashes, and hear the report of their guns as they shot at each other. At day-light Mr. Haina and wife and Teraoi took their Bibles, and went first to the party opposing the king, and found them disposed for peace. Two of their chiefs came on board with Mrs. Haina; while Haina went for the king and

one more of his party, and brought them on board. Having now the heads of both parties on board, I was unable, after all the conversation and imperfect interpretation thereof, to ascertain the cause of the war, but I could distinctly understand that they were all disposed to peace; so the great object was to establish that. Mr. Haina drew up a treaty of peace in the Gilbert Is. language, which they all signed, and after shaking hands with each other, they sung, "There is a happy land", and Mr. Haina led in ~~the~~ prayer. After this they went on shore to disperse their bands, and all day long we could see the natives with their guns, goods &c going to their homes to the different parts of the island. Thus the Lord used the arrival of the "Morning Star" & His servants the missionaries to put an end to the death and devastation that had raged for over seven months. There has been great destruction of property, but not so much of life as near as I can learn.

Capt. Bray soon sailed, but the peace established was alas of short duration. Some of the subjects of Kaiea II, king of Apaiang, contrary to the laws of the land, and the wish of the king, joined the rebel party on Tarawa, thus reviving their hopes.

On the 29th of August Rev. G. Leleo, a Hawaiian missionary in charge of the mission station of Apaiang, at the request of King Kaiea, set out as the bearer of a royal dispatch to those of his subjects who had gone to Tarawa. Landing at the rebel camp he interviewed the rebel leader. About them a large number soon clustered; and after calling a roll of the Apaiangers which he had, Leleo read the dispatch. A translation of the same reads as follows:

"Koinawa [capital of Apaiang] Aug. 27 1878.

To people of Apaiang now on Tarawa:

We write you that you give attention to Leleo; for he and the elderly men with him have with them what we have to say. And of what mind are you? Do

you not desire to return to Apaiang that we may together be gathered under our written code of laws: for the law has been broken by your going to Tarawa.

And this also is to be thought of: our country is in danger of getting a very bad name among foreigners on account of your having gone to the war.

Men & brethren beloved, do you not love your own code of laws?"

(Signed) Kaiea.

After reading the dispatch, Leleo repeatedly asked them whether they would return or remain. But the question elicited no response until at length the rebel chief of Tarawa replied that he would not let them go, but that he should retain them as his companions in his attack upon Kourapi. Leleo then laboured to dissuade them from war. With them he spent the night, and the next day went to Tapiang, the mission station on Tarawa, where Mr. Haina lives. At $9\frac{1}{2}$ of that same evening they heard firing. The battle was continued during the night, and a part of the next day, Aug. 31. At 2 P.M., news continuing to reach the missionaries that the King's party had been defeated, they set out to plead with the rebels for the life of the king, but just then some of the victorious party arrived in search of plunder and announced the death of King Kourapi, his mother, his brother, his sister and his eldest son. Thus fell the constant and tried friend of the missionaries. He sleeps in Jesus, no more to be harassed by wild savages, as has been his lot for so many years.

The missionaries started immediately for the battle-ground. Here they found, among the dead bodies, the heads of some of the people cut to pieces. Twenty-four had been slain, among whom were two women. Nineteen were pagans, and five were church-members. The five corpses of royalty were brought to Tapiang Sept. 1, and buried by the missionaries Sept. 2nd in one grave. Leleo states that some of the bodies left on the battle ground were buried there;

some were burned, and the body of one of the Christians, Ten Reaia, was eaten by some of the rebels.

On Sunday Sept. 1 a great number of the victorious rebels crowded into the missionary compound with guns, knives and spears. Some broke down the fence, and thrust their spears into the house. It was their purpose to massacre the refugees within the fence ~~off~~ the teachers. Leleo pleaded with the chiefs a long time for their lives, and at last they gave their consent; the adherents of the king, however, they wished to have banished.

Fearing that if they did not leave the island they would be slain, it was thought best for the vanquished party to go to Apaiang. The missionaries decided to accompany them. A white trader loaned a large boat and in this with the missionary-boats nearly a hundred sailed from Tapiang for Apaiang ~~off~~ on the evening of the 3rd of September. Two hundred refugees eventually reached Apaiang. The labor of eighteen years was seemingly/wiped away and largely Tarawa was left in undisputed possession of hostile pagans.

On the 6th of Sept. Haina returned for his wife and children, he to remain courageously at his post, they to take shelter on the more favored island of Apaiang. Mrs. Haina reached the mission station on Apaiang Sept. 10th. A few days later, news having reached Kaiea, the young king of Apaiang and son in law of Kourapi, that Kapunare, a high chief of his island residing at ^{Awaianano} Awaianano (?), some six miles south from the capital, had sent his brother to strengthen the pagans on Tarawa, and fearing a speedy union of the pagans with Kapunare, and an attack upon himself, without further delay, on the evening of the 18th marched southward. Troops continued to pass the mission station from the north during all the hours of the night, and into the next morning, to join the king. At two o'clock P.M. of that day, Sept. 19, he opened fire, and in three quarters of an hour, Kapunare, his son, (a most

worthy young man), his stalwart brother Kautabuki and other warriors were laid low in death. A large number fled to Tarawa, and Kaiea was left undisputed master of his own island. Thus the two parties at the latest dates, Dec. 12, stand. All intercourse between the two islands had ceased. What the next news may be none can tell. I believe the heart of the king of Apaiang, a member of the Apaiang church, is disposed to peace. He may have been too hasty, but I believe that he truly felt it necessary for the preservation of himself and his loyal subjects to march on Kapunare without delay, although the latter was also a member of the ~~the~~ same church; but Kapunare was surrounded by powerful heathen chiefs not at all friendly to the reign of Kaiea, or to his written code of laws; and he may have been influenced to fall back into his former plottings against the king. But of this time will show. It is to be hoped that he did not die guilty of unmitigated treason.

Will not all Christians who read these lines pray for the speedy triumph of Jesus the Prince of Peace in all those dark islands.

Hiram Bingham,

Missionary, A.B.C.F.M.

Recieved March 6, '79.

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Missionary Herald, March 1879.

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At Abaiang I found the teachers from Tarawa - Simon Kaberi [?] and John Teraoi. They reported that there had been fighting upon Tarawa since Mr Haina left, and that they were obliged to leave.

A schooner was also there that reported an attempt to land but were driven off.

Mr Haina and his wife seemed anxious to get there, so taking John Teraoi and wife, we left one morning Abaiang and at dark that evening we came to anchor just off the point of the lagoon between the two war parties. During the night, we could see the flashes and hear the reports of their guns as they shot at each other.

Peace Making.

At daylight Mr Haina and wife and Teraoi took their Bibles and went first to the party opposing the King and found them disposed for peace. Two of the Chiefs came on board with Mrs Haina, while Mr Haina went for the King and one more of his party and brought them on board. Having now the heads of both parties on board, I was unable, after all the conversation and imperfect interpretation thereof, to ascertain the cause of the war, but I could distinctly understand that they were all disposed to peace.

So Mr Haina drew up a Treaty of Peace in the Gilbert Island language which they all signed, and after shaking hands with each other they sang "There is a Happy Land" and Mr Haina led in prayer.

After this they went on shore to disperse their bands, and all day long we could see the natives with the guns, goods, etc. going to their homes in the different parts of the island.

"Gilbert Islands", by Mr. Doane [Report of visit in 1879-80].

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"We reach here an island, and it may be said, the only one in all the Gilbert Islands possessing a king. There are those holding the title over other islands. But their authority is nominal. It seems to be more a title of respect. But a mere ~~figurehead~~ figurehead to the state, it bears with it ~~very little~~ very little authority. The King of Apemana, however, but wields the power. "All power", and it may be said all property are in his hands. It is very much as he says about foreigners living on the island, and when these, whether the people shall trade with one. It is he the people must ask if they want to go away on some of the "labor ships". He is not slow to quell anything like rebellion. Just now some natives are accused of conspiring against his life, some have been obliged to flee to other islands, some at home are daily fearing their lives may be taken. But this severity is a good thing for this fiery, mercurial people. Left to themselves they are lawless, impudent, disrespectful, fearing no-one and caring for no-one. The reign of this king has largely checked all this, and the people whether on shore or ship behave themselves.

It may be mentioned that one of the attractive features of this king, in the eyes of the people certainly, his enormous size; obesity is rather the characteristic of the man. It is a strange freak or fact with this people, while the mass are living on the shadowy line of plenty or want - abundance or starvation, their kings and chiefs must be fed like a stalled ox, and by kneading and working the flesh have rolls of fat laid on his bones.

We approved the island. Now, not hearing the old story, when "darkness ~~covered~~ covered the people", "no good missionary" - "no good missionary", - as years since they replied if asked if they would like such teachers. But now it is

"missionary very good". And by the king said to me yesterday, when speaking of the christian teacher who had just left the Star, "He good man". And that teacher is a good man. He bears the patriarchal name Moses. From one of the northern islands - and having "been taught the ways of the Lord" and "learned about his fellows", he has entered in here to work. The first to take up that work, he has been successful as a school master. He opens school four days in the week - following the course of ~~the~~ other teachers - the Hawaiian brethren. Friday, is the women's prayer meeting day: and Saturday he fishes. But not unfrequently other parts of the week - nights especially - he is out and in his native work. In his school he has more than a hundred pupils in attendance.

Moses preaches, he might be called an evangelist. But of yet he has no organised church about him. But there is material for one. Quite a number stand ready to be enrolled or organized up into a church. And this should be done at once. Nothing like a church for the good to crystalise about, and as a means for greater good. He has three congregations in the Sabbath, attendance numbered hundreds. I landed here at midnight, the Star failing to enter the lagoon. I took the small boat and pulled into the place where Moses lives. It may have been noised about the missionary had come, and the people came running together donning their best suits on the run. They approached us with a pleasant smile and shake of the hand, then seated themselves on mats near the beach. The moon was shining at the full. The scene and the hour were impressive. We suggested prayer and singing. And for more than an hour, waiting for the incoming tide with which to return to the ship, we sat together in heavenly places, worshipping "before the Lord". I prized this meeting the more since it was one of the "evidences of Christianity". The

good work is progressing here. Moses has been "ploughing and sowing" or in a more characteristic figure of his people - "been fishing" for six years and, not that he has caught nothing, but at least "an hundred and fifty and three" for all of that number were seated near "clothed and in their right minds".

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Report of the ninth voyage of Morning Star No.3 to Micronesia 1879 & 1880,
by Isaiah Bray, Commander.

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"Two large new buildings upon this island attracted our attention as we approached it. We inquired what they were when the teacher came on board, and with the usual upward toss of his head when he answers a question, he replied, "church house". Who preaches in them? "Me preach". How many people come to church? "All man, he go church now, plenty man good", meaning, that about all the natives attended church, and that quite a number had been converted.

Mr. Doane accompanied the boat on shore to obtain all the information possible, and held services in the evening with the natives. They were gone all night. When they returned the next morning the king also come in his own boat, and purchased one hundred dollars worth of prints and tools, and gave his order for a sewing machine to be brought by the Star next voyage. In his broken English he said, "Morning Star have good calico, good tools, and no cheat native". He was evidently convicted of a sinful life, and said in reply to questions put to him, "that Moses (the teacher) was a very good man, and made plenty natives good". He had not attended church himself, but said that it was "very good", and "by and by he should go". We were pleased to learn some weeks later, through a trader, that he had become a christian, was attending church, and had not even opened the bottles of beer he left him the trip before. We trust this report is true, for we seem to see in this man a remarkable character, and one that would be a power for Christ. He will not allow a white trader to live upon his island. We found a trading vessel there, the supercargo of which said "He wished I would put an Hawaiian ~~missionary~~ missionary there, for then he would be sure of having a trader to buy cobra for him". The teacher thinks a church ought to be formed there, and, ~~about~~

so it seems, for many of the natives wish to become members,

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The Friend, vol. 29, no.3 (March, 1880), p.22.

(3)

Midnight Gathering At Tapiteuea.

We have received a letter from the Rev. E.T. Doane, who sailed in the Morning Star. It is dated July 9th, while the vessel was cruising among the Gilbert Islands. He thus writes: "It was pleasant to 'come to' under the lee of the island. I took the Captain's gig and pulled in with a native or two over the covered flats, and reached the native teacher's house - Moses. It was near midnight. Natives, as soon as they heard of our arrival, spread the report and came rushing together, having put on their Christian dresses - white shirts for the men and calico dresses for the women. Each came bringing a cocoanut full of native molasses. A beautiful incident was this, for somewhere or somehow the Lord had touched their hearts, and they were more willing to give than receive. It was not long ere we had a large company, all seated on mats and quite decorous. Do you know how wild these Gilbert Islanders are? But here, at midnight, we sang and prayed together. 'There is a Happy Land' was the melody we sung. There, on that wild sand-beach, there was singing and praying to a late hour."

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Report of the ninth voyage of Morning Star No.3 to Micronesia 1879 & 1880,
By Isaiah Bray, Commander.

.....

"The next morning (June 27th) at day light we got under weigh and went as near to the mission station [at Tabiteuea] as we could get, and anchored. Mr. Nalimu came on board at once and took breakfast with us. He reported all well. Mr. Kapu came on board from his station and seemed delighted to see us. He seemed like an old acquaintance after our passage together last voyage. Mr. Doane went on shore with Mr. Nalimu and held several meetings with the natives. As soon as we were anchored canoes were seen coming from every part of the island, and the Star was soon surrounded by them. The natives were all anxious to trade. Most of the day was devoted to exchanging cloths, for baskets, mats, cord &c. We were pleased to find these natives much more anxious for calico and wearing apparel &c than last year, when all their call was for knives and guns. There has evidently been a good work done at Mr. Kapu's station during the past year. He reports audiences of two thousand and more, obliging the use of the large council houses instead of the church, for the Sunday services. There has been fighting on the island between the christian and heathen parties, in which fifteen lives were lost. It is sad to think, as we have reason to, that it was all the result of a missionary so far forgetting his sacred calling, as to devote his time to trade, and to the association of unprincipled traders. I paid a visit to the station of Mr. Kapu in the afternoon. They were all ready to start for Butaritari.

.....