



The Australian National University

The Research School of Pacific Studies

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PACIFIC HISTORY ASSOCIATION.

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Details:

Refund on Changing Pacific, compliments Dr.N.Gunson \$75.00

Cost of 24 copies Of Islands & Men @\$2.00 \$48.00

\$ 123.00

Mr.H.E.Maude,
77 Arthur Circle,
Forrest 2603.

*Many thanks,
Hank Dueren*



Australian National University Press

P.O. Box 4, Canberra, A.C.T. 2600

Telephone 49 2812 Telegrams NATUNIV PRESS

25 March 1982

Mr H.E. Maude
77 Arthur Circle
FORREST ACT

Dear Harry,

I have not forgotten about the advertisement for Slavers in PIM but it has taken some time to find out what happened. Our advertisement was drawn up - by Pat - and given to our then production assistant after which it seems to have dropped into limbo. If further efforts fail to find any trace in the near future we will send PIM another one.

Best wishes,

(Mrs Jane Basinski)
ACTING EDITOR

File

10 Ratho Avenue,
Brighton Beach Vic 3187
11th February, 1982.

Dear Mr Maude,

Again I am very much in your debt both for your long and informative letter with regard to the publication of Father Kiriet's thesis and for the copy of "Slavers in Paradise". I am sorry to be so long in acknowledging both, but, at present, I am at home with my family.

I had an aged uncle and aunt with whom I lived for most of my life. Thinking that my aunt sounded poorly, I came over to give her a break, only to find that my uncle was seriously ill. He passed away last Sunday evening. It was a merciful release as for the last months, he did not know us, could not hear or see or communicate intelligibly. For some years now, he has been suffering from arterial sclerosis and has been distressed because he was aware of his inability to cope. But now he is beyond all of that. I am still with my aunt as they have no living children, but I shall be returning to Sydney shortly.

The letters sent on the copy of "Slavers in Paradise" and I have read it with much interest. Thanks you again. It is a welcome addition to our Pacific library.

Now have I gone any further with Fr

Kirieta and the publication of the thesis. But it occurred to me that I should ask Chevalier Press, conducted by the M. S. C. Fathers if they would be prepared to do anything about it to help the mission. But, with the holiday period, and then my prolonged stay here, I haven't been able to do anything about it.

Thank you for your continued interest and help.

Please give my kindest regards to Mrs Maude. May God keep you both in His loving care and bless you with health and strength to do all you desire.

Sincerely and gratefully yours,

(h) Berners, FDNSC.



The Australian National University

The Research School of Pacific Studies

Pacific - S.E. Asian History -
reference

Post Office Box 4 Canberra ACT 2600
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492175.

4 August 82.

Dear As Mande,

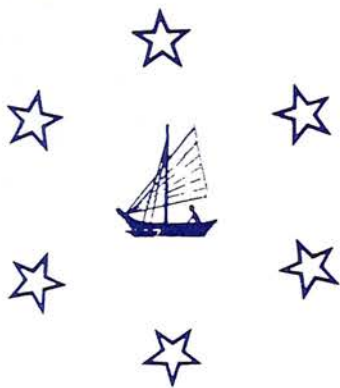
Many thanks for your letter, and the notes. I'll deliver the books tomorrow as I have to drive past your house anyway.

Oral Trad is essentially "the book of the undergraduate course", published so as to bring teaching material to students, and priced (at about K3.50) to meet their budgets. It makes no sustained attempt at innovation; so I doubt that it merits a long discussion.

One possible reviewer would be Michael Young, who writes better history than most historians, and (as an anthropologist) has thought and written lucidly on the historiographical problems of oral evidence. Another possibility might be Ron Coombs, or Malama Melicea of the History Dept., U.S.P. If these are inappropriate, I'll think again!

Yours sincerely,

Donna Denoon.



MICRONESIAN SEMINAR

TRUK, CAROLINE ISLANDS TRUST TERRITORY, PACIFIC 96942

December 7, 1982

Dear friends,

If life is a journey, then this year is for me a brief stop along the mountain trail -- a chance to catch my breath and enjoy the view from the heights.

The view is splendid: pleasant memories of fourteen years at Xavier educating a generation of Micronesians ... chance meetings with former students and the satisfaction of speaking with them as equals ... eight years of school administration with many mistakes but the challenge of probing new directions and communicating a grand vision ... mixed feelings at leaving Xavier after so long, but the realization that the school needs fresh ideas and new blood.

And now time for a change! But the change has already begun this summer ... with the strange new freedom from writing deadlines and never-ending class bells ... with the leisure to read books for no other reason than enrichment and enjoyment ... with an August visit to the Philippines to share my educational experiences with 70 others from Asia and to renew friendships made seven years before during tertianship ... with a temporary new home on Ponape while teaching island history at the community college.

And still more to come: the happy anticipation of Christmas with my family in Buffalo, the first since 1968 ... January to June in Berkeley retooling in theology and becoming acquainted with currents of thought that had passed me by ... next February in Honolulu mapping plans for an attack on island social problems that resist easy cures ... and summer back east to pick up the threads of old friendships and prepare for the future.

And afterwards? I look forward to returning to Micronesia at the end of next summer ... probably to continue Micronesian Seminar directorship ... but the address and the job are still uncertain ... yet even ordinary changes furnish exalted theological themes for Jesuits ... so the exhilaration of the past offers reasonable hope for more breath-taking views in the future.

May the Lord bless you this Christmas with abundant hope and peace.

Harry + Honor -

Blessings this Christmas and during the coming year.

Fran Hegel, SJ

Addresses: Dec 20 - Jan 3
7 Marine Drive 4-F
Buffalo, N.Y. 14202

Jan 4 - June 6
JSTB
1735 Le Roy Avenue
Berkeley, CA 94710

10 FUCHSIA STREET,
BLACKBURN, 3130,
VICTORIA.

27 July, 1986.

Dear Mr Mawds,

Thank you for your article "Rural
Community Projects in the South Pacific Commission
Area" with a covering note.

My reading of this paper has given me a
clearer impression of the agencies of Community
projects in the Pacific generally, & in Papua &
New Guinea particularly, & the role of the Commission,
Administration & Christian Churches in it.

With kind regards,

Yours sincerely,

Michael T. Johnson

(Graham H. Gibson)

4 Dreadon Rd.,

Manurewa

30 Aug, '82

Dear Professor Maude,

Thank you for your help in the two references you sent across. I am now well finished with course work and have plunged into the daunting area of thesis building. The major problems I face are time and energy as I must face a full time work load as a teacher while trying to maintain a train of thought for the thesis. It is a war of attrition and with traditional protestant zeal I am working my way towards a victory (I pray)

You may be interested to know that your hardcover 'Slavers in Paradise' is selling for \$39.95 in the Uni Bookshop. And they rumour that Muldoon will introduce a book tax.

Included is a mention of your name from the SDA church paper — seems to be that House's earlier contention was correct and that this is a second piece. I doubt that House read this and formed some thought that he had met you and discussed the matter.

Hope all is well with you

Yours sincerely

Domius Stoley

BREVITIES

Inoke, the Fijian teacher who has been studying at the A. M. College this year, returned to his homeland with his wife and two little girls at the end of November.

Our missionaries coming home on furlough will be glad to hear of the transformation at the Wahroonga, Mission Cottage. With gleaming red roof, cool cream walls inside and out, and colourful linos, it waits to offer you friendly accommodation during your stay among us.

Through all the days of the coming year we wish our readers the assurance of the Saviour's presence. Facing the uncertainties of the future it is good to have a hope both bright and sure. By the aid of our missionaries, the members of the home field staff, church leaders and members, we shall continue to send our weekly messages of help and cheer.

In his latest communication, Pastor E. M. Abbott tells us that the work is going along strongly in the different sections of the New Guinea mission. Calls are being received from many places, but they are able to cope with only a few through lack of teachers and the necessary means. However, it is a cause for rejoicing that native teachers have been voted by the committee to commence work in the Duke of York and New Britain islands. Earnestly remember in your prayers Tomaana and Molian as they pioneer the way.

The officer belonging to the department of the High Commissioner for the Western Pacific, who is stationed on Pitcairn for six months, recently said to Brother F. P. Ward: "It is a strange thing that there are no Seventh-day Adventists in the Gilbert and Ellice Islands. My territory extends from near America to right near the Solomons, and from five degrees north of the equator to ten degrees south; and in all that area there is not one of your missionaries." And he added, "We would be glad to see them come along." When Brother Ward thanked Mr. Maude for this kind invitation, he said: "There are some of those natives who would turn right over to your mission." It will be of interest to our people to know that we have had visitors in Samoa from the islands mentioned by this officer, and that one young man has been studying in our training school there. He expects to return home and take the light to his people. This enterprise may open up a fruitful field.

Reaching the Farthest Outposts of Canada

J. J. STRAHLE

Word has just been received that two young men have volunteered to carry truth-filled literature to the North-west Territory of Canada. We quote from a letter which has come from them:—

"With our sixteen-foot canoe we are entering the land of the three rivers in the North-west Territory of Canada. North of highways and railways, these three rivers, Athabasca, Slave, and Mackenzie, are the very life of this north country for nearly 3,000 miles to the Arctic Ocean. In all this territory there is not a single Adventist believer. We are planning to canvass the towns of Yellowknife, Goldminer, and Radium City, and all the fur-trading posts along the way to Aklavik on the Arctic shore.

"A ten-day canoe trip through the rapids of the upper Athabasca River brought us to Fort McMurray a few days ago, where we began our work. With the Lord's help we have been able to secure \$300 worth of orders in this small river town, with a population of 400.

"The day is more than twenty hours long now, and soon we shall see the midnight sun. And we are reminded that in about three months the shadows will lengthen into a long night. Should not all of us, as Seventh-day Adventists, knowing the present world situation, and in view of the approaching night, thank God for the daylight hours yet remaining in which we can work? We want to do our part here, but we need your prayers. The journey is sometimes hazardous, but the message must find its way into these regions."

Our army of colporteur evangelists, numbering more than 3,500, are at work in every country of the world field. We are proud of these God-fearing men and women who are pioneering the way, making it possible for many to learn of present truth and be prepared for the soon coming of our Saviour.

A Miracle of Healing

JOSE RUBI MORALES

We have a new church building in Torreón, Mexico, of which we are proud, but owing to difficulties it has not yet been dedicated and opened to the public. Since I saw the beautiful painting in the baptistry of the Los Angeles, California, church, I have had a desire to see a similar picture in the baptistry of the Torreón church. I visited a painter in Torreón, and told him the nature of the scenery I would like to have painted, and asked him what he would charge for the work. The price he quoted seemed to be very high, and I decided that I would take more time in searching for a painter, inasmuch as there was delay in the opening of the church.

One day while I was visiting in one of the suburbs of Torreón, a woman told me that her husband had not been able to work for many years, as his arm was paralysed, and also his tongue partially, as the result of intemperance seventeen years ago. The husband was in the room, and he explained that his affliction had come as the result of excessive drinking. He said, "I have not been able to move my hand for seventeen years. I am a painter, and used to make very good pictures." He asked his wife to bring samples of the work he used to do, that I might see them. I was surprised. The pictures were the work of a great artist. I said to him, "If you would be willing to paint a picture in our church, I am sure the Lord will heal you of this infirmity." "No," he replied,

"I am not able to hold a brush in my hand. I do not believe I shall ever be able to paint again."

I examined him carefully, and when I returned home I sought in my medical book for the treatment that should be given to such a patient. I asked the Lord to give me wisdom to treat this man so that he might be healed of his infirmity, and might paint this picture. Then I returned to give the first treatment. These treatments consisted principally of salt baths and massage. I gave special attention to the paralysed arm and hand. I continued these treatments each day for three months.

During the time that I was giving these treatments, I talked to this man and his wife concerning the truths of the Bible, and they were very much interested. One day he and his wife came to my house and said that they had decided to keep the Sabbath, and asked me to buy them a Bible. His arm and hand were now so much improved that he could use the brush again in his painting, but he said that he was fearful to undertake a picture in such a prominent place as the front of a church, where multitudes would see it. I continued giving the treatments, and he continued to improve. One day I said to him, "I believe the time has come when you can begin that picture."

He replied, "It has been so long since I have painted that I do not believe I can remember how to mix the colours."

I took him to the church one Sunday and we prayed that the Lord would give him special skill to paint this picture. He began to sketch the outline with crayon. As he outlined the picture, I saw that his gift had returned. The living scene that he was portraying on the wall was much more beautiful than the scene that I had asked him to paint.

Each day I returned with him to the church, and we had prayer before he began his work for the day. One day when the wife of the painter came with his lunch, she began to sob as she gazed at the picture. Her husband was also greatly moved, and said, "I am born again. The Lord has heard our prayers, and has given me my health again and also my skill. I desire to dedicate my life to Him." I was greatly moved myself as I looked at the finished picture. I asked the artist one day what his charge would be, and he replied: "You do not owe me anything. It is I who am in debt to you. By prayer and by treatments you have helped me to regain the use of my arm. The Lord has wrought a miracle, and has given me strength and talent to paint again." The painter wept in his great joy that the Lord had given him a "new birth," as he called it.

Human character is moulded by a thousand subtle influences—by example and precept, by life and literature, by friends and neighbours, by the world we live in, as well as by the spirits of our forefathers, whose legacy of good deeds and words we inherit. But great, unquestionably, though these influences are acknowledged to be, it is nevertheless equally clear that men must necessarily be the active agents of their own well-being and well-doing, and that, however much the wise and good owe to others, they themselves must in the very nature of things be their own best helpers.—Samuel Smiles.

Current Anthropology

A WORLD JOURNAL OF THE SCIENCES OF MAN

Office of the Editor,
6303 N.W. Marine Drive
The University of British Columbia Campus,
Vancouver, B.C., Canada,
V6T 2B2

December 23rd, 1982

Mrs. Honor C. Maude,
77 Arthur Circle,
FORREST,
A.C.T. 2603,
Australia.

File 2 a

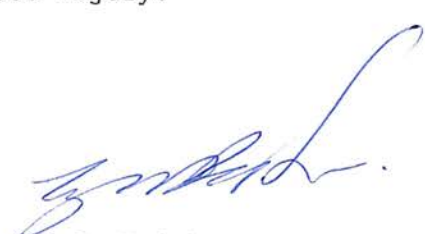
Dear Mrs. Maude,

I am most grateful to you for your letter of November 30th, 1982, and have communicated the contents to Bill Geddes, who will be very interested.

May I take this opportunity of sending my personal regards to your husband, who, so many years ago, was responsible for recruiting me into the Colonial Service. I well recall meeting you for a very short period, as I was passing through Suva to obtain my kit, very nervous and callow in those days.

I hope indeed that Harry returns to good health, and I am concerned to hear of his apparently quite serious injury.

With all best wishes,



Cyril S. Belshaw,
Editor.

CSB:kpg

P.S. We decided not to publish the Geddes article.

Tel. 44 3386

n. b. a.
File

3 Elm Street

Medindie

South Australia

18th December
1982

5081

Dear Mr Maude

Thank you very much for writing to tell me of Margaret Trumb's death. I have been missing her letters this year and was on the point of writing to Janet Bell & Miriam Sinclair to ask for news.

I am happy to know she was able to stay in her room on Tantalus which she so loved. I did so enjoy the times I stayed with her. This last few years we have had to be content with correspondence but exchanged letters several times a year.

My sister-in-law, my brother Evan's widow, & I share this house. It would indeed be a pleasure to see you & her Maude when you are in Adelaide. I can understand it would be difficult to give up your delightful home in Lamberran but I sometimes wondered if you might be sometimes in Adelaide.

I shall so miss Margaret. We met first in 1945 & have been firm friends.

With Christmas & New Year Greetings & all

good wishes

Phyllis Mander-Jones

Current Anthropology

A WORLD JOURNAL OF THE SCIENCES OF MAN

Office of the Editor
6303 N.W. Marine Drive
The University of British Columbia
Vancouver, B.C., Canada
V6T 2B2

n.b.a.
File

Dec 14, 1982

Dear Colleague,

May I acknowledge your referee's report on the article submitted to
CURRENT ANTHROPOLOGY by *W. Geddes* entitled

*"Individualism and social template in a transitional
society"*

I have now had an opportunity of considering the substance of all
the referees' reports received to this date. The advice has led me to
inform the author that the article will not be published in CURRENT
ANTHROPOLOGY. Such a decision is not always based upon the inherent
quality of the article, since in some instances contributions are more
suited to other journals.

May I take this opportunity of thanking you for your advice, which
was taken into account with that of others in reaching a decision.

Yours sincerely,

Cyril S. Belshaw

Cyril S. Belshaw,
Editor.

CSB:kpg

* Part author has been
invited to rewrite & resubmit

77 Arthur Circle, Forrest,
A.C.T.2603, Australia,
9th December, 1982.

Mrs Cynthia Timberlake,
Librarian, Bishop Museum,
P.O. Box 19000-A,
HONOLULU, Hawaii 96819.

Dear Cynthia,

Thank you for letting us know about Margaret's death. We shall miss her sadly for she was the oldest friend we had, dating from 1935, but we recognize that it was a happy release for her as she could not have stayed much longer in her own home surrounded by the things she loved.

That she had not got all her friends around her as well mattered less since she had lost her memory and probably would not have recognized them.

We have told all we can think of who knew her here but in fact she had outlived most of her antipodean friends. I have also used Alex Spoehr's obituary, which you kindly sent us, to write one for the Pacific Islands Monthly, as this is read by most everyone connected with the islands.

As I was writing this John Carter rang from Sydney to say that they are publishing this in the next issue, but would like a photo of Margaret to put in as well, so we are sending them a couple to choose from.

Sorry to have been so long in writing but I had an argument with a tree, broke my collar-bone and injured a sizeable amount of the rest of me.

Sincerely,

John

77 Arthur Circle,
Forrest, A.C.T. 2603,
9th December, 1982.

Miss Phyllis Mander-Jones,
3 Elm Street,
MEDINDIE, South Australia 5081.

Dear Miss Mander-Jones,

Cynthia Timberlake asked me to let you know that Margaret Titcomb died on August 28, aged 91.

Margaret had lost her memory for many months, but fortunately it only seemed to increase her sense of humour for to the last she regaled her many friends with a fund of anecdotes that had somehow stuck in her mind.

She enjoyed her life immensely right up to the end and died, as she hoped she would, in her own bed in her own home on top of Tantalus, surrounded by all the things she loved.

Cynthia has written a biography of her to be published shortly in Notable Women of Hawaii, Alex Spoehr has done an obituary for JPS and I have written another for PIM. Probably Renée Heyum will do something for the French journals.

We shall miss Margaret very much for she was the oldest friend we had left, dating from 1935 when we first went to live in Hawaii at Atherton House on the University Campus. We were all very young and gay in those days and Margaret took us over the reef in a canoe at Waikiki.

I hope that all goes well with you and that you have settled down happily in Adelaide; I always meant to retire there and work in my library at the Barr Smith, but somehow we don't seem to move.

We stayed for a fortnight at the old winery at Clarendon last month and I would have rung you up but to be truthful I didn't know you were in South Australia. We found your address in 'Who's Who in Oceania' quite by accident the other day.

With our best wishes for Christmas and 1983,

Yours sincerely,



77 Arthur Circle,
Forrest, A.C.T. 2603,
9th December, 1982.

Dear Caroline,

Just a note to say that Margaret Titcomb died on August 28, aged 91 - Cynthia Timberlake asked me to tell those who knew her.

As you probably heard Margaret lost her memory several months ago, but it only seemed to increase her sense of humour for to the last she regaled her many friends with a fund of anecdotes that had somehow stuck in her mind.

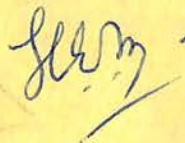
She enjoyed her life immensely right up to the end and died, as she hoped she would, in her own bed in her own home on top of Tantalus, surrounded by all the things she ~~loved~~.

Cynthia has written a biography of her to be published shortly in Notable Women of Hawaii, Alex Spoehr has done an obituary for JPS and I have written one for PIM.

Jukka tells me that he sent you a copy of his book so all ended well. Aarne Koskinen mentions in a recent letter that he defended his thesis in public with great ability and received the highest honours that the University could give: laudatur.

Jukka's wife Anna-Leena is already a doctor: for a thesis on Siberian shaman rites. I don't know if she is coming with him to New Zealand. Poor Aarne is not a bit well, and seems to get no better - but he works on.

Affectionately,





B I S H O P M U S E U M

1355 KALIHI STREET • P.O. BOX 19000-A • HONOLULU, HAWAII 96819 • (808) 847-3511

Library
September 24, 1982

Mr. and Mrs. H. C. Maude
77 Arthur Circle
Forrest, ACT 2603
Australia

Dear Honor and Harry,

I am very sorry to have to report to you that M.T. passed away August 28 at age 91. It feels like the end to an era.

However, she died as she lived, doing just what she wanted to do. She was in her own bed, in her own home, up on Tantalus.

I have attached an article Alex Spoehr wrote to submit to JPS for possible publication. If you would like to reword it or extract from it and send it elsewhere that would be fine.

I have written a fairly long biography of her to be published in Notable Women of Hawaii shortly. Please inform Phyllis Mander-Jones and any others.

We still have nice memories of your last visit to Honolulu and wish you'd return. Fond regards.

Sincerely,

Cynthia Timberlake
(Mrs.) Cynthia Timberlake
Librarian

CT:aw

P.S. I'm so glad that I had such a great visit with her just the week before. We were both very frivolous and she told me "stories" - I'll miss her - as will all of her friends.

Margaret Titcomb (1891-1982)

Margaret Titcomb, Librarian Emeritus of Bernice P. Bishop Museum and head librarian from 1931 to 1969, died in Honolulu on August 28, 1982 at the age of 91. Miss Titcomb was born in 1891 in Denver, Colorado. She was reared by adoptive parents in Brooklyn, New York, where she graduated from Packer Collegiate Institute. She joined the American Museum of Natural History as assistant librarian in 1924, and in 1931 accepted appointment as librarian of Bishop Museum.

During her years at Bishop Museum, Margaret Titcomb brought the Museum library to a position of eminence. Working with limited resources, she utilized exchanges of Museum publications and her ever-increasing bibliographic knowledge gained through extensive travel and a wide circle of colleagues in natural history, anthropology, and history to build a library of distinction in the Pacific field. Under her hand, the Museum library catalog became a model of analytic bibliography. It was published by G. K. Hall in 1964-1969 in nine volumes and two supplements.

Margaret Titcomb was also a scholar. Her monograph, in collaboration with Mary Kawena Pukui, on the Native Uses of Fish in Hawaii was published in 1952 as Memoir No. 29 of The Polynesian Society, and was reprinted by the University of Hawaii Press in 1972. In 1969, Bishop Museum Press published her Dog and Man in the Ancient Pacific, and in 1978 Native Use of Marine Invertebrates in Old Hawaii (with Fellows, Pukui, and Devaney) appeared as a special monographic issue of Pacific Science. She earlier published a children's book on Polynesian migration, The Voyage of the Flying Bird, in 1963, which won the Dodd, Mead Librarian and Teacher Prize and was reprinted in 1970. Her translation with Harold St. John of the observations of the French botanist, Gaudichard-Beaupré, of the vegetation of Hawaii in 1819, is about to be published by Bishop Museum Press.

The Bishop Museum Library over which Margaret Titcomb presided was a port of call for virtually all Pacific historians and anthropologists of

her time. With many she maintained a voluminous correspondence, and extended generous hospitality during their visits to Honolulu. J. C. Beaglehole, Phyllis Mander-Jones, Harry and Honor Maude, Père Patrick O'Reilly, Bengt Danielsson, Douglas Oliver, and E. S. C. Handy are among the many scholars she counted as both professional colleagues and friends.

Alexander Spoehr

77 Arthur Circle,
Forrest, A.C.T.2603,
9th November, 1982.

Dear Dr Dunlevy,

Reading your Saturday's 'Writers' World' with rapt interest, as I always do, I wondered why you apparently kept Jane Austen's Lady Susan from your daughter.

Admittedly her ladyship was a horror but by the end of the story one acquires quite an affection for her, and at least the novel illustrates the development of Jane's work. Penguin has a readily available edition.

And surely one who loves Jane should also love Mrs Gaskell. Probably your daughter knows Cranford well, but I am thinking more particularly of Wives and Daughters, which to me is so like Jane and yet a gem in its own right: as Laurence Lerner says 'the most underrated novel in English'. Again Penguin has a good edition.

I was put off Pamela for years by others; but when I finally came to read it I enjoyed every page. Maybe not for your daughter yet, but its a real treat in store.

Yours sincerely,

Lern

77 Arthur Circle,
Forrest, A.C.T.2603,
7th November, 1982.

Dear Caroline,

I'm sorry not to have replied before but as soon as we arrived back I had an argument with a tree at the bottom of the garden and the tree won; so I have been laid low with a broken collar-bone, strained back and sundry contusions. Today is my first day up, with a brace and a sling.

The title page of the book reads:-

Cult and Conflict in Tropical Polynesia; a study of
Traditional Religion, Christianity and Nativistic
Movements

by

Jukka Siikala

Academic dissertation to be publicly discussed by
permission of the Faculty of Humanities in the
University of Turku in Auditorium 1 at 12 noon on
May 8th, 1982.

Helsinki 1982.

The verso has the following:-

Presented at the Finnish Academy of Science and
Letters on December 14, 1981

Copyright 1982 by Academia Scientiarum Fennica

ISSN 0014-5815

ISBN 951-41-0442-0

Helsinki 1982

Helsingin Liikekirjapaino Oy

There is nothing else in the book which could help you to order a copy except perhaps the fact that the Forward is signed by Jukka Siikala at 'Turku 1981'. I doubt if it is published for sale, but rather to satisfy the normal European requirements for doctoral dissertations; but I could be wrong.

I would of course have sent you my copy if I had one, but it was only lent me by Derek Freeman and is overdue for returning. You might get him to lend it to you, but he does not, I think, normally lend his books. I see, however, that the author particularly thanks Derek, Niel Gunson, James Fox (anthropology), Robert Langdon, Uili Nokise and Kilifoti Eteueti at the ANU and Peter Hemensta]] at Newcastle, so it is possible that all have

been sent copies, and surely one would lend you his.

Meanwhile I am asking my London booksellers - Maggs Brothers - to get me two copies and you can have one if they are successful. They usually are.

We stayed not in Adelaide but in a superb 4-star motel at Clarendon, in an old vineyard - unfortunately the food was too scrumptious and I put on weight.

Please forgive the typing, but with one hand it is difficult; and takes an age.

Yours affectionately,

Harry

Ps No, I have decided to write first to Sukha Srikala
himself, as I have met him and corresponded with him.



MACQUARIE UNIVERSITY

History

NORTH RYDE NEW SOUTH WALES 2113 AUSTRALIA

TELEPHONE: 888 8000 EXTN:

TELEGRAPHS & TELEX: MACQU: AA22377

IN REPLY PLEASE QUOTE:

13/10/82

Dear Harry,

Many thanks for your letter of 3rd October. I have not heard of Jukka Siikala's Cult and Conflict ---, and I have had no success trying to order it, because Academia Scientiarum Fennica does not have a distributing agent in Australia. So despite all the meticulous bibliographic details you sent me I have been thwarted. Could I ask you to search the early pages of the book for an address in Finland I could write to, to try and organise a copy of the book for myself?. I am sorry to put you to further bother when you had already kindly thought of me and gone to the trouble to alert ^{me} of the book's existence. I do appreciate your interest and would ~~be~~ delighted to have the address, if it is to be found.

Delighted that Slavers has gone so well. Quite deservedly I think. I do have a copy of Marshall Sahlins, Historical Metaphors, which I find absorbing, if contraversial at times. I trust you have had a very pleasant trip to Adelaide.

My greetings to Honor.

With love,

Barbara

Selling book on early Hawaii
also sent in a PS.

77 Arthur Circle,
Forrest, A.C.T. 2603,
3rd October, 1982.

My dear Caroline,

I have been reading Jukka Siikala's Cult and Conflict in Tropical Polynesia: a study of traditional religion, Christianity and nativistic movements (Helsinki, Academia Scientiarum Fennica, 1982) ISBN 951 41 0442 0 and thought that you might find it useful for your study of religious movements. Possibly you already have a copy, for Scandinavian literature is your metier, but I found that Sandra did not know of its existence.

Many thanks for your excellent review of the Slavers business in PIM; several people wrote that they had bought the book on the strength of what one called your 'rave' article. There have been many more reviews already than I got for Of Islands and Men and all have been favourable; but the real test will be when the Pacific historian, Latin American diplomatic historian, anthropologist and Pacific islander all produce their 2,500 word criticisms at the end of the month for Pacific Studies - latest report was that they were all writing enthusiastically, which sounds ominous to me. Maybe we'll have to go on a world cruise till it blows over.

The book itself has done much better than I could have reasonably hoped with the Pacific islanders, for whom it was written. The first USP run was soon sold out and we sent them a second for the same subsidized price. I have been kept busy writing introductions and conclusions for the local island sections which are being translated into Tokelau, Tongan, Niuean, Tuvaluan, Cook Islands Maori and Kiribatese for local publication and school use.

This delights me for I sensed on our last visit that the Polynesian people can absorb with enthusiasm all the history that they can get provided it is written for them and about them and not Europeans. So can the Micronesians for that piece on Tioba and the Tabiteuean religious wars is now being translated by the Kiribati Government for publication as a pamphlet.

I found something else on your subject but my note has lost itself at the moment and we leave for Adelaide in a few hours. If it turns up later I'll send it to you, but it wasn't all that important, if I remember rightly.

Love from us both,
Yours ever,

Harry

file

John C. Orr,
1/20 Hevington Road,
AUBURN 2144 N. S. W.
October 18th, 1982

Dear Professor Maude,

I write, for the singular and very large help which you have given to the Malden Island project, and for your interest in it, to let you know how it is going. Also, Professor, and as much, I can extend my very warm respects to you and Mrs. Maude.

Since I was last in Canberra, and at your home, the most changing thing that has ever happened to me, did happen. My father died. His house, subsequently, had to be sold. I am now renting half a house in Auburn - with all my belongings in it ; and in the backyard, Dad's old half-crazy dog.

The only benefit of it all is that for the first time, I do not need to worry about where the next quid is coming from (for a while.) I can devote my time to making some books, and not have to keep breaking off.

No research I will ever undertake afterwards, Professor, could be half as difficult as Malden's. It is not only that the Grice, Sumner & Co. records were destroyed (and with them B. B. Nicholson's) ; the papers of Lawrence Rostron were - in 1877. Mr. Rostron was Nicholson's father-in-law, a wealthy man, who staked him in business. Even the Victorian State records are gapped - in some instances, seriously. It's as if there was a resistance to the history being put together.

I've persevered, for Malden's is such a strong and interesting story - with the rewards of detection (for me) ; and because I want to give to you, and to Paddy Macdonald, to Eileen McCullough, and to all of the people who have so willingly contributed - a good book. I correct myself : TWO.

The first book, deals from the island's discovery up until the opening of Ocean Island ; the second, from that time to the present.

The reason for the two, and not one, Professor, is sound : it's to grant some shape to the story as a whole. Chiefly from the B. P. C. people, has come a surprizing amount of material on Malden in the early 1900s. Through from that - and with information from the W. P. H. C. records, and the Kiribati Government (both thanks to Paddy) - the story reads consecutively and has considerable detail. There are no major gaps, and I'm relieved from having to guess (or imagine) a great deal.

This does not apply to Malden's story prior to the 1900s. Happily though, there are enough episodes, dramatic in themselves, to hold it together ; and interesting characters. I am being conscientious with my guesses - and I will admit each one.

Likewise - APROPOS the two books and not one - there is the photographic material which of course, is entirely necessary for the subject. I have 17 pictures (portraits and scenes) of the " McCullough period " ; and over 50 taken during this century - the later ones being in color.

I am going for broke now, Professor, to have " Book 1 " finished by the end of the year. I reckon I might do it, too. A draft is on the corner of the table as I write to *you* - running through a stack of " Jotter " pads. The Editor of Pacific Publications, Angus Smales, has expressed interest in the Malden saga ; and it would be very good if they published it, instead of my little firm, as the thing will be pretty long.

It's funny, but you would understand, as it was you who told me, originally, of the rub-ups and stroke-downs of " personalities " - for want of a better single word definition - in this business, Pacific research (and any other, I suppose) where rightly, judgement, and value of work should be the measurement, and the point of meeting and exchange.

For some reason, which I don't know, I couldn't get past the door with Stuart Inder when he was Editor of

P. I. M. But I get on quite well with Angus Smales. We can meet in the middle as it were, and discuss and be frank, and enjoy friendliness. You will be seeing some work of mine in coming issues of P. I. M., and may I hope, Professor, that it will afford you pleasure and interest. I do my best.

I'm much looking forward to seeing Paddy when he is in Sydney next month. He will have many people to meet again, apart from me, so considering that time will be at a premium, I have decided where I will shout him to (on his approval, that is.)

Some years ago, after he read TROOPER AINSLIE, Paddy wrote to me and said that he'd like to visit, when chance permitted, that hotel in the Rocks, " The Hero of Waterloo, " wherefrom the stout-hearted ex-soldier rescued the fellows from the crimping-cellar.

That cellar, even when used for storage of barrels, still maintained, and more than just slightly suggestively, a sinister aspect. This was before the re-discovery of the Rocks as a for-tourists area.

Well, Professor, that cellar is a bistro now, albeit an under-the-ground one. People drink carafes of wine in it, and laugh and chat, and sit on benches and at tables made of planks, and they eat light and expensive meals there, it's well-lit, and a guy wanders around playing the accordion.

Professor, I will close now. It would be very easy for me to continue, but " schedule demands. " I wanted to get all of my correspondence shut-of today, so that my board would be clear, tomorrow, to work completely on our tale - (and I say " our " deliberately) of 'a solitary place in the Pacific Ocean. '

With my best regards to you and Mrs Maude

Yours Sincerely

John C. Orr

77 Arthur Circle,
Forrest, A.C.T. 2603,
5th October, 1982.

Dr C. Carr-Gregg,
School of Social Sciences,
Deakin University,
Victoria 3217.

Dear Dr Carr-Gregg,

Your letter of 1 October has arrived today, but alas my wife Honor and I leave for Adelaide within a few hours to visit our son, who teaches at Flinders University, and we shall not be back in Canberra until the 20th. So perforce we shall miss the pleasure of talking with you about Camilla.

We are indeed delighted that David Wetherell and you are writing her biography for we had feared, as the years rolled by, that this wonderful person had been forgotten by the world - even by those whom she helped so selflessly.

Camilla was a dear friend of ours ever since we travelled down from Nauru with her in 1935 on a phosphate ship. We probably owe more to her than to anyone else we have known since it was she who got Colonel Wedgewood to raise hell with the S.O.S. unless we were brought back from Zanzibar to our own beloved islands. Again it was to Camilla that we turned later to get Grimble's iniquitous 'Island Regulations' repealed.

When I became Assistant Secretary-General of the S.P.C. in the same block of buildings at Mosman as the Australian School of Pacific Administration it was Camilla who mothered me through my first weeks in an alien land; and when later as officer in charge of social development I set up shop in Sydney it was Camilla who found us somewhere to live and became a close friend of Honor's until her death. It was she who introduced me to her old friend of the war years, Ida Leeson, who worked with me until she too died.

It was fortunate that we were able to get Camilla's little book on the Hiri published in time to put it into her hands the day before she passed away, and I shall always remember her smile as she whispered (this is the first book I have ever written).

Later Honor was able to get her notes on string figures from Marie Reay and publish them as a joint paper in Oceania as 'String Figures from Northern New Guinea'. Would that her other anthropological material had been edited and published after her death, a service which she had performed so kindly and so well for Deacon.

Honor asks me to add that the only material we possess of Camilla's, apart from the notes on string figures, are her MSS on the oral tradition of Nauru. These we hope to write up with other material, notably by Cude, as a booklet which the Institute of Pacific Studies at the University of the South Pacific is anxious to publish for circulation in Micronesia and Polynesia.

Wishing you all success in your very worthwhile task, and sorry to have unavoidably missed you,

Yours sincerely,



H.E. Maude.

Harry

To introduce Dr. Charlotte - Carr - Gregory

a respected colleague of mine who
would very much like to talk to
you about Cantharidin good.

Postal address:
Deakin University
Victoria 3217
Australia

(052) 47 1111
Telex AA 35625

Deakin University



School of Social Sciences

Main campus: Pigdons Road Waurin Ponds (Direct dial to (052) 471)
School of Education: Vines Road North Geelong (052) 78 9966
Art and Design and Drama Centre: Pakington Street Newtown (052) 21 1444
Open Campus Program 24 hour answering service (052) 43 6186

H.E. Maude, Esq.
77 Arthur Circle
FORREST ACT 2603

1 October 1982

Dear Mr. Maude,

Francis West, the Dean of the School of Social Sciences, suggested that I contact you. My colleague, Dr. David Wetherell and I are planning to write a biography of the Hon. Carmilla Wedgewood. It occurred to Professor West that you might have known her both in New Guinea and Australia.

I shall be in Canberra, staying at University House, on October 15th and 16th. I wonder whether you could find the time to talk to me about Miss Wedgewood? I have appointments during the day, but maybe we could arrange a meeting towards evening.

Sincerely yours,

Dr. C. Carr-Gregg

77 Arthur Circle, Forrest,
A.C.T.2603, Australia,
24th September, 1982.

Prof. Garth Rogers,
Department of Anthropology,
The University of Auckland,
Private Bag, AUCKLAND,
New Zealand.

Dear Garth,

I should have been glad to review Barrie's Cinderellas of the Empire but unfortunately I promised the Pacific Islands Monthly people that I would do one for them; not a critical review for academics but a more light-hearted venture for the general reader, with a few personal anecdotes of life in the long ago and far away.

Who could review the work is rather a poser, but after some cogitation I have come to the conclusion that Howard van Trease might be your best bet, for he is a Pacific historian, he lectured on that subject at the USP, he knows Kiribati well having been Director of their Centre at Tarawa, and he did great work on the local history Kiribati: Aspects of History. Unfortunately I don't know his present address in Vanuatu but you could no doubt ascertain it easily enough.

After him I suggest Kathleen Luomala in Honolulu, who is an all-round Gilbertese scholar and not averse to historical studies, though Barrie's excellent effort might be a bit long on the political, and short on the social, side for her liking.

Then perhaps Henry Lundsgaarde at Houston as being the most historically minded of the other area anthropologists (have you read his gory paperback Murder in Space City?). But I am a bit doubtful, for as reader of the MS for the ANU Press he wanted an introduction explaining the theoretical and methodological assumptions on which the work was based, or words to that effect. But as you know we poor weak sisters have no theory or methodology worth talking about but merely try to begin at the beginning and end at the end and hope that we have not left out too much of importance in the middle.

Finally there is Niel Gunson here, who has written on Gilbertese history and knows the islands; and Leonard Mason in Hawaii, who is working on a Kiribati project at the moment.

That's the best I can do to help. I'm very glad that you liked the Tioba effusion, for I was a bit anxious because it was one of those things that seemed to write itself while I sat holding the pen; and I am alarmed whenever an article seems to get itself written without endless sweat and tears.

But I have now heard from Tarawa that the Gilbertese like it so much that they propose to translate it into Gilbertese and publish it as a pamphlet. I must write to the Editor, I guess, and ask for permission first, though I don't think the JPS will refuse provided the source of the original English version is acknowledged - it could even pull in an island subscriber or two.

What amuses me is that although it has been apparently circulating in Tarawa for some time not a copy of the Journal has reached Australia, nor an offprint of the article, so we are left in a state of hopeful anticipation. It is the first time in my experience that ~~Mashwalhashbebeat~~Australia in the postal lottery.

Your students have my sympathy if they are trying to wade through the Slavers effort, and I sincerely hope that no one has attempted to buy a copy for they tell me that it is languishing in your Uni Bookshop with a \$40 price tag. Absolutely outrageous robbery - I've sent several copies to would-be purchasers in NZ for \$15 hardback or \$6 paperback and Ron Crocombe sells either for \$5.

I am as garrulous as ever and must stop; and we'll look forward to your piece on the Pandora's tender in a forthcoming issue of the Journal.

Yours,

SLM



DEPARTMENT OF ANTHROPOLOGY

THE UNIVERSITY OF AUCKLAND

PRIVATE BAG AUCKLAND NEW ZEALAND TELEPHONE 792-300

Dear Professor Maude,

17 Sept 82

I write to ask whether you would be willing to review Bonnie Macdonald's Cindrellas of the Empire; Towards a history of Kiribati and Tuvalu, ANU Press, 1982 for the Journal of the Polynesian Society.

If you are willing to undertake this review, may I suggest a length of about your choice words. Copy received by your convenience could be included in the next _____ issue of the Journal.

A review copy of the book will be forwarded on receipt of your favourable reply.

If you are not able to review this book, I would be most grateful if you could suggest someone else who might like to.

Harry, I knew you are far too busy to take on reviews for JPS, we are already delighted with your "Tioba... article and should be well satisfied. But I have to ask you 1st on this one. No apologies if you cannot do it.

Yours sincerely,

Review Editor
Journal of the Polynesian Society

(Kindly detach and return) PS. My students are getting a great deal out of your excellent book on slaves - especially the Pacific Islands. Thanks & best wishes to you both. Good hoath, Gault Rogers

The Review Editor
Journal of the Polynesian Society
Department of Anthropology
University of Auckland
Private Bag, Auckland
New Zealand.

I am willing to undertake the review of:

(Signed) _____

word
has gone to
article
tender
your
P.S. My note on your Fandora's tender article

MASLYN WILLIAMS

CLEARY'S LANE
WILDES MEADOW,
N.S.W. 2577.

TEL: (048) 877220.

Dear Terry Honor,

This bit of nonsense might
amuse you if you keep it for a dull
wet day when you've nothing to do.

The prophetic sage drags drearily on.
I'm only up to 1925 + am calling on
Bemie Macdonald to give me a hand.

I'd like to make a little visit to
you some time next month. Do you
plan to leave Canberra?

Best wishes,

Maslyn
W

MASLYN WILLIAMS

CLEARY'S LANE
WILDES MEADOW,
N.S.W. 2577.

TEL: (048) 877220.

Professor H.E. Maude,
77 Arthur Circle,
Forrest, ACT, 2603.

Dear Harry,

I hope that the t/s of some of the Part 2 chapters reached you, and that you have had time to look through them.

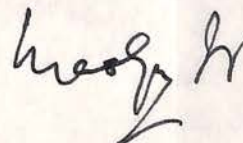
I shall be in Canberra (probably with Barrie) on the 25/26 of this month and would hope that you will be in a position (and the mood) to straighten out the blunders I have made.

I will want to ask you how important Mr Vaskess was in this history, and was Barley a political and/or administrative scape-goat?

Shall you be in Canberra and well enough to put up with a chat? I shall be approaching the WW2 period by that time - maybe around 1937/8.

I do hope that you are both well; and no further ill-effects from the accident.

Best wishes
Sincerely



77 Arthur Circle,
Forrest, A.C.T.2603,
17th August, 1982.

Dear Maslyn,

Just a note to say that Barrie's book on the History of Kiribati is out. I enclose a brochure in case you want to get a copy through the BPC - Chapter 6 is entitled 'The Origins of Bitterness: the Banabans and the mining of phosphate, 1900-1942' and seems relevant to your study.

I have been browsing through Phyllis Mander-Jones' Catalogue of manuscripts on the Pacific Islands in the UK and regret that I did not think to tell you about it before you went to London. For instance I see that it quotes the Parcel Nos and dates of the Unilever Correspondence on the Pacific Islands Company and the Pacific Phosphate Company, as well as particulars of other items relating to Banaba and the phosphate industry. But I expect that you found what you wanted without too much difficulty, being an experienced searcher.

We both hope that the BPC do not want you to cut any of the fifteen chapters that we have had the privilege of reading, for it would be a crime. No one else will have the ability, industry and facilities to undertake the work again, at least in the foreseeable future, and anything omitted now will likely be forgotten for ever.

Honor has now read the manuscript through and was enraptured, and I have never known her read through a 'company history' before with any particular enthusiasm. If it would help I should be glad to write to the Commission deprecating any emasculation.

I hope that all goes well and to time,

Yours sincerely,

SLM

77 Arthur Circle,
Forrest, A.C.T. 2603,
12th April, 1982.

Dear Maslyn,

Any time will do for the Hayes novel. I shall not be reading it till I retire from active work and that is still five years off - when I reach 80.

I am glad that you have been perusing the Slavers effusion, for that makes you unique in Australia. I heard of three copies being sold and I gave a number to friends and those to whom I owed a reciprocation; but I have never heard of anyone actually opening the book. Still I wrote it essentially for the Polynesians - and they are reading it avidly.

Your mention of the McClure essays on 3 G&E Commissioners has got me beat. H.R. McClure was RC from 1922 to 1925 and wrote 'Land-travel and Seafaring' (London, Hutchinson & Co., n.d., but probably 1925) and part of this is on the G&EIC; but I would not describe it as an essay on 3 Commissioners.

Nor can I think of anyone else who wrote essays on Commissioners; except Barrie Macdonald who wrote a biographical sketch on Grimble. Eliot was the only other RC to write anything, though Mahaffy, who was an Acting RC, wrote an article on Ocean Island. I can lend you any of these any time you like.

I shall read your draft of Part I with great interest; it covers the most interesting period - before the Government and BPC became bureaucratized. I am at present reading a fascinating MS on the early history of culture contact in the Caroline and Marshall Islands for the University of Hawaii Press.

We leave shortly for Norfolk Island to hand over the Bounty Ring to the local Museum authorities, but should be back early in May,

Yours,

John

MASLYN WILLIAMS

CLEARY'S LANE
WILDES MEADOW,
N.S.W. 2577.

TEL: (048) 877220.

4 April 1982.

Dear Harry,

Thank you, and Honor, for the pleasant interlude of afternoon tea in the garden.

Thank you, also, for the SLAVERS - a subject of which I knew nothing, and am finding totally absorbing.

I read (or skimmed through) the Hayes novel that you lent me - OUR DAILY BREAD - a most curious piece of period literature. The author had evidently spent quite some time on Ocean Island and was familiar with the ways of big businessmen and politicians, and the impeccable behaviour of Administrators.

I shall bring it back when I next visit Canberra - unless you would like to have it sooner.

During one of my visits you mentioned the McLure essays on 3 G&E Commissioners. I don't recall which three Commissioners are the subjects of these essays nor where (and if) they are available. Could you enlighten me, please?

Within a few weeks I hope to have completed the first readable draft of Part One of my 'history', covering the 1899-1914 period. If I may I shall send it to you for comment.

Hoping you are both well,

best wishes,

Maslyn W.

77 Arthur Circle,
Forrest, A.C.T. 2603,
31st July, 1982.

Dr A.R. Tippett,
St Mark's Institute of Theology,
Broughton and Blackall Streets,
BARTON, A.C.T. 2600.

Dear Dr Tippett,

I enclose a copy of my latest effusion, Slavers in Paradise, which I mentioned when we met at Lawton's Bookshop in Fyshwick. It was written for, and at the request of, Polynesian friends on the atolls and has been well received in the island world, where the first edition has sold out and a second seems likely to follow suit. The pertinent sections have now been translated into Tongan, Niuean, Tuvaluan, Cook Islands Maori and Kiribatese for use in schools as well as for adults who don't read English.

I also enclose the letter which was returned as undeliverable to the William Carey Library. As I say in it I found your Aspects of Ethnohistory very helpful and would gladly have paid any sum for a copy.

My own efforts at ethnohistory are represented by The Evolution of the Gilbertese Boti and The Gilbertese Maneaba. Both have sold out their editions in the islands and have been summarily dismissed by most European historians as nonsense, though the anthropologists have been very much kinder (those of them, that is, who are interested in diachronic studies). You are welcome to copies of either or both if they would be of interest as I have plenty to spare (the USP gave me a hundred free, in lieu of royalties).

Having reached the respectable age of 76 I am now tidying up my unfinished business preparatory to retiring at 80; my wife intends to do likewise with her monographs on Oceanic string figures (five volumes are out and two to come on New Caledonia and Pukapuka).

It was a great pleasure meeting you so unexpectedly the other day and when the weather is warmer we should like to look you up, if we may, at the Institute; at present we are both recovering from flu and perforce remain more or less indoors.

Yours sincerely,

JRM

77 Arthur Circle, Forrest,
A.C.T.2603, Australia,
19th July, 1982.

Mrs C.L. Button,
Marketing Officer,
Midland Bank Limited,
Poultry and Princes Street,
LONDON EC2P 2BX, England.

Dear Mrs Button,

I am returning herewith the Cheque Card which you sent to me under cover of your letter CLB/PB of 10 March as I do not anticipate revisiting the United Kingdom in the foreseeable future and cannot use it in this part of the world.

Should I travel again to England or my former home in Jersey, Channel Islands, I shall make a new application for a Cheque and/or an Access Card on arrival.

Yours sincerely,

(Mrs) H.C. Maude.

77 Arthur Circle, Forrest,
A.C.T.2603, Australia,
31st July, 1982.

Mr Anthony J. McGuirk,
60 Southbourne Road,
BLACKPOOL, FY3 9SW,
England.

Dear Mr McGuirk,

I owe you a thousand apologies for not having replied long ago to your letter about James Garstang. When it arrived I was engaged in completing a book on the Peruvian Slave Trade in Polynesia and put your letter temporarily into a file on Kiribati traders.

I intended to get back to my work on Kiribati but pressure of other chores prevented me until recently, when to my horror I discovered your letter unanswered. I can only plead that I am not often so forgetful but that at 76 my memory has begun to let me down at times.

My reference in the book 'Of Islands and Men' merely mentions Garstang's name in passing but says nothing about him: in the article I was mainly concerned with the traders working for Smith, Randall and Fairclough of Sydney, and Garstang was not one of them, as he was working for Bully Hayes at that time.

As you request I enclose a photocopy of Lubbock's remarks on Jim Garstang in his book on Bully Hayes. But in reading it you should bear in mind that Lubbock obtained his information on Garstang from Louis Becke's works and that Becke, who also for a time worked for Hayes, did not like Garstang and vilified him in his writings. I have for some time felt that Garstang was a much maligned man but I have always lacked the documentation to clear his reputation of the falsehoods spread by Becke.

I have also got a reference in my files to an article on James Garstang by Louis Becke and I remember that there was a story about him in one of Becke's numerous books. I cannot find either at the moment but now that I am returning to work on the Gilbert Islands I will keep an eye open for them and send you copies as soon as they are located.

It is unfortunate that almost all the information (but not quite all) about Garstang comes first or second hand from Louis Becke, for as I have said Becke was an enemy and I do not consider that his evidence is reliable. Furthermore Becke was primarily a writer of fiction (novels and short stories) and though much of his writing is based on fact he distorted the facts to make his stories sensational.

That is why the letters which you have from James Garstang to his mother seem to me to be important: they could enable me to vindicate him by giving the other side of the picture. If you agree I should like to use the letters to write a more accurate account of Garstang's life on Tabiteuea (the island which he calls 'Tapatue'). I have lived on Tabiteuea myself and know the islanders well, and of course speak their language. Also I have a hundred or so copies of manuscripts on Tabiteuea during the last century, which would enable me to draw a proper picture of the background of his life on the island, and several of these papers speak of Garstang himself.

It seems only right that the truth should be told about Jim Garstang at long last, if only for the sake of his descendants in Kiribati, and up to the present we have all had to take Louis Becke's words as the truth, knowing no better.

I have written a study of the Tabiteuean Religious Wars of 1879-1880 which is about to be published in the Journal of the Polynesian Society. In it I quote from a letter written by Garstang and his friend, the very respected Tabiteuean trader Alfred F. Hicking, to the British Consul in Samoa and dated the 3rd March, 1881. I will send you a copy of this study when it is published and also a copy of Garstang's letter because they will give you a good idea of what life was like on Tabiteuea in his time.

When Captain W.H. Maxwell of H.M.S. Emerald visited Tabiteuea later in 1881 to investigate the civil war it was Mr Garstang, who was then trading for Messrs Beaver and Company of Melbourne, who advised him and interpreted for him as 'the oldest white resident'. It is evident from the Captain's report that he thought highly of Garstang and he ordered the islanders to pay him 5,000 coconuts for having destroyed some property of his. Garstang, on the other hand, spoke highly of the Tabiteueans, which is a great mark in his favour as most of the traders ran down the natives of the islands on which they were living. I am convinced that Garstang was in fact a good man, though living on a turbulent island like Tabiteuea he must have known how to defend himself.

You say in your letter that you would be happy to make Garstang's letters available to me and I shall be glad to take advantage of your kind offer. Several possibilities occur to me:-

- (1) If you are willing to send them to me by registered airmail I will send you a cheque for say £15 to cover the cost involved. I would then photocopy them carefully and return the originals to you without delay.

- (2) If you would prefer to have them photocopied in Blackpool any good photograph~~er~~ shop should be able to arrange for the work to be done by a professional photocopying firm. If you show them the letters they can give you an estimate of the cost of the facsimile photographic reproduction; here it costs about 20 cents (or say 10p in English currency) a page, but it may well be more in England. Then if you let me know the cost I can send you a cheque on my English Bank (the Midland) to cover all expenses, including postage.
- (3) Another way would be to send the letters to my old friend P.D. Macdonald in Guilford, Surrey, who will have them photocopied and returned to you without their leaving the country or causing you any bother. His address is as follows:-

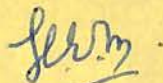
P.D. Macdonald, Esq., C.M.G., C.V.O.,
Flat No.34, St. Margarets, London Road,
Guildford, Surrey GU1 1TJ.

Please let me know which, or any other way, you prefer and I will look out for, and copy, any other documentation on Mr Garstang that I can find, though much will no doubt not turn up until I get deep into my research on Kiribati history once again.

I should add that I did not look for Garstang's descendants on Tabiteuea when I was there because I had not heard of his name at that time. The Hicking family there are, however, friends particularly of my wife, and they will probably know who, if any, his descendants are. I have also a photograph of a trader and his wife standing beside his house on Tabiteuea taken during the last century but frankly I do not think that it is Mr Garstang for I fancy that he was dead by then, though I do not know as yet the date of his death.

With renewed apologies for the time it has taken to reply to your letter,

Yours sincerely,



H.E. Maude.

Anthony John McGuirk
60, Southbourne Rd
Blackpool
FY3 9SW
LANCS
England

Dear Sir

It was suggested by Mr. J.H. Smith
ex Governor of Kiribati (Gilbert and Ellis
Islands), that I contact you re information
about an ancestor of mine. His name
was James Garstang. Mr Smith has told
me that in your book "Of Islands and
Men", published in 1968 that there is
a reference to him. I also believe that
in Alfred Basil Lubbock's book on
Brady Hayes, published in 1931, there
is also reference to him.

But unfortunately neither of these books are available to me.

I have been trying for some years to trace his life story. My interest in James Garstang comes from letters written by him to his mother, who is my Great, Great Grandmother. These letters cover the late 1840-1870's

These letters tell a story of his life on an Island called "Tapatue," of his wife and children, of his trade with the natives, and also some names of people he met there.

As you can appreciate information about him is almost impossible to find, so any help you can give would be welcomed. All I can offer in return is my thanks, and if you would be interested in reading these letters

I would be happy to make them
available.

Your sincerely

Anthony McGuire

Blackpool 29.5.80

77 Arthur Circle, Forrest,
A.C.T., 2603, Australia,
19th July, 1982.

The Manager,
Midland Bank Limited,
Poultry and Princes Street,
LONDON EC2P 2BX, England.

Dear Sir,

I enclose a Bank Cheque for £500 from my Australian Bank, the Commercial Banking Company of Sydney Limited, and should be grateful if you would credit the amount to our Joint Account No. 40042609: H.C. and Mrs H.C. Maude.

I also enclose an Order for a new book of Crossed Cheques.

Yours faithfully,

H.C. Maude (Mrs).

77 Arthur Circle,
Forrest, A.C.T. 2603,
14th June, 1982.

Mr Ken A. Holdom,
C.P.O. Box 1681,
AUCKLAND, New Zealand.

Dear Mr Holdom,

I am sorry not to have replied before to your letter about the hardcover edition of Slavers in Paradise but my wife and I have been away on Norfolk Island to present the historic Bounty wedding-ring, on which the mutineers were married to their Tahitian consorts and later the first generation of Pitcairn-born islanders.

There was a ceremony in the Legislative Assembly rooms at Kingston at which all the ex-Pitcairn lineages on Norfolk Island were present: a very moving occasion which was reported verbatim in the Norfolk Islander and I have written the story of the ring for the Pacific Islands Monthly.

I asked the ANU Press about Mr Ross and their reply was that he still handled any books that he wanted to but that the 'Slavers' was now being distributed by another agent in Auckland.

However it would be cheapest to get your copy (if you still want one) from me. The hardcover is published at \$25.50 (Australian currency) retail, but by buying wholesale and cutting out the retail mark up of 40% I sell it for \$15. The paperback edition is now sold out both in the Pacific Islands and Australasia, but we are reprinting for the islands.

If you still want Milan Brych the cancer man I can order one for you (or as many as you like), but as I have been away for so long I thought that I'd better check first lest you already have as many as you want. We don't aim to go away again at least for another month, though the winter here is our normal time for visiting friends and relations in the island world.

I hope that your Australian trip went off happily; some of my wife's well-to-do relations in Cairns went on a visit to Niue a week or two ago and liked it.

Yours sincerely,



H.E. Maude.

C.P.O. BOX 1681,
Auckland,
New Zealand.

26th Feb. 1982

Prof. Harry E. Maude,
77 Arthur Circle,
Forrest,
A.C.T. 2603.,
AUSTRALIA.

Dear Prof. Maude,

Since my last letter to you at the end of October last I have received your book "Slavers in Paradise" which I found extremely interesting especially in relation to the slaves taken from Pukapuka. Do you happen to know if any Pukapukans were repatriated in any other islands.

I have recently been in phone contact with Mr Ross here in Takapuna with regard to trying to obtain a hard back copy of your book and he advised me that he knew nothing of your book and that he very rarely had dealings with the A.N.U. publishers. To his knowledge he was not likely to be handling the N.Z. distribution of your book. Maybe this could be an aspect worth following up from your point of view.

Would you be so kind as to advise me how much the hard back edition would cost from you at wholesale rates should I wish to obtain a copy from you.

I have been endeavouring to track down another book recently published in Australia by "The Publishers House Pty Ltd in Melbourne. The book is called "MILAN BRYCH THE CANCER MAN" by author FRANK QUILL. The cost of this book in Aust. is \$4.50. I have written to the printers, Hedges and Bell Ltd in Melbourne and they have not bothered to even reply to me.

Have you come across this book for sale in Aust. or could you throw some light on how I could obtain two copies.

My Wife and I are travelling to Brisbane on 12 March for a two week holiday so hope to be able to pick up a few books while I'm in Aust. We are going to be staying with Walter Hambuechen and his wife. I don't know if you know Walter, he was one time editor of Cook Islands Review and Cook Islands News and later of the Agriculture Dept in Raro. He has had quite a number of articles published in P.I.M. over the years about the Islands.

I look forward to your reply in due course.

Kind regards,



KEN A. HOLDOM.

11th June, 1982.

Dear Robert,

I have read through your submission to the Polynesian Society and find it a persuasive and credible document. The introduction of Richard Davis' cogent arguments adds very considerably to the force of your own.

After several perusals, my criticisms are in fact limited to the first two paragraphs, where I feel that the vehement effect of your reiterated adjectives may be counter-productive.

I am sure that were I a member of the Council I would be biased at the outset against any member who stigmatized my colleagues in opprobrious and seemingly intemperate terms before adducing any proof that they are appropriate, and that the very reasonable and persuasive arguments which you do go on to produce may not be sufficient to overcome the initial overkill.

In other words I personally would omit the words 'extremely casual, dilatory and biased' in line 3 of the first paragraph; change 'scandalous' to 'improper' and 'certainly reflects' to 'would appear to reflect' in lines 3 and 4 of the second paragraph, and let your arguments induce these views in the reader as he proceeds.

In the final paragraph on p.4 I take it that you can, if challenged, substantiate your statement that your 'experience is apparently representative': I have not myself had such an experience and my criticism of the Society under its present management is that while professedly claiming to provide a major forum for matters of great and increasing interest to the Polynesian peoples of the Pacific it has of recent years been managed in such a way that it has lost, I am told, all the Polynesian members which it once possessed and gained hardly any new ones.

It has been described as, in effect, being full of hair-splitting technicalities and no longer of any significance or concern to the Polynesian peoples themselves, an impression which more articles like your own now in question, with the discussion they are likely to invoke, could do much to dispel.

Yours ever,

Ken

77 Arthur Circle, Forrest,
A.C.T. 2603, Australia,
9th June, 1982.

Dr Leonard Mason,
5234 Keakealani Street,
HONOLULU, Hawaii 96821.

Dear Dr Mason,

I am sorry not to have replied to your cordial letter before this but my wife and I have been away on Norfolk Island and we stayed somewhat longer than we expected to.

I have read with interest, and perhaps a tinge of envy, about your activities as adviser and consultant on Marshallese and other Micronesian affairs, in a variety of periodicals, reports and symposia. You are certainly having a most active retirement and, as you say, there is no reason why you should not continue full steam ahead for many years to come.

I console myself for being relatively comatose by the thought that you are seven years younger than me, but I know full well that this is really an excuse for laziness. One thing we have in common, however, is our decision to engage only in tasks that appeal to us; and in my case it has resulted in writing for the islanders rather than for Europeans.

My recent book, Slavers in Paradise, which tells the story of the Peruvian slave raids, was written essentially for the Polynesian people in response to a request from the atoll folk in the Northern Cooks. I have been heartened to see it so well received in the islands, with the locally relevant portions being translated into Tokelau, Tongan, Tuvaluan, Niuean, Kiribatese and Cook Islands Maori; and the USP paperback edition sold out and now being reprinted.

This has given me the necessary stimulus to commence work on two projects for the I-Kiribati: the first being a work on the traditional culture based on the field research of Grimble and myself between 1918 and 1940, with other early material. It involves going through some 50 notebooks and hundreds of miscellaneous manuscripts, much of the material being untranslated, but if it works out and I last out it should give the Gilbertese some idea of the way of life of their forbears. In a sense, therefore, it could be complementary to your own studies of contemporary culture.

The second project is a reconstruction of Gilbertese traditional history from the time of the Uruakin Kain tiku-aba to the beginnings of European contact. Probably most anthropologists and historians would argue that this cannot

be done, but I am not writing for academics but for the I-Kiribati, who have such an intense interest in their historical heritage.

The Evolution of the Gilbertese Boti sold 600 copies in 10 years in the European edition and most people thought it was nonsense; but when the Kiribati Government got the USP to publish an edition for the Gilberts it sold out 1000 copies in about three months, with a reprint still selling, and everyone I spoke to about it seemed to understand it very well indeed.

I am enclosing a little piece I did last year for the Gilbertese as a sort of prologue to the Boti monograph, since several people pointed out that I had started the earlier study with the maneaba built, and had not said how it should be built in accordance with traditional. That it has mistakes I have no doubt, but I am hoping that these will be pointed out by any master-builders still alive so that they can be corrected.

A paper on the Tioba cult and the Tabiteuean religious wars of 1880-81 is about to appear in the JPS and I am now working on revising for publication a study of the development of government in the various islands from pre-contact to Protectorate times which I had started when I was still living in the Group.

Please forgive me mentioning these projects. I do not normally talk about what I am doing but as you are working yourself on the area it may be of help to know what others are engaged on. Let me know if you think that there is any danger of an overlap as I have always made a point of giving up work on anything which I hear someone else is doing. There is so much to be done and so few workers that duplication is a waste of energy; I often wish I had a dozen lives instead of one as there are so many fascinating historical problems to be solved.

When we decide on the timing of our next trip to Hawaii I shall look forward very much to getting in touch with you. We have been thinking of it seriously because in 1935 I worked in the Mission Children's Library on the abortive attempt to establish a Hawaiian Protectorate over the Gilberts in the 1880s and now that I am beginning to write it up I find, not surprisingly, missing pieces; and with luck these can be found in the Archives of Hawaii.

Since I wrote to Bob Kiste, however, we were invited to Norfolk Island for my wife to make a ceremonial presentation of the historic Bounty wedding-ring, with which all the mutineers were married to their Tahitian consorts, and later the first generation of island-born Pitcairners. It had vanished

when John Adams and his blind wife Teio, or Mary, died in 1829, and Honor found it again when gardening in 1940 on the site of the old couple's house. We had it nicely framed with a brief history and it created quite a sensation when we presented it to the descendants of the old ex-Pitcairn lineages at a ceremony, with much speechifying.

Honor now speaks of a yen to go to Niue to write up the string figures for her Homa Press series. She has published collections from the Gilberts, Nauru, Tikopia, the Solomon Islands and the Tuamotus (some with Raymond Firth and Kenneth Emory) and is starting on editing Pearl Beagle-hole's collection from Pukapuka. And after Niue I predict that we shall need to save some money before we embark on the Hawaii venture.

So the Honolulu visit keeps getting postponed in favour of other more enticing and less expensive expeditions. We used to love Honolulu in the 30s and 40s when we stayed at Atherton House or the Halekulani, but now that so many of our friends are dead or gone we find a week in the concrete horror of modern Waikiki as much as we can stand. I'm afraid we are not urbanized folk and would rather live, as we used to when younger, on an isolated atoll with a schooner calling perhaps five times a year.

Wishing you all success with the Kiribati project and hoping to see you again before too long, if not in Hawaii then on one of the other islands,

Yours sincerely,

John

LEONARD MASON
5234 KEAKEALANI STREET
HONOLULU, HAWAII 96821

April 21, 1982

Mr. H. E. Maude
77 Arthur Circle
Forrest, A. C. T. 2603
Australia

Dear Mr. Maude:

It's been many years since we last met in Honolulu when you were here on one of your many study tours. I was in Anthropology at the University of Hawaii until I took early retirement in 1969 in order to pursue interests of more immediate consequence in the Pacific Islands, mainly in Micronesia. Since then I have been writing, traveling, consulting, or whatever appeals to me. It's been a rich and full "retirement," which still appears to be viable for some years.

The occasion for this letter is that I heard recently from Bob Kiste that you are planning another visit to Hawaii to work in the Archives for material concerning the Hawaiian influence in the Gilberts in the 1880s.

This year I am rather involved in a contemporary project in the Gilberts, an area of Micronesia which has eluded me in terms of field work since I first became interested in this part of the Pacific in the early 1940s. I would like to renew our acquaintance on the basis of a now common interest in Kiribati affairs, even though yours is a historical one and ~~my~~^{mine} is contemporary.

In January I spent several weeks in Tarawa, working with the Cultural Affairs Office on a project initiated by Ron Crocombe's group at USP and supported to a considerable extent by his Institute. This is another of the Institute projects involving the authorship of books on local history and culture by local people. You are no doubt familiar with the book on Kiribati: Aspects of History (1979) which was produced in this format. Ron asked me to assist in a similar book on the culture of I-Kiribati, and the emphasis will be contemporary, a mix of traditional and introduced custom.

We have twenty I-Kiribati who have volunteered to write that many chapters on a wide-ranging series of topics from kinship and language to commercial enterprise and mass media communication. I am returning to Tarawa in mid-May (leaving Honolulu on May 10th) for a second phase in the project, when we hope to have first drafts completed to review for further development into the book by the end of the year. My wife will be with me this time, and we plan to go on from Tarawa the end of May to Nauru, Fiji, and the Samoas before returning to Hawaii in mid-June.

If you and Mrs. Maude are here during the summer or later I look forward to talking with you about the Gilberts.

Sincerely,


Leonard Mason

Dept. of History,
A.N.U.

30/3/82

Dear Professor & Mrs Maude,

Thank you so much
for the loan of this draft of your forthcoming
article on the Tadeuocan War. I enjoyed
it and found it helpful. I hope this
reaches you safely.

Sincerely

Sandra Renou

95 Stanhope Road
Killara, 2071
N.S.W. May 23/82



Dear Professor & Mrs Maude,

Thank you for a letter from each of you. I am delighted that you have received a copy of "Alaka Solomoni". My consignment arrived this last week. It was well stamped with dates. March 11th/82 received at Suva; May 12th/82 delivered from Customs, Sydney. It had certainly been well opened (hunting for drugs, I suppose) & well re-tied up. Took me $\frac{3}{4}$ hr to untie knots. Now I am waiting on the arrival of padded bags! I could not cope with brown paper & string, I thought of plastic bags & getting them sealed in an Wainanga Dept. But the problems of to & fro cartage! (our numbers & transport are very limited) So I took the easiest road of ordering "padded bag." At any rate it is time (in life) that I learnt to wait. But 80 years ago life went fairly automatically! ~~Even going to school in a~~
Sing unto the Lord, all the earth. Psalm 96:1

With all good wishes.
Sir, Gwen Shaw. © ShSh.

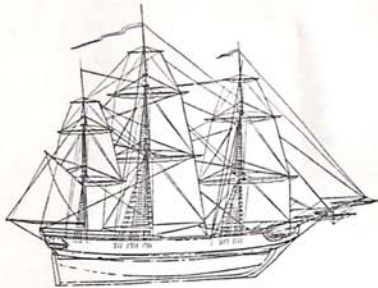
To: "My friends here are so elderly, I'd like to see a younger mind on it!" A happy winter to you both. I'll be 85 in August.

funny wec tram pulled by a blind horse,
at 2d a ride - but am 2 pr he was always
on time !! All is well but they got very disappointed
in the Suva Office when the 1st Air-mailed Book^{plus} never
got here & is presumably "still on the way." At any
rate they very kindly sent another, which got here in
48 hours!

"Aloha Solomon" is very nicely presented I think.
People like the cover & enjoy it inside, it
seems. I am very busy on a lot of City Files at
present but want to settle down to my
books. Cassell's publishing manager in 1957
came every few weeks to read it. Then he
became managing Director & moved up out of
my orbit. He returns from overseas tomorrow.
I think I need to cut down; if in the winter
months you would either or both of you like
to read it, & mark the reductions necessary, I
would be very happy to send ^{it} along. It would be
about the same size or less than this (156 pages)
& have photos of College, family etc. The part
on India would need re writing as it is I think
too much on the changes in City life between UK &
Bombay. (Sensible changes !! I agreed !)

I received a write-up from Suva[#] about the
Author. The last of reads

"The Book --- raises many questions & topics which could
probably only be answered by Gwen Cross herself --- it
reads like an interesting introduction to a Book hopefully still to
come. !!! Perhaps you could both suggest the →



Aus. 18.5.82.

95 Stanhope Road
Killara.

23/4/82

N.S.W. 2071.

My Dear Mrs Maude,

Do you remember our correspondence a couple of years ago when I wrote to thank you for the Book on "S.I. String Figures?" I asked you then if I could add a note with your name to the points following a description of seeing my School Girls playing 'Cats' Cradles in the evenings on the beach. At last my Book is Out!!!

You may like to know that to No. 3. on page 39. Chapter 4, "Unique - a School Island". I have "Cats' Cradles" is a game in which designs on the hands with a loop of string are made. See "Solomon Island String Figures" by Honor Maude. Home Press. Canberra. Distributed by A.N.U. Press. "

I am having a desperate time! Nothing Posted in Suva of

- 1) air mail book
- 2) A packet of 6 books
- 3) A consignment of Book in place of royalties. →

I'd like to send you a copy of book can't get them!!!

in mid-March has yet reached me!! Nor
any document for claiming them! except a
cable re 1).

A friend in Melbourne got a parcel of \$
6 Books this week. (Wed.) No one else I know,
although money has been sent her anything!
A Sister bought 2 for me last week in S-1 and
sent them on this week's plane. All I have!
The Provincial phoned Prof. R. Coombe's Office
on Monday. He has gone away. The Secretary
answered. The Provincial asked for another ^{Book} by
Air. What can I do!?! I want 100 or more
and should get them!

I am so glad my request re a memo to
your Book finally got in!!! Are you
doing more writing. I would like to prepare
my biography now, replacing "Aloha, Solomon"
which was the centre part of it that Prof. R.
Coombe has published separately especially
for Pacific Readers. Do you know a publisher?
My Book (all of it) would ~~fit~~ ^{fit} the coming
Period of a Royal Birth in U.K.!!!

All the Best to you Both.

Yours v. sincerely
Gwen Shaw.

Present "Aloha Solomons"
Book by my pen name
Gwen Shaw
about 2.5
and 4.5

I have just reopened my envelope because in 1929 on my way to S.I. our mission ship, the Southern Cross in a gale of (1 knot an hour travelling ship) in the Tasman we broke the stem of our rudder & at N.I. with no anchorage or harbour the Captain was marvellous. She IV, I fells out a big pine & floated out to us. The captⁿ fixed it up as a jury rudder - we were landed in early morn & the ship returned to NZ to mend the rudder. We had 7 weeks lovely holiday !!! & made many friends. In 1945 when the U.S. air force flew me to NZ en route to UK to help my lone sister between repairing our London home hit by bomb blast - no roof & no stairs left & all to fix up - and the Univ in Nottingham where her London students had been set up. She had 400 in residence there. Quite a game! For several years on end she slept ready to run out at any moment and count her flocks !!! So

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3

Norfolk Island is a lovely place to get
partially shipwrecked in if one needs a
holiday! All the best to you Both

for the winter months, Our poor "boys"
in the cold south Atlantic. I am so glad
you are not still waiting for the BOOK.
All the best

Sr Gwen.
Stushu.

P.S. Do you know how long I have been
waiting to send them a Book when I get a padded Bag.
They are great friends of mine & are
now at P.O. BOX 568, VILA, VANUATU

MISSIONARY SISTERS
of the SOCIETY of MARY



Telephone: 46-1217
46-1215
Cable Address: "AVE", SYDNEY

Confidential

PROVINCIAL HOUSE,
95 STANHOPE ROAD,
KILLARA, N.S.W.
AUSTRALIA. 2071.

April 16-1982.

arr'd by P/C from
Mullumbidgee Island
3.5.82

Dear Professor Maude,
I am always turning to you for advice in the curious dilemma that arise today. First, I will tell you of an incident that occurred early this year - January 22/1. A friend in Suva sent me a cutting from the Fiji Times (2 Jan. 4th) of a whole long column. It was about January, 40 years ago, after the 1941 attack Dec., on Pearl Harbor. In a second paragraph the article went on to describe how the Resident Commissioner in S.I. and his staff (D.O.'s -) all left the Islands to the attack of the enemy. Then my friend who had been with me in S.I. on Barona Island in Tulagi harbour, said he was no good at remembering dates & details, could I recall and answer this assertion to an address which he gave me, a correspondent of the ^{Fiji} Times. I replied at once, as she desired, to the address indicated. Of course a fair part of my Book, At the Solomons, is about that episode, & our Anglican Bishop & the Resident Commissioner were only a few miles away, hiding in the Malaita Bush, from our village hideout.

The letter that I received in June 1981 from Suva did not sound as if from one with any "eibes" for "whites"? Those of that type might wish that the whites in S.I. had all left in 1941 Dec. - Jan. . Then there would have been no high power-wireless hidden in the bush sending out the messages brought in by loyal S.I.'s; & thus these helped to prevent the enemy of that date circumscribing Australia.

- Schools
- Hospitals
- Leprosaria
- Nurseries
- Hostels
- Clinics
- Parishes
- Social Work
- Mission Centres

PROVINCES:

AUSTRALIA—with British Solomon Islands and Bougainville, Territory of New Guinea.
NEW ZEALAND—with Fiji, Samoa, Tonga, Chatham Island.
AMERICA—U.S.A., Jamaica, West Indies, Hawaii, Peru.

and
FRENCH OCEANIA—Wallis, Futuna, New Caledonia, New Hebrides.
EURO-AFRICA—France, Italy, Holland, Algeria, Dakar—West Africa, Burundi—East Africa.

I came out from hospital on March 12th to find a cable envelope circulating me of the previous day (11th), sent from Suva by Ron Crocombe on March 10th. The cable said :-

"Aloha S Stomons (my Book) published March 10. stop. one copy airmailed."

This was received at Pymble telecom. But from then until now March 18th No airmailed copy has reached me yet. I have phoned Killera P.O. frequently, & have also contacted Pymble. P.M. Professor Crocombe also told a Sister in Suva, that he had sent me 6 Books by ordinary post - and the whole promised consignment (because I do not receive Royalties from a Univ.) less the 6 books had been sent. (100-6)

But there ~~is~~ is no packet of 6 Books yet here, nor any news of the larger consignment. I know things are very muddled today - but the P.M. say there has been time for some of these to have arrived. I have filled in a "missing" or "delayed" statement for the P.M. and also informed our Suva Sisters & Prof. R. Crocombe. It is possible that some people do not want my Book come into Australia, as they try to ~~trust~~ trust the events of 1941, after Pearl Harbour attack.

I do not know - I only wonder why does nothing come? Nearly 6 weeks after publication, nothing has followed the cable of March 10th. I have not seen my Provincial & I hope looking into the matter! I want to give you one - but nothing to give!

Yours sincerely
S. Green Stomons.
Have you any bright ideas?
S.M.S.G.

The Book is called "Aloha! Stomons"
by my pen-name Green (Stomons) Cross
"Aloha! Stomons" "Original Library Books"
Price (Suva) Paper (200) \$5.00 1 book
Hard. (100) \$4.50 1 "

Book!!

77 Arthur Circle,
Forrest, A.C.T.2603,
14th March, 1982.

Dear Sister Gwen Shaw,

We were both very sorry to hear that you had fallen and broken your femur. This is indeed one of the major trials apparently inseparable from growing older and the ladies in my wife's Church Guild seem to be prone to falling to a quite remarkable degree.

The news of your book is very reassuring. Now that it is in the printers' hands it should be with you any day now. Once a book gets past the final proof stage the printers like to process it fast as they do not want typeset or offprint material lying around.

On the other hand nothing can be done to hurry them, for if harassed they are apt to delay matters further, and are quite capable of going on strike.

But the work on the book is all done now and it is only a matter of time till the printers send it to Ron Crocombe, when he will forward a copy to you by airmail the same day.

The book is now featured in the Annual Report of the Institute as:-

'A book by Sister Gwen Cross who established a unique girls boarding school in the Solomon Islands in the 1930's and 1940's provides fascinating insights into the educational developments in that country.'

And in the latest catalogue for 1981-1982 it is listed as:-

'Cat. No. I-026 Aloha Solomons - by Gwen Cross \$4.50

We hope that you are now back at Lourdes and able to move around with relative freedom.

Yours sincerely,

John

as from :- S.M.S.M.
95 Stenhope Road
Kellera. 2071

at Bed I, Ward 7,
Greenwich Hospital
Rehabilitation Centre,
River Road,
Greenwich. 2065.

Feb 27. 1982.

N.S.W.

Dear Professor Mando,

My first news is that I slipped (on Jan 26th
4 weeks ago) in Lourdes corridor, failed to catch
the hand rail, fell & broke my left leg femur.
It is now joined in pieces to a steel plate inside
me. After 2 weeks in the Mater M. Hospital,
Crow's Nest, I came to the above Hospital, & am
learning to walk again. So far with one
4-prong walking stick, I hope to be at Lourdes
again by mid March.

Of course it would happen that at this very
time further news comes in re my Book! The
Christian Circle who took over in Oct. 1981 & was -

in a letter explaining his work (dated Oct 15/81) reached me on Nov. 16/81. The enclosure ^{here} of date Jan 5/82, which reached me yesterday Feb 26/82 explains how Christian's time in Suva was up, = he left Suva before his letter (the photos I had sent) _{for the book} was typed & travelled to Sydney, where we have had delayed mails. (Stikes.)

Prof. Crocombe signed after C. Giese & explained late typing of the letter. But he gave me no further news of pub. date. I wish Christian Giese had been able to see it all through before he left! I hope it will not now wait too long, I hope by Easter. I feel "words" from you are helpful words, so I am telling you my news so far!

As I have no work or materials here, I am using hand writing plus a lot of HOPE, to inform my friends of the present hopeful, but undated position! So, on I go!

Very sincerely Sr. Gwen Shaw. S.M.M.

letter

1.

P.S. Do you know Prof. & Mrs. Weeks
 who were in the Ed Dept. Suva Univ
 of S. Pacific? They have been in Canberra
 and now take over again Vanuatu Ed. in Suva.
 They visited me here just before my
 accident.

HOPE

If possible please slip.

Encloure
from Suva

A
(Handwritten Copy)
because in hospital
2 more weeks? ~~20~~ Given

as From 'Louise', 95 Stanhope Rd

Sat. Feb. 27. 1982.

Killara.
2071.
NSW

Temp. at Greenwich Hospital.
River Road.
(patient) Greenwich, 2065, N.S.W.
Bed I, Ward I, St. Gwen Shaw.
(Rehabilitation Centre).

I. Copy of letter just received from :-

Christian Giese. Inst. of Pacific Studies.
P.O. Box 1168. Univ. of S. Pacific.

Dated 5 January 1982.

(Note. He has recently been in charge of my book
"Aloha to Gwena"
(pen name - Gwen Goss)

Sister Gwen Shaw.
95 Stanhope Road. Killara, N.S.W. Australia.

Dear Sister Gwen,

My time in the Pacific ends. I am just about to
leave Fiji to go back to Germany, my home country.
But before I leave I would like to let you know how
your book is proceeding, and I also send you the
photos back.

In your last letter you asked on what title we
finally decided. Despite good reasons to adopt your

suggested title: "Aloha Solomons - Background to Nationhood", we took "Aloha Solomons", only.

Our feeling was (in view of marketing chances) that this title attracts more interest and avoids the somewhat scientific sound which might frighten many potential readers. Your book is more than just a scientific elaboration, it reflects warmth and real life. Therefore in "Aloha Solomons", more lively and warm.

An index is included (with a bit of editing from our side) and a good number of photos too. Not too many, it would be too expensive.

But, how far has the Book gone so far? That is easy to answer, the next mailing from our side to you will deliver most probably the first copy of it. It is with the printer at the moment but, due to Christmas holidays it will be delayed into January. We ordered 5,000 copies, of which 1,000 are in hard binding. Your suggestion

to have a local distributor in Sydney is good, we speak to Norman Brothers about it.

Can you arrange that your bookshops in Turramore - no, orders directly from us? This would be easier since the book is printed here in Suva.

I would like to wish a very happy Christmas and all the best for the New Year.

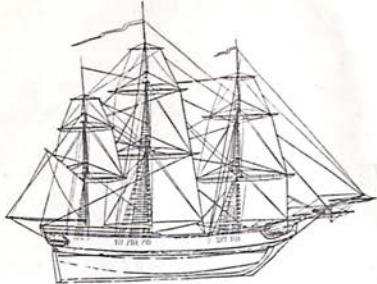
Yours sincerely

pp signed CHRISTIAN GIESE.

and

Also Signed. R. C. Crocombe :-

"Mr Giese had gone before the typists had typed his letter."



95 Stanhope Rd

Killara.

N.S.W. 2071.

January 6, 1982,

Dear Professor Haude.

Your letter arrived yesterday, which considering we have been under a 'black-ban' here was remarkably quick.

I am writing at once to apologise for my mistake in my letter of November 14th '81. I think I can say that the word "Honorary" was a slip because I knew all the work was being done in Siva, & I knew from the Acting Director's letter of May, 1981, that he had no one to attend to my Book there. But, in any case, I should not have blamed a very busy, conscientious man; I apologise. It was bad in any case to blame any one who was trying to cope with his job.

Another assistant has been working and hoping and he sent me a message by one of our Sisters who was in Siva for this vacation. He asked her to tell me that the work needed in Siva, (photography) was finished, and he would be returning my photos. The printing was still in process, and

he hopes that the whole will be put together in the early months of 1982. He also asked Sister to tell me that he thinks we shall be very pleased with it.

Thank you very much indeed for all you have done to help it onward. I do not deserve it! I would be grateful if you could destroy my "bad" letter.

Thank you for telling me about your new Book, "Slavers in Paradise". I would be very glad to read it, if you have a paperback copy to lend me. Then I can return it to you if you are short of copies. I read as much as I can, and can always 'make time'. I'm 85 this year, and value a "stamp", an American friend enclosed a few years ago in a letter - "Age is a matter of mind - if you don't mind, it doesn't matter!" I agree with that sentence most decidedly. We often laugh about it.

Thank you very much for your helpful advice "all the times", including corrections! I do not yet know a publishing date.

With kind regards to your wife, I wonder if the addition she suggested to the Notes to ch4 re- "String Figures" has been added?

Very sincerely to you both
Sister Gwen Shaw.

pen-name. P.S. As in "Original Library" longname. I still use that name "Gwen Shaw" for this Book.

77 Arthur Circle,
Forrest, A.C.T. 2603,
1st January, 1982.

Dear Sister Gwen Shaw,

Thank you for your letters. I was delighted to hear that your book will soon be appearing; once the printers start work on it things move rapidly, for they do not like the place being cluttered up with too many jobs in hand at the same time.

I thought that you were mistaken in blaming the Acting Director of the USP Extension Centre at Honiara for the hold up, in your letter of 14 November, as I understood from Fiji that the necessary editorial and preparatory work was being undertaken at the Institute of Pacific Studies in Suva.

Ron Crocombe said some weeks ago that he was trying his utmost to bring your book out to time but he did not want me to say anything until he was sure that he could do it. Now it appears that he has, in fact, managed the feat.

Ron is the hardest worker I know. He doesn't drink, or smoke, but just works from morning to night seven days a week. Asesela Ravuvu is excellent too and they both accomplish what would take a whole team in Australia. One has to remember that as well as their editorial and publications work they have to teach, give radio talks, appear on television, organize and attend conferences, run the various extension centres and services, keep in touch with the whole region by satellite and at the same time write books and articles themselves on a wide variety of subjects. And all this on salaries that a manual labourer in Australia would scorn.

My own book on the Peruvian slave trade in Polynesia has now come out, called Slavers in Paradise. I doubt if it would be of interest to you as the slavers did not go to the Solomons, but if you ever have time to read works on Polynesia and Micronesia I should be glad to send you a copy of the paperback edition specially prepared for the Pacific islanders and published jointly by the University of the South Pacific and the University of Papua New Guinea.

Wishing you all the best in 1982, and may you soon be able to see your book in print,

Very sincerely,

J. M.

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of the SOCIETY of MARY



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November 14, 1981

Dear Professor Maude,

After several weeks without mail I received a dozen letters, late on Nov. - 11th. One was from someone in the 'Institute of Pacific Studies, Suva' - Christian Giese - a name I have not met before. I quote for your interest - and I think your efforts to Prof. R. O'Connell may be behind it!

Dated Oct 15/81. "Dear Sister Shaw:
After a time of mounting difficulties, it looks like we are coming to an end with your book, 'Aloha Solomone'.

The last corrections and the final art work for the cover are being prepared in New Zealand and we hope that the printer is working on it in November.

I know you are waiting desperately to see this book come off the press. At this stage I am quite optimistic that it would come out soon."

! Thank YOU!

Hurrah! I thought I had better tell you before you both disappear on holiday.

I am sure it is your doing to Prof. R.C., Right? Friends in Suva, (Prof. & his Wife) & my A.S.A. may have added fuel to the fire.

yours sincerely,
Sr. Gwen Shaw S.M.C.

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AMERICA—U.S.A., Jamaica, West Indies, ~~Hawaii~~, Peru. EURO-AFRICA—France, Italy, Holland, Algeria, Dakar—West Africa, Burundi—East Africa.
Asia, Bangladesh, Indonesia GENERALATE — ~~CATHEDRAL~~ ROME. — ITALY
Mauritania, Senegal, Rwanda

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27/10/8

Dear Professor Maude,

I thought you might be interested to see possibly why the "Acting Director" in S.I. can find no time to prepare my Book "Stake Solomon", for the press because there is much other work to do, & he has no one to do the necessary work, although Prof. Coscombe wrote in 1979 to tell me that his "team" was continuing the "work" on photos etc.

I am delighted that S.I. people are learning to write, but not that they should do it at the "expense" of others' works accepted before later "works" came into being. He has written to someone else to say he will try his best to get mine into the press before the end of 1981. [The end is not far away now!] & published in 1982.

The end (closed) cut out in Sept No. 332. of the Weekly "New Dawn" in S.I. (sent by a friend to me) has waited for photostat until a new machine was installed in another House.

All good wishes for the Coming Season.

Very Sincerely

Sr. Gwen Shaw.

GWS

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~~PROVINCIAL HOUSE,~~
95 STANHOPE ROAD,
KILLARA, N.S.W.
AUSTRALIA.

October 18, 1981.

Dear Professor Maude,

Thank you for your letter of Oct 6/81. I left home that day & returned on Thurs. Oct 15th - eight days later. So I was not in Sydney until I collected all my mail on the later date. As this has involved the ^{death-}news of a 65-year-old-friendship at R.H.C. London in Oct 1916; it has required a fair bit of immediate replies. I may now have just one College R.H.C. friend left, & one school friend from Sept. 1905!

I am very grateful to you for your clear, definite advice; & I am not thinking of seeking a change - I too realise the upheaval that is taking place in the "Books"-trade, & as I said before, "a bird in the hand is worth 2 in the bush". The assistant Director, (A. R.) said or rather wrote, in his letter to me of May 19, 1981, that "he would do his best to have it in the press before the end of this year." & "published in 1982." He also wrote in that letter that he had as yet no one to do the uncompleted work on my book. That is the first news any one has told me about "uncompleted" work; (A.R. wrote about, positions of photos, captions selected, proof reading, ...). Prof. R. C. had told me in his letter Aug/Sept. 1979 that 'he was off to Africa and was leaving his team' to sort the photos and clarify the best to be used (darkness, clarity, etc) "All would be well" heard. There has been plenty of time since 1979 to "find someone to continue or complete work."

In September or, in May, (A. R.) had written "he had no one"; I sorted my albums, checked the gaps, (the photos sent to Suva) and listed them with suggested captions, if he requires these, & is

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- Nurseries
- Hostels
- Clinics
- Parishes
- Social Work
- Mission Centres

still with "no one". I posted this list (keeping a copy) to Sava - but no reply or acknowledgment.

The same no acknowledgment applies to all my family & friends who have written orders or questions to Sava for my Book. It is most unbusiness like, to say the least.

I made one question to Mr Ryan of Longmans-Cheshire, which was: a 'Yes' or 'No', as to whether they do, or do not, publish today such a small book as one on the Pacific, as historical autobiography (about 100... pages or so.) I had a phone call from his secretary to say my letter was to hand, but he is away in Hong Kong until mid-October, meanwhile I have heard of the chaos in publishing in U.K.

After other photos had gone to Sava in Aug 1979 I sent 2 very special prints in-colour, & 2 (same in bk white, for 'End' Sheets (one or other). They had created excitement in a friend's photo-studio here as they were each original 20x13 ins paintings (drawn & painted) by one of my Anglian Sisters of (a) the School Compound at Bunana, and (b) the Nursery compound, Fascinating pictures with every individual, girl, sister, or baby - doing something! & Sr could really draw a Melane-Asian, who was not like either an Indian or African! These cost me \$56.00 which I told Prof. R, C, Aug 79, was my gift for the Book, of course printing them might make them impossible, but I HOPE. They were never acknowledged but there is a Sister (S.M.C in) there to whom I sent them - & she delivered them I know.

We are now at the end of October, in 2 weeks time, I want to hear that what was promised is being fulfilled. From the S.I. Drum paper of Sep 4. there was an article on the publication in 'Mana' (Sava paper) of S.I. writer's work. It appears to me that this is what A.R. does in place of BOOKS like mine! Fine! I think it is great - But not to neglect what has been accepted 3 years ago & is Pacific Island History - by one who has lived there 25 years or so in The War, also in living. I trust your word & might, Thank You. Sincerely S.M. Shaw
S.M. Shaw

77 Arthur Circle,
Forrest, A.C.T. 2603,
6th October, 1981.

Dear Sister Gwen Shaw,

Thank you for your letters. I duly mentioned to Ron Crocombe that you were not getting any younger when I last wrote to him, and I know that he will do his best to give as much priority as he can to your book.

Right now he is in a difficult position, especially as he has had to be away so much of late. These crises happen in the publishing world, as you know, and more particularly when one has to manage on a shoe-string, as he has to. But he will certainly not delay publication a day longer than necessary.

I am sure that Norman Bros are excellent traders but frankly I wonder if they have any idea about the state of the commercial publishing trade in 1981, or how long it would take for a MS to be read, reported on and considered and, if deemed a commercially profitable proposition, how long it would take for the editorial and other processing, typesetting, galley proof reading, correcting, page proof reading, costing and printing to be completed under Australian labour conditions.

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Sept. 17. 1981.

Dear Professor Braude,
My first remark is to apologise for
posting my last untidy letter to you, with corrections
etc. I try by hand writing again, hoping it may be
better than "over eighty" typing attempts!

I now write to tell you that Norman Bros Melbourne
the planned merchants for my Book (by Prof. R.C.) suggested
after some rather unhelpful contacts with Suva (?) that
"if you want an earlier publication, you might
investigate the possibility of moving to another
publisher." (letter July 15/81)

Then in a reply letter again (Aug 3/81) to my request for
possible suggestions, they wrote "Longmans and Penguin
Books."

This is to tell you that I have suggested your name as a
reference if Mr Ryan (publishing manager) of
Longmans Cheshire (346, St Kilda Rd) should write to you.
Most confidentially I have told him about the
suggestion, but I have replied to Norman Bros that
I will give Suva the chance first to fulfil the
Acting Director's "promise of 1982" (his letter me 19/5/81)
I just want to have a "second bow to my string" - should
I need it, I am not yet contacting Penguin Books at all. I
will wait to know if this autobiography could be possible for
L. Cheshire. If you get a call from the latter, it is my
suggestion of your name. Thanking you in anticipation of
yours sincerely Sister Gwen Shaw. Cheshire.

P.S. Do you know Prof Weeks - two weeks of
Suva because by correspondence I do! - also, through the writer of my Preface
Dredda & William, UK
Trant, Kent

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Still all this is not my business and if Ryan should write I shall answer. But I can think of no reason why he should write, for you need no reference to submit a MS and he has his own readers who understand the Australian commercial market, which I do not.

Anyway I hope sincerely that by now all is well with Suva, where production costs and therefore retail sales price are so much lower than in Australia, and that you will have found no need to change horses in mid-stream.

Wishing you all success,

Yours,

JRM



95 Stanhope Rd
S.M.S.M. Killara.
2071. N.S.W.

August 16. 1981.

Dear Professor Maude,

Thank you for the delightful surprise of your Gilbert Island Book, & your very pleasant letter. You certainly beat me in publication dates! Hurrah, for the Gilbert Islands. It is a lovely book & Cover!

I want, if I may, without troubling you, to write to you about the stormy passage my book is having. I became a member of A. S. A. in order to have help to cope with the situation. They would like a Sider (one of us) to go to Suva to see it through. But we are too short handed, when the merchants (Norman Bros. VICT) suggested seeking a new publisher! They thought it might be the only solution to get it published ~~soon~~. However, "a bird in the hand" and letters from friends have opened the door to a promise to have my Book in the press by Dec '81. With pressure from you, Norman Bros, & the Pro weeks in Suva (a friend also gave Freda Gw. the winter ^{UK} of my Preface) I must hope on that all will succeed.

(or May)
Mr. A. Rao was told me in June, that the picture 'lay out', captions, ~~proof~~ ^{proof} reading etc were ~~not~~ complete yet. BUT Prof. R. ~~Pro~~combe told me in Sept '79, that he was off to Africa but "his team" would complete choice etc of my pictures. Did they do so? I ~~complete~~ ^{thought} all was ready.

The flowers appear on the earth; the time of the singing of birds is come.

Song of Solomon 2:12

for the press, and ~~help~~^{here} 2 years later A. Ravunu
says it is not done! Where are they? this
them?

If I shall not bother you, I will send you a
list (to a few days) of the work (pictures) I
sent Prof. Crocombe in 1979, (some at
his request;) and a few small changes I added
to the M.S. typeset in Jan. 1980 when Suva
sent it to me to correct. I returned it by
Air on Feb 7th, 1980. After which it seemed
to plunge into oblivion!

Privately I feel A.R. may not approve of my very
pro-white congratulations to the Solomonese
people for their courage & loyalty in WWII.
Those of us who hid with our school girls in
the mountain bush of Malaita know well how
the presence of US (British etc) helped the stay of the hands &
uphold our people's loyalty in those rough days.
Some other books recently published are not
all that some of us who like to see, I may
be pro-white - but I am certainly pro-truth and
morals.

Sorry my writing runs astray like my typing.
With many many thanks for your lovely
Book & your letter. Thank you. I need help!

Yours very sincerely
Sister Gwen Shaw. ShShSh...

46.1215

as from "Lowdes"

95 Stanhope Road

Killara. 2071. N.S.W.

July 21. 1981.

Dear Professor & Mrs Maude,

Please excuse "common" paper. I am on holiday for 2 weeks & forgot to bring my "best paper." But I wanted to tell you of the ups & downs which my "Book" - 'Australia Solomons' - has suffered since Prof. R. Crocombe accepted it as 'beautiful'; since his letter of July 3. 1979. It is now 'down' for being "out" in 1982; - and it was given in as a "Tribute" to the courage & loyalty of the Solomonese in W.W.II (when, some Sis & girls hid in the Malaita bush) and in "congratulations" on obtaining their independence on July 7, 1978. Rather out of date by 1982!

Well, Prof. R. Crocombe went off to Africa in Sept 1979 then Easter Island, then in & out of Honolulu, Cook Is. etc & apparently no one "in charge". However the Book (by my pen name, Given Cro. like the former "Tropical Lib." (Longman, London for 25 yrs), has appeared on a number of "in the press" lists in ^{late} 1980 (Pacific History Assoc. 1st News Letter, & later ones), & in other official replies to my friends who have ordered the book & in late 1980, & Jan, March & May 1981 received letters of acknowledgement & statements "in the press"!

The now official "Acting Director" of U.S.P. for Prof. R.C. (a Fijian now)

say Xmas 1981 (Dec.) probable publication not until 1982!"
 Well, as long as they adhere to this I must accept I
 suppose. I ask my friends to go on ordering for it.
 May I ask you to do so, with emphasis, please!?

The merchants, Hornum Bros, Melbourne have
 tried hard (manager, Philip M. Norman - joint managing
 director, have so far got nothing earlier promised by,
 A. Rowan Acting Director. It has been very
 disappointing for us all & we have wasted much
 postage money. People lose interest when their
 not answered ^{letters}; or date ^{of publication} postponed, or they are
 told! A friend recently went to buy the book in
 Honiara. They were told, "it was sold out and
 would be in 'next month' again".

All I can do is to ask my hopeful friends
 to go on ordering ~~the~~ books - a small one - from
 U.S.P. Institute of Pacific Studies. Box 1168.

"Aloha Solomons" by Giver Press.

An ^{exciting} autobiographical account of 25 years
 educational contacts in the Solomon Islands and
 Vanuatu. - I think that covers it.

I hope you are both well. I love the
 sea and for 2 weeks now I can gaze at ^{it} all
 the time, I am well, and nearly half way through
 'the eighties'. The "book" had better hurry up!

Very sincerely Sister Giver Shaw. Sh. Sh.
 Glad to see you if you can come ^{thru} to any meal!

77 Arthur Circle,
Forrest, A.C.T.2603,
11th August, 1981.

Sister Gwen Shaw, S.M.S.M.,
'Lourdes', 95 Stanhope Road,
KILLARA, N.S.W.2071.

Dear Sister Gwen Shaw,

Your letter arrived yesterday and I was sorry to hear that your book Aloha Solomons had not as yet been published. I had received a list of forthcoming books from the Institute of Pacific Studies ages ago and ordered it, among others, immediately. When it did not arrive I imagined that I had been too late and that it had already sold out.

I have written to Ron Crocombe today and asked him if something could not be done about expediting the publication as the book has long been expected by many of us and you are not as young as you used to be.

Ron was my first doctoral student when he took his Ph.D. at the ANU and we have been friends ever since, so I feel sure that he will do everything in his power to get things moving. It was a pity that he had to go away for a session at the East-West Center in Honolulu for his assistant, though an excellent man and an author many times over himself, has not got the sense of urgency nor the authority that Ron possesses.

A book that I wrote for the Gilbertese people called The Gilbertese Maneaba was published just before Ron left for Hawaii. I typed it myself and Ron had it photocopied so that it could be sold to the islanders for only a dollar or two. Really its only a booklet, and unintelligible except by the Gilbertese, but I am enclosing a copy as it has a nice cover. The islanders are still apt to think that everything European must be better than anything Gilbertese; which is far from being the case, for they have a rich culture and should be proud of their cultural and historical heritage.

Should we ever go to Sydney we shall take advantage of your kind offer to pay you a visit, but we don't travel much these days as there is so little time left to do all the things we want to do in the writing line - all for the islanders. Meanwhile we hope that with Ron's return you will find your book coming out in the near future.

Yours very sincerely,



95 Stanhope Road
Killara.
N.S.W. 2071.

15. Dec. 1980.

Dear Professor & Mrs Braude,

I hope you are both well, in spite of 1980's unusual climate! How we long for good rains. This has been an eventful year for this Hospital, it closed at the end of June, with the prospect of becoming a Retirement Village in the future — under the Hibernian Society who now own our land. I think, I believe they have a similar project for the future in Canberra — somewhere.

After many vicissitudes my book has moved forward some paces. At this time last year I did not know where it was — the machines had broken down over the type-setting in the S.I. (it is about my life & work in S.I. (20+ years) & it suddenly reappeared from Suva via completion of that stage in N.Z. in January. Now it is going on towards publication — at what stage I do not know yet, I shall be so excited to see it finished

..behold, all things are become new. II Corinthians 5:17



The Tropical Library, of which you saw some
Agriculture books in the late fifties was given
to me by Longmans to repub: if I could up-date
it where necessary & find a publisher, I did that
I think to 16 books - "Gardens", "Diseases &
Enemies in the Garden" & some of the first "Things We
Use Series". All was in order, then problems hit the
prospective publishers, & I am still finding problems. The
publishing world has difficulties everywhere it seems.
I still want a publisher for the beginning & end of
my life - for the S.I. Book is only part of the
middle!

I do hope you have both had an interesting
year. I know I am not as much 'on the spot' as I
was a year ago - & so on, - I suppose,
If you come to Sydney we shall be delighted to
re-meet you here.

With all good wishes for Christmas
& the coming year of 1981 to you
both - people praise "Thingy Figures" and
marvel at the detailed work in it!

Very sincerely

S. G. van der Meer, St. Ch.

my book under my pen name 'Gum' CROSS.
Title "Alaba Solomons"
Pub. by Institute of Pacific Studies
Univ. of Suva; Box 116P
Fiji
Chap. 13. or send
sign or
hard

77 Arthur Circle,
Forrest, A.C.T.2603,
9th October, 1979.

Sister Gwen Shaw, S.M.S.M.,
95 Stanhope Road,
KILLARA, N.S.W.2071.

Dear Sister Gwen Shaw,

Thank you for your kind letter: it is refreshing to hear from someone who keeps as busy as you do. Most of the people around us in Forrest are retired and moan constantly about having nothing to do and no purpose left in life. It is hard to listen to them with sympathy when life is so short and there is so much to be done.

Ron Crocombe had no doubt whatever about the acceptability of your book on life in the Solomons, which he described as 'just beautiful', and anything published by the Institute of Pacific Studies soon sells out - not to Europeans either, but to the islanders, who are so thirsty these days for literature.

The colonial governments could see the sense of economic development and even of formal basic education, but they left the minds of their subjects starved. How wonderful it is that with independence the islanders' own governments and universities are providing them with the literature that the colonial regimes neglected to provide when they had the chance.

I felt so heartened that the new independent government of the Republic of Kiribati, seeking to find something to commemorate their great day of freedom, decided not on a statue or fountain but on something which they considered far more important: a history of their own islands to be written by the islanders themselves - and what a lovely history it is.

I'm sorry but I cannot help you over your problem about plurals. Gilbertese is a basically Micronesian language in which there is no difficulty with plurals, usually by placing the article 'te' before a singular noun or by prolonging the first vowel. And I must admit that I never found any difficulty in the formation of plurals in Polynesian dialects either. But I have never tried to teach English to a Gilbertese or Polynesian so have no idea whether they have difficulty in learning our own irrational linguistic usages.

I quite agree with you that colloquial abbreviations such as 'can't' should not be taught as they are only used in conversation and personal correspondence. They will be picked up in any case all too early when an islander acquires fluency in English conversation.

I wish you all success in having your Tropical Library accepted by the S.P.C. Literature Bureau, which I founded many years ago in the face of considerable opposition, particularly from the French. I always considered your works to be particularly suitable for use in the Pacific Islands and when we had our first S.P.C. exhibition of 'Books for the Islanders' many of your works were prominently displayed; they were also listed in our brochures on 'Books for the Island Library'.

Wishing you many productive years of work
for the island peoples,

Yours sincerely,



H.E. Maude.

MISSIONARY SISTERS

of the SOCIETY of MARY
S.M.S.M.



Telephone: 46-1217
46-1215

Cable Address: "AVE", SYDNEY

September 19, 1979.

PROVINCIAL HOUSE,
95 STANHOPE ROAD,
KILLARA, N.S.W.
AUSTRALIA.

H.E. MAUDE ESQ.
77, ARTHUR CIRCLE,
FORREST, A.C.T. 2603.

Dear Professor Maude,

Thank you for your exhilarating and interesting letter. I enjoyed every word of it so very much. It was as if I had only met you yesterday. I had not realised that the year you went to Tarawa was also the year I went out to what was then B.S.I., but I had been in Bombay for four years before that. I was sent there by the doctor, and was sent home by another doctor. Finally the tropics plus sea air gave me a Solomon Island destination, where I enjoyed perfect health, so that solved all my problems. I have to live in smog- and dust-free air.

You must have been thrilled to return via Suva and meet old friends there, including Prof. Ron Crocombe. The Islands are always so fascinating in the things which they have in cultural-common-ways, and equally fascinating in their differences. It is only the years and moving around that opens up this fascination to us. I look forward to your wife's book on 'String Figures'. Our Inter-Island Girls' Central Boarding School loved what we called 'cats' cradles'. They were also masters at ball-juggling and could keep six calophyllum ^{seed} balls in the air at a time. Each Island Group had its own dances, and "kept them up" for entertaining visitors. For Malaita island, dancing for women and girls, was 'tabu', so we had to devise songs for them so that they too had something to offer.

I have just finished an assignment which was given to me in 1968! "The History of our S.M.S.M. Congregation IN Australia." It is only in four sets of six books, typed, as it would not be suitable for publication, too private! The early book concerning the 19th century took a lot of research overseas, and then other assignments had to be completed first. In 1968, '69, and '70 I wrote one article a year on the "Missionary Sister Today", "Missionary Adaptation." and "Ecumenism and Missions, for the Pontifical Mission Union ^{Rome} in their publication, "Omnis Terra." Then I was Editor for '71 to '76 of our Overseas Provincial Bulletin, "Venture", getting other Sisters to write in it and NOT myself. That was great fun! It was only a five-page affair, so it was not too difficult to fill. Meanwhile another assignment was for my 'life story'. I can understand now that it would not be easy to find someone deeply interested ^{now} in 'Victoriana', involving my Victorian Family, home and education in the late 1890's and early 1900's AND also interested in S.I. culture contacts, W.W.2 etc. Cassell's here hoped to get it accepted and visited me more or less monthly for about a year, but were doubtful about the Victoriana part, being accepted in Australia. They were right. It was not accepted. They hoped U.K. would, but 'Victoriana' had

PROVINCES:

AUSTRALIA—with British Solomon Islands and Bougainville, Territory of New Guinea.

NEW ZEALAND—with Fiji, Samoa, Tonga, Chatham Island.

AMERICA—U.S.A., Jamaica, West Indies, Hawaii, Peru.

FRENCH OCEANIA—Wallis, Futuna, New Caledonia, New Hebrides.

EURO-AFRICA—France, Italy, Holland, Algeria, Dakar—West Africa, Burundi—East Africa.

- Schools
- Hospitals
- Leprosaria
- Nurseries
- Hostels
- Clinics
- Parishes
- Social Work
- Mission Centres

had its 'day' in U.K. - for the present. ² Then Publishers however in U.K. - where I spent last summer with my family - were very much 'under the weather', with rising prices in paper and labour, and although 'O.U.P.' and 'Elek Books' were desirous, they could not face a book which with strikes and snow might not be viable, when they already had a back-load (like other publishers) of accepted but as yet unpublished Ms.s! Prof. Crocombe heard of it and thought it would be acceptable in the Pacific. I do pray that it is. So it is being printed in the Solomons, which is lovely, and published by U.S.P.. (Yes, I will certainly send you a copy when it appears.) His work in the Pacific is tremendous, - like yours! (Now the book is only the Pacific part.)

I would like now to mention the Tropical Library, for I would like your advice. As you know it was published by Longmans, with Royalties, for 25 years, from 1949 (first pub.) to 1973. The simple English made it easily translatable in a number of languages, and certain countries, published different series, when English went out of fashion and Third World countries came into their own. With my leave, Longmans had various series published in Ghana, Secundah, and in Swahili in Africa, and in Malayalam, Telegu, Tamil, Marathi, in India and also in Sri Lanka. Many people continued to ask for the books, and last Christmas, Longmans offered to give me the ownership, with the Community, so that if I could find a publisher I could proceed with it.

A few months ago I offered it to the S.P.C Lit. Bureau, and it or, "almost all of it was accepted" by the new English Language Expert, Miss Althea Purdy, an Australian who resides in Noumea but visits here several times a year. I saw her on her last visit here in, I think July- August.

This is my problem:-

I refer it to you because of your Polynesian background in Tarawa, and I have learnt the same from our contacts with our Polynesian Sisters in Samoa and Tonga. Polynesian and Melanesian Languages apparently differ in that the former, as far as I can gather, have no way of forming PLURALS, but Melanesian languages do not have this problem. In Melanesian (Anglican Mission, to which I belonged until 1950) languages we have a word to show plurals. The only language I know well, belonged to a tiny island in the New Hebrides, the lingua franca of our Mission, called MOTA, where we added 'nan' after a word, to show plural eg. o ima, a house; o ima nan, (or 'the') houses. o reremera, a child; (or 'the') o reremera nan, chil-

dren. etc. So that 'nan' follows a word to show plural as an 's' would do in many English words. Thus NO Problem, in Melanesian. Miss Purdy explained to me that they had found it most difficult to explain the plural in Polynesia. I said in thirty years almost with foreign languages I as a Teacher and writer had never found any problem. One of the S.P.C. staff who lives in our next road here in Killara is supposed to be a language expert also. The Lit. Bureau has about two dozen books to teach through in the Pacific. They take many lessons to teach orally such abbreviations as 'didn't, couldn't, shan't can't..... Years ago when migrants began to come here (1956) ... I wrote to Sydney Education Dept because the first books they published for teaching English to Migrants, taught these same abbreviations. I wrote to tell them that in England we never taught these abbreviations, and they were never allowed in written work. They 'grew up' in spoken language naturally. I did not receive any reply from the Ed. Dept! To me this is just primary slovenlyness! However this same method was introduced at that time into Polynesian English. We who have lived with Polynesians since the 1870's and had them as fellow members of our own Congregation, have never had trouble that I know of in speaking good English and writing it with our Sisters. I taught them at Wahroonga in the period 1956 to 1965, and was unaware of any problem with plurals!

S.P.C. LIT. BUREAU get over their problem by teaching ^{Mass} "NOUNS, those like 'water, gold, lead, ... which cannot take 'a' in front of them. Every noun must be preceded by an article, 'a' or 'the! So I write "fruits' in the botanical sense of seed-boxes. I cannot write "fruits, like peanut, cow-pea, beans," I must write instead: :fruits like the peanut, the cow-pea, the bean " etc. The gentleman who lives near me here told me that it takes their teachers three years in five books to teach these three types of sentence:- "cats eat fish". " a cat eats fish". "the cat eats fish". You and your wife with Tarawa experience have you met this? I would be glad of your advice. I have 58 books that I wrote for Pacific use, and they have been used all over the World, carried there by a friend of mine, whom perhaps you know, Miss Freda Gwilliam of U.K. formerly of the Br. Colonial Office Ed. Staff. They have been easily translated into other languages because they used simple English. My test always was if I could translate as I went along any and every sentence into my ^{Mal} "Malesian language of Mota. (not P.N.G. MOTU.) If a sentence did not translate straight away, easily into MOTA I changed it until it did. Hence its world-wide use.

It is going to take a long time to re-do my books to suite the few Polynesian stereotyped English of the Lit. Bureau.

I will value your opinion. If any one else would like to re-publish them I would tell S.P.C. LIT. Bureau and put it to them that they take the books as they stand now, suitable for all over the World, or not have them. Of course I realise the books need some revision. For instance any measurements require a change to metric system, or they may be easier to omit. The "Garden Series" the "Farmers" "Series (which you have) "The Friends and Enemies" in the Garden series, all about living creatures, otherwise require little change. The "Things We Use" will all require revision of some kind as they were originally written thirty years ago! But the Lit B. original letter of acceptance said the books would carry well into 1980. The Geography series would require little change but I would have to deal with the English Geography specialist who was in co-operation with me.

Your experience on Tarawa in the teaching of English would help me. In my first offer to the S.P.C. Lit. Bureau I said I thought that to-day the Tropical Library would be more useful for ADULTS. These desire and need simple true reading matter. Science geared books are not for beginners at early school years. I think that this particular point has slipped out of mind of the folk I am dealing with. People for whom these books are intended are NOT absolutely six year olds learning English! These are additional reading for those who have mastered the beginnings of English, and give them something true to read about their original, prime, purpose. I am writing to Miss Purdy to mention this fact. I hope they might be able to re-publish them in my kind of simple English brought up to date after 30 years of use. (technical processes, metric system etc.)

It has taken a few pages to explain, but I think you will be interested, and be able to give me some help over this matter of three ways of saying "cats eat fish", and taking five years to teach it. I could do it I think in five days perhaps I am presuming problems I have never met.

Yours sincerely, Sr. Gwen Shaw, S.M.Sr.

Sr. Gwen Shaw. (pen-name GWEN CROSS as Anglican
Cty, in the fowties, did not use family names.)

I apologise very much for
omissions, - a type writer which
"jumps" - my fault. If I retype
it will not be better, please excuse.

77 Arthur Circle,
Forrest, A.C.T. 2603,
7th September, 1979.

Sister Gwen Shaw, S.M.S.M.,
95 Stanhope Road,
KILLARA, N.S.W. 2071.

Dear Sister Gwen Shaw,

I was delighted to hear from you again and to find that you are still carrying on your good work and are publishing a book on the Solomons through the University of the South Pacific. Only last week I came across a work of yours on leather, Book 24 in Longman's Tropical Library, and it made me wonder how and where you were these days - possibly my thoughts passed to you, as I find happens at times, and prompted you to write.

My wife and I have just returned from the Independence Celebrations of the new Republic of Kiribati at Tarawa, which we were invited to attend as official guests of the Gilbertese Government. Their welcome and kindness to us was quite overwhelming and we were made to feel that we were really relations coming back to visit the family.

Many of them were the grand-children of our former friends but there are still some of the older generation who remembered us when we lived in the Gilberts from 1929 to 1949. I think what pleased them most was to find us able to speak Gilbertese with relative ease, even after an absence of 30 years.

They sent us by a charter flight to Christmas Island and Hawaii, and after we had finished our work at the University and the Bishop Museum we went on to Suva where we had a week with Ron Crocombe catching up on the work of the Institute of Pacific Studies. He was my first Ph.D. student, about 20 years ago, and we have remained friends ever since; his publishing ventures for the island peoples through the Institute and the South Pacific Social Sciences Association is a splendid contribution for the Pacific as is his wife's work for stories, plays and poetry published by the South Pacific Creative Arts Society, which she founded.

We are apparently working in harness for Ron published a book of mine too, last year, which I wrote for the Gilbertese people. Its called The Evolution of the Gilbertese Boti and recounts their traditional history before contact with Europeans. It was originally published by the Polynesian Society but Europeans could not understand it, and Ron brought out a new edition which sold 1,000 copies at \$1.50 in three months and he is now doing a second; I have nearly finished a companion monograph on 'The Construction of the Gilbertese Maneaba'.

I think that you will like Father Wiltgen's book as the inception and early history of the Pacific missions is a dramatic story and he has the gift of making the people who play their parts in it seem like warm human beings who are, for the most part, trying to do their best despite environmental difficulties and inter-cultural misunderstandings in the mission field, and misconceptions due to 'the tyranny of distance' in Europe.

We had a happy morning with the Sisters at Tarawa and their new Bishop, the first Gilbertese to hold the office. He is a very fine and distinguished man, and I should judge a good scholar. The Sisters are so good to us in our old age and drop in to see us when they are in ~~Canberra~~; a few of the older ones we knew when we were in the Gilberts. I was able to bring out a book on the islands and the Catholic Mission by an old friend, Father Ernest Sabatier, M.S.C., M.B.E., called Astride the Equator (Melbourne, Oxford University Press, 1977) which had been beautifully translated from the French by Ursula Nixon. I hope that it is in your Provincial Library even though the Gilberts are not in your Province; no one knew the Gilbertese as well as Father Sabatier and he writes of their foibles with a good-humoured sympathy.

I should like very much a copy of your book when it comes out; it will eventually end in my Pacific Islands Library, now housed in the University of Adelaide. In return I am sending you a copy of Solomon Islands String Figures, which my wife published last year in her own Homa Press; not that we expect you to do the figures but it may be of interest as showing the versatility of your islanders.

I hope that you are able to continue your writing work for many years to come for everywhere I go I find the island peoples thirsting for literature in an easily understood form, and I know of no one who can provide this as well as you can. My mother published a work at 91 and was still writing well at 97. I have just finished a book on the Peruvian Slave Trade in Polynesia for the A.N.U. Press and Honor is completing a work on the String Figures of the Tuamotu Islands for her own Homa Press. Then we aim to work jointly on editing Sir Arthur Grimble's anthropological manuscripts, and after that we have only a few articles on this and that before calling it a day. Kind colleagues gave me a festschrift on my 70th birthday, called The Changing Pacific (Melbourne, O.U.P., 1978), so they evidently feel that it is time to stop.

With very best wishes,

Yours sincerely,

MISSIONARY SISTERS
of the SOCIETY of MARY



Telephone: 46-1217
46-1215

Cable Address: "AVE", SYDNEY

AUGUST 20, 1979.

~~PROVINCIAL HOUSE,~~
95 STANHOPE ROAD,
KILLARA, N.S.W.
AUSTRALIA.

H. E. MAUDE Esq.
NATIONAL AUSTRALIAN UNIVERSITY,
CANBERRA. A.C.T.

DEAR SIR,

Turning out old letters the other day I found one of yours, written to me in 1958, apparently after I had sent you a set of my Tropical Library Series, "The Farmers", published by Longmans, London. I had kept your letter.

Then recently I received a letter from the Revnd. Ralph Witgen, S.V.D. in Rome, as we had ordered a copy of his new book on the History of the Pacific Missions. As our Pacific Story falls into his story, he wrote to me sending me a copy of your beautiful synopsis, and a personal letter, to which I have replied. The synopsis was of course signed by you, (in type). So I looked up your 1958 letter. I think there are unlikely to be such expert writers in Canberra of the same exact name, so I presume you are the H. E. Maude who visited me here in 1958. Apparently we are both still 'going strong'. I apologise for not being able to give you your correct title, for I do not know it.

You may be interested to hear that a book of mine is being published by the University of the South Pacific, in Suva, and it is being printed and compiled by a team in the Solomons who are being trained in book-craftmanship. This is in the orbit of Professor R. Crocombe, Director of the School of Pacific Studies, Suva. One of the aims of this work is to inspire Pacific Islanders to 'write'. It thrills me, to have the Ms. printed in the Solomon Islands where I worked for so long. In a way, this continues the work I would have liked to continue, but medically, I am not allowed now to live in a malarial country.

PROVINCES: Australasia

AUSTRALIA—^{and} with British Solomon Islands and Bougainville, Territory of New Guinea, S.H.

NEW ZEALAND—with Fiji, Samoa, Tonga, Chatham Island.

AMERICA—U.S.A., Jamaica, West Indies, Hawaii, Peru.

FRENCH OCEANIA—Wallis, Futuna, New Caledonia, New Hebrides.

EURO-AFRICA—France, Italy, Holland, Algeria, Dakar—West Africa, Burundi—East Africa.

Bangladesh

GENERALATE — CASTELGANDOLFO — ITALY

Indonesia (Sumatra)

Mauritania, Senegal,

I am very well and still active and working - but my typing is often very inaccurate. I apologise for my errors. My book is written as a tribute to the loyalty and courage of the Solomonese, and congratulations for attaining their Independence as an autonomous member of the British Commonwealth of Nations. ^{July 7, 1978,} It will not be expensive as the Solomon Islands do not have large pockets. The book describes my writing of books, our School Agriculture, and the cultural background in which I so often made mistakes, and thereby learnt! If I know your address I would like to send you a copy when the book reaches completion. Professor R. Crocombe hopes by Christmas.

It was good to read the Synopsis with an added interest because it came from one whom I knew.

I will post this letter in the care of the Registrar of the University whom I hope will know your address.

Yours sincerely

Sister Gwen Shaw. S.M.S.M.
B.Sc. Hon. Lond. N.A.C.E.

P.S. The Book is ~~being written and published~~ under my pen-name used while writing the Tropical Library, when I was an Anglican: GWEN CROSS.

I know the Very Revnd Fr. Fitzgerald .O.P. Master of John XXIII College, well, and hope to visit him again, but not sure when. I stayed in the College in 1977.

Midland Bank Limited

Poultry & Princes Street
London EC2P 2BX
Telephone 01-606 9911
Extension 2343
Telegrams Narraway London EC2

Our reference Your reference
CLB/PB



Mrs H C Maude,
77 Arthur Circle,
Forrest A C T 2603,
Australia.

10 March 1982

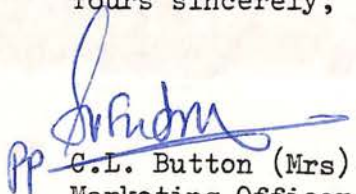
Dear Mrs Maude,

I notice from our records that your Cheque Card is shortly due for renewal and enclose a replacement card for your use. Will you please sign this card immediately, using a ball point pen, and destroy your old card by cutting it in half.

I am sure that you have found your Cheque Card useful, and I am also sure that you would find an Access Card equally useful, as it is an even simpler method of paying for goods and services. All you have to do is select your purchase, present your card, sign a sales voucher and your transaction is complete. At monthly intervals you will receive a statement detailing your month's purchases and this can be settled with one payment. Access is an alternative to a cheque book and safer than cash, so why not try this streamlined method of shopping?

An application form is included in the leaflet and if you would like to join our Access holders, please return it to me, in the pre-paid envelope enclosed, so that I can forward it to our Access Department for their consideration.

Yours sincerely,


C.L. Button (Mrs)
Marketing Officer
Poultry & Princes Street Branch

77 Arthur Circle,
Forrest, A.C.T.2603,
7th March, 1982.

My dear Susan,

I am full of contrition in that I have never thanked you for that beaut picture of the nine cats which faces me as I type. I did start on two occasions but unfortunately the calls of mundane but more pressing matters connected with the book intervened. Never write a book: it follows you around like a dog with rabies.

Why do the cats stare at me so fixedly and reproachfully. I have done no wrong to them or any other felid, though once on Beru Honor made me drown some kittens (I didn't like doing it) and I had to take poor Ginger to the vet to be put to sleep and it upset me so that I had to go to bed under sedation.

There are nine cats and each has presumably nine lives; which makes 81 and all wanting to communicate something, but what? Honor says merely some catty remark about my personal appearance.

On your postcard you say that you have given a month's notice to withdraw your worldly wealth from being on call. But best not send it to me, who will only spend it, but invest it yourself.

I suggest that it should be ~~deposited~~ deposited in some safe business like the HFC Financial Services Limited, which is owned by Myers of Melbourne and Household International of America and is a bit safer than the Bank of England. I've had money in it for years - it used to be David Jones Finance Corporation. Anyway I'll repay you if they default, for having recommended them; but honestly if they were to go bung we might as well dig our graves and bury ourselves for the day of Armageddon will be at hand.

I enclose their latest Prospectus and suggest that 3 year debentures at 16.75% are the best buy. But if you prefer to wait for a month or two interest rates are rising and may reach 17.75% or even 18% before falling again. Direct Acceptance offered 17% for 3 year debentures a fortnight ago and Atco went up to 17.25% on Friday - though I could not recommend either as being as safe as the HFC. And after all the difference wouldn't be enough to buy you a frock so perhaps its best not to wait.

My word you are prolific: I have just been collecting all your letters, christmas cards, birthday cards and postcards to Honor and me, and they make a nice pile. We thank you for

one and all, and the news they contain. Alas with us there is, as you know, no news for things just don't happen here, or rather good or newsworthy things like getting a driving licence or bathing with a snake.

We sit and write,
From morn till night;

except that Honor only drinks goat's milk now.

The Slavers has been chosen as the Pacific book of the year or something by Pacific Studies in America, which means that three people are to be selected to tear it to pieces and then I'm to pitch into them likewise (if I can). I'm scared stiff.

The grape picking must have been a good lurk on trade union rates plus overtime; and no doubt with all the hard work you have by now resumed your pristine svelteness.

Love from us all (or rather both),

SLM




MILDURA, VICTORIA
Grape Pickers in the Sunraysia
District.


OF
AUSTRALIA

MD 110
NCV 724

POST CARD

Dear Granny + Papa,

This is exactly what
I do, hard work but
fun. We are living in
a caravan and start
work at 7am + pick
until we want to stop
We go to the river to
swim but last time met
a snake so gave that
up. Have given one months
notice on money. Please
let me know how to send
it to you. Lots of love Susan 

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27/10/81

Dear Papa,

Sorry this is so late. I had to find a map tube and eventually bribed the map librarian to give me his last one. They are very scarce.

Everyone is well, although there is the end of term turmoil with everyone with exams and last minute essays to get in. I'll bet you're glad you don't have to worry about things like that.

I got my P-plates off today which is supposed to mean I am now a competent driver. Dad says it just means I drive faster than I did before. He's been threatening to get my CARS license which is a racing license. Unfortunately Dad won't let me pretend to be a formula one driver in either car so

I shall have to give up that idea.

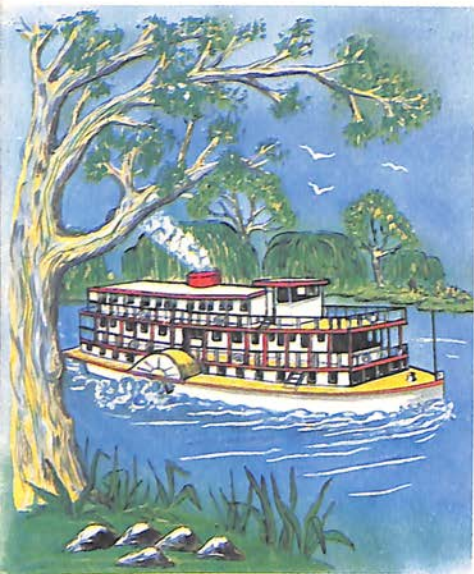
Richard has his oral Indonesian exam today but his other exams don't start for another week or two.

Hope you are all well.

lots of love

Susan xoxo

Greetings from
MILDURA, VIC.



Australia 24c



CHECK ADDRESS
IF INCOMPLETE
ADVISE WRITER

Mr + Mrs H. E. Maude
77 Arthur Circle
Forrest 2603
ACT

S. maude. mildura



POST OFFICE

PREFERRED



LAURENCE PETER

Dear Papa.

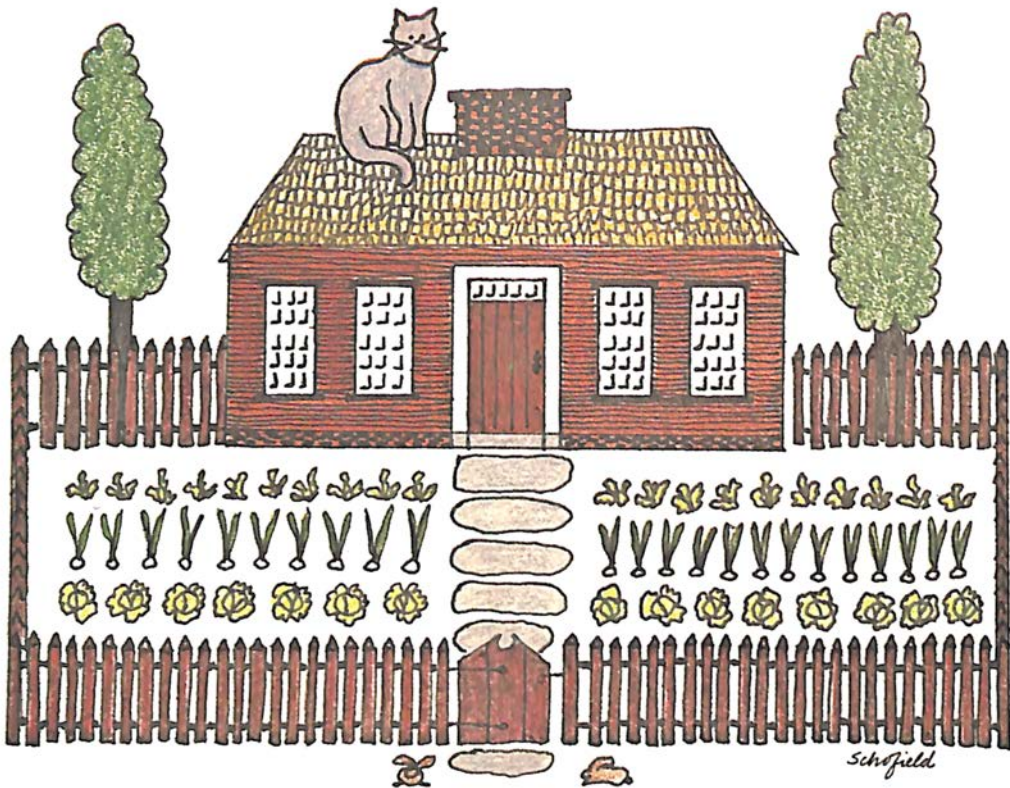
A very happy birthday to you. I hope you enjoyed it.

We were all very pleased to get your book and to see the final product of all those months of work. I hope the Islanders appreciate it.

Everybody is very well and wish you the same good fortune.

Happy Birthday again.

lots of love, Susan.
X+OO



Schofield

Dear Granny and Papa,

Thank you

very much for my sandals. I needed a new pair as my old ones had been used for sailing and these new ones are of pink towelling and very trendy.

I am hoping to go grape picking in February with some friends, near Lenmark. I only hope it isn't too hot.

Thank you also for the diary and the cat book. The book is full of awful pictures but very funny.

lots of love, Susan xoxo



D. Schipild

Dear Grannie and Papa,

Thank you

very much for the money. I haven't spent it yet but think that I shall buy a pair of shoes which I desperately need. I had a great birthday with lots of lovely things from my friends and Mum + Dad. On the Saturday night we all went out to dinner to an Indian restaurant for Mum + Richard's and my birthday tea. It was very good. We have been there 3 times now but it's not as good as the one in Canberra.

Last Sunday, Steph and I went up to Hamdorf and bought some bread and cheese and had a picnic in the bush. We then went for a walk along a track and I wasn't watching where I was going and

Was startled by a black snake on the path 2 paces away so we had to go back along the path instead of continuing in the circle.

I have been at home for 2 weeks doing lots of work. At the Hall there are too many interruptions and although it's okay at other times, in 3rd term there is a lot of work and you can't have it until the holidays.

It's a pity you're not coming over in November. It's not too hot then and there is a house free. I finish on Nov. 11th and hope to have a job. The Uni helps people get jobs and if I don't get one through them I might go fruit picking with my friends.

The Hall has just sent its first yearbook ever to be printed. It was put together by people in the

Hall and should be quite good.
It has a photo of each person and
their address, and articles about Hall
life. It is going to be called Inmate
which is the local term for the Hall
occupants.

Thank you again for my birthday
present. I hope you are all well.
lots of love,
Susan x x o o

Designed by Donalyn Schofield



© **The Friendly Society 1979**

New Braintree, MA 01531

N907

Dear Granny,

I hope you had a very happy birthday. I didn't think you would get the card on time but I'm glad it wasn't too late.

I cut this out of a wedding photo. I think it's rather good except for the red eyes.

Life is going very quickly at the moment and I seem to have work piling up and never getting anywhere with it. The Hall is great fun. Recently we have been having inter-hall sport with the Adelaide Halls. On Sunday we won the soccer. It was a really exciting match. My throat is still recovering and we all got drenched with rain and a lot of us have got flu which seems to be one of the drawbacks living

in a college. Everybody gets everything and most people twice.

It hasn't rained for one whole day now but my Egyptian neighbour still doesn't like the weather. Far too cold for him. I quite like it. You feel like a duck walking across to Uni in the puddles.

Did you know that Belinda Wiltshire is engaged? Her fiance is really nice. Everyone is very pleased. Vince is very polite and makes an effort to talk to you. He reminds me in looks of Penny's husband. They have the same kind of hair. Vince's sister is Belinda's best friend.

Everyone at home is very well. Mum especially. She thinks the acupuncturist may have cured her colitis by giving her extra enzymes. Dad is also going to him for his lurching leg. He's doing well out of our family.

Mum and I are going halves in a little fridge for my room. A lot of food gets pinched out of the communal fridges and it is a good investment, even if I don't need it later on, I can sell it to someone in the hall. I can then keep milk & cheese etc. without having to make sure it's still there when making my lunch. ~~and~~

I have to go to an Indonesian lecture now. I hope Papa is well and working hard and that the Scorpion is going well.

Love to you both
Susan xoo



Millwood

January 26th, 1982

Prof H. Maude,
77 Arthur Circle, Forrest,
A.C.T. 2603 Australia

Dear Prof. Maude,

Thank you very much for your letter of Jan 1st.
Thank you also for the reading list. I shall
get through it one day.

I am sorry your time is so short and also that
I did not put my case too well---I am an incurable
romantic myself. In any case I can see that
there would be no inducement to persuade you.

Thank you very much for the reference to Miss
Gordon Cummings and her portfolio. Judy will
be in England in April and will try and get a
look at it. It should make a splendid book.

If you can recall any other such material please
remember me. I would like to specialise entirely
in the Pacific even though it is a small place.

Off to Tahiti tomorrow for a few days and then
back home through Fiji with time out to look at
Caine's pictures.

Thanks again,

Jim Siers

77 Arthur Circle, Forrest,
A.C.T.2603, Australia,
1st January, 1982.

Dear Jim,

I was most interested to read your ideas for a book to be called 'Romantics in Paradise' for some years ago I delivered an address on 'The Literature of the Pacific' at the Cook Bicentenary Celebrations in the Adelaide Town Hall on somewhat the same lines. It went down well and I thought then that the subject could be developed.

My primary sources were of course the works of the explorers and writers themselves but I developed my theme with the help of the following secondary sources:-

- (1) Leshner, Clara R., 'The South Sea Islanders in English Literature, 1519-1789'. Ph.D. thesis. University of Chicago, 1937.

I asked her once if she would like me to publish this thesis, but it is one of the many projects that I have never got around to. Life, alas, is too short.

- (2) Smith, Bernard, European Vision and the South Pacific, 1850. Oxford, Clarendon Press, 1960.
- (3) Fairchild, Hoxie N., The Noble Savage: a study in romantic naturalism. New York, Russell & Russell, 1961.
- (4) Furnas, J.C., Anatomy of Paradise. New York, William Sloane Associates, Inc., 1947.

To this basic reading list I would now add:-

- (5) Daws, Gavan, A Dream of Islands. Milton, Queensland, The Jacaranda Press, 1980.

I doubt if I could help with such a book myself, apart from suggesting references, because I am rather wrapped up in producing a base-line ethnography for the Kiribatense. A few years ago the Director of Phaidon in London wanted me to write a history of Europeans in the Pacific (with an advance sweetener of £3,000). I declined because my interest is in writing for, and if possible at the request of, my island friends, and my refusal was fortunate because my friend Philip Snow has done the job far better than I could in People from the Horizon.

Another reason is that I am hopelessly biased. At the end of the last war one of the Hawaiian Judd tribe introduced me to the Pacific literature students at UH as 'the man who read every island writer from Melville to Hall and then packed a guitar and a ukelele to come out to the South Seas in search of romance; add now 20 years and over 60 islands

later he tells me that the romance of the islands has been grossly understated'. My own life in the islands, and especially in the atolls has been incredibly romantic, from stopping embryo wars, preventing the coming of the new Messiah, to colonizing the last group of uninhabited islands in the Central Pacific.

No, I am not your man, wearing as I do permanent rose-tinted contact lenses. As to Allan Morehead's ideas, the critic from the Stanford University Press wrote of Slavers in Paradise: 'This book will kindle a major debate about the validity of the "fatal impact" thesis - the idea that European contact set in motion a process of irreversible decomposition in island societies'. There will not be a debate, of course, because reviewers are not so percipient as he was, but Judith Huntsman wrote from Auckland that she particularly loved the ending because it showed clearly the incredible resilience of the atoll people.

Your discovery of Caine's cache of old photos sounds like a real gold mine; and, as you say, there are any number more in metropolitan repositories. We found that when I was working on a 13 episode serial for the ABC and they wanted several hundred 'stills' - we found several thousand, all over the world.

Which reminds me that I wish that you, as one who has the authentic green-finger touch with the reproduction of photos, would publish Miss C.F. Gordon Cumming's portfolio of Fijian arts and crafts, done I suppose in the 1870s when she was staying with Gordon in Suva: you may remember her books, At Home in Fiji, and A Lady's Cruise in a French Man-of-War. They are the most superb paintings of islanders engaged in pottery and carving and everything else they do that I have ever seen; and lying forgotten in a drawer in the anthropological museum at Cambridge University. Jane Roth can tell you all about them, for she is an artist herself and showed them to me. Think how they would sell to the tourists visiting the Fijian arts exhibition at Navua and at the Museum in Suva.

With best wishes for 1982,

Yours,

John



Millwood

December 5th, 1981

Prof. H. Maude,
77 Arthur Circle, Forrest,
A.C.T. 2603,
Australia

Dear Prof. Maude,

How kind of you to think of me---your letter and the two books will add to my growing list of Pacific treasures.

I have only just got back from Europe via the United States and Tahiti. It was strange to find your parcel as I thought about you a great deal with regard to a project that was on my mind for some time.

There was an added co-incidence in Moorea. I stayed with my good friend van der Heyde at the entrance to Cook's Bay. He had the Marquesan journal of Robarts on his shelf and I read it with interest---particularly your introduction.

What you wrote related directly to a project I have thought about for some time: A book titled ROMANTICS IN PARADISE. It would try to reconcile the romance with the reality and explore the myth of New Cythera and the Noble Savage and why the romance persists to this day. It would ask the question of how men such as the discovering explorers Wallis, Cook and Bougainville and their more literate followers, such as Robert Louis Stevenson, Rupert Brooke, Pierre Loti, Paul Gauguin and a whole raft of others (including Grimble) continued to be swept away by romantic notions. Allan Moorehead in THE FATAL IMPACT speaks of a different reality but he is in the minority. Somehow the two sides have never been properly put on the theme touched briefly in your introduction to the Marquesan journal.

Caine's Jannif in Suva have the most marvellous collection of early Pacific photographs. I suspect old man Caine aquired the work of others as he has some lovely Gilbertese and Tongan material. Andy Fosgren has good Samoan pictures and then there is a great deal more in New Zealand, Australia, England and Honolulu.

The final selection of pictures would reflect the romantic notion. These would be presented in a super way with nice duotone printing so that the effect of the whole would be rather handsome.

I know you are busy, but this could be something that strikes the right cord. If it is done right from the production point of view (there is no doubt about your side) it will have international appeal.

I am at the moment completing a pictorial volume on Tahiti and some of the Society Islands. The Title is: TAHITI--The Romance and Reality, but unfortunately there is no weight in my text.

Please give this some thought and let me know how you feel.

On a slightly different tack: I am busy raising money for the people of Ribono for a catamaran we intend to build here. They have the baurua Jim Siers and it continues to perform sterling service, but I sometimes worry about their voyages. A year ago at this time 7 of my friends were swept away while in passage between Abaiang and Betio. They were on a 35ft canoe with an outboard. Despite severe admonition that they should never attempt such a passage without a mast and sail, they were without either. The engine stopped half-way and two months later they were picked up alive and well near Nauru. Others from Nuotea were not so lucky. When picked up near Guam they sadly reported the death of several people during their long drift.

Thank you again for your kind thoughts.

Best wishes for the festive season and good health for 1982.

Sincerely,

Jim Siers





National Museum of Natural History · Smithsonian Institution

WASHINGTON, D.C. 20560 • TEL. 202-

Jan. 15, 1982

Dear Mr. Maude,

Thank you so much for sending me a copy of *Slaves in Paradise*, which arrived while I was away in France. I am sorry I haven't written sooner, but I was very tired and busy, then we heard about another Post Office strike in Sydney, in fact we had to return the corrected proof of the Parkinson book to Prof. Carr by diplomatic mail (hope he got it!),

I think the book is most interesting, I didn't dream that there could be so much material available in archives on this sad topic, it must have been an awful lot of work to dig it out. As you say, it is not often that France has le beau role in Pacific history, maybe the Societe des Oceanistes would publish a translation, or else the Societe des Etudes Oceaniques in Papeete (P. Moortgat, President, B. P. 1423, Papeete, might have good ideas). At any rate, I'll mention it to Jacques Barrau when I write.

It is a great disappointment for me to have missed the Botanical Congress in Sydney, and even more the field work in Tahiti, etc. But I had been feeling very poorly for some time and couldn't even work up much enthusiasm for the trip for months before, so it was probably just as well that I couldn't go. I hope to re-schedule the field work for next summer. In early 1983, there is the Pacific Science Congress in Dunedin, and if I can manage to go, I may have another chance at the South Pacific. Are you planning to attend?

I am sending you a copy of an article on Nauru, which you may not have seen as I don't suppose the Harvard Magazine has a wide distribution outside the brotherhood. I especially like the stamp of the Nauru airline, as the contrast between the sizes of the plane and the island is a good rendering of the disproportion between Nauru and its flag airline!

I must close. Thank you very much indeed for the book. Most affectionate wishes (if a bit late) for 1982 for yourself and Mrs. Maude, also Alaric if he remembers me from the Canberra Congress. I hope you all continue well, and I am waiting for your next project.

Sincerely,

M. H. Sachet

M.-H. Sachet

77 Arthur Circle,
Forrest, A.C.T. 2603,
9th January, 1982.

Dear Derek,

Many thanks for your letter from Samoa, which I had intended to answer by one which would be waiting for you when you returned. But for some reason I had been expecting you back at the end of January instead of the beginning, and now Olive Pike has rung to say that you are indeed in residence and that she feels considerably better already as a result of Monica's ministrations: I gather that she has a new accomplishment to add to her many others.

My sincere congratulations on your becoming the Foundation Professor of Anthropology and Consultant on Samoan Affairs in the University of Samoa. In reality it is the University who are to be congratulated, for you will be able to start them off on the right foot: an important consideration for a young and inchoate institution.

One can think of several second-rate but pretentious anthropologists who would be lobbying for the position, or at least the title, did they but know it existed; and yet others whose ability is still unproven.

It is sad that Jim Davidson is not able to be a Consultant on Samoan history for I always felt that the Samoans came first in his affections, and the only major work he ever completed was his Samoa mo Samoa.

I am glad that you think there is a chance of the new University acquiring a Samoan identity from the start. Most of the disciplines will, I suppose, be vocationally oriented but even in these departments the emphasis could be a Pacific one; however it is the ethos that pervades the whole institution, including the management and administration, that is the important factor.

It is curious how little publicity the University of Samoa has received. I get all the regional journals from Pacific Perspective and Pacific Studies to the JPS and I have not read any announcement; but perhaps they are lying low until the preliminaries are safely over. The problem of funding must be stupendous for the LMS in my time was never a rich organization and the Samoans, although generous with what they have, would I surmise find the requirements of a new university beyond their means.

Someone must have bought Slavers in Paradise, since the small Australian paperback edition has sold out at \$10.50 and I sent a good few copies to friends who had helped me in the past - but I have never heard of anyone actually reading it. At \$25.50 for the hardbacks it is now really only saleable to a few libraries and the rest will presumably be remaindered later in the year. I always said that the ANU Press were crazy to publish a thousand hardbacks unless they intended to promote the work; whereas their policy is as ever to wait for a potential buyer to hear of the existence of the book through some process of intuitive perception and then send for it.

Stanford University Press are, however, more go-ahead and are featuring the book at the meetings of the American Anthropological and American Historical Associations and advertising it in a number of periodicals. They agreed to put an academic type cover on it for \$700 so I sent them the cash and they have produced an unexceptionable but completely bogus monochrome effort by cloning Pitcairn Island, of all places, and dividing the clones by a strait of water - rather a bizarre effect to one who has lived there.

My own interest in the book is really exclusively centred on its reception by the islanders, for whom it was written, and this seems to be very favourable. The USP termed it 'absolutely magnificent' and I have little doubt that their edition will sell out: indeed they are already talking of ordering another, which I have promised to subsidize to enable it to sell at the same price of \$5: which is cheap for a book of 250 pages with a coloured cover, maps and illustrations.

I enclose a letter from a Tokelauan, in support of a point which you made in your letter: the spontaneous warmth and friendliness of the islanders as compared with the unemotional, even apathetic, response of the average Englishman. I hear that Ropati Simona has now translated the Tokelau section for publication as a school bulletin, allegedly weeping with emotion while he worked.

I do hope that all went well with the publication of your own much more important book. It would seem that your holding the chair of anthropology in the University of Samoa makes the publishing almost mandatory on you as the appropriate defendant when outsiders manipulate the integrity or the credibility of Samoan culture for their own ends. Certainly your temperate vindication will now appear as almost an ex cathedra statement, and as such it is calculated to inhibit many of the American anthropologists who, knowing little or

nothing of the issues, feel that they should rush into the fray to repel someone who has the temerity to assail the inviolability of their establishment's ranking matriacbh.

We both hope that you two enjoyed the excursion, apart from finding it profitable,

Yours ever,

JLM



University of Samoa

P.O. BOX 800 - APIA - WESTERN SAMOA

E.F.K.S.

Sa'anapu,
Western Samoa

22 · IX · 81

Dear Harry,

It is a pleasure to thank you again for having read through the pre-publication draft of On Coming of Age in Samoa. Your comments were most useful.

I am happy to be able to report that the comments of those Samoans who have so far looked at the text have been highly favourable - which is something of a surprise to me. I am told that it has done the Samoans a great service.

Indeed, within a few days of my return I was formally appointed to the position of Foundation Professor of Anthropology and Consultant on Samoan Studies in the recently established University of Samoa, on whom note-paper I am writing this letter.

You will see that there is, in the upper left corner of its 'coat of arms,' a Corinthian column, while its motto 'ia malamalama' means 'Let there be light' - it is a wholly Samoan venture financed by contributions from the Congregational Christian Church of Samoa - the old C. M. S. I have found the enthusiasm of its founders infectious, and, after my retirement from the A. N. U. hope to return here for a year or two, or perhaps even longer, to help them out. Part of the intention of this new venture is to cultivate an authentically Samoan identity, and from my now

(OVER)

fairly extensive knowledge of the earlier courses I should be able to give some valuable advice.

I am writing this note in
 Sa'anapu, the polity the studies of which
 I began in May, 1941 when I have been
 major changes in the material circumstances of
 my 'aiga - with many of them now having
 their own vehicles - however, the fa'alupega
 and rank structure have changed not at all.

We find it most rewarding
 to be back among people to whom we are
 very closely bonded. The kindness
 in which we are here enveloped is quite
 touching - and such a contrast to the
 rather antiseptic touches of Canberra.

I enclose a postcard to remind
 you and Honor of the incomparable charm
 of the South Seas - no wonder that E. L. S.
 show to utter here.

Constitutional once again in stars
 in Paradise which is certain to become a
 classic contribution to the history of Polynesia.

With every good wish,
 As ever,

Benji

(This bit is important as they are not opposed → → C-DUVAL
to sub-let)

Please excuse the note-paper (don't know
why they go in for graph paper squares)

43, rue de Babylone,
75007, PARIS.

11 Septembre 1981

Dear Harry,

It was lovely to hear from you. I've just received your letter; the
Department sent it on, but not the book. I'll write and ask for it though. I ~~am~~
~~very~~ delighted to know that the book is out, and since you are incapable of
producing anything second-rate (on the very best historical evidence~~s~~, I make this
assertion!) I have absolutely no doubt that it is excellent, and I am
impatient to see it. Congratulations! The other two works you mentioned
I haven't yet seen, but I will look out for them. (God, how nice it is to be
able to write in English! I found myself trying to say that last phrase in French,
and I couldn't accurately do it.)

People use that epithet 'sluthing' about my work too! So we have
something in common. I suspect it is benevolently derogatory: it is certainly meant
(not so benevolently) by some of my former students, who are a bit disgusted
by my lack of 'models' (it used to be 'conceptual frameworks' - remember?)
I don't care, because I arrogantly believe that when they get older they will
understand that human beings and their affairs are so complex that the 'story', if
told as painstakingly accurate as possible, is not more but ^a less indirect a way of
communicating generalities than the articulation of a 'model', and less limited
to boot. But I am not brave enough to say so, except to you because I
know you will understand. These ex-students are still nice to me because
they like me a bit and perhaps can't quite get over the relics of respect for
'old teach' and I suppose because they need references etc, but the message
comes across pretty clearly. Maybe they are right, or maybe the truth is somewhere in between.

I was touched by your appreciation of my article on the missionary quacks,
- thank you. Apart from a word from dear Norma Mac., it's the first I've had, no

no doubt for the reasons given above. I'm a bit puzzled by the reference
to my 'article on Rapa'. Do you mean the edition of Bourgeois' Journal
(Bull. des Etudes Océaniques) which has a bit on Rapa, or the piece on the
labour trade to Réunion, to be published in the O'Reilly festschrift - which means
that the latter is out?? The article concerns a very early French labour recruiting voyage.
I was on the point of sending the MS to you, but was agitatedly forbidden by Bob
Langdon, who said that you would certainly take back your MS from the publisher
in order to add a footnote about it, and thus delay its ^(of your book) publication!

As you see, we are in France. I'm on study leave for six months, and Barry,
who has taught himself French, has with great glee taken leave without pay. I'm researching
the labour trade game too, the French one, and a very dirty business so far as my
'sleuthing' has led me. So Slavers in Paradise will be of even more interest on this account.
At first we were in a 'cheap' (for Paris) tiny apartment found for us, kindly, by a young
person who didn't realize the premium put on 'calme' by oldies like us, and we
nearly went crazy with the ~~noisy~~ noise of heavy traffic under ~~our~~ all our windows by day
and by night - impossible to ~~the~~ sleep. We spent nearly 6 weeks there, hoping to get used to it,
worrying about offending the person who found the flat, looking for other places,
quarrelling with each other about the pros. and cons. of changing (all ^{square} within about 16_x metres of
space!), and feeling guilty and ungrateful about not appreciating our good fortune in being
~~at~~ here. Do you know? Finally, we decamped, and now have a comfortable and much
(^{much} ^{more} quiet like London)
quieter place right near the Archives, at considerable expense of course. All the time I have
been working hard, almost as a substitute for living, but now I can honestly say that we
are also thoroughly enjoying Paris as well, & we quite like each other's company once more!

Harry, if you have a reference I can check for you in Paris, or some other job,
do say so*. It will give me pleasure to do it as some small return for what you
have taught me. Love to Honor and yourself
* will be here till Christmas.
Dorothy S.



O.L.S.H. PROVINCIAL HOUSE,
2 KENSINGTON ROAD,
KENSINGTON, N.S.W. 2033
TELEPHONE: 663-7270
663-7270

27 January, 1982

Dear Mr Maude,

Thank you very much for sending the Tioba article which I have read with great interest and passed on to the other "Gilbertese" round about. It was waiting for me here when I returned from a recent trip to Victoria.

I'm very sorry to hear of your fall and the consequent broken bones and I trust that you are fully recovered, although these things tend to leave their mark when one's bones are not as young as they were. I trust that both you and Mrs Maude are keeping well.

We have a few Sisters about at present back from Kiribati. Sr M. Oliva is here and the doctor will not allow her to return as she has a complicated blood pressure which needs expert supervision. She is naturally very disappointed, but she is quietly working away at translations. Two other old-timers, Sr M. Callistus from Beru and Sr Ignatius from Nonouti came down last week for a holiday and any necessary medical attention. When they go back to Kiribati, they are both going to Beru with two young Sisters.

They brought with them one of those decorative woven objects, rather like a branched candle-stick. This one has three branches, and I have seen one with five. They are woven and edged with sharks' teeth, like the swords, and embellished with cut pandanus leaves as a substitute for feathers. The branches are embedded in a circular wooden base. I have often wondered if they had any significance, but now I am thinking that perhaps there is a connection with the Tioba symbols.

I do believe that you could be right about the people of Nonouti and Tabiteuea turning so easily to Catholicism. I saw the majority of families in Tuarabu in Abaiang, a Catholic village, go to the Bahai because it seemed to promise an easier life. I don't think they did anything about keeping the Ramadin fast though!

I am enclosing a very rough draft of a chapter one of our Sisters has done for a book Professor Mason is bringing out on the culture of Kiribati, or perhaps it is the various cultures of the Pacific. Sr Alaima is a Tuvaluan by birth from Nanumea, but she is now naturalised Kiribatese. I think it is interesting the way she has brought the culture to these days.

Thank you again for your interest. May God bless and keep you both.

Sv Berness FD 158

WHAT IT MEANS TO BE I-KIRIBATI

p. 2

Kiribati, an independent nation since 1979, consists mainly of the Gilbert Islands, a group of sixteen low coral islands and atolls in the central Pacific between 173° and 177° East longitude and 4° North and 3° South latitude. From north to south, a distance of nearly 800 km., the islands are Makin, Butaritari, Marakei, Abaiang, Tarawa, Maiana, Abemama, Kuria, Aranuka, Nonouti, Tabiteuea, Beru, Nikunau, Onotoa, Tamana, and Arorae. They are rarely more than six meters above sea level with a total land area of about 275 sq. km. Most of the Gilberts are atolls, [—]oval, reactangular, or triangular shaped lagoons enclosed by reefs on which many islets rest. The equator passes between Abemama and Nonouti. Those islands to the north are in certain ways culturally different from those to the south. The new nation actually includes other islands than the Gilberts. Banaba (Ocean Island) lies about 400 km. to the west, and much farther to the east are the Phoenix and the Line Islands. Kiribati is the indigenous language equivalent of the word "Gilberts," and is pronounced "kee-ree-bass." What follows in this chapter will be concerned mainly with the Gilberts.

The environment

Because of the more favor^uable climate in the north, the babai (a plant like taro) and the mai (breadfruit tree) grow better there. In the south, especially in the old days, famine often plagued the islands owing to long periods of drought. Babai is grown in dugout pits and needs to be well cared for or it dies. This is one reason

why the south has always been known as being more thrifty compared to the open handedness of the north, ~~where everything was provided.~~

Coconuts ^{well} ~~are~~ stored in okai, small houses specially built for holding the nuts for future use in time of need as during a drought or as a dowry when a daughter married. The pandanus fruit which is seasonal can be made into tuae, kabubu, or karababa, preserved foods that may be stored for many years. Fish is salted and dried in the sun for future use, and coconut toddy is made into kamaimai. Well water can be very brackish. The houses, rectangular in shape and sometimes with raised floors, have thatched roofs of pandanus leaf and walls made with coconut frond sticks. In former years, people wore skirts made from coconut leaves.

As there is more sea than land, the only means of transport in the old days was the canoe. Such craft are still used for fishing and traveling short distances within the lagoon. A bigger version of the canoe, te baurua, was used for traveling among the islands. It was fashioned from the trunk of the uri tree and was owned by the whole island or a village. Its manufacture took months and even years of arduous and skilled labour. Cord made from coconut husk fiber was used to bind the different canoe parts together. Today, te baurua is built with imported timber and other foreign materials.

To take a trip from Tarawa to Butaritari, travelers could not just sail straight north to their destination. They had first to stop on Abaiang where they would be welcomed as guests of the people there. To show their hospitality, each village on Abaiang would

It ^{was} ~~is~~ always the custom to welcome visitors in this way. Kiribati hospitality would not allow visitors pass-then by without being made welcome in this way.

take turns to feed and entertain the travelers in their maneaba (public meeting house) for weeks and even months. The visitors, whether they like it or not had to stay and could leave only after repeated, carefully worded, and well timed requests to do so and after the people of Abaiang had allowed them to leave. This was the usual custom of traveling in the old days.

The Kiribatese people live very close to nature, and since it plays a great part in forming or influencing the culture they have, such a simple and restricted environment as found in Kiribati has resulted in relatively simple living. The people have a name for everything, no matter how small, in their environment. Because of this closeness to nature, their language is rich in matters that have to do with their environment.

The people

The islanders in Kiribati live for the present and do not necessarily worry about the future. Each day is taken as it unfolds, and there is always tomorrow if things are not done today. People may appear to be idle and doing no work, but they will work and very hard, too, when there is a need. In this way, they are a most gracious and patient people. "I'm waiting for . . ." is a typical Kiribatese phrase and is frequently heard.

Kiribatese are like "homing pigeons." Young men who work on ships overseas always come home for the holidays. They enjoy their jobs on the ships and the travel to see new places, but they ^{look} forward to returning home to be with their families. It is the women rather

than the men who tend to marry foreigners, and they go to live with their husbands in homes far away from Kiribati. The men on the other hand seem to prefer to marry Kiribatese women and to settle down in the islands. Even if they do marry women from other countries, they usually bring their wives home to live.

When visitors arrive on the island, everything is dropped in order to attend to the new guests. People as persons are important, and time exists to be used regardless of how one makes use of it. Kiribatese are gracious both in manner and speech. They are hospitable and cautious not to offend others. They are retiring and not outspoken. They are proud to be I-Kiribati, and yet they feel at ease with anybody. They tend to sit back and watch rather than to plunge headfirst into any new venture. This is also characteristic of their relationship with new acquaintances. They are a people who possess a wisdom of their own.

In the old traditional order, Kiribatese had no sense of national unity. Each island was a polity in its own right. The people were conscious of being kain Abemama (people of Abemama) or I-Butaritari (people of Butaritari), as the case may be. In the south, the islands were governed by the elders or unimane (Old Men) from each family group. They sat in council in the maneaba (centre of island social and political life) to decide on disputes between families and other matters of community concern. In the north, the people had chiefs who achieved their status and power through victory in war.

The family

The family, te utu, is the most important grouping in Kiribatese

society. Te utu in its various meanings may range from a nuclear family to include the nation as a family. Here I will use the term to mean the extended family or clan. It is rare in Kiribatese custom for a family of husband and wife to live alone with their children, without the presence of an aunt, uncle, cousin, or grandparents as members of the household. Even if the couple have no children, they are sure to adopt one of their extended family's sons or daughters, *(thus strengthening family ties)*

Traditionally, extended families lived in household clusters on their own lands. In this way, it was easy to defend their lands against raiders. The family grouping, as well as being the most closely knit kingroup, was the only landowning unit. All members of the group built their homes on land belonging to it. They lived under the supervision of the most senior male of the utu, whose duty it was to regulate all family activities regarding land cultivation and food production, and matters concerning other family groupings, such as marriage, canoe building, warfare, and the like.

Leadership within the family is still the heritage of the eldest male. Seniority was also important in the sense that when a marriage proposal was made for the second daughter and the first was still not married, the first would have to be given instead of the second, or third one, asked for. This is often still the case, but here, too, changes are taking place.

The society

Kiribatese society is very much structured and controlled by

custom, hence gatherings are more or less formal depending on their purposes. Some families are regarded as socially higher than others. The family was and is so important that all the members do everything they can in their power to safeguard its good name. A person is known by the good or bad deeds of his or her ancestors. Great warriors, such as the ancestors of Binoka of Abemama-Kuria-Aranuka, of the Bureimoas of Butaritari,^{of}the Kaieas of Abaiang, and the chiefs of Marakei, Tarawa, and Maiana, all gave their descendants fame and prestige and power, while the cowards gave theirs a bad name. These warlords achieved their positions in society through warfare. As their social status became consolidated, they were able to hand it down to their descendants as time went on.

Cowardice was the worst insult one could bring upon one's family. If a member of the family were killed in a fight, it was the duty of the others to ensure that his death was avenged. This was why, in the old days, girls were kept under strict surveillance, as it would be embarrassing for the family if the girl was found by her husband to be no longer a virgin. In such a case, the marriage could break up and then the girl would be marked for life. Christianity has modified this custom insofar as there is nowadays rarely a public demonstration to indicate the state of the girl's virginity.

Marriage is still arranged by parents and land is still a very important factor in the marriage contract, although differences in practise exist among the islands and changes have occurred. Girls were taught household chores from their early years, while boys were

brought up to be warriors and bread-winners for the families. A girl whose family had plenty of land was very much in demand. Parents chose brides for their sons according to age, that is, the eldest son should be married to an eldest daughter, or an only child to one who was also an only child. If they could find no one suitable for their son on their own island, they looked to other islands for a prospect in families of similar rank.

Incest and stealing were other crimes that could bring shame on the family. Punishment might be death or being set adrift in a canoe for the parties concerned. There seems to have been no such thing as an individual crime, everything was seen as a family matter. People were supposed to mind their own business, and in this sense nobody was in any position to tell someone else to do this or not to do that. To reveal another's misdeeds was a dangerous matter and could bring death to oneself and as a consequence could involve one's family in a fight with another family. To seek satisfaction in court is a very recent development in Kiribati, because people are convinced of the power of the law to protect them from reprisals that might be carried out by members of a victim's family.

The maneaba

Central to Kiribatese social and political life is the maneaba. Its history is said to go way back to the time when people were anti (spirits). The first maneaba, called Tabontebike, is said to have been built on the island of Beru in the south by Tanentoa of Beru. Timber for it was brought in from Samoa by the anti. From Beru, its

practise spread to the other islands with the conquests by Kaitu and Uakeia, two great warriors from Beru and Nikunau who took over all the islands from the south as far north as Marakei, although not Butaritari and Makin. It was in the maneaba that the elders from each extended family sat in council, making decisions in disputed matters involving more than a single family. Decisions reached under the roof of the maneaba became laws that were carried out under pain of excommunication from the community.

Traditionally, the maneaba is divided into boti, which refers to sitting space assigned to each extended family in the community. The speaker is chosen from a certain family, he who responds represents another boti, and the message is passed on by one from still another kingroup. Then the matter to be discussed is ready for debate by all who are seated in the maneaba. The structure of the maneaba reflects the social structure of the island community. When one is visiting another island, he is always invited to sit in the boti to which he is related. When questioned by the elders why one boti and not another was chosen, he should be ready to justify his claim by tracing his family's genealogy to its root. Unless the elders are completely convinced, the visitor will have to sit in the boti reserved for strangers and other guests.

The maneaba was later adopted by the British administration as a centre for the social life of the community. Today, even Makin and Butaritari have their maneaba. Here visitors are welcomed and entertained, and government officials conduct discussions with the

villagers and relay decisions from the central administration. Traditional or customary penalties for stealing and incest have long since been superseded by fines in the form of money or by imprisonment for a number of months or years depending on the severity of the crime. Today, especially on South Tarawa, stealing is becoming a serious problem in the overcrowded urban community.

Arts and skills

Kiribatese dancing is an art. Like other social functions, it is rather formal with very little movement compared to the dance in some other Pacific Islands. It may be very boring for those who do not know anything about dancing in these islands. Appreciation comes from knowing something about the subject. I suppose that Kiribatese dancing in its formality reflects the society, while in a more general view it reflects the way the people look at life. The singers sing and clap with all their might to make the dancing more exciting. The dancers and their concentration on movement -- a time for hands or feet to move, the position of the eyes, a time to smile -- all of this may symbolise that amidst life's difficulties, anxieties, and turmoil, life still goes on and there is always a time for everything.

(a) On the whole, the dancers should look grave and serious, as if this were true. *What I mean to say is the dancers should look serious & not be laughing or smiling all the time.*

Allied with dancing are the arts of composing and weaving. Like other Pacific islanders, Kiribatese love to sing. Composing, in the old days, was always done by te ibonga, a sorcerer or magician. The new song was created with the help of the anti (spirits). Te ibonga

had to perform certain acts and observe certain rites, after which the words and tune of the song would come to him in a dream or ^{be} taught to him by the spirits. The katake, or chant sung very slowly, was an old form of singing and usually done by old men and women.

Weaving is a skill as well as an art, and Kiribatese women are very fine weavers. Designs used in weaving are family property, and one passes the skill on to one's daughters. Besides weaving fine mats for sleeping, they also make baskets, hats, and fans. Pandanus leaves are used, and sometimes coconut leaves. The application of easily procured commercial dyes is not unknown today, no doubt in preference to local dyes prepared much more laboriously.

Besides the heritage of land, other family treasures consist of skills in fishing; forecasting the weather by observing clouds, waves, winds, and birds; navigating by the stars at night and by birds ^{and} clouds during the day; building canoes; cutting toddy; cultivating babai plants in a special way of feeding to enlarge their size (te ribana); medicine, such as, special drinks for getting rid of certain diseases or illnesses, massaging, and bone-setting; and embalming. These skills are usually kept within the family, and can be transmitted to strangers or others outside the kin group only as a special favour, for example, to show gratitude for care or love in time of sickness. Even when this happens, all of the skill is not given; the last of it is reserved for the one who cares for a parent on his or her deathbed. Sometimes, when a parent dies in the care of a stranger who took pity, the latter may publicly challenge ^{otherwise} the/right-

ful heirs to claim that he or she ^{is in} ~~should receive~~ full possession of the skill in question.

Origins

Legends and prehistory researches tell of migrations from southeast Asia, and much later from Samoa in the fourteenth or fifteenth centuries A. D. European discovery of the islands in the eighteenth century brought them into contact with Chinese and other Pacific islanders as well. These foreign populations have left many traces, both physical and cultural. I-Kiribati today are still distinctively Micronesians in appearance. Most are of average height, slim and sturdy, with finely moulded facial and bodily features, open countenance, black straight hair, and light brown skin.

In spite of these evident racial characteristics, some I-Kiribati believe themselves to have evolved from te anti (spirits), anti-ma-aomata (half-spirit, half-man), and finally aomata (man). Others are firm in their beliefs about descent from certain fish and, because of this kind of ancestor worship, some varieties of fish are forbidden to them as food. With the coming of Christianity, the worship of family gods is dying out.

Kiribatese customs today

The family is still the important unit in Kiribatese society though the significance of the extended family has receded. The elder of the family is still head and represents the group in village matters. Marriage and death are still occasions when one comes to one's relatives. All members of the family gather only for celebration of such events. At such times, note is taken of those who do

attend because the deed or favour must be returned when the hosts become guests at some future time. When the kin relationship is considered to be too distant, relatives cease to visit each other on such occasions.

Land is still important in the custom and is the principal possession a parent ~~has~~^{can} to pass on to the children. The latter take good care of their parents, or else the parent may decide to give land to whomever has cared for him or her in old age. Children live with their parents as a rule until they get married. Then, the girls move away to live with their husbands in the latter's villages, while the boys bring their wives home. If the wife is an only child, the couple may decide to live with the wife's parents. Still important factors in any marriage are land and that a girl should be a virgin, but with increasing education a girl who is educated is just as desirable. Though marriages are still arranged between families, it is true today that educated youth do have more to say about whom they will marry.

Recreation. The principal form of recreation locally is playing cards, sometimes for money. For entertainment of important visitors and in festive celebrations like Christmas and Easter, dancing is performed. Women have formed clubs which promote women's interests, improve household management, and hence further the nation's goals.

Dress. Te tibuta, a top with short, gathered sleeves and neck, has generally been known as a dress feature of the southern islands. Today, all the young girls wear it. It has become a national dress, worn with te bee (a lavalava or sulu as known in Fiji or other parts of Polynesia). To meet someone in a town like Suva who is dressed

in a tibuta and skirt, or a tibuta and lavalava, is to know for sure that she is I-Kiribati or a foreigner who has obtained a tibuta from a Kiribatese friend.

Language. The Kiribatese language is spoken everywhere in the islands. In school, the pupils begin to learn English in Class 5. The world news heard on the radio is reported in the local language. The national newspaper, Te Uekeraa, printed on Tarawa, reports most items in Kiribatese. Discussion in the Maneaba-ni-Maungatabu (national House of Assembly) is conducted in the local language. Even in government offices, the officials and other employees converse in Kiribatese. On South Tarawa, office workers, teachers, nurses, doctors, and other professional people tend to mix Kiribatese with English words. Lacking the technical vocabulary of English, the Kiribatese have borrowed a number of English words, such as, store (titoa), book (boki), newspaper (nutibeba), machine (mitin), and others. The pronunciation is almost the same although the spelling is different as required in the Kiribatese orthography.

In retrospect

The Gilbert Islands became a British protectorate in 1892. In 1916, they were joined with the Ellice Islands to form a crown colony known as the Gilbert and Ellice Islands Colony. Included in the Colony were also Ocean Island (Banaba) and the Northern Line Islands which had been annexed earlier, while the Phoenix Islands were added later. When the Ellice islanders separated from the Gilberts in 1975, they adopted the name Tuvalu. The Gilberts became

Kiribati, an indigenised version of the Gilberts, when they achieved independence in 1979.

Under colonial rule, Kiribatese households were relocated to form villages for easier administration. Land registration resulted in the increasing fragmentation of lands. Instead of the kin groups owning the lands, they were registered under individual names. Aristocratic families which were victorious in wars before the protectorate was established have maintained large landholdings. Even though the power and prestige of the chiefs in the north have declined, their descendants are still big landowners. Nowadays, foreign aid from metropolitan countries have helped to build causeways between islands where passages formerly separated villages, and thus communities are brought closer together by enabling the people to travel longer distances by buses even at high tide.

Commercialisation

Today, with the availability of imported goods in stores even in the outer islands, babai pits are being abandoned to the mercy of weeds, okai (storage huts for coconuts) have disappeared, and a bride's dowry is instead made in the form of bags of rice and flour, tinned meat and fish. The pandanus fruit is no longer as popular. Bread, biscuits, and rice have replaced tuae and babai. People do still fish, especially when the price of tinned fish and meat rises, and fresh fish is still by far the more preferred if available. Coconuts in the form of copra have become a basic trade item in the cash economy. The Kiribatese now wear western-style clothes, build

concrete-block houses with metal roofs, and own bicycles, motor bikes, and cars, especially on South Tarawa.

The Kiribati Co-operative Federation is represented by local organisations on each island. Besides a retail store, local co-ops have become involved in other activities. For example, truck vehicles are available for hire or to transport cargoes between the ships and stores. Also radio wireless facilities are provided for public listening to broadcasts from South Tarawa, and cinemas are operated for showings of imported films. Cooperation is encouraged in the production of food and fish for local consumption as well as for export. This all helps to circulate money within the country, and the people are able to earn income not only from copra but also for handicrafts and other produce to buy pigs and chickens for example.

To supplement revenues from copra exportation, the government has promoted a philatelic bureau, commercial fisheries industry, and a national airline which maintains flight schedules between the islands and with foreign destinations as well.

Governance

In an important way, Kiribati as an independent nation is more democratic in practice than most so-called democratic countries of the western world. Although it adopted the Westminster model in essence, modifications were made to suit locally defined needs. A lack of resources argued against having both a head of state and a head of government. Realising this, the Constitutional Convention of 1977 opted for one executive head, that is, a president elected

by the people on a national basis. To have one person as head of state and also head of government represents the principle of chiefly authority which prevailed in the traditional north; to have that person elected on a nationwide basis reflects the guiding concept of the maneaba system which was dominant in the south. Instead of relying only on the Old Men (unimane) to make the choice, younger men and women have been included in the electorate.

The new government in Kiribati functions on a two-tier basis. The central government, with headquarters on South Tarawa, is balanced by local government councils to be found on each island or atoll. The Kiribatese parliament, or House of Assembly, is elected by the people according to population in the electoral districts. Laws for the nation are passed and the duties and functions of local Island Councils are defined. The parliament nominates candidates for the office of president and the people make the final choice by ballot. The new president then names members of the House of Assembly as ministers in his cabinet.

The president's loyalty is not to any political party but to the nation, to the people of Kiribati. The parliament cannot oust him because the people chose him, just as the members themselves are elected by the people. Thus, the real power in government lies with the populace

As for government at the local level, each village is represented in the electoral process. The Island Councils are concerned with such matters as agriculture, buildings, community planning,

education, land tenure, marketing, public works, and other development areas. The general lack of funds and local expertise are the cause for continuing concern. There is today a policy move to give local government more responsibility and authority.

The flag as a symbol of national identity

It seems fitting to conclude with mention of the national flag. As Kiribati lies astride the equator, the flag features a tropical sunrise, with a frigate bird flying over the ocean. This bird is the most admired of all birds in Kiribati, a symbol of our old people and our dance patterns. According to tradition, this bird carried messages from place to place. Pictured on the flag, the frigate bird symbolises freedom and power. The seventeen rays of the sun represent the sixteen islands of the Gilberts together with Ocean Island (Banaba). The three waves in the lower half of the flag stand for the Gilbert, Phoenix, and Line island groups. The vast ocean over which the bird is flying reminds us that Kiribati is a sea territory with far more water than land.

Thus, it can be said that Kiribati, a new and independent nation combining traditional and modern institutions in a distinctively Kiribatese character, a small nation that is lost as it were in the vast Pacific Ocean, proudly raises its flag alongside those of other nations of the world. Kiribati, with its unique identity of "what it means to be I-Kiribati," further enriches the global community as its people proudly sing their national anthem:

1. Stand up, I-Kiribati

Sing with jubilation

Prepare to accept responsibility and to help each other.

Be steadfastly righteous

Love all our people

Be steadfastly righteous

Love all our people.

2. The attainment of contentment and peace by our people

Will be achieved when all our hearts beat as one.

Love one another

Promote happiness and unity

Love one another

Promote happiness and unity.

3. We beseech you, O God,

To protect and lead us in the years to come.

Help us with your loving hand

Bless our government

And all our people

Bless our government

And all our people.

XII. ASAO MONOGRAPH SERIES REQUEST FORM

Mac Marshall, has suggested that the following "tear-off" be included in this edition of the Newsletter hoping that it might encourage members to have their libraries order any or all copies of the Monograph Series.

+++++

MEMORANDUM

TO: The Acquisitions Librarian

FROM: (Name; Department)

I recommend that our library acquire the following Series and that we place a standing order for future volumes as they appear.

ASAO MONOGRAPH SERIES

Nos. 1-5 available from the University Press of Hawaii, 2840 Kolowalu Street, Honolulu, Hawaii, 96822.

Nos. 6-8 available from UMI Monographs, Box 1467, Ann Arbor, Michigan, 48106.

No. 9 available from the University of Michigan Press, 839 Greene Street, P.O. Box 1104, Ann Arbor, Michigan, 48106.

- ___ No. 1. Carroll, Vern (ed.) ADOPTION IN EASTERN OCEANIA
- ___ No. 2. Lundsgaarde, Henry (ed.) LAND TENURE IN OCEANIA
- ___ No. 3. Carroll, Vern (ed.) PACIFIC ATOLL POPULATIONS
- ___ No. 4. Brady, Ivan (ed.) TRANSACTIONS IN KINSHIP
- ___ No. 5. Lieber, Michael (ed.) EXILES AND MIGRANTS IN OCEANIA
- ___ No. 6. Boutillier, James et al. (ed.) MISSION, CHURCH, AND SECT IN OCEANIA
- ___ No. 7. Rodman, Margaret & Matthew Cooper (eds.) THE PACIFICATION IN MELANESIA
- ___ No. 8. Marshall, Mac (ed.) SIBLINGSHIP IN OCEANIA
- ___ No. 9. Rodman, William and Dorothy Counts (eds.) MIDDLEMEN AND BROKERS IN OCEANIA

UNIVERSITY OF HELSINKI
Department of Sociology

Franzeninkatu 13
SF- 00500 Helsinki 50
Finland
19.11.1982

H.E. Maude
77 Arthur Circle
Forrest
A.C.T. 2603
Australia

Dear Dr. Maude,

I thank you for your letter of 7th November, which reached me yesterday. I have been sure, that the critic of the regional specialists will "kill" me because I had so many problems and difficulties during my research. It is not easy to study Pacific here on the other side of the world. It delightes me very much, if you see any sense in my work. I have today sent under a separate cover a copy of my thesis to you and another to Caroline Ralston to Macquerie University. Of course they are free.

The thesis is published in the FF Communications series of the Academia Scientiarum Fennica (FFC 233) and it is available from the Academic Bookstore in Helsinki, and they will send it to any part of the world. Maybe it could be usefull to inform about it in the Newsletter of Pacific History Association.

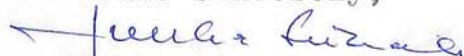
The exact adress of the bookstore is on the back cover of the FFC volume I did send to you.

Professor Koskinen is not very well, but he is still discussing with me about the problems I have met in my research.

I thank you very much for your article, which has direct relevance to the problems I have dealt with.

With best wishes,

Yours sincerely,


Jukka Siikala



AND GLADLY TEUCHE

MACQUARIE UNIVERSITY

History

NORTH RYDE NEW SOUTH WALES 2113 AUSTRALIA

TELEPHONE: 888 8000 EXTN:

TELEGRAPHS & TELEX: MACQUN: AA22377

IN REPLY PLEASE QUOTE:

13 December 1982

Dear Harry,

Many thanks for organising a copy of Jukka Siikala's book, which arrived accompanied by a very charming letter and no bill! I have written to Jukka thanking him profusely and promising to square accounts with him when we meet in Dunedin in February. The little I have read of the book impresses me enormously and I plan to read it with great care before we meet. So thank you for your very efficient solution to my problem. And thank you also for informing of Margaret Titcomb's death. I visited her in 1980 and she wasn't entirely sure who I was, but still in very good spirits. I am glad the end was as she had wished on Tantalus and that she was happy even without her memory. My poor Mother has gone very sad mad and her condition is devastating to behold. My poor father and sister who are in Adelaide face the worst of it, but I also feel very grim about it. I just haven't been able to face the Christmas mail this year, but I send my love and season's greetings to you and to Honor, wishing you both health and happiness in the New Year.

Affectionately,

Barbie

NATIONAL LIBRARY AND ARCHIVES



P.O BOX 6,
BAIRIKI TARAWA,
REPUBLIC OF KIRIBATI

TELEGRAMS: LIBARC

LA/12/42/R

31 January, 1983

Professor H. E. Maude,
77, Arthur Circle,
Forrest,
A.C.T. 2603,
Australia

Dear Professor Maude,

Thank you very much for your letter of 11 January 1983 and for the two off-prints, one of which I have given to Kunei. I was sorry to hear of your misfortune from the Sullivans (who have incidentally left after only a year - they were not happy here and suffered a number of personal setbacks). Anyhow, I am very glad to know you are practically fully fit again.

Your remarks on copies of the plant book going to Bob Langdon and Jim Specht are accurate. Bob said his would go into the "Langdon Memorial Library" and Jim thought his would almost certainly go to the Australian Museum. However, in order to dampen their enthusiasm for copies, they both had to pay!!

Concerning the translation of your Tioba paper, it is not yet complete as Kunei has been extremely busy both in and out of work and has now gone to PNG to do a two year diploma course in librarianship. He is mindful of his translation work and hopes to send the completed Kiribati version to me in the near future.

I think the Tioba work would make an excellent first occasional paper as it is extremely interesting, very well researched and sets a high standard at which other potential contributors will hopefully aim. I think that with regard to its printing up and in relation to your offer to assist with publishing costs, it would be rather better for you to continue to retain funds which you have promised, at least for the time being. I would rather have Kunei's work to hand first.

We may be able to get a reasonably good contribution from a fisheries officer who is preparing a paper on fish poisoning. I also intend to urge Roniti Teiwaki and Uentabo Neemia to make contributions.

With regard to your sets of duplicates for disposal we would very much like to take advantage of your offer. If you feel it is alright we would like two copies each of all the items you listed and anything ~~more~~ else that you would care to send, particularly your 1940 report on the Line and Phoenix Islands, your notes prepared for the US Forces (1943) and, if you have it, Paddy Macdonald's report on the Ellice and Tokelau Islands.

Many thanks for all your kindnesses and for your continuing keen interest in our development here.

Best wishes,

Dick Overy

(D. Overy)
Librarian/Archivist

I WOULD LIKE
A REPRINT OF:

*Joba & the Tabiteuean
religious wars*

Kenneth X. Rebbins, M.D
11305 Reven Drive
Potomac, MD 20854



H. Maude
Australian National
University
Canberra Act 2600
Australia ~~NOT~~ HIST IAS

Tuohimäki 5 B
02130 Espoo 13
19th November 1982.

Dear professor Maude,

Jukka Siikala, my pupil was very happy to receive a letter from you recently. He send a photocopy of it to me.

Just yesterday I returned from a hospital here. The case was surprising. I had no idea of the possibility that I had a critical case which seemingly reminded me of epilepsy. I had no idea of having that type of illness. I well knew that I had had some case of blood circulation some time ago. During it I curiously lost my ability to use my left hand: previously I wrote both with my left and right hands as well. Curiously, this caused an unpleasant disability in me. I have great difficulties to write typewriter at all. It makes me a terrible correspondent.

I am continually under medical care. I am to meet the neurologist after some days. If I really did not ^{us} answer you, the reason was that.

I have difficulties in many official matters as well. I had already retired when Jukka Siikala publicly defended his thesis in the university of Turku. It was easy to talk, but then I had to type an official statement of Jukka's study. I was happy to state that Jukka's thesis was of the highest value. The public official value was the highest, laudatur.

Jukka and his wife Anna-Leena are now in Helsinki. Anna-Leena is as a doctor a little ahead for Jukka: her thesis was on Sibirian shaman rites. Nice people!

Jukka is soon to come to New Zealand. I hope he has a possibility to call Canberra as well.

I hope that Jukka can send two copies to you soon.

Excuse me my disability to write as well as I will. I continually work with linguistics.

Our respects to Mrs. Maude. All the best to you.

My wife Kaia cordially typed this!

Sincerely yours,

Sasmo

PSYCHOLOGICAL LABORATORY
COPENHAGEN UNIVERSITY

NJALSGADE 94
DK-2300 COPENHAGEN S
DENMARK

June, 23, 1982

Dear Dr. Maude,

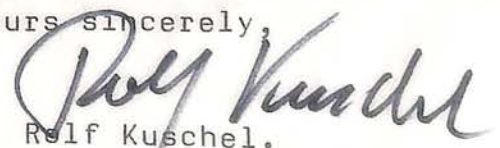
Thank you very much for your book on the Peruvian blackbirding. Your very detailed studies of the blackbirding trades is one of the most creative scholastic works on the Pacific I have read during the last years. All the facts and figures you have collected must have been a tremendous job. My great admiration for the work goes too on the way you present these data. I must commit, I put some urgent work aside because I had to finish your book without too many interruptions. You have the extraordinary skill of combining hardware data with a tremendous insight and the way you present these obnoxious data is unique. Thank you very much for giving me a great pleasure in reading.

I am happy to know that chapters have been translated into the different Polynesian and Micronesian languages, and I agree with you that we have to try to help these unfortunate people to understand what happened to them due to White Man's hunger for money.

I enclose a tiny article my colleague and I have written about one of the few cases of blackbirding which took place on Bellona Island (Solomon Islands) and I likewise enclose a booklet my colleague and I published to be used in the local schools on the island. These are stories taken from their ancient stock of history. Unfortunately, it is very difficult to obtain money for publishing such 'unlearned' piece of work. But it is necessary now more than ever to give back what others have taken away.

With best wishes,

Yours sincerely,


Rolf Kuschel.

Michel PANOFF
14 Boulevard Anatole-France
92190 MEUDON

29 September 1982

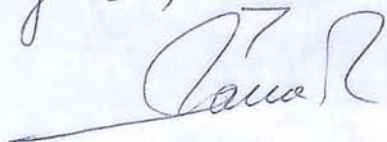
Dear Professor Maude,

Thank you very much indeed for what you sent me. I have enjoyed reading your Maneaba which is also a well-designed and wisely-priced product for its Oceanian audience. In French Polynesia something like that has been tried but with a limited success as it was too expensive.

As regards the offprint of your presidential address to the participants of the ANZAAS Conference, it gave ^{me} a rare intellectual pleasure as it achieves the uncommon combination of first-rate scholarship with a sense of relevance and lucid style most likely to enthral any general reader. Last but not least, that paper of yours perfectly succeeded in answering my questions about your way of thinking and therefore helped me to write my own review. Thanks again.

I take it my review should appear early next year and I will send you a copy then.

With my very kindest regards,



MASLYN WILLIAMS

CLEARY'S LANE
WILDES MEADOW,
N.S.W. 2577.

4 November 1982

TEL: (048) 877220.

Mr Harry Maude
77 Arthur Circle
FORREST ACT 2603

Dear Harry

I am not sure if I acknowledged your letter of 17 August in which you mention Barrie Macdonald's book and also the Mander-Jones Catalogue.

Fortunately I knew about the M-J Catalogue before taking my research chap to London so that he had a copy with him. I also have Barrie's book and was able to get him a list of BPC people who could be interested enough to buy a copy.

The work goes on, though tediously and slowly. I have just spent a month in Melbourne digging up material for the 1920/30 period. Much of it is fascinating but the process of picking out the best bits from the tons of rubble is like being on an archeological dig armed with a teaspoon.

Barrie has found a lot of useful New Zealand material that must somehow be slipped in. I am hoping that he may be able to take over much of the drudgery in the next several months.

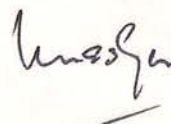
Meanwhile, I'd be pleased if you could fill in a minor detail concerning the Ocean Island 'riot' of November, 1925. McLure was away at the time and Grimble was in charge. McLure died in Sydney in January 1926. Was he on the way back from leave at that time?

Also, does Grimble give an account of the 'riot' in his book 'Return to the Islands'? My copy seems to have been borrowed.

I had a meal with Wendy Sutherland last week and admired her collection of geraniums which, it seems, originated with Honor. Please convey to her my respects.

I hope to be in Canberra sometime before the end of the year and look forward to a yarn.

Best wishes,





MICRONESIAN SEMINAR

TRUK, CAROLINE ISLANDS TRUST TERRITORY, PACIFIC 96942

October 28, 1982

Mr. Harry E. Maude
77 Arthur Circle
Forrest, ACT 2603
Australia

Dear Harry:

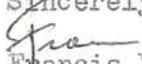
The other day I picked up the recent issue of the Journal of the Polynesian Society and found, to my delight, the article that you and Honor did on the religious wars in the Gilberts. I was fascinated by the article ~~and~~ for a number of reasons: the sketch of the cult of Tioba (I've always been interested in Pacific cults), the large numbers of deaths in battle (I suppose that I'm still operating on the assumption that firearms tended to diminish loss of life in Pacific warfare), and the role of the Hawaiian missionary Kapu (whose name I've come across in the missionary correspondence). I certainly hope that you don't stop culling your notes with an eye to providing future articles on the Gilberts. Incidentally, I thought that the Journal paid you and Honor a fine and richly deserved tribute in its opening pages.

Aside from this, I did intend to write long before to thank you for your very kind comments on my manuscript, which is now about half copyedited and should be ready for typesetting in another month or two. Bob Kiste was good enough to furnish me with a copy of your review. You were most generous in your remarks (as always) and I very appreciate the support you provided, just as I have appreciated all of your past assistance.

Last July I was relieved of my position as director of Xavier High School and am now on a sabbatical that will extend through next summer. At present I am teaching a course on the history of Micronesia at the Community College on Ponape, but before Christmas I expect to head for the US to spend the holidays with my family for the first time in fourteen years. After that, I will be spending a semester at Berkeley reading in theology and trying to catch up with developments since I last studied the subject in 1969. With the completion of all my major projects and the rather light schedule that I am teaching at the college here, I hardly know what to do with myself these days. Yet, there is a pile of books still unread next to my bed and I do welcome the leisure to do reading for enjoyment.

Please tell Honor that I send my warmest regards and compliments on the most interesting article. Kindly tell her also that I haven't forgotten her interest in string figures and my promise to look for material on this. I actually do ask people here from time to time about the subject, but there haven't been many leads so far.

Sincerely yours,


Francis X. Hezel, S.J.

Postal address:
Deakin University
Victoria 3217
Australia

(052) 47 1111
Telex AA 35625

Deakin University



Main campus: Pigdons Road Warrn Ponds [Direct dial to (052) 471]

School of Education: Vines Road North Geelong (052) 78 9966

Art and Design and Drama Centre: Pakington Street Newtown (052) 21 1444

Open Campus Program 24 hour answering service (052) 43 6186

Confidential

27 September 1982

Dear Harry,

I wonder if I might seek your help on behalf of this University?

David Wetherell, whose work you know, is being considered for promotion to Senior Lecturer. (He has been at the top of the Lecturer scale for a couple of years). The University asks a candidate for promotion to name two referees, but expects the Dean, on the University's behalf, to seek an outside opinion out of the candidate's nomination.

I'd be grateful, if you felt able, for an opinion from you — in strict confidence, of course, which I can place before the Committee. I enclose the Guidelines which are sent to all staff being considered for Promotion, together with the form which lists the criteria under which a member of staff is considered. Some of these you may not be in position to comment on, but the research and publication section I hope you will feel able to. I might add that David's own nominated referee is David Hilliard.

With all good wishes

Yours ever
Francis West.

LEONARD MASON
5234 KEAKEALANI STREET
HONOLULU, HAWAII 96821

August 21, 1982

Mr. H. E. Maude
77 Arthur Circle
Forrest, A. C. T. 2603
Australia

Dear Harry:

Many thanks for your letter of 9th June, which I saw when my wife and I returned to Honolulu on the 16th after our work and sightseeing in Kiribati, Nauru, Fiji, Apia, and American Samoa. And special thanks for the signed copy of your book on "The Gilbertese Maneaba." I saw your latest book, Slavers in Paradise, at the hotel in Tarawa, but no time to read it. I'll buy a copy when next in Tarawa where it's cheaper than here. You do continue to be very productive--like Katharine Luomala who is almost every day in her office at the University, writing from her notes on a wide variety of subjects, even though she's been retired several years now.

As I indicated in my letter to you, I rarely engage any longer in scholarly writing. It seems there is so much more that needs to be studied and written about outside the academic discipline. But I have lost respect for those who still labor in the "academic vineyard," even though I confess I have increasing difficulty understanding what some of them are writing about!

Your own studies in historical matters, writing as you say for the islanders more than for the pedants, are a distinct contribution, I must say. Certainly there is a complementary relationship between what you are doing and what the I-Kiribati are writing for the book I'm assisting with. I've told them to avoid history unless it's necessary to include to understand the present. Actually, the earlier work, Aspects of History, focused on the historical past sufficiently well that we need not duplicate its contents.

I leave in ten days for the third, and perhaps final, visit to Tarawa on this project, and will stay for a month this time. My wife will not accompany me, as I intend to be working around the clock with the individual writers to try and get completion of their chapter drafts. I'll still have a lot of editing to do after I return home, I expect, though I will try to edit minimally and keep the author's own flavor alive in what is written.

I'm enclosing copies of the two progress reports I've written on what has happened so far. I'll send you a copy of the third one to be written when I'm back home in October. Also enclosed is a clipping from the Honolulu Star-Bulletin (July 23, 1982), a review of a work on the Bingham that you may find interesting. I haven't seen the book itself yet.

Maude--2

When in Tarawa this next month, I hope to be able to take a few weekends to explore the outer islands further. I've been briefly to Abemama twice now, and want to visit Butaritari, Abaiang, and Tab North, if I can manage the time.

Before writing this letter, I pulled out the file I had kept on our earlier years of correspondence, and find that I probably did not answer your letter of 7th April, 1969, in which you referred me to a number of bibliographic items I had not included in my article on "Anthropological research . . ." (1969). I think what happened was that your letter came after I had sent in my manuscript to the editor, and no additions were possible by then. I finished the writing in April 1968, while on sabbatical at a secondary private school in Arizona (Verde Valley School). It may be that I skipped the items in the Journal of Pacific History, because I'd overlooked it while gathering data in Honolulu earlier, and then did not have the library facilities at VVS when finishing the work. That summer (1968) I taught anthropology at Phillips Exeter Academy in New Hampshire, then returned to Hawaii for the start of my last year at U Hawaii. In mid-year I learned that I had cancer of the colon, which required surgery in early 1969. All was successful, I retired on time from U Hawaii (June 1969), and took off for Arizona and a year at VVS again, helping to reorganize the school's traditional field trip program, which involved the entire school body taking off a month for study visits to the Arizona and New Mexico Indian reservations and to five or six communities across Mexico. By the time I returned to Hawaii in September 1969 (having taught that summer at Harvard), all that had transpired before retirement seemed like ancient history. I now apologize for not thanking you for your contributions in April 1969.

But enough of myself, though I guess I'm less modest than you.

Please let me know when you and Mrs. Maude plan to come to Hawaii, and let us help you in whatever way we can.

Sincerely,



Leonard Mason

KIRIBATI CULTURE PROJECT

Progress Report -- Phase Two

1. A report on Phase One was distributed on 20 February 1982. It described the background and organization of a project to write a book on Kiribati culture as it exists today -- a combination of traditional and introduced beliefs and practices.

In January 1982, nineteen I-Kiribati had volunteered to write chapters of their own choosing for this book, under the guidance of the Cultural Affairs Office, then located in the Kiribati Ministry of Education, Training and Culture.

The Institute of Pacific Studies, University of the South Pacific, had committed its resources to support the project in providing technical and publication assistance, in cooperation with the Pacific Islands Program, University of Hawaii.

2. Leonard Mason, Emeritus Professor in Anthropology, University of Hawaii, volunteered his time to supervise the project. He spent two weeks in January 1982, assisting in recruitment and organization of the project.

In May 1982, he returned to Tarawa for Phase Two of the project to follow up on progress in the writers' chapter commitments. For two weeks (May 12 to 28) he worked with individual participants.

3. During the May workshop on Tarawa, two group meetings were held to discuss issues of general importance. The remainder of the period was devoted to meetings between Mason and individual contributors. After a preliminary inventory of progress achieved, it was decided that individual conferences rather than group workshop meetings would be more profitable.
4. At the two group meetings (May 17 and 21), progress was summarized and further individual conferences were arranged. Topics of general interest under discussion included final sequence of chapters, titles for the book and for each chapter, need for more interviewing to provide sounder factual basis for each chapter, emphasis on the present-day culture (minimizing historical content), responsibility of authors for accuracy and reasonable representation of islanders' opinions about changing customs, and a schedule of completion of final drafts for editing by Mason.
5. Progress by individual writers varied. Time limitations imposed by their regular employment had interfered with their volunteer commitment to the writing project in many instances. Some had managed to complete rough drafts, and these were reviewed by Mason and suggestions offered for their revision or further elaboration. Most authors had only partially completed their assignments, but had developed good outlines and written sufficient copy that assessment of individual writer problems could be made. A few had only begun to write, owing to the press of regular job demands, but hopefully the drafts would be forthcoming in a month or two. Deadlines were set for submission of rough drafts to Mason in Honolulu for his editorial review before the next workshop session.
6. Mason conferred on the last day of his visit to Tarawa (May 28) with Bwera Eritaita, Cultural Affairs Officer, and his assistant Tamaetera Teactai.

That office had been transferred only the week before from the Ministry of Education, Training and Culture to the Ministry of Home Affairs. In this conference, Mason summarized the progress achieved to date in the project. A specific listing by participant is given below.

Arobati (Education). Draft completed except for two pages of conclusions.

Suggestions for minor revisions. Draft to be ready after June 15.

Baranite (Religious Beliefs). Draft completed. Revisions suggested, after additional interviews. Draft promised about mid-June.

Barerei (Fisheries). Draft half-done. Completion expected by end of June.

He will be absent from Tarawa in August.

Batio (Games). Draft one-quarter done. Suggestions for further development. Draft by end of June.

Batiri (Media). Draft one-third complete, mainly background. Draft soon, as time permits.

Beingam (Marriage). No writing as yet. Detailed outline prepared. More interviews needed. Draft after August school holiday.

Bwere (Commerce). No writing as yet, owing to transfer of CA office. Draft by July, with prospect of meeting in Hawaii July 21 to August 4 for a conference he expects to attend at the East-West Center.

Etera (Leadership). A few pages of draft, rest to follow by end of June.

His election to Kiribati Assembly in March had interrupted his writing.

Kamaua (Kinship). A latecomer to the project. Detailed outline prepared. Draft by early July.

Moarerei (two chapters: Beyond the Reef; Composing). A few pages written on first chapter, good outlines on both. Draft on first by early June, a month later on the second (aid expected on this from Tamaetera who did a survey in 1981 on Kiribati traditional dance and music).

Nakibae (Traditional Values, Modern Goals). Lengthy draft, about half-done. Rest promised by July. A good concluding chapter.

Nanimatang (Community Development). New to the project. General outline discussed. Draft by late July.

Rite (Birth and Early Years). No writing yet. Interviews useful, but more needed. Draft in early July. (She did several pages on changing status of women for Uentabo's chapter.)

Takei (Language). Draft nearly complete. Suggestions for minor revision. Draft by mid-June.

Tamaetera (Dance). Draft nearly completed, but not seen. Complete draft by mid-June.

Tetika (Adoption). Draft completed. Some revisions suggested. More interviews needed. Promise of complete draft by August after interviews.

7. Further discussion with Bwere indicated need for his office to put pressure on writers to complete their drafts. Assistance in travel to outer islands for interviews is available. Also postage for mailing drafts to Mason in Honolulu.

In general, more interviews are needed by most contributors to make their work convincing as a representation of current beliefs and practices. Also, concern about balance in reporting changes in South Tarawa (urbanized area) and outer islands (more traditional). Much of needed interviewing can be done in South Tarawa with visitors from outer islands or recently arrived migrants.

Discussion of dates for Mason's next visit to Tarawa (hopefully the last).

Among project authors are six teachers in public schools who will have a holiday in late August, when they can complete interviewing and writing. Suggestion is that Mason visit Tarawa for about three weeks in September, to work intensively with individuals in the project. Editing of final drafts will be done in Honolulu afterwards, before submission of complete manuscript to USP/IPS for publication.

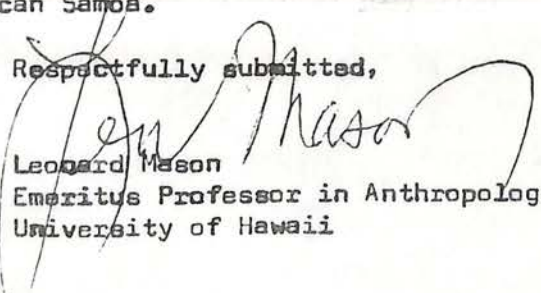
8. From May 30 to June 7, Mason was in Suva, conferring with Ron Crocombe at USP/IPS. He also met with two contributors to the writing project. Sister Alaima (What Is It To Be Kiribati?) is completing her studies at the University, and will complete her draft in the next month or two as time permits. Uentabo, on the staff of the Institute, has had other commitments in the course of his employment which has interfered with his progress on the Kiribati Culture Project, but he will attempt to complete his draft in the next two months (Male-Female Relationships).

In discussion with Crocombe, it was agreed that funding for Mason to visit Tarawa for three weeks in September would be provided by the Institute. The second house of USP Extension Services on Tarawa would be reserved for his use there. Whether he would need to continue on to Suva and Apia to assist the writers in those two areas would be considered if the need arises.

Mason hoped for a completed manuscript by the end of 1982 for the English language edition (with photographs and index). Crocombe indicated that publication could be achieved in six months thereafter. Scheduling of the Kiribati language edition would be considered later, with primary responsibility for supervision resting with the Kiribati Cultural Affairs Office, with the understanding that each author would provide a vernacular version of the English text.

9. Mason stopped in Apia, Western Samoa (June 7-10) where he was able to confer with project participant Mareko (Agriculture). Writing had been started on Tarawa, but when Mareko was transferred to Alafua College as a faculty member, he found his new duties competing with completion of his draft. He expected to be in Tarawa on work assignment later this summer and would try to complete his draft by August. Mason returned to Honolulu on June 16, after stopping briefly in American Samoa.

Respectfully submitted,


Leonard Mason
Emeritus Professor in Anthropology,
University of Hawaii

cc: Bwers Eritatia
All other writers in the project
Ron Crocombe (USP)
Robert Kiste (UH)

5234 Keekalani St.
Honolulu, Hawaii 96821
U. S. A.

KIRIBATI CULTURE PROJECT

Progress Report -- Phase One

1. The Kiribati Culture Project is intended to produce a book written by I-Kiribati about their own way of life as they observe and interpret it in its present-day form. The project is under direction of the Cultural Affairs Officer, Ministry of Education, Training, and Culture, Republic of Kiribati. Assistance in technical and financial matters is being provided by the Institute of Pacific Studies, University of the South Pacific, and the Pacific Islands Studies Program, Center for Asian and Pacific Studies, University of Hawaii. Completion of the project is planned by the end of 1982.
2. The project was first suggested by Ron Crocombe, director of IPS/USP, as one of a series of social and cultural studies written by Pacific islanders. The idea was adopted by Bwere Eritaia, Kiribati Cultural Affairs Officer, who had earlier been centrally involved in production of a similar work, Kiribati: Aspects of History (1979). Leonard Mason, Emeritus Professor in Anthropology, University of Hawaii, was recruited to provide technical advice on the project. His participation was made possible as part of an exchange program between USP/IPS and UH/PISP that is funded by a grant from the Asia Foundation.
3. Phase One of the project got underway in January 1982 at South Tarawa, Kiribati. Mason arrived from Honolulu on the 6th. He stayed at the Otintai Hotel at Bikenibeu and worked with project participants at the USP Extension Centre at Teaoaraereke and the Cultural Affairs Office at the Ministry of Education, Training, and Culture at Bikenibeu. Logistical and other assistance was provided him by Tamaetera Teotai, Assistant Cultural Affairs Officer, and Tito Isala, director of the Extension Centre. Mason returned to Honolulu on the 21st of January upon completion of the initial phase of the project, which consisted of recruitment of I-Kiribati authors and assignment of chapters to be written.
4. Before Mason's arrival, the Cultural Affairs Officer had announced the project on Radio Kiribati and invited I-Kiribati to volunteer their time to write on subjects of their choice. Included in this open invitation were authors of the previous publication on Kiribati history, as were others without that experience. Some fifteen to twenty individuals responded. However, some were not able to participate in the workshop led by Mason, owing to their absence on leave from Tarawa or their involvement in other programs going on at this time. However, before Mason had left Tarawa, nineteen authors had been identified and their choice of assignments confirmed. (Listings of the authors and their chapters are appended to this report.)
5. Four group meetings were held, one just prior to Mason's arrival, at the USP Extension Centre. Crocombe had earlier forwarded to Bwere an outline developed for a book, The Cook Islands Way of Life, which was to be published by USP in association with the Cook Islands Ministry of Education and being written by Cook Islanders. At the first meeting of the Kiribati

project participants, this outline was accepted with some deletions and additions as suitable for writing about Kiribati culture. At the second meeting, held on January 7th when Mason was introduced to the group, tentative assignments were made following choices indicated by the volunteer writers. Discussion produced more revision of the outline, as it was perceived that some topics might be combined in a single chapter or treated in a manner different from that suggested by topic titles in the original outline. At the third meeting, on January 8th, some participants presented orally their ideas on how to write their chapters, after considering the topic overnight. Suggestions were made from the floor for possible further revision or amplification. It was decided to produce a book of approximately the same length as the Kiribati history work, some 200 pages. Each contributor was then encouraged to write a chapter about ten pages in length as a starter, since some 20 chapters had by then been identified.

6. It was decided that the following week could best be spent by Mason consulting with each contributor individually about the content and format of his or her chapter. Appointments were set up, most of which were met in the Cultural Affairs office or the adjoining conference room. Each interview was taped and lasted about one hour. Most writers had by then prepared more detailed outlines of the chapters chosen. Methods of gathering information and manner of presentation were discussed at length. In general, it had been agreed that each writer would depend primarily on his or her own observations and interviews with other people according to the nature of the subject. Traditional culture would be considered mainly as it persisted, though possibly modified, at the present time. Modern innovations and influences from Western contacts would be given equal consideration to the extent that these had become integrated in modern Kiribati culture. Differences between practices in South Tarawa and the more traditional outer islands of the Gilberts would be described, as also the traditional contrasts between the northern and southern Gilberts. Some consideration was given to including a chapter on I-Kiribati overseas, but this was ruled out at the end, as it was known that USP/IPS was sponsoring a study on Pacific Islands resettlement. It was decided not to include material on Banaba, or Ocean Island, where phosphate mining had now been terminated and the indigenous population largely resettled on Rabi in Fiji.
7. Mason visited Abemama Atoll, south of Tarawa, on January 14th to 16th in order to get some feeling for an outer island environment. He went by Air Tungaru in one of the smaller planes used for interisland service, and stayed at the Robert Louis Stevenson Hotel, the only hotel in the outer islands besides the usual government rest houses. He was ably assisted by the staff of the District Office (Central District) in seeing the island and talking with local people. The contrast between outer island and urban center in Kiribati is comparable to that in the Marshall Islands and other parts of the U. S. Trust Territory, and this visit was instructive in confirming the fact of such.

8. Initially, Mason had planned to visit Abaiang Atoll, just north of Tarawa, as well as Abemama, but the press of work in winding up the details of the Phase One workshop resulted in cancellation of that trip.
9. In the last week of the workshop, interviews were held with other participants in the project who had not been available earlier. Of the nineteen writers who had volunteered to contribute chapters, Mason was able to meet individually with seventeen. The other two were absent on leave from Tarawa, and will have to be followed up by Bwere and Tamaetera in the Cultural Affairs Office.
10. The fourth and final group meeting of participants was held on January 20th. Some decisions had to be made about the content and format of the projected book, and plans made for the next workshop.
 - a) Theme. It had been agreed that the book would deal essentially with the modern scene, including both surviving traditional culture and modifications/innovations resulting from foreign contact. Thus, the book will depict Kiribati culture as observed today. Each chapter would be organized toward this end. Further, however, it was agreed that all of the chapters should be related by a common theme having a more dynamic character. Thus, instead of just describing what is, now, each author will try to interpret the facts to better understand the process and the direction of change that is underway. In a sense, the book would then be primarily interpretive, using the descriptive base not as an end in itself but as a means of suggesting what the future of Kiribati culture may be. I-Kiribati today are not at all agreed on what is happening to the island way of life or what course its future should take. The book, in that context, could become a political statement to stimulate more thought about these questions among the people themselves as well as their government. Readers of the book who live in other parts of the Pacific may also be stimulated to relate their own lives in a changing island world to what a group of perceptive writers in Kiribati have to say.
 - b) In the workshop meeting, the authors were asked to translate their concepts of this theme by suggesting their preferences for a title for the book as well as a title for their own chapter. Further consideration of this matter would be taken up at the next workshop. It was agreed that each author should have the privilege of naming his or her own chapter. The final title of the book would be decided by consensus of the group.
 - c) Final agreement was reached as to what chapters (according to content) would be included in the book. The order in which the chapters will appear in publication will be decided at the next workshop meeting. Meanwhile, Mason suggested that each author experiment individually in juggling the chapters about to determine which sequence made the most sense. For example, the chapter on Birth and Upbringing might logically be followed by the chapters on Adoption and Marriage, but one might equally argue that the chapter on Marriage should come first, considering the relation between marriage and reproduction. (Later,

tentative chapter titles were reproduced on a sheet of paper which could be cut up to provide the twenty options (chapters), and a score sheet was distributed for each author to indicate the order of chapters he or she preferred. These will be turned in to the Cultural Affairs Office before the next workshop, for further consideration at that time.)

- d) Looking ahead to final publication and matters of chapter format, Mason suggested for the group's consideration (to be decided at the next workshop) a cover page for each chapter, to include title and author's name, plus a brief abstract of what the chapter deals with, a drawing or sketch (in pen and ink) which portrays the sense of the chapter topic, and perhaps a Kiribati proverb which would serve to introduce the chapter. It was agreed that photographs should be included in the text to the extent that finances permit their inclusion.
- e) The plan is to produce two versions of the book--one in Kiribati and one in English, as was done with the book on Kiribati history. Some contributors said they preferred to write their first draft in their own language, in which they can express themselves more fully. Others felt comfortable doing the first draft in English. In any case, at some time before the end of the year, two versions will be required from each writer--some may do the necessary translation themselves, while others felt they would need help from other I-Kiribati.

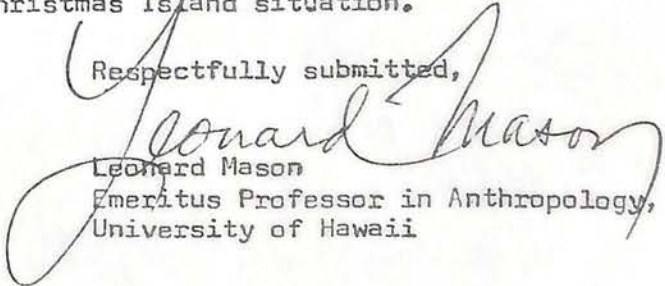
One practical concern arises, that for the next workshop by which time first drafts will be called for, at least a rough English translation of each chapter will be required by Mason when he reviews the content and organization in each case for suggestions of further revision or amplification. If a writer prefers to do the first draft in Kiribati, Mason asked only that a very rough version in English would be necessary at the next workshop.

- f) The aim is now to hold the next workshop during the month of May, in South Tarawa. As many of the writers are high school teachers (only one is connected with the primary school system), the best time for holding the workshop will be during the between-terms period, that is May 10th to 21st. Mason will coordinate his own schedule (which is not clear at this time) with the Cultural Affairs Officer in the next month or so.

At this workshop in May, the primary tasks will be to decide on major questions (as indicated above) and to review the content and organization of each chapter. Some question may exist as to the desirability of peer review (this relates to certain values and practices in Kiribati culture), and it was suggested that arrangements might be made with older I-Kiribati who are knowledgeable on the subjects concerned to assist Mason in his review of content. In any case, it is anticipated that most of the workshop period would be taken up with individual conferences between Mason and the writers.

11. Following the May workshop, further work on individual chapters will be carried out by their authors, and translations will be made. Whatever is decided about photographs and sketches will be implemented. Mason has offered to do the abstracts for individual chapters as the latter are completed. Negotiations will be undertaken with the USP Institute of Pacific Studies toward procedures and plans for final publication.
12. One small problem arises in connection with the next phase of the project. Several of the contributors have indicated they will probably be leaving Tarawa for an extended period in the next month or so. Two will be in Suva, one in Western Samoa, and possibly one in Hawaii. This problem was discussed in individual conferences, and Mason worked out tentative arrangements to work with such persons at a distance. It is possible that after the May workshop, he will visit briefly both Fiji and Samoa, and could work with contributors residing in those area to keep them closely involved with the overall project.
13. One final matter calls for special consideration. Insofar as workshop participants agreed that their primary sources of information would be their own observations and data collected by means of interviews with a representative selection of I-Kiribati collaborators, it would be necessary in most instances for the authors to travel to at least some of the outer islands to gain a wider perspective. The Cultural Affairs Officer indicated that some funds may be available for this purpose, and that he would discuss the matter individually with contributors to the book project. Some of the latter indicated they would be able to gather material from the outer islands in the course of their respective responsibilities as government employees. This would apply mainly to those who are not teaching at King George V secondary school.
14. Before leaving Tarawa on January 21st, Mason encouraged each author in the project to correspond with him at his Honolulu address (5234 Keakealani St., Honolulu, Hawaii 96821, USA) should any problems arise or if it is desired that he look at drafts before the May workshop.
15. Mason had planned to stop over at Christmas Island on his return to Hawaii from Tarawa. However, changes in the flight schedules of Air Tuarua made it advisable to continue straight on from Tarawa to Honolulu. It may be desirable to include a chapter dealing just with Christmas Island and the Kiribati way of life in the Line Islands. If it is later decided to do this, Mason will plan to explore possibilities for recruiting a writer who is familiar with the Christmas Island situation.

Respectfully submitted,


Leonard Mason
Emeritus Professor in Anthropology,
University of Hawaii

cc: Ieremaia Tata
Bwere Eritai
Tamaetere Teatou
Ron Crocombe
Robert Kiste
All chapter authors

Honolulu, Hawaii
February 20, 1982

TENTATIVEKIRIBATI WAY OF LIFE TODAY

<u>Chapters</u>	<u>Authors</u>
Birth and Upbringing	Rite Tira (Ministry of Health and Community Affairs)
Adoptive Relationships	Tetika Teraku (King George V)
Marriage	Beingam Tanentoa (King George V)
Leadership	Etera Teangana (USP Extension Centre)
Kinship	Kamau Iobi (--on leave--) (possibly in joint authorship with Kunei Etekiera, National Library and Archives)
Male-Female Relationships	Ueantabo Neemia (USP Institute of Pacific Studies) (with Rite Tira, on Changes in Women's Roles)
Language	Takei Taoaba (King George V)
Education of Children	Arobati Tautua (Education Officer)
Mass Communication Media	Batiri Bataua (Radio Kiribati)
Beyond the Reef (air-sea)	Moarerei Kirion (King George V)
What Is It To Be I-Kiribati?	Sister Alaima Talu (Catholic Church)
Dance in Kiribati Society	Tamaetera Teatou (Cultural Affairs)
Composing in Modern Context	Moarerei Kirion (King George V)
Modern Youth	Nanimatang Karoua (--on leave--)
Games and Pastimes	Batio Tokoa (Bairiki Primary School)
Impact of Commercial Activity	Ewere Eritaia (Cultural Affairs)
Agriculture	Mareko Tofinga (Agricultural Research)
Fisheries	Barerei Onorio (Fisheries Division)
Traditional Values, Modern Goals	Nakibae Tabokai (King George V)
Religious Beliefs	Baranite Kirata (Tangintebu Theological College)



University of Hawaii at Manoa

Department of Anthropology
Porteus Hall 346 • 2424 Maile Way
Honolulu, Hawaii 96822

January 7, 1982

Dear Harry,

Thank you very much for Slavers in Paradise and letter of Oct. 11, 1981, which arrived about a week ago. Earlier I wrote about my 30-year old paper, of which the massacre was only a part, that I'd sent off to Finland a week or two before your paper on the massacre arrived.

I'll tell Doug Oliver about your new book. He asks me about the Gilberts for, I think, an update of his Pacific Islands. Subjects like population; warfare (I have boxes, including unfinished mss., on warfare and weapons); and more recently puberty ceremonies, for which I handed him my ms., a compilation of published and unpublished material with relevant myths, "Mythological Charter for "Making a Boy Wild. . .," to appear "soon" in Asian Perspectives, which has had it some three years. Doug was enchanted to learn something of Na Areeu in it. For girls I had notes and myths and the start of an article to be called "Girl of the Games. . ."

What else of unfinished manuscripts? Two nearly finished but laid aside monographs: one on birds, cultural associations, native names, scientific identifications, etc.; one on games, a subject you once told me you and Honor were working on when I mentioned my ms. Papers and collections relating to Na Areeu; lots of mythology; miscellany of other subjects including bits left about plants, fish, etc. that I'd written about earlier. My field notes never seem like much to me but I felt a little differently when a Tabiteuean working for the Linguistics Dept. called on me and told me how many of my old informants had died and not passed on their information as the young people were uninterested. Perhaps, like other islanders, they feel differently (as we all do) when it's too late.

My problem is that I also have unfinished Diegueño Indians (Calif.) monograph based on fieldwork; unfinished Hawaiian folklore re-issues for which I've been adding descriptive and comparative essays; mss. on Maui the Demigod's specific deeds; etc., etc. But I indulge myself on new interests arising from serendipity--a monograph on native Hawaiian puppetry (I have a paper to finish on the Maori and that's that, I hope); a paper arising from interest in Capt. Lord Byron's voyage of the Blonde, which promises serendipitous tangents; and so on. I had to back down on two papers for Bull. Océanistes, to my shame, to meet another deadline. And I've given an occasional lecture on Hawaiian folklore for groups with special interests.

It's a great life, even if I feel snowed under at times. But occasionally something gets finished and published so I know I'm not a 100% dawdler.

Best wishes for 1982 to you and Honor.

Sincerely

Katharine Luomala

AN EQUAL OPPORTUNITY EMPLOYER

Katharine Luomala

P.S. I like your ref. to the "historian's cautionary terms" and courage to abandon them. I'm a sloppy referencer even on citations. KI

Neil Rennie,
125A Greencroft Gdns.,
London N.W.6.,
England.

Professor H.E. Maude,
Dept. of Anthropology,
Australian National University,
Canberra, Australia.

15th April, 1982.

Dear Professor Maude,

Once again I must thank you for your invaluable help. I received your letter, your paper ('Cook and the Development of Pacific Studies') and your annotated bibliography (on the literary image of the South Seas) with considerable delight and, indeed, excitement. In the Department of English at University College London, and in England, for that matter, knowledge of the Pacific is rare, and expert knowledge all but non-existent. Interest in the Pacific here was probably greater in the eighteenth century. You are, of course, well aware of all this and therefore I do not need to make any more plain to you why I am so particularly grateful for your help, which no one is better able than you to give, and which you gave so generously and thoroughly.

I was especially interested by Clara Leshner's thesis, of which I had not known, and which I can obtain via the British Museum. My thesis will not be so detailed as I imagine hers to be - nor, I'm afraid, so specifically concerned with the South Seas as Jean Simon's 'La Polynésie dans l'art et la littérature'. I shall be raising general questions about 'the savage', as a scientific and romantic subject, and also about voyages to remote places as fact and as fiction, as science and romance. These questions, interesting in themselves, and so far inadequately treated, can be investigated,

and really should be investigated, with reference to the case of the South Seas, but of course they are general questions about European responses to non-Europeans and non-European cultures, and as such will, of necessity, limit the amount of space and time I shall have to consider the more straightforward and probably more worthy subject of the image of the South Seas itself - though that still is the central theme of my work.

I reviewed Gavan Daws' book 'A Dream of Islands', which I enjoyed (although I think it should perhaps have been called 'Dreams', as the islands were such different places to his different subjects), together with an awful and comically pretentious book about three different nineteenth century American views of Nuku Hiva: 'Marquesan Encounters: Melville and the Meaning of Civilization', by T. Walter Herbert. The three views were those of a ship's captain, a missionary and a beachcomber/novelist (Melville). Herbert had decided that the missionary must - in order to suit Herbert's prejudice - have found the natives and the island thoroughly disgusting, which the missionary did not, and he treated the two other texts, despite being a literary critic, with as little regard for what their authors actually said. This is typical of the fashion now prevalent for stereotyping - not the natives (in this case the Taipi, or 'Typee', as Melville punningly spelled them) - but the Westerners who observed them. In any case the review, for 'The London Review of Books', went unpublished, as I refused to cut it. The editor was, admittedly, harassed with too many reviews he had commissioned coming home to roost, but I felt that the Pacific was getting short shrift again for the usual reason - as a subject of peripheral interest to English readers.

I shall rescue at least one copy of your book from the shelves of Eurospan!

With many thanks,

Yours, Neil Rennie



O.L.S.H. PROVINCIAL HOUSE.
2 KENSINGTON ROAD.
KENSINGTON. N.S.W. 2033
TELEPHONE: ~~XXXXXX~~
662 7270

11th March, 1982

Dear Mr Maude,

Herewith the little booklet to commemorate the centenary. Someone had written Sisters' Library, etc. on it, but I will eventually get another copy. I hope you enjoy it. It isn't a profound study by any means, but it is interesting to see the numbers of missionaries who have spent time in Kiribati.

I trust that you are both keeping well and are able to enjoy the beautiful autumn in Canberra which is nearly upon you.

We have five Sisters from Kiribati down here at present, and I hope that I can arrange for some of them to get up to see you. We don't go often to Canberra as we have no houses there. Our nearest port of call is Bowral.

Two of them, one is the Regional Superior, and the other is Novice Mistress, are holidaying down here. They are both Kaini Nonouti. The other three will be down for the year, one from Tarawa, one from Abemama and the other from Beru. Her grandfathers were Taiki and Tabuanata. I'd love you to meet them. They are simple, happy and lovely.

God bless you both and keep you in His loving care,

Yours sincerely,

Sr Bernice, F.D.W.S.C.

P.O.Box 40.

CAIRNS-NORTH,

Queensland 4870.

June 8th 1982.

Dear Harry,

This will serve as a brief report on our trip to NIUE. However before I get into what our experience was like let me first of all thank you for the stimulus which took us to a hitherto unknown area of the world and one which fascinated both Betty and me not to mention our two travelling companions.

We left on a flight to Fiji by Air Pacific, a two and a half hour jaunt from Brisbane, which was very pleasant and arrived in Nadi around 10.30 p their time. The hotel there was typical international tourist trap style but quite comfortable and the actual peasantry very friendly and helpful. There was the inevitable rush to parasitise on the new blood by the indian taxi drivers, though on the whole they were very polite and accomodating and quite a pleasant bunch of pirates. Naturally we were enthralled with the geography and most impressed with the scenery, which we took in the following morning when we did a short trip up to Lautoka.

There was a necessity to take advantage of the Duty Free Shopping situation and this occupied both the traders and the ladies all afternoon. There is no doubt that the euphamism of Duty Free gulls the most wary and its no joke to eventually realise that the fellow who is being so accomodating in making amazing reductions in his original price ultimately ends up with his 100% profit! Anyway it was a great experience and Mr Scrooge managed to do enough to keep a few coppers in the sack.

That night we flew to Western Samoa Faleolo Airport another two and a half hour jaunt this time in South Pacific Airlines. The trip was very good and we arrived the day before we took off from Nadi. This was an event in itself whic caused much merriment. Then the 22 mile car ride to Apia where we were billeted at the Tusitala Hotel. Again a travesty of tourist robbery and one of those places which but for the actual serving people could have been any-one of a myriad of international hotels. They were in an off period while we were there and there was a problem with the staff who apparently thought it time they were given a short break in preparation for the impending Independence Celebrations - a given public holiday lasting for four days! However it didnt prevent us from enjoying the very lovely views especially that at the home of R.L.Stevenson (teller of tales Tusitala). We also had a taste of the incredible beaches and underwater life at the spot called Return to Paradise on the south coast.

Next morning we flew off to Niue via Pago Pago. This was a spectacular island to approach from the sea.

After an hours halt here we then flew on to Niue. The weather was cloudy & not much to see until suddenly out of the cloud appeared this mass of rock. Quite unexpected in appearance, clothed with an almost unbroken green forest & and from the air an almost uninhabited island. This is of course quite incorrect as there are more than 3,000 people living on the isle as of now. As soon as one had landed one knew that this was different. The atmosphere, the very leisurely attitude of the customs and immigration officials and the jovial friendly helpfulness of the ordinary folk round about. An unusual but effective bus ride took us up to the inn door. Here we were greeted as though we might have been strangers from outer space - fancy tourists coming here - at least that was an impression we might easily have gathered. Charming and very eager to please. The accomodation was very adequate and the meals quite incredible. It was almost as though the intention was to ape the international hotel cuisine but used cocoanut oil to fry steak with believing that this was exactly the way to do the approximation. None the less the fare was very fair certainly in quantity. The impression that the tourist is there to be taken for a ride exists all over and Niue is no exception to the rule. Charges were not all that excessive but for what one got quite high enough. One thing for sure and that is the hotel staff especially the receptionist Offa were really trying their level best to make our stay happy and enjoyable. The assistant manager Fama actually arranged for his family to prepare a polynesian feast for us which was delightful and really what we were aching to partake of. Certainly they are a most friendly and unsophisticated community of people & one was hard put to understand why on earth it had been necessary for there ever to have been a missionary interfering with their magnificent isolation in paradise. The coral the sea and the forest are superb. The people we were lucky to meet and share meals with in their homes a real delight to be with & I can honestly say Betty and I were entranced with our experience. However I want to make it clear that we both felt a very distinct anti white attitude in those passers by whom we did not meet. Clearly they resent anything approaching even a whiff of paternalism; tourism they seem to think might be based on something of that background. The steepness of the cliffs and sparsness of beaches will deter a surge of tourists, but oh what they will miss in seeing what paradise might have been like. Of course there is this dreadful hankering for the dreadful veneer of the west - T.V. Disco music and all the panoply of western decadence- which their economy can never be able to pay for as their assets are not of this world nor unfortunately wanted of this world. To me it was a very sad night when we were invited to a dance shindig which started with rock and roll and continued to midnight in exactly the same vein. I am sure there is no other community so well churched any where in the world. Every village has a minimum of 7. There is no bathing allowed on the Sabbath yet the village councils have the power to proclaim a tabu over areas where a tragedy, like a drowning, might have occurred. The spirits have to be kept on side as a precaution so to speak.

We came across a fellow called MacEwan who claimed to have known our illustrious relative Harry Maude.

Miriam Campbell's great grandfather was taken by the
blackbirds + never returned to the island. Her grand
father went to Pen to try to find traces of him
but achieved nothing + could not find out anything
at all.

he also saw a booklet of information on Scaudalwood
which had your name at the front of it, as being
one of the people who cared
+ helped the author.

They were very interested in Honor's book on string
+ not taken until Mr. Jam said in a copy of
your book to the family as a token of appreciation
+ Betty left Honor's with them when we left.

It just possible we will be in Canberra in
October - an unreserved conference Betty is to
attend - hope so & we can chat.

What was the Mak/Alk Island trip like + who's
now in possession of the map?

He struck me as being the very sort of bloke that they abhorred, but he gave the impression of being quite satisfied with himself and quite a bit above " these people " and their uncouth ways. I doubt he was a friend of yours in any set of circumstances. His wife an absolute impossibility.

We also met a family Campbell , Niuean , and great people. They also set up a demonstration of arrowroot making and the following night put on a feast of polynesian food. It was magnificent - taro pawpaw fish crab shell-fish casava cocconut cream just about everything you could think of and cooked in an umu. Miriam Campbell then took, on the next day, a trip round the island with us to show us all the best spots. Her brother is in charge of an experimental farm where limes granadillas and all manner of subtropical fruits are being tried. This was a very interesting project and well put together. The N Z govt. have removed all sheep and cattle from the island so as to have an export trade to the island. I was surprised they hadnt removed the hog!

After Niue we went back to Samoa this time to stay at a place called the Hide-away Hotel. A magnificent setting on the south coast and a very lovely bathing spot. From here we went to experience Aggie Grey's Hotel. This I count as one of the best hotels I have ever stayed in. Certainly it is geared to the tourist trade , but oh so very well. Appointments just about as perfect as could be wished for service beyond anything anywhere and the food very good indeed - not miles and miles of pseudo french cuisine, but a simple straight menu take it or leave it of excellent quality tucker!

Here we experienced a Fiafia dance exquisitely put together and everything authentic. Very much a mile stone of the holiday. We also saw the practising crews of the long boat racers preparing for the Independance Celebrations. I was carried away to the old day war canoe and the sight they might have been as the crews kept time with the drummer and cox.

Here again it is a story to me of ultimate christian chaos. All changed to achieve a way of living quite unsuited to their circumstances and totally unable to utilise what assets they have to maintain the newly imposed life style. What a daily torture it must be for Christ to witness the church made massacre of his message. One can only shudder at the final outcome of the contained effect of disease, changed dietary habit and V.D. brought to these innocent and beautiful people. I suppose there can be but few ethnic groups that could begin to compare with magnificent stature and physique yet alone features of these delightful people.

From Apia back to Fiji for four days of wonderful goggling behind the reef & another exposure to the Duty Free bandits then HOME.

Thankyou so very much for the stimulus. Betty and I wouldnt have missed it for anything. It will remain a truly unforgettable adventure which we loved and enjoyed to the full. The only sad thing is I grew up a little more and learned more clearly how ghastly man is to man, no matter what the reason.

Yours very gratefully,

Hers:

I.O. Box 40.
CAIRNS-NORTH.
Q. 4870.

11/11/81.

Dear Harry, and, because of your involvement, Honor,

There are always moments of utter exhilliration in most people's lives, but I can recall very few that could compare with the joy and pride I, together with Betty, felt on opening your parcel when it arrived on Friday in the post. How incredible your memory must be to be able to recall our interest in the so called primitives!

Naturally I have not totally absorbed the book as yet, but I can say that what I've managed to read has enthralled me, and I am spending valuable time that should be devoted to horticultural activities, learning a whole new history. How sad it is to affirm man's inhumanity to man - I suppose its just that frailty of human nature, repeated time and again, that shackles us to the past, present and in all probability to the somewhat murky future? If I may do so allow me to congratulate you on your presentation and the detail you have achieved. It is so easy to assemble facts but so incredibly difficult for the majority of historical revelations to remain enticingly interesting. It is a great compliment to the style of the book and to the understanding and compassion of the author underlying the labour of the opus. Our family will be just as proud of what you have done as your own. I dont want to go on as I feel a little self conscious trying to express myself to someone so much more able than I happen to be.

A matter of practical importance though is the acquiring from you, or Honor, the name of a suitably remote and unspoiled island in the Polynesian Archipeligo to which Betty and I might be able to travel and savour the atmosphere of the times of which you write. Tourist type situations are not exactly the background in which we would feel able to adsorb the real culture of the peoples fround there. Without any doubt we would need accomodation, probably in an hotel, but simplicity and an astonishing dearth of tourists would be too wonderful for words! I realise that conveyances between islands might be a problem, but hope not an unsurmountable one. If you can come up with anything that you would regard as filling the bill WE WOULD BE DELIGHTED!

How kind of you to remember, and how thrilling for us to be alerted to the knowledge that you have remembered us and our interests.

Thank you most sincerely,

Affectionately,

Kerr

P.S. Robert - was great' comfort
& his caravan with wife.

77 Arthur Circle,
Forrest, A.C.T. 2603,
26th April, 1982.

Dear Ken,

I have been meaning to thank you long ere this for your altogether too kind letter about Slavers in Paradise. It has raised my morale considerably to find that you felt that the book was worthwhile for I am all too conscious of the fact that I am only a narrative historian, or chronicler, and that if there are any profound sociological or philosophical lessons to be learnt from the book they have escaped me.

However I may know before long for the American journal Pacific Studies has chosen the work for special treatment 'as an important contribution to our understanding of the Pacific' and has commissioned three Pacific Islands specialists to write a 2,500 word critique each, after which I am given a month to reply.

Rather terrifying for a narrative which was written for islanders and not for the academic fraternity, but at least I shall learn my faults. I did ask that one of their three ogres should be a Polynesian in the hope that he at least would not slay me with the jargon of the social sciences which my younger colleagues revel in.

Honor told me that you asked her about how to get to, and where to stay on, Niue Island should you consider going there, and I have at last managed to secure a brochure about Polynesian Airlines, which are the only people who fly there. There is a good picture of the hotel, which has an excellent reputation for comfort and food.

As you possibly know, the multinationals who now run the tourist industry in the islands - to the degradation and detriment of the islanders - are really only interested in 'package tours'. The advantage of Niue, and a few other out-of-the-way islands is that it is not on any package tour and therefore remains quiet and peaceful, with friendly people about. However the tourist agency at Cairns can fix up passages and accommodation without difficulty, though no doubt they would prefer to book you into some tourist mecca in a main resort where they can get a better rake-off.

Aitutaki Atoll, I think the most beautiful in the South Seas, is also off the beaten track and only an hour by plane from Rarotonga. But I am not sure what the Rapae Motel is like, though if the Brownes are the people I knew it should be good. She was a Palmerston Atoll girl and he an American officer who came back after the war to marry her, as he had promised. Not all did. I include a folder about it.

I have been trying to persuade Honor for months to stay on Niue to write up the string figures for publication in her Homa Press Series. They have never been studied. She is beginning to waver of late.

But actually we leave for Norfolk Island this very day, where Honor is to present the historic 'Bounty Ring', with which all the mutineers were married to their Tahitian consorts by Fletcher Christian, for deposit in the island Museum, for safe-keeping by the descendants of the Pitcairn folk who live there - there are only 43 left on Pitcairn itself. The ring is valued at over \$100,000 so if we find that they don't really appreciate its significance she says that she will bring it back!.

With our love to you all,

J.S.M.

10 Fuchsia Street,
BLACKBURN, 3130,
Victoria

21 July, 1982

Mr H.E. Maude,
77 Arthur Circle,
FORREST, A.C.T., 2603.

Dear Mr Maude,

Thank you for your letter in reply to my enquiries about the late W.C. Groves.

I was glad to learn of your own most favourable impressions of him as an educationist and interested to know of your long-standing friendship with him.

Yes, I have been through the papers at ANL; they comprise his diaries made during the 1932-~~1934~~ period when he was in the Mandated Territory of New Guinea, and letters, papers and drafts of articles, as well as newspaper cuttings. Some of this material belongs to the pre-war period and others to the time when he Director of Education of Papua and New Guinea.

I did not know about Gwen Cross's, Aloha Solomons and thank you for drawing my attention to it. I intend to request the local municipal library to obtain a copy - if the form of its publication makes for its convenient purchase.

I learnt some time ago that your library was passed over to the Barr Smith Library of Adelaide University. It is my hope to go across to that city in a few months' time; if this visit comes to pass, I shall make a point of looking at the collection which, I understand, is a fine one.

You were most courteous to answer my letter in detail and I do appreciate it. I understand that the Tabart project took place quite a long time ago and that detailed information upon it is a difficulty. The South Pacific Commission, through the librarian, Ms B.H. Flores, has also written in answer to my queries and suggested some lines to follow.

Thank you for your kind wishes and, in turn, I extend my kind regards.

Yours sincerely,

Graham H. Gibson
GRAHAM H. GIBSON

Makin Island, Kiribati

July 20, 1982

Dear Harry,

I was delighted with your gift of Slavers In Paradise and The Gilbertese Maneaba, and even more by the warm and generous letter that accompanied it. Of course I should have written you long ago. The only advantage I gained by my long delay was a chance to answer you from Makin on a stormy day. The west wind has been blowing continuously ever since I arrived here five days ago, and has now brought us a steady downpour that makes everyone except me feel cold.

Like you, I had always wanted to revisit the Gilberts. This year I ran out of excuses for not going. I found out that the British Consulate General in Los Angeles issues visas to Kiribati, convinced first my travel agent and then United Airlines that there is indeed such an airline as Air Tuarua, and finally arrived on Tarawa just in time for this year's Independence Day celebration. The fact that classes at Cornell start September 1 makes this a mini-fieldtrip. Makin, the only island for which I have genealogical and residential records, was the obvious choice for a site. I want to observe the effects of Independence and of the employment of so many young men as merchant seamen on an island society, and more generally the changes that have occurred during the past ten years. (These changes do not, as yet, include a tourist industry. Kiribati is said to average about two tourists a month. The only one at the hotel in Bikenibew during my stay there was a 90-year old retired Canadian civil engineer who likes to wander off the beaten track.)

As an authority on the maneaba, you may be interested in the direction that local government seems to have taken.

The functions of the elected Island Council are mostly to enforce the regulations of the national government (far fewer than before World War II, or then in 1960) and to choose young

people for jobs on Tarawa and Nauru. The Old Men, who are now representatives of households instead of boti or kāinga, apparently meet every Sunday, even though they no longer have a maneaba of their own. They have now imposed prohibition on Makin. A man caught drinking has to provide a feast for the elders for the first offense, and is heavily fined for the second. They have also expelled two men from the island (a thoroughly extralegal proceeding), one for challenging someone to a duel (by yelling, "Ten Naeua, ko na taua am kai"), the other for sleeping with another man's wife in her husband's house. The Roman Catholic clubs in the four quarters of Makin Village are also assuming quasi-governmental functions. Two of them, Mexico and the Communists (probably the only Catholic club in the world with that name) beat their young men with coconut-fund midribs if they catch them drinking. If further inquiries confirm these first impressions, I'll start believing that ~~the~~ those odd old-fashioned regulations you were instrumental in abolishing had more public support than we suspected.

Your books are a welcome addition to my library. I'm looking forward to reading Slavers in Paradise on my return, especially since I have developed an interest in western South America in addition to my long-standing concern with Micronesia. The depopulation that resulted from the brief but destructive episode of Peruvian slave-raiding explains many things about Pacific history, such as how Easter Island became a mysterious culture. Your monograph on the Tabiteuean religious wars and the collection of Gimble's ethnographic materials will finally replace those hurried notes I took in your home so many years ago. I will send you ~~some~~ a chapter I contributed to a book on Siblings in Oceania and anything on Kiribati that I may write in the future.

Although I hope to return to Kiribati in 1983, my best address is still the Department of Anthropology at Cornell.

Please give my best regards to Mrs. Maude. Yours very sincerely,
Brend Lambert

61 Maids' Causeway,
Cambridge, CB5 8DE,
England.
19th March, 1982.

Dear Honor and Harry,

It was grand to get your 'late' Christmas letter and to know that you are both well except for the back which sounds better.

I have had a bad spell since Christmas as I have had two goes of different virus infections which have left me very limp.

However I am at last feeling better and have got back to the Baron, and the last tidying up jobs, and as I have got Steven Phelps Hooper to help me I am sure it will be finished. Steven has been in Fiji on two occasions and has just finished his thesis for a Phd., his examiners were George Milner and Ian Mcleod of the B.M. Advancing years have been catching up with me and I feel I need some help and support. Steven is a good unit and is experienced after dealing with his grandfather's collection, and seeing it through Cristies. I managed to get a grant to pay him a fee which is also good.

We have a new curator, Dr. David Phillipson, a very nice person who is really helping to get the journals published. He has approached the Haklüt Society for us but unfortunately the Baron is too late, the Society prefer seventeenth century or earlier. We are now trying other publishers and if we cannot get one in the U.K. we would like to try the Pacific, so please, Harry if you have any suggestions we would be very grateful.

The Journals have turned out much longer than I expected, 160,000 words, which may be too long for some publishers, cuts could be made, which would be sad and I would hate to do it but we do want to get it published.

It was nice hearing from you,

Love to you both,

Jane



10 February 1982

Dear Harry,

I have the honour of replying to 1. your letter of February 1981, which I have before me; 2. your letter of c. June 1981, which was delivered to me by hand of the Tokelau Director of Administration at the time of the U.N. Mission visit to Tokelau and seems to have gone astray during my subsequent travels; 3. your note accompanying a most appreciated copy of Slavers...; and 4. your letter to Tony of December 1981. Also, I include a brief note on the progress of Tokelau studies - mainly historical.

First belatedly but heartily I join many others in congratulating you on what must be considered the Pacific book of the year. I glanced at Julia Hecht's copy in Hawaii and savoured my own which was brought by Tony to Apia, as promised. In Fakaofu, people poured over the picture of Hehe and talked of his genealogy, and to each island we delivered a hastily typed copy of Ropati's translation (see below). Among Tokelauans, your book has certainly had the reception you hoped for. I am delighted that you were able to make the minor alterations you judged warranted from my comments.

This leads me again to Peni - Tokelau, Tongarevan or both. We have acquired some further information on Peni/Benjamin Hughes (see enclosed). Obviously there is something wrong with Hughes recollection or recording of dates. Perhaps he was purposely ambiguous. We think it should be December 1862 in the first instance, because another affidavit from Captain Peterson states that he went to Fakaofu in 1863, perhaps but not certainly in May, to collect Hughes' oil and help him buy the islet. Some new scenarios come to mind, e.g., that Peni got to Fakaofu on the Rosa Patricia, but it is hard to imagine how he got to Tongareva to be reported there by Gill on 12 March 1863.

To return to the Tokelau translation - I have spoken to Ropati about your kind offer to provide a beginning and end to the Tokelau saga. He readily accepts your offer and we all think it an excellent idea. The copies we distributed in the atolls were draft translations that we wanted to have available to stimulate their history writing. Ropati, Tony and I will have to check the present translation closely for typos and conformity to the English text before it is put into any kind of publication. So let us do it up right as you suggest.

I had a very interesting sojourn in Tokelau. At Nukunonu there resides a living archive of Tokelau tradition and history, Manuele Palehau who in his 86th year retains his sharp and retentive mind, along with his slightly junior collaborator, Kimi Paselio. As joint grandfathers and widowers, they spend days and evenings at the house Palehau's son built on Kimi's daughter's land recalling and recounting events of the past, relating genealogies, and singing the songs which authenticate such accounts (in not readily apparent ways). They were delighted for me to join their company and the three of us spent some time each day and every evening, over cups of cocoa, exchanging information (mine from documents and theirs from "the words of elders" and their own experiences) and exploring/interpreting Tokelau history. For the 19th and 20th centuries there was very considerable correspondence; my information allowed them to disentangle events and place them chronologically, while their information gave me greater detail and local interpretation. My accounts stimulated their recollections; their accounts filled in gaps and linked events. I did not tape all the hours of conversation



but marked in my notes those accounts which were set narratives for subsequent taping in chronological order. I have five to six hours of tape and masses of memorable notes. I already had reasonable control of genealogy, so easy discussion was not hampered by having to identify people and relationships. This, I think, along with language proficiency, is prerequisite to engaging in such interchanges. Of course I was blessed with knowledgeable and inquisitive informants with whom rapport had long been established.

Soon after I arrive in Atafu I was approached by teachers assigned to teach the newly introduced school subject called "Tokelau Culture". No curriculum had been set for the subject and they were unsure what "culture" meant (as are many anthropologists). It transpired that I spent one day a week at the school with Form I to IV students and teachers working out what might be included in the subject I prefer to call "Tokelau Studies". We began with language, attempting to standardise written Tokelauan. Orthography was simple and word divisions fascinating until I got beyond my linguistic competence (both in Tokelauan and the discipline). So I sent the kids home with instructions to record from their parents and grandparents the "paths" that linked them to Tonuia, the c. 1800 founder of the present population. From the kids eagerly recited records we jointly constructed the Atafu genealogy, placing them in the 6th to 8th generation. Then we discussed Atafu history with reference to the genealogy. For example, mainly the 3rd generation got hit by the "slavers" and we could identify, after another bit of home research, at least 12 of the 37 carried off. The kids were fascinated, the parents were engaged, and the teachers were delighted that "Tokelau Culture" could be more than song, dance and folktales.

While in Tokelau during mid-year, Tony and I laid the groundwork for the U.S.P. book project by 1. placing in each atoll two copies of a very limited addition volume entitled "Papalagi Documents on Tokelau History, 1765-1925" which is a typed compilation of the most relevant documents in our collection; 2. explaining the project to various people and groups; and 3. establishing local "book committees" charged with starting to record in writing accounts of the past. We wanted to get something underway so they would begin to appreciate what was involved. The foundation meeting of the whole enterprise took place in mid-January with five delegates from each atoll. Together we outlined the structure and contents of the book, and the procedures for compiling and writing the various sections and chapters. There was much consternation before the meeting about the difficulty of writing a single history, since accounts of the same event are controversial, but at the same time a feeling that the history was of utmost importance. We resolved that each local committee would write their atoll's account and then we would see where the points of difference lie. The advisors pointed out that their problem was not unique and that there were well established ways for intelligent and educated people to resolve them. They were appreciative and accepted that this could be done. But the book will be more than just history - fishing, village organisation, food, life cycle, health and education, "amusements", church organisation, etc. and something called "development" which nobody is too sure about.

We will return to our book shortly to see how it looks after a year's rest. When we get the historical section hammered into shape, we will send you a draft copy. End of report on Tokelau historiography in its various manifestations.

With best wishes for the year and warm regards,

Affidavit by Benjamin Hughes before Jonas M. Coe, U.S. Commercial Agent in Apia, dated Apia 18 May 1866. Despatches from U.S. Consuls in Apia 1843-1906, Roll 2, Volume 2. A Microfilm Publication No. T-27 of the National Archives of the United States [Copy in University of Auckland Library]

Commercial Agency of the United States of America
at Apia Navigators Islands.

On the 18th day of May A.D. 1866 before me the undersigned Commercial Agent of the United States of America at Apia, personally appeared Benjamin Hughes an American Citizen and at present resident at Apia Navigators Islands, was duly sworn according to law and made the following statement.

I left Apia in the month of December or thereabouts in the year 1863 for the Tokelau Islands for the purpose of trading with the natives for Cocoanuts oil and other produce for an on account of the firm of Aug Unshelm Esqr. at Apia.

I arrived at the Tokelau Group in the month of February 1863.

During the intermediate time I was on Swain's Island.

After having arrived at Fakafo I started my trading establishment and purchased cocoanut oil cocoanuts and continued in that business for four months when I made an offer to the King of Fakafo, on my own account to purchase from him an island in the North West parts of the Lagoon of Fakafo.

In the month of February 1863 the Bombay Schooner Capt. Peterson arrived from the Navigators Island to receive oil from me for the firm of Aug Unshelm Esqr. I went on board of the Schooner and told Capt. Peterson I intended to buy the North West island in the lagoon and was then in treaty with the King, who was willing to sell to me and I requested Capt. Peterson to go on shore with me and make out an agreement in writing for the King and myself to sign; we went on shore together and Capt. Peterson wrote out the agreement for me in the english language with a copy such as they were, as it puzzled me to read or understand the writing, and after finishing the papers were signed by the King of Fakafo, the Samoan teacher and several of the Natives belonging to Fakafo, Capt. Peterson and myself.

Capt. Peterson then went on board of the vessel and I went with the King and the natives that were and paid them for the island; which I then considered my own property, as the island was made over to me and sold to me, not once anticipating any further obstacles in the way.

Before leaving the Kings house Capt. Peterson handed one writing to the King and one to me which neither one of us could understand.

After remaining at Fakaafo one year after the island was sold to me I came to Apia for the purpose of settling up my business with the firm of Aug. Unshelm Esqr. in settling up my business affairs this island I had purchased was bought in question and the firm of Aug. Unshelm Esqr. wished me to understand that the island belonged to them, which I at once disputed and made them an offer to buy from me if they felt disposed at the small sum of five hundred dollars (\$500) they said that was too much but then made me an offer of two hundred and fifty dollars (\$250) which I refused and as I could not arrange to sell to them I concluded to renew my agreement with them and go back to Fakaafo for trading as usual.

However before leaving Apia I made inquiries concerning the paper I held drawn out by Capt. Peterson and I was informed that the paper I had was of no use to any one and there was no legal form about the writing on the paper.

In the first place it could not be read to be understood and secondly it would not be acknowledged in any Consulate for registering. I had a mind then to throw it away or burn it up, but I was advised to save it until I had proper and lawful deed drawn up.

I returned to Fakaafo in the year 1864 and continued my business trading for the same firm at Apia when one day unfortunately I was regulating papers in a box in my house one of my youngest children playing about the box, took the liberty of laying hold of some of my papers and accidentally the mysterious paper drawn out by Capt. Peterson was one of the papers that became a victim in the hands of the child, it was with other papers entirely destroyed. I thought then at the time that it was not of much account as it was not a legal document, but I concluded as soon as I went to Apia I would have a new proper form of deeds drawn out according to law, which in the year 1865 I came to Apia and had a form of deeds drawn out at the U.S. Consulate, which I took to Fakaafo with me, when I last went there and had them signed, sealed and delivered in the presence of two witnesses.

In January 1866 I again arrived at Apia and handed my deeds to the Am. Consul to be recorded in his office where the deeds are to this day deposited for safe keeping.

On the 14th of May last I again offered my island that I possess at Fakaafo to firm of August Unshelm Esqr and they refusing to give me the sum I wanted which was eight hundred and fifty dollars (\$850) they wished me to guarantee five thousand cocoanut trees which I refused to do and as I would not guarantee, they said I was bound to arbitration which I decidedly refused, and told them I should sell the island to whoever would purchase as they would not give me the fair remuneration as agreed upon.

I consider I have done my duty towards them in giving them the first offer of purchasing the island and as according to agreement.

Benjamin Hughes

Subscribed and Sworn to
before me the date first written

Jonas M. Coe
U.S. Commercial Agent



The Australian National University

The Research School of Pacific Studies

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25 February 1982.

Dear Harry,

I just came across
this advertisement in the New
York Review of Books for 19 November,
and thought you might like it
for your records, if you haven't
seen it already.

I hope you and Honor
are keeping well, and enjoying
what seems to me to be ideal
gardening weather. Did you
hear from Glen Adams yet?
I think he planned to write to you
about latest developments on
Tuyuing.

I'm going full-steam on the Pacific History Bibliography for 1982. If you have anything I should know about, I'd very much like to hear from you, and maybe call over one morning, when convenient, with my note-book!

Neal's stamp collecting continues, though on a restricted basis. His interest at the moment is in Samoa — mainly, because he's got on to an English stamp auctioneer who sends him catalogues and Neal bids for stamps, which all seem to be Samoan — usually around £5.00's worth. He's regrettably decided Pitcairn stamps are beyond his income! He's been in plaster for 5½ weeks after breaking his leg playing Squash, of all things. Just off today. All best wishes. Noel.



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June 21 1982

Professor H E Maude
77 Arthur Circle
FORREST ACT 2603

Dear Professor Maude

We have in our possession the edited manuscript of SLAVERS IN PARADISE. Would you like me to return it to you or may I dispose of it. If I have not heard from you within two months, I will take the view that I may dispose of it.

Yours sincerely

Julie Gorrell
Editorial Department

The Tippet Collection,
St. Mark's Library,
Blackall Street,
Barton A.C.T. 2600

4th August. 1982.

Dear Dr Maude,

Many thanks for books. I shall read them with the greatest of pleasure. I would not worry about the opinion of those European historians. There are lots of battles for the ethno-historian to win yet, especially with respect to meta history.

I shall be glad to have you call here sometime. Perhaps you could call me at home on 480564 the night before so that I can clear the day for a good chat.

Meantime herewith I send
the item you wanted and
also another done since
my retirement here in
Canberra.

You had an old address
for Wm Carey Library. They
are now at
1705 N. Sierra Bonita Ave.
Pasadena, Cal. 91104

Thanks again

Sincerely yours,

Alan Tippett.