

42/11 Namatjira Drive,
Weston, A.C.T. 2611,
Australia,
10 April, 1992.

Dear Noatia,

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I am glad to have had an opportunity of reading through your manuscript on the life of your father. It is an excellent work of its kind, written with great care and accuracy, and above all with complete modesty and in a manner calculated to please everyone mentioned in it (and their friends and relatives). Certainly there is nothing in it that could offend anyone.

It is not, in my opinion, a literary exercise which could be published by a commercial firm as a book and to make it into one would I think be a difficult operation as it would need giving a wealth of background information of an interesting and entertaining character concerning Tuvalu and Kiribati in particular as well as the other places visited. In addition one would need to insert informative and where possible amusing background anecdotes and the like concerning the people and events narrated in the text.

Much more material would need to be provided concerning Penitala's family and home life, and the fortunes and mishaps of his friends and relations, the whole idea of the exercise being to draw the reader into a feeling of empathy with the principal person in the story as well if possible as some of the subsidiary characters. One wants the reader to feel: "Yes, I should feel just like that" or "Oh, the poor lady, I do hope all went well in the end".

Penitala's manuscript is not like that but rather a straightforward account of a very interesting life along the lines of a report based on a series of diary entries. Considering Penitala's absolutely unique life; the fact that he rose from being an ordinary village boy step by step to take on all the important positions in the administration of the country in which he lived, firstly in the colonial world

in which he grew up and finally, when Tuvalu became an independent state, to assume the most prestigious position his country could offer him: that of Governor-General of the Dominion of Tuvalu.

No one in the island world anywhere has had such an amazing career before in the history of the Pacific, and so one can duplicate it in future: the holding of the top position in two utterly different administrative systems: the colonial and the free world. n/

I feel therefore that Pentala's matter of fact and unemotional account of an amazing, extraordinary life strikes the right note; and that the whole manuscript could be carefully edited, typed on a Word Processor, and published by his family as a memorial to him. Ideally perhaps it could be distributed as an epitaph on his death but you may not like this idea in which case you could choose a suitable occasion. It could be sold at a price sufficient to cover costs but in practice you will need to give away a great many copies to local dignitaries, relatives and friends. a/ An initial edition of 1,000 would seem appropriate, but I predict that you will have to have it reprinted to meet demand, but that does not cost much once the type or matrix is ready. e/

You would need to have a short Preface along the lines of:

I have been persuaded by my family to write a short account of the main events of what has been an unusual life during a period of rapid political change in which I was called in to fill most of the senior administrative positions in the Gilbert and Ellice Island Library followed by the office of Queen's representative for Tuvalu under the independent regime which took its place. Colon

indented As a result of world historical movements I found myself acting as a pioneer in the change-over from expatriate to

island employees in the public service, at first tentative and gradual, but rapidly gaining momentum after independence until today it is virtually completed. As such a brief account of my life work may be of interest to others both in Tuvalu and elsewhere in the Pacific. My main motivation in undertaking this last work after my retirement and at an advanced age ~~so~~, however the hope that it may inspire the young men and women of Tuvalu to work hard at their school and vocational training knowing that today, for the first time in history, there is absolutely no social or other reason why they cannot rise to the top in their chosen employment or profession.

is/

I do hope that this little essay will show that while in former days there were many ~~in~~ impediments to a local boy or girl rising in the professions, commerce, industry or any other walk of life: handicaps engendered by custom, policy, or official regulation, today there are almost no barriers and the few hurdles left are disappearing fast.

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So it is up to you, the youth of our country: work hard and rise to the top in whatever country you find an opening. I wish you all good future.

fortune/ End of 12 done

There would need to be a plain but stiffer paper jacket with a sample cover, something like:

Memories

by

Sir Fiatou Penitala Teo

(Part₁?)

01 0/

Printed for Private Circulation

by his family

07

o/c If it could also have where I have put (~~Part~~?) a portrait of your father in his official robes as Governor-General it would be fine.

Buy/ But finally do not take my word for it not being acceptable by a commercial publisher. Maybe in Samoa it would be, so you could try. But then they would add a good sum for their profit and you would have to bring all copies for distribution from them at authors' price and the public would have to buy at their retail price.

I have made and ~~kept~~ a copy of the manuscript in case you want to do anything further. I could edit the text (mainly a matter of correcting grammatical points) and have it typed out ready for photo-copying on a Word Processor. But you might find it cheaper to have it printed (or rather processed) in Samoa than here.

With best wishes,

Yours sincerely,

Harry Zyande

TESTIMONY OR STATEMENT written by Honourable Tomu Sione

Referring Sir Fiatau Penitala Teo (GCMG, GCVO, ISO, MBE).

To witness the above mentioned person Sir Fiatau Penitala Teo. I first happen to know this man from the people of my homeisland Niutao. His father named Teo came from the island of Niutao. When I was attending the LMS Primary School on Niutao, F Penitala Teo was District Officer for the Gilbert and Ellice Islands (GEIC) looking after the administration and Islands Affairs but stationed at Funafuti, capital of the Ellice Islands. When I was doing my Secondary Schooling at Tarawa in the Gilbert (KGV) in 1957 F. Penitala Teo was holding a position as Deputy Commissioner for the GEIC and later held another high position as Deputy High Commissioner for the Western Pacific. I believed that F. Penitala Teo was the first local man within the GEIC to hold a high position in the Civil Service within the GEIC besides the expatriates from overseas.

During the Tuvalu separation from the Gilbertese (Kiribati) 1974-75 Members of the House of Parliament appointed him as the first local Governor General of Tuvalu. Because he was well known to the people of Tuvalu as a man with Honorary Awards, the appointment to the Governor General job was agreed by all members of the House of Parliament.

As I am a Member of the House of Parliament, a representative from my island Niutao, I assured you without any shadow of doubt that F. Penitala Teo is a man of trust, faithful and kind to his people during his career time. I cannot see any faults in him and I strongly believe that the other people have the same opinion about him.

Honourable Tomu Sione (OBE, MP).

1. Early Life including memories of family and friends.
2. School Days. a, School time at Elisefou.
b, Kennedy and days as a teacher.
3. Time as clerk and Interpreter (how he learnt English at Funafuti and Banaba) (how he learnt Gilbertese).
4. Japanese War and Occupation. Deportation from Banaba to Tarawa. American Landing and Battles.
5. Post War Career in Military Administration as clerk, Assistant Administrative officer, Lands Officer, District Officer Ellice and District Commissioner Gilberts. Any other Offices.
6. Representative Missions eg South Pacific Confernce, Festival of Britain, Interesting or unusual leaves.
7. Survey of relations between Gilbertese (3 adove) and views on separation of GEIC into Kiribati and Tuvaluan independence.
8. Appointment and time as Governor General.
9. Retirement and Reflections.

Fiatau Penitala Teo, son of Teo Veli and Tilea Samuelu was born on the 23rd July 1911 on Funafuti island in Tuvalu. There were only two of us in the family, myself and my only sister late Tilioia Pasefika. During my very early youth a person called the Chief of the island or Alik^{or Chief of the island}i was no longer in existence. The name Chief or Alik^{Chief of the island}i was given to a person selected by the islanders in a position of Fongaulu. Each island differs from the other in the way they appointed their Alik^{Chief of the island}i, some Alik^{Chief of the island}i families are still recognized in some (head of the island). Sometimes he is called Alisiki or Fongaulu. A Mission Pastor was known as a (Fakalofa) a stranger or a visitor, that people looked upon him and respected him as a very important person with his role in the community. A word I gave a Pastor a (Fakalofa) a stranger or a visitor was that in the olden days the Mission Pastors were people from overseas or neighbouring countries who visited our islands to spread the Gospel. They did not have lands of their own within the islands and therefore the islanders had to give them support and assisted them with foods and whatever their needs were. The Pastor was also given the power of speech in the community meetings. The role of the Pastor seemed to be more equivalent to a role of a Fongaulu or Alisili (Head of the island). Sometimes the Alisiki or Fongaulu will seek approval of certain matters from the Pastor. This early influences in the Pastor's role was carried out until nowadays.

→ My father has no jobs in those days except self employment within his lands, working in his pulaka ^(root vegetable) and taro pits, ^{a fisherman} and also a copra cutter. The only source of income was from copra. There were no jobs in the Government in the early days except some ~~were~~ islanders were employed by Palagi Traders Mr T.O'Brien and Mr Allen from the Samoan Shipping Company. When Mr Allen passed away the company collapsed and Burns Philps (S.S) Coy Ltd moved into the islands. We, children had no toys from shops as there were no shops on the islands. The people were trading goods especially ^{imported} foods and clothing for copra. My father used to carve me wooden toys from materials available around our surrounding. He also raised me up in a very strong christian way of living. I remembered those days some islanders especially men were still wearing grass skirts as their everyday wear. We, children created our own games and rules and enjoyed playing them on the beach or at an open space. I enjoyed playing games like (tikatika) an old push oke wheel with a piece of stick or wood pressed on the top with your hand as you run to keep the balance of the wheel as you move along. It was done as a race. We also enjoyed throwing sticks one and half meter in length underarm to slide on the surface of the ground and who can throw the furthest. I also enjoyed playing cricket-the Ellice way, island way. Fishing at shallow water was also my early hobby, rod fishing at shallow water, (sis, kalo, sau lupu, lafolafola aseu) Another outdoor activity we kids enjoyed was making birds snares. It sounded cruel but that was kids activity during my childhood, as there were nothing else to do. There were two types of bird snares we children used to make.

1. Matasele. A half fresh drinking coconut with it's flesh (pugati) was left on the

beach to attract the birds . A piece of string was placed surrounding this bait of cocnnut flesh in a circle with the other end ^{of the string} leading some distance away from the beach holding in your hand. I used to hide behind the bushes or coconut trees awaiting the arrival of the birds. When a flock of birds (kolili) settled on the bait and enjoyed the coconut flesh I then pulled the end of the string and caught a bird by the leg. Most times I never catch any ~~birds~~ but it was fun playing on the beach.

2. Malei. (Sliver midribs of coconut frond or mangrove wood bent in a shapp of a loop and bound together. Round the Malei edge set with small nooses of individual strands of ^{strings} coconut fibres ~~string~~ (moikaka). The flute circle is made on the beach in which the snare is attached to a heavy stone which has also burried. In the circle a bait is placed a drinking coconut with it's flesh. When the birds landed ^{and would lean side by side enjoying the coconut flesh} on the bait their legs got tangled with the set of small nooses. Only small birds are caught in a snare of this kind) (Quoted from Tuvalu Social Life and customs. Koch Gerd).

When I was old enough to go to school, I attended the LMs Mission school on the island under Pastor Peni assisted by my uncle Osema Opetaiia. [In September 1923 I was one of the seven boys ~~selected~~ ^{boarded} byx from Funafuti selected by Mr D.G.Kennedy to become students for the secondary school for boys to be started at Papaelise, one of the islets around Funafuti lagoon. The school remained there on Papaelise for a few months only as it was transferred to Vaitupu island early 1924. The school students were put under Pastor Peika of Tokelau and were taken to Vaitupu. On arrival at Vaitupu the school boys were taken by various families ^{be} to look after until the completion of the school building at tuamakalili ^{site} ~~right~~. My guardians were Siose and wife Takai. The people of Vaitupu managed to have the school building ready by early 1925 and so the boys left Vaitupu village to Tuamakalili. The school was then called Elisefou. There were about sixty boys in the school. The Head teacher was Mr D.G. Kennedy. The school was well known with it's disipline. The boys were well behaved, school rules were strictly observed and breaking school rules was the toughest act to face.

For eight years Mr D.G.Kennedy directed the school. He was a stern Master, often administering punishment with a cricket bat. When boys met him they had to salute and when he came near they have to stand to attention. yet he set high standard of learning as well as disipline for ^{his} pupils and trained many boys who later became leaders in the country) (Quoted from Tuvalu - A History .Colonial Rule written by

Noatia P. Teo. I was made Head Prefect of the school. I have to make sure ^{Noatia P. Teo.} the boys were keeping the school rules by setting them good examples. I remembered our daily routine in school. We woke up at half past five in the early morning, cleaning the school compound, at six oclock we were swimming in the sea followed by breakfast at seven. Menu for breakfast one fresh coconut to drink and it's ^{flesh} ~~meat~~ and that was it. Lunch was cooked banana, cooked breadfruit ^{and} and fish. ^{Sometimes there was no fish so we went with} Tea was like lunch but the

serve was so small that I still felt hungry between meals. Some boys were in trouble by leaving the school compound to get some foods from the village. We were taught Maths, English, Geograph, and History etc. Prep between seven and eight and bedtime at nine o'clock. At Elisefou I enjoyed playing soccer, rugby, cricket, all field events, and also boxing.

In 1929 Mr Kennedy left ~~for~~ Elisefou for Funafuti to proceed to New Zealand on his annual leave. I accompanied him to Funafuti to await instructions from the High Commissioner in Suva, Fiji about the first student from the school to undertake Medical study at the Central Medical School in Suva, Fiji. If instructions for the student to proceed, this will be the opportunity for me to carry on. Instructions came by mail saying that the student to the Medical School to proceed in 1930. I then had to return to Elisefou to be responsible for the school during Mr Kennedy's absence on leave.

Before leaving Funafuti to Vaitupu, I had to collect some good grass on Funafuti to take across to Elisefou, Vaitupu to plant at the school rugby football ground. On arrival at Elisefou I took responsibility of the school and assisted by Lusi Fakaofu who was in charge of the school since Mr Kennedy left in January that year.

During Mr Kennedy's absence, the boys managed to dig up the whole rugby football ground and got rid of the stones and replaced with good black soil from nearby lands and covered with good grass on top. It turned out to be the best playing ground in the colony. I managed to learn a bit of English here and there, inside and outside the classroom through oral conversation. It was a matter of hearing a new word, learning the meaning and applied it through conversation.

During the first quarter of 1930, Mr Kennedy returned from leave. He brought with him meteorological instruments for training the boys how to use them and taking observations on Elisefou. He taught me how to read and record the instrument and to record them. The meteorological observations were to be forwarded to the Harbour Master in Suva and London. I got two of my colleagues Iosefa and Pasefika Falani to learn how to read the instrument etc. So meteorological observation was first started at Elisefou in 1930.

(Kennedy had a very broad view of his task as a teacher. His influence and his interest extended far beyond the classroom. He built a radio station and instructed his students in the mysteries of radio telegraphy, an art which combined with a strong sense of duty, made some of them valuable as coast watchers during the Second World War) (Quoted from Tuvalu - A History - Colonial Rule - written by Noatia P Teo.)

On 1st July 1930 I was appointed Assistant School Master. A year later Mr Kennedy had to go to Bairiki in the Gilbert Islands to act as Director of Education.....

of Education in order to allow Captain Holland to proceed on leave. I was left in charge of Elisefou assisted by Falavi Sosene. ^{By 1931 I got married to my first wife Muniara Apelu of Vaitupu Island.} During the first half of 1932 Mr Kennedy came back from Tarawa and proceeded on to Funafuti to be Administrative officer for the Ellice Islands. On his way to Funafuti he called at Vaitupu, with him were Melitiana Kaisami and Moeafu Moti, ~~these~~ two were to be school teachers for Elisefou to relieve myself and Falavi as we were to be transferred to District Administration at Funafuti. Melitiana and Moeafu were left with me at Elisefou to be briefed about their future work. During May 1932 the Burns Philp (South Sea) company ship M.V. "Ralcum" arrived at Vaitupu with Mr Kennedy on board to blast a canoe passage on the reef at Vaitupu. The ship left for the Phoenix Islands to return Copra cutters. The ship came back at Vaitupu at the beginning of June and Falavi and myself were transferred to District Administration from the Education Department.

I was with District Administration for the Ellice Islands from 1932 -1937. I was transferred to the Resident Commissioner's office at Banaba and resumed duties there under the Secretary to Government, Mr Cartwright. During 1938 His Honour the Resident Commissioner Mr Ronald Garvey decided to visit the islands of the colony in which the B.P.C. (British Phosphate Commission) would recruit labourers from. When it was time for recruiting, Government people who went on this trip were, His Honour and Lady Garvey with their Police Orderly Foua Fuafanua of Nukulaelae, Secretary to Government MR P.D. Macdonald and wife with their servant Te Temete Tabetai of Marakei and myself as the official Interpreter. From the B.P.C. were the island Manager Mr Bridge and wife, the B.P.C. Superintendent of Labour, one Doctor and wife from the B.P.C. Hospital plus two Hospital Orderlies and the usual Personnel for recruiting labourers. Father Pujebe of the SHM also travelled with us. This was the first time I've known for the Resident Commissioner and the B.P.C. Island Manager to travel together on such a voyage. They normally planned their trips at different times. The recruiting ship M.V. "Triaster" visited few islands in the Southern Gilbert then to the Ellice Islands to recruit labourers from Nanumea, Niutao and Vaitupu. The ship then returned to the Gilberts to complete recruiting labourers from there. In the Gilberts this time, a number of stow aways were found aboard the ship. Arrangements by radio were made with Tarawa for the Government Sailing boat from Betio to meet the Triaster at Abaiang, the last island to be recruited. At Abaiang the ~~Government~~ ^{Government} boat turned up under the supervision of Police Constable Kilifi O'Brien of Funafuti. The stow aways were handed over to Kilifi O'Brien to take to Betio for onward transport back to their home islands. From this incidence, the B.P.C. made arrangements for Colony Policemen to accompany their future recruits to keep checks on stow aways. This voyage was an enjoyable one and felt comfortable on a big ship like the "Triaster"

On the 3rd September 1939 Whilst on duty at the office in the evening I received a number of telegrams from the wireless station. One of the telegram from the High Commissioner in Suva to the Resident Commissioner. ~~and~~ It read "War Has broken out with Germany". I passed the content of the telegram by phone to the Secretary to Government who was having dinner at the Residency that evening.

Early 1940 I fell ill with a severe backache. I was unable to get up for few days. When the pain started to ease up, I was given work to do at home. I considered the back trouble was the result of the fall I had during a football match in 1938. This backache trouble resulted in my proceeding to the Ellice island to have some vocation leave. After leave on Funafuti, the Burns Philp ship M.V "Moamoa" arrived at Funafuti from Suva via Niulakita to pick up the copra cutters as Burns Philp was closing up operation in the Ellice Islands. At Funafuti the B.P. Agent Mr Macarther and family joined the ship for the Gilberts. Myself, ^{wife} and adopted daughter and my father also embarked the ship. the M.V. Mōamoa called at Vaitupu to drop the copra cutters. My wife, adopted daughter and my father also disembarked to spend sometime with my wife's people on Vaitupu and to rejoined me at Banaba at a later date.

On arrival at Beru, in the Gilberts, I received a telegram from Banaba from the Secretary to Government instructing me to disembarked at Beru, and to await arrival of Government ship R.C.S Ne Nimanoa which will call at Beru later to pick me up and then to Arorae to pick up also the Banaba Postmaster Te Tekaiwa Malua who was on leave there.

During my few days stay at Beru, I worked in the office of the Administrative Officer for the Southern Gilbert, Mr Bevington, together with Clerk Itimawa of Banaba. When R.B.S Nei Nimanoa arrived I embarked on her for Banaba via Arorae. I arrived back at Banaba during ^{the} last half of 1940 and resumed duties at the Resident Commissioner's office.

During Sunday night the 7th Dec 1941, news were received that Pearl Harbour had been bombed by the Japanese planes. On the next morning Monday 8th Dec a four engine silver plane was ^{seen} over Banaba, very high and circling above the island. Each time it circled over the island it got lower and lower. Mr Cartwright and others tried to read the sign or mark written on the plane but it was not low enough to be read. After ~~couple~~ of time the same plane flew back lower and ~~saw~~ Mr Cartwright observed the marking on the plane and he quickly entered the office to write out a telegram to be sent to the High Commission in Suva and Navy Wellington. When his telegram was ready he called me into his office to code the telegram for despatch. As I was about to code the telegram, Iosefa Pine a clerk in training in the Secretariat on his way back from the Radio Station and was near the office, he shouted to say that bombs were dropping down from the plane. I jumped through the window to hide myself underneath the office as it ~~was~~ ^{was} on a raised floor. Three bombs fell into the bushes above the Residency. Mr Cartwright then appeared and told me to destroy the telegram he gave me. He wrote out a new telegram and I had it coded and despatched. The plane left Banaba in the direction to Nauru. Arrangements ~~swXXX~~ were then made for the night I had to be on duty in the office accompanied by the office messenger Te Kaimata of Nui Island. Throughout that evening I had to sleep beside the telephone in case of any ^{emergency} calls during the night. Besides that the three Colony Policemen guarding the Residency were moved down to guard the office, We had a quiet night.

During the morning of the following day Tuesday 9th Dec 1941, we inside the office were disturbed by James Panisi of the Solomons, the Resident Commissioner's chief steward, as he ran from the Residency towards the office shouting. He warned us about the three planes approaching the island. I ran outside and saw three ~~four~~ engine silver planes approaching from the far distance in the sky. Mr Ronald Garvey the Resident Commissioner told us to split ourselves into small groups. Myself and Iosefa Pine were with Mr Garvey and Mr Collins. We went down the slope between the Residency and the office and laid ourselves down below the trees as the three planes circled the island and were coming towards the Residency. No sooner then Mr Garvey said that the planes were directly above us, I saw the bombs dropping down and I shouted so. I quickly got up and jumped to the base of a big tree (te fetau) nearby. After the bombs exploded I got up and saw the Residency had been hit. Mr Garvey asked if myself and Iosefa knew any track through the pinnacles to the east side of the island. I told them to follow me as I knew that track. I took the lead and did not know when Mr Garvey and Mr Collins stopped

following. The planes circled the island again and came back towards the Residency and dropped more bombs and landed in the bushes ^{where} were hiding before. After the second bombing, the planes started machine gunning the island before they flew away. There were no casualties.

The following day, one plane was seen over Banaba during the morning, dropped one bomb aiming at the flag pole beside the Residency but missed it. The plane flew southward and ^{then} came back about 2 o'clock in the afternoon circled around the island and disappeared to the north. This flight turned out to be a routine flight every day until the Japanese came to Banaba on the 26th ^{of} Aug 1942. The Japanese arrived and failed to destroy by bombs the Residency flag.

On 28th Feb 1942 during the late afternoon, a French Naval ship arrived to evacuate the expatriates and Chinese with exception of Mr Cartwright who was to be in charge of Banaba, Mr Third to be in charge of the Wireless Department and Mr Cole to be in charge of the B.P.C Labourers. The Sacret Heart Mission Father and Brother did not go. The Naval ship brought some foodstuff for the people on Banaba as the foods were getting short. The day after the ship sailed it was found that one of Mr Mercer of the BPC staff did not go as he wished to see some of the islands before returning to Australia.

Mr Cartwright moved from the Eastern side of the island to occupy the Chief Police quarters at the Police Lines at Etan Banaba and used the Police office as his office. With Mr Cartwright in the office were Te Tekaiwa Malua of the Treasury, Captain Te Karibanangi of the Police, plus Te Bauro Rarieta and myself from the Resident Commissioner's office.

Saturday 22nd Aug 1942 was quite an exciting day for the people of Banaba. Nine two engine planes with the other four engine planes were flying over the island. The planes bombed the Sacret Heart Mission Building the Mission (maneapa) meeting hall was also ruined. The planes dropped more bombs at the Residency before they disappeared. Some big mangoes trees and other big trees were uprooted. During the late afternoon, news were received that Major James Roosevelt, son of the President of United State of America with the other Marines were on Butaritari Island in the Northern Gilberts. This news cheered the people. Mr Cartwright told the people to remember that we were in the front line of the battle because of being near to Japan and Japan appeared to be strong at the moment because our people were tied up with the war in Europe. He went further to say that when the war in Europe comes to an end, Japan would not last for three months to be kicked out from the Pacific.

I had to move to the Police ^{quarters} ~~lines~~ for the night. During the evening the police on duty at Uma Point reported by telephone to the Police Station of any ship approaching the island. The house I was in ^{staying} was quite close to the Police on duty at the telephone and I could hear their conversation.

(8)

I did not sleep that evening so I headed towards the office and met Mr Cartwright with his torch in his hand. He wrote out a telegram for me to code. No sooner had he given me the telegram, a search light from the ship was onto Uma settlement and followed by a gun fire. The ship started to shell the island. Mr Cartwright told me to pick up my cypher books when his Police Orderly Tinilau of Nanumea turned. The three of us quickly walked down to the shelter prepared by some Australian Soldiers who were on Banaba until 28th Feb 1942. When arriving at the shelter we found out that it was packed with people and some were sitting on the ground nearby. We joined the people outside the shelter whilst the ship continued shelling the island. Mr Cartwright then instructed me to burn my cypher books and pads. The books were duly destroyed by fire. My friends were not happy with my fire at such a dangerous time. For the ^{four} following days I despatched blind telegrams. During Tuesday 25th Aug 1942 the Japanese Naval ship visited Banaba again and shelled the island. This time Mr Cartwright's quarters were partly damaged. Mr Cartwright, his Police Orderly and myself slept in the office. The following day (~~Tuesday~~ Wednesday 26th Aug 1942 at about 3 pm Mr Cartwright told me to go and see my people. Not long after meeting my people at their temporary house below Buakonikai village, some of my friends arrived and told us that when they left Uma, a Japanese Naval ship was approaching the mooring buoy. I immediately got onto ~~my~~ my pushbike and cycled down to Etan Banaba. When I got there at the office Mr Cartwright informed me that he had sent Sgt Major Nape to meet the Japanese on landing and to show them the way to his office. About sunset a long line of Japanese soldiers showed up marching towards the office. They stopped outside the office to meet Mr Cartwright where he was standing. After talking with him they then marched off with Mr Cartwright. That night the Japanese damaged all wireless equipment at the Radio Station and ^{chopped} cut down the flag pole by the Residency. That night it was full moon and I spent that night ~~at the office~~ with Mr Cartwright at the office with the Police Orderly and two others.

Sometimes before the Japanese came to Banaba, the food stuff was low and it was rationed. The people were suffered. About three weeks after the arrival of the Japanese, the food supply was exhausted and the people went without foods. Some people got sick from eating some sort of green leaves and got poison. When the Japanese brought a good supply of rice to the island, they started to ration the people, few ounces of rice per week. It was sad to say that most of the people died of starvation.

from Ike

Shortly after the Japanese arrival on Banaba two Gilbertese men Te Kamo and Te Toanikarawa of Tabiteuea Island were caught stealing ^{store room} Japanese ~~rice~~. Orders came from the Japanese for all the menfolk to be at the cemetery on the afternoon of a certain day so I went there with the rest of the others. The two men involved were brought by

the Japanese soldiers with one officer in charge. The officer made a short speech to the people saying that if anyone in future steals rice or anything from the Japanese he or she will suffer the same punishment as these two. The poor men then had their heads cut off with a sword. What an experience! During the course of time when a similar case happened again I refused to go to the cemetery as I did not want to see such a nasty act again. These bad memories of these executions had been like night mares that it was hard to forget and I have to accept it as part of life. *during war time*

The Japanese formed an Island Affairs Committee with the representatives from each community on the island. Through this ~~committee~~ committee would come whatever they wanted to tell the people. If the people wanted any matters brought up to them, the people have to talk with their committee. The representatives for Etan Banaba were Sgt Major Nape of Nanumea and Police Quartermaster Te Maui of Tarawa.

In one meeting of our Etan Banaba people I asked Nape to bring up to the Japanese a request from our community to consider evacuating of our people from this island Banaba to another island because of food shortage and that people were dying each day.

One evening I was told to report to the school at Tabwea the next morning. On arrival at the school, a Gilbertese man by the name of Te Arobati also arrived. We were told to start learning the Japanese language to enable us to become teachers to teach in the school to replace the other two ^{local} teachers who will be leaving the island soon. We received rice rations for doing this. This rice ration was most welcome by my ^{relatives} family. A few weeks after doing this job, July 1943 a Merchant ship escorted by a Naval ship arrived and took some people 300 or more of them to Nauru. On return from Nauru, about the same number of people were embarked for Tarawa. Myself and ^{offices relatives} family were amongst these people heading for Tarawa. On arrival at Betio islet which was also occupied by Japanese forces, we were taken and landed at a vacated village of Tarawa near the Sacred Heart Mission (Catholics) at Teapuaereke. Sailing canoes from ~~the~~ North of Tarawa were already there to take evacuees from Banaba to North Tarawa. My ^{relatives} family went off first with the others whilst I remained behind with four other Ellice men to take care of the remaining luggage. We got up to Aboakoro ^{to see} where our people were in the maneaba ^{who arrived} two days ^{earlier} ~~later~~. The Ellice evacuees from Banaba were then taken by the ~~other~~ people of Noto Village. The ten Ellice families were taken ^{care} by ten Noto families ~~to care of~~. The people of Noto village were very kind indeed to us Ellice people. The inhabitants of Noto Village were all Catholics. My ^{relatives} family was taken by a woman called Nei Ata and her ~~grown up~~ grown up grandson called Te Tekabwebwenibela.

Not long after our stay at Noto, the dancers from our village were invited by the Japanese to Betio to entertain them with local dancing on one Saturday. I went with the dancers and I noticed some of the Japanese drinking liquor.

The second time I visited Betio, I was a member of the crew of the sailing canoe which took the labourers to Betio. This time some of the Japanese soldiers took ~~attention~~ ^{notice} of me and asked me why the colour of my skin was different from that of their labourers. With the help of my friends from Noto Village because of language difficulties, we tried to make them understand that I have just recently arrived from Banaba and that I came from the Ellice Islands. The Japanese said that I was English, Chinese and at last said that I was an American Spy. They told me to ~~go off~~ ^{get out of} Betio and not to come back otherwise they would kill me. When this news got to our village, I was then nicknamed 'Amerika'.

One Saturday evening during Sept 1943, the people of our village had dancing in the maneaba until midnight. As soon as the dancing stopped, some people called saying that Betio was being bombed. Not long after this Betio was seen under fire. The bombing continued until about 3pm the following day. A few days after the bombing of Betio, words got to our village for all the men to report to Buariki village on a certain day. I was there when some Japanese arrived. The Senior officer spoke to us saying that the bombing of Betio resulted in the death of about 1000 Japanese and their means of defences had been badly damaged. They wanted to rebuild their defences. We were told to cut down the coconut trees and to carry the trunks to the edge of the lagoon for shipment to Betio. It was hard work for the men. A few days at this work, my back trouble started. I saw Medical Practitioner Te Tutu Tekanene who exempted me from the work. The work continued until the coming of the Americans during November 1943. The small ship carrying coconut logs to Betio was off Taratai village where she was bombed by the American aircraft.

Toward the end of Nov 1943, one Saturday night, Betio was bombed throughout the night. Early the next morning, Sunday, I was surprised when I saw so many ships off Betio, Tarawa. Later during the morning I saw many aircrafts in the air. The Battle of Tarawa had started. During the night the Japanese at the North end of Tarawa moved down, the Japanese at Bonriki moved up and they stayed together at a place called Roroa between Abaokokro and Noto villages.

During the next morning, myself and with help of other friends, dug a fairly large hole in the ground and put some of our belongings there. During the afternoon words got to our village to say that Mr Wernham with the American Marines sent a message to the inhabitants of Abaokoro and Noto ~~village~~ ^{village} to vacate their villages. My people left with the others heading to South Abaokoro. I remained with four other men for the night. The next morning after we finished cutting toddy one of the men arrived Te Tekai and told us a message from Mr Wernham to make sure all the inhabitants of both villages to leave. We quickly followed the others and when arriving there, Mr Wernham and others were with the American Marines.

(11)

Early the next morning, the Marines in two lines, were marching Northward myself and many others followed the Marines. When the Marines passed Tearinibai village (second village to Buariki) at the North end of Tarawa) they stopped for the night. During the evening some of the Marines enjoyed themselves in the village maneaba with local dancing. Next morning the Marines formed themselves into groups and proceeded Northward through the bush. Te Tuarakai and myself followed one group. When the Marines got near to Buariki, shooting started between the Americans and the Japanese. When the shooting got worse, bullets hissing through the trees and bushes, the leader of the group we followed ordered us to leave. We managed to get away safe through the bush onto the main road leading to Buariki village and hid again in the bush. We came face to face with American Marine Medical Corps preparing an area for receiving the wounded Marines. We joined this crowd and saw jeeps bringing the wounded ^{soldiers} Marines from the bush. We even helped caring for the wounded ones. I felt very sorry for the wounded ones as they laid there in agony. About sunset boats arrived to take the wounded Marines away. I spent the night at Buariki village and returned to our village the next day for a change. I managed to return to Buariki before midnight. On arrival at Buariki I met Mr Wernham who told me to help Medical Practitioner Lusi Fakafo with the others to bury the dead Japanese. I found Lusi Fakafo and helped with the work. During the evening Te Frank Highland who was Postmaster at Betio before the war met me and said that he was sent from Bairiki to take myself and Te Tutu Tekanene to Bairiki. The next morning we left for Bairiki where we met His Honour the ~~Resident~~ Resident Commissioner Colonel Fox-Strangways. After two days at Bairiki I returned to my people at North Tarawa for few days and to get what I needed for work at Bairiki. When I got back to Bairiki, I was told to take charge of the labourers. A few days before Christmas 1943, all the labourers with the exception of two were asked to go to spend their Christmas at their homes with families. This time the men from other islands of the Gilberts were arriving to form the Labour Corps. Bairiki was given 100 men from Tabiteuea Island. I acted Sgt Major for the Bairiki Labour Corps Company until one was available to take over from me and then I went to the Resident Commissioner's office,

At the Resident Commissioner's office I was under Mr T.R. Cowell, Secretary to Government. There I had re-union with my old friend Te Bauro Ratieta from the Secretariate at Banaba who went to Abaiang with his family when we arrived at Tarawa in July 1943. In the office we had Te Ieiera Tira of Maiana island and Sapoia Nitz of Vaitupu as clerks in training.

By June 1944 my first daughter was born on Tarawa named Kantantarama.. (child)
On 1st July 1944 I was appointed Assistant Administrative officer for the Ellice Islands with the rank of 2nd Lieutenant in the Defence Force. One Sunday morning October 1944, I left Funfuti on an American weekly flight between Samoa and Tarawa. The aircraft called at Abemama island in the Central Gilbert to land a number of Americans and mail. The plane again stopped at Nanumea for refuel and then to Funafuti. On arrival I was surprised to learn

that the day was Saturday again as Funafuti was keeping Samoa times.

Early June 1945 I flew down to Suva in a Royal New Zealand Catalina for uniform fittings with Rarotam & Coy where the Resident Commissioner left the material. I had King's Birthday in Suva and left for Funafuti the next day. I arrived at Funafuti and found out the people were celebrating the King's Birthday due to the difference in time Funafuti was keeping. After World War II ended I received like all other members of the Gilbert & Ellice Defence

and Labour Corps the 1939-45 Star, the 1939-45 Pacific Star & 1939-45 War Medal. ^{By 1949 I married my second wife Uniai Tofiga of Nanumea Is. The following year we had our first daughter.} During the last week in March, 1950 I left Funafuti by M.V. "John William

I for Suva to be one of the ^{four} delegates to represent the GEIC in the first South Pacific Conference to be held at Nasinu. ^{Fiji} The other delegates namely were Mr Ian Turbott, Senior A.M.P. To Tutu Tekanene and Iosefa Lameko arrived later by air. I would mention a few names of the other delegates to this Conference I could remember, Ratu Edward Cacobau of Fiji, Prince Tugi and Prince Tuipelehake of Tonga, ^{Maliatoa} Lady Alikali Makea of Rarotonga, Honourable Tamase, Honourable ^{Maliatoa} Tanumafili II and Kalapu of ^{Western Samoa} Western Samoa, High talking Chief Tuiasosopo of Pagopagoo of American Samoa, ^{Mr Robert Rex of Niue and Gina of the Solomons.} Mr Robert Rex of Niue and Gina of the Solomons. During the conference I saw Fiji Fire Walking performed by men from Bega Island and also saw the Chiefly Island of Bau in Fiji.

After the conference I was given a free trip by Government. During ^{June} 1950 I embarked M.V. "Matua" and left for Nukualofa, Vavau in Tonga, Niue and then Apia Western Samoa arriving there on a Sunday. The following morning I went to Mulinu to observe a Council Fono. After the meeting the Honourable Tamase was kind to invite me to lunch at his home. At lunch the Honourable ^{Maliatoa} Maliatoa and his Lady were also there. After lunch I went to Vailima to go up Mt Vaea to see ~~the tomb of Robert Louis Stevenson.~~ ^{It} was a difficult climb up the rocks to the top of the hill. After three days at Apia, the ship sailed for Suva. I left Suva for Funfuti during July. At Funafuti I ~~XAXA~~ ^{took} had some leave. While having my leave I felt ill with my old back trouble. I had to go to Abaokoro Hospital in Tarawa in the Gilbert Island. From Abaokoro I went back to Suva for check up at the Central Medical Hospital. After ^{My} back was X-rayed I was told there was some kind of growth in my spine, they gave me ^{some medicine for} treatment. After being discharged from hospital I was temporary attached to the High Commission Office during the first half of 1951. During this time in Suva I was invited by Ratu Edward Cacobau to accompany him to Levuka where he was going to hold courts. We stayed in the Ovalau Club. At levuka I had the opportunity to observe how the Fijians paid respect to their Chiefs when approaching them. After a few days at Levuka we returned to Suva. I was later advised that I had been selected to represent the GEIC at the Festival of Britain in England. I was also told to see the expert in the Colonial office about my back ~~trouble~~ problem. I was to travel to Engla

married. Long. she passed away while few months old getting pneumonia

via Sydney to accompany the BISP representative. I left Nadi by air on the night 1st July 1951 for Sydney arriving there the next morning. After three days in Sydney Willie Paia of the Solomons and myself embarked the BOAC aircraft in the evening Wednesday 4th July for England. The aircraft arrived at Darwin North of Australia about sunrise the next morning. From Darwin the plane left for Singapore and to Calcutta. We spent the night ^{at Calcutta} there and had an opportunity for sightseeing in the afternoon. I was surprised to see so many people every where and crowded. I found Calcutta pretty warm. From Calcutta we flew to Karacchi ^{over the Arabian Desert according to the announcement.} ~~over the Arabian Desert according to the announcement.~~ The passengers were taken sightseeing to ^{some} Cathedrals where men were sitting outside the wall to wrap up visitors footwear with some sort of canvas wrapping before entering the Cathedral premises. I found the decorations inside the Cathedral beautiful. From ~~this~~ Cathedral we were taken to the Pyramids. We went inside the biggest Pyramid in which we were shown the room which the old King used to store his treasure gold etc. After being shown the Pyramids we were shown other places of interest. ~~At~~ the River Nile we were watching Egyptians sailing boats besides other crafts. Moving to Rome we were shown other places of interest and St Peters Cathedral. Our guide pointed to us the building where Mr Mussolini used to work. From Rome ^{we flew} to London. At London on our second day we were taken for sightseeing again. A Major from the British Council took us out. We first of all went to Livingstone House to deliver a letter from Capt Page of the "John Williams V" ^{who} gave me in Suva to deliver to Rev Graig. From there we went sightseeing including the Tower of London. With Britain opened to the world for it's Festival, the streets of London were packed with people. I noticed the Policemen having busy time attending to people's enquires. This time I consulted an expert about my back problem. He got my back X-rayed. He studied the result of the X-ray and told me that the trouble was a slipped ^{disc} dist. He advised me to have an operation. He made arrangements for me to be admitted to St George's Hospital after I got through with the programme for the Festival Of Britain.

The ^{Programme for the} Festival of Britain started with a meeting in the Colonial Office under the Chairmanship of the Secretary of State for the Colonies Mr Joan Griffiths. Forty years after the Festival of Britain, it is with regret that I am unable now to remember all the places of interest included in the Programme for Representatives from British Colonies to see in the UK. Nevertheless our first Sunday in London we attended a church service at the West Minister Abbey. At the Garden Party at Buckingham Palace, King George VI did not come as he was ill and confined to bed. ^{attending the party} Royal Party were Queen Elizabeth I, Queen Mary and all delegates from the British Colonies and British Officials. There was also another Executive Party in which we were invited to. At this Party I was glad to have the opportunity to meet Mr Churchill who welcome all the guests. At another official Party, Willie Paia of the Solomons and I were introduced to the Prime Minister Mr Atlee and the Secretary of ~~the~~ ^{the} Head of State State for the Colonies, Mr Joan Griffiths. We had our ^{photos} photos taken with them. There was a huge building called the ~~Dome~~ ^{of} Recovery where all the British

discoveries made from 1851-1951 on earth or in the universe were displayed. It was a marvellous show. The Representatives to the Festival of Britain spent the whole day in the House of Parliament. We were shown through the House in the morning, had lunch in the House. During the afternoon the two Houses of Parliament were in session for the Representatives to observe. In the morning the representatives to the Festival of Britain left London by train for Scotland. We arrived at Edinburgh late afternoon and put up at Oxford University. We followed the programme laid for us. We visited the Castle where we saw the soldiers in their Scottish kilts. We visited Blenheim Palace and we were shown the room in which Mr Churchill was born. ~~We were also shown birth place for Chakespeare.~~ We also visited the Forestry and some farms, ~~all the~~ At the ship yard at Glasgow we saw a new ship "Trofua" being built for service in the Pacific between New Zealand, Fiji, Tonga, Niue and Samoa. At the Ford's car factory we witnessed the assembling and completion of several cars within one hour. The country north of Edinburgh was beautiful. We also visited the Zoo here. From Edinburgh we left for Stratford-Avon. We were shown a place where Mr Chakespeare used to work. After spending couple of days at Stratford we went back to London.

After the closing of the Programme for the Festival of Britain, I went straight to St George Hospital for my ^{back} operation. I was in ~~this~~ hospital for more than two weeks and I enjoyed it because the patients and staff were a happy crowd. I was discharged and felt much much better.

My friend Willie Paia who went to Essex whilst I was in Hospital came back and we both awaiting our return home. One afternoon ^{Willie Paia} went to Livingston House to say goodbye to Revd Graig and the staff there. We had some afternoon tea together ^{with them} when had prayers before we left. Rev Graig informed me that he intended to pay a visit to our islands during 1952.

On our way from Livingston House, someone called my name from behind. I turned back and found Mr Kelvin Nicolson following behind. I used to know him from Marawa in the Gilbert as our Co-operative Society Officer. He was glad to see me again. He took us out to watch television as part of the evening.

During the morning of the 5th September 1951, Willie Paia and myself embarked P&O Liner "Hymalaya" at Tilbury where we left England. There were so many passengers on board this ship. One day whilst aboard the "Hymalaya", the ship was opened for visits by the passengers. Whilst at the ship's bridge, one of the ordinary passenger enquired of one of the crew why an ornament made of steel brass in an image of a rooster is affixed behind the bridge. The ship quartermaster said that the ship which made the ~~XXXXX~~ fastest voyage from England to Australia and back should carry this ornament onboard. The "Hyamalaya" had proved to be the fastest ship of the fleet for the time being which indicated by the affixed ornament made of steel ^{brass} in an image of a rooster ^{behind the bridge}.

The ship first stopped at Spanish Morocco. After Spanish Morocco we called at Port Said. After a couple of days at Port Said, ~~we left~~ ^{Before going ashore} the ship passed through the Suez Canal to the Red Sea and called at Bombay. Willie Paia and myself were

while at

advised by some passengers not to take any drink ashore because a lot of thro-
 passengers here caught sickness by taking drinks. After Bombay the ship called
 at Colombo. ON arrival ashore passengers were met by women carrying their babies
 and begging for money to feed their fatherless babies. I guessed that was some kind
 of business by the women. From Colombo the ship called at Fremantle and then
 Melbourne Australia. I had to ^{be}embark to catch the first ship to Banaba whilst
 Willie Paia had to carry on to Sydney to fly to the Solomons. I said goodbye to
 Willie Paia and we both felt sorry ~~for~~ ^{each other} to be separated.
 I spent one night at Melbourne. The next day I embarked the B.P.C ship *^{Trienza} ~~Triester~~*
 for Banaba. The ship had just finished unloading phosphate and it looked so dirty
 compared to the beautiful "Hymalaya" which I just left the day before. After a few
 days aboard the "Trienza" I arrived at Banaba and disembarked. I spent few days at
 Banaba then I left by a colony ketch *Kiakia* for Tarawa. I had few days at Tarawa
 and then embarked on a Wholesale Society ship for Funafuti. Mr Robby Roberts
 also travelled on the same ship to become the Administrative Officer for the
 Ellice Islands. After arrival at Funafuti I resumed administrative work under
 R.G. Roberts until 1953. During 1952 I received the Coronation Medal of Queen
 Elizabeth 11. ^{By this year my first ^{son} was born and named Lopati}

During the last ^{quarter} of 1953 I was required to go to Bairiki (Tarawa) to reorganise
 the Information Office. It was hard work in those days with lots of responsibilities
 on my shoulders. Whilst working at the Information Office, at the same time I have
 to look after the Marine Work because the administrative officer who was looking
 after the Marine resigned and left the colony. I did the two jobs until the arrival
 of the Marine Superintendent from England. I had a bit of help from the Secretary
 of the Government. After completing the work at the Information Office, I then went
 to work at the District office for the Gilbert under Mr Pusinelli. Between now and
 then I was a mobil to move between the two groups until my retirement from the
 Colony Service.

During 1954 I acted as A.D.C to the High Commissioner from the Solomons Sir Robert
 Stanley during his visit to the Colony. During this visit Lady Stanley laid
 the foundation stone for the Colony Central Hospital at Bikenibeu in Tarawa. When
 the Phoenix Islands were visited by His Excellency the islands were fertile. From
 heavy rains during the previous years, the ^{old} coconut trees were bearing so well
 and there were plenty of old nuts on the islands. The pawpaw trees were in abundant
 and so as pumpkins were doing well. Because there were so many old nuts on the
 Phoenix Islands, I got some ^{old} coconuts taken across by the Colony employees to
 plant at Canton Island as there were no coconut trees growing there. ^{By mid year 1954}
^{second daughter was born and named at Abadco (Member of the British Empire) Tarawa & named Noatia.}

In 1956 I was awarded with the M.B.E. During the ~~mid~~ ^{mid} year I was District
 Officer for the Ellice Islands. I brought all the Ellice Magistrates to Tarawa
 for the first Colony Conference which was held on Marakei island in the Northern
 Ellice Islands. After the conference all the Magistrates returned to their home islands.
¹⁹⁵⁶ ^{another daughter was born & named Luisa.}
 During the last week of December 1956, I left Funafuti with my wife Uimai and
 children (Kautuntarawa, Lopati, Noatia, Luisa) for Suva for some leave.

Whilst in Suva on leave, I was very glad to meet again Sir Ronald Garvey and my wife. They invited myself and wife to dinner at the Government House. I last saw Sir Ronald Garvey as Resident Commissioner of the Gilbert & Ellice Islands Colony on the 28th Feb 1942 at Banaba when the European and Chinese communities were evacuated by a French Vessel. After a few weeks on Suva we returned to Funafuti to finish up my leave.

After the completion of leave during the first half of 1957, I proceeded to Tarawa to work there. ^{Towards the end of this year another son was born & named Samuel.} When the High Commissioner from the Solomons Sir John Gatch visited the Colony I acted A.D.C. for him. When His Excellency visited the Phoenix Islands, he found conditions there quite different to what Sir Robert Stanley found in 1954. All the coconut trees were pale looking suffering from very severe drought. Many trees tops were fallen off whilst others were hanging over. Resulting from this visit, it was decided that the islands were unsuitable for people to continue living on. The inhabitants of the Phoenix Islands were removed and taken to the Solomons for resettlement there during 1963. Some bought lands of their own and more people moved to the Solomons later.

During the early part of 1958 as District Officer for the Ellice Islands, I attended to necessary arrangements for the Second Colony Conference which was held at Funafuti later in the year. At the Conference, attendances were the Resident Commissioner, District Commissioner, Government staff from Tarawa and all the island magistrates assembled at Funafuti. At the conclusion of this conference it was decided that the Third Colony Conference to be held at Little Makin in the North Gilbert by 1960.

Early 1959 I was responsible for organizing and preparing Vaitupu for the Royal Visit by His Royal Highness the Duke of Edinburgh which was scheduled for the 29th March 1959. I left Funafuti to Vaitupu with my family to make sure everything was ready for this visit. I had all the Ellice Islands Magistrates at Vaitupu. Apart from the tidying up of the island, men were involved with the preparation of two canoes. One big one named after the Duke of Edinburgh and a small one for the Duke to take ~~home~~ ^{back} to England. On the beach opposite the island maneapa, a concrete wall was built with concrete steps at the landing to commemorate the Royal Visit. These are still there until today. Early Morning of 29th March, the District Commissioner for the GEIC, Mr R.G. Roberts arrived at Vaitupu by the Colony ship "Inikoria". When the H.M.S. "Britania" arrived, Mr R.G. Roberts and myself with ~~XXX~~ a fleet of decorated dugout canoes went out to meet the Royal Yacht. We met the Duke of Edinburgh at the Britania and welcome His Royal Highness to the canoe especially built for him and his Secretary. Other members of the Royal Party got into other canoes and with singing by the crew members, we made it to the shore safely. On arrival at the beach His Royal Highness canoe was carried on men over their shoulders to the landing steps. Everyone at the beach were dressed in their local costumes, garlands around their heads and necks. It was a most welcoming atmosphere by the people of Vaitupu that day. His Royal Highness was met by local dignitaries and entered the island maneapa to meet the island community.

After welcoming speeches His Highness then ^{paid} ~~went to~~ visit ^{to} the Mission Secondary School at Motufoua. ^{From} ~~After~~ Motufoua His Royal Highness visited the Island Primary School at Tolise then the village area and the Island Hospital at Alae. At midday a big feast was held at the maneapa and all the members of the party enjoyed themselves with the local foods ~~provided~~. ^{of any kind, you name it was there.} ~~The islanders~~ ^{highlight of the visit was their local dancing accompanied by the beat of the island drums,} it was something you could not miss out (fatele) local dancing during local feasting. Dancing continued until late afternoon. The Royal party went to have some rest at the Government Rest House before having afternoon tea. After ~~the~~ afternoon tea, members of the Royal Party were taken aboard the Royal yacht. I took his Royal Highness on the big canoe bearing his name. We were accompanied by a fleet of canoes. This was just before sunset. His Royal Highness ^{wanted to go} ^{Sunset (Taeke Isue)} ~~wanted to go~~ fishing. As we came to the breakers all the canoes lined up and paddled forward in a straight line. It was for catching shoal of flying fish. We were fortunate that a shoal of flying fish appeared and His Royal Highness managed to catch some fish using his hand net to scoop the fish as I paddled along. On our return from fishing I dropped his Highness to the Royal yacht. The members of the other canoes when they got near the Royal Yacht, They showed their skill in turning their canoes upside down and turning them up again. That was ~~the~~ last show to indicate our appreciation of the Royal Visit. We dropped His Royal Highness at the yacht's gangway. His Royal Highness walked up the gangway with his bucket of flying fish ^{as we waved goodbye} ~~when we~~ paddled our canoes away ~~and~~ heading ashore. After a few days on Vaitupu after the Royal Visit, the visitors to Vaitupu returned ^{to their islands.} home. My family and I returned to Funafuti where I took some leave. A few weeks at Funafuti I left for Niutao with my family and accompanied by Pese Kaitu with wife ^{Atalani} and children. We were to help the people of Niutao to build a new maneapa for the island with permanent materials. Pese Kaitu was the Carpenter in charge of this project. The materials were ordered by myself from Suva with the money provided by the people of Niutao and Niutao men in employment including myself. We managed to complete building the maneapa (meeting hall) before the end of my leave. After this I traveled to work at Tarawa ^{at Towards the end of 1959 another son was born & named Toma. He passed away in 1964} ~~the age of 27 from a long sickness of Leckimia on Funafuti,~~

During 1960 I was appointed a Deputy Commissioner for the Western Pacific. At the same year I was made the Colony lands Officer. When occupying the post of Lands Officer, I found that it was necessary for me to spent most of my time working on the islands of the Gilbert Group from Little Makin ⁱⁿ the north to Arorae in the South. All the Lands Courts work had to be reviewed. Any land transfer between landowners had to be ~~XXXXXX~~ correctly recorded in the Land Registers. Any appeals against the Boundary Committee's decisions had to be dealt with on the lands in the bush. ~~XXXX~~ I found reviewing Lands Court's work on the islands a really tough job. We had to go ^{on} ~~XXXX~~ many times without lunch and worked so late. The Lands' clerks who used to accompany me on touring the islands were, Te Nataua Taniera of Tarawa, Te Toanimatangi Teraoi of Butaritari, Senior Lands clerk Taua Maeli of Nui used to take care of the Lands Office work at the Headquarters ^{including the preparation of Land Leads.}

top of the Lands works on the islands I had to carry out the routine administrative works of reviewing Native Government's Court works and reviewing prison sentences. Checking Native Government and Colony Funds and Stamp Imprests.

I must give my word of honour that I was more than welcome on all the islands in the Gilbert group. I must say that I fully enjoyed myself in working with the Gilbert people and I made many friends on the islands.

During 1960 when the delegates for the Third ^{Colony} Conference to be held at Little Makin were still on Tarawa. There was trouble on Bairiki and on Betio. The Resident Commissioner made me officer in charge at Betio during the absence of the District Commissioner. At Little Makin with the 3rd Colony Conference, Police officer Ngalu O'Brien of Funafuti and some of his policemen on Bairiki had to move to Betio in case of any future trouble.

Sometimes I took my family with me depending if the tour was a short one, most of the time my family stayed on Tarawa as my children are beginning their Primary Schooling. I remembered one time the ship dropped my family and myself at Kuria island in the Central Gilbert to hear court appeals. The ship proceeded on to the next island Aranuka and I have to find my way to catch the same ship at Aranuka. I took my family on a big sailing canoe (Te Baurua) across to Aranuka from Kuria with the help from the Gilbertese people. My wife and daughter were so scared of the big waves while sailing. The trip was a successful one even though it was a bit rough and scary of the canoe's speed and especially when the canoe's outrigger raised couple of feet above sea level. I thought it was going to capsized but because I always have the faith and trust that the Gilbertese people were good islanders sailors and navigators I took the advantage of trying it out with my family and myself. My wife kept on reminding me about this trip.

During 1962 I left Tarawa to have some leave on Niutao. This time at Niutao a big ~~XXXX~~ water cistern had to be built to collect rain water from the iron roofing of the island maneapa (meeting hall) which was built in 1959.

I appointed Fiti Tautai to be the foreman for the work and the water cistern was then built. Whilst on Niutao I was selected as one of the representatives from Niutao to attend the century celebrations of the coming of christianity to ^{the} island of Nukulaelae by Deacon Elekana of the Cook islands in 1851. When the mission ship "John Williams VI" arrived at Niutao I got on it to Nukulaelae with the other representatives. All the Pastors and delegates from the Ellice Islands were assembled at Nukulaelae, a grandson of Elekana named Putoko of the Cook islands was also present there. The Colony Resident Commissioner, His Honour and Lady Bernacchi were also present there. I must say that Nukulaelae was fully prepared for the occasion. All the people enjoyed the celebrations. Two days after the opening of the Century celebrations, His Honour & Lady Bernacchi left Nukulaelae. When the celebrations came to the end, all delegates got onto the "John Williams VI" on the homeward bound. Whilst on the journey home influenza broke out aboard the ship and most of the people arrived at their home islands, ^{next} sick.

After the end of my leave on Niutao, I returned to resume duties in the Gilbert islands.

During 1962 I was sent to Banaba to interview a certain prisoner there. While I was there, the District Commissioner there asked the Resident Commissioner at Tarawa to allow me to stay an extra week on Banaba so that I could hold a court to deal with one case in which he could not hear as he was one of the witness to the case. His request was granted. The case concerned an expatriate member of the B.P.C (British Phosphate ^{Commission} ~~Cooperation~~) for dangerous driving. I held the court and found the man guilty. I gave him a ~~limen~~ fine with his driving license endorsed. I went back to Tarawa after this visit.

Early 1963 I was posted to Banaba as District Commissioner to allow Mr Roger Pearson to take his leave. On his return from leave towards the end of the year, I headed back to Tarawa. This time I acted as A.D.C. to His Honour the Resident Commissioner Mr Val . Andersen for the opening of the Colony Advisory Council. ~~XXXXXXXXXXXXXXXXXXXX~~ My wife and children remained at Banaba to proceed to Ellice islands by the ~~XXXXXX~~ recruiting vessel. After the opening of the Colony Advisory Council, I was advised that I was to be the Colony Government Agent for the B.P.C recruiting voyage. Arrangements were made for Funafuti Island to be the last island for recruiting so that I could take some leave. When the recruiting vessel "Singkiang" arrived at Betio, I embarked for the recruiting of labourers for the B.P.C. My wife and children were aboard. ^{the recruiting vessel for Banaba,} The recruiting work was done at all the islands and went smoothly without any trouble. When recruiting at Funafuti was done, the vessel "Singkiang" left for Banaba and I remained on Funafuti to take some leave.

After leave early 1964 I returned to work at the Gilbert island on Tarawa. ^{By this year another daughter was born + named Emma at Bikenibea hospital + named Emma.} There was special lands work for me to tackle on Butaritari and Little Makin. All the chiefs holding lands and garden pits on the two islands had to be divided amongst the members of the chiefly family. I realised the matter was a delicate one and had to be careful with the ~~XXXXXXXXXXXX~~ division. With mutual cooperation between the members of the Chiefly Family and the members of the Lands Courts on both islands, the division was done peacefully to the satisfaction of all concerned without any trouble. I must say that I was glad for such an important work carried out without a hitch.

During 1965 Te Buren Ratieta of Marakei, Te Iotea of Nonouti and myself were selected as delegates to represent the GEIC (Gilbert Ellice Islands Colony) at the South Pacific Conference on Lae, Papua New Guinea. We left early July for Fiji. We spent one night at Nadi then flew to Noumea. We had a few days at Noumea ^{awaiting other delegates from other territories.} All delegates ^{when arrived we got onto} a chartered plane for Lae. Arriving at Lae the delegates were led to one of the school where the Conference was to be held. A special decorated entrance had been prepared for delegates to go through. We were met and welcomed by men dressed up in leaves with clubs and stone axes as if the men were attacking the visitors. As all the delegates got through the entrance, a local Pastor made a speech of Welcome in Pigin English and a Prayer asking blessing for the Conference. We were sprinkled with water as we walked along as a sign of good wishes from the people of Papua New Guinea. The following day the Conference was opened.

It continued for the next two weeks. Mr Reid Cowell was there as the Senior British Officer who attended this conference. I was glad to see Reid Cowell again & gave him a hair cut. Besides sight seeing for the delegates on Lae, the delegates were taken by plane in two groups on two different days, to Madang and Mount Hagen. I was amongst the second group. Our group was supposed to be entertained by local people from different tribe but they did not turn up. The chief turned up with very few of his people. According to the chief, the cold ~~during the night~~ must have caused his people failed to turn up.

One Saturday when we were free, Professor Crocombe, a delegate to the Conference, invited me to join him with the other three delegates for a day outing. He made some arrangements for some packed lunch prepared for us. We went to a faraway village to see the Plywood Factory. On our way we stopped to have a look at the machinery at the gold mine. The area at the gold mine reminded me of Banaba where Phosphate Mining was carried out by B.P.C. At the Plywood Factory we ^{had} lunch, and went through the factory seeing how the Plywood were made. On the road on our way back we saw a dead big snake which must have been run over by a truck the previous night. This snake was about five feet long, much bigger than the snakes I saw in the zoo at Edinburgh.

The Sing Sing performed by certain tribes who managed to come to Lae to farewell the Delegates to the Conference was most welcome. The head dresses made of bird feathers for the men were attractive. I bought one Head Dress of white feathers and brought it ^{back} with me to Tarawa. After the Conference we returned to Nadi waiting our plane to G.E.I.C. At Nadi I decided to go to Suva to visit my Colony people. I stayed there a few days and returned ^{to Nadi} to catch my flight ^{back} to Tarawa. On our way we stopped overnight at Funafuti. About half way from Funafuti to Tarawa, the plane's pilot received word that the Tarawa beacon was having trouble and was ^{off} ~~off~~. The plane had to return to Funafuti. After arrival at Funafuti we learned that the plane's fuel tank was almost dry. We spent another night there and left for Tarawa again the next morning. This time we arrived safely on Temaiku airfield. Once again I resumed duties at the District Office on Betio.

When the District Commissioner went on leave, I had to act as District Commissioner during his absence. Because of the shortage of staff, one Mr Eddie Brooks from the Secretariate at Bairiki was released from his duties there in order to come to Betio to give me a helping hand with the work in the District Office. I found Mr & Mrs Brooks a charming couple.

During the second half of 1966 I left Tarawa for leave at Funafuti. This time I had decided to build my two storey house. I got Fiti Tautai, Teafiula Nui, Famalama Makamaka, Samokai Kala, Vaito Keakea, Siaki Siaki of Niutao and Te Tiberiti of Tamana to help me in building the house. We had to collect all the local materials required for our work. My uncle Kaitu's sailing boat was most useful for collecting gravels, sand, etc from islets across the Funafuti lagoon. We had to make our own bricks. Fiti Tautai was my foreman and the work proceeded very satisfactory because the boys were happy to do it.

On the last day of my leave 31st March 1967 the concrete work of the house was right up to its last stage. On 1st April that year I resumed duties on Funafuti as District Officer for the Ellice islands. Whenever I found time after ^{office} work in the afternoons and especially Saturday afternoons I joined the boys with the work on the house. My house was completed towards the end of the year. ^{Special} Many thanks to Fiti Tautai and all the boys who helped with the work. ^{All the ladies who helped with preparation of food for the boys & their families with their support and all the ladies who helped with food preparation for the boys.} FAFETAI LASI. During the first half of 1968, His Honour the Resident Commissioner Mr V. Andersen visited Funafuti. On his way to Tarawa, he has to visit Niutao. With my wife I accompanied His Honour to Niutao. After His Honour left Niutao, we remained on Niutao awaiting another ship to take us back to Funafuti. Whilst waiting for the ship I carried ~~on~~ ^{out} on with usual administrative works with the Island Council. After a few days on Niutao, a Carpenter's ship from Fiji which visited Tarawa arrived to load copra. We took this opportunity to return to Funafuti. One day after my arrival at Funafuti, my back trouble started again. It was so bad that I was ^{confined} ~~laid up~~ in bed and was very difficult to move for a few days. When the pain eased up I was able to get on my feet ^{again} I was ^{then} taken to the Colony Central Hospital on Bikenibeu, Tarawa. I spent two to three weeks at the hospital and glad to have visitors like my three children from KGV & EBS school who boarded in this Government High School. After discharging from hospital I went back to work at Funafuti.

By mid 1969 Mr Chris Hart, arrived by plane from Tarawa. He was to take over the Ellice Islands from me when I retired. We had to wait for a ship from Tarawa to take us around the islands to introduce Mr Chris Hart to all Island Councils and people and for me to say goodbye. A Naval ship from New Zealand arrived and the Commanding Officer agreed to take us to Nanumea (the northern island). Because of the shortage of shipping, we had piles of imported material for building work on the Mission School at Vaitupu sitting on Funafuti. I asked the Commanding Officer of the Naval Vessel if he could agree to take this timber to Vaitupu. He was quite happy and said to load everything onto the ship for him to drop at Vaitupu on way to Nanumea. Mr Hart, myself and servant Famalama Makamaka of Niutao embarked this ship. Arriving at Vaitupu, myself and Famalama helped the ship's sailors to unload the timber for canoes to take ashore. Unloading the timber was completed after midnight and the ship sailed for Nanumea. During the next morning, the ship's personnel had shooting practice. I asked one officer if I could have six ammunition empty shells. He gave me six shells ^{whose} ~~with~~ were later being cut as cigarette ashtrays. I still have these ashtrays which reminds me of this trip. At Nanumea we were taken ashore by canoes.

I introduced Mr Hart to members of the Island Council and to the people of Nanumea that Mr Hart will be their future District Officer. We stayed for several days on Nanumea for a ship from Tarawa. I said goodbye to ^{members} of the Council and thanking them for all the help they have given me in the past years. After Nanumea, we called Nanumaga, Niutao, Nui, Vaitupu, Nukufetau and back to Funafuti. At each island the same procedure was carried out. After Funafuti sailed to Nukulaelae. ^{was about} The same produce as the other islands. ^{Feasting & dancing} Farewell me. Gifts of mats were brought in front of me. Our ship sailed late in the ^{afternoon} to ^{the} ^{islands}

After arrival at Funafuti, I cleared up everything which needed action to give Hart a clear table to start. During the last week of October 1969 I retired and handed the Ellice Islands over to Mr Hart with good wishes for the future. After 39 years of service with GEIC M, my pre-retirement began and ended mid May 1970.

Shortly after I retired from the Colony service, I pulled down my wooden house in order to build it with permanent materials. My idea was to have a small business to keep me occupied. Again my old friend Fiti Tautai and others kindly assisted me with the work.

One morning whilst I was in the island maneapa (meeting hall) with the people having a meeting, the District Officer who was then Mr John Leaney came and saw me. Mr Leaney told me that the General Manager of the Wholesale Society from Betio passed through ^{the day before} yesterday for Fiji from Tarawa asked him to tell me that the Colony Wholesale Society intends to have all the cargoes for the Ellice Islands from overseas unloaded here at Funafuti. One ship from Tarawa would be stationed in ~~the Ellice Islands~~ ^{Funafuti} permanently to distribute the cargoes to the Ellice islands. They needed a C.W.S Branch Manager on Funafuti to control the proposed scheme. The job was being offered to me. Mr Leaney went further to say that the General Manager said if I favoured the offer, I was to join the next flight for Tarawa and the Manager of the Otintai Hotel will meet me at the airfield to give me instructions. After I got home that morning, I passed the above information to my wife. We discussed the matter for a few days. Before the week ended we decided to drop our idea to run a small business and for me to accept the C.W.C offer, because it was a service for all the people of the Ellice islands.

I got on the next flight to Tarawa and the Manager of the Otintai Hotel Mr Baker met me at the airfield. He told me that I was to stay in the Hotel studying from ^{During that week I had the opportunity to observe the work on incoming and outgoing of local planes} a book for a week on how to trim planes. For the next week I had to go to Betio

to see the different departments of the C.W.S which will advise me of what they would like me to send them from Funafuti after the proposed scheme came into force. ^{record} During my week at Bikenibeu I had the opportunity to observe the work on incoming and outgoing of local planes. The second week I left the C.W.S on Betio with

information about their requirements from Funafuti. I also collect ^{had} a list of my requirements for organising the C.W.S office in Funafuti to come on the first ship. Whilst at Tarawa this time, I was glad to have the opportunity of seeing my children ^{schooling} at Bikenibeu and my daughter ^{Karou} who was under employment with the C.W.S on Betio. During the third week on Tarawa, I flew back to Funafuti. The next day I began work as part time job, as C.W.S Branch Manager pending the coming into the operation of the proposed scheme. The things I requested from Tarawa arrived on the first ship so I started to organise the office the best I could.

During the second half of 1970 I was awarded with the I.S.O. (Imperial Service Order). When His Highness Prince Charles visited Funafuti During October 1970, I was amongst the people who were introduced to His Royal Highness. The C.W.S Funafuti Branch was responsible for the Royal Plane during its stay on Funafuti, on the way to Tarawa & also on its return to Fiji.

After the Royals Visit, I learned that the C.W.S proposed scheme for the Ellice Islands had been abandoned. At the same time, the General Manager of the British Phosphate Commission ^{at} Melbourne, Australia Mr Bill Marston passed through Funafuti. He met me and gave me orally an offer for employment with the B.P.C. on Banaba as Assistant Superintendent of Labour. I told Mr Marston that I was under part time employment with C.W.S. and that I would write to Tarawa to give me definite information etc. Mr Marston said that he would write me on the matter as soon as he got to Melbourne.

I wrote the C.W.S. General Manager at Betio advising ~~him~~ him of the B.P.C. offer for employment for me with them on Banaba and also asked him for definite information about the proposed scheme and the position about me. The C.W.S General Manager wrote back confirming that the proposed scheme had fallen through and suggested my accepting ^{of} the B.P.C offer. The next overseas mail brought Mr Marston's written offer for employment with the B.P.C. I accepted the offer and asked if I could come over to Banaba after Christmas.

Early 1971 with my wife and children we proceeded to Banaba via Tarawa. On arrival at Banaba, I resumed duties in the B.P.C Labour office. I met my old friend Te Bauro Ratieta with whom we worked together in the Resident Commissioner's Office here on Banaba before the World War II and again in the R.C's office on Tarawa and after Tarawa was re-taken from the Japanese. Te Bauro Ratieta was then the B.P.C. Labour officer, We were very happy to be together again. During my first tour of duty with the B.P.C., I was presented by the Island Manager, Mr Brundell with the Scouts Medal of Merits for my services as Commissioner of Scouts for the Ellice Islands during my years of service with the Colony Government. When the Superintendent of Labour took his annual leave, I acted for him during his absence.

During the first half of 1973 I departed Banaba for Funafuti for leave. This time I had to repair damages to my house caused by Hurricane Bebe during 1972. On the way to Funafuti I went ashore at Nanumaga ^{which some boys} for shooting birds. It's ^{one} of my hobby shooting targets. I was surprised to find that my right eye was totally blind and could not see my target. At Niutao I got my old friends Fiti Tautai, Famalama Makamaka, Lopati and Saufatu to help me with the repairing of my house. Arriving at Funafuti I found most of the people were still living under temporary shelters. As the building materials ordered by me from Suva were already on Funafuti, we began straight away with the required work. Luckily the brick work of my house stood up against the Hurricane Bee. The work took us longer than I anticipated. I had to ask B.P.C for extra time to complete this work. After completion I returned to Banaba and resumed duties again.

^{Early} 1974 I proceeded to the Colony Hospital at Tarawa for my eye operation. Eye specialist Dr Kalaki Laupepa of Vaitupu did the operation. The operation turned out a failure. I returned to duty at Banaba with one blind eye. During the mid year 1974 the B.C. sent me to Melbourne, Australia for further treatment. I went to the Royal Melbourne Eye and Ear Hospital. The head of the Hospital, Professor Douglas Crook was away at the time and his assistance Doctor Peter Hendersen dealt with

e. Doctor Hendersen with other Doctors examined my eye several times. One morning after examining my eye, Dr Hendersen told me that they did not consider they could help me any further as the operation done at Tarawa appeared perfect. I asked him for ^{another} an operation which might restore my eye sight. Dr Hendersen was kind and agreed to my request. He then carried out the operation the next day. The operation turned out to be a successful one and I got my eye sight back. I was told to come back to Melbourne the next year for another operation on the left eye. After a few days in the Hospital I left Melbourne to start work at Banaba. By mid year 1975 I went back to Melbourne for another eye operation. This time I travelled on a ship to Nauru then to Auckland. From Auckland I flew to Melbourne. After a short stay at the Royal Victoria Hotel, I went into the Eye Hospital. This time Professor ~~Frank~~ Douglas Crock was present. He carried out the operation and again was a successful one. A few days in hospital I was discharged and went to stay with some Ellice people, Mr & Mrs Tito Tapugao of Vaitupu at 15 Ian Crescent, Airport West 3042. Tito and Paeatonga wanted me to stay with them whilst waiting for my transport back to Banaba. As we were about to ~~leave~~ ^{leave} depart the hospital news came in the air that the Australian Prime Minister, Mr Whitlam had been sacked by the Governor General, Sir John Kerr. Whilst with Tito and Paeatonga, Professor Crock invited me to join him and some of his children for a weekend at Steward Island. I accompanied them arriving at Steward Island on a Saturday afternoon. Professor Crock had a nice two storey building on the island. He showed me around the island and then settled into the house. At there I helped with cutting the grass around the house. During the early evening, Professor Crock took me and the children to see the Penguins. I enjoyed watching the Penguins. The next day Sunday we went for a walk on the beach. I watched the surfers with their surf boards out at the edge of the breakers. In the sea catching the big waves for their rides. We went back to Melbourne late that afternoon. I had tea at Mr & Mrs Crock and went back to Tito & Paeatonga's house. I also went to the zoo and enjoyed the outing with friends. I was invited to the B.P.C children's Christmas Party at Fern Hill. At this party I was glad to meet an old friend Mr Roger Gersen who used to be the B.P.C Accountant on Banaba before World War II. He was of ill health and could not walk. He sat in his daughter's car and I joined him and talked to him. The children enjoyed themselves with sports before receiving their Xmas presents. ^{on air Nauru, VFR} I flew back to Nauru to await a ship to Banaba. The plane stopped at Adelaide, Noumea, Honiara, I spent a couple of days at Nauru and got onto a ship for Banaba. Once again I resumed duties in the B.P.C Labour Office. until the middle of 1976 when I went on leave. During leave at Funafuti I occupied myself with minor work on my houses. I went back to Banaba for the last tour of employment with B.P.C. This time I received a letter from the people of Niutao informing me that the Church Building on the island needed repair work. Would I agree after finishing work with B.P.C to come over to Niutao to help them with the required work. I wrote back giving them my agreement. ^{at Banaba. Sicknesses were common with Civil & Social functions followed with expatriates members of Golf Club.} Apart from work I was a member of the Golf Club. I found the expatriated members of the B.P.C staff and their wives very

Friendly and helpful. Mr & Mrs Worcester were exceptionally kind and cooperative to my family. ^{Bath} ~~Mr & Mrs Worcester~~ were most charming couple. I even called my youngest son Bill after Bill Worcester who was working with me most of the time. News of Separation between the Gilbertese and Ellice people was announced over Radio Tarawa. A motion that had been raised by the Ellice members in the House of Representatives. Ideas of ~~Facts~~ Facts to support this motion was that because both the Gilbertese and Ellice people were completely different in races, customs and language. ^{The Gilbertese were Micronesian while Ellice people were Polynesian.} The question of Separation was favoured by the majority of the Ellice people, All the islands within the Ellice group and Tarawa voted. We

Ellice people on Banaba did not vote, nobody came to conduct the vote on Banaba. We had no choice so we just agreed with what the majority of the Ellice people wanted. It was sad feeling moving away from the Gilbert people after all the years I had spent working with them. The Ellice Islands separated from the Gilbert Islands and called themselves Tuvalu ^{after independence} (means eight islands excluding Niulakita as part of Niutao.) ^{Ellice people} Most ~~Tuvalu~~ returned from the Gilbert Islands to ~~Tuvalu~~ ^{the Ellice group} to seek employment while others remained in the Gilbert through inter marriage of ~~its~~ their free wish. It also applied to Gilbertese who married ^{Ellice people} ~~Tuvalu~~ and preferred to settled in ^{the Ellice} ~~Tuvalu~~, it was their choice.

By early ^{May} 1978 most labourers at Banaba were retrenched because Phosphate Mining was running out and most of them had to return to their home islands. When the Phosphate Mining Operation came to an end and closed I came back with my family and the remaining labourers and settled on Funafuti. I spent couple of ^{months} ~~weeks~~ on Funafuti and left for Niutao. I saw Fiti Tautai ^{at Niutao} and surveyed the Church Building in order to allow me to see what required attention. After the survey, I suggested to Fiti Tautai to start work when they could on the concrete work first. I also spoke with the Island Pastor, Rev Nofoala Lameko on the matter. I intended to come back to Niutao later. I proceeded on the ship to the rest of the group of islands and back to Funafuti.

On returned to Funafuti, I found a letter awaiting me. In the letter I was asked to see the Prime Minister. The next morning I saw the Prime Minister., Hon Toaripi Lauti who informed me that I had been selected by members of the House of Parliament to become the Governor General on Independence Day. After a few minutes with the Prime Minister ~~Mr Lang~~ ^{our} ~~my~~ Toaripi Lauti, He then took me to see the Queen's Commissioner Mr Lang. During ~~my~~ ^{our} interview, Mr Lang asked me if I would like to take a trip to England. I replied saying no unless I had to. ~~He~~ ^{He} went further to suggest a familiar ~~and~~ ^{and} trip to Fiji to meet those will whom I would have to deal with after the Independence. I agreed to this. A few days later, I boarded an army plane who came to Funafuti, ^{to Fiji.} Amongst the few people who came on the plane was Capt Stan Brown, I knew him during his time of employment with the Gilbert & Ellice Islands Colony.

On arrival ~~at~~ Suva, I was met by the Ellice Island Agent Kamuta Latasi. I was put in the Grand Pacific Hotel. On the second evening I was invited to dinner by Capt & Mrs Brown where I met Ratu Sir George Cacobau and Mr Patric Donald ~~D~~ Macdonald. ~~Mr P.D. Macdonald~~ who was with the GEIC before the World War II. I last seen him at Banaba with the Resident Commissioner's office in 1938.

Mr P.D. Macdonald was then in Suva in charge of the archives. A couple of days later I met the Governor General of Fiji, ~~Batu~~ Sir George Cacomau and a few officials in the service of the Fiji Government according to the programme Fiji prepared for me. One evening I was invited to dinner ~~in their home~~ by the British High Commissioner and His Lady. There were a number of people at this function. I was also invited to dinner by the American Ambassador and His lady. The Ellice Island Agent in Suva, Mr Kamuta and wife Naama Latasi were also there. During the night before departure from Suva, I got a surprise to receive a telephone call from downstairs in the G.P.H to see my daughter Noatia. She was away in Australia with some other teachers on a Teachers Training Course and just arrived back in Suva that evening. I was very happy to meet Noatia again after a few years of separation as she was at the Teachers Training College in Bakenibeu, Tarawa. The next morning I left Suva for Funafuti. On arrival at Funafuti, I met the Prime Minister and others at the airfield. Toaripi Lauti was to fly to Suva in the same plane I came on.

During the last week of September 1978, ~~His~~ Royal Highness, Princess Margaret arrived at Funafuti. My wife and myself were amongst those people who were introduced to Her Royal Highness. Her Programme for the Independence began two days earlier. By the 1st October 1978 Tuvalu gained their political Independence from Britain. Tuvalu adopted the Westminster style of Parliament Democracy with the British Monarch as Head of State and represented locally by a Governor General who must be a Tuvalu citizen. ~~As I had been appointed to take this job,~~ ^{Governor General of Tuvalu} During the Independence Day, Her Royal Highness Princess Margaret fell ill. Her secretary, Lord Napier had to take her place.

At 9 o'clock on the morning of Independence, Lord Napier read the Queen's message for Independence. I took the Oath for the post of Governor General. I then took the salute for the March Past. Independence morning was brightened up by the Band provided by members of the Fiji Army. From this day, the Ellice Islands became Tuvalu Group.

A few days after Independence, I moved to Government House. On New Year's Honours 1979, I was awarded with the G.C.M.G. During the last week of June 1979 I went on ^{preparation of the visit.} my first visit to all the islands of Tuvalu. ^{I was most welcome by all the islands. My word of thanks for the to attend Gilbert's Independence} A few days after returning from this trip, Her Royal Highness, Princess Ann called at Funafuti on her way to Tarawa. Her Royal Highness, Princess Ann bestowed on me the Knightwood. My duties as a Governor General were signing of Laws or Legislations. The duties were not as hard compared to my previous past experiences with other jobs I had gone through the past years. During that period of time my health was not good but I did recover towards the end of my term.

The Queen's visit to Tuvalu in 1982 was also another highlight of my career. On the 26th October 1982, Her Majesty Queen Elizabeth II arrived at Funafuti on a two days visit. Her Majesty visited the Government Building Office, the Princess Margaret Hospital, the Church ^{around} Office to see the coconut tree ^{his} son Prince Charles planted in 1970. and the National Bank of Tuvalu and other places.

Her Majesty was met by a fleet of decorated canoes at the lagoon of Funafuti near the Britannia. The Royal Party were escorted ashore on their canoes with singing from the people. Her Majesty was carried on her canoe from the beach to the maneapa (meeting hall). A great preparation on the island towards this visit. Her Majesty Queen Elisabeth II visited some places on Funafuti, Princess Margaret's hospital named after Her Royal's ^{Sister Princess Margaret} visit during Independence, the Church ground to see ~~xxxxxxx~~ the coconut tree her son Prince Charles planted in 1970, the National Bank of Tuvalu, Women's Handicrafts Centre and Government Office. The evening was feasting and dancing. ~~from~~ the island I was invited with my wife for dinner onboard the Britannia with the Prime Minister Hon Dr Tomasi Puapua and wife Riana Puapua and other officials. My word of thanks to ^{the Prime Minister} Dr Tomasi Puapua for most of the work he put in for the preparation on this visit. and to all the ones involved to ^{it} make a successful one. ~~Pakamalo atv.~~

During ~~xxxxxxx~~'s ^{this} visit, Her Majesty Queen Elisabeth awarded me with the G.C.V.O. I served Tuvalu as ~~Her~~ Governor General until the 28th February 1986 when I retired.

Thanks to the Almighty God for giving me the ability to carry out the service I performed during my life from 1930-1986. I am glad to say that I enjoyed every minute of the work I had gone through for the last fifty six years in the work force and I was satisfied with the effort I had contributed to my country. I wish all the children of Tuvalu for tomorrow the best of luck in the running of their country and to give it their very best. In addition to that I personally thank all ~~my work~~ ^{of} the people who had been working with me along the long run, for their support and their patience to make the work a successful and enjoyable one.

c/o Pacific Commercial Bank
Beach Road
Apia, W Samoa
22/4/92

Dear Harry x Honor.

It is my pleasure to say thank you for checking my manuscript and word of advice on writing. This gives me something to do at my spare time.

How is your Easter? We went away on Easter Break to one of a newly built Resort on the other side of the island owned by German Company. It's a lovely spot, little huts (Fale) fully furnished, did lots of fishing didn't catch much. Penny and Thomas still think of Australia from time to time. Both being swimming alot and have tan skin.

Peter is as usual busy at work. He's having a bad time after Easter Weekend because Bank Computer System is playing up. At present Bank awaiting expert in computer from Fiji to fix it.

Apia town needs renovation to most building, looks dirty and old buildings.

I went to Fish Market yesterday, bought one King fish and one yellow fin, prices were ridiculous. This will provide couple of weeks meal. It's hard to get fish here especially in Apia town.

I do hope you have got my first letter. I will ring up Tuvalu again and check whether they have receive my letter at their end.

Well regard to Margaret and look after yourself.
Take Care.

Noatia Lemon

Pacific Commercial Bank
Beach Road
Apia
Western Samoa
13/4/92

Dear H.E. Mande

We are just settling down after that holidays. This is our second week in Apia. First week of arrival I sorted out my daughter into school and sewing uniforms for change of school next term while my son is going to Kindergarten too.

I still remember to contact Tuvalu about reply to your letter. I have written two letters to Tuvalu, one to the Prime Minister and one to the Minister of Finance who himself comes from Nui Island.

I have also talked to the Prime Minister over the phone about this matter and warn him that he will expect a letter from me soon. I mentioned to him that all details requested are in my letter including a copy of your letter I also enclosed.

The Prime Minister was interested to deal with the matter on receiving my letter. He said he will make sure the concern person deals in the matter ~~and~~ will carry out the information requested. He also said he will ensure this concern person to reply direct to you as soon as possible. I hope you will receive a reply from the Archivist in Tuvalu.

I received a letter from Margaret yesterday. She enjoyed the company of her Fijian guest Sereina. I look forward to meet her on her arrival in Apia in June.

Western Samoa is still not fully recovered from that devastating cyclone. We still haven't got enough fruits around the island. The lovely bananas, breadfruits, pineapples and pumpkins are still not seen in the market. Taro is the only root vegetable most popular before and after cyclone.

Peter is back to work as usual. I'm catching up with my sports at spare time. It's nice to have a lady to help around the house and minding kids when you go out.

We are going away on Easter for a weekend in one of the resort on the other side of W. Samoa, a new resort owned by German couple.

I look forward to hear when you get a reply from Tuvalu soon. About my stuff, there is nothing to rush about it.

Thanking you very ^{much} for your assistance I appreciate it. I will keep in touch.

Take Care.

Your sincerely

Noatia Lemoh.

aramis

Department of Zoology,
Aberdeen University,
Tillydrone Avenue,
Aberdeen AB9 2TN,
Scotland.

Professor H.E. Maude,
42/11 Namatjira Drive,
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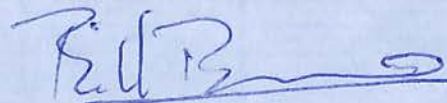
18 April 1992.

Dear Professor Maude,

Thanks for your helpful letter about the Chesterfield Is. I understand your sentiments about them; I was evacuated to Bermuda at the age of ten during the War, and learnt to swim and sail and fish among coral reefs. Presumably you know how the water becomes phosphorescent after dark? It is one of the ways in which children get bewitched and stolen by the Fairies, and I have never been of any use to sensible people since then. I also know David Stoddart, who now has his own department in California, and has already been very helpful, and have also met Ray Fosberg and Evelyn Hutchinson; we have in mind presenting our conclusions on the Chesterfields to the Atoll Research Bulletin. But clearly as you say we must first look at the Sachet/ Fosberg bibliographies.

Meanwhile I'm fascinated by your old visit to the Chesterfields, which seems to be one of very few recorded between the end of the guano trade in the 1880s and the renewal of French interest in 1939. What on earth were you doing there, since according to the Pilots the islands are surrounded by endless reefs, and cautious ships avoid them? Also, can you say any more about the vegetation at that time, since apparently in the 1850s the islets had trees, which seem to have been cleared by the guano-diggers because according to the Pilots by the early years of this century they were bare and "grassy" with three coconuts, whereas other trees are now growing again?

Yours sincerely,



Dr W.R.P. Bourne,

Dr. Sergey Nikiforov, 195252,
Karpinsky street 38/7-75,
St Petersburg, Russia.

Professor Dr Harry Evans Maude,
42/11 Namatjira Drive,
Weston, A.C.T. 2611, Australia.

Dear Professor Harry Maude,

I wish you Happy birthday! It was very pleasure to read your books I have read all them, and gave them scholars from the Department of Australia and Oceania, the Institute of Ethnology and Anthropology to read. They wish you to write new so interesting books.

Now I am trying, as mathematician, to write an article about elements of arithmetic had been used by the ancient Gilbertese. I know, for example, that they used multiplication (the words *uoua* and *nima* mean $2*2$ and $5*2$ accordingly, Bingham, *Gilb.-Eng. Dictionary*). But in the dictionary there are no numbers such as eleven, twelve and so on. Perhaps Bingham did not include them for spreading of the decimal system. But there was big numbers in the Gilbertese myths and customs. In K. Luomala's article the numbers 16 and 1000 were mentioned ("seventeen sails"; "*Tenganga-ata*"-1000 heads).

It is very interesting how did the ancient people understand the number 1000. They inevitable had to use other numbers (999,998,...). If I get the answer it should be, I hope, even of interest of historians of mathematics.

Yours sincerely.

S. Nikiforov,

09/15/92.



10.12.92

Dear Unimane,

I wonder if you will get this letter and if so whether you will answer it. I once had your address but it seems to be lost.

I hasten to assure you I am not a member of the above organisation but they published my last book and I am now writing one for them* about the days when I was purveying visual aids in the South Pacific.

The Australia Council has given me a year's Fellowship, one of the first four Asian-Pacific Fellowships, and to show my good intentions I am writing in exercise books instead of on the backs of envelopes which is where most of my books have been written. I am also going back to the Islands next year, probably in June/July, at least to Samoa, the Cooks and Kiribati, to see what they're like now.

I believe Ron Crocombe is living on Rarotonga and hope to see him there but apart from the Cooks I am quite out of touch with the Pacific. While you have been writing about it all these years I have been wandering round other parts of the world and writing about quite different things.

I am delighted to have a chance to return to the Islands but feel I should try and make some contacts there before I do, so that I don't waste too much time going round in circles looking for things. Do you think you could suggest anyone in Kiribati I should write to? I should be frightfully grateful for any advice you could give and if you can't, if you know of someone, one of your disciples perhaps, who might be able to help?

UQP want the book to be 'personal' - lest you fear I am about to stray into areas beyond my scope - but since I have to have some background knowledge I have been reading Pacific stuff for months. This reminds me to ask if I EVER wrote to tell you how good I thought your books were (I particularly like Slavers). I always meant to write but things get side-tracked and besides I never know if letters will get through the cordon sanitaire.

I do wish Jim Davidson was still here. I have been thinking about him so much and laughing over some old letters I wrote to Helen, who kept them, from Samoa, describing the fun I had with Jim and Dick Gilson when we were in Apia together. Jim took me to visit Tamasese and Malietoa or maybe it was Mata'afa but of course they're now dead I imagine and I have NO contacts in Samoa at all. Can you make any suggestions?

I shan't write any more here since you may never get it. I am still at Macleay St and Lawson though it's getting very hard to keep

* Full of misplaced commas, as you once said of my prose.

them both going. I see les Dix often, have stayed with French Helen in Provence each year and Perth Helen is in Sydney briefly at the moment. She told me she had rung you some time ago but was told you were too deaf to come to the telephone. If so, apart from that, I hope you are well, dear Master, and (like my father) still working away. You are now 85 or 86 and next year I am being given a party for my 80th birthday in Heidelberg of all places. Not that I am keen on Germany but friends have arranged it there.

Merry Christmas and Happy New Year from your old V.A.O.

c/o B.Ker Wilson,

Editorial, UQP,

Box 42,

St Lucia 4067



OFFICE OF THE GOVERNOR
OF PITCAIRN, HENDERSON, DUCIE
AND OENO ISLANDS
C/o British Consulate-General
Private Bag
Auckland
New Zealand

GDH/sd/O333
21 April 1992

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

Dear Mr Maude

It was not until I had cause to search the "Guide to Pitcairn" file this morning that I was reminded of my unfulfilled undertaking to send you (and to Mr. Cowell), copies of the latest printing of the "Guide". My apologies for not having done so.

Herewith two copies; if possible would you please forward one to Mr. Cowell.

Those featuring in the photographs are:

Page.

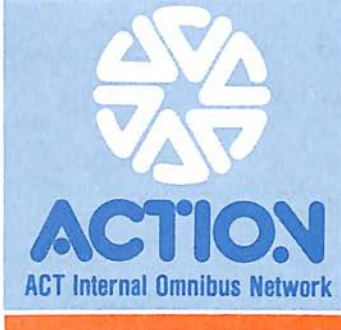
7	Andrew Young (died 1988)
24	Brian Young - son of Vula and Sam
28	Jacob Warren
31	Ben Christian
34	Betty Christian, Jay Warren - son of Mavis & Jacob, Mavis
38	Carol Christian - daughter of Charlotte and Charles
43	Millie & Warren Christian
47	Betty & Tom Christian
50	Dobrey Christian in the chair, beside her, Royal Warren.

Best Wishes

Yours sincerely
G.D. Harraway

G.D. HARRAWAY

Enc.



P.O. Box 235, Civic Square, A.C.T. 2608

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In reply please quote:

Your reference:

Dear Sir / Madam,

According to ACTION's records you are the holder of an ACTION Concession Card for free travel for 1991.

ACTION is currently issuing free travel Concession Cards for 1992. Please note that your current card will remain valid until 31 January 1992 or until you receive your new 1992 card, whichever is the sooner.

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Our best wishes for good health, happiness and enjoyable travelling with ACTION in 1992.

Yours sincerely

**M J (Mike) Wadsworth
General Manager
ACTION
16 December 1991.**

*Concession Card billed in,
signed and returned. n.b.a.*

JLS

10.1.92.

Detach along this line.



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Dear Patient,

Your doctor requested pathology tests for you and indicated that we bill Medicare on your behalf rather than issue you with an account.

We have been unable to submit your account to Medicare due to one of the following reasons:

1. Your request form (paper work) for pathology tests was badly soiled/decomposed due to a leaking specimen.

or

2. The form was incomplete or illegible.

IN ORDER FOR US TO COMPLY WITH YOUR DOCTORS REQUEST, IT IS NECESSARY FOR YOU TO SIGN THE ATTACHED ASSIGNMENT FORM.

If you are unable to sign, please arrange for your next-of-kin or referring doctor to do so, and state the reason why.

It is essential that the assignment form is returned immediately in the reply-paid envelope provided. If this form is not returned, we will have to issue an account directly to you for payment.

Thank you for your assistance, we apologise for any inconvenience this has caused you, if you have any further queries, please call us on 692-5893.

Yours sincerely,

MACQUARIE PATHOLOGY SERVICES PTY. LTD.

Encl

*signed and returned
 n.f.a
 J.S.M.*

10.1.92



Nick & Maaria Wardrop
P.O. Box 16106
Suva, FIJI
Ph; (679) 320.730
Fax; (679) 302.038
17 March, 1992

Professor Harry Maude
42/11 Namatjira Drive
Weston, ACT 2611
AUSTRALIA

Dear Professor Maude,

MEXICAN IMMIGRANTS TO KIRIBATI

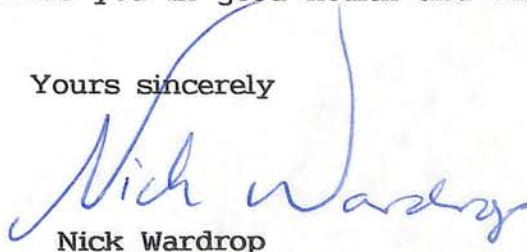
Thank you for your letter of 15 December 1991. We were very happy with the success of our responses both from you and Dr Munro (a copy of which is enclosed).

2. As you can ascertain, my wife's grandmother was almost certainly Maria Jimenez and may have been either Guatemalan or Mexican.

3. I have enclosed a recent photograph of some of my Kiribati family. Back row from left to right is Mekara, fiancée of Kuaninta's son Tekabu, then Maaria (my wife) and her elder sister Kuaninta, bottom row me (chopped off), Maaria's mum Tebamoti and last but not least our son Teki (short for Tekabu, named after Tebamoti's husband in the traditional way). Maaria's dad Tekabu died when she was about seven. Tebamoti and Tekabu had 12 children. Tekabu was a master canoe builder and racer. Having sailed on one of his canoes still in existence in 1982 and wondered at its sleek lines I understand why his reputation has lingered.

4. I hope this letter finds you in good health and wish you all the best,

Yours sincerely



Nick Wardrop



UNIVERSITY OF GUAM
UNIBETSEDÁT GUAHAN



ISLA: A JOURNAL OF MICRONESIAN STUDIES

UOG Station, Mangilao, Guam 96923
Telephone: (671) 734-9401 Fax: (671) 734-3676

January 8, 1992

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

Dear Professor Maude:

Thank you for entering your subscription to *ISLA: A Journal of Micronesian Studies*. Your interest and support are appreciated.

The inaugural issue of ISLA will be published in mid-1992. Your subscription, therefore, will cover the Rainy Season/June and the Dry Season/December issues of 1992.

As you requested, I enclose the Information for Authors style guide. If I can be of any assistance in manuscript preparation or other Journal matters, please do not hesitate to contact me.

Sincerely,

Jane Jennison-Williams
Executive Editor

JJ-W/tems

Enclosure

ISLA: A JOURNAL OF MICRONESIAN STUDIES
Graduate School and Research
UOG Station
Mangilao, Guam 96923

INFORMATION FOR AUTHORS

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The purpose of ISLA: A JOURNAL OF MICRONESIAN STUDIES is to publish significant original material that will expand our understanding of Micronesia, from prehistory to the present, and to act as a forum that will encourage research activities in the region and link the various disciplines currently engaged in Micronesian studies. ISLA will publish papers from the fields of social science, education, commerce, and health that provide new insights about the cultures, societies, histories, economies, and the political, educational, and health systems of Micronesia. The interdisciplinary scope of ISLA makes it of special interest to academicians, students, consultants, administrators, and practitioners involved in research, teaching, planning, and management.

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Authors are invited to provide up to three names and addresses of individuals whom they feel would provide competent, unbiased reviews of their submitted manuscripts. Reviewers' comments will be sent to authors when they will be useful to them.

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Original Research papers (7500 words/30 double-spaced pages typescript or less) describe new findings of importance to Micronesia. Each Research article should be preceded by an abstract of not more than 75 to 150 words outlining clearly the major purpose and findings of the research. Authors should endeavor to keep the text concise and clear, and should avoid repeating similar material in text and tables. The number of tables and figures should be kept to a minimum.

Policy Analyses

Original evaluation research, comprehensive assessments, or shorter critiques (7500 words/30 double-spaced pages typescript or less) describe new insights of

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Analytical Essays

Analytical Essays (7500 words/30 double-spaced pages or less) provide a comprehensive and scholarly overview of an area or issue of current or general interest. Authors are encouraged to strive to make the contents of Essays comprehensible to readers outside the particular subject area. Essays should be preceded by an Abstract of not more than 75 to 150 words summarizing the major points of the essay.

Book Review Essays

Submissions in this category (2500 words/10 double-spaced pages) may be focused analyses of one or several recent publications. The Review should take the form of either (1) a critique of one or more publication's contribution to the field of scholarship to which the book(s) relates, or (2) a content review that provides information in some detail on the subject matter in one or several related books.

Bibliographic Notes

Not to exceed 1250 words, or 5 double-spaced pages of typescript, a submission in this category constitutes a list of annotated references organized in relationship to a particular theme.

Notes and Comments

Submissions in this category are brief (1000 words/5 double-spaced pages or less), timely, and of general interest. Topical items under this heading convey to the readership, in a relatively nontechnical and informal style, a summary of current activities or events that bear on Micronesia or some part of Micronesia. Highlights of meetings or conferences, a descriptive example of the intersection of economic development and public policy, or news items of general interest in relation to the region are examples of suitable subject areas. Comments should be written so as to be accessible to the whole spectrum of ISLA's readership.

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Address manuscripts and correspondence via airmail to: ISLA Editorial Office, Graduate School and Research, UOG Station, Mangilao, Guam 96923. Telephone (country code 671) 734-9430 or 734-9401. FAX (671) 734-3676.

Checklist for Manuscript Submission:

General

- The manuscript conforms to the guidelines set forth in the *Publication Manual of the American Psychological Association (3rd ed.)*, the spelling guide used is *Webster's Third International Dictionary*. For spelling of place-names, refer to *Pacific Island Names* by Lee S. Motteler (Honolulu: Bishop Museum Press, 1986). Place-names currently in use in the islands are the preferred terms to use. The supplemental style guide used is *The Chicago Manual of Style (13th ed.)*.
- Three complete sets* of the manuscript, an original typescript plus 2 copies, are submitted. The editorial office cannot accept manuscripts printed in dot matrix form. For the original manuscript, all maps, charts, diagrams, and line drawings should be professionally rendered in black india ink on good quality white paper, be camera ready, and mounted on

stiff cardboard. NOTE: The editors acknowledge that access to copying facilities and style guides is limited in some countries from which manuscripts are solicited. In such instances, one copy may be submitted, and the services of ISLA's editors are available for preparing manuscripts for publication.

- The manuscript is typed *double-spaced throughout*, including abstract, block quotations, endnotes, references, figure captions, and tables, on one side only on 8 1/2 x 11 in. (22 x 28 cm) A4 nonerasable paper with generous (1 1/2 in. /4 cm) *non-justified* margins.
- The manuscript package is arranged as follows: (1) cover letter, (2) title page, (3) abstract, if applicable, (4) text, (5) acknowledgments, if any, (6) notes, if any, (7) references, (8) figure captions, (9) figures, (10) tables, (11) permissions.

Cover Letter

- Signed by all authors, the cover letter states that (1) the manuscript has not been published previously and is not under consideration for publication elsewhere, and (2) the manuscript has been read and approved by all authors.
- The letter includes the name, postal address, and telephone (business and home) and FAX numbers of the corresponding author who is responsible for communication with the other authors regarding revisions and final approval of the proofs.
- Authors must disclose any commercial interest they may have in the subject of the study and all sources of any financial or material support.
- The letter mentions the type of article in the journal the manuscript represents.

Title page

- The title (no more than 9 words) is typed in upper- and lowercase letters and centered on the page.
- The author(s) name(s), highest academic degree(s), affiliation(s), and addresses are typed below the title.
- A running head is supplied: not more than 45 characters, including spaces, and typed in uppercase letters, centered at the bottom of the page. The running head consists of the author's surname and a shortened version of the title, separated by a colon. If there are two authors, use an ampersand between the surnames; if there are three

or more, use first author's name followed by et al.

- The title pages of the 2 copies contain only the title; no authors' names or affiliations appear. (These copies are sent to peer reviewers.)
- Page numbering commences with the title page: number (1) in upper right corner.

Abstract

- The abstract (p. 2) summarizes Original Research, Policy Analysis, and Analytical Essay articles in a single, *double-spaced* block format paragraph of not more than 75 to 150 words.
- Type the word **Abstract** in upper- and lowercase letters, centered at top of page.

Text

- Text begins on page 3 (or on p. 2 if no abstract is required). Use a 5-character paragraph indent.
- The title is centered at the top of the page followed by a double-space, then text begins and continues without break for the sections that follow.
- The use of footnotes is not permitted, but where absolutely necessary *content notes* occurring *in text* are numbered consecutively throughout the article and are indicated in text by a superscript arabic numeral.¹ *Copyright permission footnotes* to tables and figures are typed as part of the table note or figure caption. All *content* and *text* copyright permission notes are typed, double-spaced, on separate sheets.
- Text citations* use the author-date method of citation. If there is more than one author, use "and" in the text, but use an ampersand (&) and a comma before the year in parenthetical citations.

For example: Cruz and Techur (1988) compared educational systems

In a study of educational systems (Cruz & Techur, 1988)

In 1988, Cruz and Techur compared

When a work has more than two but fewer than six authors, cite all authors the first time the reference occurs; in subsequent citations cite only the surname of the first author followed by et al. and the year. When there are six or more authors, cite only the surname of

the first author followed by et al. and the year for all citations.

- Every reference, figure, and table is cited in text; figures and tables are numbered independently and are cited in numerical order of mention.

Acknowledgments

- Type the acknowledgments at the end of the text, before references. Authors should obtain an individual's consent before including that person's name in an acknowledgment. Acknowledgments of assistance and financial support should be stated briefly.

Notes

- If necessary, endnotes may be used; list notes on a separate page and number in accordance with the superscript numbers in text.

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- Personal communications and manuscripts in preparation are *not cited* in the reference list, but may be mentioned in text in parentheses. *Written permission* to cite someone else's unpublished observations must be obtained from the observer and must accompany the manuscript.
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 1. All authors' names should be listed. Names should be inverted, giving surnames and initials. Use an ampersand when there are two or more authors.
 2. Date of publication (in parentheses).
 3. Article title: capitalize the first letter of the first word of the title and of the subtitle; do not underline or use quotation marks.
 4. Journal title and publication information: underline the full title and the volume number; give the inclusive page numbers.
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Examples of references:

1. Journal article: Johnston, E. G. (1972). Micronesian nutrition bibliography. Micronesica, 8, 197-210.
 2. Book: Abo, T., Bender, B., Capelle, A., & DeBrum, T. (1976). Marshallese-English dictionary. Honolulu: Univ. of Hawaii Press.
 3. Chapter in an edited book: Mason, L. (1968). The ethnology of Micronesia. In A. P. Vayda (Ed.), Peoples and cultures of the Pacific: An anthropological reader (pp. 275-298). Garden City, NY: The Natural History Press.
- The accuracy of references is of great concern to the editors. Please check each citation for accuracy of names, initials, year, title, volume number, and press information.

Figure captions

- Captions are typed double-spaced on sheets separate from both text and the figure itself, and figure numbers correspond with the order in which figures are mentioned in text.

Figures

- One set of unmounted black and white glossy prints, 20 x 25 cm (8 x 10 in.), is submitted; each is identified lightly in pencil on the back by figure number and short article title; *TOP* may be written on the back to provide orientation. For the two copies of the manuscript, photocopies of the figures are acceptable provided they are clear enough for review. Symbols, lettering (1 mm minimum), lines, and numbering should be clear and large or thick enough to remain legible after reduction. If a figure is unmounted, please supply an overlay to show where cropping should occur. Also supply a cover sheet to protect photos.

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- Drawings already reduced to size are preferred; very large drawings which cannot be mailed flat should be reduced photographically. Where needed, give scales indicating reduction or magnification on the back of figures and line drawings. As a general rule, authors should prepare artwork that can take a

50% reduction. Do not send rolled illustrations.

Tables

- Each is typed double-spaced on a separate sheet of paper with the word Table and its arabic numeral flush left above each table; the table title begins two spaces below, also flush left.
- Tables should be self-explanatory and should supplement, not duplicate, the text.
- No vertical rules are used. Each column carries a concise heading describing the data in the column.
- All tables are cited in text and there are indications in text, shown by clear breaks and set off by lines above and below, for the position of each table. Example:

Insert Table 1 about here

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- Written permissions* to use long quotations, figures, tables, photos, etc., from other sources must be obtained in writing from the authors and publishers and included with the submitted manuscript.

For questions not covered by these guidelines, please see the *APA Publication Manual* or telephone or write to the ISLA Editorial Office: (country code 671) 734-9401; FAX (671) 734-3676. Address: Graduate School and Research, UOG Station, Mangilao, Guam 96923.

Authors with access to appropriate personal computers may wish to consider using *Manuscript Manager/APA Style*, a software program available from Pergamon Press, Inc., which automatically formats manuscripts according to APA requirements.

Reprints may be ordered on a form sent out with the author's page proofs.

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Date: 21st August 1992

Professor H E Mande
Flat 42 MIRINJANI
11 NAMATJIRA DRIVE
Weston, Act 2611
Australia


Dear Professor,

I last wrote on the 27th April 1992 but since then following our telephone conversation, the librarian has not found the document you request. She has been requested to continue the search and to advise you as soon as possible. I am sorry it has taken you too long, waiting for the document.

I can be of any further assistance please telephone or write to me.

Kind regards

Yours sincerely,



A K' Seluka
Minister for Finance, Commerce
and Public Corporations

Telephone No. 841 - office
863 - residence

AKS/pf:

42/11 Namatjira Drive,
Weston, A.C.T.2611,
16 August, 1992.

Mr John Ballard,
12 Booroondara St.,
Reid, A.C.T. 2601.

Dear Mr Ballard,

I am sorry to say that I shall not be able to attend the dinner being organised by you for the Master of Jesus College and Lady Renfrew on the 9th September.

I am nearer 90 than 80 and unfortunately suffer from an affliction which closes the pylorus during times of stress, making it impossible to eat anything should it occur.

I am the more disappointed on this occasion as I am still actively engaged in researching and publishing studies on the value of oral tradition in reconstructing the prehistory of the Pacific Islanders, a subject related to the more distinguished work of Lady Renfrew.

As a special interest this dates from my degree in Archaeology and Anthropology at Cambridge as long ago as 1929 and is shown in my first research paper, published in 1932.

Wishing all success to your dinner,

Yours sincerely,

Harry Maude

H.E. Maude.


JESUS COLLEGE

DINNER FOR THE MASTER- 9th Sept.

Members of the College will have received David Hayne's letter of 30th July concerning the visit of the Master and Lady Renfrew to Canberra. While in Canberra they will be staying at University House; they will also have an extraordinarily demanding schedule. I have therefore arranged the dinner of welcome to the Master and his wife on Wednesday 9th Sept at University House at 7pm for 7.30. I have booked the private dining room but, as there has been no previous function, I have had to guess numbers and the location in University House may be changed. However dinner is assured. Parking is available. The cost will be \$50.00 a head. Lounge suits.

For planning purposes I would appreciate a reply as soon as practicable.

7th August



John Ballard

(12, Booroondara St; Reid)
2489863

CANBERRA DINNER-Return to R.S.V.P a.s.a.p.

J.O.Ballard

12.Booroondara St: Reid; A.C.T.2601

Tel; (06)2489863

I will/will not be attending the dinner for the Master and
Lady Renfrew on 9th September.

I will be accompanied by;.....

My cheque for:..... people at \$50 per head total \$
payable to J.O.Ballard is enclosed.

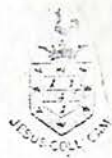
Name(Please print):.....

Home Address.....

.....

Telephone: ().....

date../../..



**VISIT BY THE MASTER OF JESUS COLLEGE,
SEPTEMBER
STATE FUNCTIONS OF WELCOME**

The Master of Jesus, Professor Lord Renfrew of Kaimsthorn and his wife, Lady Renfrew, will be in Australia for three weeks from 3rd September this year.

Colin Renfrew is Professor of Archaeology at Cambridge and a noted prehistorian. His wife, Jane Renfrew, is also an archaeologist who has written a number of books on her special interest, evidence of diets and way of living of ancient peoples.

Colin Renfrew became Master in 1986 and Alan Percival writes "together they take a great interest in the undergraduates and their activities". Colin Renfrew is a recently appointed and active member of the House of Lords.

The primary reason for their visit is that in Canberra on Monday 7th September Lord Renfrew is to give the Mulvaney Lecture This special lecture has been established at A.N.U. to honour John Mulvaney, Foundation Professor and a major figure in the development of prehistoric archaeology in Australia. While in Canberra, he is also to give a second lecture on his work in Greece and Lady Renfrew is to present a seminar. A very busy schedule of talks and visits to universities (La Trobe, Melbourne, Sydney and New England) and archaeological sites (Willandra Lakes and Kakadu) has been organized by Professor Isabel McBryde of A.N.U.

However, Lord and Lady Renfrew have said that while in Australia, they would like to meet as many former members of the College and those interested in it as possible. In particular, Lord Renfrew wishes to talk about the present-day College, its future plans, its Quincentenary Appeal and the celebration of that event in 1996.

It seemed we should grasp this unique opportunity to welcome the Master to Australia. We are therefore organizing five mixed functions for the Renfrews.

- A dinner in Sydney on Friday, 4th September
- A lunch in Adelaide on Sunday, 6th September
- A dinner in Canberra on Wednesday, 9th September
- A dinner in Melbourne on Tuesday, 15th September
- A lunch in Brisbane on Sunday, 20th September

While Bill Hayward (26 Rivers Street, Bellevue Hill 2023 - (02) 327 2437) has been negotiating the College side of the visit with the archaeologists, I have agreed to act as secretary for the visit. We have both been consulting with other former College members. I have procured from the College their current list of names and addresses of Australian Jesuans, numbering 113.

Details of the five Jesus functions are on the next page and you are asked to respond directly to the organizer of the particular one you wish to attend. We do hope that you will be able to attend one.

In the meantime, if you have the names and addresses of past Members of the College or people you think have a particular interest in the College, please let me have them. I would welcome any other suggestions or comments you may have.

David Hayne

David Hayne

30th July 1992



STATE FUNCTIONS

Sydney - Friday 4th September

A mixed dinner - Lounge Suits - will be held in the Withdrawing room, Holme Building, University of Sydney Union at 7 for 7.30pm.

Parking - Enter the University at Science Road, off Parramatta Road, opposite Ross Street. Cost \$50 per head.

Please use the following pink attendance sheet to book your acceptance.

Adelaide - Sunday 6th September

A luncheon will be held at the home of Ian and Janet McLachlan, 5 Fuller Court, Walkerville. Ian will contact South Australian members of the College. People from outside the state should contact him on (08) 269 4962.

Canberra - Wednesday 9th September

A mixed dinner is being organized by J.O Ballard, 12 Booroondara Street, Reid. Telephone (06) 248 9863. Canberra and residents of Southern NSW should contact him. Further details to come.

Melbourne - Tuesday 15th September

A mixed dinner - Lounge suits - will be held in the Kaye Scott Room, Ormond College, University of Melbourne, at 7 for 7.30pm. (on the left through the College entrance).

Parking - There should be ample parking in College Crescent. Ormond College is the last on the left before you reach Royal Parade. Cost \$50 per head.

Please use the following ^{pink} attendance sheet to book your acceptance.

Brisbane - Sunday 20th September

Lord and Lady Renfrew will be free in Brisbane on this day. Nick Horner, 9 Daly Street, Camp Hill (07) 398 1601, has in mind to organize a luncheon at the Heritage and would appreciate hearing the ideas of some of the other 10 Brisbane and two country Jesuans.

The Renfrews will be flying to Darwin on Monday morning 21st September.



Sydney Dinner - Return to:

R.S.V.P. 26th August

W Hayward
26 Rivers Street
BELLEVUE HILL NSW 2023

Telephone: (02) 327 2437 (After 23rd August)

I will/will not be attending the dinner for Lord and Lady Renfrew on 4th September.

I will be accompanied by: _____

My cheque for: _____ people at \$50 per head - total \$ _____ payable to W Hayward is enclosed.

Name (Please print): _____

Home Address _____

Telephone () _____ Date / /

Detach here

Melbourne Dinner - Return to:

R.S.V.P. 7th September

D J Hayne
24 Winter Street
MALVERN VIC 3144

Telephone: (03) 509 8540 Fax (03) 529 6069

I will/will not be attending the dinner for Lord and Lady Renfrew on 15th September.

I will be accompanied by: _____

My cheque for: _____ people at \$50 per head - total \$ _____ payable to D J Hayne is enclosed.

Name (Please print): _____

Home Address _____

Telephone () _____ Date / /

42/11 Namatjira Drive,
Weston, A.C.T. 2611,
Australia,
3 August, 1992.

Professor Martin G. Silverman,
Department of Anthropology and Sociology,
The University of British Columbia,
6303 N.W. Marine Drive,
Vancouver, B.C. Y6T 1Z1, Canada.

Dear Martin,

Your letter of 6 July addressed to the Department of Pacific and S.E. Asian History has been forwarded to me.

I have never had any occasion to make enquiries about Father Kayser and I think the only item I have by him is his Grammar. My main interest in Nauru is the effect on its history of the extensive contact with the Gilberts, and particularly Banaba. Only last week I prepared for publication in our forthcoming Anthology of Gilbertese oral tradition a Nauruan account of the Creation which is very similar to the Banaban version.

Admittedly I wrote an Introduction of the cultural history of Nauru for Honor's book on The String Figures of Nauru but I have always been glad to leave serious research in the hands of my three capable colleagues - Camilla Wedgwood, Nancy Viviani and Sue Skinner - all of whom have spent months on the island.

When Camilla died her Papers and Correspondence were left with Marie Reay who, however, did nothing to prepare them for publication. Camilla's published material on Nauru is in Oceania but where the Papers are now I haven't a clue as I've been retired for over twenty years and do not keep up with such matters. We have only the myths and legends on typescript. None of the three ever mentioned Kayser to me and I doubt if they made any enquiries about him, being busy on their own research.

If you are looking for biographical information on the Father your best source is to look them up in the Bible of

researchers on Catholic data:

Streit, Robert, and Johannes Dindinger, 1955,
Bibliotheca Missionum, Vol.21.
Missionsliteratur von Australien und
Ozeanien, 1525-1950. Freiburg, Verlag Herder.

My copy is in our Pacific Islands Library at Adelaide or I would copy out the entry for you.

If you still require more information I suggest that you should write to the Rev. Father in charge of the Mission of the Sacred Heart on Nauru who would be able to tell you where his predecessor's Papers are. Nauru comes under the Bishop of the Marshall Islands in Majuro (or is he still at Jaluit?).

As regards Father Sabatier the only person who has been through his Papers is Jean-Paul Latouche, who has catalogued them in his usual meticulous and detailed manner. I enclose photocopies of the title page and contents sheet of the book which is to be published in.

The Sabatier Papers form Section VI of the book, and comprise seven pages listing an immense amount of material. So your best course is to write and ask him for a copy of the book. His address is:

Dr Jean-Paul Latouche,
10 rue des Vignes,
41100 Vendôme,
France.

You probably already have a copy of his monumental Mythistoire Tungaru published in 1984 by the Société d'Etudes Linguistiques et Anthropologiques de France, 5, rue de Marseille, 75010 Paris, France.

I enclose a copy of my letter of the 7th July, 1991, which your letter to the A.N.U. said that you had lost.

With best wishes from us both,

Yours,
[Signature]

**THE
AUSTRALIAN NATIONAL UNIVERSITY
CANBERRA**



**WITH THE COMPLIMENTS
OF THE
RESEARCH SCHOOL OF PACIFIC STUDIES**

Pacific & Asian History

**THE UNIVERSITY OF BRITISH COLUMBIA
DEPARTMENT OF ANTHROPOLOGY AND SOCIOLOGY**

6303 N.W. Marine Drive
Vancouver, B.C. V6T 1Z1
Canada

Tel.: (604)822-2878

FAX: (604)822-6161

6 July 1992

Department Secretary
Dept. of Pacific and
Southeast Asian History
Australian National University
Box 4, P.O.
Canberra A.C.T. 2600
Australia

Dear Secretary:

I would like to get in touch with Harry Maude to see what material he may have concerning two important "priest linguists" -- Father Ernest Sabatier (who worked in Kiribati) and Father Aloys Kayser (who worked on Nauru).

He may even have a microfilm copy of certain documents (the Sacred Heart *Annales*) which he cites in his Foreword to Father Sabatier's *Astride the Equator* (Oxford, 1977).

I have been working closely with Father Kayser's *Grammar* and Father Sabatier's *Dictionary*, the latter being the better known of the two. Father Kayser's background is particularly mysterious to me (other than for a few informative observations from Mr. Maude and Father Sabatier), and I am writing about his extraordinary achievement in his *Grammar*.

My problem is that I have lost my copy of Mr. Maude's current address.

I wonder whether you would be so kind as to forward this letter to him, and to send me a copy of that address.

With kindest regards,

Yours sincerely,



Martin G. Silverman
Professor



P.O. Box 235, Civic Square, A.C.T. 2608

Telephone:

In reply please quote:

Your reference:

Dear ACTION Customer

Enclosed is your ACTION concession card for 1992. This card entitles you to travel at any time for free on the ACTION network.

Your card is **non transferrable**. You are the only person entitled to use it. If your card is stamped with *Attendant* then a companion may accompany you for free, but this attendant is not allowed to use the card unless they are travelling with you.

If you should happen to lose your card you should inform the staff at the;

ACTION Counter
ACT Government Shopfront
Saraton Building
East Row
CIVIC. Telephone: 207 5148

as soon as possible and upon receipt of some identification they will issue you with a new card.

I hope that you have an enjoyable year travelling with ACTION.

M J (Mike) Castle
Acting General Manager
ACTION
6 January 1992

42/11 Namatjira Drive,
Weston, A.C.T. 2611,
Australia,
30 August, 1992.

Dr Hugh Laracy,
History Department,
The University of Auckland,
Private Bag, AUCKLAND,
New Zealand.

Dear Hugh,

Many thanks for kindly enquiring whether I would care to review the forthcoming History of the Polynesian Society for the Journal of Pacific History.

I'm afraid, however, that I have long given up writing articles or reviewing books as I am nearer 90 than 80 and, among other infirmities, too blind to locate or read references in the Menzies or National Libraries. My own library would be better, but it is located in Adelaide.

Despite many enticements I stick to Sir Keith Hancock's advice never to publish after turning 80, my only exception being my work on Gilbertese history prior to the coming of the European, which I have been working on for over 60 years, and for which all the source material is in my own little room in this Retirement Village 10 miles from Canberra. I enclose a list of the so-called series to date in proof that I am not entirely idle.

That was a grand book you produced for the Tuvaluans: I have found it harder to persuade the Gilbertese to write something than to do it myself, but the Tuvalu people may be different.

With our best wishes for your continued success,

Yours ever,

Harry Myrland



History Dept
21/8/92

THE UNIVERSITY OF AUCKLAND

PRIVATE BAG AUCKLAND NEW ZEALAND TELEPHONE 737-999

Dear Barry, Would you like to review Keith Locken's history of the Polynesian Society? It is titled Manifest Duty. I appreciate that you are very busy - but wish to give you the opportunity to review the book for the Journal of Pacific History, if you would care to do so.

Best wishes,
Hugh

HUGH LARLEY.

42/11 Namatjira Drive,
Weston, A.C.T. 2611,
14 June, 1992.

Mr Warwick Williams,
Secretary, Academic Staffing Section,
The Australian National University,
G.P.O. Bx 4, Canberra,
A.C.T. 2601.

Dear Mr Williams,

In reply to your letter PJF:mdh of the 28th May, requesting my views as to whether Dr Neil Gunson should be promoted from Senior Fellow to Professor in the Division of Pacific and Asian History of the Institute of Advanced Studies, I am submitting the following assessment for the information of the Promotions Committee.

I would normally decline such an undertaking owing to my age, being over 85 (which is usually regarded as the limit for referees' submissions), the fact that I retired from the University over 25 years ago, and my blindness.

The case of Dr Gunson, however, is rather different from the normal as he is universally acknowledged not only as an authority, but as the authority, in his specialist field of religious studies.

Professor Aarne Koskinen, founder of the Finnish Society for Missiology and Ecumenics and until his death the Editor of the Annales Societatis Missiologicae Fennicae, spoke of Neil Gunson with great respect as the foremost expert in the study of Pacific missionary development as well as of Polynesian indigenous religion. This view was shared by his successor, Professor Jukka Siikala, the author of a standard work on Traditional Religion, Christianity and Nativistic Movements in Polynesia.

Apart from the research group belonging to the Finnish school it will be found that most of the scholarly work on Pacific religions and Christian Missions is being done by academics, such as Latukefu and Hilliard, who when reading

for their doctorates were supervised by Gunson and have kept in touch with him since, or colleagues like Laracy who would regard him as their mentor.

Dr Gunson has reached his present unquestioned, and I think by now unassailable, position as the doyen of scholars working on Pacific Islands religious studies largely through his publications, of which a bibliography is probably in the hands of the Promotions Committee. These are based on wide-ranging and impressive scholarly research of the highest quality as shown, for example, in his definitive Messengers of Grace and his numerous articles in the regional academic journals. Many of these show outstanding originality based on the detailed and comprehensive research which I consider to be the hall-mark of his work.

In particular I would suggest a perusal of his account of the Tahitian Mamaia heresy, his study of missionary interest in British expansion or his paper on the coming of foreigners to Tonga; but there may be other publications which I have not read which evince better the breadth and originality of his scholarship.

I note, however, that the requirements for professorial appointments in the Institute include not only research distinction and scholarly capacity and repute, which in Dr Gunson's case hardly needs emphasizing, but also proven ability to provide leadership inside and outside the University, within the discipline and within the community.

Here, in my submission, Dr Gunson has a deserved reputation. I have known him personally ever since his first appointment as a Fellow in the Department of Pacific History in 1962, and while I do not claim to have a knowledge of all his extramural interests and activities I consider those I do know to be varied and important. Within a few years of his arrival it seemed to be Gunson to whom one turned to perform the multifarious chores which other staff members pleaded their inability to undertake.

Among the activities in which Dr Gunson took a particularly prominent part were those connected with the advancement of genealogical studies in Australia, which involved him in

a good deal of organizing and lecturing work, and for some 20 years the editing of the genealogical journal Ancestor. Not less important was his pioneering work on aboriginal history, leading to, inter alia, a 10 year stint as convenor and chairman of Aboriginal History Incorporated followed by the joint editorship of Aboriginal History, which incidentally he founded.

Perhaps closer in its relation to his professional academic duties was Dr Gunson's major contribution to the development of Pacific History as a sub-discipline through his work in assisting the foundation of The Journal of Pacific History, which he subsequently edited for no less than 16 years. Largely through his efforts the Journal has become the authoritative outlet for the publication of the work of Pacific historical scholars throughout the world.

More recently when, owing to the retirement of its Director, the Pacific Manuscripts Bureau was in danger of having to cease its invaluable work of collecting and preserving the source material of island history, it was Dr Gunson who took over the chairmanship of the Bureau Advisory and Review Committees, reorganizing and revivifying its functioning until now it is once again performing with efficiency the work for which it was founded.

I have less direct knowledge of Dr Gunson's other work outside the University, for example on Australian local history, which resulted in the publication of at least one substantial book, his contributions to the World Conference on Records, or his organization of a permanent local body to foster and co-ordinate the study of Tongan history; but I should like to emphasize here that with all these extraneous interests and occupations Dr Gunson has still achieved what is probably a record for the Research School of Pacific Studies in the number of students successfully supervised by him through their doctorates. Indeed, it is his careful supervision of the next generation of Pacific history researchers and teachers that I feel Gunson himself would consider to be his greatest contribution to Pacific studies.

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- 4 -

In conclusion I can unreservedly recommend Dr Neil Gunson for promotion to Professor in the Institute of Advanced Studies on the grounds of his outstanding and internationally recognized research record and the pre-eminence of his contributions to the development of Pacific historical studies through his leadership in their organization and direction, as well as for his dedicated training and supervision of the next generation of Pacific regional specialists.

Yours sincerely,

A handwritten signature in blue ink, appearing to read 'H.E. Maude', with a stylized flourish at the end.

H.E. Maude



The Australian National University

Ref: PJF:mdh
Telephone: 249 4739

28 May 1992

CONFIDENTIAL

Professor H E Maude
Unit 42, "Miringani"
11 Namatjira Drive
Weston ACT 2611

Academic Staffing Section
GPO Box 4 Canberra ACT 2601 Australia
Telephone 06-249 4566
International 61 6-249 4566
Telex AA62760 NATUNI
Fax 06-249 5011
International 61 6-249 5011

Dear Professor Maude,

Dr Neil Gunson is a candidate for promotion from Senior Fellow to Professor and has given your name as someone who could provide the Promotions Committee with an assessment of his academic capacity.

Would you be willing to give your views as to whether Dr Gunson should be promoted?

I enclose information for the guidance of referees considering promotion to Professor (Academic Level E) (1388/1992). The University introduced promotion to Professor in 1992. In any one year only a limited number of promotions to level E will be made. Selection will be competitive and applicants are expected to have an outstanding and internationally recognised research record.

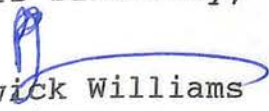
If your report is to be given in confidence, could you please mark your report "confidential". Your report will then be received by the University in confidence on the clear understanding that the University will do everything in its power to respect and maintain that confidence. Your report will be disclosed only to those immediately involved in the promotion process.

We would not expect that your report would be sent by you to the applicant but if you do so we would be grateful if you could inform us of the fact.

I would be most grateful to have your comments by 19 June 1992 at the latest. To assist this you may wish to send your report to our confidential fax number: 61 6 249 5011 (Attention Ms Pam Ferrar).

I take this opportunity to thank you in advance for your assistance.

Yours sincerely,


Warwick Williams
Secretary

THE AUSTRALIAN NATIONAL UNIVERSITY

Institute of Advanced Studies

PROMOTION TO PROFESSOR (Academic Level E)
INFORMATION FOR THE GUIDANCE OF REFEREES

1. Categories of appointments in the Institute

1.1 As some of the titles of posts in the Institute of Advanced Studies are different from those in other Universities, or are used differently, it may be helpful to summarise them briefly.

1.2 Members of the academic staff of the Institute are concerned primarily with research and the training of postgraduate students. Although the duties of most do not involve teaching of graduate or undergraduate courses, some do assist voluntarily from time to time in teaching courses in The Faculties of this University.

1.3 The hierarchy of Institute appointments and their positions under the new award are, in descending order:

Professor (Level E)
Senior Fellow (Level D)
Fellow (Level C)
Research Fellow (Level B)
Postdoctoral Fellow (Level A)

The top three levels can be continuing or non-continuing and the lower two are non-continuing.

Promotion is possible between all grades but staff who hold non-continuing appointments are not granted an extension of appointment upon promotion.

1.4 Only a very small number of promotions may be made in any one year and the applicants for promotion are therefore considered in a competitive context.

1.5 Persons promoted to the position of Professor in the Institute of Advanced Studies are expected to have an outstanding record of internationally recognised research of great originality. Since this is a research-only position a distinctly higher level of research performance is expected than for a teaching-and-research professorship.

1.6 In view of the many reports requested from referees in the United States it is of some interest to note the following distribution of staff among academic grades in that country and in Australia. (The US data come from a 1984 Carnegie Foundation survey covering all US academics, reported in the Chronicle of Higher Education, 18 December 1985; the

Australian data are from official statistics). Both sets of statistics relate mainly to teaching-and-research staff.

	<u>USA</u> %		<u>AUSTRALIA</u> %
Professor	34.1	Professor	8.9
		Associate Professor/ Reader	13.0
Associate professor	24.5	Senior Lecturer	31.6
Assistant Professor	20.6	Lecturer	22.7
Instructor, Lecturer, other	20.8	Tutor grades	23.7

2. Criteria for promotion from Senior Fellow to Professor

2.1 The major criterion for promotion to Professor is marked academic distinction in research demonstrated through published work, and (where the field makes this inappropriate) acknowledged scholarly repute in respect both of past and current work. There should be evidence of outstanding originality and scholarly achievement in significant fields of endeavour as attested by distinguished referees. This may also be reflected in election to a learned society. Where the case for promotion is based primarily on jointly-authored publications, evidence is required of the specific contributions of the candidate and that the contributions constitute outstanding originality in research.

2.2 Promotion to Professor requires also a proven or probable ability to provide leadership and foster excellence in research, professional activities and policy development in the academic area and the University, within the discipline generally and within the community.

2.3 Some weight will be given also to activities not solely of a research character. In particular duties specified by the University relating to teaching, supervision, administration, outreach or editorial functions may be taken into account.

2.4 Some weight may also be given to work which has led, or has the potential to lead, to the practical application of research findings, whether or not this work resulted in publication of the kind which is normally assessed.

2.5 Promotion from Senior Fellow to Professor is viewed as comparable to promotion from Associate Professor or Reader to Professor in Australian Universities except that it is normally based mainly on research work and thus more is expected by way of published work than is necessarily expected of those who are also involved in teaching.

2.6 The criteria for promotion are concerned with individual performance only: matters relating to the continuation of the post itself, for example the possibility of a change in the research policy within the School, are not to be considered.

3. Salary ranges effective 23 July 1992 (\$Aust p.a.)

The Institute of Advanced Studies

Professor: \$77,900-\$88,355
Senior Fellow: \$60,475-\$66,625
Fellow: \$50,225-\$57,913
Research Fellow: \$41,000-\$48,688
Postdoctoral Fellow: \$36,285-\$38,950

The Faculties and other Australian universities

Professor: \$77,900
Reader: \$60,475-\$66,625
Senior Lecturer: \$50,225-\$57,913
Lecturer: \$41,000-\$48,688
Senior Tutor/Tutor: \$28,700-\$38,950

Warwick Williams
Secretary

Ref: 4.2.8.5 PJF:pjf
22 May 1992

Pacific and Asian History

13 February 1992

The School Secretary
RSPacS
ANU

Dear Ms Kennedy,

X I wish to apply for promotion to Academic Level E (Professor). I believe I have made a significant contribution to my chosen discipline. As one of the early tenured members of the Department of Pacific and Southeast Asian History, formerly Pacific History, I have taken an active role in its shaping both in 'training' students and as a founding member and editor of *The Journal of Pacific History* for sixteen years. I was also instrumental in founding the journal *Aboriginal History*, chairing the committee for over ten years.

On attaining tenure, knowing that much of my time would be taken up with student, journal and committee responsibilities, I selected a research program that would require long term application with major works in view (see part 5 of my Publications list). Even so, I believe the 'spin-off' articles and edited publications which have appeared have amounted to a respectable output.

I continue to work on my main project, a history of religion in Polynesia from prehistory to the present, as well as other projects relating to the religious and ethnographic history of the Pacific. I am currently chairman of the Pacific Manuscripts Bureau committees and am also supervising four Ph.D. students and co-supervising one M.A. student. I probably hold the record for sole supervision of students in the School and all those who have graduated are well placed.

I have also been involved in a number of group projects and am currently co-ordinating editor of a committee convened to bring out a definitive edition of John Thomas's *History and Mythology of the Friendly Islands*, a work of over 1300 pages, as part of a project to be funded by an American research grant. The Tongan History Conferences and Association, now flourishing, grew out of a workshop which I initiated.

Yours sincerely,

Niel Gunson

P.S. My referees are listed separately on p.5 of my c.v. I have also enclosed a selection of those reviews I could put together at short notice.

Dear Harry, Herewith my application and c.v. which may or may not help you to say something positive should you be consulted.

Warm regards to you both
Niel

X as distinct from a founder member such as yourself and Jim!

AUSTRALIAN NATIONAL UNIVERSITY

CURRICULUM VITAE

Walter Niel GUNSON

Research School of Pacific Studies

Pacific & Asian History

Date and place of birth: 12 October 1930, Leongatha, Victoria

Academic record

1954 BA (Hons) University of Melbourne
1955 MA University of Melbourne
1960 PhD Australian National University

Research Interests

Missionary and early contact history in the Pacific Islands, traditional history and religion in Polynesia, and the European background to Christian missionary activity (see appended list of publications).

Present appointment

1980- Senior Fellow in Pacific History
Division of Pacific and Asian History
Research School of Pacific Studies
Australian National University

Previous appointments

1960-62 Lecturer, Department of History
University of Queensland
1962-67 Research Fellow, Department of Pacific History Australian National
University
1967-68 Senior Research Fellow, Department of Pacific History, ANU
1968-80 Fellow in Pacific History, Department of Pacific and Southeast Asian
History, ANU

Honours and awards

- 1959 British Council Scholar
- 1959 Fellow of the Finnish Society for the Study of Missionary History
- 1962 Fellow of the Genealogical Society of Victoria

Community and professional positions held (ANU committee membership not listed)

- 1953-73 Editor of **Ancestor**, formerly the
Victorian Genealogist, Melbourne
- 1960-62 Member of the Oxley Library Board, Brisbane
- 1965-68 Chairman of the National Aborigines Day Observance Committee of the
ACT
- 1967-80 Trustee of Canberra Public Cemetery
- 1971-84 Joint editor of **The Journal of Pacific History**
- 1976-85 Convener and Chairman of Aboriginal History Incorporated
- 1978-80 Member of the Publications Committee of the Australian Institute of
Aboriginal Studies
- 1982- Member/consultant of the Uniting Church Commission for World
Mission History Project
- 1984- Convener of Target Oceania
- 1985-87 Joint editor, **Aboriginal History**
- 1987- Chairman of the Pacific Manuscripts Bureau Advisory and Review
Committees
- 1988-91 Joint editor of **The Journal of Pacific History**

Student supervision for PhD degree (MA and Honours students not listed)

1. Dr Sione Latukefu, formerly Principal, Pacific Theological College, Suva, and Associate Professor of History at the University of Papua New Guinea.
2. Dr D.L. Hilliard, Reader, Flinders University and former Secretary of the Australian Historical Association.
3. Dr David Wetherell, Senior Lecturer, Deakin University.
4. Dr Norman Douglas, formerly Senior Lecturer, University of New South Wales.
5. Dr H.G. Cummins, General Secretary, Board of Education for the Uniting Church.
6. Dr Andrew Thornley, Newington College, Sydney.
7. Dr Diane Langmore, Research Officer, Australian Dictionary of Biography.
8. Rev. U.F. Nokise, Minister of St. David's Presbyterian Church, Petone, Wellington, New Zealand (to graduate 1992).

9. Mr Hank Driessen, Senior Archivist, National Archives, Wellington, New Zealand.
10. Dr Nicholas Thomas, Queen Elizabeth II Fellow formerly Research Fellow in Anthropology, King's College, Cambridge.
11. Dr Phyllis Herda, Lecturer, Victoria University of Wellington.
12. Dr Graham Hassall, Lecturer in History, University of Papua New Guinea.
13. Dr Michael Reilly, Lecturer in History and Maori Studies, University of Otago, Dunedin.
14. Mr 'Okusitino Mahina (currently enrolled).
15. Mr Andrew Hamilton (currently enrolled).
16. Mr Kieran Schmidt (currently enrolled).
17. Rev. Ross Mackay (currently enrolled).

Field Research, Conferences and Outside Studies

August	1955	31st ANZAAS Congress, Melbourne
	1957	Field research in Fiji and the Gilbert and Ellice Islands for PhD
	1959	Documentary research in London Missionary Society archives, London, for <i>Messengers of Grace</i>
	1961	Field research in the Society Islands and documentary research in Hawaii
		10th Pacific Science Congress, Honolulu
	1965	38th ANZAAS Congress, Hobart
January	1968	40th ANZAAS Congress, Christchurch, New Zealand
May-June	1970	Field research in Samoa and Tonga
	1970	ANZAAS Congress, Port Moresby
April-December	1972	Comparative field research in Madagascar and southeastern Africa and documentary research in Cape Town and London (first Sabbatical)
	1977	First Australasian Congress on Genealogy and Heraldry, Melbourne
February-November	1979	Documentary research in London (Congregational Library, Dr Williams's Library, School of Oriental and African Studies Library), Institute of Commonwealth Studies (second Sabbatical)
May	1980	Pacific History Association (PHA) Conference, Martindale Hall, South Australia
		ANZAAS Congress, Adelaide

August	1980	Second World Conference on Records, Salt Lake City, USA Documentary research in Huntington Library, California, Duke University, North Carolina, and Washington (Fieldwork)
May	1981	PHA Conference, Noosa, Queensland
September	1982	PHA Conference, Katoomba, NSW
	1983	Field and documentary research in New Zealand (Fieldwork)
May	1983	Third Australasian Congress on Genealogy and Heraldry, University of Waikato, Hamilton, New Zealand
December	1983	PHA Conference, Sorrento, Victoria
June	1985	PHA Conference, Suva, Fiji
June- August	1985	Field research in Fiji, Tahiti, and the Cook Islands and documentary research at the Huntington Library, California (Fieldwork)
May	1986	Fourth Australasian Congress on Genealogy and Heraldry, Canberra
July- October	1986	Outside Studies in London, Edinburgh, Cambridge, Manchester, Birmingham and Aberystwyth (third Sabbatical, part 1)
January	1987	Tongan History Workshop, Canberra
June- November	1987	Outside Studies in London and Manchester, Drew University, New Jersey, Dartmouth College, New Hampshire, Emory University, Atlanta, Southern Methodist University, Dallas and the Huntington Library, California (third Sabbatical, part 2)
December	1987	PHA Conference, Canberra
January	1989	3rd Tongan History Conference, Ha'apai, Tonga
January	1990	Samoan History Workshop, Wellington
December	1990	PHA Conference, Guam
January	1991	France in the Pacific Conference, Canberra
June	1991	Research at the Turnbull Library, Wellington
December	1991	Pacific History Workshop, Canberra

Referees

1. Professor H.E. Maude
Unit 42, "Mirinjani"
11 Namatjira Drive
WESTON ACT 2611
2. Emeritus Professor Greg Dening
34 Stirling Street
KEW VIC 3101
3. Emeritus Professor Gavan Daws
3147 Paty Drive
Honolulu
HAWAII 96822
4. Professor Donald Denoon
Head, Division of Pacific & Asian History
Research School of Pacific Studies
5. Professor Hugh Laracy
Department of History
University of Auckland
Private Bag
AUCKLAND NEW ZEALAND

PUBLICATIONS

1. Books

- 1968 * **The Good Country: Cranbourne Shire**, xviii, 308 pp., F.W. Cheshire, Melbourne, 1968. Reprinted Shire of Cranbourne, 1974. Third printing (second edition) 1984
- 1973 (ed. with J.M. Crawford and A.I. Mackay) **Report on Heraldry in Australia. A Case for Heraldic Control in the Commonwealth of Australia**. 2 vols (92 pp, 57pp) Melbourne, 1973
- 1974 * (ed.) **Australian Reminiscences and Papers of L.E.Threlkeld, Missionary to the Aborigines 1824-1859**, 2 vols (xii, 176 pp; vi, pp.177-382; double cols), with introduction (pp.1-37), endnotes (pp.72-80, 170-76, 307-13), and 'Biographical notes on Threlkeld's contemporaries', Appendix I (pp.315-32), Select Bibliography and index. Australian Institute of Aboriginal Studies, Canberra, 1974
- 1978 * (ed.) **The Changing Pacific: Essays in Honour of H.E.Maude**, xiv, 351 pp, Oxford University Press, Melbourne, 1978
- * **Messengers of Grace: Evangelical Missionaries in the South Seas 1797-1860**, x, 437 pp, Oxford University Press, Melbourne, 1978, Oxford University Press, New York, 1978
- 1990 * **The Dalton Journal: Two Whaling Voyages to the South Seas 1823-1829**, National Library of Australia, Canberra 1990. Pp. xii, 140, with introduction (pp. 1-19), memoir (pp. 21-42), notes, bibliography and index
- * (ed. with Phyllis Herda and Jennifer Terrell) **Tongan Culture and History. Papers from the 1st Tongan History Conference held in Canberra 14-17 January 1987**. Department of Pacific and Southeast Asian History, Research School of Pacific Studies, Australian National University, Canberra 1990. Pp. x, 238, with introduction, bibliography and index

b. Not yet published

(For Books in preparation see section 5)

'The Cross and the Maro: studies in ethnohistory and the missionary movement in the South Pacific', booklength TS (417 pp)

2. Articles and Pamphlets (excluding reviews)

- 1957 'A Cross on the Reef [the centenary of Hiram Bingham's arrival in the Gilberts]', *LMS Chronicle*, 122 no 11 (November 1957), 212-13; 122 no 12 (December 1957), 233-34
- 1960-61 'The Nundah Missionaries', *Journal of the Royal Historical Society of Queensland*, 6, no 3 (1960-61), 511-38
- 1962 * 'An account of the Mamaia or Visionary Heresy of Tahiti, 1826-1841', *Journal of the Polynesian Society*, 71 no 2 (June 1962), 209-43. Translated as 'Histoire de la Mamaia ou Heresie Visionaire de Tahiti 1826-1841', *Bulletin de la Societe des Etudes Oceaniennes*, 12 nos 6-7 (June-September 1963), 235-94
- 1963 'Australian Antarctic Territory', *Australia in World Affairs 1956-1960* (ed. Gordon Greenwood and Norman Harper), 384-418, Australian Institute of International Affairs, F.W. Cheshire, Melbourne, 1963
- 'Histoire de la Mamaia'. See above, 1962
- * 'A note on the difficulties of ethnohistorical writing, with special reference to Tahiti', *Journal of the Polynesian Society*, 72 no 4 (December 1963), 415-19
- 'A genealogist in the South Seas', *Ancestor*, 3 no 3, 44-46; no 4, 74-76; 4 no 1, 13-15, Melbourne, 1963-64
- 1964 * 'Great Women and friendship contract rites in pre-Christian Tahiti', *Journal of the Polynesian Society*, 73 no 1 (March 1964), 53-69
- On Practical Genealogy*, Canberra and District Historical Society occasional paper, 11 pp., Canberra, 1964. Reprinted, *Ancestor*, 4 no 3, 99-102; 5 no (1964-65), 17-27
- 1965 * 'Co-operation without paradox. A reply to Dr Strauss', *Historical Studies, Australia and New Zealand*, 2 no 44 (April 1965), 513-34
- * 'Missionary interest in British expansion in the South Pacific in the nineteenth century', *The Journal of Religious History*, 3 no 4 (December 1965), 296-313
- 1966 "'Bushranger" and "croppy": a footnote to "Convict jargon and euphemism"', *Australian Literary Studies*, 2 no 3 (June 1966), 214-16
- 'Missionary collections', *From the Archives: discoveries and accessions*, *The Journal of Pacific History*, 1 (1966), 187-90

- 'Journal of a visit to Raivavae in October 1819 by Pomare II, King of Tahiti', Unpublished manuscript, *The Journal of Pacific History*, 1 (1966), 199-203
- * 'On the incidence of alcoholism and intemperance in early Pacific missions', *The Journal of Pacific History*, 1 (1966), 43-62
- 'The obsession of the Estes', *Ancestor*, 5 no 4, 138-46; 6 no 2, 45-49, Melbourne 1966-67
- 1968 'How the gospel spread in the Pacific', *Open Door*, July 1968, 13-16, Church Missionary Society, Sydney
- 'Melanesian unity: the church example', *The Journal of Pacific History*, 3 (1968), 159-61
- 1969 * 'Pomare II of Tahiti and Polynesian imperialism', *The Journal of Pacific History*, 4 (1969), 65-82. Reprinted, *Essays from the Journal of Pacific History* (comp. B. Macdonald), 140-57, *The Journal of Pacific History*, Canberra, 1979
- 'A select bibliography of Cook bibliographies and occasional pamphlets', 'A select list of Cook memorials', *Ancestor*, 7 no 1, 6-8, 15-16, Melbourne, 1969
- * 'The theology of imperialism and the missionary history of the Pacific', review article, *The Journal of Religious History*, 5 no 3 (June 1969), 255-65
- 1970 * 'The deviations of a missionary family: the Henrys of Tahiti', *Pacific Islands Portraits* (eds J.W. Davidson and D.A. Scarr), 31-54, ANU Press, Canberra, 1970, second edition paper 1973, 1976
- 1971 'The out-going correspondence of the Australasian representatives of the London Missionary Society 1886-1912', *The Journal of Pacific History*, 6 (1971), 161-3
- 1972 * 'John Williams and his ship: the bourgeois aspirations of a missionary family', *Questioning the Past: A Selection of Papers in History and Government* (ed. D.P. Crook), 73-95, University of Queensland Press, St Lucia, 1972
- 1973 'A missionary comity agreement of 1880', *The Journal of Pacific History*, 8 (1973), 191-5
- * 'Visionary experience and social protest in Polynesia: a note on 'Ofa Mele Longosai', *The Journal of Pacific History*, 8 (1973), 125-32

- 'Heraldic practice and attitudes to heraldry in Australia', Appendix C, **Report on Heraldry in Australia, 1972. A Case for Heraldic Control in the Commonwealth of Australia** (eds J.M. Crawford, W.N. Gunson and A.I. Mackay), Vol. 2, 12-27, Melbourne, 1973
- 1974 'The family of Gunson or Gonson of London and Essex [an essay in 17th century social history], *Family History*, 8, New Series nos 22-23 (1974, 133-46, Canterbury, Kent
- 'The archives of the Council for World Mission', *The Journal of Pacific History*, 9 (1974), 171
- * 'Victorian Christianity in the South Seas: a survey', *The Journal of Religious History*, 8 no 2 (December 1974), 183-97
- 1975 'Tahiti's traditional history - without Adams?' review article, *The Journal of Pacific History*, 10 nos 1-2 (1975), 112-17
- 1977 * 'The coming of foreigners', *Friendly Islands: a history of Tonga* (ed. Noel Rutherford), 90-113, 258-64, Oxford University Press, Melbourne, 1977.
- 'View from a consular verandah: Tonga 1883-85', Manuscript XIV, *The Journal of Pacific History*, 12 nos 1-2 (1977), 97-106
- 'A missionary expedition from Zion Hill (Nundah) to Toorbul, Moreton Bay District, in 1842-43: the journal of the Reverend K.W.E. Schmidt', *Aboriginal History*, 2 no 2 (1978), 114-21, Canberra
- 1979 * 'The hau concept of leadership in Western Polynesia', *The Journal of Pacific History*, 14 nos 1-2 (1979), 28-49
- 'Pomare II of Tahiti and Polynesian imperialism'. See above, 1969
- Comment in Gavan Daws, 'On Being a Historian of the Pacific', in John A. Moses, *Historical Disciplines and Culture in Australasia. An Assessment*. St Lucia, (1979), 120-21, 130-31
- 1980 'Cover's Notes on the Tahitians, 1802', *The Journal of Pacific History*, 15 nos 3-4 (1980), 217-24
- 'Genealogy in a Changing Society', *Genealogy in a Changing Society: Proceedings of the First Australasian Congress on Genealogy and Heraldry, Melbourne, Easter 1977*, (eds) B.R. Blaze and D.W.M. Grant, Oakleigh, Vic., Australian Institute of Genealogical Studies, Inc., 215-21

- 'Early migrations and settlements in the Pacific Islands and the nature of inter-island relationships', **World Conference on Records: Preserving our Heritage, August 12-15, 1980, vol.10, Australasian and Polynesian Family and Local History**, Salt Lake City, Utah, Corporation of the President of the Church of Jesus Christ of Latter-day Saints, 1980, ser.no. 811, 1-14
- 'Europeans in the Pacific Islands: beachcombers, missionaries, whalers and traders', **World Conference on Records (above)**, ser. no. 821, 1-14
- 1981 'Family History in the United States. Some Personal Impressions of the Second World Conference on Records at Salt Lake City in August 1980', **The Ancestral Searcher**, 4 no 2, 34-44
- 1982 'Proud Shoes: Black Family History in Australia', review article, **Aboriginal History** 1981, 5, no 2, 147-52
- 'Polynesian Studies: a Decade of Tahitian History', review article, **Pacific History Bibliography and Comment** 1982, **Journal of Pacific History**, 17 (1982), 66-72
- * 'A Kind of Gentry: Early Missionary Families in Australasia, Their Social Origins and Records', supplementary to **Under the Southern Cross**, Hamilton, New Zealand, 18 pp
- Daniel Gunson. **Gippsland's Pioneer Congregational Minister 1847-1915**, Canberra, 20 pp
- 1985 * 'The contribution of the Calvinistic Methodist movement to the church history of Australia', **Church Heritage**, 4, no 1 (March 1985), 28-59; Errata in **Church Heritage**, 4, no 2 (September 1985), 159
- 'Les successeurs de Pomare II', 'La L.M.S. sous la régence', 'La Mamaia: origines et évolution', 'La Mamaia: crise religieuse ou politique?', 'Les dernières années de la Mamaia et le déclin du gouvernement tahitien', in 'Crises religieuses et politiques 1827-1842', ch.8 in Pierre-Yves Toullelan (ed.), **La Polynésie s'ouvre au monde 1769-1842. Encyclopedie de la Polynésie**, Vol.6. Tahiti, 1986, pp.121-3; 124-5; 126-7; 128-9; 130-1
- 1987 (with Christine Cane), 'Postcards: a source for Aboriginal biography', **Aboriginal History** 1986 10 no 2, 171-75
- * 'Sacred women chiefs and female "headmen" in Polynesian history', in Caroline Ralston and Nicholas Thomas (eds), 'Sanctity and Power: Gender in Polynesian History', **The Journal of Pacific History** 22 no 3 (1987), 139-72

- 1988 '(with Kathleen Cann) 'Pacific Material in the Archives of the British and Foreign Bible Society', *The Journal of Pacific History* 23 no 2 (1988), 223-25
- 1990 'Boat People of the Sixteenth Century: The Transformation of a multi-cultural Society', *The Ancestral Searcher* 13 no.1 (March 1990), 4-19; 13 no.2 (June 1990), 63-70
- 'Gold and Philanthropy in Early Geelong: Thomas Wright and Walter Hitchcock', *Investigator* 25 no.2 (June 1990), 49-74
- 'Two Hundred Years of Christianity'. Review article, *Aboriginal History* 1988 12 (1990), 103-111
- * 'The Tonga-Samoa connection 1777-1845. Some observations on the nature of Tongan imperialism', *The Journal of Pacific History* 25 no 2 (December 1990), 176-187
- * 'Tongan historiography: shamanic views of time and history' in Phyllis Herda, Jennifer Terrell and Niel Gunson (eds), *Tongan Culture and History. Papers from the 1st Tongan History conference held in Canberra 14-17 January 1987*. Canberra, 1990, 12-20

3. Entries in Dictionaries and Encyclopedias

- 1965 'Polynesia. Civilisation and culture', *The Living World of Knowledge*, 59-62, Collins, London and Glasgow, 1965
- 1966 'Anderson, Samuel (1803-1863), agriculturist and explorer', *Australian Dictionary of Biography* (ed. Douglas Pike), Melbourne University Press, Melbourne, 1966, I, 14-15
- 'Biraban (McGill), (fl.1819-1842), Aboriginal leader', *Australian Dictionary of Biography*, I, 102-04
- 'Cover, James Fleet (1762-1834), Congregational minister, and Henry, William (1770-1859), preacher in the Countess of Huntingdon's Connexion', *Australian Dictionary of Biography*, I, 251-53
- 'Crook, William Pascoe (1775-1846), missionary, schoolmaster, and Congregational pastor', *Australian Dictionary of Biography*, I, 259-61
- 'Dunlop, Eliza Hamilton (1796-1830), lyric writer and student of the Aborigines', *Australian Dictionary of Biography*, I, 337-38

- 'Eipper, Christopher (1813-1894), missionary and Presbyterian minister', *Australian Dictionary of Biography*, I, 351-52
- 'Elder, James (1772-1836), missionary and settler', *Australian Dictionary of Biography*, I, 352-53
- 'Eyre, John, missionary (1768-1854), missionary and schoolmaster', *Australian Dictionary of Biography*, I, 365
- 'Gyles, John (d.1827), mission agriculturist and pioneer of the sugar industry', *Australian Dictionary of Biography*, I, 495-96
- 'Harris, John (1754-1819), missionary and schoolmaster', *Australian Dictionary of Biography*, I, 518-19
- 'Hassall, Rowland (1768-1820), preacher and landholder', *Australian Dictionary of Biography*, I, 521-22
- 'Hassall, Thomas (1794-1868), Anglican clergyman', *Australian Dictionary of Biography*, I, 522-23
- 1967 'Middleton, George Augustus (1791-1848), Anglican clergyman', *Australian Dictionary of Biography*, (ed. Douglas Pike), Melbourne University Press, Melbourne, 1967, II, 226-27
- 'Oakes, Francis (1770-1844), chief constable', *Australian Dictionary of Biography*, II, 290-91
- 'Schmidt, Karl Wilhelm Edward (d 1864), missionary', *Australian Dictionary of Biography*, II, 421-23
- 'Shelley (Shelly), William' (1774- 1815), missionary and trader', *Australian Dictionary of Biography*, II, 438-39
- 'Threlkeld, Lancelot Edward (1788-1859), missionary and Congregational minister', *Australian Dictionary of Biography*, II, 528-30
- 'Williams, John, (1796-1839), missionary', *Australian Dictionary of Biography*, II, 599-600
- 1969 'Brown, George (1835-1917), Methodist missionary', *Australian Dictionary of Biography* (ed. Douglas Pike), Melbourne University Press, Melbourne, 1969, III, 256-57
- 1972 'Gainford, Thomas (1823-1884), Congregational minister and social reformer', *Australian Dictionary of Biography*, IV, 227
- 'Gill, William Wyatt, (1828-1896), missionary', *Australian Dictionary of Biography*, IV, 249

- 'Gosman, Alexander (1829-1913), Congregational theologian and social reformer', *Australian Dictionary of Biography*, IV, 274-5
- 'Halley, Jacob John (1834-1910), Congregational minister', *Australian Dictionary of Biography*, IV, 326
- 'Haydon, George Henry (1822-1891), writer and artist', *Australian Dictionary of Biography*, IV, 362-63
- 'Hitchcock, George Michelmore (1831-1912) and Walter Michelmore (1832-1923), businessmen', *Australian Dictionary of Biography*, IV, 401-02
- 1974 'Langham, Frederick (1833-1903), Wesleyan missionary', *Australian Dictionary of Biography* (ed. Douglas Pike), Melbourne University Press, Melbourne, 1969, 5, 60
- 'Maitland, Edward (1824-1897), public servant and novelist', *Australian Dictionary of Biography*, 5, 201-02
- 'Morison, Alexander (1813-1887), Congregational minister', *Australian Dictionary of Biography*, 5, 291-92
- 'Moss, William (1828-1891), Congregational minister and philanthropist', *Australian Dictionary of Biography*, 5, 303-04
- 'Poore, John Legg (1816-1867), Congregational minister', *Australian Dictionary of Biography*, 5, 450-51
- 1976 'Ridley, William (1819-1878), Presbyterian minister', *Australian Dictionary of Biography* (ed. Bede Nairn), Melbourne University Press, Melbourne, 1969, 6, 29-30
- 'Schirmeister, Carl Friedrich Alexander Franz (1814-1887), Lutheran pastor', *Australian Dictionary of Biography*, 6, 90
- 'Waterhouse, Jabez Bunting (1821-1891), Joseph (1828-1881), and Samuel (1830-1918), Wesleyan ministers', *Australian Dictionary of Biography*, 6, 359-60
- 'Williams, Thomas (1815-1891), Wesleyan minister', 6, 405-06
- 1979 'Albiston, Walter (1889-1965), Congregational minister', *Australian Dictionary of Biography* (eds Bede Nairn and Geoffrey Serle), Melbourne University Press, Melbourne, 1979, VII, 29
- 'Bevan, Llewelyn David (1842-1918), Congregational minister and Louisa Jane Bevan (1844-1933)', *Australian Dictionary of Biography*, VII, 283-85

- 1983 'Greaves, Edwin (1846-1934), pastoralist, and William Clement (1866-1936)', *Australian Dictionary of Biography* (eds B. Nairn and G. Serle), Melbourne University Press, Melbourne, IX, 88-89
- 'King, Joseph (1839-1923), Congregational minister, *Australian Dictionary of Biography*, IX, 596-97
- 1984 'Browne (Brown), T.(?) Richard (TR, IR, JR) (1776-1824)', *Dictionary of Australian Artists. Working Paper 1: Painters, Photographers and Engravers 1770-1870 A-H*, (ed.) Joan Kerr, Sydney, 104-06
- 'Haydon, George Henry (1822-1891)', *Dictionary of Australian Artists* (above), 343-45
- 1986 'Murdoch, Patrick John (1850-1940), Presbyterian minister', *Australian Dictionary of Biography*, (eds B. Nairn and G. Serle), Melbourne University Press, Melbourne, X, 628
- 1987 'Aboriginal Missions', in Graeme Aplin, S.G. Foster and Michael McKernan (eds), *Australians: An Historical Dictionary*, Sydney, 1987, 2-3.
- 1988 'Paton, Francis Hume Lyall (1870-1938), Presbyterian missionary and theologian', in Geoffrey Serle (ed.), *Australian Dictionary of Biography*, XI, Melbourne, 1988, 159-60
- 'Pratt, Frederick Vicary (1870-1932), Congregational minister', in G. Serle (ed.), *Australian Dictionary of Biography*, XI, Melbourne, 1988, 275-76
- 1990 'Waldock, Arthur John (1872-1961), Baptist minister' in John Ritchie (ed.) *Australian Dictionary of Biography* XII, Melbourne, 1990, 352-53
- 'Wheen, John Gladwell (1858-1929), Methodist minister' in John Ritchie (ed.) *Australian Dictionary of Biography* XII, Melbourne, 1990, 456-57

4. Unpublished Manuscripts

a) Accepted for publication

1. 'Unity and Diversity in Polynesia: The Historiographical Perspective' in Donald H. Rubinsten (ed.) *PHA Conference Proceedings*.
2. 'The contribution of British missionaries to science in the Pacific Islands before and after Darwin' in Roy McLeod and Philip F. Rehbock (eds.) *Darwin and the Pacific* (TS 65 pp)

3. 'Missionaries and the unmentionable. Christian propriety and the expanded Tahitian Dictionary' in memorial volume for D.C. Laycock.
4. 'Convicts, colonists and Christianity: missionary writings as a source for family history' in *Ancestral Searcher*.
5. Articles on George Henry Haydon, Biraban, and others in the *Dictionary of Australian Artists*.

b. Completed but not yet published

1. 'Early approaches to Polynesian ethnohistory: J.M. Orsmond, Henry Adams, and Abraham Fornander', chapter prepared and originally accepted for D.S. Marshall (ed.), *Anthropology and Austronesia ---* by the Colleagues of Edward S.C. Handy
2. 'Protestant martyrs of Melanesia', chapter prepared and originally accepted for Brian Macdonald-Milne (ed.), *Martyrs of Melanesia*
3. 'Non-missionary religious developments and cults initiated in Samoa in the period 1800-1835', chapter prepared and originally accepted for J.W. Davidson memorial volume
4. 'Abaiang and its dynasty under missionary influence'.
5. 'The Documentary Basis for Pacific Studies 1985. A Report on outstanding and new desiderata'. Circulated.
6. 'Moral and ethical issues of concern to genealogists with special reference to natural parentage, adoption, and test-tube babies', paper delivered to the Fourth Australasian Congress on Genealogy and Heraldry, Canberra, May 1986.
7. 'The cycle of the Take, a Marquesan text'.
8. 'Problems in writing the history of religion in Polynesia'.
9. 'The history of Pacific history: a personal perspective'.

c. Near completion

1. **The Kings of Tonga, A Study in Polynesian prosopography** (a book length study of a royal genealogy collected in Vava'u detailing all members of the Tu'i Tonga and Tu'i Kanokupolu families since the time of Ngata).

2. **Memoir of W.P. Crook and critical introduction to Crook's Account of the Marquesas Islands**, edited in conjunction with Professor Greg Denning, University of Melbourne, for the Pacific History Series.
3. **The Pioneer German Mission to Australia and the South Seas** (the story of the Gossner mission in the Pacific from 1838-1883).

5. Manuscripts in preparation

1. **A History of Religion in Polynesia**, a study of religion in Polynesia from the very beginning of religious perception in prehistory to modern theologies and sect formation (long term project).
2. **The Children of God: Whitefield and the Connexions. A reinterpretation of the Evangelical Revival in the English-speaking world**, which includes the origins of the modern missionary movement (long term project connected with Outside Studies in 1972, 1979, and 1986/87).

13 February 1992

42/11 Namatjira Drive,
Weston, A.C.T. 2611,
Australia,
19 May, 1992.

Dear Jean-Paul,

It was grand to hear from you, and to find that you have settled down happily in a large and no doubt comfortable house in the Loire Valley, an ideal part of France to be in: so near to Paris and yet with space for everyone to move about and breathe.

I was most interested in the enclosures to your letter for they convince me that you are indeed working on the right lines and will eventually produce a truly definitive study of the Gilbertese people (your friend H.G.A. Hughes would say 'the only way' and he is probably right).

It is admittedly a slow way: this painstaking collection of information on individual Gilbertese of note, as well as on the source material, published and unpublished, that is available for an in-depth researcher. But in the end you will know in detail the whole broad field of Gilbertese ethnohistory.

I have seen 15 researchers in the social sciences come and go since World War II, but most of them were engaged in a quick job to obtain a Ph.D. and others were prevented from engaging in more than superficial work by the necessity of earning their living at the same time. I doubt if, except for Koch's studies on material culture and part of Grimble's ethnographic work, the results have been of much value.

Your catalogue of manuscripts and bibliography of published and unpublished works ill be of great value to researchers and I have no doubt will have a large library sale, particularly in America: that is if the first part is to be on the detailed lines of your specimen concerning Sabatier and the island information catalogues on the lines of your specimen on Abemama

I have myself been trying to catalogue (or perhaps calendar is the right word) my manuscript and related material for the Adelaide Archives but have so far not got beyond half of one filing drawer: I'll send a few specimen pages.

I am delighted to see that you are turning your interests more to documentary historical sources as well as continuing your work on oral traditions; and if you have many items as good as your enclosure on the Tarawa wars from the records of the Teabike utu the post-Kaitu local history will be a better narrative than I ever dreamed it could be.

I have been busy lately on preparing my report on Kambati Uriam's post-graduate thesis on 'The History, Nature and Function of Oral Tradition in Gilbertese Society'. It must be the first time in history that a person over 85 has been appointed an External Examiner, at least by an Australian University, where the age of compulsory retirement is 65. I'll enclose his contents pages and the manuscript section of his bibliography so that you can get an idea of the lines on which he has written his 262 page thesis, of which parts are very good indeed.

On working through your Abemama Information Listing it occurred to me that I have Kireon Garstang's mini-thesis here (Tangintebu Theological College, 1985) entitled 'Christianity and Tuangaona', which contains in Part I a good account of the development of the dynasty of Tuangaona. Parts II and III are on the History of Christianity on Abemama. The whole thesis is only 36 pages and I could have it copied and sent to you if you would like it.

We ourselves are truly getting old and I find myself becoming tired if I do more than a few hours work a day. But we are both occupied in finishing our programme of producing material for the Gilbertese on their historical heritage. At present we are preparing Items 6 and 7 on the list facing the title page of The Story of Karongoa. The final Item 8 I fear I am now too old to do without assistance but in its place I hope to publish a shortened edition of Kambati's thesis.

We too have a Word Processor these days (an Olivetti), and I cannot imagine how we ever did without it for it is so much better than a typewriter in every respect. It took us some time to learn how to operate it, but now I even use it for my genealogical tables: and enclose a specimen in proof.

Once we have published the three items mentioned above we shall be able to catalogue, pack and send everything still here (for the most part material on the Central Pacific Equatorial Islands: the Gilbert, Ellice, Tokelau, Phoenix and Line Groups) to add to our Pacific Islands Library at the University of Adelaide or our correspondence, papers and manuscripts in the adjoining Archives. Then we can pull down the shutters of our little shop and leave it for your goodself and Kambati to carry on.

I am glad that you keep in touch with Hughes; I was very pleased with his kind review of Tungaru Traditions in Pacific Studies. I have never read his doctoral thesis submitted to the University of Prague on the Gilbertese because it is written in whatever language they speak there, just as his Tahitian research is reputed to be published in Welsh. We correspond every year or so and I believe he is sending his notes and papers to the Adelaide University Archives to join the Gilbertese collections of Simmonds, Barrie Macdonald, Grimble, Holland and ourselves.

Now that Kambati and his family have left for Tarawa again another Gilbertese has arrived to work for an M.B.A. degree (Master of Business Administration). She is Nei Tabaranga of Onotoa, a descendant of Thomas Redfern, who was the trader there from the 70s onwards. It surprised me that a Gilbertese girl should be studying for such a difficult degree, but I gather that she has already held senior positions in the Fiji banking world.

I am sorry to say that Reid Cowell died of cancer last month, within a few hours of finishing his translation work on Anetipa's Nui traditions. I miss him very much for he had a great interest in the Gilbertese language.

Honor asks me to thank Mariana particularly for the beautiful photos you sent some time ago. With our very best wishes to you both, and our hopes that we shall live to see your magnum opus, or perhaps magna opera, on the historical development of the Gilbertese people from Samoan days to the coming of the Flag

*Yours very sincerely,
Harry Byrnie*

Vendôme, le 18.12.1991

Cher Harry,

Voilà des semaines que je voulais vous écrire longuement. Nous avons eu une existence assez agitée depuis un certain temps. D'abord, nous avons dû changer d'adresse plusieurs fois avant de nous fixer ici à Vendôme où nous avons acheté une grande et vieille maison. C'est une petite ville située à 150 kilomètres environ au sud de Paris, dans la *Loire Valley*, et qui a l'avantage d'être accessible de Paris par un "train à grande vitesse" qui ne met que 40 minutes pour Montparnasse. Les enfants avaient besoin de grands espaces après ces années passées dans les îles et les petites rues du Quartier Latin n'étaient pas l'idéal..., surtout pour Axel qui nous donne de sérieux soucis de santé.

J'ai reçu il y a quelques semaines seulement votre envoi de *Tungaru Traditions*, un magnifique volume dont je vous remercie vivement, ainsi que les deux petits ouvrages de Tiroba et sur Karongoa. Je dois faire un compte-rendu du premier pour *L'Homme*; et sans doute des deux autres pour le *Journal de la S. des Océanistes*. Nous étions attristés à la lecture de votre lettre en apprenant vos problèmes de vision, et heureux en même temps de voir que cela avait pu être surmonté en partie. (Voulez-vous aussi transmettre à Reid Cowell, ainsi qu'à sa femme, nos meilleurs souhaits et souvenirs ?) En tout cas votre activité est tout à fait étonnante et encourageante !

J'ai établi quelques relations depuis l'an dernier avec H.G.A. Hughes (de Wales) qui est très coopératif et a d'intéressants documents recueillis dans les années 50.

Je termine en ce moment un répertoire (de diffusion restreinte) de sources inédites concernant l'histoire, la mythologie et l'anthropologie sociale de Kiribati. Je vous en enverrai un exemplaire d'ici quelques semaines. Autrement mon travail sur l'histoire politique de Kiribati dans la seconde moitié du 19^e siècle à partir de l'étude onomastique avance, un peu

←
quelques
extraits
ci-joints

trop lentement à mon goût...

Nous pensons souvent à vous et à Honor, et à notre très agréable séjour à Canberra où nous aimerions bien retourner; mais quand et comment ?

En attendant, Mariana se joint à moi pour vous envoyer toute notre amitié, et nos meilleurs souhaits, au seuil de cette nouvelle année. Espérons qu'elle sera moins inquiétante et plus calme que celle qui vient de s'écouler...

*Avec toute notre amitié
et nos meilleurs vœux*

Kasauts

Mariana

X
Jean-Paul LATOUCHE
L'Oratoire
10, rue des Vignes
41100 VENDÔME

Jean-Paul LATOUCHE
21, rue de Grenelle
75007 PARIS

Je vous joins cette lettre que j'ai retrouvée dans mon
Macintosh (!) et que, je crois, n'est jamais
partie...

Paris, le 10.12.1989

Cher Harry,

Voilà bien longtemps que je voulais vous écrire, d'abord pour répondre à
votre dernière lettre et vous remercier de votre envoi du livre de Hockings,
mais aussi pour vous donner quelques nouvelles. Time..Time...

Nous avons quitté Kiribati plus tard que prévu, en fait début Août
seulement, sans que je puisse terminer tout à fait mon programme (séjour
trop court à Marakei et visite annulée à Butaritari). J'ai fait un assez long
séjour seul à Onotoa qui est une île qui, je pense, n'a pas beaucoup changé
depuis vos séjours des années 30...et de plus courts à nouveau à Tabiteuea et
à Maiana.

Beaucoup travaillé aussi sur les îles et les généalogies de Tarawa et
Abaiang (je vous en parle ci-dessous plus longuement). Nous étions à Tarawa
au moment des célébrations du dixième anniversaire de l'Indépendance. Puis
nous sommes rentrés en France, après une dizaine de jours à Honolulu.

Mais notre retour et notre installation à Paris a été un peu difficile: nous
devions trouver un autre appartement puisque nous avons quitté l'ancien
devenu trop petit. Malheureusement les choses sont devenues hors de prix
depuis quelques années et les enfants ont besoin d'espace...

Nous envisageons donc de nous éloigner de Paris quelque peu (à une
centaine de kilomètres), mais nous ne savons pas encore trop où. En tout cas
nous avons rangé les valises avec joie pour au moins deux années...

En ce qui concerne le texte du Père Guichard

Vous avez, me dites vous, quelque peine à lire son manuscrit: je vous
comprends ! et de plus il y a beaucoup de fautes d'orthographe...Je vous joins
donc une transcription (faite sur mon tout nouveau *word processor*...)
Ce manuscrit mériterait tout à fait d'être publié, accompagné de
l'extraordinaire et "shakespearien" récit du missionnaire hawaïen qui
assista à la bataille de Tabiang et que j'ai trouvé dans les archives de

Hawaiian Children Society à HNL. Toutefois il aurait besoin d'une introduction précise et de compléments généalogiques (en particulier la généalogie des descendants de Tetonganga), que j'ai d'ailleurs obtenues. Les généalogies de Tarawa sont complexes et sans doute le manuscrit dont parle K. Luomala dans son *Ethnobotany* ... page 113, que Reid Cowell lui avait confié serait-il plein de renseignements, mais je n'en ai pas de copie. Peut-être pourrions nous collaborer pour la publication de ce manuscrit Guichard ?

J'ai trouvé aussi dans les archives de Antebuka, un autre cahier manuscrit de Ten Tiroba, avec trois histoires: Nei Aai ma Kaobunang (11 p.), Rongorongon Teraaka (11 p.) et Rongorongon Nei Tabuki (15 p.).



ANA KOROTAMNEI TE KIRAAUA

MAN 10 N TUURAI N TE TABO N TANGOBOKI I BAIRIKI FROM JULY 10 AT THE NATIONAL LIBRARY BAIRIKI

Te Kiraaua boni kaain Abaiang. Aran tamana Te Urio ae kaain Tanimaiaki ni kaawan Abaiang, ao aran tinana Nei Maria ae kaain Tebunginako ni kaawan naba te aba aei.

E bungiki Kiraaua n 1942 i Tanimaiaki, ao e reirei n te moan rinan i Tabwiroa. Inanon ana tai n reirei i Tabwiroa ao ana moan tia reirei n te korotamnei bon Tiina aika uoman aika I-Matang mai Aotiteria.

Ngke tebwī tabun ana ririki ni maiu ao e kanakoaki iroun te Tama Dwyer nako Nauru bwa e na mwakuri inanon te bwaraki titoa n te BPC. Imwaain rokona i Nauru ao e akaman rabakau ni korotamnei ma e aki ataaki i tinanikun Tabwiroa.

Imwiin okina mai Nauru ao e iein ma Nei Kaitiro iaon Abaiang ao ai bon uabwi tabun ana ririki ni maiu Kiraaua ngke e-iein. Boni kaain te aba ae Tabiteuea Meang buuna ao ana kaawa bon Tanaeang.

E kawara Tabiteuea ma buuna n 1970 ao a tiku i Tanaeang, ao mai ikanne are e ataaki ao e katanotaaki rabakauna ni korotamnei. E karaoa ana korotamnei iaon kaubwaia kaain i Kiribati n ai aron te ben, te akawa, te waa, ao a bati riki. E katanotaaki rongorongona n te rerio bwa e a moana ana kokorotamnei ao n te tai anne are e a buokaki ni karekeaki ana bwai ibukin te korotamnei irouia Tiina.

Imwiin ana tai i Tabiteuea ao e a roko i Abemama n 1978, ao a rimwi buuna ma natina aika teniman. Inanon tikuna i Abemama ma buuna ao natina ao e a korotamnei inanon Umantabun te Katorika n te kaawa ae Tabiaang ao Tebanga naba. N 1979 ao e bon kaoaki man te USP nako Tarawa ibukin te Kainaomata bwa e aonga ni karaoa ana korotamnei ni kamataku ibukin te Natineua te aine are e na roko n tain te Kainaomata.

Inanon tikuna iaon Tarawa ao e karaoa ana korotamnei mai Betio nako Buota, iaon titoa tabeua, bitineti, bus tabeua, umantabu, maneaba, ao n auti n te marae ni waanikiba naba.

Ana kantaninga te USP bwa e na kanakoaki nako tinaniku ni karekea ana beeba man te reirei, ma e rawa. E taku Kiraaua bwa e boni bwaati ao e bon kinaaki rabakauna iroun te tautaeka n i Kiribati ao irouia aomata nako. E taku n ana taeka bwa akea bonganan karekean ana beeba bwa e bon rabakau ao akea naba irouna te kani mwamwananga nako tinaniku n neweaba n abaiia I-Matang.

N Okitoba 1988 ao e a toki maiuna iai n te aoraki ae te kaentia. Bon uoua tabun ana namakaina n rin n te oonaoraki i Bikenibeu, ma e aki reke buokana. E mate n ana auti i Bonriki ao e taunaki n te mwakoro ae arana Tekamwaka. E bon tiku buuna ma natina aika onoman, ao a maeka ngkai i Bonriki.

Aio te rongorongo are e karekeaki mai iroun Nei Kaitiro i Bonriki,
Tuun, 1989.

E moana ana reirei Kiraaua n reirein te kaawa ae Tanimaiaki iaon Abaiang. Tao n 1954 ao e a rin n te reirei i Tabwiroa ike e a reireiaki iai iroun te Tina Margaret Sullivan ibukin aron tuan te korotamnei, ni kabonganai kainikorobokina.

E kitana te reirei Kiraaua n te ririki 1957. Ngke tebwī tabun ana ririki ni maiu ao e a nako Nauru ike e reitaki iai reireiana ibukin te korotamnei iroun te Tina Mary Leneghan, ao ni buokaki naba iroun te Tina Carmelo.

E okira Abaiang Kiraaua ao e a iein ma Nei Kaitiro. N 1970 ao e nako Tabiteuea ma buuna. Inanon te tai anne ao Tiina iaon Tabiteuea a kororeta nako Aotiteria ibukin karekean ana bwai ni korotamnei. E moana ana korotamnei Kiraaua n te aekaki ni been teuana are te watercolour. Ngke a roko ana bwai ni korotamnei mai Aotiteria ao e a moana ana korotamnei n te been, ae te oera kanana, iaon te kunikai ae matenten, ibukin te reirei ae arana Saint Patrick. Inanon tikuna i Tabiteuea ao e rangi ni buokaki iroun te Tina Raphael.

Ni kabanean bongini maiun Kiraaua ao e bon rootaki n te kainnana ae korakora ibukin aorakina. Ma, e ngae ngke e rangi ni mamaara, ao e boni kataia naba ni waakina ana mwakuri ni korotamnei bwa e aonga n aki tabe ana iango ni marakina. N ana tai n tiku n te oonaoraki i Bikenibeu Kiraaua ao e a karaoa ana kabanea ni korotamnei iaon 4 barenuninga bwa ana bwai n tangira nakon te Tina Damiana ao te neeti ae Nei Maria.

Man te rongorongo ae e karekeaki mai irouia Tiina i Teoraereke,
Tuun, 1989.

Kiraaua was born in 1942 in the village of Tanimaiaki on the island of Abaiang. Both of his parents were from Abaiang - his father, Te Urio, from Tanimaiaki, and his mother, Nei Maria, from Tebunginako.

While attending the school at Tabwiroa Kiraaua received his first tuition in art from two Australian Sisters. Later, during his teens, Father Dwyer arranged for Kiraaua to go to Nauru where he worked for the BPC. He returned from Nauru to Abaiang and there married Nei Kaitiro who is from the village of Tanaeang on the island of Tabiteuea North.

In 1970 Kiraaua went with his wife to Tabiteuea and lived there at Tanaeang where he began painting, producing images that deal with aspects of Gilbertese life and culture. It was announced on the radio that he had begun working as an artist, and news of his talent began to spread. He was being assisted in his work at this time by the Catholic Sisters on Tabiteuea.

Kiraaua left Tabiteuea in 1978 and travelled to Abemama where he was later joined by his wife and three children. During his time on Abemama Kiraaua painted inside the Catholic churches at Tabiaang and Tebanga, then in 1979 he was brought to Tarawa by the USP in order to do a series of works which were to be viewed by Princess Anne during the first Independence celebrations.

Kiraaua continued to stay on Tarawa, working from Betio to Buota, painting on stores and other places of business, in buses, churches and maneaba, and also in the airport terminal at Bonriki. The USP offered him the opportunity to seek qualifications in art overseas, but Kiraaua was not interested. He felt he had sufficient ability, that his talent was already recognised in Kiribati by both the government and the people and that further qualifications were therefore unnecessary. Furthermore, he had no desire to travel overseas and take a look at other countries.

Kiraaua died of cancer in October, 1988. He spent more than two months in the hospital at Bikenibeu, but nothing could be done to cure his illness. He died in his house at Bonriki, and is buried in that part of the village known as Tekamwaka. He is survived by his wife and six children.

From information provided by Nei Kaitiro at Bonriki, June, 1989.

Kiraaua's tuition began at the village school in Tanimaiaki, Abaiang, then, in about 1954, he entered the school at Tabwiroa where Sister Margaret Sullivan taught him the basics of perspective, and drawing with crayons pencils and pastels.

Kiraaua left school in 1957. While still in his teens he went to Nauru where Sister Mary Leneghan tutored him in painting. He may also have received help from Sister Carmelo.

After returning to Abaiang Kiraaua married Nei Kaitiro and then, in 1970, he went to Tabiteuea with his wife. The Sisters on Tabiteuea wrote to Australia for his brushes and paints. Kiraaua began painting in watercolour on paper. Later, when his art materials arrived from Australia, he painted a large banner in oil on canvas for the Saint Patrick school. Kiraaua received a lot of encouragement from Sister Raphael during his time on Tabiteuea.

Kiraaua suffered terrible pain in the last few weeks of his life. In order to keep his mind occupied and his thoughts diverted from the agony he was going through, Kiraaua kept on working, even though he was extremely weak. His last works, completed when he was in the hospital at Bikenibeu, were four painted pillowcase covers made as gifts for Sister Damiana and nurse Maria.

From information provided by the Sisters at Teoraereke, June, 1989.

ANA KOROTANNEI 10 N TUURAI N TE TABO N TANGOBOKI I BAIRIKI



Robin White

LINOCUTS

FROM JULY 10

AT THE NATIONAL LIBRARY

BAIRIKI

ROBIN WHITE. Born in Te Puke, New Zealand, 1946.

1965 - 1967 Studied at Auckland University
School of Fine Arts.
Graduated with Diploma of Fine Arts.

INDIVIDUAL EXHIBITIONS

Has exhibited regularly since 1970 with Barry Lett Galleries, now RKS ART, in Auckland, and with the Peter McLeavey Gallery in Wellington. Has also exhibited with the Bosshard Gallery and the Press Gallery in Dunedin, and the Gingko Gallery in Christchurch.

SELECTED GROUP EXHIBITIONS

- 1971 New Zealand Young Contemporaries, Auckland City Art Gallery.
Manawatu Prize for Contemporary Art.
- 1973 Print Biennale, Paris.
- 1974 New Zealand Print Council.
- 1975 New Zealand Women Artists, Auckland City Art Gallery.
- 1976 New Zealand Drawings, Auckland City Art Gallery and tour.
- 1979 Contemporary New Zealand Realist Painting, Auckland City Art Gallery.
- 1980 Women in Communication, National Art Gallery, Wellington.
- 1981 Mothers, Womens Gallery, Wellington and tour.
- 1984 Contemporary New Zealand Prints, National Art Gallery Wellington and tour to Japan.
- 1986 The 6th Biennale of Sydney, Art Gallery of New South Wales, Australia.
- 1987 With Shuntoku Saito at Ibara City, Okayama, Japan.
- 1989 First International Print Bienial, Roopankar Museum of Fine Arts, Bharat Bhavan, Bhopal, India.
- There is More in Te Kore, .artists of Maori descent, National Art Gallery, Wellington.
- Women Artists Respond, Marshall Seifert Gallery, Dunedin.

POSTCARDS FROM PLEASANT ISLAND

A series of 4 linocuts, each in an edition of 30.
May, 1989.

NOTES

The European discoverer of Nauru was Captain Fearn of the British ship 'Hunter' in 1798. He named it Pleasant Island because of its attractive appearance, and it was thus known to Europeans for the next 90 years.

Nauruan phosphate is the highest grade in the world, 84% BPL guaranteed, with rock treated in Nauru's modern calcination plant as high as 91 BPL and averaging 89%, the highest grade phosphate available to the chemical and fertilizer industries.

After the scrub and overburden are removed by bulldozers, the alluvial phosphate and the large lumps of rock phosphate are removed from around the coral pinnacles by mechanical extractors with clam-shell buckets.

Phosphate sales for the year ended June 30, 1977, were 929,142 tonnes. These sales were apportioned in tonnes as follows: Australia, 474,297; New Zealand, 377,677; Japan, 44,338; South Korea, 32,830.

In 1976 it was officially estimated on Nauru that the island had reserves of at least 42 million tonnes of phosphate, sufficient to last about 15 years of full production, or about 17 to 18 years if the recent sales pattern continued. But there are other pockets not taken into account which could give a further year or two's production.

-Pacific Islands Year Book

The pastures, so much a feature of the countryside, almost wholly comprise exotic grasses, and the apparent lushness of much of the land disguises the regular application of carefully selected fertilisers and a highly scientific approach to pasture management which allows year-round grazing. New Zealand may be God's Own Country, but in rendering it so close to the Garden of Eden, humans, too, have played a major and continuing part.

-The Mobil Illustrated Guide to
New Zealand, p.134.

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New Womens Press, Auckland.
Women and the Arts in New Zealand, Eastmond and Penfold,
Penguin Books.

Nauruan phosphate is the highest grade in the world, 84 per cent BPL guaranteed with rock treated in Nauru's modern calcination plant as high as 91 BPL and averaging 89 per cent, the highest grade phosphate available to the chemical and fertiliser industries

TE KIRAAUA

- 5 Te Kiraaua , 1986.
- 6 - 7 Kiraaua at work on the Wakiraoui Store Bikenibeu East, 1982.
Store owned by Te Kararaiti. Demolished in 1988 .
- 8 - 9 Routakanni Store, Teoraereke.
Store owned by Te Kataotao.
- 10 Taylor Shop, Causeway, 1986.
Store owned by Takee Berio.
- 11-13 Heaven and Hell, 1979.
Painted inside the Catholic Church at Tebanga village, Abemama.
- 14 The Catholic Church at Tebanga, Abemama.
- 15 Kite Store, Bikenibeu West.
Store owned by Kirataa.
- 16 Atani Store, Bikenibeu West, 1982.
Store owned by Ten Ruaia . Kiraaua's work painted-over in 1989.
- 17-21 Painted while artist in residence at the USP, Teoraereke, 1979.
- 22 Pillow case for Sister Damiana, 1988.
- 23 Pillow case for nurse Maria, 1988.

ROBIN WHITE

- 1 - 4 Postcards from Pleasant Island , 1989.

6 - 9, 11 - 17 : photographs by Tony Whincup.
5, 10: photographs by Robin White.

This exhibition has been arranged by the Cultural Affairs Division of the Ministry of Home Affairs and Decentralisation.

The assistance of the following is gratefully acknowledged:
Nei Kaitiro, the Sisters at Teoraereke, and staff at the USP, the National Library and the Government Printer .

42/11 Namatjira Drive,
Weston, A.C.T. 2611,
12 May, 1992.

Dear Derek,

I find that I have never thanked you for kindly sending me a copy of your brilliant article in News Weekly for 1.2.92. What happened was that Alaric turned up from Adelaide and disappeared with it. We thought he had taken it away with him, but yesterday Honor found it buried in one of the piles of pamphlets and papers that seem to decorate our sitting-room.

I have now read it through with delight, for it must surely floor the opposition for all time. It is written so temperately; and quiet amusement is a much more devastating weapon than confrontation, while at the same time it has a disconcerting air of finality about it.

We continue working on our retirement programme of providing a small library of works 'for the Gilbertese, on the Gilbertese, and whenever possible by the Gilbertese'. Hitherto they have had little but the Bible and commentaries on it. Not surprisingly with increasing urbanisation and rapid culture change they were becoming restless and rootless, had little sense of traditional values or indeed of the existence of their quite remarkable ancestral heritage.

As a result they have been following the Nauruans down the path of drink, crime and apathy, while the Government lives on generous handouts from expatriate bodies such as the UN and the EC.

I have just finished my External Examiners Report on Kambati Uriam's post-graduate thesis on 'The History, Nature and Function of Oral Tradition in Gilbertese Society': an excellent study by one of the few Gilbertese scholars who has no desire to become a politician. It is heartening to be able to hand over the work which Grimble and I pioneered to a dedicated and talented researcher who is likely to make it his life interest.

I am sending you a copy of The Story of Karongoa which will give an idea of what we are trying to do (there is a list of the so-called series facing the title-page). The islanders buy astonishing quantities considering they are all more or less in English. To me this is genuine Pacific history, for I always felt that the variety favoured by the Department was really a spin-off of European history, though Jim gave it an island orientation.

At the moment I am engaged in finishing a study on the 'Settlement and People of Nui Atoll', which gives a detailed account of a colonization experiment which took place when Shakespeare was writing his plays and long before the islanders had come in contact with Europeans. The detail in the traditions is quite astonishing when one thinks that it has been handed down from generation to generation for four centuries.

We are also working on putting together a complete collection of extant oral tradition by subject (in Gilbertese and English), and on putting Kambati's thesis into a form suitable for publication: so we keep busy despite my partial blindness and increasing deafness; which I put down to being on the road to 90.

With our affectionate good wishes to you both,

Yours,

Harry Maude

COMMENT

Margaret Mead's Samoa: a myth unmade

In 1983, Australia's Professor Derek Freeman stunned the academic world when he revealed that perhaps the most influential anthropological study of the century, Margaret Mead's *Coming of Age in Samoa*, was in many ways, fundamentally in error. He quickly discovered, however, that there was a high personal price to be paid for challenging deeply entrenched beliefs and especially for daring to question the work of a liberal "ikon". The following is the first part of a public lecture given by Professor Freeman at the Australian National University on October 23, 1991. It is reprinted with his permission.

BY DEREK FREEMAN*

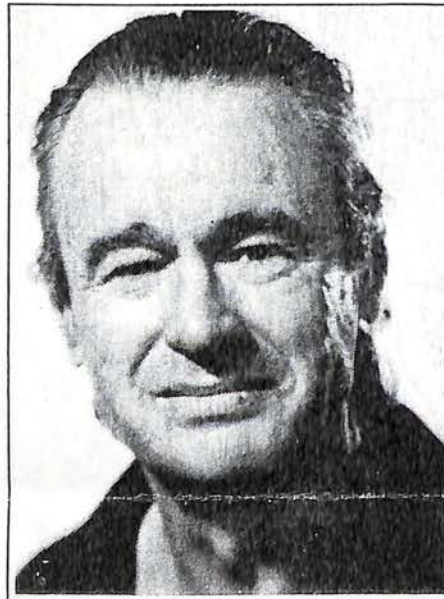
In September of 1983 Victor Turner, a gifted British social anthropologist who had become Professor of Anthropology in the University of Virginia, published an historic essay entitled "Body, Brain and Culture". I say historic because it was Victor Turner's last essay and because in it, drawing on the researches of the evolutionary neuroscientist Paul Maclean, Turner radically questioned the principal assumption that he and other anthropologists of the 20th century had been "taught to hallow" the assumption that "all human behaviour is the result of social conditioning".

Earlier that year, Harvard University Press had published a book of mine in which I presented a refutation of Margaret Mead's long-accepted apparent proof of this same assumption in her book of 1928 *Coming of Age in Samoa* and in which, citing the researches of Maclean and others, I argued for the adoption by anthropology and all of the human sciences of an interactionist paradigm in which both biology and culture are taken into account. Since then, there has been a steadily increasing recognition of the virtues of this new paradigm and there are clear signs that the human sciences are undergoing a paradigm shift.

According to Marxist doctrine, it is "social existence" that determines human consciousness and, by the Bolsheviks of Soviet Russia, it was fervently believed that under communism human nature would radically and permanently change. By the early 1930s, American observers who had visited Russia were claiming that

this had already begun to happen: "mental hygiene", it was said, "was inherent in the social organization".

We have witnessed the collapse of communism and have heard Gorbachev admit to the world at large that the experi-



Derek Freeman

ence of history has allowed the Russian people to say "in a decisive fashion" that the communist "model" has "failed", as it had to fail, I would suppose, because of, among other things, the false assumption about human nature on which it was based.

We live then in revolutionary times and especially for those with an interest in the scientific understanding of human nature.

The assumption that "all human behaviour is the result of social conditioning" may be traced back to the eminent British philosopher John Locke. It was in an essay written in about 1660, long before there was any understanding of evolution

and the brain, that Locke, then in his late 20s, first promulgated the wholly unevolutionary doctrine that humans are born *tabula rasa* — "empty tablets capable of receiving all sorts of imprints but having none stamped on them by nature".

It was this doctrine, as Marvin Harris acknowledges, that at the beginning of this century became the principal assumption of the founders of cultural and social anthropology, and to be very widely accepted by the pundits of the day.

In 1915, Franz Boas' foremost student, Alfred Kroeber, had declared in the *American Anthropologist*, in attempting to establish that culture is *sui generis*, that "heredity cannot be allowed to have acted any part in history".

It was to seek empirical justification for this assumption that in mid-1925 Professor Franz Boas of Columbia University sent his 23 year old student, Margaret Mead, to the Samoan Islands to undertake "a study into heredity and environment based on an investigation of the phenomenon of adolescence among primitive and civilised peoples". The idea was that if an instance could be found that was an exception to a supposed universal phenomenon, that is the turbulence of adolescence, then it would prove that the phenomenon in question was entirely due to cultural forces.

Margaret Mead arrived on the island of Ta'u, where her researches were to be carried out, on November 9, 1925, and left in mid-April 1926 with not more than a total of some 12 weeks having been devoted to the actual investigation of Boas' problem.

In 1928 in her *Coming of Age in Samoa*, which became the anthropological best seller of all time, Mead concluded, in complete accord with Lockean doctrine, that "we cannot make any explanations" of the "disturbances" of adolescence other than "in terms of [the] social environment" which, she claimed, shaped "the individual within its bounds" in an "absolute" way. "Human nature" was, she declared, the rawest, most undifferentiated of raw material.

These Lockean pronouncements were

*Emeritus Professor Derek Freeman worked in the Research School of Pacific Studies at the Australian National University for over 30 years. His book *Margaret Mead and Samoa: The Making and Unmaking of an Anthropological Myth* was published in 1983 by Harvard University Press.

very much in accord with the spirit of the age. In 1930 Mead's extreme environmentalist conclusion, which had been accepted without question by Franz Boas, the venerated leader of American anthropology, was incorporated in the *Encyclopaedia of the Social Sciences* and Boas himself, in this same *Encyclopaedia*, in discussing human personality, declared "genetic elements" were "altogether irrelevant as compared with the powerful influence of the environment".

By the mid-1930s then, with virtually universal credence being given to Mead's Samoan researches, the notion, derived ultimately from Locke, that "all human behaviour is the result of social conditioning" had become completely dominant in anthropology as well as in other of the social sciences.

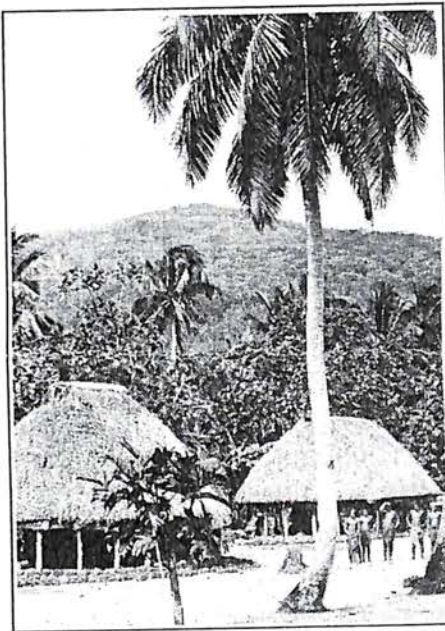
If Mead's conclusion of 1928 had been correct, it would have been the most important conclusion of 20th century anthropology. It is now known that Mead's long-influential conclusion was wholly false. In 1983, I was able to demonstrate in detail that Mead's extreme conclusion was very definitely not supported by the relevant ethnographic evidence. And since then, there have been even more significant developments.

It had long been a major mystery that Mead's account of Samoan sexual behaviour, on which her conclusion of 1928 rests, is radically at odds with the reports of all other ethnographers of Samoa. This mystery was solved in 1987 when Fa'apua'a Fa'amua, who was listed in *Coming of Age in Samoa* as one of her principal informants, came forward to confess that in March of 1926, as a prank, she and her friend Fofoa, had completely hoaxed Margaret Mead by telling her, when she questioned them, the antithesis of the truth about Samoan sexual behaviour and values.

In Samoa the playing of such pranks, which they call *taufafa'ase'e*, is common place. Margaret Mead had arrived in Samoa with the preconception she had acquired from a fellow anthropologist in Hawaii, that the Samoans, being Polynesian, were sexually promiscuous. In fact, in Samoa at that time female virginity was very highly valued, as in their *taupou* system, and they had an exceedingly strict sexual morality. And so when Mead put to Fa'apua'a Fa'amua, who was herself a *taupou* — or ceremonial virgin — the supposition that she was promiscuous, she and Fofoa with sidelong glances and pinching one another, set about hoaxing her. They had no idea said Fa'apua'a that Margaret Mead was an author and that their wild untruths would be published as fact in an immensely influential book.

After Fa'apua'a's testimony had been checked by Leulu Felisi Va'a, of the National University of Samoa, detailed ac-

counts of what transpired between Mead and her Samoan informant have been published in the *American Anthropologist* and in *Visual Anthropology Review*, both of these being publications of the American Anthropological Association, and a sworn



Samoa as Mead would have found it

deposition by Fa'apua'a Fa'amua has been lodged with the American Anthropological Association in Washington DC.

We are here dealing with one of the most spectacular events of the intellectual history of the 20th century. Margaret Mead, we now know, was grossly hoaxed by her Samoan informants and Mead in her turn, by convincing others of the "genuineness" of her account of Samoa, completely misinformed and misled virtually the entire anthropological establishment, as well as the intelligentsia at large, including such sharp minded sceptics as Bertrand Russell and H. L. Mencken.

That a Polynesian prank should have produced such a result in centres of higher learning throughout the Western world is deeply comic. But behind the comedy there is a chastening reality. It is now apparent that for decade after decade in countless textbooks, and in university and college lecture rooms throughout the Western world, students were misinformed about an issue of fundamental human importance by professors who, by placing credence in Mead's conclusion of 1928, had themselves become cognitively deluded.

Never can giggly fibs have had such far reaching consequences in the groves of Academe. Yet the playing of pranks on inquisitive Europeans has long been an endearing characteristic of Polynesians.

In the late 18th century, for example,

when in Western Polynesia, Labillardiere, a "natural philosopher" of the French Enlightenment, set about the recording of Tongan terms for numerals. This he single-mindedly continued until he reached the improbable total of one thousand, million, million. He then communicated his findings to the Academy of Sciences in Paris not realising that the Tongan phrases he had assiduously recorded were for the most part a string of ribald obscenities.

The concept of the paradigm as used by Thomas Kuhn in his classic essay of 1962, "The Structure of Scientific Revolution", refers to a ruling idea which gives rise to a coherent tradition of research. This clearly applies to the idea that "all human behaviour is the result of social conditioning" which, as Victor Turner noted in 1983, he and other anthropologists of the 20th century had been "taught to hallow".

It is this Lockean paradigm that, from about 1983 onwards, has been in collision with a quite different interactionist paradigm in which recognition is given to biological as well as cultural variables.

I say "in collision" advisedly for the protracted controversy over my now fully vindicated refutation has revealed striking evidence of the extraordinary hold that a paradigm can have over its devotees, and of the highly emotional way in which a new paradigm, which is at odds with one of their most hallowed assumptions, is actively opposed and resisted by these devotees.

In his book of 1976 *The Selfish Gene*, Richard Dawkins coined the word *meme* to refer to any element of human cultural transmission including ideas and beliefs, and in 1985 in *The Fabric of Mind* Richard Bergland introduced the term *mismeme* to refer to any persistent error in the history of human thought as, for example, Plato's mistaken notion that semen is generated in the brain, a mismeme that is illustrated in an anatomical drawing by Leonardo da Vinci now in the Royal Library at Windsor that dates from 1493, some one thousand eight hundred and forty years after Plato's death in 347 BC. Some mismemes, it is evident, have a long shelf life.

In the light of our present knowledge, it is now evident that Dr Mead's ostensibly scientific conclusion in *Coming of Age in Samoa* is in fact a mismeme that persisted at the centre of the belief system of cultural anthropology for some 55 years. And, this means that we are afforded a rare and valuable opportunity for studying what happens when a mismeme that has become the hallowed dogma of an academic discipline, is decisively disproved.

I was, of course, in writing my refutation, well aware of how difficult it is to alter deeply entrenched beliefs, but I supposed, quite naively as it has turned out,

that if I presented sufficiently cogent evidence, it would be critically examined and, if free from error, rationally accepted. I therefore subjected my facts to the most rigorous scrutiny and then made a special trip to Samoa to have them checked by Samoan scholars.

In 1983 soon after its publication, a Professor of Anthropology in the University of California wrote to me saying:

"... the case you make suffers from being lucid as well as extremely powerful, so that the only responses possible are to accept it or to confuse the issues in one way or another."

This poignant dilemma was greatly exacerbated by the circumstance that quite without warning my case was made known on January 31, 1983, not only to anthropologists but to the world at large in an article on the front page of the *New York Times*, by an astute journalist who had secured an advance copy of my book from Harvard University Press. Soon it was on the front of newspapers throughout the world and on the covers of magazines like *Time*, *Discover* and *Life*.

In one of his essays, Francis Bacon describes how, after he had slain the Sphinx, Oedipus placed its dead body on a donkey and carried it, in triumph, into Thebes. This, Bacon comments, was a "pretty" conclusion, for "there is nothing so subtle and abstruse that when it is once thoroughly understood and published to the world even a dull wit can carry it."

What happened in 1983 was that the body of yet another Sphinx was brought within the city walls, and a genteel silence about an intrinsically dubious anthropological supposition was broken once and for all.

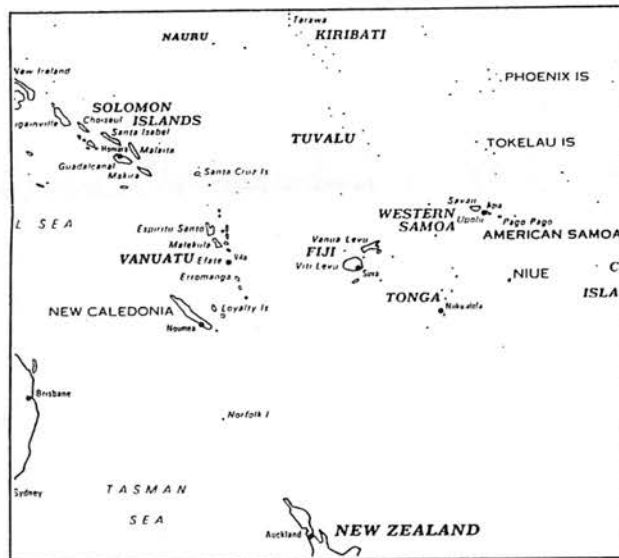
Ian Jarvie, a leading philosopher of the social sciences, has argued that cultural anthropologists make up a tribe "held together by a cult". This cult is the cult of culture. Thus Alfred Kroeber in an article in the *American Mercury* in 1928, declared "the important thing about anthropology is not the science but an attitude of mind". And, this attitude of mind principally involves acceptance of the notion that "all human behaviour is the result of social conditioning", the assumption that Mead was believed to have triumphantly validated in *Coming of Age in Samoa*.

And so, when Margaret Mead returned to New York from New Guinea in 1929 she found herself being feted as she participated in symposia with celebrities such as Havelock Ellis, Bertrand Russell and J. B. Watson, most of whom were older

than her own father.

From this dreamlike beginning in the late 1920s Margaret Mead, who was certainly a most remarkable human being, went on to become, in the words of her biographer Jane Howard, "indisputably the most publicly celebrated scientist in America".

Fame in Rilke's words is "but the sum of the misunderstandings" that cluster about a name. There is however, as T. H. Huxley once noted, "a tendency to idolatry in the human mind" and so Margaret Mead



became as Howard has described, "an American ikon".

In a leaflet of the American Museum of Natural History she is said to have been "the mother of all humanity". And when I was in America in 1987 I came across a reference to her in the *Chicago Tribune* as having been "earth-mother to the cosmos". She thus came to be viewed during the last decades of her life as an omniscient, wonder-working matriarch.

In the 1960s one of the jokes then circulating in America was that when Dr Mead called on the Oracle at Delphi, she addressed the age-old sybil saying "Hello there, is there anything you'd like to know?" And by the 1970s she had become, in the words of a Professor of Anthropology at the University of California, the "mother-goddess of American anthropology".

Then in 1983, without warning and for all to witness, the Meadian reverie about Samoa was shattered. For American anthropologists this was as Theodore Schwarz has termed it, "a seismic event", and as they surveyed the fallen masonry, the embarrassment of those whose beliefs had been so rudely shaken quickly turned to fury against the antipodean antichrist who

had so desecrated their *sanctum sanctorum*. In no time at all, as Harriot Jardine of the Denver Museum of Natural History has recorded, there were many who "seemed willing to tear Freeman limb from limb".

At that time, my dismemberment must have seemed a most laudable tribal project, but, as those involved should have realised, anger is a wind which blows out the lamp of the mind and the events that followed, seen in the light of what we now know about Mead's Samoan researches, have become uproariously comic, and, sadly, a demonstration that cultural anthropology, as practised by some professional anthropologists, is a pre-scientific ideology in which hallowed doctrine lords it over empirical realities.

Jane Howard, Mead's biographer, reports her as having told a conference of anthropologists: "We are a family and will not have differences of opinion before strangers".

What then was to be done about a refutation that had emanated from within the anthropological family?

It could not — as the values of science require — be accepted or even taken seriously, for this would have been to acknowledge that the tribe had for more than fifty years been venerating a misme.

And so, infuriated by what had happened, some American anthropologists began rhetorically to restore the mystical aura of their totemic mother and the popular repute of her long-acclaimed *magnum opus*, while at the same time doing everything imaginable to discredit me.

This onslaught, which began in February 1983, and was sustained over many months, was flagrantly *ad hominem*. As Lord Devlin, a British Lord Justice of Appeal, has observed, "To discredit without proof is to smear", and the obvious objective of this *ad hominem* onslaught was so to smear me with repugnant untruths as to destroy the credibility of my distressing refutation.

Anyone who seriously questions the pronouncements of a mother-goddess is obviously of unsound mind. Thus I was said to be "crazy", to be "fuelled by accumulated venom", to "throw nothing but spit-balls", to have sought to bribe Samoan academics and — most imaginatively of all — to have "attacked a missionary with an axe".

At first, this outpouring of spleen was a bit difficult to take. I fully realised however, that while it was intended to intimidate and unnerve me, that those who were resorting to these excesses had no arguments of substance with which to rebut

my refutation. I soon, therefore, came to regard it as both puerile and comic that such grossly *ad hominem* tactics were being resorted to by Ph.Ds, no less, in what was already being called the greatest controversy in the history of anthropology.

1983, you will remember was the year in which Australia won the America's Cup. Not long after this euphoric victory, I received a note from a distinguished Harvard professor that read:

"The word around here is that with Freeman and the loss of the America's Cup happening in less than a year it may be necessary to start screening visitors from Australia more carefully."

This, at the height of the onslaught I have just been describing, amused me greatly, and in October 1983, I ended a letter to an irate female member of the American Anthropological Association who, in a massive manuscript had abused me up hill and down dale, in these words:

"Incidentally, I have been told that the American yacht *Liberty*, that was convincingly outsailed by *Australia II*, was designed by a cultural determinist. I don't think this can be true, however, for although *Liberty* was hulk like at times, she was not really as bad as all that.

"With every good wish — to employ a selection of epithets in your manuscript — from your simplistic, facile, odd, foolish, weak, slippery, deceptive, specious, flawed, superficial, devious, sloppy, unprofessional, naive, absurd, blatant, evasive and ridiculous colleague,

Derek Freeman"

It was a letter to which she never replied, though thereafter she did moderate her participation in the frightfulness of the tribal reaction to my refutation.

This frightfulness reached its apogee in Chicago in November of 1983 when, during the 82nd Annual Meeting of the American Anthropological Association, a special session devoted to the evaluation of my refutation, and attended by a thousand or more, was held.

The session began conventionally enough, but when the general discussion began, it degenerated into a delirium of vilification. One eyewitness has described it as "a sort of grotesque feeding-frenzy"; another wrote to me saying "I felt I was in a room with ... people ready to lynch you."

And, at the annual business meeting of the American Anthropological Association later that day a motion denouncing my refutation as "unscientific" was moved, put

to the vote and passed.

It is to this happening that I particularly want to direct attention, because of the understanding it provides about what, following Kroeber, I shall call "the anthropological attitude of mind".

As well as being cultural determinists, most cultural anthropologists also adhere to a related doctrine known as cultural relativism. According to this doctrine all knowledge is relevant to the culture in which it is generated, and this applies even to the truth. I shall call this the tribal theory of truth.

It is this relativist anthropological attitude that gives rise to the highly unscientific notion that the scientific status of propositions can be settled by a show of hands at a tribal get-together.

In logic this is known as the *consensus gentium* fallacy. It is a fallacy that lies at the heart of the reaction to my refutation by the American Anthropological Association, a reaction, I would note, that is also a striking instance of what Irving Janis has called "group think".

Commenting on this reaction, Sir Karl Popper wrote to me as follows:

"Many sociologists and almost all sociologists of science, believe in a relativist theory of truth. That is, truth is what the experts believe, or what the majority of the participants in a culture believe. Holding a view like this your opponents could not admit that you were right. How could you be when all their colleagues thought like they did? In fact, they could *prove* that you were wrong simply by taking a vote at a meeting of experts. That clearly settled it. And your facts? They meant nothing if sufficiently many experts ignored them or distorted them, or misinterpreted them."

This is a succinct account of what indeed happened and it is now evident that the phrenetic reactions of November 1983 were desperate gestures of denial in a futile attempt to conjure me and my perturbing refutation right out of tribal consciousness.

In this, the zealots in question have signally failed, for with the publication in the *American Anthropologist* and elsewhere of an authenticated account of how Margaret Mead was hoaxed by her Samoan informants, the controversy over my refutation is, in effect, over and there are now moves afoot to rescind the motion of 1983 that so compromised the scholarly reputation of the American Anthropological Association.

As Darwin once remarked: "It's dogged as does it", and it is indeed true that, with perseverance, the truth *will* out.

NW

42/11 Namatjira Drive,
, Weston, A.C.T. 2611,
Australia,
4 May, 1992.

Dear Rosemary,

There must be some telepathic communication between us because we seem both to be working on Anetipa's traditional material at the same time.

My little book, now nearing completion, is No.6 on the List of Books for the Gilbertese which faces the title page of The Story of Karongoa and is called 'The Atoll of Nui: its Settlement and People'. It is largely based on the writings of Anetipa on traditional history and Mautake on culture and customs. I dropped Mautake on Nui in 1931 and asked him to write down everything he could find out about their way of life.

And now you are working on Anetipa too, a most extraordinary coincidence. It will make the old man happy for I expect he knows what we are doing, just as your father knew when I was working on Tungaru Traditions: and got me to change a whole paragraph.

Honor and I read your text with interest: it seemed to us fine though neither of us knows the first thing about writing for children, which is a highly specialized branch of professional authorship. I checked your draft with your father's translation of 'The Family of Taburimai' and found nothing to cavil at in your version, as you have kept faithfully to his text.

I think that the best way in which I can conceivably be of some help is to send you copies of Reid Cowell's English translation of all Anetipa's nine traditions, just in case you find any of the others more suited to your purpose. I like the story of Teraka and the two wicked women with their collapsible house on the lonely islet the best. It is in 'The Origin of Deep-sea Travel'. The translations are all in draft and not yet corrected, but I think there are not any mistakes of any consequence.

Alas that Reid died of cancer just after he finished the last of Anetipa's traditional pieces: he was a very gifted specialist on the Gilbertese language and will be greatly missed. We are beginning to feel very lonely since this year the last three of our generation of island friends have died; and I think the next generation too have almost all departed.

I also send copies of three attempts at writing childrens books on the Gilbertese in case they may be of help, or at least of interest. Baho I have always liked: I should think it was intended for a bit younger age group than yours. The other two are specifically intended for the Gilbertese reader. Reid's traditional stories are really for adults but children at the primary school level like it too and even younger ones if the stories are read to them at bedtime.

Please let me have Baho back in due course, there is absolutely no hurry but it actually belongs to my library in Adelaide.. The others are for you to keep.

I am quite exhausted having spent three weeks working as an external examiner on a post-graduate thesis by a Gilbertese, Kambati K. Uriam, on 'The History, Nature and Function of Oral Tradition in Gilbertese Society'. His effort was 262 pages and my report 18: it must be the first time in history that someone over the age of 85 has been asked to serve as an External Examiner for a post-graduate thesis, but they were desperate for they were told that there was not another person in the world who would understand a word of what he was talking about.

I was so happy that I had been spared to live long enough to read a brilliant academic dissertation written by a genuine Gilbertese scholar able to compete with credit with the leading world specialists on Pacific studies.

I now feel that I can safely leave my unfinished work in ethnohistory in the hands of someone who will take over and develop Gilbertese pre-European contact history from where I leave off, just as I tried to take over where Grimble left

off; but first I must edit and publish his thesis. And that may prove difficult for like most scholars he cannot understand that no thesis, at least in the social sciences, is publishable without extensive editing.

Years ago people used to send me the manuscripts of their magna opera to get published. Most were hopeless because the writer could not write; it used to amaze me that they could not see the difference between a book by say Robert Louis Stevenson and their own effort.. But quite a few were unpublishable because the writer had written to please himself and not for a definite market. Only 0.05 of MSS submitted reach the publishing stage and one written to satisfy the author's own ego is not likely to be among them.

All this blarney is because I am trying to postpone having to write to Kambati telling him that perhaps ten people would buy his thesis if published, but that we could risk publishing 1,000 (the smallest edition worth the cost of production) if we are allowed to have a shot at making it readable. It might then sell 400, and the rest we can remainder for a dollar or two. Actually it is important to get it into print for permanent preservation in specialist libraries, where it can be referred to by present and future generations of scholars.

I attach the modern spelling of the names in your list with the pages in The Story of Karongoa where some of them are mentioned. Anetipa wrote and signed his name with a 'p' (Tuvalu style), but Grimble changed it to a 'b' because that was how the Gilbertese spelt it, so you can choose whichever you consider correct in your story. Te Bong ma te Ngaina (i.e. Night and Day) is not really a proper name and was given to the brother of Uamumuri, Nanikain and Tabutoa because he was not a human being but an anti; so you can please yourself about hyphenating it: I don't myself.

In general Grimble hyphenated his proper names because he was writing for Europeans and considered that it made the names easier to pronounce; but the Gilbertese don't and neither do I, so once again you can please yourself.

Kirata-te-Rerei is rightly hyphenated because te Rerei (the Handsome One) was not really part of his name but an epithet bestowed on him, possibly after his death, to distinguish him from the other Kiratas.

I was delighted that you liked the Karongoa book - it is my favourite of all the works published for the Gilbertese, and I still think of Teriantau (now almost certainly the author) with awe at his unsurpassed knowledge. I hope the Gilbertese have the book on their shelves immediately after the Bible.

Please give my salutations to Simon: he has chosen a hard road to travel on, as I well know having served for years on the A.N.U. Press Publications Committee and acted as Consultant to the O.U.P. Press in Melbourne. However pertinacity and confidence in oneself do produce results in the end; but not I fear hard cash. My Of Islands and Men has sold 4,000 and Slavers in Paradise had its 4th reprinting this month, but if anyone made a penny out of them it was not the author.

Please excuse my copying Anetipa on the backs of draft rejects - we save every scrap of paper, being conservation minded to a fault.

Love from us both,

Harry

Enclosure

Proper Names: Modern Gilbertese Usage

I-Kiribati

Teanoi

Anetipa

Te Bong ma te Ngaina

Nanikain (35)

Tearikintarawa

Ngainabuaka

Nei Tereere (74)

Kirata-te-Rerei (35)

Bareatau (37)

The rest are all O.K.

28 Stanley Road, Wimbledon, London SW19 8RF.

April 7 1992

Dear Harry Maude: I have been reading again, with great enjoyment, more of your Tungaru Traditions, not all the way through at one go but pieces at different times, also The Story of Karongoa. While doing so one appreciates more and more the value of your work and the great scholarship involved in all that both you and Honor undertake. I wonder if you are both working on anything else?

I put together a small story intended for children and extracted from a legend told by my father (pages 32-35 in my book): The First Children of Taburimai. It has had to be greatly simplified, of course, but has not, I hope, deviated too much from its historical derivation. Even so I don't know if it is simple or direct enough for a Western child to take on board. Or, rather, for the publishers of books for children here to decide it is simple enough. Age group, I think, about six to eight years. However, as it is to be a picture book maybe that will help. Each double spread will have an illustration, with space left for type.

I enclose a copy of the story and one illustration, the only one ready so far. I hope you do not mind. Please do not bother to return either of these copies. I worked out the Gilbertese pronunciations with help from Simon, but I don't know how correct they are. Come to that I don't know if the story is correct enough in its present form to stand as a truly Gilbertese myth.

Anyway I hope you and Honor may be amused by this small effort. All the same if, because of extraction and reducing, it has become too hopelessly wrong I would be most grateful if you could let me know. But please don't let this be a burden.

I hope that you and Honor are both well and enjoying a quiet life. We are all well here. Adrian, retired at last, (~~now~~) works on his books and Simon is at home just now having become disillusioned with Penzance. He is writing a lot, poetry, philosophy and such like works not easy to get published. But he keeps on trying, and believing, which is important.

With many good wishes to you both. Ko na mauri

Love
Rosemary

ANETIBA'S TALES

Rosemary Grimble

Rosemary Grimble,
28 Stanley Road,
Wimbledon,
London SW19 8RF.

How to pronounce I'Kiribati names

a
|
a

- short: as in cat
- long: as in car

I'Kiribati	- Ee Kee-ree-vass
Anetiba	- A-enay-tee-pā
Taburimai	- Ta-boo-ree-may
Te anoi	- Tay an-noy
Bakoa	- Bā-ko-ā
Te Dong-mate-ngaina	- Tay Dong-ma-tay-nn-gā-ee-nā
Tabutoa	- Ta-boo-toe-ā
Naa-ni-kain	- Nā-nē-ka-ēen
Uamumuri	- Co-ā-moo-moo-ree
Nei Nimanoa	- Nay Nee-mā-no-ā
Tarawa	- Ta-ra-wā
Te ariki-n-tarawa	- Tay-ā-ree-kee-nn-tā-ra-wā
Uekera	- U-ay kay-ra
Ngaina buaka	- Nn-gā-ee-nā-boo-ā-ka
Nei Te-reere	- Nay Tay-ree-ray
Kirata-n-te-rerei	- Kee-ra-tā-nn-tay-re-ray
Beia	- Bay-ee-ā
Tekai	- Tay-kye
Noncuti	- No-noc-tee
Bareautau	- Bā-ray-ow-tow

1 - 2

One day Anetiba, teller of generations, said to the children of his island: "Gather round, for I would tell you tales of your ancestors."

So the children gathered about him and these are Anetiba's tales.

3 - 4

TABURIMAI AND TE-ANOI

In those islands that lie to the west of the great Pacific Ocean there lived a man called Bakoa.

This man, Bakoa, had two wives. With his first wife their children were all the fish. With his second wife their children were Taburimai the man and Te-anoi, the hammer headed shark.

5 - 6

At first all Bakoa's children lived happily together. But then the fish became jealous of Taburimai and Te-anoi and began to hate them.

"Taburimai is not like us" they said. "His body is different. He has hands and feet and the shape of his head is different. We are bitterly ashamed. Perhaps it would be well if we killed him. Let us hold council tomorrow and if our hearts are at one in this thought let us kill him."

So the fish met at dawn. And when they were all assembled they agreed that Taburimai must be killed. On the following day, at sunrise, they would eat his body.

But after the meeting Taburimai's brother, Te-anoi, the hammer headed shark, went to Bakoa, their father, and told him what was to happen.

Bakoa was full of sorrow when he heard, for Taburimai was the child he loved most.

"I cannot change their hearts in this, they are too many" he said to Te-anoi. "But we must think, my son, of a way to save your brother."

That night Bakoa did not sleep. Before dawn he arose and awakened Te-anoi.

"You must leave at once with Taburimai" he said sadly. "You must take him to a land far away."

Then Bakoa wakened Taburimai and said to him: "Best loved of all my children, today we must part forever. Your brothers, the fish, hate you and want to kill you. Come, you must leave at once with Te-anoi. You must not die."

And Taburimai wept and said goodbye to his father.

Then Taburimai sat on Te-anoi's back and Te-anoi said: "Crook your legs around my fins and lay hold of my hammer head." And Taburimai did so.

So, with Taburimai on his back, Te-anoi sped off eastward and, taking his course by a star in the east, he journeyed always eastward across the wide Pacific until he came to the island of Samoa.

At Samoa Te-anoi set Taburimai down in the shallows near a beach. Then Taburimai and Te-anoi parted forever and Te-anoi set forth again towards the east.

After many days journeying he came to the edge of the world. And there, at the world's edge, he rose up and clung to the eastern sky where he became a star, even the navigators' great star in the east: Te-anoi.

Double spread picture of ocean and sky at night.

TABURIMAI'S CHILDREN

When Taburimai landed on the island of Samoa the people were kind to him. After a time he married and he had five children. Their names were Te bong-mate-ngaina, Tabutoa, Naa-ni-kain and Uamumuri. The fifth child was a girl, Nei Nimanoa.

But after many years in Samoa there came a time when Taburimai longed again to travel. So he built his canoe then, leaving his wife and children in Samoa, he sped northward until he reached Tarawa.

On Tarawa Taburimai won land for himself and settled there and married. He had one child, whose name was Te ariki-n-tarawa.

Now there stood on Tarawa a huge and wondrous tree called the Uekera tree. This tree was also a living person and grew so tall that its crown reached Heaven. In Heaven the tree met with Ngaina-buaka and a child of the tree appeared. Her name was Nei Te-reere and she lived in the topmost branches of the tree for that was her home.

One day, when Taburimai's son, Te ariki-n-tarawa, grew to be a man he set out to climb the Uekera tree. At the top of the tree he found Nei Te-reere. He drew her down from the high branches and she became his wife. They had one child, Kirate-n-te-rerei.

Kirata-n-te-rerei was the most beautiful of men. He was so beautiful that he gave birth to children by reason of his beauty alone. For when he took food a man grew from the place where he ate. His name was Beia. And when Kirata-n-te-rerei bathed and threw away his scraper of coconut leaf the reef heron took it for his nest and a man grew from the scraper in the reef heron's nest. His name was Tekai.

When the children of Taburimai, whom he left on Samoa, grew up they grew to be giants. And after a while four of the children, Tabutoa, Naa-ni-kain, Uamumuri and Nei Nimanoa, longed to seek out and follow the track of their father northwards. So they made ready their canoe and set off.

Their voyage was indeed strange and marvellous. For they took nothing in their canoe save an anchor of rock, and it was with this anchor alone that they found land.

For many days they sailed northwards. At last they prepared to sling their anchor to the horizon where land might be found. First Tabutoa slung the rock from the bows of the canoe. He was a giant of a man but he found no land. Then Naa-ni-kain tried but he also failed. It was the same with Uamumuri. Only when Nei Nimanoa, their sister, slung the rock did it fall upon the island of Nonouti, at a place called Bareautau.

Not long after Tabutoa, Naa-ni-kain, Uamumuri and Nei Nimanoa settled on Nonouti, Taburimai's children from Tarawa, the twins, Beia and Tekai, came to live with them as brothers.

For a while they all lived peacefully together but one day Tabutoa spoke blasphemously of Beia and Tekai. And hardly had he spoken when he fell dead. For Beia and Tekai were filled with powerful magic which brought death to those that cursed them.

37 - 38

But Beia and Tekai lived for many years, and married and had children, and their children had children, and their children's children, and all were children of Taburimai. And I, Anetiba, teller of generations, who gives you this tale, I, too, am a child of Taburimai: he whose body the fish did not eat.

39 - 40

Double spread, from a different angle, of Anetiba telling his tales to the children.

Full page picture 9



Rosemary Grimble '92

9, Malcolm Road, Wimbledon, London, SW19 4AS

April 2, 1985

Dear Mr Stande:

Thank you very much for sending the Contents of your book on my father's notes on Atoll Culture. It seems such an important work by you and your wife and the translator, Reid Cowell, that I am amazed ~~(that)~~ a publisher does not leap to publish it, however small the demand. I hope you will not mind if, next time I am there, I show the Contents to Dr Ryan, Chief Librarian at the Warburg Institute, where sometimes I go to read. I know he will be interested, and will probably make a copy. Then he will at least have the information for scholars that these avenues are still open, and have been extended beyond those that already existed. He was even pleased to have Migrations..... for the Library, saying the subject was totally new for him.

It was very kind of you to answer Simon so fully, and with such good advice. He is paying heed to this. His plans for Tarawa progress slowly, but in time he will get there. He has been told by Rote Walsh, whose family lives in North Tarawa, that her mother has a house which she rents out, and he may go there for a time. I don't know if you know Rote and Michael Walsh? He works for the Crown Agents, though I am not certain if this is what he was doing when he was in Kiribati. They have two extremely beautiful children, a girl and a boy.

I continue with my drawing and painting, and have two more books ready (childrens') but no success this time with publishers. I have also been studying vampires, not only Dracula's narrow field but the worldwide tradition. It seems they are everywhere, Greece, perhaps, being the greatest stronghold. I would like to do a book on vampires, drawings and poems; not too serious but all facts accurate according to tradition. I have also been reading a lot about alchemy and the great alchemists of the past. It seems that Newton was deeply into alchemy himself, and thought very highly of their findings, especially Philadelphes. His annotated copy of Philadelphes great alchemical treatise, Open Doaway into the Secret Palace of the King (written in 1545), is in the British Museum. Whether one will be allowed even to handle it I don't know.

Please give my very good wishes to your wife. And for you, too, good wishes. I hope you are both well. Time passes so quickly, there is so much to be done and one makes little progress.

I often think of you both, and read the book on string figures.

Yours

Rosemary

THE POLYNESIAN SOCIETY
(INCORPORATED)

C/- The Anthropology Dept.,
University of Auckland,
Private Bag,
Auckland, New Zealand.
April 28, 1992

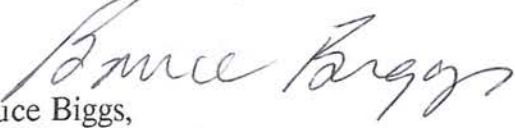
Dear Harry Maude:

Your recorded message was received safely and duly played at our Centennial party. It was received with acclamation and I would like to thank you personally, not just for the sentiments expressed, but for going to the trouble of making a recording. I know that sort of things can be a chore. However you will be pleased to know that it added a personal touch that could hardly have been met by a written text.

The party was a success. It was preceded by the presentation of the Elsdon Best medal to Hugh Kawharu who read an interesting paper which gave, among other things, some insights into the workings of the Waitangi Tribunal on which he sits. His paper will be published in the next Journal.

Our next formal occasion of the Centennial Year will be the launching of the book on the Society's history.

With all best wishes,


Bruce Biggs,
President.

THE AUSTRALIAN NATIONAL UNIVERSITY

THE RESEARCH SCHOOL OF PACIFIC STUDIES

BOX 4 G.P.O. CANBERRA A.C.T. TEL. U0422
Telegrams "Natuniv" Canberra

42/11 Namatjira Drive,
Weston, A.C.T. 2611,
Australia,
1 March, 1992.

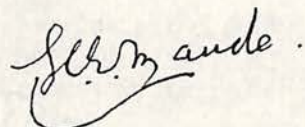
Dear Dr Oliver,

In reply to your letter of 15 January I enclose an International Cheque for \$US30 as my contribution towards the costs of distributing the Atoll Research Bulletin.

The Bank charges \$8 for sending you \$10 so it seemed best to send you three years contribution at once, thus saving me \$16.

Kay Kepler gets copies of my published and manuscript material on the Central Pacific equatorial islands, mainly on the Gilbert, Ellice, Phoenix and Line Groups, where I spent the best part of my life, but she tells me that she sends the Smithsonian Librarian copies of anything she wants.

Yours sincerely,



H.E. Maude



National Museum of Natural History · Smithsonian Institution

WASHINGTON, D.C. 20560 • TEL. 202-

January 15, 1992

Dear ARB Recipient:

With three more issues of the Atoll Research Bulletin out, one of which is in the mail, it is time to ask your help again with a small donation.

We expect to have a minimum of two issues out in 1992. One will be a special issue commemorating the 1988 Soviet-American Expedition to the Seychelles Islands.

We are particularly proud of our Index Issue (No. 340, February), which contains an annotated list of the Bulletin's papers from the past 40 years. The index is divided into three categories: geographic region, geological feature, and topic. With this issue, we also introduced a new cover, which has been well received. If you know of anyone who might like to receive a copy of the Index Issue, please let me know.

Although our Bulletin is published by the National Museum of Natural History, we do need additional funds to cover the costs of distribution, as well as some production costs.

Please help us with your support by sending a contribution of \$10. or more (check or money order payable to **Smithsonian Institution ARB Fund**) to the following address:

Royce L. Oliver
ARB Business Manager
NHB Room W-507 MRC166
Smithsonian Institution
Washington, D.C.

We look forward to hearing from you. Special thanks to those who have already given us a recent contribution.

Yours sincerely,

Ian G. Macintyre
Coordinating Editor
Atoll Research Bulletin



National Museum of Natural History · Smithsonian Institution

WASHINGTON, D.C. 20560 • TEL. 202-

August 14, 1990

Dear ARB Recipient:

We have now come out with three more issues of the Atoll Research Bulletin since our last request for donations. Nos 312-320 -- October 1988; Nos 321-329 Henderson Island Issue -- October 1989; Nos 330-338 January 1990. With another issue almost ready to go to the printer, we are on target for a minimum of two issues per year.

We are also close to completing an annotated bibliography with subject and geographic indices of almost 600 separate author's works in 338 issues of the Bulletin. We think that you will find this a very useful special issue of the Atoll Research Bulletin.

Our Director, Frank Talbot, is very supportive of our Bulletin activities, but we do need additional funds to cover distributional and some production costs. It is also important to demonstrate that we have strong support from the ARB readership.

Please help us with this endeavor by forwarding a contribution of \$10.00 or more (check or money order payable to Smithsonian Institution ARB Fund) to the following address:

Royce L. Oliver
ARB Business Manager
NHB Room W-507
Smithsonian Institution
Washington, DC 20560

We look forward to hearing from you. A special thanks to those who have already given us a recent contribution.

Yours sincerely,

Ian G. Macintyre
Curator
Department of Paleobiology

42/11 Namatjira Drive,
Weston, A.C.T. 2611,
Australia,
1 March, 1992.

Dr Thomas F. King,
410 Windsor Street,
Silver Spring,
MD 20910-4242, U.S.A.

Dear Dr King,

Yes, Eric Bevington was with me on the first Phoenix Islands Settlement Scheme expedition in 1937 as my assistant but then went on to other administrative work in the Gilberts and Colony headquarters on Banaba, and Gallagher took his place and eventually succeeded me in charge of what was known as PISS, the Officer in Charge being known as OIC, Piss, much to everyone's amusement.

'Erb', as he was called, wrote the book you mentioned some years ago and had it published privately in 1990. One can buy a copy by writing to him at Holmans Cottage, Burley, Hants BH24,4AZ, the published price being £5.10.0, which is very reasonable I think. But unless you send him enough to cover the airmail postage he may send it by seamount which could result in it not reaching you for weeks. The book will give you in detail an accurate account of what Erb did on Nikumaroro.

Gillespie, in one of his TIGHAR reports, mentions that he is in possession of Erb's Diary but that I know nothing of. Maybe you could ask Erb whether he has given it to him. In any case I doubt it containing much more information than is in the book.

I was glad to hear that Mrs Groves has settled down happily in Virginia. I should like to publish her excellent long poem on the traditional history of the I-Kiribati in the series of works on the Gilbertese of which I enclose a copy. The trouble was that I did not know her address and the fact that she has not written it in the official orthography; and I have not got the skill, time or permission to transcribe it.

I'm working on Item 6 on my list right now but alas my great friend and colleague died of cancer a fortnight ago, having finished the translation of the traditional material on which it is based. But I expect that the next publication will actually be a new entry, Kambati Uriam's superb thesis on "The Nature, Function, and History of Oral Tradition in Gilbertese Society", which he finished last week in the post-graduate school of the Australian National University. As I rather feared, I am his external examiner, for I am too old by at least 15 years for such drudgery - normally they never ask anyone over 70.

I'm glad that your novel goes ahead and wish you all success: we have far too few novels on the central equatorial atolls, though I fancy that Melville's Mardi was based on the Gilberts (several old timers in the islands consider it to be his best book).

Like you I have absolutely no interest in where Amelia Earhart was buried or not buried. I just answer as factually as I can all the queries which Gillespie, Goerner, and others, put to me. Its all a frantic waste of time for at 85 it takes ages to draft answers when one's memory is inevitably fickle about details of one's life half a century ago which were quite unimportant even at the time and which one has never given a thought to since

I often wish that Gillespie could find Amelia and her colleague on Nikumaroro because I believe that it would make him happy, and as far as I am concerned I would merely hope that she died a quick and not a lingering death; where it happened does not seem to me of the slightest importance.

With all good wishes, and may your novel be a best-seller,

Yours,

Harry Myrland

Thomas F. King, PhD, SOPA
410 Windsor Street, Silver Spring, MD 20910-4242
Telephone (301) 585-9572 Facsimile (301) 589-5049

Historic Preservation, Preservation Education, Archaeology, Anthropology

January 20, 1992

Prof. H.E. Maude
11 Namatzira Drive
Weston, ACT 2611
Australia

Dear Mr. Maude:

I've deliberately not written over the last year or so, knowing how busy you must be and how little you must need to be bothered by people whose interests are largely peripheral to your work, but it seems that it's time to check in.

The most important reason to do so is that a fellow named Eric Bevington has surfaced in England, purporting to have been a cadet in the colonial service who accompanied you to Nikumaroro in ca. 1938, and to have circumnavigated the island at that time. He's recently published a brief account of this adventure, I'm told, in a book entitled something like The Things We Do For England, if Only England Knew. I've not yet gotten my hands on the book, but hope to soon. Bevington is an entirely new player to me; I thought that Gallagher was with you, and was the only Englishman with you, on the initial visit to Niku. I'm sorry to trouble you, but I'd certainly appreciate any elucidation you can give me regarding Bevington's role in the exploration and settlement of the island.

I'm happy to report that the ex-Niku residents have been found, in the Solomons, of course, and that the village they've created there for themselves still passes under the name of Karaka. Dirk Ballendorf, of the Micronesian Area Research Center at the University of Guam, is hoping to make arrangements to visit them in the not too distant future to pursue some basic questions about the history of the colony as well as about (to me considerably less interesting) Earhart-related issues. I'll be visiting next month with the one and only ex-Niku resident so far identified in the United States, a Tarab-Ata Groves, who lives with her American husband in Virginia and lived on the island in the 1950s.

My monograph on the non-Amelia aspects of the TIGHAR survey of Niku is proceeding by fits and starts. I'm waiting for the results of some source-element testing of a couple of basalt fragments we found (including an adze fragment) that Roger Green is doing, but the main reasons for delay are (a) a lot of other things to do, (b) a feeling that I really ought to do a great deal more basic research that I can't afford to do at this time as part of a labor of love, and (c) the fact that I'm having a lot more fun writing my novel. The novel (very drafty at present) does as you suggested feature the conflict between the realists and the idealists over the Settlement Scheme (much fictionalized, of course), and I'm afraid poor Laxton

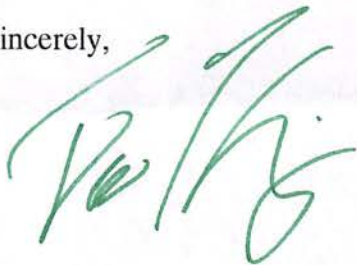
(under another name and with a much revised personality, though he does drink a lot) comes out particularly badly. It will probably never see the light of day, but it keeps me off the street.

Fred Goerner contacted me as you suggested, and I sent him copies of the very useful material you'd sent me. I've not heard from him since, perhaps because I asked him for some information in return, about CIA activities on Saipan for a study a colleague is doing for the Department of Defense about the origins of the Cold War. I'm afraid I find the Earhart buffs rather long on demands and short on supplies. I'm sorry to see (from the copies he's sending around) that Mr. Goerner is imposing heavy questionnaires on you. I presume you know that your responses are being used verbatim by him, and in abstract at least by Carol Osborne, to discredit TIGHAR's work. I have no brief to support TIGHAR, but I get pretty uncomfortable when someone like Life Magazine calls up and says, "well, Mr. Maude did a thorough survey in 1938 and didn't find her, did he?" and I feel compelled to explain that you weren't looking for the unfortunate woman, and didn't do a thorough survey as I'd define "thorough" in archeological terms because that wasn't your job -- while trying not to be interpreted as discrediting you, and without drawing you further into a fray that I imagine is as irrelevant to you as it is to me. But this, like other things, will doubtless pass.

I did not accompany the latest TIGHAR foray to the island, having had something of a falling out with management the last time around, but we maintain communication and I receive fairly regular reports. The Amelia evidence is still undergoing analysis, but the interesting and rather sad news is that since we were there in '89 a major storm has hit the lee side of the island, completely removing the impressive pyramidal monument that marked the head of the landing channel, and knocking down the next-to-last standing structure, the cooperative store building that stood near the landing site. I presume the much more sturdy concrete cistern building is still standing; when we were there it was brim-full of perfectly fine water.

I won't impose on you for a detailed reply, but if you could let me know if Bevington is for real, I'd greatly appreciate it. Best wishes for 1992 to you and your wife.

Sincerely,

A handwritten signature in green ink, appearing to be 'R. G.' or similar, written in a cursive style.



The Messenger

ACT and Regional Newsletter

March 1992

New rules in the Region

Amnesty International in Australia is making some wrenching changes to meet the challenge of the 90's, and the ACT and Southern New South Wales is at the forefront. Our bid to prove that smaller organisations are more active and user friendly than the present State-based systems is now moving into high gear.

We now need to set our organisation in a legal framework for a number of reasons:

- . to give our members voting rights at national meetings of AIA;
- . to provide greater accountability for the funds raised for AIA in the region, amounting to almost \$40 000 last year;
- . to manage regional affairs more effectively.

A constitution is now being drafted and will be made available to members and groups in the region as soon as possible. We will be explaining its provisions to group meetings and copies will be available in the Griffin Centre from the beginning of March.

Members will be asked to vote on its introduction at the Regional Annual General Meeting, to be held in Room 4 in the Griffin Centre at 2 pm on Saturday 4 April. Please put the date in your diary.

'Cut the Wire'

Amnesty ACT is now on the airwaves! Every Sunday morning at 11.30 am, tune your dial to 2XX for our very own radio programme, 'Cut the Wire', produced by Vicki Kapernick and Karen Rickwood. Vicki and Karen would welcome any ideas for and contributions to the programme by individual members and groups. Groups can also use the programme to publicise events and raise awareness of cases on which they are working. Contact 'Cut the Wire' through Julie on 257 6636.

Join a Network!

Networks and professional groups offer individuals the opportunity to do human rights work which holds a particular interest. They promote an affinity between the members of the network or professional group and the individuals for whom those bodies campaign. Members receive newsletters which feature appropriate

cases chosen from country campaigns or target sector actions and can be involved in other activities such as forums, media interviews and lobbying. A number of networks and professional groups have developed over the last few years. They are: *Religious; Teachers; Youth; Women; Trade Unions; Journalists and Writers; and Arts Networks*, and *Lawyers; Social Workers and Health Workers Professional Groups*. If you wish to join one of these, please contact Julie on 257 6636.

ACT Alive!

One of the biggest events of the Canberra Festival, ACT Alive!, is happening again on Sunday 8 March. We will once again have an information stall on the lawns of Old Parliament House and members are encouraged to visit. As March 8th is also International Women's Day, the stall will be concentrating on the current Women's Action. Helpers for the event would be most welcome - please contact Julie.

Environment Fair

Another information stall will be set up at the Environment Fair, Sunday 5 April, at Black Mountain Peninsula. Members are welcome to visit this stall as well. Helpers can contact Julie.

Furniture needed

Part of Amnesty's success is the organisation's speedy response to world events. This was illustrated by the stalls held at shopping centres by local groups in response to the events in East Timor last year. In order to make such efforts easier, the office intends to set up stall 'kits' which will be available to local groups should they want to have information stalls or letter writing sessions. In addition to pamphlets and other information, the kit will have a large AI banner and a folding table and chairs. If anyone has an unwanted card table, or some director's chairs, or any other type of folding table or chairs, lurking in their garage, Julie would love to have them. Please let her know on 257 6636.

Public meeting on China

Senator Vicki Bourne will be speaking at Ginninderra's next meeting on her involvement in the human rights delegation to China. This will be preceded by a Chinese meal at a small charge. All AI members are very welcome to attend - for more details on when and where, please contact Geoff Thompson on 255 1610 (h) or 273 4966 (w) or Selina Corkery on 248 8847 (h) or 289 6841 (w). **Please note, the date has changed from 4 March, as in the last Messenger, to 25 March.**

An important date - the Annual General Meeting

Please note 2.00 pm of 4 April 1992 in your diaries - this is the date for the 1992 Annual General Meeting for AI in this region. As well as important structural changes being discussed and voted on, positions on the Management Committee and others will be determined.

Report to the 1992 NSW Branch Annual General Meeting.

DATE: Saturday 4th April 1992.

TIME: 10 am

PLACE: St. Barnabas' Church Hall, 57 Mountain St, Ultimo
Sydney (near the corner of Broadway & Mountain)

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| 4. Executive Committee's Report | 10. Auditor's Report |
| 5. Branch Office Report | 11. Statutory Reports |
| 6. Treasurer's Report | 12. Income and Expenditure |

1. INTRODUCTION

The Annual General Meeting of the NSW Branch will be held on Saturday 4th April 1992, starting at 10 am, at St Barnabas' Church Hall, 57 Mountain St, Ultimo, Sydney. The duration of the meeting is expected to be one day. Billets can be arranged for country members.

The agenda will include:

- reports from the Branch President, Executive Committee, Branch Office, Treasurer and Auditor,
- consideration of the Branch budget for 1991/92, and Branch delegates to the National Annual General Meeting.
- discussion on policy issues including changes to the mandate and organisational change.

Members and groups are invited to submit resolutions for consideration at the meeting. Resolutions should reach the Branch office by 13th March 1992, although late resolutions may be considered. Copies of resolutions will be circulated to the groups and are also available from the Branch office on request. Nominations for all elected positions must be in writing and are required to be lodged with the Branch office on or before 20th March 1992.

Members wishing to vote by proxy may obtain the necessary form from the Branch office and these forms must be lodged with the office six hours before the start of the Annual General meeting.

All members are invited and encouraged to attend the AGM. In particular, each AI group is asked to ensure that their group is represented by at least one of their members.

All of the following reports cover Branch activities in the 1991 calendar year.

2. STATISTICAL REPORT

	1991	1990
Members & Subscribers:		
Local group members	610	690
Network members	2,394	2,000
Professional groups	443	500
Total active m'ship	3,447	3,190
Passive members	2,762	2,091
Total membership	6,209	5,281
Non member subscribers to newsletter		
	50	60
Regular donors		
	0	100
Groups/Networks:		
Local groups	52	52
Information	9	17
Professional	4	4
Networks	6	6
Branch Workers:		
Board Members	9	11
Paid staff	5.0	5.8
Office volunteers	40	50
Group work:		
Active casesheets	44	38
Casesheets closed	31	35
Casesheets alloc'd	37	30
Groups working on RANs	21	16
Groups working on DP dossiers	7	8

3. PRESIDENT'S REPORT - Mary McCleary

I am pleased to report that 1991 has been a period of growth for NSW with an increase in membership of 17.6 per cent from 5281 to 6209 members. However the continuing tight economic situation remained with us from 1990.

Our decision to defer payment of the National Levy was vindicated when the International movement negotiated with the ICM delegation to reschedule the repayments over the next 4 years. This reduced our levy to a more manageable level and I am pleased to report that we have a shortfall of only \$18,000 at 31st December 1991. Whilst this is still unsatisfactory it is a reasonable result in the present economic climate.

The restructuring of the organisation was the main concern of the BEC in 1991. The main stumbling blocks have been the level of service to be provided to the NSW membership, the continuation of the refugee position and the redeployment of our existing staff.

I would like to thank, on behalf of the BEC, the Director and staff for their continued enthusiasm, hard work and support in what has been another very difficult year. I would also like to thank all the volunteers both in the office, and in the groups for their untiring efforts on behalf of human rights. I am sure these efforts have alleviated the suffering of many individuals throughout the world. On a personal note I would like to thank the BEC for all the support they have given me this year and staff for their patience and co-operation.

4. EXECUTIVE COMMITTEE'S REPORT

4.1 Fundraising - Jim Orman

Rebecca Whitton again deserves praise for the outstanding job she did in the fundraising portfolio. Again Button Day reached new heights - in excess of \$202,000. We would like to thank all the people who supported Rebecca in achieving this result.

In addition Appeal letters grossed \$99,000; the Raffle \$65,000 and the Concert \$22,000. We appreciate the support of everyone who helped make each of these programs a success.

A special mention should be made of the \$12,000 contributed by the Southern Highlands group as a result of their innovative Art Auction in a very difficult fundraising year.

4.2 Groups - Ken Sewell

The Branch's two Development Officers have now prepared 8 full training sessions which continue to be well received at group meetings.

Five new groups were started over the course of the year with an additional 2 groups being registered in London. Over the same period 2 registered groups have closed as have 5 information groups and three campus groups.

Twelve school groups have been visited and two regional workshops organised.

Country Campaigns: The Branch has had a very successful year in campaigning with groups broadening their techniques and achieving greater utility from the media, largely as a result of the training, support and encouragement offered to groups through the Branch Campaign Coordinator.

Allow me at this stage to conclude by thanking Lisa Osborn, Julie Rickwood, Rhonda Ansiewicz and all the RGC's and volunteers who have worked tirelessly in this area over the last year.

4.3 Individual Techniques - Lina Clayton

There are 6 Affinity Networks in NSW. Each Network puts out a regular Newsletter, produced by volunteers with assistance from staff. Affinity Networks are a valuable addition to the work of the organisation.

4.4 Organisational Development - John Schnoonevelt

A second EGM of the Branch was held in April which again endorsed the move towards a unitary structure for the various Amnesty International entities in Australia. During the year some progress was made with the SA and TAS Branches agreeing to integrate their staffing into the Section Office. In November, an Extraordinary meeting of the whole Section, initiated by this Branch, resulted in some progress towards better financial arrangements. The Branch has offered to start discussions on integration, but at the time of writing these have not yet commenced. The ACT and Southern NSW region is ready to join the unitary structure and is expected to do so early in 1992.

4.5 ACT Coordination - John Graham

By a decision of the 1991 National General Meeting groups in the ACT and Southern NSW were formed into a separate Region of AIA with the aim of testing the viability of smaller organisational units.

The experiment has proceeded well, with fundraising amounting to approx. \$40,000 raised by purely voluntary efforts from the membership of 750 members and an increase in direct work for human rights. The place that the Region might take in the decision making machinery of AIA will be considered at the 1992 NAGM.

4.6 Public Information - Ian Rogers

Publicity for major human rights news stories is generated by Branch staff in conjunction with national initiatives. Mainstream, quality media continue to be responsive to AI initiatives, although popular media give less emphasis to human rights news and analysis. Media training for groups has featured in campaign work in 1991, with groups displaying more confidence in local media work.

4.7 Refugees - Chris Anderson

The assistance of individual refugees continued in 1991. This casework was carried out 4 days each week until October 1991, and then (after the resignation of Ms Jenni Palma) 2 days each week.

4.8 Administration - Chris Anderson

The number of staff fell in 1991, because the Branch Executive decided that staff who resign should not be automatically replaced. (This decision was taken with regret in order to exercise financial prudence in tough times. When Ms. Jenni Palma resigned in October 1991, her refugee casework duties were passed on to existing staff.

5. BRANCH OFFICE REPORT

5.01 Introduction

This report summarises the work undertaken by the Branch Office during 1991.

5.02 Administration

Staff time was reduced by 0.8 of a full-time position, from 1 November, following the resignation of the Branch's Refugee Coordinator. A review of staff time was then conducted, and it was decided to continue the refugee programme at a reduced level of activity, by re-allocating some staff time from other programmes.

The net result of these changes was a reduction of staff time of 0.4 of a position for refugees, 0.2 for groups, and 0.2 for networks. The reduced amounts of staff time for these three programmes has made the work of the Branch Office difficult.

The difficulties with the membership database continued during 1991, mainly because the staff time available was a lot less than needed for maintenance of the system.

5.03 Finance

Monthly management reports were prepared for the Branch Executive Committee, and several budget reviews conducted in the light of the large deficit

9. NOTES TO AND FORMING PART OF THE ACCOUNTS FOR THE YEAR ENDED 31 DECEMBER 1991

1. SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES

(a) These financial statements have been prepared in accordance with the historical cost convention and do not take into account changing money values or current valuation of non-current assets.

(b) Depreciation of non-current assets (except for new computers) is calculated on the reducing balance method. Depreciation on new computers is calculated on the straight line method so as to write off these computers in equal amounts over the next seven years.

2. COMPANY

"Amnesty International (N.S.W.)" is a company limited by guarantee and does not have a share capital.

	1991	1990
	\$	\$
3. RESERVES		
Provision for relocation of premises	7,000	4,000
Provision for Development Officer		<u>12,500</u>
	<u>7,000</u>	<u>16,500</u>

During the year a provision of \$3,000 has been made against future relocation.

The reserve for the Development Officer Project has been written back to the accumulated reserves.

4. FIXED ASSETS

Office furniture and equipment, at cost	40,640	37,124
Less accumulated depreciation	<u>15,461</u>	<u>10,511</u>
	<u>25,179</u>	<u>26,613</u>

5. COMMITMENTS FOR EXPENDITURE

There is the usual major commitment to the National Levy. It is budgeted to be about \$290,000 in 1992, payable in equal quarterly installments. The first quarter's Levy fell due on 1st January, 1992.

10. AUDITOR'S REPORT TO MEMBERS

We have audited the attached accounts in accordance with Australian Auditing Standards.

In our opinion:

(A) The accounts are properly drawn up in accordance with the provisions of the companies (N.S.W.) Code, so as to give a true and fair view of:

(I) The state of affairs of the company as at 31st December, 1991 and of the profit of the company for the year ended on that date;

(II) The other matters required by section 269 of that code to be dealt with in the accounts;

And are in accordance with Australian Accounting Standards.

(B) The accounting records and other records and the registers required by that code to be kept by the company have been properly kept in accordance with the provisions of that code.

STEVEN HELLER

HELLER & COMPANY
CERTIFIED PRACTISING ACCOUNTANTS
SIGNED AT SYDNEY THIS SEVENTEENTH DAY OF FEBRUARY, 1992

11. STATUTORY REPORTS

11.2 MANAGEMENT COMMITTEE REPORT FOR THE YEAR ENDED 31ST DECEMBER 1991

On behalf of the Committee of Management of the company we hereby report as follows:

1. Committee of Management

The names of the Committee of Management at the date of this report:

C. Anderson	L. Clayton	J. Graham
M. McCleary	J. Orman	J. Ramachandran
I. Rogers	K. Sewell	J. Schooneveldt

2. Activities

The principal continuing activities the company during the year was the raising of funds for the purpose of disseminating material in furthering the objects of the Amnesty International Organisation.

3. Results

The net result of the company for the year ended 31st December 1991, was a deficit of \$16,963

4. Dividends

No dividends have been paid or declared during the period.

5. Review of Operations

The review of operations of the company is outlined in the President's report.

6. Significant Changes

There were no significant changes in the state of affairs of the company.

7. Matters subsequent to The End of the Financial Year

No matters or circumstances have arisen since the end of the financial year that have affected or may affect the operations, results of the operations or state of affairs of the Company.

8. Information on Directors

Particulars of qualifications, experience and special responsibility of the Committee of Management are as follows

CHRIS ANDERSON- Legal Officer - Administration & Refugees
LINA CLAYTON- Finance Director- Target Sectors & Networks
JOHN GRAHAM- Journalist- Mandate
MARY McCLEARY- Company Secretary- President
JIM ORMAN- Program Manager- Fundraising
JAN RAMACHANDRAN- Accountant - Finance
IAN ROGERS- Journalist- Publicity & Publications
JOHN SCHOONEVELDT- Company Director- Organisational Development
KEN SEWELL- Teacher- Group Techniques

SIGNED AT SYDNEY THIS SEVENTEENTH DAY OF FEBRUARY, 1992

M. McCLEARY

J. RAMACHANDRAN

11.2 STATEMENT BY MEMBERS OF THE COMMITTEE

In the opinion of the members of the Committee of "Amnesty International (N.S.W.)"

(a) The accompanying Income and Expenditure Account is drawn up so as to give a true and fair view of the results of the operations of the Company for the year ended 31st December, 1991.

(b) The accompanying Balance Sheet is drawn up so as to give a true and fair view of the state of affairs of the Company as at 31st December, 1991.

(c) At the date of the statement there are reasonable grounds to believe that the Company will be able to pay its debts as and when they fall due, and

(d) the accounts have been made out in accordance with applicable approved accounting standards.

SIGNED AT SYDNEY THIS SEVENTEENTH DAY OF FEBRUARY, 1992 IN ACCORDANCE WITH A RESOLUTION OF MEMBERS OF THE COMMITTEE.
M. McCLEARY
J. RAMACHANDRAN

5. BRANCH OFFICE REPORT (CONTINUED)

that seemed likely for the first nine months of the year. Separate budgetary processes were also developed for NSW and the ACT. The introduction of programme budgets and accounts was again deferred.

5.04 Fundraising

The highlights of the Branch's fundraising programme included the inaugural "Amnesty Rattles the Bars" concert, featuring over thirty artists, ranging from Wendy Harmer, to Don Burrows to Angry Anderson; the Button Day Street appeal which raised over \$202,000 and was once again publicised by the ZMMM network; and an art auction organised by the Southern Highlands group, raising over \$12,000. Other elements in the fundraising programme included a major raffle and 3 appeal letters to the membership

5.06 Group Techniques

1) Group Work:

Group work during 1991 has focused mainly on training and supporting new and existing groups. A substantial amount of the training was done at group meetings. The Development Officers attended group meetings and conducted training workshops at these meetings. In NSW 19 training visits were made, 3 regional meetings, 1 non-training visit, 11 school visits, 3 local groups formed and 3 general talks about Amnesty. Four new training sessions have been developed making a total of 8 sessions.

2) Campaigns:

The "Australians Who Care" campaign involved a new vigour and diversity in campaigning that gave AI a wider exposure in the community. Networking with the media was considerably enhanced throughout NSW as a result of the campaign workshops provided by the Branch.

The "Mexico" campaign saw over 40 per cent of the groups take part in this campaign. This campaign was a resounding success as it evoked a dramatic response from the Mexican Government. There were several other minor campaigns which involved several groups, in which a high standard of commitment and activity was achieved.

The professional groups were effective in their campaigning activities. The parliamentary group was successful in sponsoring parliamentary motions, in both houses, condemning human rights violations in Mexico. The Lawyers group was active in its endeavours to work for particular prisoners and raise the profile of AI within their professional organisation. The Social Workers group was active in raising cases through professional publications, and in particular highlighted cases from "Women in the Front Line."

The affinity networks have been a positive force in the campaigning activities.

At Branch level there has been considerable success with access to the print and electronic media, both in regional and metropolitan areas. The year culminated with a Mexico Dinner which was a resounding success, giving everyone a sense of completeness to their valuable work for human rights.

5.07 Individual Techniques

Networks: The number of affinity networks have stayed the same during 1991 - religious, teachers, women, youth, trade union and writers and journalists. The volunteer coordinators produced monthly newsletters and developed the membership of each network.

Urgent Action: 1991 was a year of transition for the Urgent Desk. A busy start, but by the end of the year the pace had calmed down. There were 458 new Urgent Actions in 1991 compared to 568 in 1990. We spent much of the year surveying our writers and taking off the list those who did not respond to our survey. Consequently the number of writers on our lists dropped from 550 (individuals and groups) to somewhere in the vicinity of 400. A big drop but now we have cleaned out those who were not active and will seek new writers.

Efforts continue to streamline the process of

Urgent Actions thus heading towards an integrated computerised system.

Letterthon: The letterthon was an even greater success than the previous year. Over 4000 appeal letters were written and \$5,500 was raised. Most of the letters were written by school students from 15 schools and were written on behalf of children and young people.

5.08 Organisational Development

The proposed move to a unitary staffing structure has been a time consuming and at times difficult process for the Branch Office. A series of reports were prepared and many meetings held, with the aim of involving staff in the development of this new structure. While the staff have recognised the importance of the process, they are hopeful that it will be brought to a speedy conclusion.

5.09 Public Information

The major focuses for publicity in 1991 were the "Australians Who Care" campaign, the "Mexico" campaign, and the campaign to stop "Execution of Juveniles in the USA". AI and human rights generally were promoted during AI Week and on Human Rights Day (10 December). A number of country reports were also publicised and the full range of AI documents were distributed widely to the public and our members.

5.10 Refugees:

During the year the Section was asked to support 52 applications for refugee status in Australia. The breakdown of new cases was:

AFRICA	MIDDLE EAST	ASIA
Somalia 2	Iran 8	Sri Lanka 5
Ethiopia 1	Israel & OT 1	China 7
Liberia 1	Lebanon 1	Burma 3
	Morocco 1	Indonesia/ E.Timor 3
		Pakistan 3
		India 3
		Singapore 1
		Nepal 1
		Cambodia 3
		Fiji 1
AMERICAS	EUROPE	
El Salvador 2	Turkey 1	
Guatemala 1	Yugoslavia 1	
Bolivia 1	Albania 1	

In addition to the new cases, there are still almost fifty current cases from previous years. Again almost two thirds of the requests made for AI's intervention were received from the Legal Aid Commission of NSW. Training sessions were conducted with the Determination of Refugee Status Secretariat. The Refugee Coordinator continues to represent the NSW Branch on the Refugee Advice and Casework Services' management committee. The end of the year saw a reduction in Amnesty's refugee services, due to decreased staff time available for refugee work. Assessments for individual claims are now only provided for those applications which are (i) on appeal and (ii) all death penalty cases.

5.11 ACT Region

The aims of the Development Project in the ACT and Region were to increase the Region's capacity to campaign for human rights. A total of twenty-nine groups were operating in the region at 31 December 1991 - 7 Local groups, 2 campus groups, 8 letter writing groups and 12 youth groups. Two regional planning meetings were organised for group and individual members. One Youth Groups planning meeting was organised and resulted in the formation of the ACT Youth Network which meets monthly.

5.12 Conclusion

The structural change process and the financial problems facing the Section made 1991 a difficult year for the Branch Office. At the same time, however, our work on country campaigns and fundraising produced some very good results. As always, the staff would like to offer their heart felt thanks to the many volunteers who assisted in all of the areas outlined in this report.

6. TREASURER'S REPORT - Jan Ramachandran

I would once again like to thank all the office staff and volunteers who gave invaluable assistance in providing accounting information. In many ways this has been a difficult year. The restructuring has given us both opportunities and additional burdens but we have always been able to produce timely and accurate financial statements.

Income in 1991 increased by 15.4% to \$752,276 (1990 - \$651,783) which is a remarkable achievement in these recessionary times. We have done our utmost to contain costs, however, expenditure increased by 10.2% to \$769,239 giving a deficit of \$16,963.

The BEC has been acutely aware of the financial difficulties of the NSW Branch throughout the year. We have closely monitored the position and note the improvement over the results of 1990.

6.1 Changes to 1991 Budget

A balanced budget was presented at the 1991 NSW Branch AGM. The budget was changed at the 1991 National AGM in a number of ways. The main changes, which led to a deficit of \$35,894 were:

- on the income side :
 - i) the appeal letter was increased by \$24,000
 - ii) the raffle was cut by \$30,000
 - iii) the concert revenue was increased by \$19,000
 - iv) a new project, a bicycle ride was introduced at \$22,500
- on the expenses side :
 - i) the National Levy payment was increased by \$19,694
 - ii) the cost of the Newsletter was decreased by \$30,300
 - iii) costs associated with the bicycle ride added \$22,400
 - iv) concert expenses increased by \$9,000
 - v) \$3,000 for an extraordinary meeting on restructuring.

Some of the above changes could not have been foreseen at the time that the original budget was drafted, but, as I reported last year, there are problems inherent in a budgeting system which allows many changes so far into the year. We believe we have addressed that problem by introducing a system of biennial AGMs and by changing the financial year to be in line with the tax year. This means that the budget will be agreed before the financial year begins.

6.2 Comparison with 1991 Budget Income

Income for the year of \$752,276 was only \$21,724 less than budget.

Income from the membership held up well, altogether it was only \$6,997 (2.6 per cent) below budget.

Button Day: Once again, the Branch was heavily dependent on Button Day. \$202,918 was collected which was \$2,918 more than an ambitious budget and more than twice that collected two years ago.

Other Events: The planned bicycle ride did not take place but as a new project this was not expected to make a significant contribution to revenues.

Concert: It is hoped that the concert held in June 1991 will become an annual event. Both the income and expenses associated with this event were below budget and the gross profit of \$17,010 fell just short of the budgeted \$18,000.

Art Auction: Southern Highland group raised \$9,000 from an art auction which was particularly welcome.

6.3 Comparison with 1991 Budget Expenses

Expenditure for the year of \$769,239 was \$40,655 below budget. This is due mainly to the containment of the concert costs and the cancellation of the bicycle ride.

6.4 The 1992 Budget

We will be moving to a financial year based on the tax year, hence a budget has been prepared for the twelve months to 30th June 1992. In addition, at BAGM papers on the 1992/93 and 1993/94 budget will be circulated.

In conclusion, I would like to point out that while 1991 turned out to be a better year financially than we might

have expected, the Branch needs to continue to control expenditure and to find new ways of raising revenue.

7. BALANCE SHEET AS AT 31ST DECEMBER, 1991

	1991 (\$)	1990 (\$)
Current Assets:		
Cash	22,869	33,278
Receivables	4,307	5,607
Inventories	20,176	22,845
Prepayments	7,270	5,736
Total Current Assets	<u>54,622</u>	<u>67,466</u>
Non-Current Assets:		
Property, plant & equipment	25,179	26,613
Total Assets	<u>79,801</u>	<u>94,079</u>
Current Liabilities:		
Creditors and borrowings	37,145	39,960
Non-Current Liabilities:		
Provisions	10,000	7,500
Total Liabilities	<u>47,145</u>	<u>47,460</u>
Net Assets	<u>32,656</u>	<u>46,169</u>
Accumulation Account:		
Reserves	7,000	16,500
Accumulated Funds	<u>25,656</u>	<u>30,119</u>
ACCUMULATED FUNDS YEAR ENDED		
31ST DECEMBER, 1991		
Balance as at 1st January, 1991	30,119	76,264
Transfer from Reserves	12,500	
Net (deficit) for year	<u>(16,963)</u>	<u>(46,145)</u>
	<u>25,656</u>	<u>30,119</u>

The Accompanying Notes Form Part of These Accounts.

8. SOURCE AND APPLICATION OF FUNDS FOR THE YEAR ENDED 31ST DECEMBER, 1991.

	1991 (\$)	1990 (\$)
SOURCE OF FUNDS		
(Deficit) from operations	(16,963)	(46,145)
Less provisions for:		
Depreciation	4,950	4,823
(Deficit) for the year	<u>(12,013)</u>	<u>(41,322)</u>
Reduction in Current Assets		
Cash	10,409	33,230
Receivables	1,300	3,589
Inventories	2,669	
Prepayments		76
	<u>2,365</u>	<u>(4,427)</u>
Increase/(decrease) in Current Liabilities	<u>(2,815)</u>	<u>14,562</u>
Increase in Non-Current Liabilities	<u>2,500</u>	<u>2,500</u>
Increase in Relocation Reserves	<u>3,000</u>	<u>3,000</u>
	<u>5,050</u>	<u>15,635</u>
APPLICATIONS OF FUNDS		
Increase in Current Assets		
Inventories		3,854
Prepayments	1,534	
	<u>1,534</u>	<u>3,854</u>
Increase in Non-Current Assets		
Property, Plant & Equipment (note 4)	3,516	11,781
	<u>5,050</u>	<u>15,635</u>

**INCOME AND EXPENDITURE STATEMENT
FOR THE YEAR ENDED 31ST DECEMBER 1991 AND DRAFT 1991/92 BUDGET**

INCOME	1990 Actual	1991 Budget	1991 Actual	91/92 Budget
1. Income from the Membership				
Group fees	33,678	35,000	32,830	38,400
Voluntary group contrib.	16,333	17,000	18,200	16,000
Membership fees	117,570	135,000	137,878	145,000
Voluntary donations	80,092	81,000	72,095	71,000
2. Income from the general public				
Other Donations	25,910	27,150	39,682	32,200
Collections etc:				
- Appeal Letter	52,295	94,000	98,960	105,000
- Button Day	185,862	200,000	202,918	203,000
- Raffle	75,541	65,000	65,568	70,000
- Letterthon	4,612	3,000	6,568	6,100
- Corporate Donors	40	10,000	5,698	0
- Bicycle Ride	0	22,500	0	0
3. Income from sales				
Publications	7,983	8,500	5,520	10,000
Merchandise	22,015	25,000	17,905	17,400
4. Special fundraising events				
Theatre/concerts	2,340	32,000	21,814	47,200
Art exhibition	4,688	0	0	0
Other	2,147	1,350	9,000	24,400
5. Income from other sources				
Dividends & interest	197	500	325	500
Development Grant from Section	20,480	17,000	17,315	0
TOTAL INCOME	651,783	774,000	752,276	786,200
LESS TOTAL EXPENDITURE	697,928	809,894	769,239	806,684
EQUALS SURPLUS/(DEFICIT)	(46,145)	(35,894)	(16,963)	(20,484)
EXPENSES				
	1990 Actual	1991 Budget	1991 Actual	91/92 Budget
3. Asst. to internal structure in the section				
ACT Region	0	0	0	0
National levy	257,950	277,644	277,644	302,500
4. M'ship training and internal communication				
Membership training	1,206	500	731	500
Production cost of:				
Group News	2,456	500	368	500
Australian M'letter	51,530	60,000	47,757	48,000
Annual Report	3,396	1,600	1,477	1,600

EXPENSES (cont)	1990 Actual	1991 Budget	1991 Actual	91/92 Budget
5. Salaries and related expenses				
Salaries	188,788	212,100	220,770	204,802
Related expenses	5,906	8,100	8,058	5,682
Long service leave	2,500	2,500	2,500	2,500
6. Office expenses				
Rents	32,860	35,800	35,894	38,047
Heating/light/water	1,602	2,000	1,474	1,525
Insurance	3,281	3,600	3,854	3,900
Cleaning	810	800	954	900
Staff amenities	724	500	447	500
Relocation	3,000	3,000	3,000	3,000
Repairs	736	1,100	980	1,200
7. Office equipment expenses				
Rental/depreciation of equipment	3,823	3,950	3,950	4,000
Rental/depreciation of furniture	1,000	1,000	1,000	1,000
Repairs and service contracts	721	1,000	383	1,400
8. Program support and administration				
Telephone	10,787	12,000	12,097	13,600
Telex and Fax	1,208	1,200	2,185	1,600
Postage/Carriage	19,591	20,500	21,405	24,000
Stationery	9,491	11,000	8,794	11,300
Library subs & books	102	0	0	100
Photocopying	9,523	10,500	10,717	12,750
Equipment hire	132	0	0	200
Professional Fees	0	0	944	0
9. Publication/info. and printing costs				
Publications	9,209	7,300	6,658	8,190
Leaflets	3,965	5,650	1,248	6,000
Promotion	1,996	1,950	960	2,000
10. Direct cost of sales and fundraising				
Fundraising:				
- Appeal letter	6,952	11,500	13,181	11,500
- Button Day	22,976	35,000	35,874	34,788
- Raffle	9,755	11,000	9,348	11,000
- Letterthon	1,763	2,000	1,604	2,850
- Bicycle Ride	0	22,400	0	0
Cost of sales (e.g. calendars)	11,622	13,000	13,527	10,200
Cost of f'raising events:				
- Theatre/Concerts	66	14,000	4,804	20,500
- Other	192	0	0	0
- Art Award	5,332	0	162	0
11. Travel and Meetings				
AGM - National	1,102	500	1,386	1,000
Regional Meetings	130	3,500	2,200	550
Board Meetings	407	500	630	1,000
Other Travel	6,112	7,000	6,140	7,300
12. Other expenses				
Bank charges	2,866	3,000	3,671	4,000
General	360	700	463	700
Total Expenditure	697,928	809,894	769,239	806,684

42/11 Namaljira Drive,
Weston, A.C.T. 2611,
Australia,
25 February, 1992.

Dear David,

I should have replied to your letter ages ago but things have not been all that one could have hoped on the Maude front; in fact we have been on an alternating schedule: first one has been alid up and then the other.

But now that both of us are past the crucial 85 mark perhaps things may improve. Anyway we are both up at the moment, and thinking of spending a few days at the Hyatt Canberra Hotel where, in return for a small fortune, they do really look after one. In fact it is the very opposite to a Nursing Home, where the food is bad and the service execrable.

We were both very sad indeed to hear that you had been tricked out of the USP; but not surprised for I have a reasonable understanding of the political shenanigans at that establishment. The fact that you made it somewhat easier than you might have for the powers that be to bid you farewell is not really of importance for it seems probable that they would have ditched the archangel Gabriel himself at this stage of the University's metamorphosis, not on personal or ideological grounds but because, or so I am told by those usually considered to be reliable informants, no expatriate can in future expect more than a temporary contract.

Some go as far as to aver that the same stipulation will be found to apply in practice to anyone not of unimpeachable Fijian blood, however long their ancestors had been born and bred in Fiji: all others can expect to be appointed strictly faute de mieux and on sufferance.

I do hope that you will experience no difficulty in finding another, and a less exacting, position, for it cannot have been exactly relaxing to work in an atmosphere where one could have so few genuine friends in whom one could place unquestioning faith. I saw a position, albeit a temporary

one, advertised by the East-West outfit, which would have suited you well, but I presume that you check the vacancy lists for there can be few, if any, with your dual expertise in South-East Asia and the Pacific.

As for poor Doug Munro I can but feel sorry for him. He did not like his last stint at the USP and I imagine that he will like being in charge even less, for who can he turn to for impartial advice and help? When the news of his appointment circulated round the December meeting of the PHA (which Brij Lal organized) there was a general feeling of disapproval, and some caustic comments from Deryck Scarr, who dislikes him even more than he does you and me. One good thing about Deryck is the catholic nature of his disapprobations, but I fancy that Doug is at the bottom of his list.

I gather that Doug is only on a 3 year contract, on leave of absence from Bond University, but recent news from that Japanese organization makes one feel doubtful that they will take him back as they seem to regard it as a commercial proposition and are cutting staff to the bone.

I'm glad that The Story of Karongoa proved to be of some use to you. I was anxious to get in print before I died for the sake of future generations of I-Kiribati, for no one would take the trouble once I had gone. It is a bonus if a handful of Europeans like yourself are interested enough in oral tradition to use the work as well. I have had some amazingly detailed and favourable comments on it from a few of the more enlightened Oceanists, such as Raymond Firth, but most did not bother to acknowledge its receipt.

I am an external examiner for Kambati Uriam's thesis on 'The Nature, Function and History of Oral Tradition in Gilbertese Society', as I was for his first thesis on much the same subject for the Pacific Theological College. It is due to be submitted next week and I hope to publish it in my Kiribati series, as it should be a milestone in works on oral tradition by one steeped in the subject from birth, as is his wife.

We have been very upset by the death of my colleague Reid Cowell, who translated the traditions published by the USP as Traditional Stories from the Northern Gilberts. He worked until almost the last hour on finishing his share of our next work, The Atoll of Nui: its settlement and people, which is based in part on the magnificent traditional material written by the Nui historian Anetipa in 1922. The events described are so detailed that it is hard to credit that the colonization took place when Shakespeare was writing his plays, and long before the Gilbertese had come into contact with Europeans.

As I do not have your address I am perforce sending this letter to the USP for forwarding. With it I send my best wishes for your success in your new sphere of activity, wherever it may be,

Yours ever,

A handwritten signature in cursive script, appearing to read "J. H. M.", with a horizontal line underneath.

DAVID ROUTLEDGE
Department of History and Politics
University of the South Pacific
P.O. Box 1168, Suva
FIJI

13 September 1991

Dear Harry and Honor

I have delayed writing to thank you for *The Story of Karongoa* - first of all so that I could read it and so enjoy for myself something that you have had for the past sixty years. Its arrival was particularly well-timed, as it happened. This semester, I have been able to take advantage of the presence of a very bright young New Zealand archaeologist/anthropologist/historian named Andrew Crosby. Andrew did an MA from the University of Auckland, where he worked with Roger Green. His subject was the archaeology and oral traditions of Beqa, the island on Suva's horizon. He has since completed the course requirements for a PhD at the University of Chicago, where he is one of Marshall Sahlins's students. He is in Fiji doing fieldwork on the oral traditions and history of Cakaudrove.

Accordingly, I have put together with him a course dealing with the nature of different kinds of evidence and the way in which these may or may not be brought into relationship with one another. We made a study of Firth's *History and Traditions of Tikopia*, not so much for the details as for the way in which he believed his evidence might be interpreted. We then looked at Antony Hooper's structuralist reinterpretation of Firth's material, and Patrick Kirch's attempt to use it in relation to his own archaeological survey. Finally, Andrew, bringing in his experience doing the Beqa study, gave his own position, which is somewhere in the middle of it all (like me, he seems to be a centrist in some deep ideological sense).

The students meanwhile, have been thinking about a project of their own - for the course work requirements, given that there is no exam in this special topic course. I have one iKiribati (from Beru) and one student from Rabi, and both are interested in drawing on oral traditions for their projects. Your material has thus proven a godsend for the student from Beru - given that he has not possibility of going home during the semester. The girl from Rabi, on the other hand, is there at the moment.

In the second half of the semester, I plan to look at the relationship of oral historical evidence to documents, and to consider some of the ways oral evidence is manipulated for present purposes. Finally, we propose to critically examine some of the "national" histories that have emerged in the past few years. it is all very interesting, and the students are having a splendid time. This is what has made USP worthwhile over the years.

I say "has made" advisedly; my second reason for delay was to wait until the result of what some might consider a piece of quixotry on my part had been decided. Shortly after I returned to USP last February, after having spent the most of the previous six months in the United States on a Fulbright grant, the powers that be decided that the post I presently hold should have an inducement allowance attached to it. This beast is something which I enjoyed some years ago, when the money was provided by the government of New Zealand for New Zealand staff - on the principle that our salaries should be more or less what we would get were we being employed in New Zealand. Now, it is given to those posts which are hard to fill - in subjects like economics and physics and accounting, but also to senior administrative posts like heads of departments. The rules, however, apparently state that the allowance cannot be given without first advertising the post. I resigned, therefore, saying "advertise, and let's see if there is anyone else".

They did advertise, and they did decide that there was someone they thought could do the job better than me. I wonder if you know Doug Munro - or his writing. He was here many years ago, but did not distinguish himself sufficiently to be offered a second contract. Last year, he applied for a senior lectureship and was not considered appointable - on the grounds of his less than brilliant performance as a junior. Now, he is considered appointable as reader and head of the department. Donald Denoon, here at the moment in his capacity as external adviser to the department, called him the dullest man in the southern hemisphere. Doug is interested in labour history, although I don't think he has any very marxist tinge to his analysis. He is above all someone whom the ruling clique believe they can manipulate. Where the students come into this, I cannot say, although I know that they will suffer in the quality of the teaching that they will get from him (I can say this on the basis of once having been his head of department).

This is all very galling, of course, and on the surface very insulting. But I see it as a hatchet job - they have not so much appointed Doug as not reappointed me, on personal and ideological, rather than academic grounds. Furthermore, I find that the contemplation of life after USP is filled with possibilities. I might actually get some writing done (both Brij Lal and Malama Meleisea became much more productive the moment they left USP).

I shall keep in touch, simply to keep you aware of my whereabouts, if nothing else, for I shall not be at USP beyond the end of this year. I do hope that you are both keeping the best of health for people of your advanced years, and that Harry's formidable writing programme is not proving too taxing.

With best wishes

AUSTRALIAN SHAREHOLDERS' ASSOCIATION LTD.

All correspondence to:
G.P.O. BOX 5210
SYDNEY N.S.W. 2001



Telephone: 247 7442

Fax 363 4828

1st Floor, Goldfields House, 1 Alfred St, Sydney Cove

A.C.N. 000 625 669

7 January 1992

*Subscription for 1992
paid by cheque. 23.1.92
H.C.M.*

Dear Unitholder in Colonial Mutual Australian Property Fund:

The purpose of this letter is to explain

- (a) the views of the Australian Shareholders' Association about recent events affecting your Fund, and
- (b) what the Association has been doing about the matter.

The Australian Shareholders' Association Ltd is a non-profit organisation, established as a company limited by guarantee. The Association's objectives are to promote the interests of all investors in shares, debentures, options, unit trusts, and other forms of investment. Further details about the Association and its directors are attached.

The Association is very concerned about the apparent failure of Colonial Mutual to recognise its moral and ethical obligations to investors in the Colonial Mutual Australian Property Fund (CMAPF).

As you are no doubt aware, in June 1990 the Colonial Mutual Australian Property Fund invested some \$16 million in the unlisted Colonial Mutual Choice Property Fund No. 1 and Colonial Mutual Choice Property Fund No.2. This passed cash from CMAPF to the "Choice" funds at a time when the unlisted trusts were illiquid, and the manager (a Colonial Mutual subsidiary) was facing the prospect of meeting buy-back requests itself. In other words, your trust was used to bail out Colonial Mutual. The bail-out diminished the value of your investment.

The Australian Stock Exchange insisted that a general meeting of unitholders be asked to retrospectively approve the transactions - since a condition of listing the Colonial Mutual Australian Property Fund was that it comply with the ASX's Listing Rule 3J(3) which requires prior unitholder approval of material transactions between parties who are associated. In the documentation distributed to unitholders Colonial Mutual suggested (wrongly in our view) that any failure to obtain unitholder approval would lead to delisting. It seems significant that the notice to unitholders - and a public notice published in The Australian on 16 December 1991, apparently at the insistence of the Australian Securities Commission - made no mention of what we consider to be a more appropriate outcome: that the financial effect of the deals be unwound (by e.g. Colonial Mutual compensating the Colonial Mutual Australian Property Fund for the amount of the investment wrongly made without prior unitholder approval).

What the Australian Shareholders' Association has done about the matter so far:

In relation to the Colonial Mutual Australian Property Fund, the Association has:

- * distributed press releases expressing our concern about the documents distributed by Colonial Mutual;
- * contacted the Australian Securities Commission;
- * contacted the Australian Stock Exchange;
- * contacted financial journalists, explaining the background to the matter and expressing the Association's views about Colonial Mutual's obligations.
- * reviewed the legal situation to identify potential remedies open to unitholders;
- * written to Colonial Mutual suggesting ways in which unitholders in CMAPF could be compensated for the losses suffered as a result of the purchase of the units without 3J(3) approval.

What you can do to protect your investment:

The Association is planning to negotiate with Colonial Mutual on behalf of members who are unitholders in CMAPF. Depending on the outcome of those negotiations, the Association is considering providing support to legal action aimed at compensating CMAPF or unitholders for losses and expenses incurred through the unauthorised transactions.

Our dealings with the regulatory authorities, (and, possibly, the manager and the trustee of the CMAPF) will carry more weight if we can speak on behalf of a large group of unitholders. A campaign to protect is expensive, even though directors of the Association are unpaid (and are prohibited by the Association's articles from accepting any fees).

We ask you to join the Australian Shareholders' Association (membership \$35 per annum for individuals) - and thus help us to continue the campaign on your behalf. A membership form is attached.

Yours sincerely,



Peter Kent
Chairman

AUSTRALIAN SHAREHOLDERS' ASSOCIATION LTD

A.C.N. 000 625 669

ABOUT THE ASSOCIATION ...

The Australian Shareholders' Association is a non-profit organisation which represents those who invest in the Australian securities market - whether as shareholders, unit holders, note holders, or as investors in property or equity trusts, insurance or superannuation bonds, and other financial products. The Association's activities include:

- * making representations about matters where directors have taken or are contemplating action which will damage the interests of shareholders;
- * publicising our concerns and co-ordinating opposition to resolutions which have a deleterious effect on the interests of individual investors;
- * lobbying government and the Australian Stock Exchange regarding the need for reform of Corporations Law, listing rules, or other matters affecting the interests of individual investors;

The day-to-day running of the Association is conducted by a board of seven members, who act in a completely honorary capacity and draw no fees or other rewards of service - indeed the Articles of Association prohibit such payments. The Association is formed as a company limited by guarantee (a nominal \$5 per member). Currently directors of the Association are:

P.L. Kent BCom(Hons) MEc FCPA ACIS ASIA - Chairman
Prof. R.G. Walker BCom MEc PhD ACA - Deputy Chairman
A.R. Hanley FCA - Hon Secretary and Treasurer
B.T. Birthistle BSc (Hons) BA MBA Dip Jur
Ken Millar
A.E.F. Rofo BA LLB BCom AASA
R.L. Shaverien BSc(Econ) ACA ACIS

The Association distributes a quarterly newsletter describing its activities and members are invited to attend regular monthly meetings of the Board and to contribute to the Association's affairs.



The University of the South Pacific

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

PACIFIC INFORMATION CENTRE (PIC)

Our Ref :

P.O.Box 1168, Suva, Fiji.

Telephone : 313900.

Cables : University Suva. Telex : FJ2276

Fax : (679) 300830

Your Ref :

Date : 11 February 1992

Dr Henry Evans Maude
42/11 Namatjira Drive,
Weston, ACT 2611
AUSTRALIA

Dear Dr Maude

This is to acknowledge with thanks the receipt of the completed questionnaire for the South Pacific Research Register.

Your assistance is much appreciated.

Yours sincerely

Esther Williams (Mrs)
University Librarian

SOUTH PACIFIC RESEARCH REGISTER
FORMRec'd :
Ackn. :

1. FAMILY NAME	GIVEN NAMES	MR/MS/DR/etc.
MAUDE,	Henry Evans	Dr
2. NATIONALITY	Australian (Naturalized)	
3. PRIVATE ADDRESS	42/11 Namatjira Drive, Weston, A.C.T. 2611, Australia.	
4. WORK ADDRESS	(Same as above)	
5. OFFICIAL POSITION (S)	Retired	(I am 85)
6. TITLE AND ABSTRACT OF RESEARCH WORK:		
(a) Current	Ethnohistory of I-Kiribati, with special emphasis on their oral traditions.	
(b) Past	Research on various aspects of Pacific history, ethnography, literature and bibliography, resulting in publications listed on pp.22-30 of Gunson, Viel (ed.), <u>The Changing Pacific</u> (Melbourne, O.U.P., 1978), and updated in J.P.H. annual bibliographies. *including social organization and culture change, land classification, community development and the co-operative movement,	
7. GEOGRAPHIC AREA(S) WITHIN THE SOUTH PACIFIC COVERED BY RESEARCH	Polynesia and Micronesia, with special reference to Kiribati.	
8. SPONSORSHIP OR FUNDING SOURCE(S)		
(a) For current research	Nil	
(b) For past research	Western Pacific High Commission, South Pacific Commission, and Australian National University.	

9. DURATION OF RESEARCH

Starting Date : 1929

Duration to date of terminal incapacity.

10. PUBLICATIONS EXPECTED TO RESULT FROM CURRENT RESEARCH WITH DATES, IF KNOWN

Please see attached list.

11. PUBLICATIONS ALREADY ISSUED OR IN PRESS, BUT NOT PREVIOUSLY LISTED ON RESEARCH REGISTER FORM. PLEASE GIVE FULL BIBLIOGRAPHICAL DETAILS (IF NECESSARY ATTACH ADDITIONAL PAGES)

Please see reply to Question 6 (b).

12. NAMES AND ADDRESSES OF OTHER RESEARCHERS YOU KNOW WHO HAVE RESEARCH INTEREST RELEVANT TO THE REGISTER AND WHO MAY WISH TO BE INCLUDED

Mr Kambati K. Uriam,
Tangintebu Theological College,
Tarawa, Kiribati.


.....
Signature of Researcher

31.1.92
.....
Date

Please return completed form to:

Pacific Information Centre
University of the South Pacific Library
P O Box 1168
Suva
FIJI

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PACIFIC INFORMATION CENTRE (PIC)

HENRY . E . MAUDE
77 ARTHUR CIRCLE
FORREST
A.C.T 2603
AUSTRALIA

P.O. Box 1168, Suva, Fiji
Telephone: 313900
Cables: University Suva
Telex: FJ2276
Fax: (679) 300830

Date: 14th JANUARY, 1992

Dear MR. HENRY . E . MAUDE

SOUTH PACIFIC RESEARCH REGISTER

The Pacific Information Centre compiles and publishes biennially the South Pacific Research Register. For this we depend on receiving information about persons undertaking research relating to the South Pacific area - Melanesia, Micronesia, Polynesia. We would be grateful if you could complete the attached form and return it as soon as convenient.

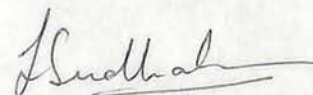
The Register will record only your name, official position, address(es), research interest(s), and sponsorship. It does not include contributors' published or unpublished works. These will be acquired by the Library and then recorded either in the South Pacific Bibliography or the South Pacific Periodicals Index.

When filling in the forms, can we suggest the following:

1. Please **TYPE** or **PRINT**.
2. If giving abbreviations or acronyms, please give full form as well as the abbreviation.
3. Where possible please be specific about subject area of research.
4. Where possible please use English for stating subject area of research.

We thank you in advance for your co-operation in completing this form and we look forward to receiving your contribution.

Yours sincerely


Assistant Librarian
Pacific Information Centre

PACIFIC MANUSCRIPTS BUREAU

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

Telegrams: "Natuniv" Canberra
Telephone: 49 2521

21 September 1992

Professor and Mrs H. Maude
42/11 Namitjira Drive
WESTON ACT 2611

m. f. a. ao
administration of PMB
now changed

Dear Friends,

Each time I resolve to contact you to arrange a visit circumstances cause me to delay. The next best thing is to write down all the things I have in mind to tell you or discuss with you and that is what I will now do, although I would very much like to make a time to see you in the not too distant future.

First of all, I am enclosing copies of the new Complete Annotated Catalogues which kept me so busy during 1991. They have been very well received and I hope are promoting the Bureau's aims and activities in all the libraries and archives which now have them. I hope you too will find them interesting and useful. I have revised our short-title catalogues as well and these are sent out free of charge to anyone who wishes to have them.

Pambu will have kept you up to date with our new microfilm titles and we have some interesting contacts to follow up for future projects. It is encouraging to see that more people are now contacting the Bureau to offer material for us to copy.

Also enclosed you will find a letter and questionnaire which I have just circulated to our newsletter mailing list and any other interested persons. The present funding arrangement with the six sponsoring libraries is due to expire in December 1993 and at this point in time these sponsors have not committed funds beyond that date. Their continued support hinges on the production, by the Bureau, of a strategic plan for the next three years. The enclosed questionnaire will hopefully let us know what Pacific researchers require. I am already receiving replies and if they are anything to go by the Bureau is alive and well and is of considerable value to Pacific research in general. Since copies of the Bureau's reels exist in many locations it is difficult to assess the usage but the response to our questionnaire clearly shows that a very great number of researchers do use the materials regularly and are keen for us to continue locating and preserving as much manuscript material as possible.

In addition to compiling and distributing questionnaires I have also spent a great deal of time looking into new technology since librarians the world over seem to be swept away by developments in electronic transmission of data and the growing number of networks available to them. The Bureau's catalogues have been available on a world wide network since January which has made it possible for

... /2

SPONSORING INSTITUTIONS

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

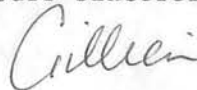
users overseas and elsewhere in Australia to call up information on their PC at home or in the office. The electronic transmission of text files is not a problem - the electronic transmission of manuscript material is. Compact Discs (CDs) are also very popular now but there will be disadvantages to their use for the Bureau's purposes. To begin with they do not last as long as microfilm; the image is not as good, nor are there standards governing their production; they are expensive to produce and reproduce and finally, to use them efficiently it is necessary to produce an index on specialized software, an expensive and time-consuming exercise. I understand it is possible to transfer the image from microfilm onto a digital tape enabling the production of a CD. This may be an option for future buyers and users of Bureau products if they are prepared to pay the price.

Having rambled around on that subject I will now bring you up to date on the Eastman papers and the Gilbertese microfiche I received from Dr Hughes in Wales. The Pacific Theological College has just given us permission to copy the Eastman papers, along with the BD theses they hold and any other manuscript material in their keeping. I will arrange for this to be done in the near future. I believe the Goward papers are in the SOAS Library in London. You may also recall my contacting you about a collection of microfiche which Dr Goronwy Hughes sent for the Bureau to use. He also sent a number of printed articles. I have, in between all the other activities here, been trying to compile a list of the fiche and a description of their contents. All that I have managed to list and describe is attached for your information. Do you have the means to view microfiche? If not I have, on loan, a portable microfiche reader which projects the image onto a sheet of paper. I would very much appreciate your opinion on the fiche and their contents but it might be tiresome for you to browse through them all. Finally, do you know anything about the Etscheit family from the Caroline Islands? They have been running a plantation and store there since the late 1800s and would be happy for the Bureau to copy the family papers and business records currently stored in Pohnpei.

I am planning to take a week's leave beginning Monday 5 October but would very much like to arrange to call out and see you when it is convenient. I am thoroughly ashamed that it has taken me so long to contact you again - my only excuse is pressure of work. There are never enough hours in the day to cover all that needs to be done. In fact, the more I do, the more I have to do. However, I do enjoy the work and feel it is worthwhile. Hopefully, I will be able to continue doing it beyond December 1993.

I hope you are both in good health and spirits and I look forward to hearing from you.

Yours sincerely,



Gillian Scott
Executive Officer

Enc:

PACIFIC MANUSCRIPTS BUREAU
PACIFIC RESEARCH REQUIREMENTS QUESTIONNAIRE

QUESTIONS FOR INDIVIDUAL RESPONSE:

Please complete and post or fax to the Bureau: Room 22 - I Block, Australian National University, GPO Box 4, CANBERRA ACT 2601. Fax number 06 257 1893. We would appreciate your response by Friday, 2 October.

1. Do you, or your colleagues, use the Bureau's products in your research or teaching?
Yes [] No []

2. What type of material in the Bureau's collection do you, or your colleagues, use in your research/teaching? i.e missionary, business, shipping, linguistic, genealogical etc.

3. In addition to the Bureau's established manuscript preservation programme - are there any other records, or activities, that you would like to see included in the Bureau's programme?
Yes [] No []

If 'yes' please give brief description:

4. Is microfilm a satisfactory medium for your use?
Yes [] No []

Comment:

5. Do you consider the Bureau's work of sufficient value to Pacific research that it should be continued?
Yes [] No []

6. Any other comment you wish to make about the Bureau and its (future) activities?

As a result of prevailing economic conditions Libraries are having to assess the financial support they are able to provide for collection purposes. Where the Bureau's six Sponsoring Libraries are concerned this situation could result in a reduction or even the elimination of their financial support for the Bureau's operations. The present triennial commitment of these Libraries is due to end in December 1993. The Bureau is now exploring possible additional and/or alternative sources of financial support and will shortly be preparing a submission concerning its future activities and directions.

At a recent Bureau Committee meeting the following statement was made "it is necessary to ascertain what Pacific researchers world wide require". With this statement in mind we would appreciate your assistance in completing the appropriate section of the attached questionnaire - Institution or Individual

Please circulate the questionnaire as widely as possible - or place copies on notice boards for general information. We are happy to provide additional copies if more users wish to respond. Alternatively, the attached questionnaire can be photocopied.

It would be helpful if your response could be posted/faxed to the Bureau before Friday, 2 October so that answers can be collated and recorded in time for the next meeting in November/December at which the Bureau's future will be discussed.

Your participation in this questionnaire is important to the Bureau's future and we would be pleased if you would set aside the few minutes necessary to complete it.

The Bureau's fax number is 06 257 1893



Executive Officer
September, 1992