

LONDON MISSIONARY SOCIETY

A R C H I V E S

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Abstracts and Excerpts

from the material

relating to the

ELLICE ISLANDS

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Compiled by

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Nukulaelae.

MSS.

E. R. W. Krause, in a letter dated Rarotonga, April 10th, 1863:

Krause encloses a translation of a letter he had received from Eleteina, a deacon of the church at Manihiki. Eleteina's letter is dated Malua, Samoa, January 5th, 1863. Eleteina describes his voyage of 8 weeks, and his arrival at Nukulaelae (Nukuraerae). He found a Captain of a ship there, who had long lived on the island. The people greatly desired to read, and Eleteina held school four times each day.

"This is the food which grows on this land, cocoanuts is the chief food but they have also tara and puraka. This is the likeness of their language, it is just like yours (i.e. in Rarotonga. J. D. F.)but a little of it is like Samoa, and all the cloth they have is a girdle of an bark they have nothing else. This is the name of the lands, Nukuraerae, Nuauti, Vaitapu, Nukusetau, Nui, Nutau, Nanumanga, and Nunumea. These are a part of the lands, to all these I have been and taught the words of Jesus, all the lands are like Nukuraerae. But there are some other lands and these are their names, Nonouli, Lanae, Makini, Korota, Puiakaiana, Elonaiarangi, Sapiteuea, Pangapanga and Nau. These are the names of those I have seen, but there are still a great many lands whose names I do not know." Eleteina says the people have no idols.

Other refs. : European Contact.
Eleteina.
Language.
Taro.
Dress.

Voyages.

H. Gee, in a letter dated Apia, September 16th, 1862:

Gee records the following account which he had received from Eleteine (a deacon in Mr. Gill's church) and Falaikaiosi (a church member at Manihiki), who had arrived at Apia, by schooner, from Fotuna, a few days previously. Eleteine and Falaikaiosi in company with seven other men (Filifoa, Temaki, Sepetaio, Arana, Tavita, Tiata and Koteka) left Maniki on the 20th April, 1861, in an open boat, and no food aboard except cocoanuts, and with no fresh water,

with the intention of visiting Lakaga, a neighbouring island. They sighted Lakaga, but were driven past it by the strong wind and current. They drifted on for "... six long weeks...."; and at the end of this time found they had only 6 cocoanuts left. By this time only two of the nine were strong enough to bale out the boat, and it was decided that these two should have all the remaining nuts. Two more weeks passed and still no land appeared, and the two balers had finished the remaining six nuts. Death seemed inevitable, but on the afternoon of that day, they sighted an island. It proved to be Nukurairai ("... distant about 1,400 miles in a direct line from Maniki, so that during the eight weeks they were upon the water they must have travelled about 1,500 or 1,600 miles...."). That same day one of their number died, and when their boat struck the reef in the evening three more were drowned. The other men reached the shore. One of them was able to crawl to the nearest house, and the native of Nukulailai, then came to the help of the others. Two weeks later another of the men died.

Gee reports that he had learned that "some time ago" the captain of a whaler had gone ashore at Nukulailai, and prevailed upon the people to burn their idols; at present there was a coloured man living there, and he had taught the people to keep the Sabbath as a day of rest, and also to form a code of laws. About 2 months after his arrival Eleteine commenced to teach the people to read (he had a testament with him, which he divided page by page).

The people of Nukulailai requested Eleteine to become their teacher, but he had told them that he must first go to Samoa to try to get some books for them. After a stay of five months, Eleteine and his companions went in a vessel to Fotuna, where they remained for nine months before obtaining a passage to Samoa. On their way to Samoa the vessel (belonging to an Apia merchant) had to call at Nukulailai, and the people there made Eleteine the promise that if he returned, they would make oil to pay for his passage.

"There are about 250 persons at Nukurairai, and probably 1,000 on the group."

Other refs. : European Contact.
Cocanut Oil.
Population.
Gods.
Shipping.
Whalers.
Negroes.
Nukulaelae.
Manihiki.
Law and Order.

ELLICE ISLANDS.

1865.

Visit of Rev. A. W. Murray.

"Missionary Magazine and Chronicle," December 1865, p.p. 335-345:

Murray commences his report : "I can think of no designation so appropriate to the islands to which this report refers as that of Lagoon Islands."

Murray left Apia on May 3rd, 1865, in the "Augustita", a trading vessel of about 50 tons burden.

Nukulaelae was reached on May 10th, 1865. Only 100 remained; 200 having been stolen by the Peruvian slavers. Murray mentions Tom Rose, a negro, who had assisted the slavers; Rose had been living on Nukulaelae for some time as a sort of religious teacher. He had left with the two Peruvian vessels.

Murray states that about 10 years previously at the instigation of the master of a small trading vessel, the people of Nukulaelae had burnt their gods. The name of this Captain was Stewart, he had come from Sydney, via Fiji. Murray left a Samoan teacher Ioane, and his wife Saili at Nukulaelae. Murray comments : "It is a vast advantage to our efforts to evangelize this and other islands in this neighbourhood, that the language is so much akin to the Samoan, that our translations and books will be available."

Murray states that the people were at present all living on a small island named Matutala. The nine islands of Nukulaelae were generally covered with cocoanut trees, pandanus abounded, and the coast was covered with mangroves. A little taro and bananas were produced; but a species of coarse taro called pulaka, together with cocoanuts and fish formed the staple food of the natives. Murray writes : "The people of Nukulaelae say their ancestors came from Funafuti."

Murray left Nukulaelae on May 12th, 1865 and reached Funafuti the following day. Funafuti was called Ellice's Group on the charts. Each of the 31 islets had a separate name - and Funafuti was the general name. The Peruvian slavers had carried off 180 people. The people of Funafuti had destroyed their idols at about the same time as the people of Nukulaelae. Murray left a Samoan teacher Matatia, and his wife Nazareta at Funafuti. He at once commenced to teach the people to read, after two days some 17 had mastered the alphabet, and when Murray returned a fortnight later, from 20 to 30 could read a little.

Murray writes ; "I need not remark particularly on the appearance, manners, customs, etc., of the natives, seeing they are Samoans, add that in all essential respects they are one with the people from whom they are descended. Long separation from their fatherland has led to some slight diversity in language, manners, dress, and some other things. Circumstances have led to a different mode of dress - the material employed in Samoa not being found on these islands. The men wear the maro; the women wear a large bushy girdle of pandanus and cocoanut leaf, which looks very decent. The houses are good, built after the Samoan model, as far as the different circumstances will allow. They are thatched with the pandanus leaf, which is much superior to the leaf of the sugar-cane which is used by the Samoans. The settlements look very clean and neat. I was especially struck with the appearance of the graves, which are evidently tended with great care. They were accustomed to worship their deceased ancestors, along with superior deities, which was probably one reason why so much attention was paid to the graves. Throughout the whole islands we have visited, Tangaloo was regarded as the principal god - the god of heaven; and all had an idea of a future state, a 'good place' and a 'bad place' to which the good and bad respectively went at death. There has been no war on Funafuti from the time of its being occupied, so far as the present generation knows - that is among the people themselves; for they have had to defend themselves more than once from Tongan aggression; and that they seem to have done bravely. The Tongans appear to have swarmed over these seas in former times almost like Danish pirates. But from the accounts of the people of Funafuti, they met with their match in them."

Murray left Funafuti on May 19th, 1865, and reached Nukufetau the following day.

Nukufetau was also the name of a group of islands.

Murray mentions that it could not be seen for more than 10 miles off in clear weather.

Several canoes came off. In one was the son of the chief of the island. A young man named Taukie. Taukie had had a great deal of intercourse with foreigners, and understood and talked English amazingly well. The people of Nukufetau had also destroyed their gods, and for years had been observing the Sabbath, and keeping some sort of public worship on that day. They even had a chapel - "a very decent place about 45' long by 40 broad, which is kept neat and clean."

Taukie told Murray he had planned to go to Fiji to get a teacher.

Murray states that infanticide had been discontinued for a number of years, and peace had long prevailed. The population was about 300. Elekana, of Manihiki, was left at Nukufetau. Murray hoped that "polygamy, heathen dances, and other kindred evils" would speedily become things of the past.

The "Augustita" left Nukufetau on May 24th, 1865, taking with her from that island 26 natives of Vaitupu, who had been living on Nukufetau for two or three years. Murray states that they had no doubt relations on Nukufetau, and strong attachments seemed to exist, for on parting there was much excitement, rubbing of noses, weeping and wailing. Vaitupu was reached on May 25th, 1865. The population of Vaitupu was about 350. It was comparatively well watered and very fertile. Murray writes : "...now we had got to the central point where the Samoans landed, from whom all the islands of the range, with a single exception, have been peopled. Here I obtained distinctly and definitely the information I had been unable to get elsewhere. I got the names of seventeen chiefs who have successively ruled the islands since their ancestors arrived. The arrival, I should think, must have been at least 300 years ago. There were two large double canoes. I got the names of 21 men and 5 women who were in these canoes. There were many more women, but the names are forgotten. There were also two children. The people don't know whether any died at sea, where the party was bound when they started from Samoa, what part of Samoa they came from, and other matters of interest which one would like to know. They continued for a length of time on Vaitupu, and as they increased in numbers they hived off to other islands, till they spread over them all eight in number. I found the language somewhat purer here than on the other islands we had visited; and here we found an Ifi tree, the horse-chestnut, most probably sprung from a nut brought from Samoa by the original party. The productions of the island are the same as those of the islands already described."

Murray regrets he had no teacher to leave at Vaitupu. He promised them one "with the least possible delay."

Nui was reached on May 25th, 1865. Canoes came off, and a young man asked in good English "Is this the ship with the missionaries?" The people had burnt their gods about 5 years before. A gift of 3 ducks, a basket of taro and 12 cocoanuts was presented to Murray, the morning following his arrival. The population was from 300 to 400. A person trading among them told Murray that the people made about 60 tons of cocoanut oil a year for sale. Murray mentions Kauie, the chief - a very interesting man.

Referring to Funafuti Murray writes : "The population of this and several other Islands adjacent has been kept small by a shocking practice to which they were addicted in the days of heathenism."

Murray states that he had been assured that the three islands Niutao, Nanomea, and Nanomaga, had also renounced heathenism.

Murray estimates the population of the eight islands at about 3,500.

He found 20 people of Vaitupu living on Nui island.

Murray refers again to the "instrumentality" of Captain Stewart. He continues : "The work of destroying objects of idolatrous worship, once commenced, spread like a conflagration, and their old religion being abandoned, as a religion of some sort being a necessity of human nature, they cast about to find a new one. Hence their readiness to take up with any adventurer who professed to be able to supply the article needed. The demand brought the supply: in every island some one appeared and set up as a religious teacher. Men of all characters, colours, lands, have practised upon the poor people in that line....."

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| Other refs. | : | <u>Nukulaelae.</u> | <u>Migration from Samoa.</u> |
| | | <u>Funafuti.</u> | <u>Language.</u> |
| | | <u>Nukufetau.</u> | <u>Dancing.</u> |
| | | <u>Vaitupu.</u> | <u>Dress.</u> |
| | | <u>Nui.</u> | <u>Infanticide.</u> |
| | | <u>Chiefs.</u> | <u>Polygamy.</u> |
| | | <u>Primitive Religion.</u> | <u>Christianity.</u> |
| | | <u>European Contact.</u> | <u>Population.</u> |
| | | | <u>Canoes.</u> |
| | | | <u>Tonga.</u> |
| | | | <u>War.</u> |
| | | | <u>Houses.</u> |

MSS. (Minutes, Samoa, 5th-7th May, 1868 note visit of American Missionary Schooner "Morning Star", to Vaitupu and Nui during 1867.)

ELLICE ISLANDS.

1865.

Vaitupu.

A. W. Murray, in a letter dated June 12th, 1866 :

Murray quotes from a letter received from Peni, the Samoan teacher who had been stationed at Vaitupu. Peni states that he reached Vaitupu on November 2nd, 1865, and had been "joyfully received" by the whole population, who "had abandoned heathenism, and were desiring Christianity."

Peni states : "We found only one thing they were practising when we arrived. A great many, both old and young, had two wives. When we arrived they asked whether it was true (as they had been told by a foreigner) that it was bad in the sight of God to have two wives. I told them it was, then they consulted together, and concluded that it would be well to have only one wife each, and so it is now."

The people had built a chapel 60 ft. by 39 ft.

Other refs. : Polygamy.
Chapels.
Samoaan Teachers.

ELLICE ISLANDS.

1866.

Visit of A. W. Murray

Journal of A. W. Murray, Livingstone House, London:

Murray's voyage was made in the Hamburg brig "Susanne." Nukulaelae was reached on November 1st, 1866 (after calling at Niuafou and Horne's Island).

Mr. Weber had an establishment at Nukulaelae, and five of the young men, from other islands, in his employ there, had decided to make Nukulaelae their home. They had married the widows of men carried away by the Peruvian slavers. The entire population, including Mr. Weber's workmen and their families, was 92.

Murray mentions the story of Iusama, a native of the Tokalau Islands. He was aboard one of the slavers when she put to sea. His wife and children were ashore (on Nukulaelae apparently; J.D.F.- he was at least there at the time of Murray's visit in 1866) and he resolved to try to swim ashore. He could see the island from the deck of the ship when he slipped overboard, but had great difficulty in doing so when in the water - being able to only when on the top of a large wave. He swam a night and two days before reaching the shore completely exhausted.

Funafuti was reached on November 10th, 1866. The population was "just over a hundred." 50 people could read. There was a stone chapel. "Polygamy and other evils...." had passed away. The desire for books was very great. Vaitupu was reached on November 16th, 1866. The population was a little over 400. A teacher had been left there by the "Dayspring" on November 2nd, 1865. 58 men, 59 women, 48 boys and 36 girls could already read. There was a chapel 60ft. by 40ft. - with a carved roof in various devices and colours. The people had bought a bell for £16. 16. 0. which they used instead of a conch shell to announce church services.

Nukufetau was reached on November 20th, 1866. (It took three days to cover the 35 miles from Vaitupu). The population was 220. Murray states that in former times the population was kept down by the destruction of infants before and after birth.

All the population were professedly Christian - and had given up polygamy, etc. The teacher was Elekana - from Manihiki, who was having difficulty because of his poor knowledge of Samoan. All the books, etc., used were in Samoan.

Niutao was reached on November 24th, 1866. The population, according to a whiteman McK. was about 700. A few years ago at

the instigation of some white men they had renounced heathenism and destroyed their objects of worship. Only 3 cases of polygamy remained. The trader, a representative of a Sydney firm, who had been responsible for this, had, however, suppressed the natives with fines, etc., and they had finally insisted that he should be taken away.

Several years before Murray's visit, an Irishman and an American, each with two wives from the Kingsmill Group, and a native of the Kingsmill Group with one wife, had settled on Niutao - eight in all. They were well armed with pistols, fowling pieces, etc., and instead of trading fairly, they had terrorised the natives by the exhibition of their guns. At last, driven to desperation, the natives of Niutao had overpowered them, tied them hand and foot, fixed plaited cocoanut leaf baskets filled with stones to their feet, and then cast them into the sea beyond the reef. A native of Vaitupu, who had been to sea in trading vessels, and thus was regarded as an authority on European relations, advised against sparing the women, lest they should report what had been done.

Some years after two Sydney traders well known in the South Pacific had discovered what had occurred - and had imposed a fine of 10 tons of cocoanut oil (worth about £300) - which they compelled the natives to pay under threats of blowing up the island. Half of the fine was levied on Vaitupu - because of the part two Vaitupu natives had played in the plot.

Niutao had also been visited by slavers, 30 persons having been carried off (see notes on Peruvian Slave Raids, 1866). The people were backward in their desire to receive the missionaries and their teachers. The European, McK. (from whom Murray apparently received the above details) left on the "John Williams" - leaving the island free of traders.

Nanomea was reached on November 28th, 1866. Here the people were completely in their primitive state. Murray writes: "They are just as their Samoan ancestors were, I suppose, when Williams and Barff first visited them 36 years ago."

Murray mentions two islands Nanomea and Rakenga & the people lived on Nanomea the larger island.

Murray writes: "They have a very curious custom which they invariably observe when visitors approach their shores, which renders intercourse with them a formidable and difficult affair. They do not go off to ships as is usual in other islands, and all visitors are regarded as under tabu till they have been subjected to a process of purification which occupies a whole day. When a boat approaches the beach the natives go out and in great numbers and carry both boat and boat's crew right up inland. The people are conducted to

an open space in front of a large coral slab about 9 feet high which seems to be regarded as sacred. When a party come suddenly upon them as did the boat from our ship, they are kept waiting on the beach till the necessary preparations are made for the ceremonies. That occupies over two hours. The ceremonies consist of offerings of cocoanuts made to certain deities accompanied by prayer, singing, dancing, shouting, clapping the hands, throwing the spear, etc. One observance is curious. The strangers are sprinkled all round with water during the course of the ceremonies. The dancers, male and female, are decked out for the occasion with paints of different colours and various trappings according to their fancies. The dancing is accompanied with music, if it may be so called, produced by beating a rude sort of drum. When left to themselves, the ceremonies are extended beyond one day. Our party, however, managed to get away in the evening and returned to the ship thoroughly weary of the tiresome round of observances which they had been compelled to witness. I did not go in the first boat, and so escaped the infliction."

During the day of Wednesday, November 28th, 1866, Murray had "interesting concourse" with a number of the natives of Nanomea who came off to the ship. Murray states: "They are the same people as those of Nukulaelae and other islands of the range. Their traditions respecting their Samoan origin are very distinct and the language is purer than in some of the other islands. They know the names of some of the principle chiefs of Samoa, and also of some particular localities. They have a skull which they say belonged to one of their Samoan ancestors which they preserve with great care, and appear to regard as a very precious relic. They have, moreover, the seat of one of the canoes in which their forefathers came which they also carefully preserve. It is the seat on which the helmsman sits at the stern of the canoe."

According to Murray: "The population appears large for the size of the island about six or seven hundred I should think - it may be more."

"They appear much wedded to their heathen superstitions and strongly averse to any change at present."

On the night of Wednesday, November 28th, the ship drifted away from the island and did not make it again until Saturday, December 1st. Murray went ashore to try to persuade the chiefs to accept a teacher. Great crowds of people met him at the landing place; they were in a great state of excitement, and would not permit Murray to land until a messenger had arrived from the chief, permitting it. Murray was hurried into a canoe house where he found the chief and some of the principal people. One of the men present laid hold of Murray's hand and kept his hold as long as Murray was in the house. Outside the people were in a state of great excitement, and Murray observed armed parties. Murray begged the chief to take him to his own house - but he was told that it was "sa". At length the chief arose, took Murray's hand and led him back to the

boat. A native from the ship told Murray that the people believed that if he did not go a great many of them would die, and that the chief concurred in this opinion. Murray then got into the boat. Before departing he made presentations of gifts to the chief, Tuinanomea, and some of the others. Murray thought the excitement had been caused by the fact that he had not gone through the ordeal of cleansing, etc., before their gods, and that the people were afraid lest their gods be displeased.

Nui was reached on Monday, December 3rd, 1866. Kirisome and his wife, from Samoa, had been placed on Nui by the "Dayspring" in November, 1865.

Every vestige of heathenism had disappeared - with few exceptions everyone was decently clothed. Bob, a white man, had some time previously set up as a missionary at Nui. He had now gone to Clarke Island in the Kingsmill Group. According to Murray with motive which had made this man meddle with religion was not far to seek: "Bob was a dealer in cocoanut oil, and he found that to set up as a missionary was the readiest way to get his casks filled." Murray mentions that the people of Nui were from the Kingsmill Group, and spoke a totally different language from the rest of the Ellice Islands.

The population of Nui was not large "only about two hundred - but at present there is full one hundred natives of different islands who have sought on it either a permanent or a temporary home. Some were from the Kingsmill Group, some from Vaitupu. 40 persons had gone to Nui as passengers in the "Susanne."

Murray did not visit Nanumaga. However, among the passengers to Nui there were natives from Nanumaga, and Murray had met white men who had visited it, including one who had lived there for 11 months. The population was said to be about three or four hundred. The people were in much the same state at Nanomea. Murray states: "The natives of the two islands (i.e. Nanomea and Nanumaga) communicate by signal fires. A party going from one to the other kindles a large fire to acquaint their friends with their safe arrival."

Murray arrived back in Apia on December 21st, 1866. The passage of Murray and his servant had only cost £15.

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| Other refs. : | <u>Samoa and Nanomea.</u> | <u>Missionaries.</u> |
| | <u>Population.</u> | <u>Traders.</u> |
| | <u>Primitive Religion.</u> | |
| | <u>European Contact.</u> | |

Murray refers to the Ellice Group as either the "Lagoon Islands," or the "Nukulaelae Range."

ELLICE ISLANDS.

1870.

Visit of S. J. Whitmee.

Chronicle of the London Missionary Society, September 1st, 1871, pp. 184 - 192.

Nukulaelae. : October 1st, 1870. Population : 90.

Funafuti. : Population : 116. Whitmee formed a church of 28 members.

Vaitupu. : Population : 376. There was a good supply of taro, and also some bananas. Whitmee formed a church of 103 members.

Nukufetau. : Population : 202.

Nui. : Population : 212. For the first time Whitmee required an interpreter. The people traced their origin to the Gilbert Group. Whitmee formed a church of 90 members.

Niutao. : October 15th, 1870. The people were still heathen. The women wore a girdle about 6 inches deep, and the boys and girls nothing at all. Population at the time of Whitmee's visit was 360; but over 100 people were away at other islands, many of them at Vaitupu. 7 or 8 men and women were clothed and had renounced heathenism. Whitmee left Tapu, a Samoan teacher, and Sione, a native of Nuie.

Nanomea. : October 23rd, 1870. The people were the finest race of men, so far as muscular development went, that Whitmee had ever seen. Whitmee met with the chiefs of the island, and addressed two elderly men, pointed out to him as the kings. The oldest king said that they knew the Christian god was stronger than their gods, but that he wished to worship the gods he had always worshipped. Whitmee estimated the number assembled at 500 or 600. An Englishman living on the island thought the population to amount to about 1,000.

Other refs : Population.

Note : The term Ellice Islands first came into use about 1871. (i.e. by the L.M.S.) It was used by Whitmee in his published account of 1871. i.
The term Lagoon Islands was still being used in 1872 in the Chronicle of the L.M.S., but thereafter Ellice Islands was used.

i. Wilkes used the term in 1845 in his "Narrative".

ELLICE ISLANDS.

1870.

Primitive Religion.

Chronicle of the L.M.S., September 1st, 1871, pp.191 - 192 :

Extracts from the Journal of S. J. Whitmee, of his Visit to the Ellice Islands in Sept-Oct. 1870 :

"They worship the spirits of their ancestors, mostly those who originally peopled the islands, but some of later generations have been deified in the same way, in some of the islands. They have shrines in some places where they offer their devotions, and where the gods come to hear their prayers, and accept their offerings. Some have tangible representatives of their gods in the shape of stones; but, as far as I could learn, they always had the idea of spiritual beings taking up their abode in them, either for a time or permanently. They have also a number of sacred men through whom they communicate with their gods. In some of the southern islands now Christianized, there was only one sacred man in each village. He was chosen by the people from one particular family. At his death, his successor was generally, but not necessarily, his brother or son. If one failed to satisfy the people, he was disposed, and another chosen. The man was regarded as very holy. He dwelt with his family apart from the rest of the people. His house was generally built on piles over the shallow water of the lagoon. He never worked, but he and his family were fed by the community. He gained power over individuals, and abundance of food, by promising the favour of the gods to those who treated him well, and denouncing their anger upon those who were niggardly, and brought him little food. The priest performed incantations before the people went out to fish; and to the anger or favour of the gods, the success or non-success of a fishing expedition was ascribed.

Their dead were interred in the earth, and their graves are surrounded by a border of large stones, with a covering of small pieces of broken coral in the middle.... In the case of a chief, a mound is raised from 2 to 4 feet high over the grave.

The forms of government vary in the different islands. Some have one king, exercising despotic authority. In one there is a king and a council of chiefs; in another there are two kings upon an equal footing, and in one there is a king and chief, the chief being nominally inferior to the king, but really possessing superior power.....

On some of the islands war is unknown." (Vaitupu is given as an instance.)

The people were all very clean in their habits.

Other refs. : Gods.
Shamen.
War.
Government.
Kings.
Chiefs.
Burial.
Fishing.

ELLICE ISLANDS.

1871.

Nukulaelae.

Journal of J. C. Vivian, Livingstone House, London.

Vivian, in the "John Williams" visited the Ellice Islands from October 5th, to October 20th, 1871.

Vivian gives the population of Nukulaelae as 90.

The settlement was bare of trees, and the heat intense. During a walk across the island he saw their food, "which was growing in pits which were sunk into the coral to the depth varying from 15 to 20 feet deep. They plant taro root and sugar cane in these places, and the rain water remains at the bottom sufficiently long to allow of their growth to a considerable size."

Vivian, describes "a native girl seated on the ground behind a log of wood. In front of her she had a large piece of a hollow tree. In each hand she held a stick about 14" long, and $1\frac{1}{8}$ " thick. With these two sticks she struck out manfully at the hollow log, and sent out such a sound, and kept such good time, that was anything but offensive to the ear."

A new chapel was opened, 48' by 30', with walls 12' high, and 13" thick - it was beautifully plastered with new lime. The congregation numbered 20 men, 30 women and 20 children.

Vivian mentions an old chief, with lobes to his ears that were long enough to reach his shoulders, and rest even two inches on them.

Other refs. : Population.
Drums.
Physical Anthropology.
Chapels.

Powell (4.10.71) gives the population as 92. Powell writes : "The account which they give of their ancestors is that the first inhabitants of Nukulaelae came from Funafuti; those of Funafuti from Vaitupu, and those of the latter place from Samoa. The names of their gods were Foilape and Temoloti (cf. Vaitupu 871/3). There were 28 church members : "Of these one had been excluded for fornication, and one had died in joyful anticipation of meeting her Saviour."

Other refs. : Ekalesia.
Funafuti and Nukulaelae.
Gods.

ELLICE ISLANDS.

1871.

Funafuti.

Journal of J. C. Vivian, Livingstone House, London.

Vivian visited the Ellice Islands from October 5th - 20th, 1871.

On arrival at Funafuti the "Gold Batesman" of Sydney was found at anchor. She had been to the northern islands collecting a cargo of oil. 30 natives of Funafuti, who had been visiting other lands came back in her. The village was close to the edge of the sea, and most of the houses built among the tombs of the dead.

The females dress was a grass petticoat, and they were very fond of head wreaths, and hung festoons of the scented plants around their necks.

Vivian then describes a food presentation : "There were about 20 women walking apparently in procession, each carried a bundle of cocoanuts, but a few had besides nuts, a fowl, a head of fara fruit, etc. They all had head-dresses on, and were covered with festoons of flowers and green leaves. Every few steps they took was succeeded by a halt for a song, at the close of which the foremost lady shouted something, to which they all replied by a shout, and there was a loud laugh, and last of all a horrid shriek too shrill and piercing to describe. They then lifted up their hands which held the food and appeared to offer prayer, then marched on again with such a solemn face that one could hardly forbear a smile. In this way, they reached the Teacher's house, and having offered the present at the door, went in to shake hands with the visitors."

Vivian then went to see what had once been their famous idol. "It was a large flat stone the same as that which is found on the outer reef. It was at one time erect, but now it is prostrate on the ground. The place where it lies is still rather a gloomy spot and one can well imagine how a heathen people should fear to show near it when their superstition ruled supreme within."

The population of the island was only 130.

A Roman Catholic native teacher divided the field with T'aua. "A German resides here, and there are a number of buildings erected at a little distance from the village, which indicates that an establishment of some considerable importance is in progress. This is said to be a branch of the firm of Weber, of Samoa."

Vivian continues: "We heard a report here of a Tahitian vessel which had recently been to the Marshall Group on a slaving

expedition. It appears that 30 peopleⁱ from another group were drifted away from their own land to one of this group which was reached in safety. Some time after their arrival, this Tahitian vessel came along and the poor people were rejoiced at the opportunity to be taken back to their own homes. The Captain took them and their canoes on board according to the agreement and everything was made to appear as straight-forward and correct as could be. But a native happening to go to the ship to say good-bye to his friends was forcibly kept on board. A woman observing this jumped overboard and escaped to the shore and reported the trap. These natives have never yet reached their homes, and it is reported that they are now in Tahiti on the plantations."

Vivian also states : "We heard the story of a master of a vessel from Fiji holding a court martial on a native on board his ship. The Captain had on a former trip to one of the islands north of where we were then lying, left a native on shore to trade for him with the natives. On the return of the vessel, the natives from the shore came to the Captain complaining at the cruelty of his agent. They told him that on account of his outrages upon them some of the people had taken revenge on his property, and that he had shot some of them dead with a musket, and now they were afraid to go near him, lest they should be killed. The Captain receiving this story from them as correct, immediately went and brought the man on board. He was then tied hand and foot, after which a messenger was sent to fetch the chiefs and others to come aboard to the trial. On their arrival there was a sham court, and a mock trial, was gone through, and the Captain pronounced the sentence of death upon the native. Upon which he drew from his belt a revolver, and pointing at his breast, shot the poor man through the heart, and he dropped a dead man on the deck."

| | | | | |
|-------------|---|--------------------------|---------------------------|---------------------|
| Other refs. | : | <u>Slave Raids.</u> | <u>Primitive Religion</u> | <u>Stone Idols.</u> |
| | | <u>Shipping.</u> | <u>Food Presentation.</u> | <u>Dress.</u> |
| | | <u>Weber.</u> | <u>Population.</u> | |
| | | <u>European Contact.</u> | | |

i. Powell, gives 60. (Powell's report is first hand, J.D.F.)

ELLICE ISLANDS.

1871.

Vaitupu.

Journal of J. C. Vivian, Livingstone House, London.

October, 1871 : The population numbered 408; and there were 116 church members.

The native teacher was a Samoan named Paul. There was an immense chapel 120' by 60' with 21 glass windows, and 7 glass double doors.

The people presented the mission party with 1,500 cocoanuts, 4 pigs, 7 fowls and a duck.

"They brought these things in four lots, and each party came singing; but they were so slow in their movements that it took them more than 2 hours to present them."

31,000 cocoanuts had been collected as a contribution to the L.M.S.

Describing the people Vivian writes : "From the neck, and falling over the shoulders, was fastened a mantle of pandanus leaves, these were stained with red, yellow and black and reached the waist. Underneath was fastened a thick grass petticoat with two rows of fringe, cut and trimmed with great care, and extending to the knees."

A German, trading for the firm of Weber, resided on the island.

Fish was abundant, the natives taking them by the thousand, drying them in the sun, and laying them by for their families.

Other refs. : Population
Weber.
Drying of Fish.
Dress.
Ornament.
Chapels.
Native Teachers.
Presentation of Food.

Powell (10. 10. 71) gives the population as 408. There were 105 church members.

The people presented 31,173 cocoanuts valued at about £30 to the L.M.S.

ELLICE ISLANDS.

1871.

Nukufetau.

Journal of J. C. Vivian, Livingstone House, London.

October, 1871. On arrival a cutter was seen, which was discovered to be the "Frolic" of Fiji. She was in search of native labourers.

The population was 204 : 60 males, 80 females, and 64 children.

Other refs. : Labour Trade.
Population.
Shipping.

Powell (12.10.71) formed a church of 34 members. Powell mentions a young man named Alesana (Alexander) who was now king of the island. His father had died during the last year. Mr. Whitmee when he visited Nukufetau in October, 1870, had removed the Manihiki teacher Elekena whom Murray had stationed there in 1865, and restored to the old king the rightful authority which Elekena had wrested from him.

Powell mentions the extraordinary amount of work the people had achieved under Elekena. Although the adult male population was only 60 - they had removed their whole settlement to a new islet which they called Kotena (Goshen). Besides erecting new dwellings for themselves, they had built a chapel (57' x 27'), a school house (64 $\frac{1}{2}$ ' x 30'), a stone wall enclosing the two buildings, 3' high, and 720' in circumference; a teacher's dwelling house (108' x 28 $\frac{1}{2}$ ') and two servants' houses (42' x 18'). All these buildings were of stone, and all were had panelled doors and venetian windows. The Teacher's house had glazed doors and windows, on hinges - for which the people had paid 300 gallons of oil.

Powell selected by lot a young man from Nukufetau, to take to Malua for training - his wife was the daughter of the king of Nanomanga.

Other refs. : Manomanga.
Stone Houses.
Native Teachers.
Acculturation.

ELLICE ISLANDS.

1871.

Niutao.

Journal of J. G. Vivian, Livingstone House, London.

October, 1871. "There seems quite a custom here, and among almost all the islands of this group to tame the frigate bird, a great, unsightly-looking creature, and a noisy thing at night. Why this should be such a favourite I could not ascertain, but the beach in front of the settlement is almost guarded with them, and the natives fix high poles, with cross pieces fastened on the top for these birds to perch on."

The teacher, Tapu, a Samoan, came off in a canoe. There was a squall at the time, and Tapu and the nine men who accompanied him were so cold that they trembled violently when they came aboard the "John Williams", and could scarcely speak a word for several minutes.

Four priests and their families were still heathen, and seemed dreadfully opposed to the introduction of the Gospel to the island. However the majority of the natives had received the teacher, and now attended worship with him. These had removed all their idols and among them there were 6 inquirers.

The people of Niutao wore their hair long like the people of Vaitupu, and practised tattooing like the Tokelaus. The dialect, Vivian thought, was a mixture of Samoan and Tongan, like the Niuean.

Other refs. : Language.
Christianity.
Frigate Birds.
Priests.
Hair Style.

Powell (19.10.71) reports that the heathen party had made new 'idols' after they had been destroyed - by the interference of the white man, etc.

Powell states : "The names of their gods formerly were Tangloa, Kulu, Faitafanga, Le-Faleavavau, Laupena, and others." (cf.871.10).

Other refs. : Gods.

ELLICE ISLANDS.

1871.

Nui.

Journal of J. C. Vivian, Livingstone House, London.

October, 1871. "The language of the people here is the same as that spoken by the Gilbert Group under the line. The other islands around speak a language very near the Samoan, and it is strange that this little island with only 238 people on it should be so very different that it became necessary for Mr. Powell to take an interpreter which was not required for any other islands of the Group."

The church members numbered 90. A European named Davis traded on the island.

"At the May Meeting, the people subscribed 153 dollars to the Society, but I was sorry to learn that the people had borrowed this money from the resident foreigner here, the same morning, and more especially as it was done in violation of the law of the island which prohibits the peoples' going into debt. This gives the trader the advantage of the natives and in all probability the people will have to give him at least 150%.

Other refs. : Language.
Gilbert Islands.
Population.
Traders.
May Meetings.
Missionaries.

Powell (16.10.71) had to use as an interpreter a man of Vaitupu, who had married a Nui woman and was living there.

Mr. Davis, a white man, was living on the island as a trader - he said he might leave a bag of money outside his house for a month without losing a single farthing.

William Durrant (son of Mankin Island woman by an English father) also lived on Nui.

Powell writes : "They have a king on Nui, and a number of subordinate chiefs or rulers who seem to form a governing council. The king's name is Te-Itirua. He is a sedate, well-built man,

about 60 years of age, getting grey-headed. At Captain Turpie's suggestion I gave him and W. Durrant a shirt each, but Durrant gave his immediately to the king." Powell left a Samoan teacher, Tuiloua, of Tutuila, in place of the former Samoan teacher Kirisome. Powell mentions the people had a large Kerosene lamp, which they had obtained from Sydney, for evening services.

At the May Meeting the rulers (29,50 dollars) and the common people (123.82 $\frac{1}{2}$ dollars) gave their contributions separately.

Davis favoured the mission - and gave the people as much credit as they desired for the mission contributions.

Other refs. : Political Organization.
King.
Europeans.
Acculturation.

ELLICE ISLANDS.

1871.

Funafuti.

Journal of T. Powell, Livingstone House, London.

Powell arrived at Funafuti on October 6th, 1871. The population was 125; 26 men, 45 women, 25 boys and 29 girls.

There were 36 church members.

A Samoan Roman Catholic had been accepted by one of the chiefs.

Powell describes the behaviour of a European who had settled on Funafuti. On his arrival he had demanded that the king should sell him land, on the king's refusing, he demanded the payment of a 2,000 dollar fine - because of the refusal. At last it was agreed he should be allowed to build a house - and have temporary ownership. The trader then claimed as his own all the coconut trees surrounding the house - on leaving this man had handed his rights on to another white trader, who now claimed that the land belonged to Mr. Weber, of Apia.

Powell writes : "The people trace their origin to Samoa, and are acquainted with some of the most interesting Samoan traditions, e.g. that of Luamaa and Tae o Tagalooa."

Other refs. : Samoa and Funafuti.
Weber.
Population.
Roman Catholic s.
Church Members.

ELLICE ISLANDS.

1871.

Vaitupu.

T. Powell in a Journal of a Visit to Vaitupu, 1871 :

Powell arrived at Vaitupu on October 10th, 1871. He records the following traditions which had been obtained from the people by the Samoan teacher Paulo:

"There is a twofold tradition of their origin, the one of their ancestors having sprung out of the rocks and earth, and the other of their having swum from Samoa. On this island the first arrived, and since they were the first inhabitants of the group, they called it Vai Tupu - the Water of Kings - and having people all the other islands of the group, they consider themselves its kings.

Two parties arrived at intervals, not far distant, they all swam it is said from Samoa..... The principal persons of the first party were Tangaloa, Kulu, Te-Foilangi, Tuifenua, Laukite, Si'o, Tafakula and Maumau, besides many others. These settled on the east side of the island at a place which they named Taেকে.

After the lapse of some months the second party arrived. They were headed by a chief named Telematua. These settled on the west side of the island. Having ascertained that another party was previously there, Telematua devised means to make it appear that he and his party were the first there, and hence had an exclusive right to the land. He threw up a high mound and prepared a malae. He also stuck upright on the top of the mound the stick which had been used as the spade, and wound around it a large quantity of cob-webs to indicate that it had long been there. He also got a cocoon shell filled with mosquitoes, to indicate that he brought the mosquitoes which the other party found in abundance when they arrived. Having made these preparations, he demanded that the other party should leave the island. They refused on the ground of priority of occupation. Telematua demanded proofs of their claim. They had none to show. "Come hither," said Telematua, "here are the evidences of my prior residence on this island." He showed the mound, the malae, the cobwebs and the shell of mosquitoes. The other party had no answer to this apparent demonstration, and therefore yielded to the others' demand to leave the island, and hence departed and settled on the other islands of the group - Niutao, Nanomaga, Nanomea, Funafuti and Nukulaelae. Kulu went to Niutao, and he together with all the principal persons of their party were subsequently worshipped as gods up to the time of the introduction of Christianity. Kulu and Foilangi are the principal gods.

Vaitafanga, Laupenapena, Si'o, Tefoa, Laukite, Tafakula, Te Pusia, Te Folasa, Fiolupe and others were worshipped. The principal gods mentioned on Nanomanga were Foilangi, Laukita, and Maumau. The principal god of Vaitupu was Te Moloti, and next to him Foilape.

Foilape is the name of a former king of Funafuti, who was a man of prodigious strength and a fearful despot. He killed nearly all the men and spared only the women and children and when the male children were approaching years of maturity he clubbed the lads lest they should combine against him for his destruction. Still other children remained, and not taking the same precautions with these, the thing which he feared came upon him. When the children were grown to youths they combined against their enemy and he fled to Vaitupu. But here, too, his despotic disposition was manifested so that he became the terror of the inhabitants and they plotted his destruction. He, however, relied for safety on his great strength. He had four wives who cared more for their own people than for their despotic lord, and who became assistants in his destruction. There were two Tongans living on the island named O Lesa-Vaialia and Lesa-Piapia. These devised and accomplished his death. When he was with one of his wives, who all lived in separate houses, they went to the others and suggested their plan, which was to get him to place his head upon the knees of one of them till he fell asleep, then tie his long locks to the post of the house and cover him over with eight hundred coconut leaf mats. This being done, the Tongans rushed upon him, and he, being unable to move, was soon despatched. It was, perhaps, owing to the dread which he inspired whilst living that he was worshipped after death."

Powell notes that he was mentioned to the U.S. S. Exploring Expedition by the people of Nukulaelae, as their principal god in 1841.

Powell continues : "Te-Moloti, the principal god of Vaitupu, is said to have been a man who was driven from Samoa after having had the side of his face branded with fire - this would indicate that he was no desirable individual. There were formerly here a large temple and a canoe sacred to Te-Moloti. The temple had but one post which was in the centre. On the arrival of visitors an application would be made to them for a present for Te-Moloti. This having been obtained, it would be taken and wrapped up in a mat, kept for the purpose. The mat was very wide and about twenty yards long. The property having been encased in the mat, the king and people would wait for an indication of the presence of Te-Moloti. In due time the body of his priest would become inflated which was an indication of his presence. Soon the oracle would utter a command for all to arise and take the bundle on their shoulders. Men and women would obey and march around the house with it singing and dancing, and continue the performance till commanded to desist, which would not be until they had completed the circuit of the

house ten or more times. The god would then promise them great prosperity, but subsequently fail to fulfil his promise. Indeed so often did his promises fail that the people made them a subject of ridicule and called him a liar. After the introduction of the Gospel the priest acknowledged that it was all a system of deception. He, of course, as the representative of the god, used to receive the property.

The gods were supposed to visit certain consecrated stones, trees, etc., and hence votive offerings and food for the gods were placed upon these. The votive offerings consisted of cocoanut leaflets, and this kind of votive offering was common in the Gilberts as well as the Ellice Group....."

Circumcision was practised on Vaitupu, but not on the other islands. The two parties thus formed ridiculed each other. "The people have a tradition of a war caused by a man named Vaitupu-Lasi, who went from one party to another on opposite sides of the island and represented to each that the other was preparing to attack them. He thus set both on the defensive and last succeeded in bringing about a fight, during which he went and helped himself to the food of the belligerents. This war is distinguished as the war of the lies of Vaitupu-Lasi. It was the most serious disturbance that had ever occurred.

Other refs. : War.
Gods.
Temples.
Priests.
Samoa and Vaitupu.
Hair Styles.
Polygamy.
Malae.
Circumcision.
Tonga and Vaitupu.
Funafuti.

ELLICE ISLANDS.

1871.

Vaitupu.

Journal of T. Powell :

Powell (10.10.71) reports that the disease called lafa tokelau in Samoa was common at Vaitupu. "The account given of it in this group is that it was brought originally from Koloata of Goloata, under the name of Kiri ot Kini, pronounced guiree and guinea."

There was another parasitical disease called Lepela, which had been introduced from Nui, which it had been called Te Pero. Reading of lepela in the Samoan translation of the Bible, where that word is used to denote a leper, the people of Vaitupu thought that the diseases were identical. According to the natives the disease was caused by a manu or parasite. Long incisions were made in the skin with a shark's tooth - and the worm, which had the appearance of a large maggot from 1/12 to 1/4 of an inch in diameter and from 1/2 to 2 inches in length was extracted.

The disease was contagious and those suffering from it were removed to a special atoll of the island.

Other refs. : Nui.
Ringworm.
Diseases.

The chapel at Vaitupu had 21 windows with 9 panes of gladd in each; five French lights for doors; and for the roof gutter 24 sheets of galvanized iron.

During the year the people had purchased books in the Samoan dialect to the value of £23. 2. 3.

They presented the "John Williams" with 1,045 taro, 2,000 cocoanuts, 4 pigs, 5 fowls, more fish than the captain could accept - and a good supply of robber crabs....."

ELLICE ISLANDS.

1871.

Niutao.

Journal of T. Powell :

Niutao was reached on October 19th, 1871. Powell states that the population was 442.

The government consisted of a king, a chief and 20 rulers. The name of the king was Lita, and that of the chief Vanguna.

Powell relates that formerly a white man had resided on the island. He had told the people that he was a missionary as well as a trader, and that if the people would trade with him, he would teach them about Christianity. He had preached to them on Sundays, and forbidden all work, fishing, and going off to vessels on the Sabbath. He had also ruled that all the native gods were to be destroyed. All those offering resistance were to be forced to worship. When some of the natives refused to abandon their old religion, the white man organized a party, and they were attacked with knives - some of them being severely cut. He then proposed to shoot them, but the king and chief, intervened and prevented it. Later this white man fell out with the king over his native wife who had left him, and after threatening to kill the king, he left Niutao and went to live on Nui.

Soon after this some natives of Niutao who had been living on Vaitupu, and others who had been living on Nukufetau, where they had received instruction from the Samoan teachers there, had returned to Niutao and commenced to hold services there. The king and chiefs had forbidden it at first.

In 1870 Whitmee succeeded in stationing the Samoan teacher, Tapu, and a Niuean, Sione, at Niutao.

After awaiting the return of the chief Vanguna from a visit to Vaitupu (without whose presence he would not act) the king called a meeting - and with Vanguna and the rulers formally accepted Christianity. Among other questions they had asked the native teachers if they could go "woman-catching" (an old custom of theirs) on the Sabbath day. It was decided to compel anyone to join the Christian party. At first communal worship was held every night, but after a few months each family held worship morning and night in their own homes. In September, 1871, the rulers had passed a law - forbidding the wearing of the maro, and requiring the people

to wear clothing. Men, women and children, at the time of Powell's visit, all wore some kind of clothing - "and no one would suspect that they were nearly all naked heathen less than twelve months ago."

The heathen party numbered 17. There had been conflict when the king, etc., tried to compel them to make contributions of food, etc., to the teachers - but the teachers had intervened and prevented it from becoming serious.

Powell called on two heathen natives named Niepaneke and Matea. "Matea asked how Jesus came to earth. I answered that he became man by being born of a virgin. He shook his head, gave a contemptuous smile and said it could not be true."

Powell also called on another heathen named Vava'o. In his house was an 'idol'. "It was a stick stuck upright in the ground about two feet high pointed at the end. Some cocoanuts were piled around it, and a bottle of syrup hung upon it. I asked permission to examine it. He assented and laughed. Indeed my wishing to examine it seemed a source of much merriment. No reverence whatever seemed to be paid either to it or to others like it."

Powell also states : "On the borders of the lagoon which I visited are some small trees on whose branches were a number of votive offerings in the form of rings made of cocoanut leaflets slightly tied together. It was believed that the gods paid visits to these trees, stones, etc., and the presentation of these offerings accompanied by prayers, constituted the worship offered them. I was informed that these votive offerings are presents not only when the worshipper seeks a blessing for himself but also and especially when imprecating a curse upon an enemy."

Powell states that the village was situated on the west side of the island.

The son of the king of Nanomanga was at Niutao, and was given passage in the "John Williams" to his own island.

Other refs. : Primitive Religion
Clothing.
Gods.
Maro.
King.
Population.
European Contact.
Nanumanga.
Political Organization.

ELLICE ISLANDS.

1871.

Niulakita.

Journal of T. Powell :

Following his description of Niutao, Powell states that when he was making inquiries about the population he was told that 59 persons were away on a visit to neighbouring islands - and that this was a common custom of the people, the voyages being formerly made in large double canoes.

Powell reports that about 20 or 30 years before a large party had left Nui, in three double canoes, to go to Vaitupu - a distance of about 118 miles to windward in a course about SE. After missing Vaitupu, and drifting for about two months, they reached an uninhabited island named Niulakita (or, Independence Island) in lat. 10 25'S. long. 179 50 E., course from Nui S.E. $\frac{1}{2}$ E. distance 245 miles. Here they found guano, sea-birds, turtles, some large timber trees, a few cocoanuts and some smaller plants, but nothing to afford them a sufficient supply of food - and there was no water. Urged by hunger they put to sea again. One canoe reached Nukulaelae 67 miles due north of Niulakita; another was "picked up by some ships and taken away"; and the third canoe was never again heard of.

Powell mentions that Niulakita is the name of a species of cocoanut - which has small nuts in very large clusters. He was unable to ascertain whether this was the type of cocoanut found on Niulakita Island - but it was said that the first cocoanuts there were from a canoe, that had drifted from Funafuti.

Powell writes : "This account, as well as many others which might be given, show that the migration of natives from west to east is quite possible."

Other refs. : Nui.
Niutao.
Nukulaelae.
Slave Trade.
Voyages.
Double Canoes.

ELLICE ISLANDS.

1871.

Nanomanga.

Journal of T. Powell :

The "John Williams" sighted Nanomanga at daylight on November 2nd, 1871. Powell, accompanied by the son and daughter (see 871/10 and 871/4) of the king of Nanomanga, left the ship at 8.30 a.m. with other passengers belonging to the island. As they approached the beach they saw a number of natives - and one man in the sea waving a cocoanut branch. The natives with Powell shouted to the people on the shore to come to them, and several swam off. Canoes then came off to take them ashore. On landing they were informed that they must remain on the beach until certain ceremonies were performed - this applied even to the son and daughter of the king. They were invited to take shelter from the sun under some plaited cocoanut leaves which were over the canoes. Three or four of the natives who had received Powell and his companions remained there with them. Powell wrote down their names, and then read them over - "this greatly astonished and pleased them." Powell also sang the verse of a hymn, and offered a short prayer that Jesus "would now assume his blood-bought right to reign over this people." Powell thought it was the first time they had ever heard the sacred names of Jehovah and Jesus.

Powell writes : "After waiting about an hour, a procession approached from inland. There were 35 men and lads, and 3 women. Three idols' shrines, looking like huge head-dresses, were borne on the shoulders of three men in the centre of the procession. They were made of light wooden framework, helmet-shaped and covered with leaf-girdles and feathers. One was larger than the others, and was carried between them. This was the shrine of Fiolangi. The others were those of Maumau and Laukite. Several of the men had long poles on the ends of two of which were fishing nets, there were also baskets of cocoanuts and food. At the upper part of the beach the procession halted. The attendants stood around the shrines while the officiating priest sang a chant to the principle parts of which they sang a chorus. The procession again formed, and advanced a few paces; more chanting followed and then an offering of cocoanuts to the gods. The shrines were then placed upon the ground; within a square formed of rods placed upon high upright posts. The attendants sat around, and in front of each shrine sat a priest; prayers, offerings and responses followed. The king's son of our party presented an offering of dried fish and pearly shells. He did not approach the shrine, but stood where he was, and

threw his gifts on the ground in front of them. The priests collected these gifts together. The men with the fish nets lowered their poles, to which they were attached, and the priest put the fish into the nets. The priests approached the shrines and seemed to announce the nature of the presents; the fish was taken out of the nets and eaten by the priests, and the shells were placed in small baskets to be taken to the temple. This being over, I was startled by a loud thumping near where I was standing, and saw several of the priests beating cocoanuts on a log of wood, which was no other than the god Feke, or, an embodiment it was said of Foilangi, and they were thus presenting an offering of cocoanuts to him. What seemed most extraordinary was the rough usage to which the god was subjected. The shrines were now taken on the men's shoulders; the procession returned inland, and we were requested to follow. A short walk took us to the marae. Here sat the king with a large wig of black curly hair, which in contrast with his long white beard, gave him a strange and rather grotesque appearance, which was increased by a long black streak on the right side of his face in a curve from the eye to the chin. We were directed to take our seats opposite to the king.

On the right hand side to us of the square sat Nai and Lalau, while Papa and the king's brother sat on the left. Each of them had before him a large conch shell, and, sitting near each was a little girl very prettily dressed in native mat and girdle, with fancy amulets and ornamental head-dress of pandanus leaf and flowers. They sat erect and almost motionless. These girls were relations of the chiefs and their presence was merely for pageantry. Women and children were standing in the background.

All being duly seated, Nai and Lalau interrogated our party as to who we all were, what was our business, whither we had been, and whence we had come. The statement that we had come direct from Tamana in the Gilbert Group seemed to excite much surprise, and we were interrogated once and again as to the correctness of the statement. This examination was an imposing and rather formal affair from the earnestness and evident interest with which it was conducted. It being over, the king said something in a loud voice, and immediately up sprang four tall, well-made men. One took a huge club, or spear, which was standing upright in the ground. It had a blade about twelve feet long by six inches broad, and a handle of about three feet; each side of the blade was armed with large sharks' teeth. This he poised in his hands. Another had an ordinary club, and the other two had each a long plain spear. They performed a stiff grotesque kind of dance accompanied with a monotonous chant which was dictated word for word by an old priest named Kaitu, who sat near me; the king also prompting a few words. The performers seemed either to forget or not to know what to say. One sentence which they sung several times over was: "Who is the good god?" and this was asked, we were told, in honour of the gods Foilangi and Maumau.

Having finished their dance they all ran towards us, pointing their spears at us, brandishing their clubs and still singing. They then stuck their spears in the ground and sat down. Our party was then called upon for a performance. All eyes were directed towards Karua, the king's son, but he showing reluctance to comply, up sprang a handsome sprightly young man of our party named Angimatamau, a native of Niutao, but whose wife is a Nanomangan. He performed a few antics, especially pointing with his two fore-fingers in a peculiar way to the heavens accompanying the whole with a few words in a chanting strain. He was much applauded by the whole assembly and seemed to have pleased them amazingly. I was afterwards told that the merriment was caused by his mistakes. When he sat down some men ran towards us with some unhusked young cocoanuts. These they knocked violently together so as to crack them, the juice of some they poured upon the ground, others they handed to us to drink. While this was going on, three old wooded bowls were placed on the ground at irregular distances from each other on the right hand side of the marae square. A man came running forward holding a similar one in both hands above his head, and on coming up to the first of the other bowls, he dropped on his knees and dashed down his bowl upon the other, turned them over so as to place his own under-most, and then leaving his own, ran off with the other to the second bowl, acted here in the same way, and took off the second to the third and dashed it down upon it, turned the two over and over, and then, in the greatest hurry and confusion, took them all away. This was an act of worship, but its ludicrous and boisterous nature gave to it an appearance the very opposite of worship. It was, however, in keeping with all the other religious performances on this occasion, which I believe were performed in genuine sincerity.

At the close of this there was a general stir; our party was distributed among the chiefs. Captain Turpie (who had come in after we were in the marae) to the king, myself and the king's daughter to Nai, and so on. The shrines were shouldered, and we were all marched off in different directions to the temples to which our respective hosts officiated. Of course, none of us knew exactly whither we were being conducted. These temples were intermingled with the common houses, and scarcely distinguishable from them. In some of them was a rack above the lower posts of the house or temple, which served as an altar; in others the altar consisted of a rude framework of sticks about 4 ft. long by 2 ft. wide supported upon four small posts about 2½ feet high. On these were placed human skulls, cocoanuts and other meat and drink offerings. Nai conducted us to the temples of Maumau where some few ceremonies were performed, and then having expressed our dis-approbation of this, we were permitted to go to the king.

We found him seated on the floor in his own house, which differed in no respect from the larger of the two temples of Maumau, for on his left hand was an altar with skulls and offerings of various

kinds such as fish, cocoanuts, pulaka, syrup, etc. His daughter, whose name is Saleima, approached him and sat down by his side, when he most affectionately embraced her, they fondly smelled each other (the equivalent for kissing), and shed tears in silence for some time. The old man then looked up and said to me, 'I have wept, wept, wept, for this my child.' When her baby boy was brought, he took him on his knees and fondly smelled him and looked at him with loving delight. He said, 'My daughter must remain with me now.' "

The king and one of her elder brothers did all they could to persuade Saleima to remain at Nanomanga, or to leave her child behind her, but she was resolved to go to Malua with her husband.

Powell then asked the king if he would receive a teacher. Even after being assured by Powell (in answer to a question) that this would in no way lead to the usurpation of his land or authority, the old man exclaimed: "I cannot give up my gods." Powell then assured the king that the teacher would merely offer them instruction, and that they could please themselves whether they continued to worship their old gods or turned to Jehovah. The people crowded around the house cried: "Lelei, lelei, lelei," - and it was agreed that the teacher, Timoteo, and his wife, should be received.

Timoteo (who had been trained for four years at Malua) and his wife were natives of Fakaofu. Powell thought the appointment most appropriate - for the people of Fakaofu traced their origin "conjointly to Samoa and Nanomanga."

The parting of the king with his daughter and grandchild was most affectionate, a crowd followed them down to the beach, and many swam off to the ship to say farewell.

From his own observations, and from what he had learnt from the natives, Powell concluded that the population of Nanomanga was about 300.

None of the people of Nanomanga had been kidnapped - but about 70 had died on one occasion of dysentery.

Powell writes: "The people are a finely formed intelligent-looking race, with rather more of the Jewish cast of countenance than the Samoans. There are one king and three chiefs, who are all priests as well as rulers. The name of the king is Hatupa. He is a man of good size, and is well built, with long white beard, benign countenance, and probably upwards of 60 years of age. The chiefs are named respectively Nai, Lalau and Papa - and are all much younger than the king. They stated that their origins and customs are Samoan. They have ten or twelve gods and about eight temples, and as many or more altars. Their gods are named Te Rangi (the

heavens), Te Moana (the deep sea), Te Foilangi, Te Laukite, Te Maumau, Tangaloa (said to be the name of a man), Te Feke (the cuttle fish), Te Pusi (sea eel), and three goddesses, viz., Kaumiuni, Te Lasi and Te Laufenua. Most of these will be recognized as the names of the ancestors who arrived at Vaitupu from Samoa. Te Feke and Te Pusi were worshipped in Samoa. Te Lasi, or rather Lasi, is associated with a most important Samoan tradition, representing the Tamar of Scripture. Laukite and Maumau are said to be endowed with the power of flight and to be men slayers. The goddesses are regarded in the same light. Kaumiuni is said to have four eyes, two in front and two behind, and is dreaded as a kidnapper of children. At night should a mother have occasion to go out and give her husband her child to hold in the meantime, Kaumiuni assumes the appearance of the mother, approaches the father and asks for the child, and then makes off with it.

Te Pusi seemed to be regarded as the embodiment of Foilangi, for we saw the priests offering worship to a log of wood which lay on the sea beach and which was notched a little at one end so as to represent the eyes and head of an eel and at the other so as to represent its tail, and this, they said, was Foilangi. In their devotion to their gods this people seemed to equal the Athenians of old....."

Powell mentions the lagoon in the centre of the island. He writes : "It is said that visitors from other islands have been destroyed by the natives by enticing them to come to bathe and then pushing them into the deep mud whence they were drawn down by an undercurrent to be seen no more."

Note : Also preserved at Livingstone House is Powell's field notebook from which the above account from his Journal was constructed.

In this field notebook Powell records that Nai, Lalau and Papa were termed uso ali'i.

The party that first landed with Powell were : Kalua, the son of Hatupa, and his wife Puamoto; Saleima, the daughter of Hatupa, and her husband Iosia (of Nukufetau) and her baby son; Agimatamau (of Niutao) and his wife Sinagapo (of Nanomanga) and his daughter, Ema.

The natives whose names Powell wrote out and read to them were Kaitu, Tekora, Taupo and Peau (a boy).

Saleima gave Powell the following description of how the head-dress like shrines of the gods were constructed : "A stick about three feet long is taken and some feathers are tied around one end, and then feathers are twisted together into a fringe; this is wound round in a spiral manner so as to form a dome, and dress girdles are tied over this. Another way is to make a conical frame of small

pieces of wood, and cover this with wreaths of feathers and girdles. The feathers used are those of the black tern, the frigate bird, and the sea lark or Lakia, or Rakia - the La'ia of Samoa. The gods reside inside these shrines."

Powell writes : "Saleima and myself were conducted by Nai to a temple of the latter description - which I mistook for his house. I asked if it was a temple. He said, Yes. I asked, Whose? He said it was his. We sat in conversation a short time and then two young men came with a few fresh young cocoanuts and a bit of leaflet. They placed the cocoanuts at the doorway and muttered over them. Nai took our umbrellas and placed them on the cocoa-nut leaf, then he cracked the nuts thro' the husk, and poured some over the leaf and the umbrella, and some on the ground and brought some to us. The leaf was then taken to the doorway and finally put up at the end of the altar. The umbrellas were returned to us. Nai then led us to another temple - where was one of the other altars." After visiting one more such temple, Powell and Saleima went to the king.

The king said to Powell : "Ua ou tagi, tagi, tagi i lo'u nei tama."

Saleima's brother, who urged her to stay at Nanomanga was named Nakaola.

The goddess Kaumiuni is described as being "like a fire by night."

Te Foilagi is mentioned as : "the god of fishes."

Powell notes that : "Tagaloa is known in Niutao. Sikuloa-Nanomea."

Powell states that after the ceremony at the marae - "The captain of the ship, or principal personage of the visiting party, is taken as the friend and guest of the king, the next in rank of the party to the next in rank on the land, and so on."

Powell thought the ceremonies were : "... a form of worship begging the gods not to allow any epidemic or other injury to come with the visitors."

| | | | |
|-------------|---|--|-----------------|
| Other refs. | : | <u>Samoa and Nanumanga.</u> | <u>Gods.</u> |
| | | <u>Political Organization.</u> | <u>Malae.</u> |
| | | <u>Tapu. Dancing. Songs</u> | <u>Priests.</u> |
| | | <u>Spears. Clubs. Skulls.</u> | <u>Temples.</u> |
| | | <u>Headresses. Language.</u> | <u>Names.</u> |
| | | <u>Chiefs. Feathers. Wooden Bowls.</u> | |
| | | <u>Population. Cocoanuts.</u> | |

ELLICE ISLANDS.

1871.

Nanomea.

Journal of T. Powell :

Powell arrived at Nanomea on November 3rd, 1871. In 1870 Whitmee had left a man of Nanomea, named Tavita, who was married to the daughter of the king of Funafuti, and who had embraced Christianity while living in Funafuti. On reaching Funafuti in October, 1871, Powell found that Tavita had returned there with his wife. The king of Nanomea, after a few months, and advised by a Sandwich Islander living there, had forbidden all Christian worship and imposed heavy fines upon all who failed to participate in the ancient rites and dances, etc. Following this Tavita and his family had returned to Funafuti.

The people of the island failed to come off at first to the "John Williams" boat - but at last two canoes came out. In one of them was a Sandwich Islander named Tom Coffin - in the other canoe were two priests of the island who demanded a present for each of the two kings of the island, whose names were Rie and Manatu. Powell gave them a large knife and a hatchet head. Powell thought these presents were really for the gods. The priests told the party in the boat that they could not land until the religious ceremonies ashore had been carried out. Powell told them of his desire to land the Samoan teacher, Kirisome, and the boat then returned to the ship.

Tom Coffin - who had two wives - told some of the crew of the "John Williams" that he was opposed to a teacher landing - as he might interfere with his interests.

At noon a canoe came off to the "John Williams" to fetch one of the Nanomea men who had gone to the ship earlier in the morning. He was required to take part in some of the religious ceremonies. This man told Powell that the population of Nanomea was about 600. He also gave Powell the following as the names of the gods of Nanomea: "Folasa, Ma-ngai, Tangaloo, Maumau, Kotasi, Feke, and Te Buke (or Te Pusi)."

In the afternoon Powell went ashore in a canoe with Kirisome - to try to obtain an interview with the kings. They were told by a priest named Teokira that they must not go inland, but must hold all their consultations on the beach. They asked if the teacher had come to trade. Powell replied that he had come to teach. Another priest then stepped forward and announced in angry tones that the teacher would not be allowed to conduct worship. Powell asked if he could go and see the kings. He was told he could not go to them -

but that the kings would come down to the beach. Manatu - a young man, tall, thin and dark, arrived first. He was followed a short time later by Rie - an old but agile man. Powell again made his request that Kirisome should be received. Rie said that he could stay and trade, but that he was not to conduct any form of worship. Powell then introduced Saleima, the daughter of the king of Nanomanga- and requested her to ask the kings of Nanomea to receive the teacher. After listening for some time, Rei flew into a passion, shouting : "You shall conduct no lotu here. If you want to conduct worship here, be off with you - be off!"

Powell then agreed to go, but before leaving he presented both Rei and Manatu each with a blue serge shirt and a fathom of print. They took the gifts and marched off.

Powell describes the natives of Nanomea as a fine looking people like their ancestors the Samoans.

Other refs. : Samoa.
Gods.
Sandwich Islands.
Chiefs.
Funafuti.

Note : Powell had to bribe one of the natives with a gift of some fish-hooks before he would take him off to the "John Williams" - Powell had been told that he must provide his own boat.

ELLICE ISLANDS.

1872.

Visit of G. Pratt.

Journal of G. Pratt :

Nukulaelae : July 24th, 1872. H.B.M.S. "Basilisk" had called a fortnight previously. A German, married to a native wife, was living on the island - he did not trade, but lived a life of "complete quiescence."

Lutele, a Tongan, was selected to go to Malua. Pratt also mentions a Sandwich Islander, living on the island.

About six years before the people had agreed to lease one of their islets to Mr. Weber, for two years. When the lease was drawn out, they were told it was for 25 years. They had been paid for 3 years, but then payment stopped. Pratt had written to Messrs. Goddefroy and Sons on the subject. The people had presented their teacher with 50 fathoms of cloth.

Funafuti : July 28th, 1872. There was a Samoan Roman Catholic teacher, but his adherents were only one Funafuti family, and a family from the Tokelau Islands.

Pratt mentions a trader. The reef and lagoon reminded the Captain of the "John Williams" of a hoop - Pratt suggests "an ocean ring-worm."

Vaitupu. : July 31st, 1872. Every family seemed to have a well of its own - there were two large natural water holes, used as bathing places, one for men, and one for women. Pratt suggests the name Vaitupu : "water of kings" - had arisen from the comparative abundance of water.

Nukufetau. : August 1st, 1872. The teacher had received property to the value of 76 dollars; from Pratt he required only pens and needles. Pratt remarks that the king, but questions he had asked indicated that he was jealous of the influence of the foreign teacher. "He, with his large stone house and retinue of 23 servants, altogether overtops the king."

The king of Nukufetau had been taken by the slavers, and used as an interpreter to get slaves. However, at each island he had warned the chiefs of the intention of the slavers. Despite the failure to get men, the king had been returned to Nukufetau, and given a certificate for his services.

Shortly before Pratt's visit two vessels, one French and the other English - both in the labour trade - had anchored at Nukulaelae. They had both asked permission to land their human cargoes for a run ashore. Permission had been granted to the English ship (which had arrived first), but was refused to the French on the ground that the island would be overrun. A quarrel between the English and French resulted, and after the French had fired upon the English, the English Captain boarded the French vessel and took it as a prize."

Niutao. : August 2nd, 1872. The men all had "long straight hair, like women" . Pratt states : "... the language diverges so widely from the Samoan that we were not understood." There were 40 professed heathen, and the rest were nominally Christian - according to the Niuean teacher stationed there. The people often returned with from 1,500 to 2,000 bonito after a morning's fishing expedition. Nine of the natives were formed into a church. The king asked for a passage for himself and 40 others to Nanomea - but this had to be refused as the "John Williams" was going directly to the Gilbert Group.

Nanomanga. : August 13th, 1872. After considerable difficulty Pratt and the other visitors were permitted to leave the beach and go to the hut of Timoteo - the teacher who had been left there. The king and chief insisted that Timoteo should leave; he was a good man, but they did not wish to change their religion. The king was ill at the time of Pratt's visit, and he was firmly denied the right to go and see him. Pratt mentions that the temples which he saw while walking through one of the villages were all roofed with pandanus - while ordinary houses were thatched with cocoanut leaf. Pratt writes of the temples : "There were human skulls laid up inside. The teacher told us of a practice which I could not credit until I had asked a chief, and he at once confirmed it both by words and signs. When a chief dies, or even a much beloved head of a family, he is buried but on the third day his head is taken up and the flesh is gnawed off and eaten (with cocoanut) raw and stinking by his children. The skull is then preserved."

Pratt mentions that there was a great desire for tobacco. (Pratt writes : "Shades of Powell, frown not on us while we seek the favour of the great men by a liberal distribution of rotten specimens of your hated plant.")

Messengers were sent to the king to ask if he would not let the teacher remain. He replied that he had no word to add to his former decision, but that he would leave the final decision to the three

chiefs of the island. Finally they were persuaded to agree to let the teacher remain for another year - for the reason that the "John Williams" was not returning to Samoa.

On Nanomanga there were two natives of Nanomea, and one from the Tokelau Group - all of whom were bitter enemies of the gospel.

Nui : August 16th, 1872. The teacher had received property to the value of 75 dollars - he only required paper, ink, and an umbrella from Pratt. Pratt adds "They are so well fed that their trousers are useless. I advised a liberal use of the spoke-shave till they reduced themselves so as to fit the breeches."

Other refs. : Skulls.
Native Teachers.
Language.
Labour Trade.
Weber.
Tongans.
Tokelau Islanders.
Sandwich Islanders.
Bonito Fishing.
Temples.
Tobacco.

ELLICE ISLANDS.

1873.

Visit of S. H. Davies.

S. H. Davies, in a Report of a Visit to the Ellice Islands during September - October 1873 :

Davies gives the following statistics for the year 1873 :

| <u>Island.</u> | <u>Population.</u> | <u>Adherants.</u> | <u>Church Members.</u> |
|----------------|--------------------|-------------------|------------------------|
| Nukulaelae. | 85. | 85. | 33. |
| Funafuti. | 135. | 135. | 43. |
| Vaitupu. | 408. | 408. | 157. |
| Nukufetau. | 230. | 230. | 64. |
| Niutao. | 442. | 405. | 16. |
| Nanumea. | 467. | 36. | - |
| Nui. | 210. | 210. | 129. |

(The population of the Gilbert Islands is given as follows :
Arorae, 500. Nukunau, 3,000. Peru, 2,366. Onoatoa, 1,408.
Tamana, 1,000)

Davies gives notes on the islands mentioned above :

Nukulaelae. : September 21st, 1873. The teacher had a substantially built stone house. Many of the males wore hats and trousers to a service. The teacher received 20 dollars for the year from the people. The fruit of the pandanus was eaten. Moats, with soil from other islets, were used for growing the pulaka. A few bananas had been introduced. The Germans had leased the largest islet, a year's rent had been paid by Mr. Poppe, the new agent of Goddefroys at Apia. A Sandwich islander was agent for Mr. Poppe on Nukulaelae.

Funafuti. : Of the population of 135 only 22 were adult males. Marshall, an agent of Captain Hayes, was stationed on Funafuti. The teacher had received 95.25 dollars. The people were producing dried cocoanuts. All the younger portion of the population knew the Samoan language well. The king of Vaitupu and a number of Vaitupu people were visiting Funafuti, they went back to Vaitupu in the "John Williams." There was an abundance of food at Funafuti, the women had done the planting since the Peruvian slave raids. The Vaitupu people numbered upwards of 90 - some of them were wearing cast-off military suits.

Vaitupu. : A Samoan teacher, Ioane and his wife and children were landed. Mr. Netz, an agent of Mr. Poppe, was stationed on Vaitupu.

ELLICE ISLANDS.

1874.

Visit of G. A. Turner, M. D.

Journal of G. A. Turner, dated Apia, Samoa, October 22nd, 1874.

Nukulaelae. : June 6th, 1874. The Captain gave each of the natives that came off the present of a shirt.

Funafuti. : June 7th, 1874. Turner mentions two traders, one the agent of a German firm in Samoa. The teacher had received 57 dollars. One trader had purchased 7,335 cocoanuts - a contribution to the L.M.S.

Vaitupu. : June 9th, 1874. Here Turner found the teacher of Nukulaelae; the king of Nukulaelae, and 20 of the people. The population of the island was at present 423; this included 43 natives of Niutao, who had married and settled down at Vaitupu.

The teacher had received 140.26 dollars' worth of property. The people had named their chapel Letanon.

Nukufetau. : June 11th, 1874. The teacher had received 8,340 dried cocoanuts, 57 mats, 3 dollars in cash, 3 native leaf girdles, 12 reels of cotton, 1 shirt, 2 fowls and 19 fathoms of cloth, value in all 51 dollars.

Niutao. : June 14th, 1874. The chiefs had made a ruling that no one was to go off to the ships without their permission. The population was 475, of which about 45 were still professed heathen. The people gave the teacher 160 cocoanuts per week. The chief Vaguna, was very jealous of the old king Lito, who was a church member. 16 were added to the church. There was a large, well-built chapel. Turner writes: "When in the heathen village Sione drew my attention to a house about 6 ft. x 5 ft. all shut in with mats. He told me that a girl - a daughter of a man in whose house we were - was enclosed there. Their practice is as follows: As soon as a girl becomes marriageable, her parents shut her up in that way for a period of six to twelve months and feed her well. The object is to fatten her as the point of beauty among their ladies is quantity. When the young lady is considered to be sufficiently stout, a special show is held which all the young gents of the village are invited to attend. If the process has turned out successfully, she soon becomes a bride..... if she will not fatten, she is turned adrift and has to find a husband as best she can."

Nanomea. : July 7th, 1874. The two teachers Tapu and Tuiloua came off in canoes. They stated that the two kings, eleven of the rulers and about half of the population had accepted Christianity. In May, 1874, the principal idols were destroyed, and over 200 skulls (formerly worshipped) were buried. All the Christian party were now clothed.

There had been no contact with Nanomanga since the last visit of the "John Williams", (October, 1873). Formerly canoes used to often go between these two islands. Now they never did. They were too much afraid on account of very many having been drifted away and lost.

Turner states that a definite agreement seemed to have been made between Nanomea and Nanomanga - that they should act together in receiving or rejecting Christianity. This was later discussed with the chiefs of Nanomea. They first agreed to go with Turner on a deputation to Nanomanga; but then refused, because it would give offence, and was likely to cause trouble with the heathen party of Nanomea.

On landing Turner went at once to the teachers' house. He was the first foreigner to have been permitted to land - without going through the prescribed religious ceremonies of Nanomea. Turner met the two kings, Rei and Manatu, and the other principal chiefs. Turner mentions Moiono - "the chief speaker.... and most powerful man on the island." Turner states the people resembled a concourse of Samoans more closely than any other people of the Ellice Group he had seen.

The people were exceedingly clean - but their houses were in a most untidy state.

Moiono presented Turner with a great curiosity. "It was the 'orator's staff' of the father of the Nanumeans. According to their traditions they sprung from a man called Folasa, a Samoan, who was drifted away from his land and reached Nanumea. Shortly afterwards a party of Tongans who had also been drifted away reached the island. Folasa married one of the Tongan women and hence the mixed race and language. They say that the present generation is the 31st from Folasa. The said staff is like a regular Samoan orator's staff, and is made from iron-wood - a wood which does not exist on Nanumea, but does in Samoa. It is very much decayed and has been partially patched..... Subsequently at Samoa I found that the name Folasa is a family name at Falefa in Atua, that Moiono is also a Falefa name, and that the old men of the said family have a tradition of one of their family, by name Folasa, having been drifted away many generations ago, and never after heard of."

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Nui. : July 9th, 1974. The teacher had received 256 yards of cloth, cash 29.03 dollars, 1 vest, 5 shirts, 1 necktie, 1 pair of trousers and 1 pig, value in all 133 dollars. The former king of Nui had been recently deposed for breaking a rule of the land referring to trading, and another king, an elderly man, had been appointed.

Other refs. : Population.
Native Teachers.
Samoa and Nanomea.
Tonga and Nanomea.
Orators.
Native Teachers.
Sexual Life.
Marriage.
Skulls.

ELLICE ISLANDS.

1875.

Visit of H. Nisbet.

Journal of H. Nisbet :

Nisbet visited the following islands of the Ellice Group in the "John Williams" in September and October, 1875:- Nukulaelae, Funafuti, Vaitupu, Nukufetau, Niutao, Nanomea, Nanumanga and Nui.

Niutao. : 10th September, 1875. Nisbet here had to use an interpreter - as the people had made little progress in the acquisition of the Samoan dialect. There were 56 church members. The chief Vaguna, had joined the church.

Nanomea. : 27th September, 1875. The people had moved their settlement to the island of Rakenga. There were only about 10 people on the island who still professed to the old religion. A church of 5 members was formed - four men and one woman being baptised and partaking of the Lord's Supper. Seven of the men of Nanomea agreed to accompany Nisbet on a deputation to Nanomanga. Nisbet also took the teacher Tuiloua, as an interpreter.

Nanomanga : 29th September, 1875. Nisbet and his party had to wait a very long time on the beach while the religious observances of the people were being carried out. Nisbet found a Samoan and a Sandwich Islander who had been acting as teachers (self-appointed) since the departure of Timoteo. Nisbet had a meeting with the chiefs of the island and they agreed to let the teacher Ioane remain among them - those who desired could become Christians. A large party of natives from Nanomea, who had been visiting Nanomanga, were taken back home in the "John Williams."

Other refs. : Language.

ELLICE ISLANDS.

1876.

Visit of George Turner.

Journal of George Turner, Samoa, July 21st, 1876 :

Nukulaelae. : May 24th, 1876. Population 101. After the Paruvian Slave Raids the population had been only 45. Of the 250 taken by the Peruvians not one had returned. The settlement was situated on Fagaua.

Turner writes : "Near tradition traces the people to Funafuti. Remote mythology says that Mauka, the first man, had his origin in a stone. Two gods, Fonolape and Moloti, were represented by two stones. In times of sickness offerings of food, nuts and pearl shell were taken to the temple. Household gods were incarnate in certain birds and fishes, and as in Samoa of old, no one dared to eat the incarnation of his god. The soul went to the heavens but returned and frightened and caused death to the living. The dead were buried inside the houses, and the family kept indoors and covered themselves up with leaf-girdles for a week or two, as a sign of mourning. Feticide was common to keep down the population, fearing a scarcity of food. Stealing was punished by restoring double. Adultery and murder by sending off the culprit in a canoe to die at sea.

Funafuti. : May 27th, 1876. The population was 146. The Peruvian Slaver had taken 171 people from Funafuti. Turner writes: "Tradition says that the place was first inhabited by the Porcupine fish whose progeny became man and woman. Fiolape was the principal god, and they had a stone at his temple. The spirits of the departed hovered around the living and were dreaded. Infanticide by drowning was common but not enforced by law. Wars were rare and principally to keep off invaders such as the Tongans who are said to have come as far as this. The penalty for stealing was exile to one of the small islets, or driving off to sea."

None of those taken by the Peruvians had returned. The people lived on the islet called Funafuti.

While Turner was at Funafuti a frigate bird arrived from Nukufetau, it bore a note from Sapolu, the native teacher of that island. The note was placed in a light piece of reed, plugged with cloth and fixed to the bird's wing. Formerly the natives had sent pearl fish-hooks from island to island by these birds. There were perches on most of the islands and the birds were treated as pets and fed with fish.

Vaitupu. : May 31st, 1876. Population was 441, an increase of 120 in ten years. The old king had died in April, 1876. Turner writes : "The people trace their origin to Samoa."

Nukufetau. : June 1st, 1876. Population 440 an increase of 125 in 10 years. Turner writes that a native of Rotuma called Kaitu first introduced the people to Christianity. A Captain of a ship had sold them a bible for £5. It was kept wrapt in a red piece of cloth by the king, and every seventh day the people assembled, the cloth was undone, and the book was looked upon; the people then dispersed.

Niutao. : June 4th, 1876. Population 460 - since infanticide had been stopped, there had been a marked increase. There were two traders, one a white man, and the other a Chinese, left by a trading vessel from Sydney. The chiefs had made a law fining anyone 10 fathoms of cordage if he failed to attend the religious services. There were 55 church members; 9 men, 9 women and 13 children were still heathens.

Nanumea. : June 18th, 1876. Population 441 - this census was given as reliable by the teacher Tuloua. There were 13 adults still heathen. Turner states that 21 had been stolen by the Peruvian slavers. None had returned. Turner preached in Samoan and was understood pretty well.

There were two kings and 53 heads of families - who deliberated upon and arranged political affairs. The people formerly had fined all who were absent from the temples on the occasion of a ceremony - this principle had been applied to the Christian services - the fine being 10 fish. Turner advised the teacher, who had sanctioned it, to tell the people it must be given up. Their gods were Maumau, Laukita, Folaha and a goddess, Teleha. The slab at the temple of Maumau was 9ft. high, 2ft. wide, and 18 inches thick. Turner states that it was believed that Christianity would fail - turn the island literally upside down - if it were accepted. They had had a form of marriage, but according to Turner were "Freeloveites."

Nanumanga. : June 20th, 1876. Population 236. 150 had joined the Christian party, and 86 were still heathen. The government consisted of a king and 5 chiefs who formed a council with him; for all important matters the other 13 heads of families united with them.

Turner was greeted by the Samoan teacher Moane, with the news that 150 of the people, including the king and a number of the chiefs, had become Christians.

In September, 1875, Ioane had had 24 adherants. He held a meeting to discuss their gods with them, telling them that their sacred pillars were merely pieces of wood, the fish they revered were made for men to eat - as were their sacred birds like the Areva. Shooting stars were not gods, but merely lights passing in the night. All were made by Jehovah. Two chiefs took Ioane deep into the bush and told him they were ready to accept the new God, but they asked him who was to remove the old gods. Ioane said he would undertake to do this. The following day five of the chiefs and a number of the people assembled, they then sent for Ioane. The first thing Ioane did was to remove the sacred necklaces from the necks of the priests, etc. These necklaces were supposed to link them with the gods and assure the gods' protection. It was considered death for anyone to remove them, but Ioane stepped forward and broke the fragile net work of each necklace. The people expected him to fall down dead; when he did not, the weakness of their gods was considered to be manifest. Ioane then prayed to the true god Jehovah. He was then directed to go and break down the altars in the temples, remove the skulls and stone idols - and also the clubs and spears of the gods. Ioane went with an axe to the two pillars of the shooting star god and struck them with it. He took the skulls from their places and covered them with a piece of Samoan tapa cloth. He took down the clubs and spears, and they were later used as railings and posts in the chapel.

On the next Sunday Ioane's adherants had risen to 98. On the Monday another meeting was held and 134 skulls, one wooden idol, two stone idols, 14 shell trumpets (used in calling assemblies) and a lot of clubs and spears used only by the order of the gods, were buried in the ground of the malae.

Turner states that the skulls were kept on the temple and family altars; cocoanuts and other food were daily taken and laid before them, and in cases of sickness in the family or settlement they prayed to the spirits who were supposed still to hover around the skulls ready to answer a call for help.

Turner states that (on Nanumea) the skulls were carefully dusted and oiled.

Thirty years before Turner's visit there had been an epidemic of dysentery and 100 had died within a month. Tradition asserted that the people of Nanumanga had come from Samoa in the canoe of Lapi and Lafai. A party headed by Folasa went to Nanumea, and the others remained at Nanumanga.

The "John Williams" took five of the people of Nanumanga with her to Nui.

Nui. ; June 23rd, 1876. The people lived on the island called Fanua Tapu. The people had come from Peru, following a war, 10 generations ago, and had united with some of the people of Naumea, and settled at Nui. Naumea

Population 233; church members 71. A king aided by 12 men formed the government. A Danish carpenter had settled there, and the people had contracted with him to build a small vessel; a large quantity of Tamanu timber had been collected and a 50 keel laid.

In his conclusion, referring to all the islands of the Tokelau, Ellice and Gilbert Groups, Turner writes:

"Eleven of these islands suffered severely from the Peruvian and kidnappers. In reply to my inquiries now made I find that as many as 2,058 were forcibly taken from their homes and of these only 174 have returned. I do not refer to numbers who have gone of their own accord to the plantations of Fiji, Samoa and Tahiti, and who are labouring under contract to return, but to those who were deliberately kidnapped and who are supposed to be either dead or in hopeless exile."

Other refs. : Peruvian Slave Raids.
Labour Trade.
Gods.
Skulls.
Population.
 X Political Families.
Fines.
Suicide.
 X Organization.
Samoa.

ELLICE ISLANDS.

1878.

Visit of G. A. Turner, M. D.

Journal of G. A. Turner, Apia, Samoa, October 5th, 1878 :

Nukulaelae. : May 18th, 1878. Population 104. Church members, 40.
Pastor, Ioane of Manu'a.

Funafuti. : May 19th, 1878. Population 152. Church members, 64.
Pastor, Iema. Turner mentions Mr. Fischer, a German trader. Turner also had a letter from Sir. A. H. Gordon to the king and chiefs, regarding Thomson - who had been causing trouble, but who it was now found had left in an Auckland schooner "Belle Brandon", (Capt. Ohlson) about a month before. The chiefs forwarded a unanimous request to Sir A. H. Gordon, through Turner, to have Thomson removed if he returned to Funafuti.

Vaitupu. : May 21st, 1878. Population 423. Church members 173.
There was a German trader on Vaitupu, named Mr. Nitz. Nitz made a number of charges against the native teacher Ioane, and after a full investigation Ioane was removed. Nitz claimed that Ioane had interfered in trade, having forbidden the people through the deacons, to sell their copra to Nitz, but to take it instead to a native organization, headed by a man named Amosa, calling themselves the "Company", numbering about 40 members, and undertaking to sell all their copra to J. W. Williams. The Company had a flag of its own. Ioane had threatened to exclude from the church those people who did not obey this ruling. Ioane claimed Nitz had also interfered in politics - no law was passed without his sanction, and the chiefs and king dared not do anything without his consent.

About three years before Ioane had sold the contribution to the L.M.S., 13,100 lbs. of copra, to the supercargo of the "Belle Brandon". The supercargo had undertaken to pay over 131 dollars to the L.M.S. in Apia. However, this money had never been paid. In about March, 1878, the "Belle Brandon" had returned to Vaitupu, but with a new supercargo. Ioane went aboard to try to get the missing money; the supercargo told him he knew nothing about the former transaction. However, Ioane undertook to sell to the Captain of the "Belle Brandon" the copra which had been presented to him, as teacher, by the people of Vaitupu. Captain Ohlson gave him 1 $\frac{3}{4}$ cents per lb., and Ioane received 199.99 dollars in all. Ioane went aboard the "Belle Brandon" and selected trade goods to the value of 129.25 dollars, which he took ashore. After a trip to Funafuti, Captain Ohlson returned and commenced to load the copra; after one boat load had been taken, Ioane told Ohlson that he proposed keeping the rest for the copra which had been taken without

payment three years before. Ioane sent for the king, to support him in the matter, and the king arrived, at the head of 15 policemen, with a standard bearer, bearing a flag which had been prepared by Ioane some time before. The flag was placed outside Ioane's house, the policemen stood guard outside, and the king went into support Ioane's case.

Ohlson apparently arrived ashore with a six-barrelled revolver, he fired several rounds outside Ioane's house, but Ioane subsequently got possession of it and fired off the rest of the rounds, accusing the Captain of planning to murder him. Ohlson left saying he would report the affair to the Commodore of the Pacific station.

Turner held a meeting with the king and deacons, etc. At first they would not speak. But later the whole story was poured out and an appeal was made to Turner to remove Ioane from the island. It was reported that the flag made by Ioane had been flown on two previous occasions, including the last presentation of property, etc. to Ioane by the people of the island. Ioane would not admit many of the charges proved against him. Turner promised to make a report to Sir A. H. Gordon and see that the king and his people were not unjustly punished. Peni was left as the new teacher.

Nukufetau. : May 23rd, 1878. Population 228. Church members 92.

Nui. : May 26th, 1878. Population 250. Church members 160. Here Turner found Tuiloua, and about 70 natives from Nanumea, who had come there in the "Belle Brandon" about six weeks before. Turner decided to take Tuiloua home, but the Captain of the "John Williams" refused to take the 70 others. Mr. Davies, trader for Godeffroy's, complained that the kaupule (rulers) had passed laws interfering with his trading operations.

Nanumanga. : June 5th, 1878. Population 226. Church members 47. On January 22nd the remainder of the population had renounced heathenism. A chapel had been built on the old marae. Contributions to the L.M.S. were 368 cocoanuts, 46 pearl fish-hooks, 8 pearl shells, 6 mats, and 2.45 dollars in money.

Nanumea. : June 6th, 1878. Population 473. Church members 190.

Niutao. : June 27th, 1878. Population 497. Church members 147. A Chinaman trading there and another trader named Winchcombe made charges against the Samoan Teacher, Tapu. The Chinaman had been fined by the chiefs for killing a fowl on Sunday - he had killed the fowl, and when the police of the island had reproved him - he killed it again. There was also another trader called O'Brian - an Irishman. The king and chiefs strongly supported Tapu.

Other refs. : Native Teachers. Copra. Population. Police
European Contact. Britain and the Ellice Islands.
Sir A. H. Gordon. Missionaries.

ELLICE ISLANDS.

1879.

Visit of T. Powell.

Journal of T. Powell : "Report of the Tenth Annual Missionary Voyage to the Ellice and Gilbert Groups."

Nukufetau : 10.10.79. Population 203. Presentation to pastor, 279.41 dollars.

Nui : 13.10.79. Population 263. The people were asked to give the pastor his salary in money, so as to permit him to avoid all trading.

Nanumanga. : 15.10.79. Population 234. Church members 77. Formerly the men had all worn the maro, the women a girdle of leaves or bark, and the children went naked - now all were decently clothed, as they sat listening to the Gospel message. 57 children were being taught daily in the schools. Powell mentions that there were 89 children in all.

Nanumea : 21.10.79. Population 442. Church members 118. Tuiloua, the former pastor, had to be removed for "gross immorality." Another pastor, Emosi, was landed; he was suffering from dysentery at the time, which had caused a number of deaths on the "John Williams." 80 children were examined - they had made progress in reading, writing and arithmetic.

Niutao : 2.11.79. Population 500. Church members 101. There were a few remaining heathen. Pastor, Nito, of Samoa. Pastor's salary, 324.41 $\frac{3}{4}$ dollars.

Vaitupu. ; 3.11.79. Population 475. Pastor's salary 296.62 $\frac{1}{2}$ dollars. Peni, the pastor, was removed to Samoa because of charges against his moral character, gross prevarication, and great indignity towards the king and rulers. The church was left in charge of six deacons.

Note: Powell mentions a coral bank, about 4 $\frac{1}{2}$ miles from Apia harbour over which there was 10 fathoms of water. Captain Turpie - located the place for the officers of the German ship of war "Albatross."

Other refs. : Native Teachers. Population. Apia Harbour.
Clothing. Heathen.

ELLICE ISLANDS.

1880.

Visit of S. H. Davies.

Journal of S. H. Davies:

Nukulaelae : 11.9.80. The population had increased greatly. Schwencke, late of Samoa, was in charge of the German plantation - for an annual payment of £20 Godeffroy's had managed to lease the largest islet of the atoll. Alesana, son of a former son of the king of Nukufetau was living at Nukulaelae. The Samoan pastor, Ioane, left on furlough after a stay of 15 years.

Funafuti : 12.9.80. There were three stores on the island, belonging to: Ruge; Godeffroy; and Hendersen and Co. of N.Z. Flower (agent for Hendersen and Co.) and T.W. Williams (son of the late Consul Mr. J. C. Williams of Apia, and agent for Ruge and Co.) brought charges against the native teacher Tema. The charges concerned the teachers economic relationships with the people of Funafuti. Following an investigation Davies found the charges to be exaggerated and false. Davies mentions that Tema's salary for the past year was 255 dollars, in addition to a large presentation of mats and cocoanuts, given in anticipation of Tema's visiting Samoa. T. W. Williams had caused trouble by refusing to let the people of Funafuti fine his native servant (from Niutao) for immorality and drunkenness - claiming that he was protected by the British flag.

Vaitupu : 14.9.80. Nitz was the trader. Davies states that the Company (see 878/1) now had 100 members. Its Director was Kelopa, and its flag was always flying. The aim of the Company was to establish a monopoly in favour of Ruge and Co. and to include among its shareholders Vaitupu, Nukufetau, and other islands. (However, Nukufetau people tended to view the scheme as merely a means for the Vaitupu people to increase their own pre-eminence.)

The Company had arranged to purchase a little schooner for 300,000 lbs of copra (three or four times its worth) and were to name it "Vaitupu-te-Mele" - formerly the name of a double canoe of the island. The king and six of the ruling chiefs opposed the scheme - and eight of the chiefs supported it. A number of deacons and church members were involved in the Company - and Davies thought that some of the deacons had excluded the king from Church membership - partly because of his want of cordiality for the Company's schemes. Davies suspended all the deacons connected with the company - and the church members were told to separate themselves from the whole affair.

Nukufetau : 16.9.80. The people complained of foreigners, who came in vessels and broke their laws against morality and then refused to pay fines. Davies states that the people loved cruising- and if the pastor went with them all his expenses were paid. Davies thought the pastors were better off than many "ministers in the old country."

Nui : 18.9.80. Davies had to use an interpreter when he preached.

Nanumanga : 20.9.80. T. W. Williams had also been trading here.

Nanumea : 23.9.80. There were five traders on the island. The chiefs fined those who worked during service hours. "A woman angry with her husband goes out and hangs herself."

Niutao : 19.10.80. The pastor had put an end to the interference of the king in religious matters - the king no longer decided the amount to be given at the missionary meeting - each case as he chose.

Note: Davies states that in the Tokelau, Ellice and five islands of the Gilbert Group visited by the L.M.S., there were no less than 37 trading stores, and also occasional visits from trading vessels from Fiji, Sydney and California.

Other refs. : Traders.
Native Pastors.
Suicide.

N.B. Davies thought progress had been most marked in Nanumea and Nanumanga.

ELLICE ISLANDS.

1881.

Visit of S. H. Davies.

Journal of S. H. Davies :

Nukulaelae. : 24. 9. 81. Population 156. The Samoan teacher Ioane was returned.

Funafuti : 26. 9. 81. Population 180. There were three traders all of whom professed to hold services in English - and who wanted land from the natives on which to build chapels. There were only four of the native population who understood English. The Samoan teacher Iema was returned.

Vaitupu : 29. 9. 81. Population 466. The king handed Phillips a letter of complaint against J. W. Williams - who had organized a Company among his people which flew its own flag, and professed to be above the king and government, to have English war ships at its command, and that its members' blood was "one with that of foreigners." Phillips sent for Captain Turpie, who addressed the people - and promised that their letters of complaint should be sent on to the proper authorities.

Nukufetau : 30. 9. 81. Population 254.

Nui : 3. 10. 81. Population 288. Phillips had to use an interpreter - he states that their language closely resembled that of the Gilbert Islands.

Niutao : 8. 10. 81. Population 325. Three or four were still heathen - the last in all the Ellice Islands. Following the abolition of compulsory church attendance there had developed a general laxity among the people.

Nanomea : 22. 10. 81. Population 534. There was one trader. During the year, 100 of the people had separated themselves - and declared that they were Roman Catholics - later, however, they had joined the L.M.S. again.

Nanomanga : 25. 10. 81. Population 252. A stone chapel had been built. There was no trader and the natives had great difficulty in purchasing clothing. Church members 110. Teacher's stipend : 12 dollars, and 10,000 cocoanuts.

Other refs. : J. W. Williams.
Attitude to Europeans.
Population.
Traders.

ELLICE ISLANDS.

1882.

Visit of S. H. Davies

Journal of S. H. Davies :

Nukulaelae : 3. 9. 82. Schwenke the trader was still working his plantation.

Funafuti : 5. 9. 82. Ruge Co. (T. W. Williams) and Hendersen and Co. still had traders here. The decline in the copra trade was making their business an unprofitable affair.

Vaitupu : 7. 9. 82. Population 478. The Company seemed to be in decline. A number of the people of Vaitupu had gone to Sophia Island to plant cocoanuts - they were to share the profits with Mr. Williams.

A drifted Vaitupu party from Fotuna fetched this island many years ago - and the Vaitupu people now claimed it as their possession. The Germans had hoisted their flag there - but had now discarded the island - though still regarding it as their possession.

Nukufetau : 10. 9. 82.

Nui : 12. 9. 82. The English trader made charges against the native teacher.

Niutao : 14. 9. 82. Population 524. The white trader made charges against the native teacher. Three were still heathens.

Nanumea : 29. 9. 82. There was one trader. In three years the teacher had sold him copra to the value of 257 dollars.

Nanumanga : 1. 10. 82. Davies considered this the most barren of the Ellice Islands.

Other refs. : Niulakita
T. W. Williams
Copra.

ELLICE ISLANDS.

1883.

Population.

Journal of J. Marriott, of Visit of September 1883 :

Nukulaelae : 130.Funafuti : 175. Breadfruit trees were now growing.

Vaitupu : 448. The Company was in debt to Ruge and Co. to the extent of 13,000 dollars - they had signed an agreement that if the debt was not paid in a stipulated time, that the island would be forfeited to the firm. Marriott states that the H.M.S. "Diamond" with the Governor of Fiji aboard, had called at Samoa, on the way to Vaitupu to consult with the L.M.S. missionaries about the deportation of Mr. T. W. Williams, and had been advised not to make the visit - for it had been heard that Williams was about to leave Vaitupu. Williams had gained his influence by representing himself as the son of a Consul, and the grandson of John Williams, the missionary. The members of the Company still looked forward eagerly to Williams' return.

Nukufetau : 263. The teacher lived in a very fine house, and spoke and preached in the dialect of the island.

Nui : 313.

Niutao : 528. O'Brien, an Irish trader, was causing trouble by refusing to obey the laws of the island and to pay fines inflicted upon himself by the chiefs.

Nanumanga : 270. Church members 125.Nanumea : 560.

As usual examination of the schools was conducted at all islands.

Other refs. : T. W. Williams.

ELLICE ISLANDS.

1884.

Population

Journal of G. Phillips : Visit of August, 1884 :

Nukulaelae : 142. Earlier in the year Nukulaelae had been visited by a severe hurricane. Many houses had been blown into the sea - and a great shortage of food had followed.

Funafuti : 190. The hurricane had also visited Funafuti - 26 natives houses, and the chapel being destroyed!

Vaitupu : 463. The people were labouring under a heavy debt to a German firm of Apia. To help pay off this debt, all smoking had been prohibited, and cocoanuts had been rationed.

Nukufetau : 267. Phillips reports that Sapolu, a former L.M.S. pastor of Nukufetau, had been appointed by the native Government of Samoa, as Governor of the Ellice Islands - to bring them into connection with and subjection to the Samoan Islands. The L.M.S. Missionaries had tried to prevent this step being taken in Samoa, but without success. Sapolu had arrived in Nukufetau, and at once hoisted the Samoan flag, and strove to drive out the king and government and to appoint others, subservient to himself. He had further imposed fines of from 100 dollars to 1,500 dollars upon certain of the people. Phillips and Captain Turpie of the "John Williams" had addressed the people of Nukufetau - and as a result they had entirely repudiated Sapolu. When Phillips arrived at Niutao, Sapolu was there, and had the Samoan flag flying on the beach. Phillips and Turpie criticised him severely. They had also warned other of the Ellice Islands about his activities. On the return of the "John Williams" to Samoa, the L.M.S. missionaries sent a memorial on the subject to the king of Samoa. There was a trader, Winchcomb, at Nukufetau.

Nui : 346. There were two traders, a Scotsman and a Swede.

Niutao : 539. There were two heathen - but Phillips thought the people backward, indolent and dirty.

Nanomea : 568. Attendance at services was very scant - there was a general lack of interest.

Nanomanga : 300

Other refs. : Annexation by Samoa
Traders.

ELLICE ISLANDS.

1885

Visit of J. E. Newell, September, 1885.

Journal of J. E. Newell :

Nukulaelae : 162. There was a great shortage of food following the hurricane of the previous year. Weber's lease of the most fruitful islets of the atoll did not expire until May, 1890 - this lease aggravated the shortage of food.

Vaitupu : The debt to Ruge and Co. still amounted to nearly 7,000 dollars. Sakaia, an ex-pastor, was causing much trouble - was telling the people the whole debt should not be paid.
Population : 463.

Niu : 336. Newell reports that Samoan ideas had taken a firm grip of the minds of the people, and there was a great demand for Samoan books.

Niutao : O'Brien still resided here. Population 557.

Nanumea : 590. Only 130 attended the service held by Newell. The people tried to charge Newell $\frac{1}{2}$ dollar for the use of a canoe.

Nanumanga : Newell mentions the rainbow was once worshipped.
Population : 302.

Nukufetau : Land was made over to the L.M.S. Population 279.

Funafuti : 208.

ELLICE ISLANDS.

1887.

Visit of J. Marriott, September, 1887.

Journal of J. Marriot :

Nukulaelae : Population 172.Funafuti : Population 210.Vaitupu : Population 418.Nukufetau : Population 252. Smoking was very common.Nui : Population 359.Niutao : Population 539Namumanga : Population 315.Nanumea : Population 624.Other refs. : Population

ELLICE ISLANDS.

1888.

Missionaries.

MSS. G. E. L. Westbrook.

"When I was in the Ellice Group I observed that it was a sin to bathe in the sea on a Sunday. It was a sin to do any cooking on a Sunday. The people were not allowed to go out after sundown unless by special permit but such conditions did not apply to the Church elders.

Lights had to be kept burning in every house all night so that the elders could go about to see if the right couples were sleeping under their own mosquito screens.

No fishing of any kind was permitted after midnight on Saturday. I have seen at times thousands of fish the size of herrings chased on to the beach by larger fish and become stranded. The fish have laid rotting on the beach because the day happened to be a Sunday. If I wanted warm food on a Sunday I had to cook it myself as my servant would have been heavily fined if he had done any cooking for me."

Other refs : Sexual Life.
Sunday.
Food.

ELLICE ISLANDS.

1895 - 1899.

Population

Journals of Marriot, Newell, and French :

| Island. | 1895. | 1898. |
|---------------------|-------|-------|
| <u>Nukulaelae</u> : | | |
| <u>Funafuti</u> : | 253. | 250. |
| <u>Vaitupu</u> : | 521. | 525. |
| <u>Nukufetau</u> : | 252. | 290. |
| <u>Nui</u> : | 398. | |
| <u>Niutao</u> : | 605. | |
| <u>Nanumanga</u> : | | |
| <u>Nanomea</u> : | 736. | 711. |

Marriott (July, 1898) states that when a new pastor was landed at Nanumea in 1897, he found that : "some 300 people had returned to the worship of spirits and to other heathen ceremonies."

Marriott (July, 1895) notes that Nukufetau was being used as a coaling station by Messrs. Hendersen and Macfarlane - and also by ships of war.

ELLICE ISLANDS.

1865 - 1898.

Population.

| YEAR. | Nukulaelae. | Funafuti. | Vaitupu. | Nukufetau. | Nui. | Niutao. | Nanumanga. | Nanomea. |
|--------------|-------------|-----------|----------|------------|------|---------|------------|----------|
| 1865. | 100 | | 350 | 300 | | | | |
| 1866. | 92 | 100 | | 220 | 200 | 700 | | |
| 1870. | 90 | 116 | 376 | 202 | 212 | 360 | | 600 |
| 1871. | 90 | 130 | 408 | 204 | 238 | | | |
| 1871. | 92 | 125 | 408 | | | 442 | 300 | 600 |
| 1872. | 70 | | | | | | | |
| 1873. | 85 | 135 | 408 | 230 | 210 | 442 | | 467 |
| 1874. | | | 423 | | | 475 | | |
| 1876. | 100 | 146 | 441 | 440? | 233 | 460 | 236 | 441 |
| 1878. | 104 | 152 | 423 | 228 | 250 | 497 | 226 | 473 |
| 1879. | 203 | | 475 | | 263 | 500 | 234 | 442 |
| 1881. | 156 | 180 | 466 | 254 | 288 | 525 | 252 | 534 |
| 1882. | | | 478 | | | 524 | | |
| 1883. | 130 | 175 | 448 | 263 | 313 | 528 | 270 | 560 |
| 1884. | 142 | 190 | 463 | 267 | 346 | 539 | 300 | 568 |
| 1885. | 162 | 208 | 463 | 279 | 336 | 557 | 302 | 590 |
| 1887. | 172 | 210 | 418 | 252 | 359 | 539 | 315 | 624 |
| 1895. | | 233 | 521 | 252 | 398 | 605 | | 736 |
| 1898. | | 250 | 525 | 290 | | | | 711 |
| (i) 1936. | 250 | 350 | 687 | 400 | 430 | 600 | 545 | 775 |

(i) Also Niulakita : 39.

| Totals : | <u>Year</u> | <u>Population</u> |
|----------|--------------|-------------------|
| | 1878. | 2,353. |
| | 1881. | 2,655. |
| | 1883. | 2,687. |
| | 1884. | 2,815. |
| | 1885. | 2,897. |
| | <u>1887.</u> | <u>2,888.</u> |
| | 1921. | 3,429. |
| | 1926. | 3,582. |
| | 1931. | 4,045. |
| | 1936. | 4,076. |

LONDON MISSIONARY SOCIETY

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Abstracts and Excerpts

from the material

relating to the

GILBERT ISLANDS

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Compiled by

Dr. J. D. Freeman

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GILBERT ISLANDS.

1866.

Murray's Voyage of 1866.

Journal, Livingstone House, London.

In October, November, and December, 1866, Murray visited the Ellice Islands in the Hamburg Brig "Susanne."

In his concluding remarks he writes :

"Respecting the islands beyond belonging to the Kingsmill Group I have also obtained important information.

It is very evident from all I have learned that we have much rough and difficult work before us. Bad indeed is the state of most of the islands that remain to be evangelized - that is all the islands of the group south of the equator. Exposed to the murderous depredations of the savage slavers, and scarcely less destructive influence of white men residing among them and visiting them for purposes of trade; frequently at war among themselves and debasing and brutalizing themselves by excessive indulgence in intoxicating drink which white men have taught them to make from the cocoanut - their case is indeed deplorable and humanly speaking it is hopeless....."

Other refs. : European Contact.
Labour Trade.
Cocoanut Toddy.
Missionaries.

GILBERT ISLANDS.

1870.

S. J. Whitmee's Voyage of 1870.

Chronicle of the London Missionary Society, 1871, p.181 seq.

Whitmee left Apia on 20th September 1870. After visiting Olosenga, the Tokelau and Ellice Groups, he arrived at Arorae (Hurd Island) on Monday, October 16th, 1870.

(It is mentioned that American missionaries of the Sandwich Islands Mission had occupied some of the islands of the northern group since 1857, and had commenced the work of translation).

Whitmee writes of Arorae : "From the number of houses which are almost continuous for two and a half or three miles, one would suppose the population to be very great, but we only saw about 400, although we walked nearly the whole length over which the villages extended. The small number of people in comparison with the number of houses was soon accounted for : they had been taken away by what the natives themselves described as 'the man-stealing vessels'. We could not find out the number who had been stolen, but some said that 'many had been taken, and few remaining.' When we landed, we found the people armed with knives and hatchets, while one man shouldered an old firelock and had a revolver stuck in his belt. Our vessel was at first supposed to be a 'man-stealing ship', and the poor creatures had determined to defend themselves against their civilized assailants....."

When the people found that it was a missionary ship, they received Whitmee ashore. The people agreed to receive a teacher, and to house and feed him. A teacher and his wife were put ashore. Whitmee mentions that there was a severe drought at the time of his visit.

Tamana (Rotch Island) was the next island visited. Here also there was a severe drought. Whitmee estimated the number of those that he saw at about 600 - but many of the people were away working at their plantations. All the males were naked as at Arorae.

There was "a very bitter feeling existing against 'man-stealing vessels' and especially against those from Tahiti."

Whitmee states : "All appeared very glad to get a teacher and one reason they gave for their joy was that they would be protected against 'men-stealing ships'. One man had been on board a whaling vessel some years ago; he was dressed and spoke broken English."

During a meeting held with the natives this man asked Whitmee what country he came from. The people were very pleased when Whitmee replied : Britain. Whitmee felt there was "power in the very name of an Englishman" among these "naked heathen." The natives then asked : "Victoria your king?" On Whitmee's replying : Yes, they all chanted "E Atau, e atau, e atau" (Good, good, good...)

"The principal priest asked whether they would die if they threw away their gods and worshipped Jehovah. When Kirisome (a native teacher) told him their gods were powerless and Jehovah was the only true God, he said, 'Very well, we will throw away our gods; they are of no use.' "

Whitmee left the teacher, Kirisome, and his wife and family, on Tamana.

Onoatua (Francis Island) was reached on October 19th, 1870. Whitmee found the people very much afraid that the "John Williams" was a man-stealer. Finally three men came off in a canoe. Whitmee then landed. He writes : "I found we had landed at the smallest of the three villages, the one which had suffered most from the depredations of the 'men-stealing ships', and the only village which was then professedly heathen. The number of people we saw would amount to from 200 to 300, and they say that more have been taken away than those who are left. The other two villages are reported to be much larger, and they both had left off the worship of their old gods before our arrival, and were waiting for missionaries." The people want three teachers - one for each village; but Whitmee could only leave one, named Sumeo.

Whitmee next called at Peru Island. Whitmee tells the story of a native of Peru, whom he had picked up (with his wife) at Quiros' Island where he had been landed three days before the arrival of the "John Williams," (The "John Williams" reaching Quiros' Island on 20th September, 1870,) by a French schooner from Tahiti.

Whitmee writes : "This man was taken from Peru three years ago, with other natives, to work on a plantation in Tahiti. As he was a man of great strength, and very brave, he proved a good tool in the hands of the unscrupulous men engaged in the nefarious trade of decoying the islanders from their homes. 'Sunday' - the name given him by those who took him away - landed with these kidnappers on several islands in these seas, and deliberately hunted down the poor creatures with whom they met, forcing them on board the vessels. On two islands they shot down some of the people when they were attempting to escape. In this way Sunday has been employed during two cruises; and he was brought away from Tahiti in August last to go on a third cruise, and help in procuring men. On his way down from Tahiti he disagreed with the captain of the schooner, and

refused to render him help. The cause of his refusal was that none of the natives of Peru, whose term of labour had expired, were taken in the schooner to be returned to their homes, according to a promise made to them. Sunday asked the captain to take him to Fiji, where he had some relatives, but instead of this he put him ashore at Quiros' Island. Such is the account I received from Sunday himself, and which, I think, may be received as correct."

Sunday asked Whitmee to take him to Peru - and said he wanted a missionary to go with him to his land. Whitmee grasped the opportunity as "a providential opening to a heathen island" took Sunday and his wife aboard. When the "John Williams" reached Peru, Whitmee made Sunday hide. Two men came off in a canoe - and were suspicious of the "John Williams" intentions. (One man was perfectly naked, and the other had a small piece of cloth about his loins.)

Kirisome explained that the "John Williams" was a mission ship. The men said a Tahiti vessel had been at the island a few days before and had said that Sunday was dead. Kirisome explained how Whitmee had taken compassion on Sunday, and he was then called out. The two men proved to be his relatives. Whitmee landed with Sunday at the latter village, where the people received him with rejoicing. A meeting was held, and Sunday made a long speech urging the people to accept Christianity. Whitmee also visited another village. The people wanted three teachers - one for each village on the island, but Whitmee was only able to leave one: Elisia.

Whitmee makes a few general remarks on the religion, etc., of the Gilbert Islands he visited.

Of Arorae he states: "Nearly every house had either a small circle or a small square, fenced off with large stones stuck in the earth. In the centre of this square or circle was a large stone placed on end, and the floor of the enclosed space was neatly spread with broken coral and fine shells. Before the upright stone the remains of pandanus fruit, pieces of cocoanut, and cocoanut palm leaves were lying. These were evidently offerings which had been made to the gods. In many cases these shrines were in the centre of the houses, in other cases they were on the outside. When walking in the bush we came on similar squares and circles, but these seemed all to be of larger dimensions."

"While taking a stroll in Peru, we entered a house which was one of these shrines, and the upright stone was in this case almost covered with necklaces, made from cocoanut palm leaves. A sick man who was in the house had several of the same kind on his neck.

Sunday, seeing me noticing these things, told me they were charms prepared on account of the sickness of the owner of the house...."

Whitmee adds : "Notwithstanding the great abundance of shrines and stones set up, apparently as gods, the gods really worshipped by the people appear to be purely spiritual beings. In fact, the spirits of the ancestors, men of note in their past history, are deified and worshipped. They have three principal gods, and one of the three is a great god, who is superior to the other two. These gods have their dwelling-places in the land of the spirits, but they come to their shrines to receive the offerings and to listen to the prayers of their worshippers. In addition to these superior gods, there are many inferior gods of families and individuals, and the shrines in private houses are the places where such gods are worshipped. My information was, of course, very imperfect, as it was only collected during brief visits to the islands....."

"On some of the islands there appears to be no order of priesthood. On Peru, on the other hand, their chiefs were priests. I was told there were three principal chiefs on the island of whom Sunday's brother was one. But when I inquired what authority they exercised, I was told they communicated the will of the gods to the people, and were leaders in all the rights performed in their honour...."

Other refs. : American Mission.
Population.
Labour Vessels.
Drought.
Tahiti.
Fiji.
Samoa.
Whalers.
Tamana.
Gods.
Dress.
Temples.
Sickness.
Possession by Spirits.
Chiefs.
Beru.
Arorae.

GILBERT ISLANDS.

1871.

Powell's Voyage of 1871.

Journal, Livingstone House, London.

Powell left Apia in the "John Williams" on 19th September 1871. The Rev. Pratt and the Rev. Vivian were also passengers.

After visiting the Tokelau and Ellice Groups the "John Williams" proceeded to the Gilbert Islands.

From Niutao the "John Williams" went to Arorae (Hurd Island).

Powell writes : "This is a small island of crescent shape with horns bearing from each other N.W. and S.E. and its concavity facing the S.W. A reef skirts the crescent and extends some distance off the southern extremity and also about a mile and a half off the N.W. point, extending in a south-westerly direction and forming a dangerous point for vessels. The north-western end is broader than the other. The island appears to be an upheaved lime and coral formation with large blocks of coralline lime-stone lying in confusion on the reefs. There is a small lake a few minutes walk inland about 200 ft. by 20 ft. and perhaps 5 or 8 ft. deep. The water is fresh but it rises and falls with the tide a few inches. The water in the wells also rises and falls in the same degree but it is very good. The island abounds in deep excavations in the sandy surface descending below a horizontal substratum of concrete coral and limestone which seems to have been produced by combined action of sea and fire..... The embankments of the excavations are about 20 ft. high consisting of the sand thrown out of them, and below the sand embankments which rest on the coralline limestone strata is a swampy bed of sand and vegetable mud. The excavations are of various shapes but generally much longer than broad; some extend at one end right and left so as to resemble the letter 'I'. They vary from about 100 ft. to 300 ft. in length and 20 ft. to 40 ft. in breadth. In these mud swamps are their plantations of Pulaka (*Alocasia cordifolia*). This, the pandanus and cocoanuts with fish are the principal food of the people.

The population, according to a census taken by our Samoan teacher Leleifotu, is 939. There are more women than men; more girls than boys. There had been twelve deaths during the year, two of which were cases of suicide, committed in a fit of oppression and effected by hanging. Constipation is said to be a cause of much mortality here, resulting from the nature of the food."

Powell then quotes Wilkes' description of the natives.

Powell continues : "The people ascribe their origin to Samoa. Their tradition account is as follows - 'Tapuariki swam from Samoa to Peru with two logs of wood, the one was the Uli, i.e., the puapua of Samoa (Guettarda Speciosa), and the other the Kanava, i.e. the tauanave of Samoa, the tou of Tahiti (Cordia subcordata). These he planted on Peru. In wet weather they approached each other; in dry weather they receded. The Uli became pregnant by the Kanava, and the result was the birth of a girl who was named Eiarepoto, i.e. the sprout of heart of a tree. This girl became the wife of Tapuariki, by whom he had first a girl whom he named Ntinuaa, and next a son whom he named Kanetoa. By these Peru was populated, and from Peru came the people of Arorae, Onoatoa, Nukunau, Tamana and Tapitouea. Four lands were peopled before Arorae, viz. Karava or Tarau (Knott's Island); Peru; Malaki or Maraki (Mathew's Island) and Lanilani, probably Taritari (or Pitt's Island). Samoa, however, was the first land and from it the others were peopled, for it was the habit of the Samoans to go cruising about, one or two hundred persons in canoes in one direction, and a like number in another direction, and so on.' Such is the account which I received at Arorae. At Onoatoa I received confirmation of the above, the people there stating that they are of Samoan origin, via Peru through Tapuariki, and that the people of Karava are also of Samoan origin.

At Tamana I received similar confirmation. There I was told that two immense trees grew in Samoa. These trees fell; the top of one reached to where Peru now is and became land; the top of the other is Karawa. Tamana itself is a piece of land which a man named Noai broke off from Panapa (Ocean Island) and deposited where it now is. Additional confirmation and also light is afforded by the account quoted in Wilkes' Narrative of the U.S. Ex. Expd. vol. V. p. 82...."

Powell then quotes this account: '... the first inhabitants of Makin (Pitt's Is.) arrived in two canoes from Baneba, an island which they say lies to the south-westward and whence they had escaped during a civil war as the only means of preserving their lives. After they had arrived upon this (Pitt's) island, and had begun a settlement, two other canoes happened to arrive from an island to the south-eastward which they called Amoi. The natives in the last canoes were lighter in colour and better-looking than their predecessors and spoke a different language. For one or two generations the two races lived together in harmony; but the Baneba people coveting the wives of the men from Amoi, difficulties arose which ended in the Amoi men being put to death by those of Baneba, and the latter taking possession of the women. From these sources all the Kingsmill Natives are descended.'

Powell comments : "Wilkes conjectures that Samoa is referred to under the name of Amoi. He did not seem to know that the name of Ocean Island is Panapa or Panepa - Banaba; and which is in the very direction given for Baneba. From these various traditions all converging to the same point, we may gather the probably truth, viz., that the first inhabitants of Peru and some of the islands north of the line were from Ocean Island, and that subsequently a few Samoans headed by Tapuariki arrived at Peru, and other Samoan parties at Tarawa and other islands north of the line. The Ocean Islanders seem to have prevailed and hence are much more fully represented both in language and customs than the Samoans. The problem now remains to be solved of the origin of the Ocean Islanders." Powell hoped that arrangements would be made the next year for visiting Ocean Island.

Powell continues : "The gods of this people were evidently the spirits of their ancestors associated with some traditional ones of Samoa. Hence at Arorae, the people worshipped Tangalos, Sa'umani, and Borata (the Folasa of Samoa, which means 'the prophet') all traditional names in Samoa; they worshipped also Tapuariki, Eiarepoto, Ninuea, Kanetoa and Teunuimata. At Nukuneau the people mentioned Auriaria, as the name of one of their principal gods; at Peru was added the name of Nariau. At Onoatoa in addition to Tapuariki, the people there worshipped Tole and Tautua; the former was worshipped by the women and the latter by the men. At Tamana the gods were named Nariau, Pakauaniku, Te-Tuapini, Diki, Taburemai, Auriaria, Te-Mamaga, Teuarene, and the goddess Eiteweine, called by Wilkes 'Itivini'; while throughout the whole group Tapuariki seems to have been regarded as among the gods. Since Eiteweine seems to have been a principal goddess and since the name is not Samoan, it is not improbable that she may have been one of Tapuariki's Ocean Island wives. The form in which Tapuariki is represented may be seen in Wilkes' Narrative, vol. V., P.110. At Tamana there is a large temple to the goddess Eiteweine of which the accompanying is an outline. Inside hangs here shrine suspended to the rafters. It has the appearance of a four-sided basket, rather longer than broad or deep, and overhung with leaf girdles, with some white ornaments at the upper end. No worship is offered her, but she is said to enter occasionally her priest and to command that new girdles be made and put over the shrine. The command is, of course, obeyed. Diki is said to be the god of dances and Tetuapini the god of fishes, while Tapuariki is worshipped to obtain rain.

Each of the gods had some shrine or representation of its presence. Those of Tepuremai, Teuarene and Diki were stones about 18 to 24 inches high, round or tapering at the top, planted on end in the

ground, outside the houses and surrounded by a circle of small flat stones. Offerings of cocoanuts were placed within this circle.

Each family has its own idols. One man at Tamana has a stone about the size of a man's fist to which he prays for the destruction of himself and his family. He does this to secure prosperity, for were he to pray for their prosperity, this would ensure their destruction!

At Arorae and Tamana there is a tradition in reference to the elevating of the heavens which is evidently of Samoan origin, for although the names and circumstances differ from those of the Samoan account of the same thing, yet comingled with it are particulars which are parts of Samoan traditions of yet other collateral affairs. The tradition is this: 'Nariau made the heavens and the earth, but they were so close together that men lay upon their backs and had no power to move. Nariau, walking over the upper part of the heavens, heard the sound of human voices in distress. He went to Pakuaniku, and told him to lever up the heavens. He did so with a stick and pushed the heavens a little way. He then struck man on all his joints which enabled him to move them and so sit upright. He next divided his hands and feet into fingers and toes. The heavens were not sufficiently high to enable man to assume the erect posture. Pakuaniku reports this to Nariau who directs him to tell Diki, i.e., the Pusi or sea serpent, to elevate the heavens sufficiently high. This he did. He pushed them up with his head till his head was lost sight of in the height, and his voice ceased to be heard, and the indication as to when they were high enough had to be given by the man's pulling a bind-weed which he had attached to himself for that purpose. The separating of the toes and fingers is an account ascribed in Samoan legends to Tangaloo, when men were formed out of the worms that were generated on the east end of Upolu from the sacred fue (vegetable creeper) which was sent from the heavens:

It may be that this tradition about elevating the heavens, on account of man's distress arising from their close proximity to the earth, may have its origin in the liberation of man from the confinement of the ark.

The people of this group have some peculiar customs which are pretty general among the group, although indeed some of them may be more strictly observed on one island, others on another.

Thieves are strangled unless the convict can pay a sufficient ransom for his life in cocoanuts, pulaka or tobacco. On Arorae when a man is found guilty of theft the whole male population assembles, a noose is made in a long rope and put over the culprit's head; one half of the population pull the one end, the others pull the other, and thus strangle him.

Adultery is punished in the same way, but the offender may be redeemed. For incest of brother and sister no redemption is accepted.

Virgins throughout the group have a small mat (i) worn over the shoulder to distinguish them, and this is sufficient protection against molestation. Just previous to the time of assuming this badge, they are shut up in a house alone, and abundantly supplied with everything necessary for their comfort, but they are not allowed to come out until the occurrence of a general dancing festival which they are allowed to attend, and they are then at liberty till married.

Unmarried women are pursued by any man who desires them, but when a married woman knows her husband to have been guilty of this sort of thing, she takes the law into her own hands; goes with a shark's tooth knife and fearfully slashes the arms and body of her rival.

The ceremonies in connection with marriage are peculiar. The virgins assemble in a secluded spot among the trees; their suitors assemble at some distance each with a long cord some eighty yards long. Children come and take the ends of these cords to the virgins. A child offers a string to one of the young ladies. She asks the name of the owner of the string; if he is the object of her approval she takes the string and holds it tight, the men draw on the string and she becomes betrothed - 'she has been drawn with the string of love.'

If the lady dislikes the offer, the string is rejected and the poor fellow gets not fish to his bait. To some, therefore, the occasion proves one of rejoicing, to others one of bitter disappointment.

The marriage ceremony itself is no less remarkable. The bride is profusely anointed, oil being poured over her whole body; she then takes her seat by the bridegroom. An old man takes in his left hand the hair of their heads and with his right hand pours the contents of a cocoanut over their heads. The young couple then go into a house alone and the bride is secluded till she gives birth to a child, after which she goes about, but always with an attendant.

The dead, especially suicides, are sometimes thrown into the sea."

(i) They also wear small plaited cap on back of head.

Powell reports that a women suicide had recently been bound in mats (with stones) and cast into the sea. A few days later a large shark was caught, and the "entire body of the woman, with a thick girdle of cocoanut leaves still secure about her waist" was found in the shark's belly. This spoilt the shark as food, and in anger the people burnt the woman's dead body.

Powell continues : " A more common practice in reference to the dead was to bury the body slightly for a few days; then to open the grave, take off the head, tear off the hair and scalp, and preserve the skull. This the family would carry about with them, tend affectionately and finally hang it up in the house. In times of sickness they place a skull by the side of the invalid.

"There is one family at the west end of Arorae who have a little babe that has been smoked with the fumes of tobacco. The skin is tough like leather, and the bones rattle within. The parents take this with them on all their journeys...."

"At Nukunau I saw a dark bundle hanging high among the trees near some graves. I was informed that it was a baby."

"Although so much affection was shown for the dead in the preservation and treatment of the skull, yet the use made of the other bones of the body was strikingly at variance with either affection or respect, for of these were made fish-hooks, thatching needles, and other things."

The L.M.S. deputation arrived at Arorae on Sunday, October 22nd, 1871. They were met by Leleifotu, the teacher. Of the natives only a few of the men and boys wore any clothing; the women wore a decent girdle.

The teacher, Leleifotu, made his report to the deputation.

Powell writes : "The first Sunday after the teacher landed all the people assembled for worship to indicate their formal acceptance of Christianity. Some of them knew enough of the Samoan tongue to be able to communicate the general wish to have such a service. It was, of course, conducted in Samoan, and although but few could understand what was said, yet they all bowed with the minister in prayer. Their motive in so readily adopting Christianity was a hope that by so doing they might be protected from the labour traders and kidnappers.

After service on the evening of the second Sunday there, a request was made to him by the leaders of the people that he would destroy their idols. The reason assigned for this request was that if the idols were allowed to remain, the people would continue to worship and fear them. The teacher advised them to destroy them themselves;

they answered they were afraid to do so. Leleifotu therefore undertook the service and the next morning commenced the work of destruction in which he was assisted by a native of Niutao. The idols were slabs or blocks of coralline limestone of various shapes and sizes. Many of them were too large for him to manage alone. He, however, with his assistant, succeeded in casting into the sea and otherwise destroying 215. Among these were the god of the sun or light, the god of rain, and the god of fishes, but two other gods or idols being men, and neither wood nor stone, who were worshipped as the makers of the flying fish, it is scarcely needful to state were unmolested.

He commenced at the westward end of the island and worked eastward. There were two or three idols to each household. About the middle of the settlement were two idols of the principal god Tapuariki. These were a sort of cromlech. Each consisted of a very large slab of stone resting horizontally upon the ends of two similar ones erect parallel to each other and at a distance of the length of the idol. On this god, or rather shrine, were placed several skulls and a quantity of cocoanuts and other food, the offerings of the people. When he came to these two principal gods, the people requested him to leave them till last and to destroy all the inferior ones first. He asked the reason for this request. They answered: "Lest he should die through the anger of the god if he destroyed his shrine!" He engaged to brave the consequences and was allowed to proceed. He sent the offerings of food to his own house. They said: 'How presumptuous - not only to destroy the god's shrine, but to eat his food.'

He and his companions then broke up the idols and threw them into the sea. They were too heavy for them to lift whole. The people exclaimed: "Alas for Leleifotu he'll soon be a dead man." He completed his work by noon of the second day. The priests were offended and grieved at the loss of the offerings. The majority of the people, however, were rejoiced at being freed from the burden of having to present them. Two of the idols were logs of wood. Of these the teacher made a frame for his grindstone. Another was an immense clam shell (*Draona gigans*) - This kind of shell is called Te Vere - about three feet in diameter, and which holds more than a pailful of water. This was utilized as a washing tub. It became a source of much merriment among the people that one god had become a grindstone frame, and another a substitute for a washtub."

Powell continues: "There are large council houses on all the islands throughout the group. On Arorae they are about 80 ft. long by 40 ft. broad. For side posts there are immense stone slabs of concrete limestone pebbles and sand. In these the people were accustomed to hold their heathen dances under the patronage of

their god Diki. He was accustomed to intimate to the priest the time for their celebration. Great collections of food were made for these occasions. Many days were spent in dancing and feasting and then would follow much suffering for want of food occasioned by this improvidence. The teacher discouraged these dances, and they have therefore been discontinued; and the people rejoice at their deliverance from this source of distress."

The teacher had built himself a house 40ft. x 20ft., and a chapel 80ft. x 30ft.

For about seven months the people supplied the teacher and his family with food, and then the supply fell off. They would not even sell him food. At the height of his distress the teacher obtained stores: flour, 50 lb; biscuits, 100 lb; and 500 sticks of tobacco from a 3-masted Sydney trading vessel. It was thought to be the Bark "Tyra" (Captain Verney) of Sydney.

Three days before the arrival of the "John Williams" there was at Arorae a little cutter, the "Frolic" of Fiji - in search of native labour. Powell states: "Fifteen persons left in this vessel to go to Fiji. There were two men, nine women, and four children. The teacher was told by the supercargo, an aged man who had lived at Apia, that they were to go for three years, and to receive 5/- a month as wages; but the people on shore knew nothing of any such understanding. At Peru the Captain of one of these labour vessels gave the teacher a considerable amount of abuse because he warned the people not to go. He asked the teacher why he should dissuade them. He replied that he came to teach the people - not trees and stone, which would be all that was left if he had his way."

The teacher on Arorae did not know yet of any true convert to Christianity.

A meeting was held by the deputation and about 500 people attended. Nearly all had some kind of covering. At a subsequent meeting it was agreed to accept another teacher in addition to Leleifotu, and Naivalita, another Samoan, was landed. The people agreed to feed both teachers. Each teacher was supplied with large quantities of food by the mission, 18 cwt. of biscuit, and 23 cwt. of arrowroot.

The people were much addicted to the use of toddy.

"There are two chiefs on this island who have authority in council, but out of council they are only on an equality with other men. I gave a present to each of these as an expression of goodwill....."

Other refs. :

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|----------------------------|-----------------------------|
| <u>Missionaries.</u> | <u>Marriage.</u> |
| <u>Arorae.</u> | <u>Sharks.</u> |
| <u>Pulaka Cultivation.</u> | <u>Burial.</u> |
| <u>Population.</u> | <u>Graves.</u> |
| <u>Suicide.</u> | <u>Skulls.</u> |
| <u>Food.</u> | <u>Tobacco.</u> |
| <u>Constipation.</u> | <u>Use of Human Bone.</u> |
| <u>Samoa.</u> | <u>Language.</u> |
| <u>Tapuariki.</u> | <u>Christianity.</u> |
| <u>Gods.</u> | <u>Clam Shell.</u> |
| <u>Primitive Religion.</u> | <u>Houses.</u> |
| <u>Ocean Island.</u> | <u>Native Teachers.</u> |
| <u>Berry.</u> | <u>Labour Trade.</u> |
| <u>Nukunau.</u> | <u>Shipping.</u> |
| <u>Onoatua.</u> | <u>Sydney.</u> |
| <u>Tamana.</u> | <u>Fiji.</u> |
| <u>Priests.</u> | <u>Cocoanut Toddy.</u> |
| <u>Idols.</u> | <u>Chiefs.</u> |
| <u>Creation Myth.</u> | <u>Political Structure.</u> |
| <u>Theft.</u> | <u>Chapels.</u> |
| <u>Strangling.</u> | |
| <u>Justice.</u> | |
| <u>Adultery.</u> | |
| <u>Incest.</u> | |
| <u>Virgins.</u> | |
| <u>Dress.</u> | |
| <u>Dancing.</u> | |
| <u>Sexual Life.</u> | |

GILBERT ISLANDS.

1871.

Powell's Visit of 1871.

MSS. , Notebook, Livingstone House.

Also preserved at Livingstone House is the mss. notebook in which are the rough notes upon which Powell based his Journal.

Under a heading "Idols" Powell writes : "Tetuapini is the god of fishing and only when he gives an intimation that the people may fish, do any dare attempt it. For the first three days all caught is brought to the god, and after that period the people may fish for themselves till ordered by the god to desist. When the teacher went fishing without consulting the will of Tetuapine, the people were astonished at his getting good draughts of fish. Tetuapine also decides when the kaleve shall be collected and when the trees shall be left untouched. A tree selected for extracting the kaleve is reserved for that purpose and not allowed to fruit."

"The consecration of canoes, or native boats. These are of an exceedingly beautiful model and very light. When a canoe is finished (there is a class of canoe builders) a man goes to a cocoanut tree and observes which of its leaves point towards the sea. This he cuts down and takes some of the leaflets, and with a great deal of muttering and incantation binds them around each bar connecting the out-rigger with the canoe. The first fish caught is brought to the builder. Should no fish be caught for three days, new incantations are performed with stones. Taking a handful of pebbles and muttering over them, the man puts down one by one till only one is left on his hand, this he places by himself. He then goes through the same performance with another handful, and so on till he has a heap....."

Other refs. : Fishing.
Gods.
Toddy.
Canoes.
Primitive Religion.

GILBERT ISLANDS.

1871.

Powell's Voyage of 1871 : Nukunau

Journal, Livingstone House, London.

Nukunau or Byron's Island is "long and narrow lying about N.W. and S.E. It is apparently not less than 10 miles long and about 2 miles wide at its broadest part; but it is nearly cut in two at about one third of its length from the S.E. end..... There appears to be a good safe anchorage in a bay formed by a bend of the land of the village of Nukumanu, which faces the west, and where our teachers were located on the present occasion. The population is probably 2,500 or 3,000. There are six villages with a chief over each, who all seem nearly equal in rank. The names and order of the villages from S.E. to N.W. with that of their chiefs are as follows :

| <u>Village.</u> | <u>Chief.</u> |
|-----------------|---------------|
| Tapumatangi. | Tetamuni. |
| Nukumanu. | Pi'ia. |
| Mantiiki. | Peiara. |
| Lengata. | Taonateapa. |
| Taputoa. | Teingia. |
| Muribenua. | Teruatu. |

The "John Williams" left Arorae at noon on 23rd September, 1871. The island of Nukunau was not in the position laid down on the charts, and Captain Trupie had to search for it. However at 12.30 p.m. of 24th September, 1871, land was sighted. The "John Williams" ran along the S.W. west side of the island.

Powell writes : "About 4 o'clock a canoe came off, followed by a boat. The canoe contained three men. In the boat were some 18 or 20 persons, two of whom were full grown girls. They wore grass girdles about 6 - 9 inches deep. The men were wholly unclothed. With the assistance of old Tamarua, of Tamana, Sakai of Vaitupu and a few phrases I had learned from Leleifotu, I was able to hold some conversation with the men. We found that one was Teigia (Tay-ee-ngee-a). His only distinction of rank was a hat, which seemed to render his nudity the more observable. He was attended by a man who seemed to act as his councillor and chief-speaker. After giving him and his attendants and the girls a wrapper each,

we explained the purpose of our visit...."

Powell proposed to go ashore that night, but as it was getting late he remained aboard the "John Williams" until the following morning. The chief, his councillor and two other men remained aboard the "John Williams" for the night. At 6 a.m. the next morning, Powell and Captain Turpie went ashore. They were met by a white man, who said he had been 14 years on the island. He was a trader and had a native wife and a little daughter. His house was at the village of Tapumatagi - where there was also another white man.

Turpie and Powell went to the council house which was soon crowded with men, boys and dogs. Immediately a tall middle-aged man dressed in an old shirt and armed with an American felling axe began to march about, brandishing his axe and talking in an excited yet determined manner. It was discovered that he thought that Turpie and Powell were labour traders and he was expressing his displeasure. When he was told of their true purpose his whole manner changed.

Soon Piia, the chief of the village, arrived with a little girl. The assembly was asked if they would receive a teacher. There was a great deal of heated debate - for and against the proposal. Some contended the teachers would bring disease and famine, others that they would bring prosperity. At last, after he had held a formal meeting, the chief, Piia, was asked by Powell if he would receive two teachers. He said he would. Powell presented him with a shirt and a wrapper of white cloth, which he immediately put on. Two teachers Lilo and Lemuelu, and their wives, came ashore. They settled in the house of Piia. The teachers were left 400 cwt. of biscuit, and 400 cwt. of arrowroot.

Other refs. : Villages.
Chiefs.
Population.
Dress.
Europeans.
Labour Trade.
Missionaries.
Christianity.

GILBERT ISLANDS.

1871.

Powell's Voyage of 1871 : Peru.

Journal, Livingstone House, London.

"We experienced an exceedingly strong current off the S.E. end of this island. The W.S.W. side is long and very remarkable for the wide extent of its reef which is about a mile or more from its outer part to the settlement in a straight line. It is very high at low water and there are some large blocks of coralline limestone lying upon it. There is an outer barrier; then a depression which forms a shallow lagoon, and near the land is a stratum of limestone lava. The tides rise and fall not less than 6 feet, the reef is so high at low water that not even a canoe can land opposite the village. It was low water in the morning and I landed in a canoe near the west end and had $\frac{3}{4}$ of an hour's walk to the village..."

The teacher estimated the population at more than 3,000. The majority of women and children was large - many men having been kidnapped.

All were nominally Christian, and there was a large attendance at worship every Sunday.

"The idols have all been destroyed and the stones and trees of which they consisted have been used for foundations of houses, for fences, canoes, etc. The teacher has a canoe made of planks cut out of a tree which was worshipped."

The teacher had succeeded in preventing war, following a murder - the men involved being intoxicated. This murder had led to the prohibition of the use of the kaleve - or todody.

The teacher had a house and a chapel (63ft. x 25ft.). The teacher's name was Elisa. Two teachers were left by Powell - Esia and Isaia.

Powell mentions a native of the island named Sunday, who supported the teacher, but still had three wives.

Other refs. : Polygamy. Population. Tides.
Currents. Cocoanut Toddy.
Chapels. Native Teachers.
War. Murder. Labour Trade.
Christianity. Idols.

GILBERT ISLANDS.

1871.

Powell's Voyage of 1871 : Onoatoa.

Journal, Livingstone House, London.

"This atoll is of a rounder shape than any others which we visited in this group. The lagoon is large, being several miles across, and deep, and on its northern side there is a large island upon which more than half of the inhabitants reside; a foreigner also resides there....."

The villages were 5 in number, three on the mainland and two on the northern island. The population was about 1,700 - about 1,000 on the island and 700 on the mainland. All the natives had abandoned idolatry, but little inclination was shown to respect the Sabbath.

About three months previous to the arrival of the "John Williams" the idols had been destroyed. The people gave the teacher permission to do this and he broke up about 20. Tapuariki was called an emigrant god from Peru. "Besides him their principal gods were Tele and Tautia, the former worshipped by the women and the latter by the men; it is not improbable, therefore, that these are the names of the first pair of Tapuariki's party who came from Peru to this island. There is no regular order of priests but several persons professed occasionally to be inspired one man especially often seemed to be possessed and he was regarded as the chief of the order; they were called 'Tautata.'"

The teacher had a house of his own, and there was a chapel 60ft. x 30ft.

The people gave the teacher only a small supply of food.

"A very violent quarrel occurred during our stay, owing to the loss of a canoe in which a man had gone off to our ship and which had got broken up. The wife of the man to whom the canoe belonged attacked the wife of the other, and they fought and abused each other most furiously."

Sumea was the name of the teacher stationed at Onoatoa.

Powell writes : "The teacher had ascertained that the number of men who had been forcibly taken from this island was about 600. Many of them had been tied hand and foot, and taken off in the

boats like pigs; and one man who was taken thus, who offered great resistance when being taken out of the boat alongside the ship, was shot dead."

Other refs. : Chiefs.
Villages.
Population.
Primitive Religion.
Possession by Spirits.
Priests.
Gods.
Tapuariki.
Labour Trade.
Property.

871/2.

GILBERT ISLANDS.

1871.



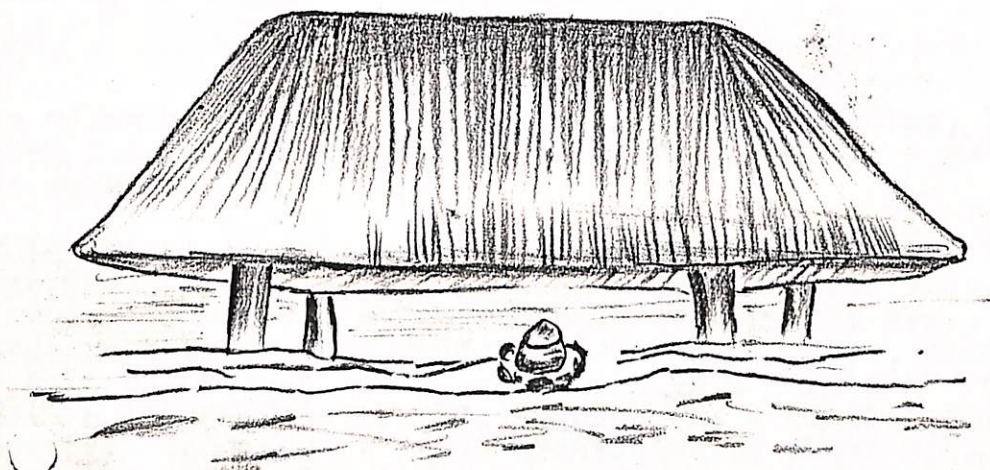
Copy of pen drawing affixed to Powell's Journal
of 1871.

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

871/3.

GILBERT ISLANDS.

1871.



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

Drawing entitled : "The god Tapuremai as
seen in front of a house at Tamana, October 31st. 1871."

GILBERT ISLANDS.

1871.

Powell's Voyage of 1871 : Tamana.

Journal, Livingstone House, London.

The "John Williams" reached Tamana on 30th October, 1871, having taken 3 days to cover the 40 miles from Onoatua - so strong was the current.

"This island is only about three miles long and one broad. It lies about S.E. and N.W. and has a reef on each side. It is very flat and is sometimes flooded half over by the sea. There are large patches of dark muddy sand in many places, below the sand is a layer of soft chalk, and below this strata of rock and then again a layer of dark sand. I observed a similar appearance at Onoatua. In one part is an excavation of about 8ft. deep, 100ft. long, and 20ft. wide, containing fresh water 4ft. deep which is used for bathing. It is unaffected by the tide. The drinking water is obtained from a well on the north-east side."

Kirisome, the teacher, had determined to leave.

The population was counted by him as 670 - but this did not include any young children.

About twenty families (100 persons) had renounced heathenism. Nearly fifty people old and young had learned to read - from scriptures, etc., sent by Mr. Bingham of the Sandwich Islands.

The teacher had with him as attendants three married couples. Kirisome was taken off, and another teacher Samuela, landed in his place.

Powell writes: "The flora of these 16 islands... includes only about 80 species, nearly all of which are common to Samoa. Only two or three, or perhaps none, are peculiar to these islands. I found only six specimens of fern all common to Samoa except one, which is probably a new *Lindsaya* of the *Isoloma* group, and so much resembling *Nephrolepis acuta* that the natives contended with me that they are identical, and were only convinced of the contrary when I pointed out to them the difference of fructification. It might be named, if new, *Lindsaya nephrolepioides*."

"The fauna is still more scanty. Mice, lizards and geckos seem the only quadrupeds in addition to pigs, cats and dogs which are of recent introduction."

Besides pigeons there is the Samoan representative of the cuckoo, called Aleva, in both groups, and occasionally the wild duck (called Toloa) besides the black and tern, the booby, the tropic bird, the frigate bird, and several species of sea-plovers, and sand-pipers, and sea-larks. Throughout nearly all the islands the taming of the terns and frigate birds seems a favourite pursuit, and a conspicuous feature of almost every settlement is the great number of large frigate birds perched on high sticks stuck in the ground not very far from each other."

Note: Together with his Journal of 1871 Powell enclosed a number of drawings. There is one entitled:

"The god Tapuremai, as seen in front of a house at Tamana, October 31st, 1871."

Another drawing is entitled :

"The temple of the goddess Eiteweinei, Tamana, Gilbert Group."

Others refs. : Currents.
Onoatoa.
Population.
Christianity.
Idols.
Flora.
Pigs.
Cats.
Dogs.
Frigate Birds.
Pigeons.
Fauna.
Gods.
Temples.

GILBERT ISLANDS.

1871.

J. C. Vivian's Visit of 1871.

Journal, Livingstone House, London.

J. C. Vivian, L.M.S. missionary of the Society Islands (Raiatea) was a passenger aboard the "John Williams" during her cruise of 1871. His Journal is preserved in Livingstone House.

Gilbert Group : October 23rd to November 9th, 1871.

Arorae : Canoes full of naked men came off. They brought with them a number of mats, a few fish, and some thatched rope. For these articles they wanted tobacco. The canoes were very light and of beautiful shape. The wood with which they are put together was not more than $\frac{3}{8}$ " thick, and the largest piece was not more than 14" long by $2\frac{1}{2}$ " wide. These pieces were all stitched together with cinet. One man could carry up one of these canoes from the water's edge.

The dress of the natives who came aboard the "John Williams" was so primitive that "the ladies had to make their escape below, and remain there all the time of our stay at this island."

Vivian mentions one man who had only a piece of shell about the size of a watch hanging about his neck. He strongly resented a reference made by a Niutao native to his nakedness.

"The sharks' teeth knives which these people make are very formidable looking weapons in the hands of these naked men and on many of their poor bodies there were the sad marks of their use. Great long gashes, though healed over, were too visible, and on some of them there were over twenty, presenting scars and cuts which made me shudder to look upon them."

"Many of the natives had lost the first and second joints of their fingers and upon inquiry we were informed that it was their practice when a chief, or anyone beloved by them died, to chop off their fingers and toes in this way to show their grief. When a chief dies they bury him; when a wife or a mother dies they throw them to the sharks in the sea, but when a child dies they place it into a basket and hang the little body to the limb of a tree near the house where it remains until the bones are perfectly dry, when it is taken down and brought again into the house."

Nukunau : "A chief brought off two young girls, and from their appearance it was evident they were accustomed to board vessels. Most of the men brought off toddy to sell. This is the liquor they obtain from the cocoanut tree and of which they are very, in fact, too fond, for they get very intoxicated by its use, and from the frightful cuts and deep furrows in their flesh it would seem they drink and quarrel and lacerate each other without mercy. Many of those we saw were also very deformed...." Vivian mentions protrusions from hips and shoulders.

The population was supposed to be 1,000. Vivian describes his attempts to explain to the natives how to read and write.

Peru : The notorious Sunday, still had many wives and had acted very indifferently towards the teacher. There were two foreigners residing on Peru : one trading for Weber and the other for Towns of Sydney. Vessels were reported to call frequently at the island. Four months before Rev. Bingham and Mr. Snow of the Sandwich Islands Mission had called; they gave the teacher supplies, and copies of the scriptures in Gilbertese, but did not land. There were 5 villages on Peru. The population was not yet known : some said 500.

Two teachers (Isaia and Etia) were appointed to assist Elitia.

Onoatoa : Copies of the Scriptures in Gilbertese had been received from the Sandwich Islands Mission.

Tamana : A white man and a youth of about 17 years resided on this island. The native brought off Fara fruit, cocoanut bottles of toddy and some shark teeth knives, which they wanted to exchange for tobacco. The people still worshipped their own gods. The people further north were said to worship the Pleiades.

Samuelu, a teacher from Tutuila, was appointed to Tamana.

Other refs. : Shark-tooth.Knives.
Canoes.
Dress.
Death.
Severing of Finger Joints.
Toddy.
Population.
Weber.
Europeans.
Sydney.
Tobacco.

GILBERT ISLANDS.

1872.

G. Pratt's Voyage of 1872.

Journal, Livingstone House, London.

The "John Williams" reached Arorae on July 3rd, 1872. Some white-men, and also natives returned from Tahiti and Fiji, had persuaded the people to have nothing to do with the lotu, but to fish on Sunday, and keep up their night dances.

The people were starving on account of the drought. There were very few nuts on the trees and very little fruit on the pandanus. To satisfy the cravings of their hunger the people ate the pith of the trees and many had died from this cause. Hundreds had left in slavers, being told that there was plenty to eat in Fiji, and no work. There were now many more houses than people. The "Morning Star" had called and left a box of books in the native language.

"Some of the customs are peculiar. Each family gives away their own children and adopts others in their place. I heard the mother of one of these adopted children bewailing her child just taken by the slaver. They keep their dead above ground for three days, and then make a shallow hole in the house, where they place the body, merely covering it with a mat. When one of the family smokes his pipe, he lifts the mat and puffs smoke into the grave. Finally the head is separated, and kept in the house. Henceforth the smoke is puffed into the skull's mouth. The other bones are used to make fish hooks and needles.

Marriage is honoured. When a couple is to be united, one of the two fathers takes hold of the hair of each as they bow before him, and sprinkles them both with the juice of a cocconut held in the other hand. The newly married woman is secluded in her house, and never goes out without an attendant. All the people were clothed while we were there, but when there is no ship, the man who puts on clothes is said to ape foreigners. There are no chiefs and when they meet together, even boys put their word in with the rest. When a man is angry with anyone, he quietly retires to the upper room used by them as a store and hangs himself. I found in many places detached portions of walls and was told it was to prevent passers-by seeing the family eat. When anyone goes to get a light, he is expected to call out from a distance, and a light is then taken to him, so he should not see them eating...."

Nukunau : Reached on August 6th, 1872. Pratt states that Elijah, the teacher, had brought down rain, and the people were all Christian. Toddy was prohibited.

A thousand people had been taken by the slavers within 3 or 4 years.

Peru : August 7th, 1872. One of the teachers who had gone aboard a slaver had been roughly handled by them, and had narrowly escaped. There was neither king nor ruler. The teachers had advised the people to meet and make laws. This they had done. The fines were in cocoanuts, and were shared out among the people and the teachers. (2,000 nuts for "cutting and wounding" was reduced on the teachers' advice to 700). Polygamy had been prohibited.

Onoatoa : August 8th, 1872. Pratt mentions Kanaea village of 556 people; Pualiki village of 400 people; and a central village of 630 people. With two additions made in 1872 - there were teachers at each of these three villages.

Tamana : August 11th, 1872. The native teacher reported that 80 natives had been taken by the slavers since his arrival. He had exactly 1,000 people and only one family remained heathen. 150 had learned to read and write.

| | | | |
|-------------|---|------------------------|-----------------------|
| Other refs. | : | <u>Tahiti</u> | <u>Toddy</u> |
| | | <u>Fiji.</u> | <u>Labour Trade.</u> |
| | | <u>Europeans.</u> | <u>Law and Order.</u> |
| | | <u>Adoption.</u> | <u>Population.</u> |
| | | <u>Tobacco.</u> | <u>Arorae.</u> |
| | | <u>Skulls.</u> | <u>Polygamy.</u> |
| | | <u>Burial.</u> | <u>Onoatoa.</u> |
| | | <u>Marriage.</u> | <u>Tamana.</u> |
| | | <u>"Morning Star."</u> | |
| | | <u>Drought.</u> | |
| | | <u>Suicide.</u> | |

GILBERT ISLANDS.

1874.

G. A. Turner's Voyage of 1874.

Arorae : The "John Williams" reached Arorae on June 17th, 1874.

Turner was struck by the absence of any population. The houses seemed to outnumber the population as 10 to 1. In a long walk he saw only 50 to 60 people inclusive of children. The drought was not as bad as that of the previous year - many of the people attributed this to their having returned to their own gods. This and the influence of labourers returned from Tahiti, Fiji and Samoa had caused a "retrograde movement" among most of the inhabitants. There was a teacher named Naivalika who had about 30 adherents living with him.

Nikunau : June 19th, 1874. The four Samoan teachers informed Turner that they had decided to return to Samoa. He tried to persuade them to stay, but they were determined. The barque "Metaris" (Capt. Lyons) from Samoa had called a few days before and told them of the "John Williams" visit.

The natives were much given to drinking toddy, and to quarrelling and fighting. The teachers had entirely lost their influence. Turner left a letter for the American missionaries with a white beach-comber.

Peru : June 20th, 1874. Turner went ashore, and a meeting was held. He told the teachers and people of "the proposed transference of the Group to the American Mission." The three Samoan teachers replied that they were satisfied with this decision, but that they wished to remain at Peru and continue their work. Altogether there were 39 candidates for church membership - all of whom could read. Turner admitted 32 of these.

Turner mentions the three teachers had control of districts numbering 900, 650 and 850 persons.

In August 1873, one of the teachers, Elisaia, left Peru in his canoe to go to Nikunau. He was accompanied by two lads. The weather was fine but they could make no headway against the current setting to the N.W., and were carried away by it. They had 10 cocoanuts and one head of pandanus. After three nights at sea they sighted the island of Kuria, and managed to get ashore there. They finally returned to Peru via Aranuka, Apemama, and Makin. From the Apeamam, the return was in the "Lady Elicia" (Captain Daily).

Onoatoa : June 23rd, 1874. Turner went ashore, and while he was there the "John Williams" was carried away by the current. She was not able to return until July 5rd, 1874. Turner mentions

Mr. Thomas Redfern, an European trader on Onoatua. There were two teachers.

Tamana : July 4th, 1874. Turner thought the natives farther advanced here than in any of the other islands of the group. Elisaia a teacher, whom Turner had removed from Peru, was landed to assist the resident Samoan teacher Samuelu. Nine natives were admitted to the church.

Other refs. : Population.
Toddy.
Labour Trade.
Drought.
Voyages.
Shipping.
Europeans.

GILBERT ISLANDS.

1875.

H. Nisbet's Visit of 1875.

Journal, Livingstone House, London.

Arorae : The "John Williams" reached Arorae on September 14th, 1875. 320 now professed Christianity. They had all gathered in one central village surrounded by a pallisade, with a gateway. About 280 of the population were still heathen.

Tamana : September 15th, 1875. There were 160 candidates.

Peru : September 17th, 1875. Church members 144.
Candidates, 309.

Nikunau : September 21st, 1875. Two teachers were landed.
Mention is made of a white man living there.

Onoatoa : September 23rd, 1875. Church members, 85.
Candidates, 132.

Other refs. : Christianity.
Europeans.
Missionaries.

GILBERT ISLANDS.

1876.

G. Turner's Voyage of 1876.

Journal, Livingstone House, London.

Arorae : June 7th, 1876. Turner writes : "... population of 600. No king, but the heads of families meet and rule. There has been no rain for 6 months, and the people are bordering on starvation. 60 were kidnapped and have never been heard of. Numbers have gone of their own accord to Tahiti, Samoa and Fiji, owing to the scarcity of food. Here again Samoa is spoken of as the cradle of the race. Tapuariki was the great god. In his temple there lay a great clam shell filled with water, in which all who brought offerings and came to pray dipped their hands, in token of their desire on account of their offerings to be considered clean, and free from sickness or other expressions of his wrath. In their homes they had stocks or small pillars of wood as the representatives of the household gods, and on these they poured oil and laid before them offerings of food."

Note: Notes on Arorae, Tamana, Nikunau, Peru and Onoatua will be found in Turner's "Samoa a Hundred Years Ago and Long Before", London, 1884, p. 293 seq.

The above paragraph on Arorae is the commencement of Turner's notes on the Gilbert Islands.

GILBERT ISLANDS.

1878.

G. A. Turner's Voyage of 1878.

Journal, Livingstone House, London.

Tamana : Population : men 62; women 73; boys 70; girls 77;
total 282. June 10th, 1878.

Church members, 47; Candidates 84. Gifts : Pastor 54.24 dollars;
L.M.S. 50 dollars (value).

75 adults and 63 children could read. Pastor : Samuelu.

The drought was over and the island looked green again. During the previous year 216 had died of starvation; 121 had left for Fiji and Samoa - so that during 1877 the population had decreased by 337.

Arorae : June 13th, 1878. Population 468. The whole population were well dressed and professing Christians. Church members 54, candidates 62.

Pastors : Naivalika and Isekielu.

Nikunau : June 15th, 1878. Population 2,000. Church members 16.
Candidates 80.

Pastors : Iosia and Ioane.

Peru : June 16th, 1878. Population 1958. Church members 158. Candidates 282. Children in school 277.

Pastors : Naisili, Isaia and Luteru.

Turner mentions a Chinese (with Samoan wife) trading for Farm (?) Lee and Co. of Sydney and Samoa.

Onoatoa : June 19th, 1878. Population 1042. Church members 115. Candidates 154. Children in school 45.

Pastors : Simona and Tuiteke.

Turner states that all the Samoan pastors in the Gilberts had been supplied with tobacco for obtaining food etc. from the natives - for they would do nothing without pay. Now that the drought was

over and the fertility of the islands was increasing, it had been proposed in some quarters that this supply of tobacco be discontinued. Turner strongly opposed this.

Turner writes : "In the Gilbert Group families do not have things in common as in Samoa. Members of one family dare not make common use of the family lands. When a man's sons are grown up he divides the family lands, giving the largest plot to the eldest son and so on. During his life it is the duty of all the sons to share the produce of their land with their father. But a brother dare not go to a brother's land and take nuts off it, even when he had none on his own land. In such a case there is no pity shown him, and he is treated as a common thief. One brother will often take another to work on his land, pick cocoanuts and carry them to the house, etc., and pay him by a few nuts. And as they treat their own relatives, so they treat the pastors. Hence tobacco will often be the means of purchasing food from the richer natives, while the poor ones are dying of starvation because they have not the wherewithal to buy. This has been the cause of many of the poorer natives going to labour on Fiji and Samoa, and then on their return they are enabled by what they have earned in Fiji, etc., to buy plots of land from the natives who possess more than they require....."

Turner also mentions a charge made by Mr. Meades, Government Agent of the ketch "Patience" of Fiji, that the Samoan pastors in the Gilberts prevent the natives shipping as labourers to Fiji, take the natives' land, and take property from the chests of returned labourers. The Samoan Mission had received a communication from H.C. Sir A. H. Gordon, Governor of Fiji and High Commissioner for the Western Pacific.

The pastors all indignantly denied the charges. Turner had spoken with Volleiro, trading on Peru for Mr. Peckham, owner of the "Patience" who had expressed astonishment at Meades' statements. Turner enclosed a copy of letter from Francisco Volleiro dated June 17th, 1878, denying the charges, and praising the hospitality and goodwill of the Samoan pastors.

A white man trading on Tamana for Messrs. McArthur and Co. of Auckland had given similar evidence.

Turner gives the total population of the Tokelau, Ellice and 5 Gilbert Islands for 1878 as 8,551. The figure for 1874 he gives as 10,760.

Other refs. : Fiji. Samoa. Drought. Starvation.
Population. Tobacco. Native Teachers.
Sir A. Gordon. Shipping. Labour Trade.
Auckland, N.Z. Family Organization.
Property. Land Ownership.

GILBERT ISLANDS.

1879.

T. Powell's Visit of 1879.

Journal, Livingstone House, London.

Arorae : October 25th, 1879. Powell found that about 80 labourers had returned from Tahiti, and had brought with them "the Mormon delusion" - they were charging the L.M.S. pastors and missionaries with teaching lies, etc.

Powell found one of the two pastors, Esekielu, absent on a cruise with the "Buffon" a French vessel in search of labourers. He had ostensibly gone to take cocoanuts to the pastor on Nukunau. Powell much feared that Esekielu and the other pastor of Arorae, Naivaliku, "had so arranged matters as to further the plans of the Captain of the 'Buffon' in getting labourers." At Arorae they had furnished him with a boat and a crew of nine men.

Gifts to the pastors of 250 dollars and to the L.M.S. of 159 dollars had been made.

Powell preached against Mormonism.

Nukunau : Powell states that Nukunau was the name used by the natives themselves. Nikunau was the form in use at Peru, Onoatoa, etc.

In January, 1879, the pastor Ioane, had received permission from the people to destroy 20 stone idols together with their shrines.

In August, 1879, a man named Mumuri had given Ioane a wooden idol in the shape of a wooden club. Ioane gave it to Powell - together with the history of god and club received from Mumuri. The name of the club was Ikaboeagiina. Mumuri's account is given as follows : "This god, with another of similar shape, flew together over the ocean from Samoa, and landed at the south-east point of the island. The people of the village Tapomatagi rushed down to the beach to pick them up, but the gods said : 'Let us alone, we are men, we wish to go to Mumuri. Where does he live?' At Nukunau was the answer : 'Next to the council house.' Off they went having found the desired family. There they remained. The name of Ikaboeagiina's companion was Ikaboeboe. After a while a fire occurred and the village was burnt to the ground. Ikaboeboe flew away during the

conflagration, and it is not known whether he is still wandering over the ocean or has returned to Samoa. Ikaboeagiina took his seat upon the altar of another house at the extremity of the village, this house consequently escaped the flames."

Powell thought the club to have been more of a god than was generally the case. He took it back with him to Samoa, and suggests he might take it with him to England. Powell then gives an outline drawing of the club, and its dimensions, which were:-

Length - 5 ft. 4 ins.
Width of blade - 10".
(broadest part
width of handle - $2\frac{1}{2}$ ".
(at the end).

In September, 1878, the chief Piia had died. He had received the first Samoan, pastors in 1871 - but he died a heathen. Powell gives the following account of the chief Piia : "He was the eleventh lineal descendant of a chief named Akoia, i.e., The Beloved, who was so called because he was the only son of a woman who had three husbands and he was therefore the beloved of them all. To him they gave all their united authority. By virtue of their united decision he possessed the following distinctions :-

1. He was president in the great council house and was styled "the Speaker." His decision in any matter of interest debated was final. Hence it was he who in 1871 decided that the missionaries should be received and who engaged to protect them.
2. He had sole command of the inland lake and its rich fish.
3. His rule extended to the fish on the reef.
4. He had the sole right to all drift from the sea.
5. Only his canoe might go afishing the first day after a storm; others might go the next day.
6. He also was distributor of common property and food of the village, and if he chose to take a large portion for himself, no one objected.
7. The family title was Taramarava which means Warden of the Coast, or more literally, Ruler of the Ocean.

His son the twelfth in succession from Akoia succeeds to these privileges."

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I. He was president in the great council house and was styled "the Speaker". His decision in any matter of debated was final. Hence it was he who in 1871 decided that the missionaries should be received and who engaged to protect them.

There were still many heathen on Nukunau.

Powell writes: "The abominable caricature of popery and its host in the shape of a feather god, described in my report of 1877, is still carried on here...."

Peru : October 27th, 1879. An American was causing trouble among the natives - he was well armed with firearms.

Onotoa : October 29th, 1879. All idols had been abolished. One pastor was Tuiteke - a native of Nui. Powell gives the population as : 1,106.

Powell writes : "It appears that on this island is a veritable City of Refuge, called Te Kava, i.e., pre-eminently The Village, or City. It was called also figuratively, the Cage. On the occurrence of homicide, the manslayer might flee to this city and there be safe from the avenger of blood, who on hearing of the other's arrival would immediately cease the pursuit. Then the land of the culprit's father was immediately confiscated to the family of the deceased as recompense. In due time, however, the people of the village might buy from the family a small portion of the land for the use of the manslayer upon which he might erect a house and live in safety."

One of the pastor's houses had been used as a refuge, and respected as such.

Tamana. : October 30th, 1879. The population was about 500. Many of the people had returned from Fiji and Tahiti. They had formed one village instead of living scattered about the island. Accordingly there were two long parallel rows of houses with a wide road between them. Money and food were abundant. Pastor - 350 dollars; L.M.S. 237.45 dollars. A young man and his wife were accepted for Malua.

Powell quotes questions put to him at Nukunau. Among them were:-

If the people go with torches on Sunday evening to catch bait for fishing on Monday morning, should the pastors receive a share of the fish caught with that bait? Better not.

When a man takes his daughter on board a vessel and having returned ashore distributes among his friends the presents received, may a church member receive a share? Certainly not.

If a sudden calamity occurs on the Lord's day such as a house on fire, injury by storm, is it woring to put the fire out, secure the house? Certainly not.

The custom of the people is : When a man is dead for the members of his family to bring presents to the man who officiates at the burial (the priest) in order that he may give life to the man's soul in heaven. Should church members who practice this custom be excluded? Instruct and admonish.

Other refs:

Mormons.
Chiefs.
Population.
French.
Political Organization.
Tahiti.
Cities of Refuge.
Nukunau.
Fishing.
Primitive Religion.
Gods.
Genealogies.
Priests.
Clubs.
Property.
Christianity.
Samoa.
Fiji.
Native Teachers.
Labour Trade.
Prostitution.
Sabbath.

GILBERT ISLANDS.

1880.

Visit of S. H. Davies in 1880.

Journal, Livingstone House, London.

Davies writes : "In the Tokelau and Gilbert groups we heard of a number of vessels engaged in the Hawaiian Immigration business. The object of this scheme is, I believe, to infuse new blood into the Sandwich Islands and to prevent the islands from becoming depopulated and the coloured races dying out. In one of the agreements I saw the Hawaiian Government engages to take every care of labourers both on board ship and also when they arrive at their destination. The children are to be educated in the public schools and with their parents to have good food, medical attendance, and to be treated kindly in every way. Wages : males, £2. 0. 0. per month; females £1. 4. 0. per month; older boys and girls a smaller sum. There are only to be 26 working days in each month."

Davies mentions that no less than 37 stores competed for the trade of "these islands" (i.e. Tokelau, Ellice and Gilbert Islands visited by the L.M.S.), and besides there were visits from vessels from Fiji, Sydney and California, etc. (On Nanumea there were "four large commercial houses in addition to the store of His Majesty the King of Apemama.").

Davies gives his opinion that : "It would be a most desirable thing to get the American Board of Foreign Missions to take over the whole of the Gilbert Group." There were only five islands under the charge of the L.M.S., and it was a waste of expenditure for two mission vessels to visit the islands. The American Board should help the Hawaiian Evangelical Assocn. to extend their operations (as Dr. Clarke had said they would do at the Mildmar Conference). The L.M.S. used the American translation of the New Testament as well as other books issued by them.

Arorae : 29th September, 1880. The Tokelau teacher Esekielu had left his wife and was living with a young woman of Arorae. Both he and the woman had been whipped by the chiefs as law-breakers. Esekielu evaded all search for him by the L.M.S. deputation. His Tokelau wife and children were brought away. The other teacher, Naivalika, was removed also. He had been guilty of a number of co-operations with the Captain of a French labour vessel, having lent him his boat and a crew, for which he received a present; had been taking property from returned labourers in large amounts

(they had given him permission, however); had followed an armed troop to another village to bring back a deserter from his congregation, dressing himself in Samoan war style.

The general state of the people of Arorae was, however, good. The Samoan teacher, Samuelu (formerly of Tamana) was left at Arorae.

Nukumau : 1st October, 1880. Davies mentions that : "Worship to a feather god is still kept up and encouraged by a bad American, who was a nuisance on Peru." Most of the people were showing an interest in Christianity. Laws had been established against Sabbath-breaking, drunkenness, etc.

Tamana : 5th October, 1880. There were two traders. Many people had become Christians. There was a good school and many children could read. Pastor : 100 dollars; L.M.S. : 145.55 dollars and hats and mats.

Onoatua : 10th October, 1880. "The whole population wear clothing, and while some prefer to rest at home instead of going to a place of worship, heathen worship is a thing of the past." Davies mentions : "two cities of Worship for the manslayer."

Peru : 12th October, 1880. Davies mentions some of the males, overburdened with clothing.

Davies conducted an investigation into charges made in the "Samoa Times" of August 14th against the L.M.S. pastors at Peru. The charges were that the pastors engaged in trade, and interfered with trade. The charges had been made by John Prout and W. Price, two English traders, and by another trader, a Tyrolese ("a bigamist") Davies found that these men were unable to substantiate the charges they had made.

The traders were apparently riled over native laws, missionary inspired, against Sunday trading, etc. Davies quoted to them a recent law against Sunday trading made by the British parliament : "the parliament of the most enlightened country in the world."

The pastors had, it was proved, been acting as interpreters for the Captains of trading vessels (Davies mentions the "Venus" of Samoa). For this they were rebuked.

Davies notes : "Three couples have come recently from Tahiti who had, while there as labourers, embraced Roman Catholicism. The R.C. bishop had exhorted them to try and make converts here, then they would get a priest to come and bring them presents! These new converts to popery report that R.C. Iotu has the ships-of-war to aid it."

Other refs. : Hawaii.
Missionaries.
Labour Trade.
Roman Catholics.
Hawaiian Emigration Trade.
Traders.
American Missions.
Native Teachers.
Law and Order.
Tahiti.
Feather Gods.
Europeans.
Refuge, Place of
Clothing.
City.

GILBERT ISLANDS.

1881.

Visit of G. Phillips in 1881.

Journal, Livingstone House, London.

Arorae : October 10th, 1881. Population 705. Phillips mentions "a large number of returned labourers from Fiji and Honolulu" - who had been under Christian influence and were assisting the church. About 50 people had become heathens again. Church members, 68. Candidates, 150. One Samoan pastor.

Nikunau : October 12th, 1881. Population 1,671. Hardly more than half of the people were Christians. Part of the remainder were heathens, others were "feather god worshippers." "It originated in this wise. A number of labourers while in Samoa went into a Roman Catholic chapel, and it being, I suppose, High Mass, they witnessed a great deal of processioning with banners, etc. They returned to their homes and fastened feathers of fowls on to pieces of wood cross-wise and then proceeded to and fro in the islands, singing mournful dirges and striving in every way to imitate the priest..... It spread through several islands and though it is on the decline, has still a firm hold of large numbers of people. They profess to meet for worship about once every month, and it is attended with a great deal of feasting which is, perhaps, its greatest attraction to the natives." At Onoatua Phillips saw one of the feather gods which had been handed over to the pastor there. A foreign resident at Onoatua strongly supported the sect.

Church membership, 266. Candidates, 250.

Peru : October 13th, 1881. Population 1,916. The "Orwell" of New Zealand, a large two-masted schooner, had been wrecked about six weeks before. Five of the crew requested and were given passages back to Samoa in the "John Williams". The natives had stolen much of the cargo, etc. of the wrecked vessel.

There was now not one heathen on Peru. Church membership, 189. Candidates, 194.

Onoatua : October 15th, 1881. During the past year a government had been established. There were now no heathen on the island.

Population 1,133. Church members, 74. Candidates, 51. There was one trader.

Phillips describes a sort of slavery which existed at Onoatua (but not at the neighbouring islands): "For a slight theft or misdemeanour the lands of the culprit and his family were confiscated and there being no possible means of livelihood left, he had to hire himself and family out to the confiscator of his lands as his slaves to become to him a hewer of wood and drawer of water, as payment for which he was allowed to obtain food from his ancestral lands."

There were two pastors.

Tamana : October 18th, 1881. Population not given. There was a German trader who had been in the Franco-Prussian War, and intended to keep out of the next. The native government consisted of 24 rulers. The trader was one of them. Bread-fruit trees, bananas, pumpkins, pineapples, had been introduced and were flourishing.

Other refs. : Population.
Property.
Feather Gods.
Germans.
Samoa.
Traders.
New Zealand.
Europeans.
"Orwell"
Shipwreck.
Tahiti.
Fiji.
Hawaii.
Labour Trade.
Slavery.
Law and Order.

GILBERT ISLANDS.

1882.

Visit of S. H. Davies in 1882.

Journal, Livingstone House, London.

The Gilbert Islands were visited during the month of September.

Arorae : A number of labourers had recently returned from Samoa, Fiji and Tahiti. This had caused a large increase in the population. There were 40 Mormons. There were also some Roman Catholics. There had been an abundance of rain which the people attributed to their adoption of the Christian religion.

Nukunau : 556 weŕe still not Christians. There were natives from this island on German plantations in Samoa. Feather-god worship had been given up. Population : 1,786.

Peru : "The rulers and police came to welcome us - the former dressed in white with a red cross on right breast, the latter in blue serge with a red stripe on elbow." The famous native "Sunday", recently returned from a labour plantation in the Sandwich Islands, was a church member and a ruler. A large number of the people had recently returned from labour plantations in the Sandwich Islands, Fiji and Samoa. The Roman Catholic converts (returned labourers from Tahiti) had joined the L.M.S. Contributions were given to the L.M.S. for the first time. Native judges had been appointed.

Onoatua : Slavery was now rare. The betrothal of children was still practised.

Tamana : Many labourers had returned.

| | | | |
|--------------|---|-------------------------|---------------------------|
| Others refs. | : | <u>Labour Trade.</u> | <u>Native Government.</u> |
| | | <u>Hawaii.</u> | <u>Police.</u> |
| | | <u>Tahiti.</u> | <u>Dress.</u> |
| | | <u>Fiji.</u> | |
| | | <u>Samoa.</u> | |
| | | <u>Germans.</u> | |
| | | <u>Slavery.</u> | |
| | | <u>Population.</u> | |
| | | <u>Mormons.</u> | |
| | | <u>Roman Catholics.</u> | |
| | | <u>Missionaries.</u> | |
| | | <u>Law and Order.</u> | |

GILBERT ISLANDS.

1883.

Visit of J. Marriott, 1883.

Journal, Livingstone House, London.

The Gilbert Islands were visited in September, 1883.

Tamana : Population 594. A fine public road had been constructed through the village. There was a foreign trader, who was a member of the church. Marriott was asked to attend the court house of the village. The chiefs had two charges against the Samoan teacher, Elisaia : (a) that he had shot a cat on the Sabbath (he had awoken to find it eating his food, and claimed to have forgotten it was Sunday; the young men were eager to inflict a fine on the teacher); (b) that he had sold copra gathered from all the natives to purchase a 120 dollar bell for the chapel, and pocketed the proceeds himself. (Elisaia claimed that the natives' copra had become mixed with his own. He was finally forgiven.)

Arorae : Population 1,200. (It took 6 days to cover the 30 miles from Tamana). There were 156 church members and 900 Candidates. The island was much improved in every way.

Nukunau : Population 1,813. Marriott complains that the girls had "miserably short girdles." Marriott urged the chiefs to pass a compulsory Education law. There was not a single heathen left. A new code of laws and government had been formed, with native rulers, judges, etc. Marriott describes the "feather gods" as being in the form of an umbrella.

Peru : Population 1,992. The people had formed a government of rulers and policemen - and a code of laws.

Onoatoa : Population 1,258. There were 10 slaves remaining in the island. Betrothal of infants was still practised.

The Gilbert Islands under the L.M.S. were reported (by a Capt. Maxwell) to be greatly superior to those under the American Mission - whose teachers acted as traders.

| | | | |
|-------------|---|-------------------------|----------------------|
| Other refs. | : | <u>Slavery</u> | <u>Feather Gods.</u> |
| | | <u>Population.</u> | <u>Voyages.</u> |
| | | <u>Native Teachers.</u> | |
| | | <u>Sabbath.</u> | |
| | | <u>Missionaries.</u> | |
| | | <u>Law and Order.</u> | |
| | | <u>Gods.</u> | |

GILBERT ISLANDS.

1884.

Visit of C. Phillips, 1884.

Journals, Livingstone House, London.

The Gilbert Islands were visited in August, 1884.

Arorae : Population, 876. The fine new coral church had been blown down by a gale. Esekielu, the former teacher (a Tokelan) had been to Hawaii as a plantation labourer, and had now returned. He was causing much trouble. He was taken off in the "John Williams." Roads had been built throughout the island. H.M.S. "Espiegle" (Captain Bridges) had recently visited the island. Captain Bridges stated to Phillips in Samoa, that "his opinion of the native character generally in all these seas had been heightened by having met Samuelua, and having seen his work." Samuelua was the native pastor at Arorae.

Nikunau : Population 1,813. There was a native government and a code of laws. (Any person found nude was liable to be fined.)

Phillips reports the story of the French ship, the "Buffon" 900 tons burden, abandoned (in a very leaky condition) about 200 miles from Rarotonga, en route from New Caledonia to Tahiti. Two boats - one containing 6 men and the other 4 men - reached Rarotonga. The other boat - containing 6 men - was at sea for 45 days before being cast up on Nikunau. For the last 18 days the men were absolutely without food - although rain fell frequently, and they were never out of water. They had been 37 days on Nikunau when the "John Williams" on August 6th, 1884, found them. The six men were taken to Apia. Three went on to Sydney to place the whole matter before the French Consul there.

Peru : Population 1,945. Because of their depredations of the wrecked ship the "Orwell", three years before, the people had been fined 30 tons of copra by Captain Bridges of H.M.S. "Espiegle", the payment to be extended over three years. The H.M.S. "Dart" had called two months before the "John Williams" - and was surprised to find that the natives, while they considered the fine to be an injustice, had paid it off in less than a year.

Onoatua : Population 1,355. The people had a code of laws, which was submitted to Phillips for approval. There was a compulsory education law. Hardly a vestige of heathen customs remained.

Tamana : Population 577. There was a German trader named Schumacher. He was a strong supporter of the L.M.S. mission. He had blasted a passage through the reef with dynamite.

Phillips mentions Nanouti, population 3,000; and Tapitouea, population about 5,000 - they had been visited by Esekielu ex-pastor of Arorae on his way back from Hawaii. Nanouti had no teacher, and the chiefs had asked Esekielu to help them to get one. Tapitouea had only two teachers of the American Mission. Phillips thought the L.M.S. might take over these two islands.

Other refs. : H.M.S. "Espiègle."
H.M.S. "Dart."
Hawaii.
Labour Trade.
Voyages.
Population.
Native Teachers.
French.
Tahiti.
"Buffon"
"Orwell."
Nanouti.
Tapitouea
Traders.
Germans.
Law and Order.
Missionaries.
Education.

GILBERT ISLANDS.

1885.

Visit of J. E. Newell, 1885.

Journal, Livingstone House, London.

The Gilbert Islands were visited in October, 1885.

Tamana : Newell mentions the German trader, Schumacker.
Population : 596.Nikunau : There were four foreigners resident here. They were selling gin, etc. and frustrating native attempts to set up a code of laws. Newell reported the matter to the American Consul at Apia. Newell mentions the large inland lake where fishing was only allowed on one day each year - a taboo being enforced for the rest of the year, the penalty for breaking it being death. Population : 1,912.Arorae : A chapel was being built. Population : 954.Onoatoa : The "Fetuna" from Samoa had been at Onoatoa for a long time trying to get labourers, and had had great difficulty in getting recruits. The rulers had passed a law against anyone leaving. Anyone leaving without the permission of the rulers and his family was liable to a fine. Young men were those usually persuaded into leaving. Population : 1,291.Peru : Luteru, the native teacher, was removed. Charges of fornication and adultery having been proved against him. Four adult girls in the school were implicated. Population : 1,977.Other refs. : Population.
Native Teachers.
Labour Trade.
Taboo.
Fishing.
Europeans.
Germans.
Americans.

GILBERT ISLANDS.

1886.

visit of W. H. Wilson, 1886.

Journal, Livingstone House, London.

The Gilbert Islands were visited during September, 1886.

Arorae : There had been a case of incest. The pastor had intervened and saved the man's life. The native punishment had always been instant death. The case was brought before Wilson, and he managed to persuade the native rulers not to put the offender to death but impose a fine or imprisonment instead.

Population 993.

Nikunau : Population nearly 2,000. There were three pastors.

Peru : Population nearly 2,000. The H.M.S. "Miranda" had recently visited all the southern Gilbert Islands. (i) Mr. Prout, an English trader, came to Wilson with a complaint. He had gone off to a trading vessel on a Sunday; for this he had been fined and tabooed (i.e. no native would have dealings with him) by the native government. Prout had also complained to the Commander of the "Miranda". Wilson arranged for the fine and taboo to be removed.

Onoatoa : Nearly £60 was paid to the L.M.S., all in English money, the greater part being gold.

Tamana : Wilson mentions Schumacker, the German trader.

Wilson gives the population of the 16 islands visited (Tokelau, Ellice and Gilberts) as 10,255.

(i) Except Arorae, Mikunau and Tamana. And all Ellice except Niutao.

Other refs. : Incest.
Law and Order.
Traders.
Population.
Money.
H.M.S. "Miranda."
Sabbath.

GILBERT ISLANDS.

1887.

visit of J. Marriott, 1887.

Journal, Livingstone House, London.

The Gilbert Islands were visited during September, 1887.

Arorae : Population 992; Yaws was very prevalent among the children. Treatment was immersion in heated sea water. Two teachers.

Nukunau : Population 1,742. Two of the native teachers had died.

Peru : Population 1,980. Leturu, the ex-pastor, had returned to the island as a trader. He was telling the people that the teachers taught nothing but lies - which he knew from his own experience as one. Three teachers.

Onoatua : Population 1,458. A native teacher left for Samoa after sixteen years residence. His property amounted to 7 tons. Marriott held a meeting with the chiefs of the island. Marriott spoke against their habit of piercing the lobes of the ears, which became enlarged and "makes them look heathenish." It was agreed to forbid the practice by law. Marriott also spoke against the custom of strangling children at birth - to avoid over-population; he told them to plant more cocoanut trees instead. The chief agreed to make a law on the subject.

Tamana : Population 580.

Other refs. : Population.
Infanticide.
Native Teachers.
Yaws.
Law and Order.
Missionaries.
Piercing of Ears.

GILBERT ISLANDS.

1894.

Visit of J. E. Newell, 1894.

Journal, Livingstone House, London.

The Gilbert Islands were visited in August, 1894.

There was no visit to the Tokelau, Ellice or Gilbert Islands because of the measles epidemic in Samoa.

Newell visited Arorae, Nikunau, Tamana, Peru and Onoatua. There had been a serious drought at all the islands.

Other refs. : Drought.

GILBERT ISLANDS.

1895.

Visit of J. Marriott, 1895.

Journal, Livingstone House, London.

The Gilbert Islands were visited in June and July, 1895.

Arorae : Population 1,000. There had been little rain for four years. The Roman Catholics had tried to get a standing at Arorae during the year (through a native of Nonuti) but had failed to get a single convert.

Tamana : Population 728. Marriott mentions a law of the island, that when blood was spilt, the person responsible was fined 15 dollars.

Onoatoa : Marriott mentions Mr. Swayne, the Deputy Commissioner "for these islands." He had advised the people to have at least three festive days in the year : the Queen's birthday, Christmas Day and New Year's Day. This had led to the revival of heathen dances "which the pastors viewed with the greatest horror," and the drinking of kareve. Marriott held meetings with the chiefs - they agreed to forbid their festivities. The Roman Catholics had been trying to gain converts.

Peru : The Roman Catholics had established themselves. The Roman Catholics were alleged to be gaining converts by making presents of tobacco, biscuits, calico, money, etc.

Nikunau : Population 1,809. Marriott brought away a number of shark-tooth weapons, and some feather-gods.

Other refs. : Weapons.
Roman Catholics.
Dancing.
Population.
Mr. Swayne.
British Administration.
Law and Order.
Gods.
Christianity.

GILBERT ISLANDS.

1896.

Visit of J. E. Newell, 1896.

Journal, Livingstone House, London.

Arorae : Population 996.

Nikunau : Population 1,698. The British Resident had insisted that the Queen's Birthday, Christmas and New Year's Day be observed as holidays. He had fined a chief who had prohibited the observance of these days. The people had begun their dances again. From January 15th to March 24th the pastors could hold no schools or weekday services. The pastors were helpless and humiliated.

Tamana : Population 747.

Onoatoa and Peru were visited but Newell makes no report on them.

Other refs. : Population.
Dancing.
Native Teachers.
British Administration.

GILBERT ISLANDS.

1898.

Visit of J. Marriott, 1898.

Journal, Livingstone House, London.

Onoatoa : Population 1,540 (L.M.S. adherants).Peru : Mention is made of the English Deputy Commissioner, Mr. Telfer Campbell. 1797 L.M.S. adherants. The Roman Catholic church was established on the island.Nukunau : 2036 L.M.S. adherants. Five teachers.Tamana : One teacher.Arorae : 908 L.M.S. adherants. (No Roman Catholics).

Visit made in July.

In a report of 1899, a drought is mentioned.

Other refs. : Drought.
Population.
Christianity.
Roman Catholics.
Mr. Telfer Campbell.

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p. 25

String Figures of the Austral Islands

collected by : JFG Stokes
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Illustrations and analysis : Mark Sherman

Sorry about the two sided copies.

MS

Rurutu: Te are matui (manu)
Rimatara: Mututoi
Tupai: Te tumu of te papa

are = house (Stokes 1955)
matui = ?
manu = bird (Stone 1964)
mutu = having the end cut off (Tregear 1891)
toi = peak, summit (Tregear 1891)
tumu = foundation (Davies 1851)
papa = stratum of rock (Davies 1851)

TRANSLATIONS: The bird house
Cropped summit
The basic rock level referred to in the creation
myth

The large degree of scatter in the distribution map for this figure may be an artifact of its difficult method of construction; not all informants are likely to recall the complex instructions for this unusual three-dimensional figure. Clearly, however, all renditions of this figure share a common origin; the "house" or "shelter" interpretation is rarely altered. It is interesting to note, however, that the name recorded on Tupai was borrowed from a simplified, two-dimensional version of this figure widespread in the surrounding Society Islands (Handy 1925:73). A degenerate version is also found on Easter Island.

LONDON MISSIONARY SOCIETY

A R C H I V E S

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Abstracts and Excerpts

from the material

relating to

NIUE ISLAND

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Compiled by

Dr. J. D. Freeman

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THE AUSTRALIAN NATIONAL UNIVERSITY

THE RESEARCH SCHOOL OF PACIFIC STUDIES

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

14th. April, 1959

Dear Harry,

Here are the notes on Niue of which I spoke. You will see that they are all taken from records held at Livingstone House. I collected them somewhat idly when I was working there on Samoa in 1947-48. Please make whatever use you wish of them. All I would ask, if you ever base a publication on them, is a brief acknowledgement that I collected the material. As things have turned out I can't see myself making any direct use of them in any kind of publication.

Yours every,

Frank Newman

NIUE ISLAND: Freeman's Notes on

27th April, 1959.

Dear Derek,

Thank you very much for kindly letting me have a copy of your notes on Niue. I have read through these with great interest and anticipate that they will be most useful if and when I come to deal with some topic relating to the island. In that event I shall certainly make due acknowledgement to you as the source from which my information was derived.

At the moment I am thinking of turning my hand to putting my 10 years collection of anthropological field notes on the Gilberts in order with a view to bringing some of them out in the form of a series of articles on the Maneaba and its significance in Gilbertese social organization.

My only desire is to get the facts on record, and to leave questions of interpretation to the professional anthropologists; so much of Gribble's writing is marred by his penchant for theorising. But after reading some of the gross misinformation which apparently Goodenough's informants have inflicted on him I do feel that it would be of use to have a plain factual account of how the Gilbertese social organization functioned thirty years ago, obtained from a generation who at least knew what they were talking about.

If anything comes of the idea may I take advantage of your expert knowledge on how best to set the information out?

Again many thanks for the Niue notes,

Yours,

John M.

NIUE

1840

Missionary Visit of 1840

MSS

Minutes of meeting held at Apia, March 30th 1840

"That Mathew Hunkin (Mr Murry's assistant) take the place of Teava in the projected visit to Savage Island, and that Messrs Heath and Murry be deputed to confer with Mathew Hunkin, and make the necessary arrangements for the said visit."

Other refs : Mathew Hunkin

Note : In a letter dated Feb. 12th, 1841, Murray notes:
"One of the 3 natives who came to Samoa in the Schooner died shortly after their arrival. The 2nd is in Mr Slayter's¹ family, and the 3rd is in our own."

(1) Mr Slayter, stationed at Leone, Tutuila.

NIUE

1840

Visit of June-July, 1840

MSS

Journal of Voyage, Livingstone House, London Feb. 12th, 1841:

Niue was reached on July 5th, 1840. Aboard the vessel was one Liulauvi, a native of Niue, who was apparently picked up in Manu'a. From Liulauvi it was learnt that the native name of Savage Island was Niue, and not Falekahi - which proved to be merely the name of a village on the island. Liulauvi was still a heathen.

On reaching the island of Niue, the vessel was soon surrounded by many canoes loaded with blubs and spears, and manned by extremely savage-looking crews. The natives were extremely anxious to procure fish-hooks. Some of the natives had a few bananas with them. Upon reaching the "ruling" settlement of the island, the people were asked if they would accept the four native teachers on the vessel. They refused, saying they would be attacked and put to death by the other people of the island if they did so. Even Liulauvi refused to land. The natives are described as "being blackened up in the most terrific form."

(The Journal seems to have been kept by the master of the vessel of 20 tons in which the voyage was made. It is unsigned. Murray and Lundie were aboard. J.D.F.)

Other refs. : Clubs
Spears
Bananas

NIUE

1841

Missionary Visit of 1840

MSS

Murry in a letter to the L.M.S., London, dated Feb. 12th, 1841:

"Savage Island stretches about SSE and NNW. It is thought to be full 30 miles in circumference, and to contain about 3,000 inhabitants. It is a low island, not enclosed by a reef, but presenting a bold shore to a spectator from the sea, tho' there must be landing places, as great numbers of canoes come off to vessels at sea standing near the island. Nothing is yet certainly known as to whether the island is furnished with a harbour or harbours, but a vessel may always find shelter on the lee side of the island. Towards the shore the island appears covered with a low barren looking shrub, and in the interior with large wood. Our friends who visited the island in the missionary schooner, were unable to land on account of the very savage state of the people, so that their information is necessarily very limited and scanty. They saw no houses and no appearance of human habitations near the shore - they probably are in the interior. As regards both to the animal and vegetable productions of this island, there appears a decided inferiority to most of the other islands of the Pacific. This may probably be owing to the fact that hitherto it has had hardly any intercourse with foreigners. Breadfruit and cocoanuts appear to be very scarce. Taro, banana, and arrowroot abound and form together with fish the chief subsistence of the natives. They make the arrowroot into a kind of cake. They have no pigs, and no fowls - that is no domestic fowls. They have no dogs either or cats - indeed the island seems to be quite destitute of any of the larger quadrupeds. Rats and mice probably exist in great numbers as they do in all the other islands. They are excessively fond of fish if we may draw this inference from their great eagerness to obtain fish-hooks. This is so great that it appears almost their only desire in their intercourse with foreigners, and on obtaining a single fish-hook they give expression to their delight in a most extravagant manner. They are a fine noble-looking race of people notwithstanding their deep and deplorable degradation. Only males came off to the schooner - these generally go quite naked, and appear quite insensible to any feeling of shame. The females are said to wear some little covering. This, the males going perfectly uncovered, is, so far as I am aware, a peculiarity among the Polynesian tribes, and is in mournful keeping with the deep degradation and wild barbarism of Savage Island. They wear their hair and beard long, and allow both to hang down in a most disorderly manner. They also besmear their bodies with charcoal, which, together with their long hair and ferocious expression of countenance gives them a most frightful appearance. Their savage shouts and yells too add to the feeling of horror which their appearance begets. They came off in great numbers to the missionary schooner armed with clubs and spears, etc. which our friends bought up as fast as possible, partly to insure their own safety by disarming the visitors, whose appearance and manners were such as to make them feel they were in circumstances

of no small peril. Their vessel being very small, only about 20 tons burden, the natives could stand up in their canoes and lay hold of the bulwarks and had they been so disposed they could have taken the vessel altogether with the greatest ease. Through the merciful protection, however of Him who ruleth among the nations of the heathen all were safe, tho' they failed in the important object they had in view. Nothing satisfactory is yet known in reference to the manners, customs, mythology, etc. of the Savage Islanders. Their wars are said to be very frequent, and on the horrid art of war they seem to bestow no small attention as their weapons, specimens of which I intend sending, shew. At the time the schooner visited the island an extensive war was being carried on between the two large divisions into which the people are divided. How they treat their captives is not yet known; they do not however appear to be cannibals, at least those natives of the island with whom I have conferred stoutly deny this. Polygamy prevails extensively, being limited only by the circumstances - that is by the ability of the party to obtain and support 2, 3, 4, or more wives. I regret that I have been able to learn nothing satisfactory regarding the mythology of the Savage Islanders, except that Tagaloa, the great Polynesian diety, is their principal God."

Murry also observes that the language of Savage Island "Perhaps most closely resembles the Samoan. Two or three general rules comprehend most of the variations from that dialect."

NIUE

1850

Suicide

MSS

Journal of A. W. Murray :

Murray was at Niue during the period June 30th - July 2nd, 1850.

A teacher was landed at Alofi, where he was received by the chief Togia. There was also a teacher at Mutulau - Niuean who had been trained at Malua named Peniaminu. Of the people Murray writes : "They are the most impetuous and ungovernable people we have seen anywhere. Their desire for European property (hatchets, fish-hooks and beads) is unbounded, and when they come into contact with foreigners their one object seems to be to possess themselves of these." The island was very seldom visited by a vessel.

A chapel had been built and about 100 attended on Sundays. The heathen party continues to blame the teacher and the new religion for disease and death. When he arrived in 1845 they had at first refused to receive his box, on the ground that it would cause sickness.

Suicide was a rather frequent occurrence. Parties offended or thwarted in their wishes, parties wishing to marry and prevented by their families, those with a physical blemish, which subjected them to ridicule - committed suicide. They either leapt from a cliff into the sea - or swam out to sea and drowned themselves. There was much sickness. The sick were taken into temporary huts in the bush, were given food, but no one remained with them.

Their dead were not buried, but wrapped in native cloth and placed in caves. Occasionally persons, at their own request are buried at sea. When this occurs, the canoe is not further employed, but just allowed to drift. Illegitimate children were put to death - for shame's sake. Cannibalism was unknown. Polygamy was general. War had formerly been very frequent, but there had been no disturbance during the past three years. Of their wars, Murray writes : "The originators of the wars and those people of authority are almost the exclusive objects of vengeance. There is no such thing as indiscriminate slaughter."

The chiefs had little power - the man who made himself most formidable in war had the most influence. They had no idols - but sacred things and places. Homage was offered to Tagaloa by the priests, etc. Murray mentions that a vessel, the "Legerdemain" - from California bound to N.S.W. had been wrecked on a shoal to the south of Niue, and the survivors had reached the heathen district of Niue. They had not been harmed in any way, but all their possessions had been taken away from them by the natives.

- Other refs. : Polygamy
Primitive religion
War
Chiefs
Tagaloa
European contact
Shipping
Illegitimate children

The crew of the H.M.S. "Calliope" had called on the island of Aiofi, some of the crew of the vessel stole some articles of property from the natives still on board the vessel. The crew were scattered, and the natives were threatened. The crew were picked up on the afternoon of the 1st, and three others watched the boat next morning. The crew were picked up on the afternoon of the 1st, and three others watched the boat next morning. The crew were picked up on the afternoon of the 1st, and three others watched the boat next morning.

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Visit of H.M.S. "Calliope"

MSS

Journal of A. W. Murray and J. P. Sunderland :

Murray and Sunderland arrived at Niue on January 1st, 1854.

Murray relates the incidents following the visit of the H.M.S. "Calliope" (Sir E. Home) to Niue in November 1853. The H.M.S. "Calliope" had called at Niue to make inquiries concerning a shipwrecked party which had drifted there on a raft. When the "Calliope" was lying off Alofi, some of the natives went off to barter with her - and some of them stole some hatchets and knives, etc. When this was discovered, those natives still on board were made prisoner; boats were lowered and the Niue canoes were scattered, one canoe taken aboard, and some of the Niueans fired upon. Two were wounded; one managing to swim ashore, but the other being drowned. Considerable excitement was caused ashore - and the teachers were threatened. All of the natives held prisoner were apparently put overboard by the "Calliope" when some distance out to sea. Two were picked up on the afternoon of the incident, and three others reached the shore next morning - extremely exhausted, having been swimming all night. Nine men were missing. These, it was thought by the natives must have either been drowned or have been killed upon landing at a strange village on the island. The Alofi people then made war upon the Avatele people, suspecting them, and killing three of them and wounding others.

The wife of the chief Togia (who had either been drowned or murdered after he was released from the "Calliope") committed suicide by throwing herself into the sea from a cliff.

The man who had commenced the stealing on the "Calliope" fell a victim to the anger of the people of Alofi, and was sent out to sea in his canoe to perish there - this being a mode of punishment common on Niue.

Thus the "Calliope's" visit had resulted in the loss of 15 lives.

Murray mentions that those who had accepted the lotu wore some article of European clothing to signify the fact. The heathen were in a state of nudity.

Other refs. : Sir E. Home
European contact
War
Alofi
Avatele
Murder
Suicide
Punishment
Clothing

NIUE

1854

Literacy

MSS

Journal of C. Hardie :

Hardie visited Niue on November 24th, 1854. He states that "with very trifling exceptions" heathenism had been abandoned throughout the whole island. For the first time people were able to go from district to district without fear of one another - a thing quite new to Niue. Hardie delivered 1,000 copies of an elementary school-book - containing excerpts from the Scriptures, hymns, etc. It had been translated into Niuean by the teachers there, and printed in Samoa.

At Mutulau (the first mission station to be established) 50 could now read well.

Other refs. : Mutulau

NIUE

1857

Population

MSS

Journal of William Harbutt and George Drummond :

Harbutt and Drummond arrived at Niue on August 1st, 1857.

They found the "beach and cliffs all crowded with natives decently dressed, with animated countenances, eager to press forward with a hearty welcome....."

The teachers had taken a census, and the population of the island had been ascertained at 4,276.

The three principal mission stations were Tamahamutulau, Avatele and Tamahatava.

Several thousand pounds of arrowroot - from the sale of the school books printed in Samoa - was taken aboard by the "John Williams".

Other refs. : Arrowroot

The people made a gift of 1,540 yams, 10 pigs and 50 fowls to the "John Williams", and in addition 50 pigs and 120 fowls were purchased.

Turner mentions that the first Samoan teacher had been landed only 11 years before. In former times any new arrivals were invariably killed - even natives of Niue returning home. This was largely from fear of sickness. A great change had occurred. The old type of house was giving way to "the Samoan model of large house, well spread with mats". Plantations and fruit trees of a person were no longer destroyed on his death. The people no longer lived in single families in the bush, but were fast settling in villages.

Turner had never seen : "a more inviting field of missionary labour".

Other refs. : Villages
houses
education
yams
population
mission stations
pigs
fowls
land
yams
pigs
fowls

Acculturation

MSS

G. Turner, in a Journal dated 1859 :

Turner arrived at Niue on December 12th, 1859. Turner landed on the south side of the island at the station of the Samoan teacher Samuelu. He found Samuelu living in "a palace of a place, 80 ft. by 30 ft., divided into seven apartments, well plastered, finished with doors and venetians, and furnished with tables, chairs, sofas and bedsteads". Turner reports that the people had completed a good 6 ft. wide road all round the island. It had been partly made, and kept in repair by fines. For stealing, or other crimes the chiefs sentenced the offenders to 2, 5, 10 or even 50 fathoms of road making. Turner comments on the 30 ft. high sugar cane (supported with props) and the large coconuts of Niue (18" in circum. was the common average). There were 102 natives in the church. Turner delivered 4,000 copies of a revised edition of the school book. Paulo, who had been in Niue for 10 years, had translated the gospel of Mark into Niuean, and gave the MSS to Turner for printing in Samoa. It was a translation from the Samoan version.

Turner puts down the population of the island at 4,300. It was increasing rapidly. There had been a great destruction of children before birth in former times. The chiefs wanted to know if they could obtain a protectorate from Britain.

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Turner had never seen : "a more inviting field of missionary labour".

Other refs. : Villages
Houses
Abortion
Death
Population
Samoan teachers
Yams
Pigs
Fowls
Roads
Fines
Chiefs

1864

Other refs. : Annexation by Britain
Hair styles

MSB

Note : Turner mentions that the men had cut their long flowing hair.

The population of our island is on the increase. In 1864 the births in one year were 123 and the deaths 47, giving a surplus of 76 births. The population of the three districts is about (above) 2,300, thus making the increase about 2,750.

Other refs. : Birth rate
Birth and death

P. S. King went to New York in January 1864 in the "Three Brothers", a whaler. (Commander: Messrs G. and W. Starbuck, Master: Messrs. G. and W. Starbuck.) He returned in another whaler, the "Henderson". King states the Captain was a "Whaler" and had an "amiable wife with him."

Other refs. : Whalers. Pigs. Yams. Ammunition

Turner (ii. xii. 24) mentions that a little schooner from the firm, "highly represented in Samoa by the late Mr. Dickson, has been employed here for pigs, yams and ammunition. They have traded honorably with the natives and supplied them with such clothing, etc."

NIUE

1864

Population

MSS

W. G. Lawes, in a letter dated Savage Island, May 17th, 1864 :

Lawes gives the population of Niue, "for the year ending May 1st, 1864," as 5,010.

He also writes : "The population of our island is on the increase. In three districts in which a faithful account of births and deaths was kept, the births in one year were 123 and the deaths 47, giving a surplus of 77 births. The population of the three districts is about (above) 3,000, thus making the increase about 2.75%"

Other refs. : Birth rate
Niue and Samoa

P. G. Bird went to Niue, in January 1864 in the "Three Brothers", a whaler. (Owners : Messrs G. and W. Starbuck, Nantucket, Mass., U.S.; Captain : Swain.) He returned in another whaler, the "Desdemona". Lawes states the Captain was a "Xtian" and had an "estimable wife with him."

Other refs. : Whalers. Pigs. Yams. Arrowroot

Lawes (I. xii. 64) mentions that a little schooner from the firm, "lately represented in Samoa by the late Mr Unshlem, has been occasionally here for pigs, yams and arrowroot. They have traded honourably with the natives and supplied them with much clothing, etc."

G. Pratt, in a letter dated Savage Island, October, 16th 1861 :

Pratt reports on his visit to Niue : There were five stations under five Samoan teachers, and "all the population attend all the services". "Each teacher has a mansion to dwell in - is fed on the fat of the land, and has a tribe of servants to wait on him. Besides this I can't find that they have abused their position."

Pratt reports that he had revised the Gospel of John, and "manufactured 20 hymns".

W. G. Lawes, in a letter dated Alofi, Savage Island, October 17th, 1861 :

Lawes reports that he arrived at Niue on August 20th, 1861, with G. Pratt. They were heartily welcomed by the people. They crowded around in hundreds eager to shake and smell their hands. Lawes states : "So far as I have been able to ascertain there is not a vestige (outwardly) of heathenism remaining. All has crumbled away before the power of God's word." There were 5 chapels, one of which held 1,100 people, but was still too small.

Other refs. : Pratt
Language
Scriptures
Christianity

Population

MSS

Journal of A. W. Murray :

Murray arrived in Niue on August 24th, 1861. Murray, Pratt and Lawes landed at Avatele, and walked to Alofi. Murray states that the population was now 4,700 - an increase of 400 on the last census.

Murray noted a remarkable change from the condition of the people on his last visit in 1853.

At Avatele was a chapel 120 ft. by 36 ft. - which Murray considered to be the best example of native workmanship anywhere in the South Pacific.

Murray mentions the low stunted vegetation - seen on the journey from Avatele to Alofi. He mentions also : "clumps of trees, cocoanuts, papau apples, bananas and taro and yam plantations."

Murray writes : "The native huts are miserable things. They are only about 6 ft. from the floor to the ridge-pole, and 2½ ft. from the ground to the eaves". They were fast being superseded by houses after the Samoan model. A pair of cattle and a horse were landed at Alofi, where it was decided that Mr Lawes should be stationed.

Other refs. : Chapels
Bananas
Taro
Yams
Houses
Introduction of horses
Introduction of cattle

NIUE

1862

Warfare

MSS

W. G. Lawes, in a letter dated Savage Island, April 19th, 1862 :

Lawes writes : "The weapons which they carried in their wars were, a club in one hand, a bundle of 10 spears under the arm, and a bag of large stones round the neck. They were continually at war among themselves. Of the young men in my teachers' class, many have stained their hands in blood, and all witnessed scenes of bloodshed and cruelty. They were ruled by chiefs formerly, but these have all long since been killed. The people were not pleased with their governors, so they rebelled and killed them all. It is needless to say none have aspired to the office since. The heads of families rule, make laws, and enforce them. Suicide was very common. If a man was angry with himself or his family he would go direct to the sea and jump in - and hundreds perished in this way. Infanticide before birth was very prevalent. In times of famine too the parents would take their children down to the sea, tie heavy stones to their feet and throw them in. Idols they had none in recent times, though they have a word in their language for an idol which would seem to indicate that they must have had them at some previous date. The people believed in numerous gods to whom they took offerings of food which the old priests said the gods ate, but the young men tell me they knew very well where the food went."

Lawes says that the natives told him that about 18 or 20 years previously, a ship stood off Niue, and as usual a number of canoes went out to her. The captain forced a white man overboard, and he was taken ashore by the Niueans. They held a council about him. They were afraid to let him live on the island for fear of disease; some were for killing him directly, but the majority decided against this. They gave the man a canoe, a paddle, a bunch of bananas, a piece of sugar cane and some water. He spent the night in a cave on the coast, and the next day another ship came ("the number of her masts being different") and the white man paddled out to her, and was taken aboard.

Lawes also writes : "Fifteen years ago a foreigner would not have dared to land, nor suffered to live on the island ; Now foreigners are treated with hospitality and kindness and those who live amongst the people lack no good thing that the island produces. Fifteen years ago they lived in the bush like pigs ; Now villages and nice plastered cottages evidence the progress of civilization. Fifteen years ago war and bloodshed prevailed ; now law, order, and peace. Fifteen years ago the people were all degraded savages, strangers to prayer and praise ; Now, clothed in their right mind, they surround their family altars night and morning to bow down to the God of heaven, and the air is fragrant with their songs of praise." Later Lawes writes : "Our great difficulty at present is a political one. I have already said the land is governed by the heads of families. Generally their laws work well, but there are a few bad characters, who are inclined to be troublesome and set the powers that be at defiance. They live by stealing

and it is of no use to fine them for they have nothing to pay; it's of no use to sentence them to build roads for they will die rather than do it. If they are not punished law and order are at an end. What to do with them is the question. They would quickly have settled the matter a few years ago, by either clubbing them or sending them out to sea in a little canoe. But now the old men come to us and say, what are we to do. A few years ago we should have killed these men, but now we know that it is not right and we have come to know what the word of God says, and what you do in your country. What can we tell them? If we say make a prison and put them in, they say, who is to feed them. They don't know enough of political economy to see that it is to their interest to feed them. Confinement would be just another word for starvation. One of these thieves was very cruelly handled the other day, and died under their treatment. A war was hardly prevented in consequence."

Lawes states : "Cocoanuts will not grow in sufficient quantities to make oil for exportation.... They have paid for their books in arrowroot. They make a valuable present to the "John Williams" annually of yams and fowls."

Lawes also gives the following statistics for Savage Island for the year ending May 1st, 1862 :

| | | |
|-----------------------|---|----------------------|
| Population | - | 4,500 |
| Samoan teachers | - | 5 |
| Native assistants | - | 8 |
| Church members | - | 360 |
| Candidates | - | 350 |
| Adult school | - | 1,516 |
| Children's school | - | 1,849 |
| Readers | - | 1,996 |
| Attendance at chapels | - | the whole population |

Lawes, in a letter dated Savage Island, November 10th, 1862 :

Lawes reports that the people of Niue had agreed to make a gift of Hiapo (bark cloth) to the people of Bukabuka. This was during the visit of Rev. Gill to the island. 530 pieces of hiapo were collected.

| | | | |
|---------------|-------------------------|------------------------|----------------|
| Other refs. : | <u>Population</u> | <u>Law and order</u> | <u>Bananas</u> |
| | <u>Clubs</u> | <u>Punishment</u> | <u>Fowls</u> |
| | <u>Spears</u> | <u>Tapa cloth</u> | |
| | <u>Stones</u> | <u>Native teachers</u> | |
| | <u>Suicide</u> | <u>Samoa and Niue</u> | |
| | <u>Canoes</u> | <u>Infanticide</u> | |
| | <u>Chiefs</u> | <u>Abortion</u> | |
| | <u>Family</u> | <u>Cocoanuts</u> | |
| | <u>Gods</u> | <u>Arrowroot</u> | |
| | <u>Priests</u> | <u>Yams</u> | |
| | <u>Idols</u> | <u>Sugar cane</u> | |
| | <u>European contact</u> | | |

NIUE

1863

Population

MSS

W. G. Lawes, in a letter dated Savage Island, July 21st, 1863 :

Lawes gives the following statistics for the year ending May 31st, 1863 :

| | | |
|---------------------------|---|-------|
| Population (August, 1862) | - | 5,021 |
| Church members | - | 604 |
| Candidates | - | 600 |
| Samoan teachers | - | 4 |
| Assistant teachers | - | 8 |
| Children's school | - | 2,500 |
| Adult school | - | 1,250 |
| Contributions (estimated) | - | £45 |
| Arrowroot for books, | | |
| 6 tons at 2d. a lb. | - | £112 |

Other refs. : Samoa and Niue

Schools
Christianity
Arrowroot

Other refs. : Pigs
Yams
Whalers
Wharves
Wharves
Wharves
Wharves

Shipping

MSS

W. G. Lawes, in a letter dated Savage Island, October 20th, 1863 :

"Many wretched hovels still remain, yet on every hand respectable, white-washed cottages are springing up. We give them all the stimulus we can to build good houses for we are convinced that the houses in which they live exert a great influence on their lives and characters. The natives are better clothed too than when we came. They have had more vessels for their pigs and yams, and with these they have traded honestly and honourably - cloth, shirts and trousers, etc. have been the articles continually in demand."

Lawes mentions that the many American whaling Captains who had visited Niue, had been very kind.

C. A. Unshelm, Esq. of Apia had visited Niue three times during the year for the purpose of trading with the natives. He used his own schooner.

Lawes had recently been for a tour around the island. He writes : "Every teacher's house has its beds, sofas, tables, wash-hand stand, chairs, book-shelves, rocking chairs, etc. Many of these would not disgrace an English mechanic's home."

- Other refs. :
- Pigs
 - Yams
 - Whalers
 - Houses
 - Clothing
 - Acculturation

Economic history

MSS

W. G. Lawes, in a letter dated Savage Island, May 8th, 1865 :

Lawes describes the laborious process of making cocoanut fibre from green nuts.

He states that it takes about 6 nuts, on an average, to make a lb. of fibre, and a pound of fibre fetched 2¹/₂d. in Samoa. This represented several days work for a young boy. Contributions for the year amounted to 9,632 lbs. of fibre, and 195 lbs. of picked cotton; for the new "John Williams". Lawes mentions that there was no money at all on Niue. Contributions by adults for the L.M.S. were : fibre, 15,515 lbs., and cotton, 270 lbs.

Two May Meetings were held - one on each side of the island. Each was attended by about 3,000 people; and at each about 600 pigs, and other food was provided.

W. G. Lawes in a letter dated Savage Island, May 10th, 1865 :

Lawes reports that one of the principal events of the past year was the appointment of constables and judges "as a terror to evildoers", and "connected with this, a monthly meeting of those in authority".

"A deputation of six from each of the six settlements meet here (Alofi. J.D.F.) once a month to make laws, etc. This is an improvement on the old custom of each village making its own laws independent of the others."

Lawes comments : "Niueans have the least possible idea of order and government."

Lawes writes of a "...mania amongst the young men for emigration to Samoa. The merchants there want natives from other islands to work for them on cotton plantations, etc. Young Savage Islanders have always been most anxious to see other lands. Hundreds of young men have gone away in various ships, most of them to return no more. Then the slavers vile work despoiled two settlements of their finest young men. Now this emigration mania bids fair to take all the lads that remain. No less than 33 went to Samoa in one schooner in February last. The chiefs oppose it, and so do we, but I am afraid we shall lose many more. Many of them will no doubt return on the expiration of their two years of service, but our experience is that when natives have once been to other lands, they never settle down peaceably on their own. They stay a few months, give trouble, and get into trouble, and then the first ship that comes they are off again."

Lawes adds : "I suppose the offscouring and refuse of manylands is gathered together at Apia - the St Giles of Polynesia." The population at Niue was still increasing despite emigration. Births were far in excess of deaths.

H.B.M.S. "Curacoa" (Commodore Sir Wm Wiseman) called at Niue in June, 1865.

Other refs. : Labour trade
Emigration to Samoa
Law and order
Government
Cocoanut fibre
Cotton
May Meetings
Money
Pigs
Population

Apia
Samoa and Niue
Landmarks
Translation of Scriptures
Labour trade
Drunkenness

NIUE

1867
1866

Emigration to Samoa

MSS

W. G. Lawes, in a letter dated Savage Island, October 8th, 1866 :

"The mania for emigration to Samoa to which I referred in my last still continues. The merchants in Samoa are glad of our young men to work as coolies on their cotton plantations. Scarcely a vessel comes from there but returns with from 20 to 50 young men. About 20 have just returned from Samoa after having been graduated with honours in the Apia University of Vice. For the first time since the Creation Niue soil has been polluted by a drunken man rolling on it."

Lawes also reports : "There are now two agents of merchants in Samoa residing here for purposes of trade with the natives.... Already twice the quantity of land is being cultivated, and cotton will soon be growing all over the islands."

May Meeting contributions had amounted to 3,435 lbs. of cotton. Lawes states this would realize £137. 13. 0. The amount of cotton would probably have been doubled but for the presence of the traders from Samoa.

Lawes had completed the translation of the New Testament, and had composed 124 hymns in Niuean.

Other refs. : Cotton
Apia
Samoa and Niue
Traders
Translation of Scriptures
Labour trade
Drunkenness

Wreck of the "John Williams"

William Williams, in a letter dated Savage Island, February 8th, 1867 :

Williams, Master, gives an account of the wreck of the "John Williams" at Niue on the night of January 8th, 1867.

She went on the reef in a dead calm. At 8 p.m. Williams had three boats out, manned with 18 men, but they made no impression on the ship. At 9 p.m. blue lights were burnt and rockets sent up. At 10.30 she was abandoned, and about $\frac{1}{2}$ hour later, went up on the reef about 3 miles from Alofi.

Next morning Williams visited her by land, a distance of about 4 miles, he found the sea breaking clean over her, and her back broken.

Davies (9. 2. 67) writes of the maner in which the "John Williams" drifted on the reef. The boats were manned by Tahitian teachers, etc. expelled from the Loyalty Islands by the French. The yards were moved in every direction possible. Pieces of paper were dropped alongside to see if headway was being made. At 9 p.m. the Captain said to Davies that they could do nothing more but pray. The crash when the "John Williams" hit the reef was like the "smashing of a 1,000 pieces of glass". Davies mentions that a large double canoe came off to assist them. They got ashore about 3 a.m.

Writing on April 13th, 1867 Lawes states that you could now step from the cliff onto the "John Williams".

Captain Hayes was returning in a month's time, to get what he could from her, having bought the wreck. A huge rock was right through the fore part of the ship.

Other refs. : Double canoes
Bully Mayes

Other refs. : Savage and Niue
Allofi
Lawes and Hayes
Thos. McLaughlin
Christians

NIUE

1868

Labour trade

MSS

G. F. Scott, in a letter dated Tutuila, Samoa, October 20th, 1868 :

Scott reports that in company with Dr Turner Jnr. and Mrs Turner, he and his wife had sailed from Sydney for Samoa in the "Scotsman" nominally owned by Chas. McFarland of Apia, who was also a passenger.

The "Scotsman" called at Niue, as McFarland wished to take on board a number of natives to labour on his cotton plantations in Samoa. He succeeded in obtaining about 60 men and some 20 or more women. (1)

The taking of women was contrary to the laws of Niue, and the judges met in council, and demanded that the women should be brought on shore. McFarland refused to comply with this ruling, and when native constables were sent to fetch them, the constables were fired upon (the natives said "with ball") by the officers on board the "Scotsman". A quarrel developed ashore between McFarland and the natives. Scott states that McFarland was drunk at the time.

Scott and Turner decided not to sail on the "Scotsman". They went to Apia on the "Samoa" - a vessel belonging to Godeffroy and Sons, then at anchor at Alofi, at a cost of £5 a head.

Scott states the motives that actuated him in this matter. He was "especially actuated" by the fact that the women taken aboard were "unmarried and moreover of no good repute", and that the men and women "would have to horde together indiscriminately during the days and nights of the passage". He could not take his wife into the midst of such indecency, nor could he sanction it by his presence.

(1) Turner (9. 10. 68) writes : "We have now definitely the information that 50 men and 34 women - all unmarried except one - were put aboard at S vage Island". Turner adds : "About 20 of them say they simply went on board to see the vessel, and were detained much against their will."

Other refs. : Samoa and Niue
Missionaries
Law and order
Chas. McFarland
Constables

Labour trade

MSS

W. G. Lawes, in a letter dated Savage Island, March 27th, 1868 :

Lawes records that the "emigration of our young men is on the increase rather than on the decrease. The vessel by which I hope to send this to Tahiti, is likely to take 100 or 150 young men to Tahiti. The continual loss of so many young men causes the women to be about twice as numerous as the men on the island. You can imagine the state of morality when such is the case."

Lawes's brother was stationed about five miles from Alofi, ⁽ⁱ⁾ and was responsible for one half of the island. He had arrived on March 15th, 1868.

In a letter (January 19th, 1868) Lawes notes the arrival from Sydney of the complete New Testament.

In a letter (September 14th, 1868) Lawes gives the population as 5,060 - it was still on the increase despite emigration. Children were as numerous as cocoanuts.

355 young men were absent from the island according to the Returns - some were in Samoa, others in Tahiti, some in Sydney, and the Sandwich Islands, and many in various ships, as sailors. Lawes adds that since the above 355 were counted, at least 100 more had gone, and but for the strenuous opposition of the native authorities, 200 would have gone in one vessel to Queensland. Lawes states that his census was "a careful one".

May Meeting contributions for the island had amounted to £340 in value. With the exception of 84 dollars, this was all in kind - mostly picked cotton, with a small quantity of fibre and arrowroot. Lawes estimated that two-thirds of the cotton crop had been given to the L.M.S. - despite trading stores full of bright prints, guns, etc.

Lawes had estimated cotton at 10 cents a lb. and fibre and arrowroot at 5 cents a lb. Picked cotton (according to Murray) was 6d. per lb. in Apia.

(i) Makefu

Other refs. : Cotton
Firearms
Population
May Meetings
Sexual Life

Labour trade

MSS

F. E. Lawes, in a letter dated Makefu, Niue, November 15th, 1869 :

"We have of late suffered less from the coolie traders. The rulers have of late confirmed the law that none shall go away in ships, and written letters to that effect to Samoa and Tahiti, also to the traders here, and for Captains of vessels that may come. They have so far succeeded. Several vessels (two within the last month) have come to seek 'labourers' and have gone without getting a man. But the failure of these ships is due more to the reluctance of the young men to go than to the law of the rulers prohibiting emigration. The young men say that now they can get what they want at the stores here, they have no desire to go to other lands."

Lawes records a hurricane in March, 1869. A famine had resulted. Cocoanuts especially had been destroyed.

A specimen of the first printing done on Niue is enclosed

W. G. Lawes had charge of : Avatele, Alofi, Hakupu.

F. E. Lawes had under his charge : Makefu, Mutulau, Tamalagau, and Liku.

Lawes notes that the Niueans were great traders, and since contact with Captains of ships, etc. "the mercenary spirit is rather too fully developed."

Other refs. : Hurricanes
Printing press
Samoa and Niue
Tahiti and Niue
Acculturation
May Meetings
Famine
Cotton

Note : On Niue, May Meetings were postponed until September, when the cotton crop was picked.

NIUE

1870

Labour Trade

MSS

W. G. Lawes, in a letter dated Niue, February 1st, 1870 :

Lawes writes : "During the past year the emigration of our young men has been checked, partly from stringent laws made by the authorities, and partly from unfavourable reports from Tahiti and elsewhere. There are however 457 young men still away. Of these the greater part will probably never return. A large number have gone from Samoa, in ships to all parts of the world."

F. E. Lawes (Niue, 24.6.70) reports a splendid cotton crop. Cotton was being planted all over the island, and despite the rocky ground yielded abundantly.

F. E. Lawes (Niue, 26.8.70) reports that the "John Williams" had taken in August, 1870 : 9,750 lbs. of cotton and 6,227 lbs. of fungus. She had to leave behind 8,342 lbs. of cotton, and 1,006 lbs. of arrowroot. These were May Meeting contributions.

F. E. Lawes (Niue, 8.9.70) reports that in Sydney, cotton was worth 8d. per lb. and fungus 4d. per lb.

Lawes mentions he had bought a horse.

Fewer ships than usual had called at Niue during the past year.

Other refs. : Cotton
Fungus
Arrowroot
Horses
Shipping
Tahiti
May Meetings

NIUE

MSS 1870

Christianity in Samoa

MSS

T. Powell, in a report, dated Ta'u, Manu'a, July 24th, 1871 :

Powell arrived in Niue on September 8th, 1870. He writes : "There is reason to fear that the wreck of the 'John Williams' was in every way most baneful in its effect upon them (i.e. the Niueans). The amount of property on board seemed to them so vast that they concluded the missionaries must be a very rich set of people, and therefore able to pay well for everything. The prevalence of this idea has caused a marked and unfavourable change in the conduct and bearing of a great number of the people. Many also of the men who have been away in trading vessels have returned with confused view and vitiated minds, and have exercised a pernicious influence among their countrymen, and sad to relate, Peniamina, who first brought the Gospel to the island, has gone astray, and now seeks to undermine the influence of the missionaries."

Other refs. : Native teachers
Labour trade
Acculturation
Missionaries
Attitude to missionaries

Manu'a and Niue

MSS

T. Powell, in a report dated Ta'ū, Manu'a, July 24th, 1871 :

T. Powell arrived at Niue on September 8th, 1870. Discussing the origin of the people of Niue, Powell writes : "It now appears to me highly probable that they came from the island of Ta'u; for, on the S.W. side of the island there are places named respectively Mutulau, Ma'efu, Li'u and Alofi, and on the N. side there is Avatele. Here then we have evidently the names of five of the villages of Niue (i.e. Mutulau, Liku, Makefu, Alofi and Avatele)."

Powell continues : "Mr Lawes (i.e. F. E. Lawes) informed me that the island has three native names, viz. Niue, which the old men tell him is the most recent, but of the origin and meaning of which they can give no account. 2. Nuku Tutaha, meaning Isolated Land. 3. Faka-hoa-motu, Sister Island. The name Niue, I find occurs in one of the ancient historical poetic traditions of Manu'a, where it is described as the eastern extremity of Tonga, thus :

| | |
|--------------------|-----------------------------------|
| "Tonga le fanua | (Tonga's the land) |
| Mata fanua Niue | (The face of the land is Niue) |
| Muli fanua Olotele | (The end of the land is Olotele). |

This fact together with the names above mentioned as of Manu'a an origin suggest that the original Samoan emigrants to the 'isolated land' were from Manu'a, that they gave the names of the place whence they came to their new places of abode, and regarding the island as the eastern extremity of Tonga, gave to it the name of Niue."

Powell, guided by Lawes, visited a large water cave, about 40 ft. below the surface of the land, and about 70 feet long. He also mentions a cave in which the bones of some entrapped Tongans were supposed to be lying - but which he did not have time to visit.

Other refs. : Caves
Niue and Tonga
Niue and Samoa
Origin of name, Niue
Manu'a

Robert Head and Bully Hayes

MSS

Informant : Mr L. L. R. Rex. "Matua", 10. vii. 46.

The following story was told to Mr Rex by Head himself. Rex was living on Niue at the time and married to Head's youngest daughter.

Robert Henry Head, c. 1833 - c. 1921; born in England, petty-officer in the R.N.; left the navy and went gold-digging in Australia; was on the "John Williams", when she was wrecked at Niue near Alofi on January 8th, 1867. Head remained on Niue and established himself as a trader in cotton, etc.

Bully Hayes arrived at Niue c. 1870 and purchased from Head cotton to the value of about £500. When the cotton had been shipped, Hayes invited Head aboard to square up the account. As soon as Head was aboard, the ship's boat was hoisted, and the ship stood out to sea. Head protested to Hayes; Hayes replied, "Oh, I'll land you at some island." The following morning Head said to Hayes : "When are you going to land me? I want to get back." Hayes again replied : "I'll land you at some island." Head then entreated Hayes to reconsider the situation, pointing out that he had a wife and two young children on Niue. After some argument Head said to Hayes : "Captain Hayes, do you ever think of your mother? If you do, do you think she would be proud of your actions?" Hayes muttered an oath and gave orders for the ship to be put about, and they sailed back to Niue. On arrival Head asked for a settlement. Hayes told him to get into the boat and get ashore. Head protested that he had labour to pay; and not a thing in his store to pay it with. Hayes then give him 2 boxes of tobacco (about 40 lbs.) and 3 rolls of print. (Twist tobacco was worth about 1/- a lb. at the time.) Head was then put ashore at Avatele - about 12 miles from Tuapa, where he went aboard Hayes' ship. As Head was leaving Hayes' ship, the mate said to Head (referring to Hayes) : "I'll fix the bugger one of these days."

Other refs. : Cotton
Tobacco
Tuapa

"Benjamin, the native teacher who first was instrumental in God's hand for the introduction of the Gospel here, has now backslidden, and now given up to all kinds of evil."

(1) This signpost was erected by the crew of the "John Williams" after her wreck at Niue, January, 1867.

Visit of J. C. Vivian in the "John Williams"

MSS

Journal of J. C. Vivian, Livingstone House, London.

Vivian visited the island of Niue in the "John Williams" on August 24th, 1871 and again on January 15th, 1872. He states : "About 1,000 people are away from this island; some are at Samoa, some are at Tahiti, and some at the Sandwich Islands, and Queensland."

He mentions that Mr Laws had prepared a translation of the scriptures in the Niuean dialect, and that Laws intended carrying it through the Press during his coming visit to England. Laws left on the occasion of the second visit of the "John Williams" after 12 years of isolation.

Vivian records that on the occasion of their second visit the people crowded around to sell their curiosities. "One had a bundle of model canoes, another a number of fans, another a handful of spears, another a hank of cinet of human hair, another a grass petticoat, and another a head-dress of bird's feathers. All pressing you to buy, and asking the most outrageous prices, that to buy one half of what they offered would almost ruin one."

"Provisions of every kind are frightfully dear here now, and anything in the shape of food, which used to be so plentiful is scarcely to be had for money. So bad are things in this respect, that the mission families find a great difficulty in procuring sufficient to supply their table. Cocoanuts are a dollar a hundred at this island."

"Recent gales of wind have done much damage to their plantations, destroying their food and spreading desolation all around the island. Canoes were washed away, houses were thrown down, the taro and yams were inundated by the floods rushing towards the sea from inland. The sea at one time became so violent, that the dashing of the waves, reached the top of the high rocks, and came very nearly up to the flagstaff⁽¹⁾ which is over 70 ft. above the level of the sea."

"Two foreigners reside on the island, trading. Fungus, dried cocoanut, and cotton are the chief produce of the island, and the natives obtain money, cloth, hardware, fancy goods and jewelry. They are all well clothed, and many are beginning to desire European articles for their work and their dwellings."

"Beniamina, the native teacher who first was instrumental in God's hand for the introduction of the Gospel here, has now backslidden, and seems given up to all kinds of evil."

(1) This flagstaff was erected by the crew of the "John Williams", after her wreck at Niue, January, 1867.

1871

Other refs. : Native teachers
Europeans
Economic exchange
Clothing
Spears
Cinnet, of human hair
Head-dress, of feathers
Mr Laws
Hurricanes
Labour trade
Money

Note : Vivian mentions that mail carried by the Brig "Scotsman" took 16 days from Sydney to Niue.

Labour trade

MSS

F. E. Lawes, in a letter dated Akefu, Niue, September 21st, 1871 :

"We have not suffered from the coolie trade this year; three companies of natives have returned, one from Samoa, one from Tahiti, and one from Queensland, whilst but a few have left for these lands. Of the conduct of those who have returned we have not much to complain, they are not worse than some who have returned previously from foreign lands. Yet we look in vain for the increased industry, civilization and moral elevation of character which we sometimes hear natives are to acquire by contact with foreigners."

Lawes announces the publication in Niue of a quarterly magazine in the Niuean language called : "Ogo Melie".

Other refs. : Literacy
Printing press
Tahiti and Niue
Samoa and Niue
Queensland and Niue
Acculturation

NIUE

1883

Labour trade

MSS

F. E. Lawes, in a letter dated Alofi, January 9th, 1883 :

"A very serious drawback to the work for the last three years has arisen from the wholesale deportation of youths and young men to work on Guano Islands. They generally return not improved by their visit....."

"..... this wholesale emigration paralyzes home industries and altogether has a demoralizing effect upon the people."

Other refs. : Guano

Lawes (Alofi; 22.4.84) mentions Mr H. W. Patterson - agent for Messrs Godeffroy and Sons at Niue.

By date 27 March 1884 cotton (1,355.76 dollars) and fungus (286.56 dollars) were sold to the Sudsee Inseln zu Hamburg Factorie.

R. N. Head (Niue, 17.9.84) wrote to the Directors, L.M.S.

Other refs. : Cotton
Fungus
Traders

NIUE

1888

Britain and Niue

MSS

F. E. Lawes, in a letter dated Niue, February 28th, 1888 :

"We are rather unsettled here just now. No king has yet been elected in room of Tuitonga who died last July. Last week the rulers held a meeting to nominate a king. Nine villages were unanimously in voting for Fataaiki, the Hakupu teacher, but Alofi and Avatele would not hear of his being king so the assembly broke up without having come to any decision. Fataaiki himself says that the work he is now doing is greater and better than that of king.There the matter rests. I suspect the king question is shelved for the present. A more serious affair is the German movement in Samoa. In some quarters Niue is spoken of as a dependency of Samoa, than which statement nothing could be further from the truth, but the leading men here are anxious and have applied for British protection. Their petition has been sent to England by the High Commissioner, and we are waiting to hear the result."

Lawes mentions the sale of 1,738 lbs. of fungus at 4½d. per lb., and 6,362 lbs. of cotton at 2d. per lb.

Lawes (20.9.88) mentions having 1,244.48 dollars of Chilean money on hand. A discount of 20% to 25% was common - in Tonga the dollar was worth 3/-.

Other refs. : Cotton
Fungus
Money
Samoa and Tonga
King
Government

NIUE

1889

Hurricanes

MSS

F. E. Lawes, in a letter dated Alofi, April 12th, 1889 :

Niue was visited by a severe hurricane on March 17th-18th, 1889. The glass fell to 29.08.

Lawes estimated that 2,000 cocoanut trees had been blown down, as had 677 houses and 3 chapels.

The people seemed to enjoy the "wonder of the storm".

The rulers of Niue had decided to reckon the Chilean dollar at 3/- for the current year, and thereafter deal only in English money.

Other refs. : Money
Government

LONDON MISSIONARY SOCIETY

A R C H I V E S

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Abstracts and Excerpts

from the material

relating to

NIUE ISLAND

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Compiled by

Dr. J. D. Freeman

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THE AUSTRALIAN NATIONAL UNIVERSITY

THE RESEARCH SCHOOL OF PACIFIC STUDIES

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

14th. April, 1959

Dear Harry,

Here are the notes on Niue of which I spoke. You will see that they are all taken from records held at Livingstone House. I collected them somewhat idly when I was working there on Samoa in 1947-48. Please make whatever use you wish of them. All I would ask, if you ever base a publication on them, is a brief acknowledgement that I collected the material. As things have turned out I can't see myself making any direct use of them in any kind of publication.

Yours every,

Frank W. Newman

NIUE ISLAND: Freeman's Notes on

27th April, 1959.

Dear Derek,

Thank you very much for kindly letting me have a copy of your notes on Niue. I have read through these with great interest and anticipate that they will be most useful if and when I come to deal with some topic relating to the island. In that event I shall certainly make due acknowledgement to you as the source from which my information was derived.

At the moment I am thinking of turning my hand to putting my 10 years collection of anthropological field notes on the Gilberts in order with a view to bringing some of them out in the form of a series of articles on the Maneaba and its significance in Gilbertese social organization.

My only desire is to get the facts on record, and to leave questions of interpretation to the professional anthropologists; so much of Grimble's writing is marred by his penchant for theorizing. But after reading some of the gross misinformation which apparently Goodenough's informants have inflicted on him I do feel that it would be of use to have a plain factual account of how the Gilbertese social organization functioned thirty years ago, obtained from a generation who at least knew what they were talking about.

If anything comes of the idea may I take advantage of your expert knowledge on how best to set the information out?

Again many thanks for the Niue notes,

Yours,

Freeman

NIUE

1840

Missionary Visit of 1840

MSS

Minutes of meeting held at Apia, March 30th 1840

"That Mathew Hunkin (Mr Murry's assistant) take the place of Teava in the projected visit to Savage Island, and that Messrs Heath and Murry be deputed to confer with Mathew Hunkin, and make the necessary arrangements for the said visit."

Other refs : Mathew Hunkin

Note : In a letter dated Feb. 12th, 1841, Murray notes:
"One of the 3 natives who came to Samoa in the Schooner died shortly after their arrival. The 2nd is in Mr Slayter's¹ family, and the 3rd is in our own."

(i) Mr Slayter, stationed at Leone, Tutuila.

NIUE

1840

Visit of June-July, 1840

MSS

Journal of Voyage, Livingstone House, London

Niue was reached on July 5th, 1840. Aboard the vessel was one Liulauvī, a native of Niue, who was apparently picked up in Manu'a. From Liulauvī it was learnt that the native name of Savage Island was Niue, and not Falekahi - which proved to be merely the name of a village on the island. Liulauvī was still a heathen.

On reaching the island of Niue, the vessel was soon surrounded by many canoes loaded with clubs and spears, and manned by extremely savage-looking crews. The natives were extremely anxious to procure fish-hooks. Some of the natives had a few bananas with them. Upon reaching the "ruling" settlement of the island, the people were asked if they would accept the four native teachers on the vessel. They refused, saying they would be attacked and put to death by the other people of the island if they did so. Even Liulauvī refused to land. The natives are described as "being blackened up in the most terrific form."

(The Journal seems to have been kept by the master of the vessel of 20 tons in which the voyage was made. It is unsigned. Murray and Lundie were aboard. J.D.F.)

Other refs. : Clubs
Spears
Bananas

Missionary Visit of 1840

MSS

Murry in a letter to the L.M.S., London, dated Feb. 12th, 1841:

"Savage Island stretches about SSE and NNW. It is thought to be full 30 miles in circumference, and to contain about 3,000 inhabitants. It is a low island, not enclosed by a reef, but presenting a bold shore to a spectator from the sea, tho' there must be landing places, as great numbers of canoes come off to vessels at sea standing near the island. Nothing is yet certainly known as to whether the island is furnished with a harbour or harbours, but a vessel may always find shelter on the lee side of the island. Towards the shore the island appears covered with a low barren looking shrub, and in the interior with large wood. Our friends who visited the island in the missionary schooner, were unable to land on account of the very savage state of the people, so that their information is necessarily very limited and scanty. They saw no houses and no appearance of human habitations near the shore - they probably are in the interior. As regards both to the animal and vegetable productions of this island, there appears a decided inferiority to most of the other islands of the Pacific. This may probably be owing to the fact that hitherto it has had hardly any intercourse with foreigners. Breadfruit and cocoanuts appear to be very scarce. Taro, banana, and arrowroot abound and form together with fish the chief subsistence of the natives. They make the arrowroot into a kind of cake. They have no pigs, and no fowls - that is no domestic fowls. They have no dogs either or cats - indeed the island seems to be quite destitute of any of the larger quadrupeds. Rats and mice probably exist in great numbers as they do in all the other islands. They are excessively fond of fish if we may draw this inference from their great eagerness to obtain fish-hooks. This is so great that it appears almost their only desire in their intercourse with foreigners, and on obtaining a single fish-hook they give expression to their delight in a most extravagant manner. They are a fine noble-looking race of people notwithstanding their deep and deplorable degradation. Only males came off to the schooner - these generally go quite naked, and appear quite insensible to any feeling of shame. The females are said to wear some little covering. This, the males going perfectly uncovered, is, so far as I am aware, a peculiarity among the Polynesian tribes, and is in mournful keeping with the deep degradation and wild barbarism of Savage Island. They wear their hair and beard long, and allow both to hang down in a most disorderly manner. They also besmear their bodies with charcoal, which, together with their long hair and ferocious expression of countenance gives them a most frightful appearance. Their savage shouts and yells too add to the feeling of horror which their appearance begets. They came off in great numbers to the missionary schooner armed with clubs and spears, etc. which our friends bought up as fast as possible, partly to insure their own safety by disarming the visitors, whose appearance and manners were such as to make them feel they were in circumstances

of no small peril. Their vessel being very small, only about 20 tons burden, the natives could stand up in their canoes and lay hold of the bulwarks and had they been so disposed they could have taken the vessel altogether with the greatest ease. Through the merciful protection, however of Him who ruleth among the nations of the heathen all were safe, tho' they failed in the important object they had in view. Nothing satisfactory is yet known in reference to the manners, customs, mythology, etc. of the Savage Islanders. Their wars are said to be very frequent, and on the horrid art of war they seem to bestow no small attention as their weapons, specimens of which I intend sending, shew. At the time the schooner visited the island an extensive war was being carried on between the two large divisions into which the people are divided. How they treat their captives is not yet known; they do not however appear to be cannibals, at least those natives of the island with whom I have conferred stoutly deny this. Polygamy prevails extensively, being limited only by the circumstances - that is by the ability of the party to obtain and support 2, 3, 4, or more wives. I regret that I have been able to learn nothing satisfactory regarding the mythology of the Savage Islanders, except that Tagaloa, the great Polynesian diety, is their principal God."

Murry also observes that the language of Savage Island "Perhaps most closely resembles the Samoan. Two or three general rules comprehend most of the variations from that dialect."

Visit of H.M.S. "Calliope"

MSS

Journal of A. W. Murray and J. P. Sunderland :

Murray and Sunderland arrived at Niue on January 1st, 1854.

Murray relates the incidents following the visit of the H.M.S. "Calliope" (Sir E. Home) to Niue in November 1853. The H.M.S. "Calliope" had called at Niue to make inquiries concerning a shipwrecked party which had drifted there on a raft. When the "Calliope" was lying off Alofi, some of the natives went off to barter with her - and some of them stole some hatchets and knives, etc. When this was discovered, those natives still on board were made prisoner; boats were lowered and the Niue canoes were scattered, one canoe taken aboard, and some of the Niueans fired upon. Two were wounded; one managing to swim ashore, but the other being drowned. Considerable excitement was caused ashore - and the teachers were threatened. All of the natives held prisoner were apparently put overboard by the "Calliope" when some distance out to sea. Two were picked up on the afternoon of the incident, and three others reached the shore next morning - extremely exhausted, having been swimming all night. Nine men were missing. These, it was thought by the natives must have either been drowned or have been killed upon landing at a strange village on the island. The Alofi people then made war upon the Avatele people, suspecting them, and killing three of them and wounding others.

The wife of the chief Togia (who had either been drowned or murdered after he was released from the "Calliope") committed suicide by throwing herself into the sea from a cliff.

The man who had commenced the stealing on the "Calliope" fell a victim to the anger of the people of Alofi, and was sent out to sea in his canoe to perish there - this being a mode of punishment common on Niue.

Thus the "Calliope's" visit had resulted in the loss of 15 lives.

Murray mentions that those who had accepted the lotu wore some article of European clothing to signify the fact. The heathen were in a state of nudity.

Other refs. : Sir E. Home
European contact
War
Alofi
Avatele
Murder
Suicide
Punishment
Clothing

NIUE

1850

Suicide

MSS

Journal of A. W. Murray :

Murray was at Niue during the period June 30th - July 2nd, 1850.

A teacher was landed at Alofi, where he was received by the chief Togia. There was also a teacher at Mutulau - Niuean who had been trained at Malua named Peniaminu. Of the people Murray writes : "They are the most impetuous and ungovernable people we have seen anywhere. Their desire for European property (hatchets, fish-hooks and beads) is unbounded, and when they come into contact with foreigners their one object seems to be to possess themselves of these." The island was very seldom visited by a vessel.

A chapel had been built and about 100 attended on Sundays. The heathen party continues to blame the teacher and the new religion for disease and death. When he arrived in 1845 they had at first refused to receive his box, on the ground that it would cause sickness.

Suicide was a rather frequent occurrence. Parties offended or thwarted in their wishes, parties wishing to marry and prevented by their families, those with a physical blemish, which subjected them to ridicule - committed suicide. They either leapt from a cliff into the sea - or swam out to sea and drowned themselves. There was much sickness. The sick were taken into temporary huts in the bush, were given food, but no one remained with them.

Their dead were not buried, but wrapped in native cloth and placed in caves. Occasionally persons, at their own request are buried at sea. When this occurs, the canoe is not further employed, but just allowed to drift. Illegitimate children were put to death - for shame's sake. Cannibalism was unknown. Polygamy was general. War had formerly been very frequent, but there had been no disturbance during the past three years. Of their wars, Murray writes : "The originators of the wars and those people of authority are almost the exclusive objects of vengeance. There is no such thing as indiscriminate slaughter."

The chiefs had little power - the man who made himself most formidable in war had the most influence. They had no idols - but sacred things and places. Homage was offered to Tagaloa by the priests, etc. Murray mentions that a vessel, the "Legerdemain" - from California bound to N.S.W. had been wrecked on a shoal to the south of Niue, and the survivors had reached the heathen district of Niue. They had not been harmed in any way, but all their possessions had been taken away from them by the natives.

Other refs. : Polygamy
Primitive religion
War
Chiefs
Tagaloa
European contact
Shipping
Illegitimate children

NIUE

1854

Literacy

MSS

Journal of C. Hardie :

Hardie visited Niue on November 24th, 1854. He states that "with very trifling exceptions" heathenism had been abandoned throughout the whole island. For the first time people were able to go from district to district without fear of one another - a thing quite new to Niue. Hardie delivered 1,000 copies of an elementary school-book - containing excerpts from the Scriptures, hymns, etc. It had been translated into Niuean by the teachers there, and printed in Samoa.

At Mutulau (the first mission station to be established) 50 could now read well.

Other refs. : Mutulau

NIUE

1857

Population

MSS

Journal of William Harbutt and George Drummond :

Harbutt and Drummond arrived at Niue on August 1st, 1857.

They found the "beach and cliffs all crowded with natives decently dressed, with animated countenances, eager to press forward with a hearty welcome....."

The teachers had taken a census, and the population of the island had been ascertained at 4,276.

The three principal mission stations were Tamahamutulau, Avatele and Tamahatava.

Several thousand pounds of arrowroot - from the sale of the school books printed in Samoa - was taken aboard by the "John Williams".

Other refs. : Arrowroot

NIUE

1859

Acculturation

MSS

G. Turner, in a Journal dated 1859 :

Turner arrived at Niue on December 12th, 1859. Turner landed on the south side of the island at the station of the Samoan teacher Samuelu. He found Samuelu living in "a palace of a place, 80 ft. by 30 ft., divided into seven apartments, well plastered, finished with doors and venetians, and furnished with tables, chairs, sofas and bedsteads". Turner reports that the people had completed a good 6 ft. wide road all round the island. It had been partly made, and kept in repair by fines. For stealing, or other crimes the chiefs sentenced the offenders to 2, 5, 10 or even 50 fathoms of road making. Turner comments on the 30 ft. high sugar cane (supported with props) and the large cocoanuts of Niue (18" in circum. was the common average). There were 102 natives in the church. Turner delivered 4,000 copies of a revised edition of the school book. Paulo, who had been in Niue for 10 years, had translated the gospel of Mark into Niuean, and gave the MSS to Turner for printing in Samoa. It was a translation from the Samoan version.

Turner puts down the population of the island at 4,300. It was increasing rapidly. There had been a great destruction of children before birth in former times. The chiefs wanted to know if they could obtain a protectorate from Britain.

The people made a gift of 1,540 yams, 10 pigs and 50 fowls to the "John Williams", and in addition 50 pigs and 120 fowls were purchased.

Turner mentions that the first Samoan teacher had been landed only 11 years before. In former times any new arrivals were invariably killed - even natives of Niue returning home. This was largely from fear of sickness. A great change had occurred. The old type of house was giving away to "the Samoan model of large house, well spread with mats". Plantations and fruit trees of a person were no longer destroyed on his death. The people no longer lived in single families in the bush, but were fast settling in villages.

Turner had never seen : "a more inviting field of missionary labour".

Other refs. : Villages
Houses
Abortion
Death
Population
Samoan teachers
Yams
Pigs
Fowls
Roads
Fines
Chiefs

Other refs. : Annexation by Britain
Hair styles

Note : Turner mentions that the men had cut their long flowing hair.

Missionaries

MSS

G. Pratt, in a letter dated Savage Island, October, 16th 1861 :

Pratt reports on his visit to Niue : There were five stations under five Samoan teachers, and "all the population attend all the services". "Each teacher has a mansion to dwell in - is fed on the fat of the land, and has a tribe of servants to wait on him. Besides this I can't find that they have abused their position."

Pratt reports that he had revised the Gospel of John, and "manufactured 20 hymns".

W. G. Lawes, in a letter dated Alofi, Savage Island, October 17th, 1861 :

Lawes reports that he arrived at Niue on August 20th, 1861, with G. Pratt. They were heartily welcomed by the people. They crowded around in hundreds eager to shake and smell their hands. Lawes states : "So far as I have been able to ascertain there is not a vestige (outwardly) of heathenism remaining. All has crumbled away before the power of God's word." There were 5 chapels, one of which held 1,100 people, but was still too small.

Other refs. : Pratt
Language
Scriptures
Christianity

NIUE

1861

Population

MSS

Journal of A. W. Murray :

Murray arrived in Niue on August 24th, 1861. Murray, Pratt and Lawes landed at Avatele, and walked to Alofi. Murray states that the population was now 4,700 - an increase of 400 on the last census.

Murray noted a remarkable change from the condition of the people on his last visit in 1853.

At Avatele was a chapel 120 ft. by 36 ft. - which Murray considered to be the best example of native workmanship anywhere in the South Pacific.

Murray mentions the low stunted vegetation - seen on the journey from Avatele to Alofi. He mentions also : "clumps of trees, cocoanuts, papau apples, bananas and taro and yam plantations."

Murray writes : "The native huts are miserable things. They are only about 6 ft. from the floor to the ridge-pole, and 2½ ft. from the ground to the eaves". They were fast being superseded by houses after the Samoan model. A pair of cattle and a horse were landed at Alofi, where it was decided that Mr Lawes should be stationed.

Other refs. : Chapels
Bananas
Taro
Yams
Houses
Introduction of horses
Introduction of cattle

Warfare

MSS

W. G. Lawes, in a letter dated Savage Island, April 19th, 1862 :

Lawes writes : "The weapons which they carried in their wars were, a club in one hand, a bundle of 10 spears under the arm, and a bag of large stones round the neck. They were continually at war among themselves. Of the young men in my teachers' class, many have stained their hands in blood, and all witnessed scenes of bloodshed and cruelty. They were ruled by chiefs formerly, but these have all long since been killed. The people were not pleased with their governors, so they rebelled and killed them all. It is needless to say none have aspired to the office since. The heads of families rule, make laws, and enforce them. Suicide was very common. If a man was angry with himself or his family he would go direct to the sea and jump in - and hundreds perished in this way. Infanticide before birth was very prevalent. In times of famine too the parents would take their children down to the sea, tie heavy stones to their feet and throw them in. Idols they had none in recent times, though they have a word in their language for an idol which would seem to indicate that they must have had them at some previous date. The people believed in numerous gods to whom they took offerings of food which the old priests said the gods ate, but the young men tell me they knew very well where the food went."

Lawes says that the natives told him that about 18 or 20 years previously, a ship stood off Niue, and as usual a number of canoes went out to her. The captain forced a white man overboard, and he was taken ashore by the Niueans. They held a council about him. They were afraid to let him live on the island for fear of disease; some were for killing him directly, but the majority decided against this. They gave the man a canoe, a paddle, a bunch of bananas, a piece of sugar cane and some water. He spent the night in a cave on the coast, and the next day another ship came ("the number of her masts being different") and the white man paddled out to her, and was taken aboard.

Lawes also writes : "Fifteen years ago a foreigner would not have dared to land, nor suffered to live on the island : Now foreigners are treated with hospitality and kindness and those who live amongst the people lack no good thing that the island produces. Fifteen years ago they lived in the bush like pigs : Now villages and nice plastered cottages evidence the progress of civilization. Fifteen years ago war and bloodshed prevailed : now law, order, and peace. Fifteen years ago the people were all degraded savages, strangers to prayer and praise : Now, clothed in their right mind, they surround their family altars night and morning to bow down to the God of heaven, and the air is fragrant with their songs of praise." Later Lawes writes : "Our great difficulty at present is a political one. I have already said the land is governed by the heads of families. Generally their laws work well, but there are a few bad characters, who are inclined to be troublesome and set the powers that be at defiance. They live by stealing

and it is of no use to fine them for they have nothing to pay; it's of no use to sentence them to build roads for they will die rather than do it. If they are not punished law and order are at an end. What to do with them is the question. They would quickly have settled the matter a few years ago, by either clubbing them or sending them out to sea in a little canoe. But now the old men come to us and say, what are we to do. A few years ago we should have killed these men, but now we know that it is not right and we have come to know what the word of God says, and what you do in your country. What can we tell them? If we say make a prison and put them in, they say, who is to feed them. They don't know enough of political economy to see that it is to their interest to feed them. Confinement would be just another word for starvation. One of these thieves was very cruelly handled the other day, and died under their treatment. A war was hardly prevented in consequence."

Lawes states : "Cocoanuts will not grow in sufficient quantities to make oil for exportation.... They have paid for their books in arrowroot. They make a valuable present to the "John Williams" annually of yams and fowls."

Lawes also gives the following statistics for Savage Island for the year ending May 1st, 1862 :

| | | |
|-----------------------|---|----------------------|
| Population | - | 4,500 |
| Samoaan teachers | - | 5 |
| Native assistants | - | 8 |
| Church members | - | 360 |
| Candidates | - | 350 |
| Adult school | - | 1,516 |
| Children's school | - | 1,849 |
| Readers | - | 1,996 |
| Attendance at chapels | - | the whole population |

Lawes, in a letter dated Savage Island, November 10th, 1862 :

Lawes reports that the people of Niue had agreed to make a gift of Hiapo (bark cloth) to the people of Bukabuka. This was during the visit of Rev. Gill to the island. 530 pieces of hiapo were collected.

| | | | |
|---------------|-------------------------|------------------------|----------------|
| Other refs. : | <u>Population</u> | <u>Law and order</u> | <u>Bananas</u> |
| | <u>Clubs</u> | <u>Punishment</u> | <u>Fowls</u> |
| | <u>Spears</u> | <u>Tapa cloth</u> | |
| | <u>Stones</u> | <u>Native teachers</u> | |
| | <u>Suicide</u> | <u>Samoa and Niue</u> | |
| | <u>Canoes</u> | <u>Infanticide</u> | |
| | <u>Chiefs</u> | <u>Abortion</u> | |
| | <u>Family</u> | <u>Cocoanuts</u> | |
| | <u>Gods</u> | <u>Arrowroot</u> | |
| | <u>Priests</u> | <u>Yams</u> | |
| | <u>Idols</u> | <u>Sugar cane</u> | |
| | <u>European contact</u> | | |

NIUE

1863

Population

MSS

W. G. Lawes, in a letter dated Savage Island, July 21st, 1863 :

Lawes gives the following statistics for the year ending May 31st, 1863 :

| | | |
|---|---|-------|
| Population (August, 1862) | - | 5,021 |
| Church members | - | 604 |
| Candidates | - | 600 |
| Samoan teachers | - | 4 |
| Assistant teachers | - | 8 |
| Children's school | - | 2,500 |
| Adult school | - | 1,250 |
| Contributions (estimated) | - | £45 |
| Arrowroot for books, 6 tons at 2d. a lb. | - | £112 |

Other refs. : Samoa and Niue
Schools
Christianity
Arrowroot

Shipping

MSS

W. G. Lawes, in a letter dated Savage Island, October 20th, 1863 :

"Many wretched hovels still remain, yet on every hand respectable, white-washed cottages are springing up. We give them all the stimulus we can to build good houses for we are convinced that the houses in which they live exert a great influence on their lives and characters. The natives are better clothed too than when we came. They have had more vessels for their pigs and yams, and with these they have traded honestly and honourably - cloth, shirts and trousers, etc. have been the articles continually in demand."

Lawes mentions that the many American whaling Captains who had visited Niue, had been very kind.

C. A. Unshelm, Esq. of Apia had visited Niue three times during the year for the purpose of trading with the natives. He used his own schooner.

Lawes had recently been for a tour around the island. He writes :
"Every teacher's house has its beds, sofas, tables, wash-hand stand, chairs, book-shelves, rocking chairs, etc. Many of these would not disgrace an English mechanic's home."

Other refs. : Pigs
Yams
Whalers
Houses
Clothing
Acculturation

NIUE

1864

Population

MSS

W. G. Lawes, in a letter dated Savage Island, May 17th, 1864 :

Lawes gives the population of Niue, "for the year ending May 1st, 1864," as 5,010.

He also writes : "The population of our island is on the increase. In three districts in which a faithful account of births and deaths was kept, the births in one year were 123 and the deaths 47, giving a surplus of 77 births. The population of the three districts is about (above) 3,000, thus making the increase about 2.75%"

Other refs. : Birth rate
Niue and Samoa

P. G. Bird went to Niue, in January 1864 in the "Three Brothers", a whaler. (Owners : Messrs G. and W. Starbuck, Nantucket, Mass., U.S.; Captain : Swain.) He returned in another whaler, the "Desdemona". Lawes states the Captain was a "Xtian" and had an "estimable wife with him."

Other refs. : Whalers. Pigs. Yams. Arrowroot

Lawes (I. xii. 64) mentions that a little schooner from the firm, "lately represented in Samoa by the late Mr Unshlem, has been occasionally here for pigs, yams and arrowroot. They have traded honourably with the natives and supplied them with much clothing, etc."

NIUE

1865

Economic history

MSS

W. G. Lawes, in a letter dated Savage Island, May 8th, 1865 :

Lawes describes the laborious process of making cocoanut fibre from green nuts.

He states that it takes about 6 nuts, on an average, to make a lb. of fibre, and a pound of fibre fetched 2½d. in Samoa. This represented several days work for a young boy. Contributions for the year amounted to 9,632 lbs. of fibre, and 195 lbs. of picked cotton; for the new "John Williams". Lawes mentions that there was no money at all on Niue. Contributions by adults for the L.M.S. were : fibre, 15,515 lbs., and cotton, 270 lbs.

Two May Meetings were held - one on each side of the island. Each was attended by about 3,000 people; and at each about 600 pigs, and other food was provided.

W. G. Lawes in a letter dated Savage Island, May 10th, 1865 :

Lawes reports that one of the principal events of the past year was the appointment of constables and judges "as a terror to evildoers", and "connected with this, a monthly meeting of those in authority".

"A deputation of six from each of the six settlements meet here (Alofi. J.D.F.) once a month to make laws, etc. This is an improvement on the old custom of each village making its own laws independent of the others."

Lawes comments : "Niueans have the least possible idea of order and government."

Lawes writes of a "...mania amongst the young men for emigration to Samoa. The merchants there want natives from other islands to work for them on cotton plantations, etc. Young Savage Islanders have always been most anxious to see other lands. Hundreds of young men have gone away in various ships, most of them to return no more. Then the slavers vile work despoiled two settlements of their finest young men. Now this emigration mania bids fair to take all the lads th t remain. No less than 33 went to Samoa in one schooner in February last. The chiefs oppose it, and so do we, but I am afraid we shall lose many more. Many of them will no doubt return on the expiration of their two years of service, but our experience is that when natives have once been to other lands, they never settle down peaceably on their own. They stay a few months, give trouble, and get into trouble, and then the first ship that comes they are off again."

Lawes adds : "I suppose the offscouring and refuse of manylands is gathered together at Apia - the St Giles of Polynesia." The population at Niue was still increasing despite emigration. Births were far in excess of deaths.

H.B.M.S. "Curacoa" (Commodore Sir Wm Wiseman) called at Niue in June, 1865.

Other refs. : Labour trade
Emigration to Samoa
Law and order
Government
Cocoanut fibre
Cotton
May Meetings
Money
Pigs
Population

Emigration to Samoa

MSS

W. G. Lawes, in a letter dated Savage Island, October 8th, 1866 :

"The mania for emigration to Samoa to which I referred in my last still continues. The merchants in Samoa are glad of our young men to work as coolies on their cotton plantations. Scarcely a vessel comes from there but returns with from 20 to 50 young men. About 20 have just returned from Samoa after having been graduated with honours in the Apia University of Vice. For the first time since the Creation Niue soil has been polluted by a drunken man rolling on it."

Lawes also reports : "There are now two agents of merchants in Samoa residing here for purposes of trade with the natives.... Already twice the quantity of land is being cultivated, and cotton will soon be growing all over the islands."

May Meeting contributions had amounted to 3,435 lbs. of cotton. Lawes states this would realize £137. 13. 0. The amount of cotton would probably have been doubled but for the presence of the traders from Samoa.

Lawes had completed the translation of the New Testament, and had composed 124 hymns in Niuean.

Other refs. : Cotton
Apia
Samoa and Niue
Traders
Translation of Scriptures
Labour trade
Drunkenness

Wreck of the "John Williams"

William Williams, in a letter dated Savage Island, February 8th, 1867 :

Williams, Master, gives an account of the wreck of the "John Williams" at Niue on the night of January 8th, 1867.

She went on the reef in a dead calm. At 8 p.m. Williams had three boats out, manned with 18 men, but they made no impression on the ship. At 9 p.m. blue lights were burnt and rockets sent up. At 10.30 she was abandoned, and about $\frac{1}{2}$ hour later, went up on the reef about 3 miles from Alofi.

Next morning Williams visited her by land, a distance of about 4 miles, he found the sea breaking clean over her, and her back broken.

Davies (9. 2. 67) writes of the maner in which the "John Williams" drifted on the reef. The boats were manned by Tahitian teachers, etc. expelled from the Loyalty Islands by the French. The yards were moved in every direction possible. Pieces of paper were dropped alongside to see if headway was being made. At 9 p.m. the Captain said to Davies that they could do nothing more but pray. The crash when the "John Williams" hit the reef was like the "smashing of a 1,000 pieces of glass". Davies mentions that a large double canoe came off to assist them. They got ashore about 3 a.m.

Writing on April 13th, 1867 Lawes states that you could now step from the cliff onto the "John Williams".

Captain Hayes was returning in a month's time, to get what he could from her, having bought the wreck. A huge rock was right through the fore part of the ship.

Other refs. : Double canoes
Bully Mayes

Labour trade

MSS

G. F. Scott, in a letter dated Tutuila, Samoa, October 20th, 1868 :

Scott reports that in company with Dr Turner Jnr. and Mrs Turner, he and his wife had sailed from Sydney for Samoa in the "Scotsman" nominally owned by Chas. McFarland of Apia, who was also a passenger.

The "Scotsman" called at Niue, as McFarland wished to take on board a number of natives to labour on his cotton plantations in Samoa. He succeeded in obtaining about 60 men and some 20 or more women. (i)

The taking of women was contrary to the laws of Niue, and the judges met in council, and demanded that the women should be brought on shore. McFarland refused to comply with this ruling, and when native constables were sent to fetch them, the constables were fired upon (the natives said "with ball") by the officers on board the "Scotsman". A quarrel developed ashore between McFarland and the natives. Scott states that McFarland was drunk at the time.

Scott and Turner decided not to sail on the "Scotsman". They went to Apia on the "Samoa" - a vessel belonging to Godeffroy and Sons, then at anchor at Alofi, at a cost of £5 a head.

Scott states the motives that actuated him in this matter. He was "especially actuated" by the fact that the women taken aboard were "unmarried and moreover of no good repute", and that the men and women "would have to horde together indiscriminately during the days and nights of the passage". He could not take his wife into the midst of such indecency, nor could he sanction it by his presence.

- (i) Turner (9. 10. 68) writes : "We have now definitely the information that 50 men and 34 women - all unmarried except one - were put aboard at S vage Island". Turner adds : "About 20 of them say they simply went on board to see the vessel, and were detained much against their will."

Other refs. : Samoa and Niue
Missionaries
Law and order
Chas. McFarland
Constables

Labour trade

MSS

W. G. Lawes, in a letter dated Savage Island, March 27th, 1868 :

Lawes records that the "emigration of our young men is on the increase rather than on the decrease. The vessel by which I hope to send this to Tahiti, is likely to take 100 or 150 young men to Tahiti. The continual loss of so many young men causes the women to be about twice as numerous as the men on the island. You can imagine the state of morality when such is the case."

Lawes's brother was stationed about five miles from Alofi,⁽ⁱ⁾ and was responsible for one half of the island. He had arrived on March 15th, 1868.

In a letter (January 19th, 1868) Lawes notes the arrival from Sydney of the complete New Testament.

In a letter (September 14th, 1868) Lawes gives the population as 5,060 - it was still on the increase despite emigration. Children were as numerous as cocoanuts.

355 young men were absent from the island according to the Returns - some were in Samoa, others in Tahiti, some in Sydney, and the Sandwich Islands, and many in various ships, as sailors. Lawes adds that since the above 355 were counted, at least 100 more had gone, and but for the strenuous opposition of the native authorities, 200 would have gone in one vessel to Queensland. Lawes states that his census was "a careful one".

May Meeting contributions for the island had amounted to £340 in value. With the exception of 84 dollars, this was all in kind - mostly picked cotton, with a small quantity of fibre and arrowroot. Lawes estimated that two-thirds of the cotton crop had been given to the L.M.S. - despite trading stores full of bright prints, guns, etc.

Lawes had estimated cotton at 10 cents a lb. and fibre and arrowroot at 5 cents a lb. Picked cotton (according to Murray) was 6d. per lb. in Apia.

(i) Makefu

Other refs. : Cotton
Firearms
Population
May Meetings
Sexual Life

Labour trade

MSS

F. E. Lawes, in a letter dated Makefu, Niue, November 15th, 1869 :

"We have of late suffered less from the coolie traders. The rulers have of late confirmed the law that none shall go away in ships, and written letters to that effect to Samoa and Tahiti, also to the traders here, and for Captains of vessels that may come. They have so far succeeded. Several vessels (two within the last month) have come to seek 'labourers' and have gone without getting a man. But the failure of these ships is due more to the reluctance of the young men to go than to the law of the rulers prohibiting emigration. The young men say that now they can get what they want at the stores here, they have no desire to go to other lands."

Lawes records a hurricane in March, 1869. A famine had resulted. Coconuts especially had been destroyed.

A specimen of the first printing done on Niue is enclosed

W. G. Lawes had charge of : Avatele, Alofi, Hakupu.

F. E. Lawes had under his charge : Makefu, Mutulau, Tamalagau, and Liku.

Lawes notes that the Niueans were great traders, and since contact with Captains of ships, etc. "the mercenary spirit is rather too fully developed."

Other refs. : Hurricanes
Printing press
Samoa and Niue
Tahiti and Niue
Acculturation
May Meetings
Famine
Cotton

Note : On Niue, May Meetings were postponed until September, when the cotton crop was picked.

Labour Trade

MSS

W. G. Lawes, in a letter dated Niue, February 1st, 1870 :

Lawes writes : "During the past year the emigration of our young men has been checked, partly from stringent laws made by the authorities, and partly from unfavourable reports from Tahiti and elsewhere. There are however 457 young men still away. Of these the greater part will probably never return. A large number have gone from Samoa, in ships to all parts of the world."

F. E. Lawes (Niue, 24.6.70) reports a splendid cotton crop. Cotton was being planted all over the island, and despite the rocky ground yielded abundantly.

F. E. Lawes (Niue, 26.8.70) reports that the "John Williams" had taken in August, 1870 : 9,750 lbs. of cotton and 6,227 lbs. of fungus. She had to leave behind 8,342 lbs. of cotton, and 1,006 lbs. of arrowroot. These were May Meeting contributions.

F. E. Lawes (Niue, 8.9.70) reports that in Sydney, cotton was worth 8d. per lb. and fungus 4d. per lb.

Lawes mentions he had bought a horse.

Fewer ships than usual had called at Niue during the past year.

Other refs. : Cotton
Fungus
Arrowroot
Horses
Shipping
Tahiti
May Meetings

Christianity in Samoa

MSS

T. Powell, in a report, dated Ta'u, Manu'a, July 24th, 1871 :

Powell arrived in Niue on September 8th, 1870. He writes : "There is reason to fear that the wreck of the 'John Williams' was in every way most baneful in its effect upon them (i.e. the Niueans). The amount of property on board seemed to them so vast that they concluded the missionaries must be a very rich set of people, and therefore able to pay well for everything. The prevalence of this idea has caused a marked and unfavourable change in the conduct and bearing of a great number of the people. Many also of the men who have been away in trading vessels have returned with confused view and vitiated minds, and have exercised a pernicious influence among their countrymen, and sad to relate, Peniamina, who first brought the Gospel to the island, has gone astray, and now seeks to undermine the influence of the missionaries."

Other refs. : Native teachers
Labour trade
Acculturation
Missionaries
Attitude to missionaries

Manu'a and Niue

MSS

T. Powell, in a report dated Ta'ū, Manu'a, July 24th, 1871 :

T. Powell arrived at Niue on September 8th, 1870. Discussing the origin of the people of Niue, Powell writes : "It now appears to me highly probable that they came from the island of Ta'u; for, on the S.W. side of the island there are places named respectively Mutulau, Ma'efu, Li'u and Alofi, and on the N. side there is Avatele. Here then we have evidently the names of five of the villages of Niue (i.e. Mutulau, Liku, Makefu, Alofi and Avatele)."

Powell continues : "Mr Lawes (i.e. F. E. Lawes) informed me that the island has three native names, viz. Niue, which the old men tell him is the most recent, but of the origin and meaning of which they can give no account. 2. Nuku Tutaha, meaning Isolated Land. 3. Faka-hoa-motu, Sister Island. The name Niue, I find occurs in one of the ancient historical poetic traditions of Manu'a, where it is described as the eastern extremity of Tonga, thus :

| | |
|--------------------|-----------------------------------|
| "Tonga le fanua | (Tonga's the land) |
| Mata fanua Niue | (The face of the land is Niue) |
| Muli fanua Olotele | (The end of the land is Olotele). |

This fact together with the names above mentioned as of Manu'a an origin suggest that the original Samoan emigrants to the 'isolated land' were from Manu'a, that they gave the names of the place whence they came to their new places of abode, and regarding the island as the eastern extremity of Tonga, gave to it the name of Niue."

Powell, guided by Lawes, visited a large water cave, about 40 ft. below the surface of the land, and about 70 feet long. He also mentions a cave in which the bones of some entrapped Tongans were supposed to be lying - but which he did not have time to visit.

Other refs. : Caves
Niue and Tonga
Niue and Samoa
Origin of name, Niue
Manu'a

Robert Head and Bully Hayes

MSS

Informant : Mr L. L. R. Rex. "Matua", 1C. vii. 46.

The following story was told to Mr Rex by Head himself. Rex was living on Niue at the time and married to Head's youngest daughter.

Robert Henry Head, c. 1833 - c. 1921; born in England, petty-officer in the R.N.; left the navy and went gold-digging in Australia; was on the "John Williams", when she was wrecked at Niue near Alofi on January 8th, 1867. Head remained on Niue and established himself as a trader in cotton, etc.

Bully Hayes arrived at Niue c. 1870 and purchased from Head cotton to the value of about £500. When the cotton had been shipped, Hayes invited Head aboard to square up the account. As soon as Head was aboard, the ship's boat was hoisted, and the ship stood out to sea. Head protested to Hayes; Hayes replied, "Oh, I'll land you at some island." The following morning Head said to Hayes : "When are you going to land me? I want to get back." Hayes again replied : "I'll land you at some island." Head then entreated Hayes to reconsider the situation, pointing out that he had a wife and two young children on Niue. After some argument Head said to Hayes : "Captain Hayes, do you ever think of your mother? If you do, do you think she would be proud of your actions?" Hayes muttered an oath and gave orders for the ship to be put about, and they sailed back to Niue. On arrival Head asked for a settlement. Hayes told him to get into the boat and get ashore. Head protested that he had labour to pay; and not a thing in his store to pay it with. Hayes then give him 2 boxes of tobacco (about 40 lbs.) and 3 rolls of print. (Twist tobacco was worth about 1/- a lb. at the time.) Head was then put ashore at Avatele - about 12 miles from Tuapa, where he went aboard Hayes' ship. As Head was leaving Hayes' ship, the mate said to Head (referring to Hayes) : "I'll fix the bugger one of these days."

Other refs. : Cotton
Tobacco
Tuapa

Visit of J. C. Vivian in the "John Williams"

MSS

Journal of J. C. Vivian, Livingstone House, London.

Vivian visited the island of Niue in the "John Williams" on August 24th, 1871 and again on January 15th, 1872. He states : "About 1,000 people are away from this island; some are at Samoa, some are at Tahiti, and some at the Sandwich Islands, and Queensland."

He mentions that Mr Laws had prepared a translation of the scriptures in the Niuean dialect, and that Laws intended carrying it through the Press during his coming visit to England. Laws left on the occasion of the second visit of the "John Williams" after 12 years of isolation.

Vivian records that on the occasion of their second visit the people crowded around to sell their curiosities. "One had a bundle of model canoes, another a number of fans, another a handful of spears, another a hank of cinet of human hair, another a grass petticoat, and another a head-dress of bird's feathers. All pressing you to buy, and asking the most outrageous prices, that to buy one half of what they offered would almost ruin one."

"Provisions of every kind are frightfully dear here now, and anything in the shape of food, which used to be so plentiful is scarcely to be had for money. So bad are things in this respect, that the mission families find a great difficulty in procuring sufficient to supply their table. Coconuts are a dollar a hundred at this island."

"Recent gales of wind have done much damage to their plantations, destroying their food and spreading desolation all around the island. Canoes were washed away, houses were thrown down, the taro and yams were inundated by the floods rushing towards the sea from inland. The sea at one time became so violent, that the dashing of the waves, reached the top of the high rocks, and came very nearly up to the flagstaff⁽ⁱ⁾ which is over 70 ft. above the level of the sea."

"Two foreigners reside on the island, trading. Fungus, dried cocconut, and cotton are the chief produce of the island, and the natives obtain money, cloth, hardware, fancy goods and jewelry. They are all well clothed, and many are beginning to desire European articles for their work and their dwellings."

"Beniamina, the native teacher who first was instrumental in God's hand for the introduction of the Gospel here, has now backslidden, and seems given up to all kinds of evil."

(i) This flagstaff was erected by the crew of the "John Williams", after her wreck at Niue, January, 1867.

Other refs. : Native teachers
Europeans
Economic exchange
Pinnet, of human hair
Head-dress of feathers
Mr Laws
Hurricanes
Labour trade
Money

Note : Vivian mentions that mail carried by the Brig "Scotsman"
took 16 days from Sydney to Niue.

NIUE

1871

Labour trade

MSS

F. E. Lawes, in a letter dated Akefu, Niue, September 21st, 1871 :

"We have not suffered from the coolie trade this year; three companies of natives have returned, one from Samoa, one from Tahiti, and one from Queensland, whilst but a few have left for these lands. Of the conduct of those who have returned we have not much to complain, they are not worse than some who have returned previously from foreign lands. Yet we look in vain for the increased industry, civilization and moral elevation of character which we sometimes hear natives are to acquire by contact with foreigners."

Lawes announces the publication in Niue of a quarterly magazine in the Niuean language called : "Ogo Melie".

Other refs. : Literacy
Printing press
Tahiti and Niue
Samoa and Niue
Queensland and Niue
Acculturation

NIUE

1883

Labour trade

MSS

F. E. Lawes, in a letter dated Alofi, January 9th, 1883 :

"A very serious drawback to the work for the last three years has arisen from the wholesale deportation of youths and young men to work on Guano Islands. They generally return not improved by their visit....."

"..... this wholesale emigration paralyzes home industries and altogether has a demoralizing effect upon the people."

Other refs. : Guano

Lawes (Alofi; 22.4.84) mentions Mr H. W. Patterson - agent for Messrs Godeffroy and Sons at Niue.

By date 27 March 1884 cotton (1,355.76 dollars) and fungus (286.56 dollars) were sold to the Sudsee Inseln zu Hamburg Factorie.

R. N. Head (Niue, 17.9.84) wrote to the Directors, L.M.S.

Other refs. : Cotton
Fungus
Traders

NIUE

1888

Britain and Niue

MSS

F. E. Lawes, in a letter dated Niue, February 28th, 1888 :

"We are rather unsettled here just now. No king has yet been elected in room of Tuitonga who died last July. Last week the rulers held a meeting to nominate a king. Nine villages were unanimously in voting for Fataaiki, the Hakupu teacher, but Alofi and Avatele would not hear of his being king so the assembly broke up without having come to any decision. Fataaiki himself says that the work he is now doing is greater and better than that of king.There the matter rests. I suspect the king question is shelved for the present. A more serious affair is the German movement in Samoa. In some quarters Niue is spoken of as a dependency of Samoa, than which statement nothing could be further from the truth, but the leading men here are anxious and have applied for British protection. Their petition has been sent to England by the High Commissioner, and we are waiting to hear the result."

Lawes mentions the sale of 1,738 lbs. of fungus at 4½d. per lb., and 6,362 lbs. of cotton at 2d. per lb.

Lawes (20.9.88) mentions having 1,244.48 dollars of Chilean money on hand. A discount of 20% to 25% was common - in Tonga the dollar was worth 3/-.

Other refs. : Cotton
Fungus
Money
Samoa and Tonga
King
Government

NIUE

1889

Hurricanes

MSS

F. E. Lawes, in a letter dated Alofi, April 12th, 1889 :

Niue was visited by a severe hurricane on March 17th-18th, 1889. The glass fell to 29.08.

Lawes estimated that 2,000 cocconut trees had been blown down, as had 677 houses and 3 chapels.

The people seemed to enjoy the "wonder of the storm".

The rulers of Niue had decided to reckon the Chilean dollar at 3/- for the current year, and thereafter deal only in English money.

Other refs. : Money
Government