

AMERICAN  
ANTHROPOLOGICAL  
ASSOCIATION

8 May 1984

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

Dear Professor Maude:

I find myself in the amazing position of having enjoyed your last letter for several months! My life has been complicated in the usual and some unusual ways since last fall. But, my word! Months! In any event, it was truly nice to hear from you. I apologize for the inordinate delay in responding.

I am not surprised to hear of the many laudatory reviews your Peruvian slave trade book is getting. The AA review is due out soon and it is also quite favorable. How could it be otherwise? Much of the world knows your work for its great scholarship and clear writing. And I know I speak for many when I corral you with Raymond Firth and Greg Denning as two other large-minded, innovative, and very accessible scholars. Without your illustrious careers Pacific studies would be radically different today.

Speaking of Greg, you probably know that he had heart surgery recently. At last report he was recuperating ahead of schedule. I certainly hope so. He is coming to the University of Chicago next fall if all goes well. I might have a chance to visit with him there--or perhaps here at home. His wife's family lives in Albany, not far from Oswego. He is both a friend and an inspiring source for my thinking on the Marquesas. Islands and Beaches is Pulitzer Prize material....

I am making some progress with my various Marquesan projects. But my speed is probably best measured geologically--I sometimes think the rocks in my yard are forming faster than my Ethereal Savage book (outline enclosed + some other items)....

We await the Grimble Papers with great anticipation....

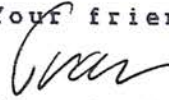
And while it all seems rational that you will pull those shutters at 80, be advised that we can't get along without

8 May 1984

you....

With fond regards and the utmost admiration, I remain

Your friend,



Ivan A. Brady  
Professor and  
Book Review Editor,  
American Anthropologist

encl.

P.S. Some heartening news: last week I was given the (SUNY-Oswego) President's Award for Creative and Scholarly Activity and Research. The citation recognized my activities as Book Review Editor for the American Anthropologist, some philosophically-rich research on cannibalism, the interdisciplinary range of my publications, and intellectual growth in and out of the classroom in the past ten years. Tall orders one and all. I was flattered in any case....

KILL TO EAT OR EAT TO KILL?  
A CANNIBAL CONUNDRUM

Ivan Brady  
Anthropology Department  
SUNYC-Oswego

"...we must consider ourselves as a symbolic, semantic class of life, and those who rule the symbols, rule us"--Alfred Korzybski, Science and Sanity (1933).

The 1860s and 1870s were especially troubled times in the Marquesas Islands of Polynesia. Some Islanders boldly proclaimed themselves to be 'flesh eaters' and validated their claims by doing so in public--on the beaches, in the valleys, and always contentiously in the face of the French. Why is not easily answered. Local food shortages were exacerbated by famine, tidal waves, and cross-cultural developments that nearly eliminated the Islanders altogether as a population. Did they "kill to eat," as many Europeans and at least one long-term visitor from earlier in the century (Edward Robarts, a beachcomber) had suggested? The idea of eating people for food under such circumstances also finds some merit in anthropological arguments about cannibalism and protein deficiency among the ancient Aztecs and others, and about "survival" cannibalism in general. But would such interpretations be best applied to the French-occupied Marquesas? The historical record suggests an alternative interpretation that is symbolically-loaded, politically-grounded, and in large measure the theoretical antithesis of "kill to eat" arguments. We can call it "eat to kill." Marquesan cannibalism during this period was a way to contest colonial rule, an avenue to argument about what was and what ought to be, a way to repulse the French through demonstrable and defiant "Otherness." In this sense the Islanders ate to kill what ailed them, what they perhaps learned to hate and fear the most, and what nearly destroyed them all anyway, despite their rituals designed to renew and reject: the smothering cover of an imported cultural system.

*Paper given at Syracuse University, 10 April 1984  
It is not quite ready for publication - one  
problem being that the problem is overstated...*



RASHOMON AND HISTORICAL ETHNOGRAPHY:  
MARQUESAN CANNIBALISM IN THE 19TH CENTURY

Ivan Brady  
Department of Anthropology  
State University of New York College  
Oswego, New York 13126

Prepared for a symposium entitled, "The Rashomon Effect in Oceania,"  
13th Annual Meeting of the Association for Social Anthropology in  
Oceania, 28 February to 3 March 1984, Molokai, Hawaii.

PLEASE DO NOT QUOTE WITHOUT PERMISSION.

Précis

RASHOMON AND HISTORICAL ETHNOGRAPHY :  
MARQUESAN CANNIBALISM IN THE 19TH CENTURY

Ivan Brady

For more than a century the Marquesans have been viewed as classic "Cannibals of the South Seas," following largely on the gossip and writings of visitors to the islands, two of whom became quite famous: Herman Melville and Robert Louis Stevenson. While examining a conflict of interpretations culled from several historical and two contemporary texts that address the subject of cannibalism, including those of Melville and Stevenson, an effort is made in this paper to answer the question of whether or not the traditional Marquesans were cannibals. The evidence for it appears to be substantial, contrary to arguments made in some recent literature. But the question itself is heavily loaded with a Western bias toward the distribution of cannibalism in the world and the intrinsic value of empirical evidence, especially eye-witness accounts. Two more productive and important questions are how we think we know in the first place and

what satisfies us intellectually in the long run.

Rashomon problems resemble those of ethnography and history in general as essentially contestable accounts of "what is," "what was," or "what ought to be," so this study of cannibalism would seem to lend itself well to treatment under the Rashomon rubric. Having the conflict of interpretations anchored in historical time and expressed primarily through written texts exacerbates the problem in special ways. Some resolution of these difficulties is possible, but the process gives no privilege for obtaining unfettered knowledge of any kind. It thus departs somewhat from the expectations of strict positivism and behaviorism in historiography and ethnography, i.e., from the time-honored inclinations to find and fetishize truth in clinical "facts," disclaim or sidestep fictions and unwashed subjectivities altogether, and otherwise learn "to speak in the name of the 'real'" without ever touching it. This project engages fictions directly and finds its reality in less clinical ways. It leans more toward what has been called "interpretive" anthropology, with an emphasis on hermeneutics, text construction in historical ethnography, and reflexive integration of the observer with the problems encountered, objects studied, and conclusions drawn. For these reasons and others the yield is better marked as a model of "reasonable persuasion" than touted as privileged access to "hard truth."



Whether or not these arguments will prove to be useful in other projects remains to be determined. But the view developed of scientific observation as a culture-bound exercise in reality construction is not easily dismissed wherever descriptions and explanations compete, in or out of science, and that to me engages the essence of Rashomon.



T H E E T H E R E A L S A V A G E :

MARQUESAN CANNIBALISM IN THE 19TH CENTURY

Ivan Brady

Department of Anthropology

State University of New York College

Oswego, New York 13126

U.S.A.

T H E E T H E R E A L S A V A G E :  
MARQUESAN CANNIBALISM IN THE 19TH CENTURY

Ivan Brady

CONTENTS

List of Illustrations  
Acknowledgements  
Preface

CHAPTER I: THE CONDITIONS OF OUR POSSIBILITY

Prologue; The Problem; Rashomon and Frame: Puzzles,  
Structures, Evidence and Effects; Ethnohistory and Historical  
Ethnography: Text and Context; History and Myth; Prospect

CHAPTER II: CANNIBALS AND CONTRADICTIONS

Creatures of Our Own Surmise; New Ways of Dying; A Contested  
Reality:

William Pascoe Crook (L.M.S. Missionary) 1775-1846  
Edward Roberts (Welsh Beachcomber) 1771-1832?  
Joseph Kabris (French Beachcomber) 1780-1822  
G.H. von Langsdorff (German Scientist) 1774-1852  
David Porter (American Naval Officer) 1780-1843  
Robert Thomson (L.M.S. Missionary) 1795-1870  
Herman Melville (American Beachcomber) 1819-1891

Reprise: Cannibals All the Way Down

CHAPTER III: THREE QUESTIONS UNFOLDED

Eat or Not Eat? Is Cannibalism Natural? A Baker's Symbol?

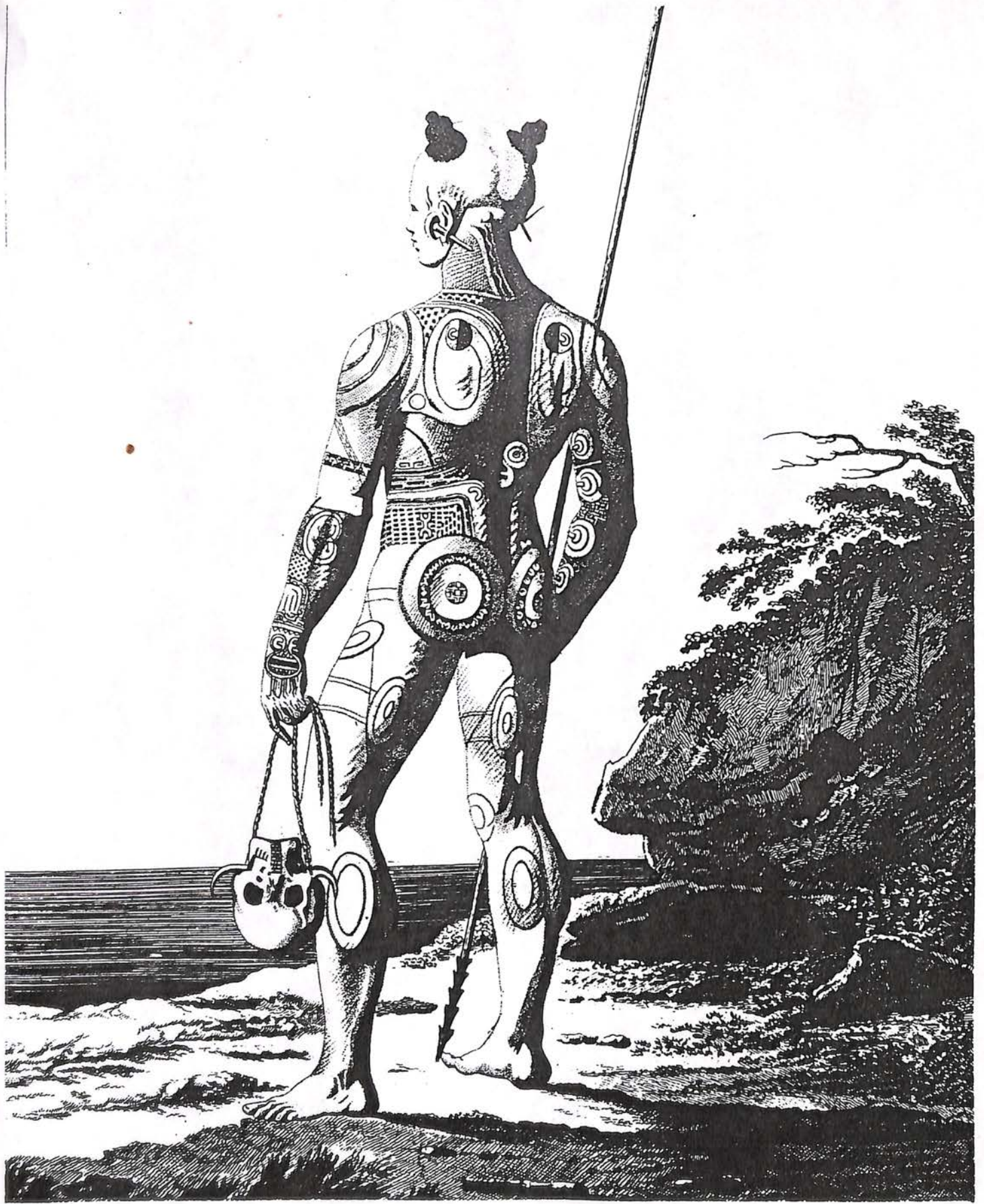
CHAPTER IV: HISTORY INTO MYTH

Cannibal Myth as Archetype; Imperfect Permutations: Myth  
Today; Ethnography and the Chain of Discourse; The  
Ethnographic Present: Myth for All Seasons; Mythic  
Structures Deep and Shallow

CHAPTER V: CONCLUSIONS: REFRACTIONS FROM THE LOOKING GLASS JUNGLE

The Myth of Archimedes; Cannibal::Savage::Primitive::Other;  
Edifying Conversation: The Anthropology of Ourselves

Notes  
References  
Index





77 Arthur Circle, Forrest,  
A.C.T.2603, Australia,  
9th January, 1984.

Dr Ivan Brady,  
Penfield Library,  
State University of New York,  
OSWEGO, New York 03126,  
U. S. A.

Dear Dr Brady,

I have at long last got down to cleaning up my study, only to discover that I have never thanked you for kindly sending me copies of your reviews of Arens, Denning and Herbert. I am usually quicker, though never quick, in my letters, but from time to time I get bogged down in new work and things get in a mess.

I feel the more contrite because your review and review article were quite in a class of their own: real contributions to the subject matter dealt with in the books and the very antithesis of the hurriedly written paraphrase of the blurb which is what we too often get in this part of the world.

It delighted me to find you so well established in your profession as it seems not so long since I read your excellent dissertation for a doctorate at Oregon followed by five papers on the Tuvalu people. Since then you have evidently broadened your interests very considerably, as shown by your commendation of hermeneutics, which seems to be a tool which culture historians could use with advantage.

I did send a copy of your review of Islands and Beaches to Greg Denning, but it seems that you two have been corresponding before and since. As you say, he is the mentor of our sub-discipline and the only one, bar Bronwen Douglas who is immature to tackle the theoretical problems inherent in cross-cultural historical research.

He is also kindness itself in his evaluations of other people's efforts, as witness his recent review of my book on the Peruvian slave trade in Polynesia, of which I have posted you a copy by what is called here SAL (surface air lifted). It has had some 25 reviews, all fortunately favourable, the latest being by Michel Panoff in L'Homme, and has sold well in the U.S. (where it is published by Stanford) and in the Pacific Islands, where excerpts from it have appeared in the vernacular periodicals translated into Gilbertese, Tuvaluan, Niuean, French (in Tahiti), Cook Islands Maori, Tokelauan and Tongan.



Now I am working on editing the unpublished Grimble Papers on Gilbertese culture and oral tradition written in note form at the beginning of the century. To this I hope to be able to append a description of the Gilbertese pre-contact way of life for the final chapter - as an exercise in what seems to be termed historical ethnography.

With this book and a few papers on some unfinished episodes in Gilbertese history I shall stop and pull down the shutters, as this has long been my intention when I reach my 80th birthday.

With your two forthcoming works, coming on top of Denning's, the Marquesans will have at last received their due of recognition. Thank goodness that despite your theoretic preoccupations you both write a pellucid English, unlike Martin Silverman who at times verges on being incomprehensible, at least to the uninitiated.

With best wishes,  
Sincerely,

*SLM*

AMERICAN  
ANTHROPOLOGICAL  
ASSOCIATION

10 May 1983

Professor Harry Maude  
77 Arthur Circle  
Forrest, ACT 2603  
AUSTRALIA

Dear Professor Maude:

I wish I had time to write a proper letter but unfortunately do not. Much has happened since we last met and I spent some pleasant hours with you & your charming spouse--in and around the library out back.

Greg Dening mentioned that you sent him a copy of my AE review of his book. Enclosed is a reprint for yourself. Also enclosed is another review article of mine on cannibalism; it is followed by a sequel of sorts by two other people.

I am working on a book that will probably be split into two smaller books--on the Marquesas, primarily in the 19th century. The first is nearly done in draft and is tentatively titled The Ethereal Savage: Rashomon and Cannibalism in the South Seas. Its sequel will probably focus on cannibalism and colonial problems in the Marquesas 1842-1880. (Possibly: The Metaphor Wars: Cannibal Politics and Ritual Symbolism in the Marquesas Islands, 1842-1880)

Lest I sound overly ambitious, rest assured that these are SMALL books--not tomes. Dening has been most kind and helpful from the start. What a prize he is for all of us in history and anthropology.

Sincerely,  Ivan Brady



To Nancy Maude  
with fondest regards,  
Ivan Brady

review article

## les îles Marquises: ethnography from another beachhead

IVAN BRADY—*State University of New York College, Oswego*

*Islands and Beaches: Discourse on a Silent Land: Marquesas 1774-1880.* GREG DENING. Honolulu: University Press of Hawaii, 1980. xii + 355 pp., notes, index. \$27.50 (cloth).

*Marquesan Encounters: Melville and the Meaning of Civilization.* T. WALTER HERBERT, JR. Cambridge: Harvard University Press, 1980. xii + 237 pp., notes, index. \$15.00 (cloth).

History is a hard thing to know. Although visible in the present through cultural developments that have survived the past, history is still never quite known to us, or perhaps ever knowable in the extreme. Its combination of mystification and material circumstance always holds point through our puzzling over it, and we know—along with Marx, Dilthey, Kroeber, and others—that it must be interpreted to be understood. Where history is not thrown out arbitrarily by a structuralist preference for timeless discourse, its particulars nevertheless often elude us because they linger not in an easily examined concrete reality, but in the landscape of the mind, in the meanings of life we share with or try to ferret out of others in some agreeable communication. Much of what passes for history in the common view is just memory erected on monumental events, a shadow of meaning resurrected incompletely from experiences indelibly, but ambiguously, imprinted on us in another time, or perhaps a sequence spelled out for us vicariously by some longshot interpreter whose own burden is to bring to the project an inescapable and determining history of his own. It can also be viewed broadly as all that we know of what went on before us and which brings to every present moment a certain clarification of meaning and rationale for the external expression of what we have in mind. In this sense history is a cultural phenomenon and culture is always historical. It is a matter of timing, content, knowing, and transformation. It comes to bear on projects of the moment through a dialectic from the past and in so doing is transformed for the future.<sup>1</sup> In a more conventional sense it is our recollections reconstructed in story form, about something, at a particular spread in time that begins and ends arbitrarily. History in this form is created; it is made by the observer through interpretations of what can be found in the dust bins of the past.

Anthropology shares with many other disciplines the difficulty of fleshing out the bones of history. The problem escalates in complexity when the enterprise moves from one's own personal and social history to that of the distant other-cultural Other, familiar to ethnog-



raphers and historians alike as the tribesmen of a thousand names and places. We know these tribesmen indirectly through history, or, more correctly, we try to know them as they once were through a kind of ethnohistory that starts with the present and works its way back to the frontiers where the records stop. A look beyond those margins depends on careful assembly and interpretation of a cross-cultural puzzle, an equation of meaning laid down by the people of the times that is bound to be jumbled by the blending of cultures and humbled, in the long run, by missing parts.

In anthropology's zeal for fictions such as the ethnographic present, its tolerance for models that portray the scruffy realities we study as neat and clinical things that can be fitted into preformed disciplinary niches with no obvious residue to be explained, and given its preoccupations with puzzles of a timeless sort, it has more often than not misplaced its history and forgotten itself as part of the interpretive equation. It has not remembered carefully what Denning, Herbert, Geertz, and a few others know well: where tribal history rests largely on the records of intruders, "to know the native one must know the intruder" (Denning p. 43; see also Geertz 1973:346). Knowing this and wanting a look across the frontier into an enigmatic Marquesas Island society and its history, Denning (p. 43) is concerned "to write the anthropology and the history of those moments when native and intruder are conjoined." Herbert explores similar terrain, although his primary interests lie more in disentangling the culture of the intruders as it was played out through a few characters in a Marquesan context. Each author recognizes that the crossing of Own and Other in the Marquesas, or on cultural "islands" of any type, changes the interpretive equation and renders the participants interdependent in important ways. The problem, of course, is *how* to know the participants in any capacity—in their "interdependence" or "mutual independence"—and that raises tensions between the ways we have "always" done it in our pet disciplines and how we might proceed in the future to survive and transcend the limitations of the very systems we have "always" used.

Hermeneutics is roughly a philosophy or body of theory concerning the interpretation of meaning. Its appeal is basic: a potentially rigorous and satisfying orientation to research that allows for the interpretation of human events to which we do not have direct access, because of distance in time, space, or culture. The hitch is to try to do such things in full recognition of the fact that purely objective interpretations are impossible, thereby adding some frustrating realism to the project and forcing a reconciliation between the subjectivity of culture content the observer brings to the hermeneutic task and that of the human subject being observed. Although we can never in any absolute way know the "object in itself" or gain access to the "inner life" of Others in other than an indirect way, some certainty of knowledge can be obtained, relatively speaking, by exposition of the rules and structures of interpretive procedures, as well as by applying them to the basic problem of transposing a "meaning-complex created by someone else into our own understanding of ourselves and the world" (Bleicher 1980:1).

The interpretation of meaning is the formal matter on which the Denning and Herbert projects turn. Each is inspired in similar ways by Geertz's view of culture as text (especially by his *Interpretation of Cultures*, 1973)—a hermeneutic view. For Denning (p. 44), cultural identity and communication itself rest on "the recognition of meaning in all its externalized forms of role and ritual, symbol and material artifact," so that when individuals of distinct cultures confront each other, one boundary separating them "is their mutual ignorance of the other's system of meaning." For Herbert (p. 4), comprehending the communal discourse humans generate within or across cultural boundaries is similarly "not a matter of finding a timeless law to account for it, but of grasping how particular occasions, employing a distinctive cultural idiom, illuminate the ongoing interplay of meaning-laden action and



make sense within it." Each author handles these hermeneutic problems with skill, engaging by coincidence (and sometimes by contradiction) of common subject matter issues embedded in the other's project—Dening from his background in anthropology and history, Herbert from the vantage point of literary criticism and an upgraded French structuralism. Moreover, each author is willing to grapple with (and not underestimate) the hardships that hermeneutic problems work on scholarly claims to "ultimate truths" in research. Each succeeds further through an intellectual acuity in uncapping something a more strict naturalism and empiricism has trouble claiming at all: the wellspring of meaning in human action and its place in history, in this instance, Marquesan history.

Dening and Herbert retrace relationships between some 19th-century colonial cultures (notably American and French) and inhabitants of the rugged volcanic islands Mendaña named the "Marquesas" when he "discovered" them in 1595. Later popularized as the classic "cannibals of the South Seas" in the gossip of sailors and the writings of Herman Melville and Robert Louis Stevenson, the Islanders remained *énata* (men) to themselves. In recovering such disparities in orientation and much of what was indexed by them, Dening (especially) and Herbert encapsulate the drama of Marquesan culture. Various baffling and bizarre and grounded in snatches and glimpses across the frontier from the records of those who made a living on the margin, the drama reveals a society ordered by *tapu*, motivated by sacrifice, stratified by sexual identity, liberated by sexual activity, exercised by warriors and deep valley sorcerers, structured by polyandrous marriages, revitalized by ritual, enfranchised by a pantheon of specific gods for everything from decoration to destruction, bolstered by breadfruit and food from the sea, and oppressed by hunger in the wake of cosmic and environmental contingencies—all of which were set into complicated motion by an imported and unending interference, a cross-hatching of cultures in time and space that nearly obliterated the Islanders altogether.

On the eve of the 19th century, ninety thousand Marquesans were in the midst of a series of droughts, with more to come. Devastating though they were, the droughts were at least recurrent to the point where their properties were known and coded by the people who endured them. What the Islanders could not have known from their brief encounter with the murderous and pious Mendaña, and a more peaceful one with Captain Cook 180 years later, and what they never really came to expect until it was almost too late for even rudimentary survival, was the arrival of unlimited intruders—a parade of whalers, sailors, traders, missionaries, military men, beachcombers, settlers, and adventurers who swept in with the tide of exploration and colonialism that began to swell in this part of the Pacific in the early 1800s. With them came powerful diseases and cultural designs that reduced the indigenes to nine or ten thousand by 1863 and to about half that by 1882. New ways of dying were added to the old in an "enormous violence" that was transported across the Beach—Dening's metaphor for the cultural twilight zone where it all came to pass.

Dening's "fleshing out" of this coming together of Marquesans and Others is a bloody and disheartening story of cross-cultural casualties. It is a recounting and rethinking from several sides of unthinking violence, political miscalculations, social displacement, personal destruction, inescapable vanities, and huge misunderstandings as the cultural codes of these international actors were "expressed and read" on the Beach. With no pretensions to knowing in any perfect way the Islanders and the intruders as they "were" or "saw" their universes, Dening nevertheless reconstructs their meeting more coherently, comprehensively, and significantly than anyone before him. His articulate presentation rescues people from the anonymity of idealized and highly generalized models and probes further into the best of what Geertz had in mind for "thick descriptions" in ethnography, applied in this case to the difficulties of historical interpretation. People and events are identified in par-



ticular and their influence assessed on changing relationships, on the misfortune of cultures shooting at and past each other with foreign meanings as well as bullets, on the disconcerting silence that now holds ground in French Polynesia where a lively island noise ought to be, and on the interpretations others have made of these things. Knowing that neither the Islanders nor the intruders were the generalized models others have made of them, but were instead "what their actions made of them, what meaning they gave to their actions, what dialectic they worked out in space and time between actions and meaning" (p. 5), Dening aims more toward an understanding calculated "in such a way that we share the metaphors that enlarge their experience" (p. 86). In so doing he takes a masterful step toward unveiling the realities of the Beach and the people who crossed it in history.

Herbert's contribution is equally talented but more narrowly focused on those aspects of Marquesan life that missionaries and other 19th-century Western visitors found disconcerting, and on the culture of the observer as witnessed through the accounts of three Americans: an extraordinarily vain and destructive military man (Captain David Porter), a missionary whose own little cultural island collapsed in failure under the strain of Marquesan resilience (the Reverend William Alexander), and an adventurer-seaman-novelist who, among other things, championed the "ennobled" Marquesans against missionary interests and became known widely as the "Apostle of Cannibalism" (Herman Melville). In attempting to come to terms with the Islanders, each of these characters found his own identity as a "civilized" person being challenged. A narrow problem, perhaps. But Herbert (p. 4) says correctly that the specific circumstances that come under study in his book "are remarkably slight in comparison to their import," for in his analysis of the brief episodes in which the three characters confront the inhabitants of the island of Nukuhiva he finds "a subtle and profound debate on the meaning of civilization." All three took the island to be a stage on which they enacted their versions of "Civilized America," subsuming the Islanders "into an imagery that rather poorly represented the lives they actually led" (p. 193). The image of "civilization" the Americans had in mind never really referred to some fixed coherent order. "It was," Herbert (p. 195) says, "a social theory on which the attempt was made to compose a welter of activities and roles, of interests and institutional structures, of deep cultural memories and pressing practical demands." It was an organizing principle of self-identity, a metaphor used in the discovery of themselves that ultimately engaged the meaning of the Beach itself and all who touched it, including those who brought their ordinary world to the islands under strange and extraordinary circumstances to remake it all in their own image. Herbert renders these experiences intelligible as the three Americans work through the particulars of their lives and the larger cultural contexts on Nukuhiva. Like Dening, he does this with more sensitivity to deeper realities and metaphoric construction than is usual in social science. Indeed, Herbert's excellence is the antithesis of the ordinary; he moves through inordinate complexities with ease and rational persuasion and adds importantly to the hermeneutics of history, in fact in the Marquesas and in principle everywhere else.

The enlarged task of both books is thus to know something of the system of expressed meanings in Marquesan culture and that of the intruders, and, as Dening (p. 6) says, "to know them in their meeting." Both books succeed. Despite some redundancies, an occasional contradiction, some vague documentation, a few orthographic inconsistencies, and from one demanding vantage point a problem of overall theoretical integration (although the pieces are there, interspersed throughout the text as sophisticated "reflections" after important chapters), Dening has produced a tour de force on ethnohistory and the Marquesas—the result of years of painstaking research, personal vision, and a mature dissatisfaction with the inadequacies and the excesses of social science. Nowhere in my experience has anthropology been mixed so well with the particularities required of sensible



history. Blending anthropology's calculated affinity for the familiar and the strange with history's consciousness of past and present, incorporating a compelling rationale for doing so, and then putting it all on a hermeneutic plane, Denning (p. 3) puts the reader in touch with the Beach, on the cutting edge of the frontier, beneath the lofty clouds of overgeneralized ethnology, and inside the islands of meaning "men and women make by the reality they attribute to their categories, their roles, their institutions, and the beaches they put around them with their definitions of 'we' and 'they'" (see also Herbert, p. 119).

This is a landscape into which Herbert's project fits nicely. The ethnography Herbert musters from the Marquesas for contextual arguments is too thin in spots, overblown in others. But this is only a slight deficiency that does not characterize the entire effort. Besides, Denning's extensiveness can be played off against this problem and one can find room in the process to make known the importance of Herbert's priorities for studying the contact culture. If anything glares as a weakness in anthropology's own history, it is a failure to study itself, its own culture, and thereby to assess precisely what the *observer* brings to the task of observation and interpretation across cultural boundaries and elsewhere. Hermeneutics forces this issue in general. Herbert brings the issue specifically to the foreground. His study is important in its own right as edifying literature and superb scholarship—a lesson on ourselves. It can also be bent into a signal to anthropologists to remember themselves and their own culture as essential parts of the puzzles they engage and the solutions they propose.

Combined, one gets from these gems a powerful glimpse of hermeneutics and history at work on common substance. In their encounters with protagonists of the past in the Marquesas, Denning and Herbert lay bare some essentials of being and becoming human; of meaning and metaphoric construction in cultures built at home but transported into conflicting systems of meaning and action elsewhere; of models we presently use and misuse in ethnology and some we might acquire to our credit in the future of the ethnographic enterprise. The upshot of these achievements may be "abnormal discourse" of the finest kind, as philosopher Richard Rorty might say—the high road to edifying conversation in science if not to scientific growth itself.<sup>2</sup> That adds up neatly from my perspective to ethnography from another beachhead and an exhortation to read it.

## notes

<sup>1</sup> In a recent publication, Marshall Sahlins (1981:8) says: "The great challenge to an historical anthropology is not merely to know how events are ordered by culture, but how, in that process, the culture is reordered." He pursues the issue of how the reproduction of a structure becomes its transformation in a potent essay on the history of contact between Hawaiians and Europeans, mostly around the period of Captain Cook's death. The result is a unique contribution to some of the problems of hermeneutics and history addressed in this article.

<sup>2</sup> *Abnormal discourse* (a derivative of Thomas Kuhn's "revolutionary science"), as opposed to *normal discourse* (from Kuhn's "normal science"), occurs where the criteria for reaching agreement in answering questions and making successful arguments are not themselves agreed upon as a set of conventions. Hermeneutics is "the study of abnormal discourse from the point of view of some normal discourse—the attempt to make some sense of what is going on at a stage where we are still too unsure about it to describe it, and thereby to begin an epistemological account of it." (Rorty 1979:320-321). Furthermore,

the attempt to edify (ourselves and others) may consist in the hermeneutic activity of making connections between our culture and some exotic culture or historical period, or between our own discipline and another discipline which seems to pursue incommensurable aims in an incommensurable vocabulary. But it may instead consist in the "poetic" activity of thinking up new aims, new words, or new disciplines, followed by, so to speak, the inverse of hermeneutics: the attempt to interpret our familiar surroundings in the unfamiliar terms of the new inventions (1979:360).

The Denning and Herbert books edify both ways.



## references cited

- Bleicher, Josef  
1980 *Contemporary Hermeneutics: Hermeneutics as Method, Philosophy, and Critique*. Boston: Routledge and Kegan Paul.
- Geertz, Clifford  
1973 *The Interpretation of Cultures*. New York: Basic Books.
- Rorty, Richard  
1979 *Philosophy and the Mirror of Nature*. Princeton: Princeton University Press.
- Sahlins, Marshall  
1981 *Historical Metaphors and Mythical Realities: Structure in the Early History of the Sandwich Islands Kingdom*. ASAO Special Publications, 1. Ann Arbor: University of Michigan Press.



Tuvalu: A History . By Simati Faaniu, Vinaka Ielemia, Taulo Isako and others, with assistance from Hugh Laracy (Editor), Marjorie Crocombe, Tito Isala and others. Suva, Fiji: Institute of Pacific Studies, University of the South Pacific, 1983. 208 pp., illus., appendices, bibliog., index. [n.p.]

This book--written by seventeen distinguished Tuvaluans about ethnography and history in the newly-formed nation of Tuvalu--adds still another useful title to the growing list of books about the Pacific written by islanders and published by the University of the South Pacific (although the present volume was produced jointly with the Tuvaluan Ministry of Social Services). Occasionally sophomoric and dogmatic in its revisionism, it is nevertheless well-written, forthright, humorous in spots, and loaded with information about past and present Tuvaluan culture. It qualifies easily as the best available starting point for outsiders who want to learn something of the area and its people for whatever purposes, casual or scholarly.

The project begins with several short contributions under the heading "Origins and Culture." These authors address a broad range of topics, including the coming of the islanders as represented in myths, legends, and scientific evaluations; aboriginal politics, medicine, and population structure; the "Old-Time Religion"; the cultural vitality and significance assigned to land; singing and dancing through the cross-cultural screen of missionaries and colonial

developments; and major events in the life-cycle. Part II is devoted to "Island Traditions." It offers a series of historically-oriented vignettes written by local scholars, one for each of the islands. Part III, metaphorically titled "Fresh Winds--And Strong," the final section, moves into discussions of early traders, missionaries, and the effects of each on the islands; the perpetual travellers and migrant workers of Tuvalu; the arrival, entrenchment, and eventual displacement of formal colonial rule; the dramatic intrusion of World War II--its troops, tragedies, curious customs, and local target value to a few Japanese bombs--and post-war developments, including the move to independence and prospects for the long run.

Tito Isala's chapter on problems of secession and independence is the most substantial contribution in the book (rivalled, though, by Laumua Kofe's chapter on early visitors and pastors and by P. Teo's on colonialism). Isala reviews some of the tangled political processes that have affected Tuvaluan relationships with British colonials and the Gilbertese (Kiribati) since they first became part of the Gilbert and Ellice Islands Protectorate in 1892 and, subsequently, partners in the Gilbert and Ellice Islands Colony. He focuses on the sometimes bitter debates over Tuvaluan separation from the Gilberts in the early 1970's, taking the story through the new constitution of 1974 and on to national independence in 1978. These recent changes make Tuvalu's first published history of itself by itself especially significant for the islanders. In this sense the book has merit beyond its pages as a

symbol of Tuvaluan emergence in the modern world. But, symbolic value aside, therein lies a problem: written in English and organized in the neat stereotypic framework of modern historical studies, complete with chronological structuring and the detached objectivity so easily sanctified through third person narrative, it is fair to ask for whom this book was written.

History, as learned elsewhere, is reproduced faithfully in form and category for most of the volume. It is also given over to myth-as-translated-story in the initial chapter ("Genesis") and in many other parts, especially those devoted to synopses of individual islands. Valuable as stated and in their own right, these accounts nevertheless beg the problem of what a volunteered account of Tuvaluan 'history' might look like if moulded outside the imported framework. It is too late to know, of course, for the changes wrought by literacy and Western writing are already in place and cannot be abandoned--only modified. But translated into Tuvaluan and distributed widely among the islanders, we might then be able to speak of this volume as being for Tuvaluans in a more substantive and practical way.

Another problem in this book is common to others in the genre. Philosophically complicated, it has to do with the authority and privilege of information about how people are, where they have been, what they know and do, and who, in a cross-cultural sense, is likely to know more (or be able to learn more) about the problems at hand, "insider" or "outsider"? It is not necessarily true, contrary to



claims by some of the Tuvaluan authors, that insider status automatically endows the author with greater authority, accuracy, validity, or privilege of information than outsider status, irrespective of problem type. Certainly there are many things likely to be experienced by the insiders of a culture that outsiders can never have equal access to or, therefore, share an equal understanding of. Such knowledge is by definition esoteric. Outsiders interested in that information may approximate its content and estimate its importance for the insiders, given proper methods, intuition, imaginative acuity, and so on--but knowing "the thing in itself" is in some technical sense impossible. This seems so right as to be unchallengeable. It is thus "common sense" that some things cannot be known well from the outside looking in; and, conversely, that some things can always be known better for having "lived" them from an insider's perspective. But that sense doesn't carry far under intense scrutiny in an historical problem or under the weight of facticity and analytic insight assigned (albeit dogmatically sometimes) to scientific inquiry. Not all problems travel equally well. It does not follow--to address the case in point--that Tuvaluans are better equipped to write Tuvaluan history simply because they are Tuvaluan. Given training and access to resources equal to that of the outsiders who have defined the problem as "historical" (and therefore set the parameters for its satisfaction), the Tuvaluans may be better equipped. The Tuvaluan historian can always bring another perspective to bear on

the problem (as a few authors have done with wit and candor in this book when discussing some of the sacred cows of British, Samoan, and American influences on Tuvalu), if not the formidable margin of rich intuition and deep experience that goes with the "lived-in" culture in particular ways. But, in general, just as the result of doing satisfactory ethnography and history rests in part on the cultural identity of the observer in relation to the cultural provenience of the study, so is it geared closely to the kinds of problems addressed, the kinds of questions asked, the rules of inquiry, and the level of detailed satisfaction required. The result is not automatic in any case; nor does it distribute in any simple way across cultural and ethnic boundaries.

Finally, I should say that the photographs and appendices are well-chosen for the theme of the volume. The first appendix lists important dates in Tuvalu's history; the second gives essential facts about island size, population, and the local economy; the third is a rich extract from Charles Wilkes' account of his visit to Funafuti in 1841; the last one summarizes the history of Niulakita, the "ninth" island uninvoked by the traditional name Tuvalu, 'group of eight'. The bibliography is pithy and useful. The index moves beyond the token effort one finds too often in short and specialized books. These features and others show the careful (and appropriately inconspicuous) editing of Hugh Laracy. The only serious omission is a biographical sketch of the contributors. Some of us know that they



are the elite of Tuvaluan government, religion, education, medicine, and business. Making those facts generally accessible to readers would have benefitted the whole enterprise. Nevertheless, as it stands, this book is a milestone for Tuvalu and a provocative little gem for the rest of us.

IVAN BRADY

Dear Professor Munde: (J. Tenell at)  
I've sent this to JPA on request. I've not  
heard from them, but suppose they will publish  
it as a review or short review article. I hope at  
you might be interested. All the best,  
Jim Kauf

page 1

Tuvalu: A History. By Simati Faaniu, Vinaka Ielemia, Taulo Isako and others, with assistance from Hugh Laracy (Editor), Marjorie Crocombe, Tito Isala and others. Suva, Fiji: Institute of Pacific Studies, University of the South Pacific, 1983. 208 pp., illus., appendices, bibliog., index. [n.p.]

This is a book written by seventeen distinguished Tuvaluans about ethnography and history in the newly-formed nation of Tuvalu. It adds still another useful title to the growing list of books about the Pacific written by islanders and published by the University of the South Pacific (although in this case the volume was produced jointly with the Tuvaluan Ministry of Social Services). Occasionally sophomoric and sometimes dogmatic in its revisionism, it is nevertheless well-written, forthright, humorous in spots, and loaded with information about the past and present culture of Tuvalu. It easily qualifies as the best available starting point for outsiders who want to learn something of the area and its people, for whatever purposes, casual or scholarly.

The project begins with several short contributions under the heading of "Origins and Culture." These authors address the coming of the islanders in myths, legends, and scientific evaluations and the emergence of the islands themselves as geological features (Talakatoa O'Brien); aboriginal politics,



medicine, and population structure (Pasoni Taafaki); the "Old-Time Religion" (Laumua Kofe); the cultural vitality and significance assigned to land (Laloniu Samuelu); singing and dancing through the cross-cultural screen of missionaries and colonial developments (Laloniu Samuelu); and major events in the life-cycle (Kalaaki Laupepa). Part II is devoted to "Island Traditions." It offers a series of historically-oriented vignettes written by local scholars, one each for Nanumea (Taulo Isako); Niutao (Nalu Nia); Nanumanga (Pusinelli Lafai); Nui (Sotaga Pape); Vaitupu (Kalaaki Laupepa); Nukufetau (Nofoaiga Lafita); Funafuti (Vinaka Ielemia); and Nukulaelae (Vaieli Tinilau). Part III, metaphorically titled "Fresh Winds--And Strong," the final section, moves the text into discussions of early traders, missionaries, and the attendant effects of each on the islands in the long run (Laumua Kofe); perpetual travellers and migrant workers (Simati Faaniu); the arrival, entrenchment, and eventual displacement of formal colonial rule (Noatia P. Teo); the dramatic intrusion of World War II, its troops, tragedies, curious customs, and local target value to a few Japanese bombs (Melei Telavi); post-war developments (Enele Sapoaga); secession and independence (Tito Isala); and prospects for today and tomorrow (Enele Sapoaga)

The book also has merit beyond its pages as a symbol of Tuvaluan emergence in the modern world--a mark of passage

through island times once laced heavily with foreign missionaries and an imported government. Isala's chapter on problems of secession and independence is the most substantial contribution in the book (rivalled, though, by Kofe's chapter on early visitors and pastors and by P. Teo's on colonialism). Isala reviews some of the tangled political processes that have affected Tuvaluan relationships with British colonials and the Gilbertese (Kiribati) since they first became part of the Gilbert and Ellice Islands Protectorate in 1892 and, subsequently, partners in the Gilbert and Ellice Islands Colony. He focuses on the sometimes bitter debates over Tuvaluan separation from the Gilberts in the early 1970's, taking the story through the new constitution of 1974 and on to national independence in 1978. These recent changes make Tuvalu's first published history of itself by itself especially significant for the islanders. But, symbolic value aside, therein lies a problem: written in English and organized in the neat stereotypic framework of modern historical studies, complete with chronological structuring and the detached objectivity so easily sanctified through third person narrative, it is fair to ask for whom this book was written.

History, as learned elsewhere, is reproduced faithfully in form and category for most of the volume. It is also given over to myth-as-translated-story in the initial chapter ("Genesis")



and in many other parts, especially those devoted to synopses of individual islands. Valuable as stated and in their own right, these accounts nevertheless beg the problem of what a volunteered account of Tuvaluan 'history' might look like if moulded outside the imported framework. It is too late to know, of course, for the changes wrought by literacy and Western writing are already in place and cannot be abandoned--only modified. But it is not too late to translate the present work into Tuvaluan and distribute it widely among the islanders; neither is it too late to subject a Tuvaluan version to the review, criticism, and perhaps even revisions of Tuvaluan experts not included in the present project. We might then be able to speak of this volume as being for Tuvaluans in a more substantive and practical than symbolic way.

There is another problem in this book that is common to others in the genre. Philosophically very complicated, it has to do with the authority and privilege of information about how people are, where they have been, what they know and do, and who, in a cross-cultural sense, is likely to know more (or be able to learn more) about the problems at hand, "insider" or "outsider"? It is not necessarily true, contrary to claims by some of the Tuvaluan authors, that insider status automatically endows the author with greater authority, accuracy, validity, or privilege of information than outsider status, irrespective of

problem type. Certainly there are many things likely to be experienced by the insiders of a culture that outsiders can never have equal access to or, therefore, share an equal understanding of. Such knowledge is by definition esoteric. Outsiders interested in that information may approximate its content and estimate its importance for the insiders, given proper methods, intuition, imaginative acuity, and so on--but knowing "the thing in itself" is in some technical sense impossible. This seems so right as to be unchallengeable. It is thus "common sense" that some things cannot be known well from the outside looking in; and, conversely, that some things can always be known better for having "lived" them from an insider's perspective. But that sense doesn't carry far under intense scrutiny in an historical problem or the weight of facticity and analytic insight assigned (albeit dogmatically sometimes) to scientific inquiry. Not all problems travel equally well. It does not follow--to address the case in point--that Tuvaluans are better equipped to write Tuvaluan history simply because they are Tuvaluan. Given training and access to resources equal <sup>to</sup> that of the outsiders who have defined the problem as "historical" (and therefore set the parameters for its satisfaction), the Tuvalans may be better equipped. The Tuvaluan historian can always bring another perspective to bear on the problem (as a few authors have done with wit and candor



in this book when discussing some of the sacred cows of British, Samoan, and American influences on Tuvalu), if not the formidable margin of rich intuition and deep experience that goes with the "lived-in" culture in particular ways. But, in general, just as the result of doing satisfactory ethnography and history rests in part on the cultural identity of the observer in relation to the cultural provenience of the study, so is it geared closely to the kinds of problems addressed, the kinds of questions asked, the rules of inquiry, and the level of detailed satisfaction required. The result is not automatic in any case; nor does it distribute in any simple way across cultural and ethnic boundaries.

Finally, I should say that the appendices and the photographs are well-chosen for the theme of the volume. They add to its practical appeal as an "introduction" to Tuvaluan culture and history. The first appendix is a list of important dates in Tuvalu's history; the second gives some essential facts about island size, population, and the local economy; the third is a richly descriptive extract from Charles Wilkes' Narrative of the United States Exploring Expedition . . . concerning his visit to Funafuti in 1841; and the last one gives some basic facts about the history of Niulakita, the "ninth" island uninvoked by the traditional name Tuvalu, 'group of eight'. The Bibliography is pithy, usefully sub-divided, and necessary for

fleshing out the myriad issues and facts broached in the main text. The index moves beyond the lazy token effort one finds too often in short and specialized books; the scholarship for this one is good. These features and others show the careful (and appropriately inconspicuous) editing of Hugh Laracy. The only serious omission is a brief biographical sketch of the contributors. Some of us know that they are the elite of Tuvalu--pioneers, leaders, the cream of Tuvaluan government, religion, education, medicine, and business. Making those facts generally accessible to readers would have added much of value to the whole enterprise. Nevertheless, as it stands, this book is a milestone for Tuvalu and a polished little gem for the rest of us.

IVAN BRADY



This is to certify that Peter McIntyre  
has been our gardener at 77 Arthur Circle,  
Forrest, since last March. Throughout  
this period we have found him to be capable  
and reliable in every way in a wide range  
of gardening activities.

77 Arthur Circle,  
Forrest, ACT 2603.  
Tel. 95 2524.

H.E. Maude.  
23 January, 1984.



*Dear Prof. Maude,*  
Dear Relatives and Friends,

2 December 1984

Where has this year gone? Until early June, I was busy editing A History of Divine Word Missionaries at the request of our Superior General. Now I am working from 8 AM to 7 PM on The Founding of the Roman Catholic Church in Melanesia and Micronesia.

The Australian National University Press, which published my Oceania book, is being closed down. However, a large international scholarly publisher is taking over operations and has shown interest in publishing my Melanesia-Micronesia book.

The Rhine Flows Into the Tiber has been published in English, French and Dutch. On November 27, I was asked whether I would be agreeable to having it published in German. Of course, I said "Yes".

The BIGGEST NEWS is that my Mother, Martha, now 86, will be visiting me with my sister Joan and Joan's son Michael in May. We are busy making plans on both sides of the Atlantic!

Have a Holy Christmas and a Happy New Year!

*Ralph M Wilton S J*





---

## Australian National University Press

---

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

---

Telephone 49 2812 Telegrams NATUNIV PRESS

---

19 December 1984

Dear Customer,

As you may know, the Australian National University Press ceased trading on the 14th December 1984.

Pergamon Press Australia Pty. Ltd., PO Box 544, POTTS POINT 2011 will be sending our titles from the 14th January 1985. Please start sending orders for our titles to them.

We will continue to receive monies which are owed to the Australian National University Press and it would be appreciated if you could settle as soon as possible.

We would like to thank you for your custom over the years and to wish you a Merry Christmas and a Happy and Prosperous new year.

Yours faithfully,

Chris Makepeace  
Director  
Publishing & Printing



The Australian National University

The Research School of Pacific Studies

reference

Post Office Box 4 Canberra ACT 2600  
Telegrams & cables NATUNIV Canberra  
Telex AA62694 SOPAC Telephone 062-49 5111

29/2/84

Dear Harry,

It was nice to have your letter with all your news and even nicer to see you this morning. You don't look ready for a 'geriatric home' as you call it, but I can understand ~~open~~ your large home becoming too much for you. It will be a heartache, though, to leave that magnificent garden. ~~God~~ Good, too, to hear about all the work you have done. I don't think that all is yet lost with A.N.U. Press? Anyway, others will be rushing to get



their hands on your stuff.

Sandra rang me today in response to my call, ~~saying~~ I wanted to have a realistic date of submission from her. She says all should be over by September, but even if it is would prefer to ~~rather~~ wait if there is a chance of having you as an examiner. (I don't think she is supposed to know).

So we accept with gratitude. <sup>The</sup> ~~other~~ <sup>examiners</sup> aren't likely to get around to it till the summer vacation anyway, so it's not as though you'll be holding things up. Terrific! You'll probably get a formal request about September then, if not sooner.

Yes, life is relaxed here, and I'll have absolutely no excuse if I don't get plenty of work done. I'll send you our seminar program - maybe we can tempt you into the A.N.V. again. All the best, & warm wishes to Honor - Dorothy.



# MICRONESIAN SEMINAR

TRUK, CAROLINE ISLANDS TRUST TERRITORY, PACIFIC 96942

December 12, 1984

*Dear Harry & Honor,*

1984 ... yet another year of transition ... my second at Tunnuk, our parish center ... a change in work and venue that becomes easier with each passing day. Faces are fewer and steps are slower than at Xavier, my home for over 15 years. Here I am the second youngest, there I was the oldest. Tunnuk has its own rewards, but I miss the energy and enthusiasm of adolescent students and teachers only slightly older.

Parish life, half of my new work, offers new challenges ... hospital visits, bringing nearer the mysteries of birth and death ... early morning masses in Trukese with stifled yawns and stumbling over unfamiliar words ... parish meetings beyond number, always with a sermonette at the ready ... blessings of everything anywhere: babies, rosaries, holy water, graves ...

But there is the old and familiar as well -- Micronesian Seminar, our pastoral institute: a secretary, an office, a roomful of books, and a few ideas ... a conference on economic development in May followed by a slick report with charts and tables and graphs ... then a survey of the schooled in Truk with computer pages lined with names and more numbers ... and always the sad task of gathering life histories of those who take their own lives (14 in Truk so far this year) so that we can better understand this virus and bring it under control ... in all that we do, helping people look more deeply into themselves and their world so that, even amid the problems, they may sense the rich resources within.

A week here and a week there ... in Palau and Majuro to help teachers and principals plan for better schools ... retreats for the college-educated in every island group to join more tightly faith and life ... on Saipan meetings to grapple with the waywardness of youth and what to do about it ... and a constant search for the money needed to continue and expand our work. (Can you help us?)

All in all, a puzzling blend of the secular and sacred ... a continuing attempt to make sense of the enigmas and whirlpools of modern life in an island society ... a small token of the church's willingness to serve more than its own interests ... perhaps a silent word on the hope that God's love brings.

May this Christmas bring you the hope founded in His love needed to see you through the uncertainties of the coming year.

*I think about you often. Enjoy the holiday season.*

*Fran Hazel*





# Fiji Institute of Technology

PRINCES ROAD, SAMABULA, FIJI  
Telephone 381044 P.O. Box 3722, SAMABULA.



In reply please quote \_\_\_\_\_ of \_\_\_\_\_

29 August 1984

Dear Mr Maude :

Thank you very much for your letter about coconut fibre. I'm embarrassed to have put you to trouble, but happy too of course to have thus been able to be in touch with you in a modest way. Your most kind to have typed out the note again, which I find exemplarily clear and in fact the first reference to the process seen from a non-industrial point of view.

I'm looking forward to discussing it with a charming old man from the Lau group when he visits here again. He appears to be Fiji's expert on small magi-magi work and is never found without strands in hand: on his last visit he didn't know where - perhaps how? - the light switches were and was found beaming quite contentedly in the dark!

With best wishes & thanks

Yours sincerely = Robert Aust



n.b.a.  
File

77 Arthur Circle,  
Forrest, ACT 2603,  
12th January, 1985.

Dear Kris Klugman,

At last I am able to thank you for so kindly sending me copies of the two volumes of your Burns Philp history. I realize that I should have been able to discover your address but I am essentially a loner and did not know whom to ask and couldn't find it in either book. So I took the easy way out and waited for something to turn up.

Now Joan Humphreys has written to ask me about sharks and in return I shall ask her to pass this on. It was of course very wrong of you to send the books for nix because we agreed that I was to buy them; but I am nevertheless most grateful. Maybe BPs are more generous to you than the publisher of my last book who gave me three free copies and charged over \$2,000 for those sent to friends.

I like vol.II much more than the first, but I think this is because it is mostly on the islands and many of the events and people are known to me. I'm sure that it will sell well if properly promoted, but I fear that George Allen and Unwin have little expertise on the island book trade or what periodicals they should advertise in.

I see, however, that you have been commended by Jacqueline Leckie in her authoritative article, 'Towards a review of History in the South Pacific', in vol.9 (1983) of The Journal of Pacific Studies. As I suspect that you do not get all the various scholarly journals on island studies I quote her words:

As an extension of this approach to imperial-economic history Thompson suggested that a book was needed on the informal Australian economic empire in Melanesia, in particular, covering the period after the demise of the Australian colonial empire. The first volume of Buckley and Klugman's (1981) history of Burns Philp is a welcome step in filling this gap. Although commissioned by Burns Philp to write a history of the company the authors chose to place this within the context of the political economy of Australia and the South Pacific. Relying extensively on company archives, personal correspondence and papers, newspaper files and some oral testimony, Buckley and Klugman have sketched a very realistic account of the entrepreneurial giants of Australia's economic development in the South Pacific. These were men who clearly had a primary concern with the welfare of their business and profit, although they were dictated to by the wider economy and also the necessity of maintaining a positive profile with regard to the Australian government. Histories such as the Burns Philp study point to one direction that the new studies of imperialist forces perhaps will take in the future.



This is on p.12, and on p.44 she reverts to you:

As noted earlier, the history of Burns Philp is an excellent example of how a monograph can relate to and reveal a penetrating understanding of the wider political-economic context. This is a 'company history' but not simply a narrative of the rags to riches of the founding fathers. Instead it traces in considerable detail the development of Burns Philp from the 1870s up to World War I within the context of the Australian political-economy and also the relationship of this to other economic powers in the Pacific region. The history is written to a large extent from the employers' perspective and another study could perhaps attempt to examine Burns Philp's influence and role from the employees' and customers' viewpoint.

Since she pans virtually every other work on Pacific history you can consider this a positive eulogy.

Again many thanks for the volumes, which eventually go on show in the Traders and Trading Section of the Pacific Islands Library at the University of Adelaide, so will be consulted by many hundreds in years to come.

Yours sincerely,

*Harry Maudslayi*

77 Arthur Circle,  
Forrest, ACT 2603,  
12th January, 1985.

Dear Joan Humphreys,

As your questions are easy I answer pronto instead of putting your letter in my pending basket.

Bakoa is the generic name for sharks, but there are over twenty names for different species of shark, of which Tababa is the man-eating Tiger Shark (*Carcharodon carcharias*). Te is only the article, signifying 'the' or 'a'.

I have no idea what Bakivar can mean and can find no word like it in any dictionary. Probably it represents Neville Chatfield's rendition of Bakoa, especially since there is no 'v' in the Gilbertese language.

Would you please pass on the enclosed note to Kris Klugman as I do not know her address.

Yours sincerely,

*Harry B. Wade*



39/7 Springfield Ave.

Potts Point 2011

27/12/84

Dear Mr Maude,

Kris Klugman & Ken Buckley  
are writing a further book based on  
the History of Burns Philp and Kris has  
asked me to verify certain points.  
Could you please let me know the  
Gilbertese word for "shark"

I have a Gilbertese Dictionary printed  
in 1948 which gives TE BAKOA or TE TABABA  
both meaning "shark". Kris interprets  
Neville Chatfield's word as BAKIVAR.

Your help would be appreciated.

Joan Humphreys.

**S E L A F**  
**SOCIÉTÉ D'ÉTUDES LINGUISTIQUES ET ANTHROPOLOGIQUES DE FRANCE**

5, rue de Marseille, 75010 PARIS - Tél. 208-47-66  
(A. S. B. L.)

Le 9 mai 1984

Monsieur Le Professeur H.E. MAUDE  
77 Arthur Circle, Forrest  
ACT 2603,  
AUSTRALIE

Cher Monsieur,

J'ai bien reçu votre envoi destiné à M. Jean-Paul LATOUCHE,  
que je lui fais parvenir à son adresse :

47, rue Barrault  
75013 PARIS.

Il vous en remerciera sûrement directement.

Croyez, cher Monsieur, en mes sentiments les meilleurs.



Luc BOUQUIAUX  
Secrétaire général de la SELAF



77 Arthur Circle, Forrest,  
ACT 2603, Australia,  
12th January, 1985.

The Director,  
Société d'Études Linguistiques et Anthropologiques  
de France,  
5, rue de Marseille,  
75010 PARIS, France.

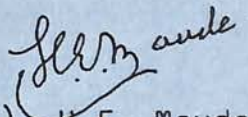
Dear Sir,

I should be most grateful if you would be so kind as to forward the enclosed letter to Dr Jean-Paul Latouche, the author of Mythistoire Tungaru, as I do not know his present address.

Dr Latouche sent me a copy of his excellent book, in which I have been honoured by being quoted in several passages, and the letter is merely to thank him for his kindness and to express my admiration of what is to me the most interesting book on Gilbertese studies which has appeared to date.

If you could send me a few brochures on this work, or failing these advertisements, let me know the cost, I should be glad to let others interested in the Gilbert Islands (Republic of Kiribati) know of its existence.

Yours truly,

  
(Prof.) H.E. Maude.



# AUCKLAND INSTITUTE AND MUSEUM

Private Bag, Auckland 1  
Telephone (09) 30-443

New Zealand  
Director: G.S. Park MA AMA

M/M

9 January 1985

Professor H E Maude  
77 Arthur Circle  
Forrest ACT 2603  
AUSTRALIA

Dear Professor Maude

Graham Turbott retired as Director here in 1979, when I succeeded him. I have not had the pleasure of corresponding with you before, though your name is well known to me from your writings, from your material in Otago Museum where I was previously, and from your collection in the Museum here.

May I express to you this Museum's very deep gratitude at the decision of yourself and your wife to donate to the Museum the collection which has hitherto been on deposit here. The collection is of a very considerable importance and we are delighted to be able to add it to our permanent collections. There are no legal formalities which need to be fulfilled to give effect to the gift, other than your letter which I will place in our Accessions file. The gift will certainly be recorded as the joint gift of Henry Evans Maude and Honor Courtney Maude.

I was also delighted to learn that you have sent two cartons of additional material which I will acknowledge once they have arrived.

I understand from Dr David Robertson, who is a member of the Museum Council, that you visit Auckland occasionally. I would be delighted to have the opportunity to meet you when you are next here.

With best wishes,

Yours sincerely

*G S Park*

G S Park  
DIRECTOR

*ppd*



77 Arthur Circle, Forrest,  
A.C.T.2603, Australia,

The Director,  
Auckland Institute and Museum,  
Private Bag, AUCKLAND,  
New Zealand.

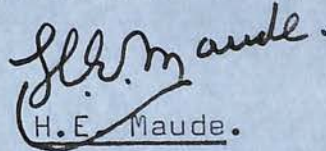
Dear Sir,

I am not quite sure who is Director at present but this letter is just to let you know that my wife and I have sent, by surface mail, a carton of Pitcairn Island adzes and other artefacts and another carton of artefacts from the Gilbert Islands to add to our collections deposited in the Auckland Museum.

These items were retained by us when the others were deposited so that we could use them as exhibits when giving talks on the islands. They are no longer required for this purpose.

We have now decided that all our collections hitherto deposited with you may be regarded as donated to the Museum. If there are any legal documents to sign to give effect to this decision perhaps you would kindly have them made out for our signature, as we are not conversant with New Zealand law. The joint donors are Henry Evans Maude and Honor Courtney Maude.

Yours sincerely,

  
H.E. Maude.



77 Arthur Circle,  
Forrest, A.C.T.2603,  
29th December, 1984.

Mr Eric Barber,  
7 Wise Street,  
BRADDON, A.C.T.2601.

Dear Mr Barber,

My wife and I have been through our annual calculations as to our financial position and find that for various reasons we shall soon be broke if we do not cut down on our expenditure in time. Partly it is due to extra expenses consequent on my wife's illness and partly on the heavy cost of moving and installing ourselves at Mirinjani.

When you were last here I calculated that our expenditure on help - three in the garden and one in the house - came to over double our income which, as my father impressed on me, is the quickest way to become bankrupt.

So we have come to the regretful conclusion that we must stop trying to pretend that we are rich people like our neighbours and content ourselves with doing our own gardening, with the occasional help of a university student.

Actually I had not thought of being able to afford the luxury of a professional expert like yourself for more than a month, but as you were putting the garden in good order so well and my wife was still incapacitated we let things slide on.

But alas we can no longer do so since we should still have to find someone else to do the jobs which you, as a specialist, cannot very well be expected to undertake. A garden like this becomes very expensive to run unless one uses labour-saving equipment.

However, while I shall personally regret not having your pleasant company round the garden I am consoled to a degree by Mr Keith's statement that you were very busy elsewhere and, I gathered, could only come as a favour.

With many thanks for all your help, and with our best wishes for a prosperous 1985 working on the many large gardens owned by the Canberra silvertails which we see on our walks in Forrest and Red Hill.

Yours sincerely,



H.E. Maude.



4/12/84

RE: SUMMER SCHOOLS IN  
PACIFIC LITERATURE & PACIFIC HISTORY  
CONFERENCE

Dear *Mr. Claude,*

We were selected by the University of the South Pacific to assist them in making travel arrangements for the above conferences.

The dates of the Summer Schools are as follows:-

SUMMER SCHOOL IN PACIFIC LITERATURE	2-30 JANUARY, 1985
SUMMER SCHOOL IN PACIFIC HISTORY	24 June - 24 July, 1985

All information relating to these Schools are in the brochures provided.

SUMMER SCHOOL IN PACIFIC LITERATURE 2 January - 30 January

We appreciate the fact that there has been little warning given with regards to the Literature school. It is still possible to apply to the various airlines for available seats to and from Fiji. We advise that these arrangements be made as soon as possible so that deadlines can be met for the cheaper airfares.

SUMMER SCHOOL IN PACIFIC HISTORY

As we have been notified well in advance with regards to the History School, we have been able to secure flights to and from Fiji for this conference. The Flights are as follows:

AIR PACIFIC AIRLINES FLIGHT FJ911	24 JUNE	SYDNEY/NADI	Depart: 10.30 am
			Arrive: 4.15 pm

AIR PACIFIC AIRLINES FLIGHT FJ910	04 JULY	NADI/SYDNEY	Depart: 5.35 pm
			Arrive: 8.10 pm

AND

AIR PACIFIC AIRLINES FLIGHT FJ911	26 JUNE	SYDNEY/NADI	Depart: 10.30 am
			Arrive: 4.15 pm

AIR PACIFIC AIRLINES FLIGHT FJ910	06 JULY	NADI/SYDNEY	Depart: 5.35 pm
			Arrive: 8.10 pm

Connecting flights have been arranged from NADI to SUVA. Flight numbers will be advised at a later date.

These flights are for the PACIFIC Conference, if delegates request to stay for the full period 24 June - 24 July, 1985 at this stage there will be no problems.

ACCOMMODATION

Accommodation for both schools in January and June, 1985 can be arranged at the University. It is also possible to arrange outside accommodation at the Travelodge or similar if you wish. For the January school, we believe there is no problem as far as accommodation is concerned at the University, but the Travelodges will be on apply.

For those people who are interested in extending their stay in Fiji or travelling onto other South Pacific destinations, we can arrange specific itineraries to suite your needs.

These Summer Schools have come highly recommended, as you will be well aware of the recent substantial increase of Australian interest in the South Pacific - academic, cultural, commercial and travel.

We would be most appreciative if you could pass on the information to others that are involved with Literature and History who may wish to participate in either of these conferences.

Meanwhile if there are any further inquiries please do not hesitate to contact me.

Yours faithfully,



DEREK MATZ  
TOUR CO-ORDINATOR  
HIDEAWAY HOLIDAYS



P. S. M. L. Bernacchi was Resident Commissioner  
during his first, & longer,  
visit to the  
Crests. Bob



18th Dec 1984

Dear Mr Mande

I've been away overseas,  
or I'd have written earlier to  
thank you for sending me your  
of Islands & Me - a good title by  
the way; selecting a title must be  
a terrible job for a novelist, more  
than for the serious writer!

It was also good of you to  
miscribe it for me, & I shall have  
great pleasure in reading it during  
my holidays at Bowral in January.  
I find it hard to read books (other  
than "who-dun-its"!) in the sort of  
scrappy free time one has in Sydney,  
& invariably reading takes a big  
slice out of my holidays, even if  
I'm also playing tennis etc!)

Mrs Klugman is making some progress with her Gilbertese picture book & you'll certainly be getting a copy when it is published.

In the meantime, my best thanks for the book, & I hope we may meet one day — though surely it won't be in Tarawa! (I've been there several times but am unlikely to go there again, I fear, since we've now sold Fanning & Washington Islands)

Yours sincerely  
David Bruce





22<sup>nd</sup> OCT 1982

Dear Mr Mande,

I don't think we've ever met, but I certainly know your name very well, from hearing my father & other past executives here speak of you & your long association with the Pacific.

This morning I've been speaking to Mrs Klugman on the telephone, & I just thought I'd like to thank you for being so helpful to her in her research. She is certainly most appreciative, I know, of having had an accurate & knowledgeable source of information as yourself, available to be consulted - even if it does mean a trip to Canberra!

She also mentioned that you had been

very worried about your wife's health  
recently, & I do hope things will improve.

I shall be sending you under  
separate covers within the next few  
days copies of Volumes 1 & 2 of the  
Burus Chief history, by Mrs Klugman  
& her co-author Professor Buckley.  
Volume One goes up to 1914 & Vol.  
Two to 1946. I'm still trying to  
decide whether we made a mistake  
in selecting such an early cut-off  
date; possibly the time that Mr  
Mitchell & my father retired (July  
1966 & Feb 1967 respectively) would  
have been more appropriate.

All best wishes

Yours sincerely

David Burus

P.S. I've visited Tarawa myself three times -  
1953 (ABOARD MULIAMA) 1980 & 1983. JDOB.



THE AUSTRALIAN NATIONAL UNIVERSITY

77 Arthur Circle,  
Forrest, A.C.T.2603,  
21st November, 1984.

Dear Mr Burns,

Thank you very much for so kindly sending me the two volumes of the Burns Philp history. I had only read the first, which I borrowed from Maslyn Williams, but am naturally more interested in the second, as it details the story of the South Sea company.

This is a most interesting story, especially to an old island hand like me, who knew quite a few of the people mentioned. Reading it made me quite nostalgic for the 30s when I started the co-operative movement in the Gilberts, which Bliss and Donovan at Tarawa never really approved of.

Later I was instrumental in acquiring the Phoenix Islands and colonizing them, and later still Niulakita. But though Joe Mitchell agreed to sell Fanning and Washington for a reasonable price I could not raise the necessary funds from the Colonial Office; now I see that the Kiribati government has bought them for a very much higher figure.

As an historian I am delighted that enough BP records were left intact to enable this history to be written, for though the government and mission sides of the island story have been told the point of view of the island trading firms is hardly known, for until now no one has been able to write it up.

Not that everyone in the commercial world considered company histories to be a good thing. I remember Maynard, Hedstrom in Suva asking me to intercede with Snell to prevent the destruction of their company records. I bearded Snell in his office to find him busy burning papers but despite my pleas he was adamant that nothing would be left from which anyone could piece together a history of Morris Hedstrom. Though we were good friends he never told me why.

You may be interested in two essays in the enclosed study on island history: chapter 8 setting out what we did in the Phoenix after buying the leasehold from you, and 6 in which Ida Leeson and I attempted to write the trading history of the Gilberts before the advent of Burns Philp.

Please forgive the typing but with advancing age my handwriting has become indecipherable.

With kind regards,

Yours sincerely,

*Harry Byrns*



77 Arthur Circle, Forrest,  
A.C.T.2603, Australia,  
14th December, 1984.

Mr R. Overy,  
National Library and Archives,  
P.O. Box 6, Bairiki Tarawa,  
Republic of Kiribati.

Dear Dick,

We were interested to hear that 'Dippy' Clarke's son is alive and interested in his ancestry. Goodness knows why his father was always known as 'Dippy' but the nickname was given to him when he was in the Fiji service and stuck. He was transferred from Fiji in 1924 as Accountant and became Treasurer in 1928, just before we arrived.

During the war Clarke set up Treasury headquarters in Sydney and when it was over he came back with the rest to Bairiki. During 1947 Honor and I went on leave to England and on our return we found that Clarke had retired from the government service. Off the record drink was his problem but I always found him competent as a Treasurer.

Philip Spain was District Officer, Central Gilberts, at Tarawa when I got to know him; he liked to be called Captain because he had been one in the Royal Artillery during World War I, though as you know temporary wartime army officers were not really entitled to retain their rank. Still many did, like Captain (later Major) Holland.

Again off the record Spain was a temperate man - unusually so for the Gilberts in the 20s - but he was rather brainless. I remember when we had to put him through his lower standard Gilbertese exam he knew virtually nothing, so we asked him to count from one to ten in Gilbertese but he could not get further than three. The island government imprest system was quite beyond him so we had to go up and down his islands fixing them up for him.

You can imagine the gossip when Mrs Spain switched her affections and became Mrs Clarke. However she didn't stay long with Dippy but went home to England to have her son and never returned. We heard that Dippy and his wife parted after the war and that he hitched up with a Norwegian girl, but whether this rumour was true I have no idea.

Spain, I believe, joined up again in World War II and was killed in Malaya by the Japanese, but again this is only hearsay.



As to Michael Spain Honor remembers his grave on Betio well and used to pass it quite often when out for a walk. But of course it was obliterated during the war like most of the landmarks on Betio. We cannot now remember the date or cause of his death, but his death certificate should be on record.

I was delighted to hear that Bruce Burne has recovered from his serious illness and is once again able to work on the island archives. Perhaps he can get the G & E items transferred to Tarawa?

I enclose a copy of Clarke's record of service to 1941 taken from the 1942 Civil List, but I have not got one that gives Spain. Incidentally I have a duplicate 1942 List and could post it to you if you want it.

I also enclose two items which came to light when sorting records last week: one on Gilbertese orthography and the other on an early visit to Kuria (they are duplicates). The first page of Baker's account is typed because the photocopy is not clear enough.

As I have copies of hundreds of early items on the Gilberts let me know if there are any you particularly want copied. Now that I have my own photocopying machine it is not a difficult operation.

With our best wishes,

Sincerely,

*J.C.M.*



# NATIONAL LIBRARY AND ARCHIVES



TELEGRAMS: LIBARC

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

LA 12/42/R

27th November, 1984

Professor H.E. Maude  
77 Arthur Circle  
Forrest  
Canberra  
A.C.T. 2603  
AUSTRALIA

Dear Professor Maude,

Whenever I receive an enquiry about people who lived and worked here prior to 1941 I make a conscientious but rather routine search and invariably find little or nothing. I then think of you and wonder if I should trouble you yet again.

We have an enquiry from P.H.G. Clarke, the son of Stephen G Clarke and Gertrude (maiden name Millns). Mrs. Clarke had previously been married to Philip Spain. The Spain's young son Michael died either at Betio or Banaba sometime in the latter part of 1923. It is this child and his date and cause of death which most interests Mr. Clarke who would of course be his half-brother.

I wonder if you can recall anything about this. Mr. Clarke is interested in any additional information which we might be able to provide and as I imagine you came across both Spain and Stephen Clarke here in pre-War days I thought you might be able to help.

I have of course made enquiries of the Registrar in Honiara concerning a copy death certificate for the child Michael Spain. There are bound to be references in the WFHC records but these are in storage outside London at the moment. Spain left the GEIC Service in 1932. It seems he was sometimes referred to as Captain Spain - is this correct and if so would you happen to know why? Mr. Stephen G. Clarke, whom I think worked in Treasury left in 1941 and as far as I know did not return after the war.

On other matters, we have just had Bruce Burne here for a few days - he is on an archival survey mission in the region, to see what exists and what is needed. You may have heard that the Solomons archivist Joseph Wale resigned a few months ago and now works for the U.S.P. He had been in the job as archivist for only two years.

I met Renee Heyum in Brisbane last August and she said she was expecting to visit you. She also mentioned that she thought you might be moving house so hope this letter eventually finds you if you have in fact moved.

*With best wishes to Mrs. Maude & yourself*  
*Yours sincerely*  
*Dick Overy*

(R. OVERY)  
Librarian/Archivist



5 Bamcroft  
Wallingford  
Oxfordshire, OX10 8HN  
20th November, 1984

Dear Professor Maunde,

Many thanks for your reply to my letter arising from the re-appearance of items from the 'Port-au-Prince' and also for sending me the report of the Nukualofa meeting of the Advisory Committee. I have sent a copy of your letter to Mr. Stoll, % his Nukualofa address, and also relevant information from the Report. He should at least now be in a position to contact the interested parties on the subject and one hopes to know in due course whether he is able to make any progress.

Here in England we are having the usual mixture of November weather but my brother in Newcastle N.S.W. complains of continuous rain and storms. I don't know how this affects Canberra, but perhaps the countryside is somewhat greener than it was during the long drought.

I hope you are both keeping well and we send you our good wishes for Christmas and New Year. Once again many thanks.

Yours sincerely,

D. J. McCulloch



## Australian National University Press

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

Telephone 49 2812 Telegrams NATUNIV PRESS

17 November 1983

Mr H E Maude  
77 Arthur Circle  
FORREST ACT

Dear Harry

It was extremely kind of you to write to me expressing your concern about the future of ANU Press. It is heartening to know that you and many others feel the way you do about ANU Press. Those of us who work here could easily be excused for getting the impression, if we were to listen to those about us - administrators, particularly, that the job we do is not highly valued, and that the ANU Press is considered relatively unimportant in the University's affairs.

In fact, a very senior administrator told me recently that he believed that the University's printery and its duplicating centre were more 'central' to the work of this University than the Press. He went on to say that because the Press had so few 'users' annually it probably should be phased out. By 'users', he meant, of course 'authors'. He had completely lost sight of the fact that our 'users' are also the forty or fifty thousand people who buy our books annually, and the many thousands more who read them in libraries. However, if this is the way senior administrators here think, it will take all of our efforts to save the Press.

Thanks, too, for your willingness to leave The Grimble Papers with us pending the outcome of the 'review'. I'm led to believe that it should be completed by February, 1984, at which time we should be able to take the first steps leading to a final publishing decision.

Thanks again for your support.

Yours sincerely

A handwritten signature in dark ink, appearing to read "Don", with a long horizontal stroke extending to the right.

Don Bradmore  
Manager





*The Australian National University*

GPO Box 4, Canberra, ACT 2601  
Telegrams & cables NATUNIV Canberra  
Telephone 062-49 5111  
Telex AA 62760 NATUNI

26 October

Dear *Mr Maule,*

I wrote to you on the 13th of June this year advising that the operations of ANU Press were to be discontinued. I indicated that we would make every effort to ensure that this decision did not disadvantage Press authors.

Since that time we have been involved in extensive discussion, both within the University and within the academic publishing community. These discussions resulted in the University calling for 'tenders' from academic publishers interested in taking over the books stocks and publishing activities of ANU Press. It was felt that the hand-over of the Press operation to another publisher would be in the best interest of all our authors.

I am pleased to advise you that we are now conducting final negotiations with Pergamon Press Australia for the sale of all ANU Press book stocks and contracted rights and obligations. Pergamon have agreed as follows:

1. To purchase all existing stocks of ANU Press titles and to continue to market and distribute these titles throughout the world. We have received an assurance from the Chairman of Pergamon Press Ltd. (International) that all Pergamon branches will support this activity.
2. Pergamon have agreed that no ANU Press title for which stocks currently exist in viable sales quantities will be declared out of print for a period of 18 months unless stocks of such title should be exhausted.
3. Pergamon have agreed to accept all rights and obligations as currently exist in present ANU Press author contracts.
4. Pergamon will continue to operate with these titles under the name ANU Press thus ensuring continuity of marketing and supply.
5. Pergamon have agreed that, subject to the approval of the University, they will continue to produce new titles under the imprint of ANU Press.

In effect, this means that ANU Press will continue to operate without any noticeable change to trading and author contract arrangements. The only likely change will be an increase in the sales of Press titles due to the greater Australian and International marketing networks of Pergamon Press.

Throughout the rather lengthy decision-making processes on the future of ANU Press we have been particularly concerned about our obligations to authors. We are now confident that the present negotiations will result in an operation which will benefit all present and future ANU Press authors.

A public announcement on this matter will be made in the near future and I would be grateful if you would treat this advice as confidential until the matter is made public.

I regret any inconvenience caused by the necessarily long period finalising this matter and I wish you success in your dealings with the 'new' ANU Press.

Yours sincerely,



Chris Makepeace  
Director  
Division of Publishing and Printing

PS. I apologise that this is a 'form letter' but we need to contact all our authors with this advice as quickly as possible.



77 Arthur Circle, Forrest,  
A.C.T.2603, Australia,  
4th November, 1984.

Mr Denis McCulloch,  
5 Barncroft, WALLINGFORD,  
Oxfordshire, OX10 8HN,  
England.

Dear Mr McCulloch,

It is interesting, and surprising, to find that some of the items from the Port-au-Prince are still in existence.

Mr Stoll is probably right in his surmise that any artefacts put on deposit in Tonga at present might be at risk. The establishment of a national repository or museum for Tonga was recommended by the Suva Unesco Committee some years ago but I do not know how far the proposal has got towards implementation as I have been in retirement for some 15 years.

However a meeting of the Advisory Committee for the Study of Oceanic Cultures was held at Nuku'alofa in December 1975, when the Hon. Dr Langi Kavaliku, Minister of Education, was appointed the member for Tonga on the Committee. It might be worthwhile writing to him for information, his address being c/o the Ministry of Works and Education, Nuku'alofa.

Other active members of the Committee who could provide up-to-date information on all the matters raised by Mr Stoll are:-

Dr Roger Duff,  
Director, Canterbury Museum,  
Christchurch, New Zealand;

Professor Bruce Biggs,  
Department of Anthropology,  
University of Auckland,  
Private Bag, Auckland,  
New Zealand.

Dr Adrienne Kaeppler,  
Bishop Museum,  
Box 4037, Honolulu,  
Hawaii 96818.

I enclose a copy of the Report of the Nuku'alofa meeting, not that it is particularly illuminating on the points of interest to Mr Stoll but because it is advisable that any action taken by him should not duplicate, or conflict with, the work of the Advisory Committee, which is the organization recognized by the Government of Tonga as concerned with the location, repatriation and preservation of artefacts relating to Tonga. The Report also

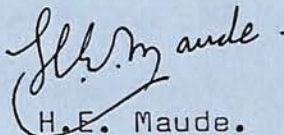


lists, on pp.19-20, the people in Tonga most interested on this subject.

There is a considerable amount of work being done on the establishment of museums in the various Pacific Islands territories and those in Fiji, the Cook Islands, Vanuatu, the Solomon Islands and Tahiti are important tourist attractions; while there are several others in various stages of preparation. Those concerned with the museum project for Tonga would, I imagine, welcome any help from Mr Stoll.

With best wishes,

Yours sincerely,

Handwritten signature of H.E. Maude in cursive script, enclosed in a circular flourish.

H.E. Maude.



5 Barncroft,  
Wallingford,  
Oxfordshire, OX10 8HN

4th October, 1984.

Dear Professor Maude,

You may remember me in connection with Mariner and who called on you one afternoon about four years ago.

I have recently received interesting letters from a Mr. Richard Stoll who lives near Seattle, U.S.A. Some points he raises may be of interest to you as a S. Pacific historian.

Mr. Stoll is an Environmental Engineer & Marine Biologist who frequently visits Tonga on behalf of the U.N. W. H. O. He is married to a descendant of Tuitonga, I think the last but one, the father of Koufilitonga. She belongs to the Kaitapu family. Through his wife's family he possesses a number of artefacts surprisingly preserved from the 'Port-au-Prince'

- (i) a marble topped table with an iron centrepiece that was attached to the deck,
- (ii) a dining table, probably from the captain's cabin,
- (iii) a marble counter top,
- (iv) Several bathroom tiles,
- (v) a sea-chest & tools, of only possible 'P.-an.-P.' origin.

Mr. Stoll, a Tongan speaker, would like some means of possessing & exhibiting these items to the best advantage, if possible in Tonga itself. He talks of a national repository of these & other historical items.



However he maintains that the Tongan cultural climate is not right & that any such collection would be at risk, through lack of interest, resulting in depreciation and loss. He is alarmed at the rate artefacts are being taken away by collectors with very little now left. He is also alarmed at the rate the Tongans are losing their culture & oral history through the influx of Western materialist values and influences.

He would like to re-examine the possibility of a historical repository in Tonga or elsewhere and/or to catalogue existing documents & artefacts and their locations. He is at present collecting such items himself in the hope of a future improvement in the position generally.

He wrote to me having seen my name at the foot of the Preface to the recent Vava'u Press edition of Mariner and, therefore, as an interested party, to solicit my thoughts on the subject.

I have replied at some length agreeing with his views on the subject. Since the death of Queen Salote much of the good work she did & encouraged has been dispersed and lost. I have suggested the Bishop Museum (the 'Pau-P' was 4 weeks in the Sandwich Islands) which may accept for occasional exhibition. But I know of no suitable building in Tonga to house them (he mentioned the new R.C. basilica which has a basement area and an approachable Bishop). I suggested the idea of a Trust Fund set up by overseas sponsorship by firms, cultural organizations or private



individuals, say from U.S.A., Japan, Singapore or Hong Kong, with technical assistance from Australia and/or New Zealand.

I welcome Mr. Stoll's interest and public spirit, but the task appears to be a weighty one. He and I would value any thoughts you may have on the matter. I am sure the problem applies also to other countries, but has it been faced up to yet in the emergent South Pacific States?

We are both well and enjoying retirement and hope for another visit to the Antipodes in the not too distant future - our last was full of interest. We hope you are well and send you both our good wishes.

Yours sincerely,  
Denis McCulloch

Professor Harry Maude,  
77 Arthur Circle,  
Forrest,  
A.C.T. 2603.





# THE PACIFIC THEOLOGICAL COLLEGE

P.O. Box 388,  
Suva, Fiji Islands.

Telegraphic Address:  
THEOCOL

I. Sevati Tuwera (Principal)  
John V. Fatiaki (Bursar)  
Jovilisi Qasi (Librarian)  
Watalaite K. Ratuveli (Co-ordinator Women's Programme)  
Bruce J. Deverell  
Samiuela T. Finau  
R. Stanley Good  
Raeburn T. Lange  
Faitala Talapusi

Telephones:  
Office : 311 100  
Students : 3119021

25th October, 1984

Dr. H.E. Maude,  
77 Arthur Circle,  
Forrest,  
A.C.T. 2603  
AUSTRALIA.

Dear Dr. Maude,

Thank you for your reply to my letter requesting your help with the External Assessment of one of our 3rd year Projects. We were sorry to learn of your wife's serious illness, and of course we fully understand your preoccupation at the time of receiving the letter. We trust Mrs Maude is making a satisfactory recovery from her operation.

As you surmised, I went ahead in the end and found another Assessor, and I expect his report very shortly. Next year, however, there is to be another Kiribati project of a historical nature, and it may well be that we approach you again at that time.

With greetings and best wishes.

Yours sincerely,

Raeburn T. Lange



77 Arthur Circle, Forrest,  
A.C.T.2603, Australia,  
14th October, 1984.

Dr R.T. Lange,  
The Pacific Theological College,  
P.O. Box 388, SUVA, Fiji.

Dear Dr Lange,

I am sorry not to have replied before to your letter inviting me to be an External Assessor for Tiaontin Arue's project on 'The Christian Faith at Work in Koinawa'.

Unfortunately it arrived shortly before my wife became seriously ill and my routine became completely dislocated as a consequence. Before then I could only have declined your invitation as we were about to move into a flat in a Retirement Village some distance from here; a major work which would have absorbed all my energies until at least the end of the year.

Now, however, this proposed removal has had to be postponed indefinitely since my wife is recovering slowly (as one would expect at the age of 80) from a spinal operation and has to be nursed in hospital or at home for an indefinite period before she can contemplate the ordeal of a transfer from her present home.

I could, therefore, manage to read and report on Arue's project in between my daily nursing and other essential activities if you still wish me to do so. I imagine that by now you will have found someone else to undertake the work; but if not just send the dissertation along and I'll report on it as soon as I can.

With renewed apologies for not having replied before,  
Yours sincerely,

*Seem*



# THE PACIFIC THEOLOGICAL COLLEGE

P.O. Box 388,  
Suva, Fiji Islands.

Vuya Road, Veiuoto

Tel: : 311 100  
311 331  
Students : 311 902

F6/2

23rd August, 1984

Professor H.E. Maude  
C/- Research School of Pacific Studies  
Australian National University  
Canberra  
AUSTRALIA

Dear Professor Maude,

On the suggestion of Dr. John Garrett, who tells me you have helped the College in this way before, I am writing to ask if you would be willing to act as External Assessor for a third-year B.D. project written by a Kiribati student, Tiaontin Arue. Entitled 'The Christian Faith at Work in Koinawa', the project is a mixture of theology, traditional history, post-contact history, and wide-ranging comments on the politics, society and economy of Kiribati. Another assessor will be looking at the theological aspect, but we need someone with a good knowledge of Kiribati to comment on the rest. Who better than Harry Maude, said John Garrett, and of course I readily agreed to ask you.

I look forward to your reply.

Yours sincerely,



R.T.Lange (Dr.)  
Lecturer in Church History.

RTL/rm..



THE AUSTRALIAN NATIONAL UNIVERSITY

THE RESEARCH SCHOOL OF PACIFIC STUDIES

REPLY PLEASE QUOTE

BOX 4, P.O., CANBERRA, A.C.T., 2600 49-5111

Telegrams: "Natuniv" Canberra

20th September, 1984.

Dear Godfrey,

It would, I think, be a comfort to Honor if she could know whether her impending operation has your approval, having in mind her age and now deteriorated condition.

A further point which seems to exercise her, in her occasional moments of lucidity, is whether Dr Chandran (I take it Dr K.U. and not K.N.) is in your opinion the most suitable surgeon to perform the operation.

I am to see Dr Chandran myself at 4 p.m. today and will call in at the surgery before then in the hope that you may have been able to tell whoever is on duty there your responses to these queries, for my guidance in acting on Honor's behalf.

Yours,

*Harry M. Ansdle*



THE AUSTRALIAN NATIONAL UNIVERSITY

77 Arthur Circle, Forrest,  
A.C.T.2603, Australia,  
12th August, 1984.

My dear Renée,

It was great news to hear that you are coming to this frigid town; you had better bring warm things as August is the last month of winter. But on the other hand you may strike it lucky and be here for one of those lovely introductions to spring: we have had one already - all the birds started to get excited and tear up the garden to make nests - but it went again and today one can see the snow on the mountains.

You will be just in time to see us still in our old home for we are about to move into a unit in a Retirement Village way out on the edge of Canberra. The garden has become too much for Honor, who has to do all the skilled work persuading the plants to grow, and also for me, who as a yard boy was getting schizophrenic feeling that I ought to be out working but unhappy when I was because I could not get on with the writing work. In our flat, which is surrounded by lovely gardens which we do not have to maintain, we hope that we can both complete our life work in peace.

An additional inducement was the thought that, like others in the Village, we can lock up our flat at any time and go on our travels without the feeling that it will be broken into during our absence; looted and vandalized. We seem to be living in increasingly violent times, though our mentor Clio reminds us that the old have always thought this from time immemorial.

I was sorry to hear that Father O'Reilly has been ensnared: one's 84th year is apparently a dangerous time. Honor's grandfather was forced into marriage by a most unsuitable and unprincipled woman when he was 84: it finished him off within a few months and the woman inherited the property. The learned Father is fortunate to be a cleric and thus inviolable as to his person, but his good nature is presumably none the less open to exploitation by those anxious to use his many talents and consummate expertise.

You have probably heard that academic politicians have succeeded in abolishing the ANU Press. There was apparently an unwillingness to provide facilities for the small minority of academics who publish books, since the ambitions of the majority do not rise above a seminar paper or a contribution to a symposium. It was said to be an economy measure but the



amount saved was minuscule. It is unfortunate for Honor, who now has no means of distributing her string figure monographs; and for me too as the Press had just agreed with enthusiasm to publish my new book on the hitherto unpublished Grimble Papers, which provide a basic ethnography of the Gilbertese people during pre-contact times. Now we are waifs of the storm, with no harbour in sight.

Let us know when you are due in Canberra, and where you alight from your transportation, and we will meet you and take you to University House. At the same time we can perhaps fix a further meeting, if you have a moment to spare from official functions. Our phone number is 95.2524.

The President of the International Association of String Figure Makers, Professor Hiroshi Noguchi, arrives from Japan in a few days, to discuss matters connected with that esoteric art. They publish a Journal, which I trust that the Pacific collection of your Library takes in, as it contains Honor's (and other) articles on the string figures of Oceania.

Honor sends her love, and with our best wishes for the success of your address - librarians make an appreciative and receptive audience I find.

Yours affectionately,

*Harry Zande*

PS. Please give our warmest regards to Judy Wilson; we once went in search of her mother in Beaudesert. The Bishop Museum has always been fortunate in its librarians - Margaret, and Judy and Cynthia - all fine Oceanistes.

30/7/84

Dear friends,

I am coming to Canberra for two days: Sept. 2<sup>nd</sup> & 3<sup>rd</sup> and would like very much to see you if this is agreeable to you. I am staying at the University House and arrive somehow the 1<sup>st</sup>. Don't

know if it is by bus, train or air, (what I would like to avoid). The reason is a librarian conference and I have to give a talk. I accepted by sheer vanity and, as <sup>with</sup> every cardinal sin, now I am punished and have to write it. One evening will be spent in the Opera and it will be Aida for a change.

I would appreciate hearing from you since I don't have your telephone no. I arrive in Brisbane already the 21<sup>st</sup> of August and stay with Judy Wilson formerly Bishop Museum: Mininjorka, 47 Knoll Rd, North Tamborine, Ql. 4272. Phone 5-451058

I do hope sincerely that you are in good health, that string games, work progress and that the garden behaves well.

Saw Father O'Reilly. He doesn't ride the scooter anymore (84 years) but still works and overworks himself, this time for an elusive exhibit on Polynesia. Of all things



*Robyn*  
UNIVERSITY OF HAWAII LIBRARY  
2550 The Mall  
Honolulu, Hawaii 96822



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

AEROGRAMME • VIA AIRMAIL • PAR AVION

② Second fold



**Made in USA . . world's best buys!**

JSPPS 1981

Additional message area

the good father has fallen into  
the hands of a dreadful woman, who drives  
and exploits him.  
If I can't see you, allow me to call you.  
With my very best wishes  
yours always with admiration  
Rein

*Rein*



77 Arthur Circle,  
Forrest, .C.T.2603,  
10th August, 1984.

Mr P.B. Williams,  
Macphillamy Cummins & Gibson,  
G.P.O. Box 628,  
CANBERRA, A.C.T.2601.

Dear Mr Williams,

Thank you for your letter MAUD 1911 001D of the 6th August, on the option agreement for the purchase of our property in Arthur Circle.

There must have been some misunderstanding on this matter for we telephoned your office on several occasions requesting that the preparation of this agreement should be expedited, omitting the date by which the premises were to be vacated, which we still do not know.

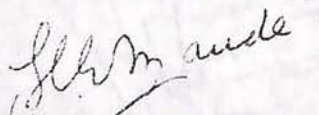
In the end my wife phoned Mr J.C. Grellman explaining the situation and they agreed that under the circumstances they would be content with a verbal understanding by which we would give him a firm date for vacating the house as soon as we could.

He would then have the option of purchasing it for \$250,000 for a cash sale without involving estate agents' commissions, a figure which we were willing to accept to avoid the worry and expense of having to find a suitable purchaser through commercial intermediaries.

In the event of his then declining the offer we shall have to consider other prospective purchasers, and possibly be reduced to advertising the property for sale through an estate agent.

I have it in mind that while it may prove difficult to sell the property in the immediate future in Canberra at the price we are asking, i.e. about \$290,000, it should prove an excellent long-term investment for Chinese interests in Hong Kong if advertised in the local press.

Yours faithfully,

  
H.E. Maude.



# MACPHILLAMY CUMMINS & GIBSON

# SOLICITORS

11th Floor, National Mutual Centre  
Darwin Place, Canberra ACT

G.P.O. Box 628, Canberra ACT 2601

Canberra Document Exchange DX 5601  
Facsimile 062 472080

Telex: AA62613 Telephone: STD 062 488311

Your ref:

Our ref: MAUD 1911 OOLD

6 August 1984

Mr. & Mrs. H. Maude  
77 Arthur Circle  
FORREST A.C.T.

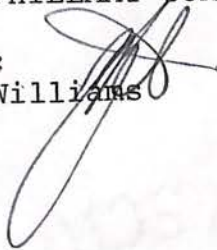
Dear Mr. & Mrs. Maude,

## SALE OF FORREST PROPERTY

It is some time since we wrote to you. We have not had anything concrete from the proposed purchaser of your property because the option agreement which we spoke of has not been signed by anybody. We wonder whether the arrangement with the proposed purchaser is continuing. If it is we shall need to prepare some documents.

Yours faithfully,  
MACPHILLAMY CUMMINS & GIBSON

Per:  
B. Williams



### Partners:

Peter George Seaman  
Peter Anthony Hohnen  
Robert Neville Arthur Howse  
Christopher Geoffrey Chenoweth  
Richard Christopher Retshauge  
Patrick Bill Williams  
Ross Edward Watch  
Deirdre Rhoda Smith  
Alan Robert McArthur

### Consultant

Maurice Prosper Cummins

### Associates

Robin Margaret Gibson  
Robin Andrew Nicholas Johnson  
William Ferguson Calles



---

## Australian National University Press

---

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

---

Telephone 49 2812    Telegrams NATUNIV PRESS

---

1 August 1984

Mr Harry Maude  
77 Arthur Circle  
FORREST ACT 2603

Dear Mr Maude

RE: The Grimble Papers

CLOSURE OF ANU Press

At its meeting of 8 June 1984, the Council of the University decided by a substantial majority that the publishing activities of the ANU Press should be discontinued. As a result of this decision the ANU Press must now decline all publishing proposals and manuscripts submitted to it for consideration.

I would like to thank you for considering ANU Press as a publisher for your work and apologise for any inconvenience caused by the delay in communicating the University's decision to you.

Yours sincerely

A handwritten signature in blue ink, appearing to read "Dallas Cox". The signature is fluid and cursive, with a long horizontal stroke at the end.

Dallas Cox  
Editor

PS Spare copy of manuscript and the photos are enclosed.





# DARLING DOWNS INSTITUTE OF ADVANCED EDUCATION

All communications  
to be addressed to  
the Registrar

Post Office Darling Heights  
Toowoomba  
Queensland  
Australia 4350  
Telephone (076) 301300  
Telex 40010

27 July 1984

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

Dear Harry,

I've been meaning to drop a line for some weeks and the arrival in today's mail of your missive and the Niulakita material finally prompted me to drag out my typewriter. Thanks very much for the Niulakita material, authored I believe but Paddy Macdonald. And don't worry - I won't ever divulge where I got it from.

During our mid-year break in late June-early July, I spent a couple of weeks in the Mitchell researching for an article I'm writing with Stewart Firth on the Gilbertese who went to Samoa as labourers on the DHPG plantations. I got a lot done and experienced the delights once again of sitting in front of a microfilm reader all day. Still, it was unalloyed pleasure simply to be able to do my own work for a change rather than teaching outside my field: it's nice to step off the treadmill of lectures and tutorials however briefly. If you don't mind I'll send you a draft of the paper for your comments come Early September. During the course of research I made a few unexpected windfalls -- for example I discovered that some Ellice Islanders actually did go to Tahiti (see Turner's 1878 journal on PMB 129, pp. 44-46). It transpires that a bunch of returned labourers from Tahiti including 5 from Niutao, were all put ashore at Onotoa and told that the LMS would return them to their respective islands. Turner was charmed. x

Now, however, I'm back in Toowoomba teaching the Russian Revolution and Victorian Culture and Society. Actually I'm thoroughly enjoying the Russian Rev, but it's going to be a strenuous semester, especially when the marking starts. How I'm going to find time for my own writing will be interesting indeed.

Teloma is in the family way again. After this one definitely no more. We weren't trying to have another child but once we knew one was on the way we treated it as a happy event. We realised just how much we wanted it when Teloma looked likely to have a miscarriage. That was a very worrying few days which few an almighty scare into the camp. But all is well now. Another fright we got was when Matapepe was knocked off his bike at an intersection on his way back from school. He couldn't have chosen a worse time to do it: we were due to leave for Sydney that very night and had he been badly hurt my research trip and Teloma's holiday would have been called off. Apart from a bad knock on his left knee, which has quite recovered since, he was unhurt though shaken.

**A College of Advanced Education in Queensland**

*Running out of space - must go. Best wishes to you both Dolly*

x I did consult this source for my thesis but didn't read the references. That's one of the problems - information about one island group to be found in sources relating to another.





# DARLING DOWNS INSTITUTE OF ADVANCED EDUCATION

All communications  
to be addressed to  
the Registrar

Post Office Darling Heights  
Toowoomba  
Queensland  
Australia 4350  
Telephone (076) 301300  
Telex 40010

School of Arts  
6 June 1984

H.E. Maude  
77 Arthur Circle  
FORREST, A.C.T., 2603

Dear Harry,

Just a note of thanks for passing on that information on recruiting in the Gilbert and Ellice Islands, and also for your kind words about my new appointment. It couldn't have come at a better time because I was getting thoroughly fed up with working for the Conservation Project and Teloma was finding Port Arthur (or rather its atrocious climate, isolation and lack of urban amenities) less than delightful. The job here is keeping me busy and happy enough, even if the students by and large aren't very inspiring. We have also bought our very first house - a spacious place in South Toowoomba for \$63,000. \* It was a good buy and I'm looking forward to a happy family life within its four walls and also outside. A lot of land went with the house, including a B-B-Q area, so there is scope for plenty of outdoor living. At last, I feel, things are starting to fall into place.

The material you sent on recruiting will come in very handy. The paper I am writing with Dick Bedford has almost been written up, so all that is needed is for the details you sent to be incorporated within the text, with the appropriate acknowledgement to a certain Professor H.E. Maude. That bit on the "exceedingly strong" Nukufetau man is a gem. Others too have been most willing in providing those last bits and pieces of information from their own research. After all, if we don't help each other where would we be?

I'll be in Sydney during Matapepe's school holidays in late-June and early July, taking the family with me. Air fares are quite prohibitive so we are going by coach for \$25 each one-way. Matapepe will be staying with his Grandpa, who dotes on the brat, while the rest of us will be staying with my brother and his family. While Teloma is busy having a holiday, I'll be working with Stewart Firth on a couple of papers - one on Gilbert Island plantation workers in Samoa; the other on the founding of the Ellice

\* And to think you'd be lucky to get a chicken coop for that money in most parts of Sydney - I dare say Canberra.

A College of Advanced Education in Queensland





All communications  
to be addressed to  
the Registrar

## DARLING DOWNS INSTITUTE OF ADVANCED EDUCATION

Post Office Darling Heights  
Toowoomba  
Queensland  
Australia 4350  
Telephone (076) 301300  
Telex 40010

Islands Protectorate. As you probably know, Stewart has been good to me over the years and more than anyone else got me where I am now. I often wonder what I'd now be doing if he hadn't come along and saved me from myself on more than one occasion. He is probably my best friend come to think of it (how many ex-supervisors fall into that category I wonder?), and I've long wanted to write something with him -- and all of a sudden I find myself involved in two research projects with the guy. So I have more reasons than one for looking forward to going to Sydney later this month.

As for other research, I planning to revise my thesis over the long vacation. I want the text and the footnotes to be typed out onto a word processor, and I'll take over from there. However, I'll only be dealing with the pre-colonial period in my book-to-be. Originally I was going to take the story up to 1920, and would have done so had I not missed out by a whisker on the Post-Doc going at Deakin (Francis West, incidentally, supported my application very strongly). But in Toowoomba I'm too far away from the sources and you'll know as well as I do that my final chapter on the Protectorate needs a lot more work done on it -- truth be known, I wrote most of it the weekend before I submitted. So rather than delay any further, I've decided to cut my losses and make 1892 the finishing point. It's a logical enough date, and in any case I can always do the period 1892-1920 some other time either as a short monograph or as a long article. In the meanwhile I must produce my book even if it only goes up to 1892, because the lack of one is only holding up my career and making me worry unnecessarily.

Well, I'd better get back to ~~making~~<sup>marking</sup> the remainder of these depressingly dismal long assignments in front of me. I just couldn't face them last night - and as always unfinished work is always there the next day. Only about 8 to go, so I'll brace myself and get stuck into the task.

Here's a copy of my review of Foreign Ships in Micronesia, lest you haven't already seen it. Fran Hezel liked it and even agreed with the criticisms.

Very best wishes to you both. I hope I can swing a trip to Canberra in the near future.

Cheers,

*Doyle*



77 Arthur Circle,  
Forrest, A.C.T.2603,  
23rd July, 1984.

Dear Dorothy,

In clearing my study preparatory to leaving for the Old Folks Home I came across these two items. The list of New Zealand ships I am sure belongs to you and I am sorry that I did not return it when I should have.

It wasn't that I'd lost it but I used it over and over again and always stifled my conscience by informing it that you would ask for it back if you needed it.

The listing is a superb research tool and should be published, at least in duplicated form, for the information on island shipping and captains which it contains cannot be found anywhere else. Many thanks for the extended loan.

The other item I was just about to throw away when I thought that you, being a Vanuatu fan, might like to glance at it before throwing it into your own w.p.b. Anyway it is of no use to me.

I thought that Howard Van Trease's Ph.D. thesis on 'The History of Land and Property Rights in Vanuatu' was very interesting; the most exciting thesis I have ever read.

Starting with an account of outrageous injustice and injury to a community unable to protect its rights it takes us with mounting suspense through incident after incident to a climactic finale in which, through the courage and persistence of the ni-Vanuatu leaders, right triumphs in the end.

Admittedly Howard had luck on his side in locating a microfilm in the FCO Library in London setting out the British side and then, when the French refused him permission to see anything, getting access to their monthly confidential reports which some silly ass had inadvertently left behind in Vila. But as I said one cannot penalize a research scholar for good fortune.

We should be able to move to Weston by November, and then need a month to settle in. It is a traumatic business having to throw away so much material on the islands accumulated during a lifetime. One gets an emotional attachment to so much through associations with the original giver or the circumstances under which it was obtained.

Yours affectionately,

Harry Zande



THE AUSTRALIAN NATIONAL UNIVERSITY

THE RESEARCH SCHOOL OF PACIFIC STUDIES

IN REPLY PLEASE QUOTE

BOX 4, P.O., CANBERRA, A.C.T., 2600 49-5111  
Telegrams: "Natuniv" Canberra

77 Arthur Circle,  
Forrest, A.C.T. 2603,  
23rd July, 1984.

Dear Robert,

Please accept with my compliments what I believe is a complete set of Pambu. Actually I'm sorry to have to part with it but the Adelaide library has its set and I'm getting rid of everything I can right and left in the hope that with luck I shall be able to fit into our little shoebox without too much pinching.

I'm keeping the Gilbert Islands books and records for the time being and propose to concentrate entirely on Gilbertese oral tradition, which should be more than sufficient to keep me busy for the remainder of my days.

We were sorry to hear of the death of your father; you must have been glad that you had been to see him so recently.

Yours,

*slm*

THE AUSTRALIAN NATIONAL UNIVERSITY

THE RESEARCH SCHOOL OF PACIFIC STUDIES

IN REPLY PLEASE QUOTE

BOX 4, P.O., CANBERRA, A.C.T., 2600 49-5111

Telegrams: "Natuniv" Canberra

77 Arthur Circle,  
Forrest, A.C.T. 2603,  
23rd July, 1984.

Dear Doug,

Sorting through piles of junk preparatory to moving to the Old Folks Home I discovered these pages from some presumably confidential document. As there is nothing confidential in at least these pages I thought you might care to glance through them in case they contain information of historical value.

The dope on Niulakita is useful and hard to come by. If you use any of the information in future publications paraphrase it and don't quote it as being from any particular source, and certainly not as coming from me, or some bureaucrat may accuse you of quoting verbatim from a document not as yet available to the public.

I did it once, inadvertently, and nearly landed behind bars.

Yours,

*SLM*



77 Arthur Circle,  
Forrest, A.C.T.2603,  
14th May, 1984.

Dear Doug,

Our sincere congratulations on landing a steady and we hope permanent job after so many trials and tribulations. You are very lucky to get it at Toowoomba, which is such a lovely city and with a superb climate. The Darling Downs Institute is quite a prestigious place according to Robert Langdon, who has a friend on the staff; the IAEs here at least are a good deal more wide awake than the ANU. I'm sure that Teloma and the children should blossom there as never before.

Still you must have a man-sized job lecturing on general history, and with political science tacked on for good measure; its so much easier to be a specialist on one subject only. But as Jim used to say: 'You don't need to know much really, only more than the students, which is nothing'.

I send you a copy of Walter Oates' 1871 statement and as you will see he never went to Tuvalu. I also went over my other material on the labour trade of the mid-19th century and can find no mention of any labour ships recruiting in the Ellice.

Newbury's thesis mentions ships arriving from the Gilberts in 1867, 1870 and 1872, but nothing from the Ellice. The book by Moses and Kennedy (eds), Germany in the Pacific and Far East, 1870-1940, lists on p.235 the labour brought from the Gilberts but again nothing from the Ellice.

In fact the only mention I can find is on p.14 of the NSW Report of the 1869 Royal Commission into Kidnapping, where Charles Wood states that he heard the first reports of kidnapping when he stopped at Nukufetau and that 'One native, an exceedingly strong man, was pointed out to me whom traders had twice attempted to capture, but he had thrown them to the right and left, jumped overboard, and swam ashore'. It could be, of course, that they only wanted an extra hand on board.

I fancy that Sunderland's evidence on p.62 of the same report rather suggests that there had been no recruiting in the Ellice up to that time, or at least very little.

I also have a note under Parl. Papers, South Sea Islands, 15 May 1874, pp.79-87 stating that it relates to 'Massacre of the crews of the Dancing Wave and Kate Grant at the Ellice and Line Islands, Sept. 1872'. I think this is nonsense



for Britton in the Melbourne Argus for 10.11.73:6 states that both incidents took place at Tabiteuea. In any case I have not got this Parl. Paper but I enclose a list of those dealing with the Labour Trade.

I read your thesis with great interest and must congratulate you on a sterling effort. It should be published but goodness knows how anything on the islands will be published now that the OUP have shied off island books as being unremunerative and the ANU Press has been abolished for the same reason. However it has got you a permanent 'meal ticket' and that is the main thing; and it was certainly well worth a doctorate, despite Caroline's initial misgivings: I hear that you two have made up your misunderstandings.

I have no less than three doctoral theses to examine this year (Queensland, USP and ANU) and could well do without these extra chores just at a time when we are selling out here and getting rid of the accumulation of a lifetime, preparatory to moving into a Retirement Village for the senile in October, or more probably November. Its out at Weston, which is miles away from civilization and surrounded no doubt by abos, wallabies and snakes.

Wishing you and yours all the best,

Yours ever,

*flm.*





# DARLING DOWNS INSTITUTE OF ADVANCED EDUCATION

All communications  
to be addressed to  
the Registrar

Post Office Darling Heights  
Toowoomba  
Queensland  
Australia 4350  
Telephone (076) 301300  
Telex 40010

School of Arts  
13 April 1984

The Maudes  
77 Arthur Circle  
FORREST, ACT 2603

Dear Honor and Harry,

I'm the new lecturer in History and Political Science at DDIAE, and so at last I have landed a permanent academic appointment. That's a miracle in this day and age, as a friend put it.

I'm in the throes of turning the labour trade chapter of my thesis into an article, and have run into a small spot of bother. As far as I can determine, no Tuvaluans were recruited for Tahitian plantations in the late 1860s and early 1870s, despite at least one attempt to do so. However, Eric Ramsden in his 1946 JPS article refers to the Moarea returning in 1869 with Gilbert and Ellice Islanders. I suspect that Ramsden, like just about everyone else, is extending to the Ellice statements which are only applicable to the Gilberts. His source is Walter Oates' 1871 statement, and I believe you would have a copy of this (see Of Islands and Men, p.391). I'd really be grateful for a xerox copy (here's hoping that your copying machine is still functional) otherwise I'll have to get it on Inter-Library Loan, which takes time.

Here's hoping you are both fine and well. Teloma and the kids are still at Niutao, but will be returning to Australia as soon as the Nivanga can get them back to Funafuti, and from there they fly to Brisbane. She's very glad not to be returning to Port Arthur, just as I was to get out of the place. I'm so looking forward to seeing them all again. The kids will have grown so much since I last saw them way back in November.

Keep in touch.

Best wishes,

77 Arthur Circle, Forrest,  
A.C.T.2603, Australia,  
16th July, 1984.

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

Dear Sir,

I enclose an International Bank Cheque  
for £500 and should be grateful if you would  
pay it to the credit of Account No.40042609  
(H.E. and H.C. Maude).

Yours faithfully,

  
H.E. Maude.



9 Cross street,  
Mosman, NSW 2088.

June 15, 1984.

Dear Harry:

You are very kind indeed to send me that autographed copy of The Gilbertese Maneaba, and I shall treasure it, along with my copy of Rosemary Grimble's Migrations, Myths and Magic in the Gilbert Islands, some parts of which it complements, as you know. My Pacificana collection is small, I've never had the ~~ix~~ funds to make it otherwise, but it is representative, ~~ix~~ at least, of some of the more significant writings.

I am very sorry to hear that the A.N.U. Press is bowing out, and the more so when I learn from you that it had just accepted your book in Kiribati ethnohistory, and the Grimble notes. There are so many great gaps to be filled, and I have never been able to understand why the Pacific area, the most romantic area and, in terms of the human spirit, one of the most significant, leaves so many people cold. The necessity of carving out a living with only a typewriter has never left me the time I would like to devote to it. This morning I had a letter from Herb Kawainui Kane that makes me want to be off again, especially when I read his details on the planned ~~Polyxxxxx~~ Pan-Polynesia trip of the ~~Ka~~ Hokule'a, which begins next year and may take several years. It would be wonderful to join it at some stage.

Herb's letter came in an envelope with two commemorative stamps he had designed himself ( for the quarter-century celebration of Hawaii's statehood scheduled for September) and an artistically hand-written note: "From the designer of this postage". He asked me if I had seen his paintings in the November National Geographic, and I had to dig the magazine from the bottom of my "as yet unread" pile. It's been there since it arrived, ~~since~~ since I've been fully engaged all this time on a biography of R.M. Williams, which I've been doing for Macmillan's. I got the last galleys and the last pictures away this week and haven't yet reassumed the mantle of total freedom of choice, the free-lance's favourite wear.

2.....

R.M. came down last week with most of the photos. He left Toowoomba at 2 a.m., drove to Windsor where he attended a meeting of the committee running the Quilty hundred-mile horse race, rang me from there to ~~advise~~ advise that he'd be late, and arrived here at this address at 10.30 p.m. We talked till after two, and I slept in till 7 a.m. to find him washed and dressed and waiting for me in an armchair. He didn't go to bed that night, since the Quilty began at midnight. He wasn't riding, only strapping for a friend. In the late morning he managed to sit for a sculptor. At 5 p.m. he started driving to Toowoomba, and arrived there at 4 a.m. He rang me about 9.30, just before he went out to shoe a horse he was readying for the 150-mile Winton-Lengreath 150-mile race in July. Not bad for a man of 76. Macmillan's are hoping to bring the book out in September; they haven't much time to waste.

Thank you once again for The Gilbertese Maneaba, and for the sake of us all I hope you can make a swift placement of the other Kiribati material.

Sincerely,



Olaf Ruhen



77 Arthur Circle, Forrest,  
A.C.T.2603, Australia,  
6th June, 1984.

Dear Olaf,

I was glad to get your comments on the Pacific Studies critiques; the Review Editor, Dale Robertson, was disappointed in them as he considered that they were not critical enough. But it is easy to criticise a work like Greg Denning's Islands and Beaches, with its weighty theoretical content, but hard to get one's teeth into a pure narrative which merely tries to begin at the beginning and end at the end and say as factually as possible what happened in between.

I advised Dale to try a more controversial work for his next Book Review Forum and I believe it is to feature Derek Freeman's Margaret Mead and Samoa, which should provide plenty of fireworks.

On the slavery question Dale wondered what all the fuss was about, as I did myself. But they had to criticise something and the only critic I thought was writing nonsense was Harold Davis; but he was a Latin American diplomatic historian and it seemed to me objected to anything that might upset the tender susceptibilities of the Peruvian reader.

I agree with you entirely that the criterion to apply in the case of slavery is whether the person has or has not lost his personal freedom; and the islanders in Peru had certainly lost theirs.

I have long felt that some day it will be considered almost as reprehensible to take over someone else's country as to enslave him, and this was one reason why I decided to leave the British Colonial Service and join the international S.P.C., where we gave technical advice and assistance without any taint of colonial domination.

Despite Brij Lal's claim that I expressed 'moral outrage' in the book most reviewers considered that I had told the tale dead-pan, which is certainly what I had meant to do. I am all too conscious of the fact that my moral views are the product of my social and economic background and present circumstances and that if I had been born in a different age and locality, and under different circumstances, I could have been a black-bird or anything else you care to name.

The bureaucrats who run the University here have decided to abolish the A.N.U. Press as an unremunerative luxury - just when it had accepted a book of mine on Sir Arthur Grimble's unpublished notes and papers on Gilbertese ethnography and ethnohistory. David Cunningham of the O.U.P. decided against



publishing books on island subjects as being a loss financially so I am in a quandary what to do. It would not suit the U.S.P. in Fiji and although Stanford in America have asked to see it I'm quite sure that they would not take it.

But why worry for it gives me an excuse to get on with another work for the Gilbertese: a history based on their oral traditions and covering their life in their old homeland in the west, Tebongiroro; their subsequent stay in Samoa; the voyages to the Gilberts; and what happened between their arrival and the first coming of the Europeans.

I much prefer writing for the island people and having done two books, or rather booklets, for them I find that they are as fascinated about their historical heritage as I am. I know it sounds like skiting but after 50 years of working through hundreds of their oral manuscripts I know a good deal more about their prehistory than they do.

I enclose one that I did for them just after the Slavers effusion, it is photocopied from my typescript and sells for two or three dollars I believe. It is quite unreadable by Europeans but the I-Kiribati seem to love it and are now about to translate my first one - on the sitting places in the maneaba - into Gilbertese.

At the moment all is chaos for we move in November into a Retirement Village where our flat is nearly finished. It is traumatic having to part with so many treasured possessions for which there will be no room; but then at 80 we are lucky to be both alive and kicking. Honor's new monograph on The String Figures of New Caledonia and the Loyalty Islands is due out next week from the Homa Press, which she founded at the age of 76 to publish works on the islands which nobody else would tackle.

With best wishes,  
Yours ever,

*Harry Maudi*



9 Cross street,  
Mosman, NSW 2088.

April 21, 1984.

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

Dear Harry:

It must be a month or more since the Spring '83 issue of Pacific Studies arrived, but the interim has been a very busy period for me, jam-packed with details of the fascinating life of R.M.Williams. I'm at a breathing stage now, before I start on the illustrations, and I've been able to have a quiet look at the Review Forum on Slavers in Paradise. I think you handled the criticisms very well, but I cannot understand why any objection should be taken to the use of the term slavery.

The terms "slave" and "indentured laborer" are surely not mutually exclusive, and the issue of indentures, where this occurred, makes no impact whatever on the conditions under which the man is serving. Being involuntarily under the power of another is being a slave, and no matter what amenities are provided, it is the loss of freedom that is executive in defining the condition.

Brij Lal makes the point that Peter Corris and Deryck Scarr conducted critical investigations that showed Melanesian labor migration to "be a more complex and two-sided affair" than something resembling slavery. I felt it sad when Corris got a lot of popular publicity on his contention that blackbirding did a lot of good; to hold this opinion you have to believe that a man who learns an incomplete vocabulary of English is doing more good for himself and his people than if he had stayed at home to undertake his own tribal responsibilities. I was unfortunately not in a position to contest the Corris theory very well, as he had shortly before written to the ~~xxxx~~ Literary Editor of the Australian, suggesting that my knowledge was too out-of-date to be used in ~~xxxx~~ arbitration of Pacific topics, and that he was ready to offer his services instead! When the Australian did ask him to write a review, it was at my recommendation.

I know that many native people share my opinion that freedom is the most valuable possession to which we all are entitled. I'm not so sure about the civilized. Some of the kids looking for their first jobs ask about the superannuation! What's more they are advised to do so! My problem was always one of finding some way to avoid paying into such an enchaining fund. I didn't always manage it of course, but I did well enough.

Max Harris, in ~~the~~ this morning's Australian has a piece about Easter Island (in part) that is a treasure-house of supposition. It's hard to imagine why he would write so much about something of which he knows so little. For him, nothing much had happened between Cook's visit and Loti's, in 1872 ( a date that might be wrong).

I was glad to read the Forum, but I still think a slave is a slave.

Best wishes,



Olaf Ruhen





Reference :

6th June, 1984

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

Dear Mr. Maude,

Your kind donation of music and other items for Hawaiian Steel Guitar has been passed on to me. We are pleased to have these works in our collection, and I am sure they will be well used by both staff and students of the School.

Thank you once again for presenting these items to us.

Yours sincerely,

*Sue Burkett*

Sue Burkett

Acting Librarian.

77 Arthur Circle, Forrest,  
A.C.T.2603, Australia,  
21st June, 1984.

Dear Rolf,

I have been reading again your excellent 'Thoughts on the present state of Bligh scholarship' and felt that I really must congratulate you on a fine piece of scholarly criticism.

In choosing the Bligh episode for your main specialization in Pacific history you must have become increasingly dismayed at the flood of second-rate sensational literature which has been produced on it during recent years.

I have given up trying to keep abreast of the annual crop of Bligh, Bounty and Pitcairn books, for so many are merely re-hashes of old themes and show all too clearly that their authors have not even bothered to consult the scholarly literature available before bursting into print with their 'new and final' appraisals.

The reading public, at least in Australia, accepts each book as the last word and not even the reviewers make any serious attempt at a critical evaluation. So your careful appraisals come as a breath of fresh air; not that the people who should read it will condescend to do so.

Anyway many thanks indeed for both the Dahlia books and for your kind comments on my Slavers effusion. The book has done very well and the American and two island editions are, I believe, sold out, with less than 200 left of the Australasian edition, while the 30 or so reviews were all favourable and several of them positively eulogistic.

Reading your Banksia papers made me realize that I had never told you about our excursion to Norfolk Island to deposit the by now quite famous 'Bounty' ring where it will be treasured by the descendants of the Pitcairn people.

We were given a great welcome by the Bounty descendants on Norfolk, who feel themselves rather outnumbered by the influx of newcomers connected with the tourist trade and tax-haven activities.

And the ceremony of presentation, with all the Pitcairn lineages present, was a very emotional one. I enclose photocopies of the record of proceedings in The Norfolk Islander and an article which I wrote on the ring for the Pacific Islands Monthly; also a copy of the baptismal entry of John Adams which we found in the Baptismal Book of St Johns, Hackney. All odd bits of Bounty literature for your collection.



At the end of the year we move into a Retirement Village, both of us being on the eve of 80. This we are hoping will enable us to finish our writing work before we die - Honor on her seventh monograph on island string figures for publication by the Homa Press, which she founded some years ago, and myself on the pre-European history of the Gilbertese people based on a comparative study of their oral traditions. We shall send everybody word of our new address as soon as we know it.

Our 10,000 item library on the Pacific Islands is now safely housed in a separate section of the Barr Smith Library at the University of Adelaide and our three collections of oceanic material culture, including 1,500 Pitcairn adzes and other stone artefacts, are in the Auckland Museum. And during the next month or two I hope to finish sorting our correspondence and other documentation for preservation in the archives. So we feel that we shall have done what we can for posterity.

With our warmest personal regards,  
Yours very sincerely,

*Harry Maude*



John C. Ott  
1/20 Hewington Rd.,  
AUBURN 2144  
N. S. W.  
May 3rd, '84

Dear Professor,

I write hoping that you & Mrs. Maude are well, & with my warm respect & affection for you both.

Since we last met, in June, I can truthfully say that I've been a busy fellow - 'keeping the faith' as it were. I have drafted out two books: Old Glory Over Coral-Specks (the U. S. guano trade, of course, & 'starring' Alfred G. Benson); & The Stranger Shores of Promise (the quite involved story of how Benjamin B. Nicholson got onto Malden, & through to his death.)

I have done a revision, too - Orphans of the Great Sea: the Line Islands, North, Central & South Pacific, 1777-1836, their story. Garry Barker, the new Editor & Publisher of P. I. M. wants to read this, & I'll be taking the MSS into him tomorrow.

Mr. Barker & I were introduced by Errol Flynn, you might say. I'd left a book, containing the young Flynn's New Guinea writings with Gus Smales (who has had an early retirement because of ill health.) When I dropped in to pick the book up, John Carter showed me into Garry Barker's office, on the strength



of my Dad's New Guinea photos.

I plan to come down to the A.C.T. next week, & I'd like to see you, if I may.

I'll bring, for your interest, some 'choice' pieces of MSS - such as young John J. Arundel's voyage in the Golden Horn in 1861. And, what I made of what you told me: the cannonballs on Howland Island in '62.

Professor, I'd like to 'plunder' your binder with 'guano' stamped on it, with your permission.

My Australian sources for the Shores book are about as complete as they can be, via the N.S.W. & Victoria State Archives. But for the Old Glory, I have relied rather too heavily on Ward's Activities volumes, E. H. Bryan's American Polynesia, & Roy F. Nichols's Advance Agents. I would hope that your binder might have some material I don't know of as yet, for 'fullness.'

Whilst I am in Canberra, too, I'll be reading some of the C.S.R. material at the A.N.U. That project is very very straightforward when compared to the 'bird-droppings.'

I'll close now, Professor, as I promised myself a trip to the pictures. I think it might do me good.

With all best regards

yours

John C. Ott



John C. Ott  
1/20 Hewington Rd.,  
AUBURN 2144  
N. S. W.  
26/6/'83

Dear Professor,

I send to you for your interest, a photo-copy of the most welcome letter that was awaiting me on my return to Sydney last Monday night.

It is indeed the swiftest reply I've ever received from a publishing outfit (albeit on someone else's behalf.)

Naturally, I've already posted a copy off to Paddy, with a covering note — & I've advised Robert Brown, by letter, that I've done this. So we'll see how it goes.

I'm now well embarked into 'marrying' the last material on Malden Island which I gathered in Melbourne with what there was already, & thankfully, it reads in a fairly consecutive manner. As much as it ever can.

It's going to be lovely to finish with! And I shall do that, this year.

Please give my good regards to Mrs. Maude. I'm always delighted to visit your home & to be in the company of you both.

yours,

John C. Ott



John C. Ott,  
Melbourne,  
12/6/83

Dear Professor Maude,

I write hoping that you & Mrs. Maude are well, & with my fond regards to you.

I've been down here in the southern city, staying at my friend Roger Anderson's place, & gathering in the last research toward the book of Malden Island. It's going to be lovely just to go ahead & write the flaming thing.

Hopefully I will be able to wrap-up Lester Gaynor's research on Christmas Island, too. He's been eager to get a hold of what references are in the B. P. C. Archives. I've told him that there would not be many, as John J. Arundel's connection with the place was slight.

Anyhow, with permission granted tomorrow (I expect,) & with the list of files to consult which I've prepared, two days ought to see it done.

Professor, I should be leaving Melbourne at the end of the week, & I thought that I would return to Sydney



via Canberra. I would like very much to come & see you if I may.

Oh yes, & I'd like to call upon your unique assistance (again.) Chiefly on this point:

Was there violence at Howland Island in 1862 between employees of the American guano Co. & the U. S. guano Co. ? I suspect that there was but I would like to know.

I promised Paddy Macdonald when he was in Sydney last year that I would not allow myself to be side-tracked onto other projects. I'm keeping to that, & by the end of the year the overdue job on Malden will be done.

You know, I've held out a 'reward' to myself - a trip to Fiji next year, & full steam ahead with the C. S. R. project. Now that will be easy - as in straight-forward!

Professor, I'll close now. I look forward to seeing you & Mrs. Maude again.

Yours,

John C. Orr



John C. Orr,  
41 Correy Avenue,  
CONCORD 2137  
N. S. W.  
June 4th, 1981

Dear Professor Maude,

I am happy to write to you, and first of all I must hope that you and Mrs. Maude are well, and that matters are good with you.

I will be returning to Melbourne at the end of this month in order - at last - to wrap-up the research on Malden Island there. In particular I want to read the diary kept by Richard Sumner Grice when, poor fellow, he was stuck on Malden for the duration of the Great War. This of course, is in the possession of members of the Grice family.

Also, Professor, and as importantly, I want to be able to consult the records of the B. P. C. before, next month, it is formally closed and its functions assumed by the Federal Government. Their help - as I have mentioned to you - has been tremendous. At present the Head Office in London is in touch with Houlder Bros., the shipping firm ; when they reply, I expect that we will have the information as to who had the original claim for the working of Malden, and how it came about. Through the Arundel Papers, I learnt that it was not the unfortunate B. B. Nicholson.

Paddy Macdonald, our friend, is doing some back-tracking too, in the Naval Historical Division of the Ministry of Defense. It appears that Malden was visited a third time by a R. N. vessel - after the 2 made by H. M. S. WELLINGTON in 1936 and '38. A minor thing perhaps, but there cannot be another book on Malden



Island, so all trouble must be well-taken.

Professor, I would like to come and see you and Mrs. Maude on my way back from Melbourne, if it is convenient - in early July - and to ask for your help again. Specifically, on these matters :

1 ) The inventory of plant and equipment left on Malden after the abandonment in 1927, compiled by Charles A. Holmes of Holmes & McCrindle, chartered accountants of Melbourne, liquidators of Malden Island Pty. Ltd.

2 ) Biographical details on J. D. Hague ( as he figures twice in the story, in 1862 and in 1902. I would imagine he was involved with Yale University. )

3 ) Labor on the Peru guano islands. Your SLAVERS book will clarify for the future much which so many writers have treated from second-hand, or - have either stepped by or lied about. ( I say the last, from having vainly tried to achieve a coherence from 20 or so books on Peru's history. )

4 ) Of your own experiences in the " nobbling " cruises of British and U. S. warships in the late '30s. I would like to include, if I may, some of these.

Then, I think, I ought to be able to undertake - beauty ! - the actual writing of the book. I owe you and Paddy, Miss Eileen McCullough, people in the B. P. C., the Grice family - and the many other people who have contributed - a book you will be pleased to read. I will do my best to deliver it for you.

With all best regards, as always.

Yours Sincerely

*John C. Ott*



75 Princes Street,  
Cambridge, N.Z.

17th May 1984

Dear Harry,

Thankyou for your letter and for writing at such length <sup>when</sup> ~~the~~ <sup>letters</sup> you are clearly still a very busy man, It made me remember the semi-official/ which you wrote to me from Suva in 1942 and 1943 and which greatly helped my morale when life at Funafuti was rather chaotic. Coode looked a sick man and was becoming increasingly eccentric while Fox-Strangways' mania for military life led him to require Coode and myself and two of the N.Z. radio operators to parade daily before breakfast to perform arms drill under his command.

With regard to the piece in the Herald about blackbirding not having stopped, I did write a letter pointing out that this was untrue. It seems that the Herald preferred not to publish it - at least I never saw it. However I received a letter from the sub-editor, trying to justify the article and saying that "the reference to blackbirding was not intended in its strict, classical sense". I hope to get a copy of "Tuvalu : A History" on my next trip to Auckland.

Paradise

I am very pleased to own a copy of "Slavers in/~~the~~/~~Pacific~~". For me it is fascinating reading and I realise that it is based on a staggering amount of research. In the past I had read with great interest "Of Islands and Men" as well as your books on the early discoveries of the islands and on the coconut oil trade. I have also dipped into "The Changing Pacific" to discover things about the Gilbert Islands which I had not known.

Thankyou also for the cutting about Tuvalu from "Islands Business". I agree that it is really heartbreaking the extent to which the British Government has blundered in saddling both Kiribati and Tuvalu with too elaborate and expensive systems of government.

May I say again how grateful I am for the copy of "Slavers in Paradise" and send my best wishes to Honor and yourself.

*Yours  
P. Swenka*

---



THE AUSTRALIAN NATIONAL UNIVERSITY

77 Arthur Circle, Forrest,  
A.C.T.2603, Australia,  
3rd June, 1984.

Dr Whitney Smith,  
The Flag Research Center,  
2 Edgehill Road,  
WINCHESTER, Mass.01890,  
U. S. A.

Dear Dr Whitney Smith,

I recollect our correspondence on flags of the South Sea Islands, a subject on which I have always been interested because in my research on the history of the island world I have so often come across references to flags once flown by island governments, which were later superseded by those imposed by metropolitan colonial powers.

Now of course these flags of the colonial era have also been supplanted by others designed for use by the new independent states, except in the case of the still colonial French territories.

But with advancing age I have alas had to curtail my writing on fascinating but peripheral themes in order to concentrate on the ethnohistory of the central Pacific atolls, lest I should die without completing what I have always regarded as my main life work.

I spent some 25 years on those atolls and ended as administrator of what is now the Republic of Kiribati and the Dominion of Tuvalu, and two of my recent monographs have been published by the University of the South Pacific for the people of these territories.

So I must perforce decline your kind invitation, at least until I have finished the two books on the prehistory and the pre-contact ethnography of the central Pacific on which I am now engaged, since I have long promised these as a thank offering to the Gilbertese people who have done so much for my wife and myself.

I should indeed be delighted to have a copy of your forthcoming article mentioning the flags of Abemama. I have a library of over 10,000 items on the Pacific Islands, now housed as a separate specialist collection in the University of Adelaide and I would propose to send your article, after reading it, for accessioning in this collection and thus made available to the large number of Pacific research scholars who use it; it would also be listed in the annual bibliographies



of Oceania published by the Journal of Pacific History and the Société des Océanistes, so it would ensure publicity for your Center and periodical among those interested in the South Seas throughout the world.

You might be interested in obtaining a copy of the following book for your Society's library: 'O'Reilly, Patrick, Pavillons de Tahiti et de la Polynésie Française, published in 1963 by the Société des Océanistes, Musée de l'Homme, 75116 Paris, France. My copy is in Adelaide but I remember finding it a fascinating work and well produced with coloured illustrations.

Thank you for letting me know about the Flag Society of Australia; and with best wishes,

Yours sincerely,

*H.E. Maude*  
H.E. Maude.



THE  
FLAG RESEARCH CENTER

3 EDGEHILL ROAD, WINCHESTER, MASS. 01890 U. S. A.

Whitney Smith, Ph.D., Executive Director

Tel. (617) 729-9410

26 April 1984

Prof. H.E. Maude  
77 Arthur Circle  
Forrest ACT 2603  
Australia

Dear Prof. Maude:

You may recall some seven years ago that I wrote to you concerning the flags of Abemama and you were kind enough to provide some documentation on the subject. I now have an article ready for publication on the subject and I will be glad to send you a copy if you are interested.

At the same time you told me that you had a file on flags of the South Sea Islands which you hoped eventually to publish. This would be of the greatest interest for us as it is one of the least known areas of the world in matters of flag history. Has the material so far been published or do you have current plans for publication? Should you wish to do so, we would be delighted to have you submit one or more articles for inclusion in our bimonthly FLAG BULLETIN which goes out to all parts of the world to institutions and individuals interested in flags.

I am taking this opportunity to send you some brochures concerning our publications. I might also mention that a "Flag Society of Australia" has recently been formed with the object of pursuing scholarly studies (rather than becoming involved in the current political debate over the advisability of a new Australian national flag). The address for contact is Mr. John Edwards, c/o Kingfisher Books, Cnr. Brixton and Wangara Roads, Cheltenham, Victoria 3192.

I look forward to hearing from you.

Sincerely yours,

A handwritten signature in blue ink, which appears to be 'Whitney Smith', is written over the typed name. The signature is fluid and cursive, with a long, sweeping underline that extends to the right.

Whitney Smith, Ph.D.

WS



# The Standard Flag Library

1. **FLAGS THROUGH THE AGES AND ACROSS THE WORLD** has sold over 125,000 copies around the world; only a few are still available. The most handsome, accurate, comprehensive flag book ever written, **FLAGS THROUGH THE AGES** has 2600 illustrations in color, 476 in black and white, and 360 pages of text (8½" x 11", 22 x 28 cm.). It contains sections on flags through history; customs and etiquette; symbols; terminology; and a minimum of one-half page on each of the world's 157 independent countries, showing their flags and coats of arms. \$42
2. **THE FLAG BOOK OF THE UNITED STATES**, originally published in 1970, was completely revised in 1975. It contains 206 illustrations in color, 64 in black and white, and 320 pages of text. It provides a comprehensive history of the flags and seals of the United States, all of its states and territories, the government and armed forces, the Confederacy and Indian nations. There is also extensive material on the flags of Britain, France, Spain, and other countries which once ruled parts of North America. Discount prices are available on orders of three or more copies. *paperback* \$ 7
3. **FLAGS AND ARMS ACROSS THE WORLD** is the standard reference book for the leading symbols of 174 nations, their subdivisions and dependencies. A page or more of history for each country complements over 1000 illustrations in color for a total of 276 pp. \$11
4. **NATIONAL FLAGS OF THE WORLD** gives at a single glance 175 full color flags, accurate as of 1984, on a 32" x 46" (81 x 117 cm.) sheet. The captions are in English, Spanish, French, and German; discount prices are available on orders of one dozen or more. \$ 8
5. **FLAGS USA: FLAGS OF THE STATES AND TERRITORIES** (a large folded chart in full color of 61 flags) A companion item to *National Flags of the World*, this handsome poster gives all the state and territorial flags of the United States in large, accurate illustrations -- including the most recent changes. (Rolled charts are available at wholesale prices in quantities of one dozen.) \$ 6
6. **MILITARY FLAGS OF THE WORLD 1618-1900** is a comprehensive overview of a subject rarely dealt with in flag books. This volume contains 392 illustrations in color, 22 in black and white, and 184 pages of text. Nearly 1000 flags -- chiefly from Europe and North America, but also from other parts of the world -- are included. *paperback* \$ 7

*All prices include postage; Massachusetts residents please add 5% sales tax. Check items requested (below) and send this form with your name and address and full payment to the Flag Research Center, 3 Edgehill Road, Winchester, Mass. 01890 USA. Foreign payments must be in American currency; by international postal money order; or by a check payable in American dollars through an American bank.*

Please send the following items:

Total amount : \$ \_\_\_\_

1. \_\_\_\_ 2. \_\_\_\_ 3. \_\_\_\_ 4. \_\_\_\_ 5. \_\_\_\_ 6. \_\_\_\_

Send to the following address:



77 Arthur Circle,  
Forrest, A.C.T.2603,  
29th April, 1984.

Dear David,

I was delighted to hear from you and to find you safely past a hip operation and only just into retirement. It must be 12 years since I retired for a second time; and I still find it the happiest, though the busiest, time of my life. When I'm 80, in a couple of year's time, I mean to try again by refusing all demands for further publications; whether it will work remains to be seen.

Meanwhile we are making a preliminary effort by moving into a Retirement Village at the end of the year, the  $\frac{1}{2}$  acre of garden here being too much of a chore; there we'll have  $3\frac{1}{2}$  acres of superb gardens, but others to keep them flourishing.

Thank you for the cutting from the New Zealand Herald. The bit about the blackbirding not having stopped is, as you say, a load of crap, and also much of the stuff about the exploited seamen. According to those in the know here the Australian and N.Z. Seamen's Unions wanted to snaffle the jobs for themselves and after trying other means of intimidation they settled on forcing the companies to pay Aussie or N.Z. rates of wages to the crews of all ships calling at local ports, these being well above the international average - in fact the highest in the world.

However, it seems to have fizzled out and Kiribati and Tuvalu seamen are once again able to get jobs. As regards the Peruvian blackbirding Roy Vaughan got it all out of Tuvalu: a History (Suva, Institute of Pacific Studies and Extension Services, University of the South Pacific, 1983), and they got it from a recent book of mine: Slavers in Paradise.

The Tuvalu book should be easily obtainable from the Polynesian Bookshop in Auckland (I have promised to review it for P.I.M.), and I send you a copy of the Slavers effusion as it might interest you but costs too much in N.Z.: more than \$30 I'm told, as against \$5 for the Pacific Islands paperback edition.

The book sold very well in its American edition and was listed last month as one of the six best books on Latin America to be published in 1981; also in the islands, where two editions were sold out, with vernacular translations of appropriate chapters in Tongan, Niuean, Tokelau, Kiribatian, Tuvaluan and Cook Islands Maori periodicals.

Please forgive my sending the Pacific Islands paperback edition because I know that the cover is, to most European tastes, a bit lurid; but it is what the islanders wanted and



it showed up well in the airport bookshops and hotel foyers. The text is exactly the same and you can always put some brown paper over the cover if it revolts you. Hugh Laracy gave it a good review in the latest Journal of the Polynesian Society.

I also enclose a cutting from this month's Islands Business; the monthly which threatens to put PIM out of business, being well written and produced in Suva by journalists who know the inside story of what's going on in the islands. What a mess the British made of Tuvalu, foisting a top-heavy civil service of 200 on it - all for 8 small villages - and a G.C.M.G. at the top: goodness knows how they expected the place to pay its way. Probably they didn't, being peeved at the Tuvaluans leaving Kiribati; and soon there will be hardly any money coming from G.B. to help out with the mess which they created.

Again many thanks for your letter, and with our very best wishes,

Yours ever,

*flm*

75 Princes Street,  
Cambridge, N.Z.  
12th March 1984.

Dear Harry,

I enclose an article which appeared in the N.Z. Herald of 8th March and which I thought might interest yourself and Honor. Although most of the facts given are, I imagine correct, it still does not seem to me that the opening paragraph is anything but a gross distortion. I must see if I can obtain a copy of the Tuvalu history mentioned at the end of the article.

Itinikai and Itibita, my former Gilbertese servants, are now dead. I had a letter from Itibita's daughter, Nei Terenga, who is a Tutor Nurse at the Tarawa Hospital. Probably there will be no more letters from Kiribati for me. However I look forward to attending the annual Kiribati Independence party in Auckland.

I have become acquainted with David MacQuarie, a boy at the junior school of St. Peters just outside Cambridge. His father is a radio man at Funafuti and his mother an Ellice Islander from Nui. So I find out from him the latest news from Funafuti and which of the characters whom I knew are still alive. He tells me that Penitala and Pasifika are still living.

I hope that you are both well. I had to have a hip operation a year ago but it has been successful so far and still manage about two rounds of golf a week.

In 1982 my wife made a quick visit to Canberra to see a nephew and attend the wedding of a step-niece. I was greatly tempted to accompany her, not so much for the wedding but for the opportunity to come and see you. Unfortunately it happened at an awkward time when I was negotiating my retirement from the N.Z. Insurance Company - or rather the Company was negotiating it.

With my best wishes to  
you both.

*R. Wemba*

---



# Tuvaluans Still Sweat to Keep New Zealand Greener

**BLACKBIRDING** has never really stopped in Tuvalu, since the Peruvians in the last century raided its lonely atolls for slave labour.

These days its migrant workers fare far better and are only pressed into work outside their country for financial reasons.

For nearly 80 years the sweat of Tuvaluan brows slogging in equatorial heat on phosphate deposits in Ocean and Nauru Islands has helped to keep New Zealand fields green, give farmers a reasonable standard of living and make New Zealand the advanced agricultural country it is.

Hundreds of other Tuvaluans working for pay below the International Transport Workers Federation rates have helped to keep our freight rates low by providing cheap labour on vital trades to North America and elsewhere.

Without the aid of strong unions or a powerful government to fend for their rights, this tiny nation (formerly the Ellice Islands) of just 9000 persons has been forced to sell its labour for whatever price the outside world will pay.

The results have frequently been far from happy and, like many South Pacific nations, the Tuvalu economy is now dependent to some extent on New Zealand aid.

The European world first became aware of Tuvalu in 1568 when the Spanish explorer Mendana, on his first voyage to the Pacific, sighted Nui but his discovery remained forgotten for two centuries until another Spanish explorer, Francisco Mourelle, sailed by in 1781.

Strangely it was a Cook Islander, a man named Elekana, from Manihiki,

who first spread Christianity in Tuvalu.

He had left his home with six men, two women and a child on a voyage to Rakahanga, in the Cook Islands, when a storm broke and drove them past their destination.

After drifting for eight weeks Elekana landed accidentally at Nukulaelae, in Tuvalu, in 1861.

Elekana was a deacon with the London Missionary Society and he set to with diligence to spread the gospel.

In the early 1860s the Peruvians arrived and forcibly transported hundreds of Tuvaluans to South American guano mines.

Many of the tiny atolls were left with few inhabitants.

The only difference between working the guano (phosphate) deposits on Ocean Island and those in Peru was that the Tuvaluans went to Ocean Island out of economic necessity.

They sweated in equatorial temperatures at the high rocky guano formations where the dust pervaded everything and caused many health problems.

Before the Second World War years there was a daily ration of rice, meat, fish or biscuit and about half a bucket of milky white phosphate-contaminated water a day a person.

When it rained, thick deposits of dust were washed from the roofs down into water catchments.

Indoors the dust covered sleeping mats, sheets and pillows. On waking, sleepers would find themselves covered in it.

Men began work at 4

am, often on empty stomachs, and slogged to midday. Another shift took over in the late afternoon until midnight.

There was always a risk of serious injury from falling stones and rations were often served on the job — and had to be eaten with dirty hands and faces.

The task of loading ships was dirtier and as dangerous. Men guiding the baskets into the hold were smothered in phosphate dust, and the rolling of ships created the risk of being crushed between

the basket and ship's hold.

A demand for better wages and conditions from the British Phosphate Commissioners in 1922 led to a lengthy strike and then a lockout.

The commission refused to hire Tuvaluans from 1927 for nine years, inflicting a tough blow on that tiny community's economy.

In the end the Tuvaluans begged to go back to work, which lasted only a few years before the Japanese invasion of Ocean Island trapped nearly 200 Tuvaluan workers there.

Tuvalu was the Allied front line at the outbreak of hostilities with Japan. American troops were rushed in by the thousand to halt a Japanese invasion which had reached neighbouring Kiribati (then the Gilbert Islands).

New Zealand coast watchers had already been established to keep an eye on Japanese movements.

It was a brief and

dramatic experience for Tuvalu and ended with that nation getting a new airstrip at Funafuti to provide a modern link with the outside world.

After the war, it was back to phosphate working but the resource on Ocean Island became less important as it started to run out and men were employed on Nauru as well.

Migrant labour has been the mainstay of the Tuvalu economy since.

In 1979 out of its 9000 population 724 were employed on the Nauru

phosphate deposits, about 800 in Kiribati, and about half that number on Ocean Island. About 300 Tuvaluans were employed as seamen.

Even today the Tuvalu labour force has suffered a degree of exploitation.

A seamen's school set up by the British colonial administration helped to provide jobs in British and German merchant ships until the International Transport Workers' Federation decided to fight for better wages for the Tuvaluans.

Many of the Tuvaluan seamen were employed on New Zealand's international trade routes, carrying farm produce to North America and elsewhere.

In 1973 the ITF obtained a 9 per cent wage increase for the Tuvaluan seamen, with further 8 per cent increases for the remaining two years of a three-year engagement.

Of the 56 ships which then employed Tuvaluans and their neighbouring Kiribatis, under the same

agreement, 12 which were registered under flags of convenience said they would dismiss the crews and employ other nationals if the increases took place.

Tuvaluans were forced to settle for lower wages to keep their jobs.

In 1977 an agreement was made with New Zealand under which Tuvaluans could get short-term employment in this country. It lasted for only a year and only a dozen or so people took advantage of it before New Zealand trade unions blocked the move.

When Tuvalu became independent on October 1, 1978, it tended to lose its international identity through a decision to separate from Kiribati (then the Gilbert Islands).

Many people knew where the Gilbert and Ellice Islands were but ceased to know where Tuvalu was when it changed its name from the Ellice Islands.

Dr Hugh Laracy, of the history department at Auckland University, has assisted a group of Tuvaluan historians in writing their country's history.

Called *Tuvalu, a History*, it is a collector's piece for all those with an interest in the South Pacific or for those who may be unaware of the role Islanders have played in New Zealand's economic and political affairs.

The book is jointly published by the Institute of Pacific Studies and Extension Services, University of the South Pacific, and the Tuvalu Ministry of Social Services.

**By Roy Vaughan**



77 Arthur Circle,  
Forrest, A.C.T.2603,  
27th February, 1984.

Dear Mr Hockings,

Congratulations on getting your thesis finished. It must have been a difficult operation once you got into the big money building sky scrapers. My son Alaric took on a job before he had completed his thesis and the two chores together gave him stomach ulcers and by the end nearly killed him.

I am conscience stricken at not having replied to your kind letter pointing out the errors in that booklet on the maneaba. You were, of course, right and I only wonder that there were not more since my notes were taken with a faint pencil over half a century ago from lines drawn on the sand by old man Mautake on Tamana.

However your corrections are being deposited in the Tarawa Archives and will be used to compile a more correct second edition if the first sells out; it will also come in handy for the Grimble Book, on which I am now working. Many thanks for them.

As to anything you used from my notes, or Grimble's, for your thesis, you have my full permission provided you put in an acknowledgement as to the source. That is how progress is made in the research world: by everybody using the information recorded by those who went before and adding their own contribution to make something more accurate and more complete than before. Hogging one's material is an academic crime.

I sincerely hope that your thesis is to be published for it will no doubt contain much of practical value to future generations, and if it helps to give some much needed prestige to Gilbertese indigenous housing as against those cement and corrugated abortions - airless, hot and unhealthy - that everyone wants today it will have done a great service.

Wishing you all good fortune in your new sphere of activity, and hoping that you don't forget the islands entirely when living and working in those city jungles,

Yours sincerely,

*Harry Mautake*



# Noel Robinson Built Environments Pty Ltd

Architects  
Town Planners  
Industrial Designers

149 Fortescue Street  
Spring Hill  
Brisbane

PO Box 55  
Spring Hill 4000

Telephone 07.2295266

Noel Robinson  
DIP ARCH GRAD DIP URB & REG PLAN  
ARAIA RIBA ADIA

Associates

John Hockings B ARCH (HONS)  
Jon Percival B ARCH  
Shane Thompson DIP ARCH ARAIA  
James Grose B APP SC ADIA

Sydney

6/265-277 Liverpool Street  
East Sydney

PO Box 418  
Broadway 2007

Telephone 02.331 7581

Mooloolaba

Office 3 'Sirenuse'  
Cnr Brisbane Road and  
The Esplanade  
Mooloolaba

PO Box 366  
Mooloolaba 4557

Telephone 071.44 3606

Dear Professor Mande, I have just spent a hectic two months finally getting my thesis between covers. In the draft I have submitted for examination there are a number of maneta and karinga layouts, descriptions of food distribution ceremonies etc. which are from your publications. Once the various examiners comments are back and any required amendments have been made to the text, I will send you a detailed list seeking your approval for their inclusion.

In the meantime I thought I would let you know of my desire to use the material.

When you have a spare moment, I would appreciate if you could send me the full bibliographic reference for Lundgaard's thesis. I have been unable to track it down.

I hope things are well with you. We have just received a big commission in Canberra so perhaps I will be down and can drop in to see you. Best wishes,  
John Hockings



MASLYN WILLIAMS

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

TEL.: (048) 877220.

18 January, 1984.

Professor Harry Maude,  
77 Arthur Circle,  
Forrest, ACT, 2603.

Dear Harry,

I am returning herewith the last of the photographs that you lent me. Thank you very much.

The work progresses - if that is the word - in a confusing ambience compounded of more less equal measures of turgidity and turbulence.

Barrie is working like a dog to produce a complete draft of his part, each page producing great confusions within the vestigial remnants of the BPC/CIPC because it deals mostly with the machinations of bureaucrats and the idiocies of politicians, and only incidently with the 'achievements' of the Phosphate Commissioners.

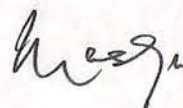
Being in the middle is a wearying business and I regret more deeply each day having sacrificed a potentially tranquil old age to this inconsequential nonsense. The fact that everyone is being so enormously pleasant about it all makes the weight of frustration no easier to bear.

I have been in Melbourne for a few days going through Barrie's stuff page by page with the BPC people, looking for places where we might slip in a mention of their activities - a savage disruption of my usually placid routines to say nothing of the upsetting of my stomach.

Barrie may come over again at the end of February or in early March but I see little possibility of negotiating all of the hoops in time to have the thing published this year.

If, in the meantime, I can fabricate an opportunity of sharing with you and Honor a peaceful cup of tea I shall most certainly do so. Meanwhile, I hope that your own programme for 1984 proceeds without pain or strain.

Sincerely





MASLYN WILLIAMS

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

TEL: (048) 877220.

15/2/83

Dear Harry + Honor,

Here is another chunk  
of 'history'. Could you  
possibly spare the time to  
look through it and offer such  
comments as might seem  
appropriate, being as merciless  
as your amiable natures  
permit.

The Zanabans, of course,  
keep creeping in and I am  
relying upon you to see that  
whatever I have written about  
them is not horribly wrong.

I do hope that Harry is  
now mended + is feeling no

119  
all after-effects of the accident.

If only I could get free of  
his doudgony for a few days I  
would give myself the pleasure  
of spending an hour with you.  
Perhaps this could be soon.  
Meanwhile, warmest good  
wishes.

Wesley



Dear Rhys Richards,

7.1.84

Things are not done efficiently by me these days and I owe you a thousand apologies for not having sent that album I promised.

I thought Haver had done it and only discovered yesterday that I had apparently forgotten to ask her. Just another indication that it is high time that we moved into a retirement home.

I'll post it by airmail tomorrow so it will reach you about the same time as it would have done if <sup>it had been</sup> sent, as I had intended, by sea.

Please forgive my sending you the paperback edition with the lurid cover which I <sup>had</sup> designed specially for them. It proved to be a great success and we had to double the edition within a couple of months.

But it made my aesthetic friends feel quite ill and I smell and then the chartre green hardcover

edition or the brown American one published by Stanford University.

In your case, however, <sup>only on the map</sup> it is <sup>only</sup> to suggest that <sup>①</sup>

both composite to show the routes of all the ships <sup>in your paper</sup> and in detail to demonstrate the routes through the Canaries. Reviewers and readers alike admitted that

with best wishes, <sup>in that then they would have</sup> been sunk, as I find <sup>surely</sup>, fully anybody has

a close interest what's there in the islands

① you should consider putting in maps for the sake of clarity:



77 Arthur Circle, Forrest,  
A.C.T.2603, Australia,  
28th November, 1983.

Dear Rhys Richards,

I am glad to see that you are alive and in good form, despite your constant changes of domicile. Oskar Spate seemed amused that you asked him for my address and at the same time enclosed an envelope correctly addressed to me. Cumston had a stroke some time ago and seems to me not always with us, but I could be wrong; anyway he never mentioned your book on Whaling and Sealing at the Chatham Islands so I am not surprised that he finds sales a difficulty.

Your manuscript on the Easternmost Route to China was most interesting, though it rather reminded me of a long-forgotten world for it must be over 20 years since I did any work on maritime history, and that was only to establish the dates of European discoveries in the Central Pacific atolls so that I could work on my studies of cultural change knowing when it first started.

I cannot criticize your paper in detail because I know too little about the subject, at least these days. I have been retired well over a decade and do not keep up with contemporary developments in Pacific history unless it concerns the Central Pacific atolls, which is my special area, or the interpretation of oral history, which is my special subject interest.

In general terms your work seems to be essentially a study in maritime history, which means that your publication outlets are, so far as I am aware, the Mariner's Mirror, the American Neptune and the Great Circle. But it appears to be of monograph and not article length, though I have not counted the number of words, and I fancy that these Journals do not publish monographs?

I should not have thought that it was suitable for the Journal of Pacific History, for it seems basically European maritime history and has little relevance to the history of the Pacific Islands people. However, I cannot speak with any certainty for I have no idea what the policy of the Journal may be on such matters. I know that they have published one or two monographs and the only way to find out if your effort qualifies would be to submit it to the Editors.

My personal view, for what it is worth, is that the monograph is so long, and necessarily complex, that only perhaps a dozen specialists would be able to benefit from it, but that if you cut it into several shorter articles they would be more interesting and assimilable to the ordinary reader.



Perhaps, for instance, it could be broken up into:-

- (1) The Robertson Aikman charts, which could include the Bond connexion (pp.1-19);
- (2) The E.I. Co. and the Inception and Development of the Eastern Passage from NSW to China (pp.24-43); and
- (3) American trans-Pacific traders and the pioneering of the Eastern Passage to China (pp.44-60).

The bit about Dalrymple and the Conclusion could be fitted in where suitable. The last article would seem particularly suitable for the American Neptune.

My second point is that each article might, with advantage, be developed around a detailed map or maps showing the routes and each island sighted or visited. This is the best way, in my opinion, to make the papers comprehensible.

To illustrate what I mean I will send you, probably by sea mail for we have no second-class airmail, a recent book of mine, not to read for it is not in your field of interest, but because Part I is essentially the story of 38 voyages by 33 ships, calling at 51 islands (including a whaler at the Chathams) and so many of the reviewers comment on the value of the maps and, in particular, the end-paper maps, in making the whole exercise understandable and come alive.

I was at my wits' end trying to fathom how to make people with no expertise in Pacific geography understand what are really quite complicated shipping movements. But the end-paper map I drew apparently made it clear, for the 20 odd reviewers so far have all been favourable and some calculated to make my aged head quite swollen.

So much for the value of maps, but I cannot understand why the Robertson Aikman charts cannot be copied by infra-red or some other method used for archival records too faint for the eye to decypher. And if the eye can, in fact, see the lines why cannot the hand copy them?

I have not commented on your deductions for I have a high regard for your scholarship and no doubts that your research has been exhaustive and your conclusions sound. The result will certainly be of great value to maritime historians and historical geographers in particular, as well as to Pacific historians in general. I have checked up your references and it is obvious that you know all that I ever did; and a lot that I never did.

That article of yours in Solidarity was nicely worked out and I found it most interesting - not surprisingly since several of the incidents narrated were already known to me



from my earlier work on beachcombers. As soon as the islanders come into the picture I am with you; but in your manuscript there were few contacts with the shore.

My library of some 10,000 items on the islands now forms a special research section of the Barr Smith at the University of Adelaide, with a room of its own and study rooms for researchers. My wife has just finished her sixth monograph on Oceanic string figures: this time on those of New Caledonia and the Loyalty Islands.

Like other subject specialists she found it hard to find publishers for her works on string figures, but got over the difficulty by founding her own publishing firm, the Homa Press of Canberra, which has now published monographs on the Solomon Islands and the Tuamotus; and the ANU Press undertake her sales and distribution.

Having nearly reached the 80s we move next year into a Retirement Village where we can get help and care. The attraction for me is that I should have more time to complete editing the Grimble Papers on Gilbertese anthropology and to follow up my two monographs for the Gilbertese people - The Gilbertese Maneaba and The Evolution of the Gilbertese Boti - with one on their traditional history up to their discovery by Europeans.

I find that few Europeans write on the ethnohistory of the Pacific islanders; probably because the source materials are to be found in vernacular manuscripts often kept in the homes of the atoll folk and to decypher them needs a fair linguistic equipment.

Wishing you the best of good fortune with your research and writing programme, which is of importance to Pacific history in enabling the reconstruction of the early trade routes, about which so little has been written to date.

Yours,

*Harry Maude*



73 Seaview Road  
Paremata  
Wellington  
New Zealand  
15 Nov 1983

Dear Mr Maude

You will have a very sharp memory if you can still recall our intermittant corresponfence when I was in the USA in the 1960s. However I have followed some of your work since then <sup>with admiration</sup> and perhaps you may know that Dr Cumpston has at last published my book on Whaling and Sealing at the Chatham Islands. Alas it was not proof read and I can see a million printing errors but so far none of substance,

Since the USA I have had three years in Hong Kong and Manila, three home, and four in Geneva. My historical interests have expanded, mainly into sealing. Two articles on sealing and whaling at Kerguelen, Heard, St Paul and Amsterdam Islands in the Indian Ocean will not be of much interest to you, but I have also been studying various aspect of the early US and UK trade with China through Canton. A check list of US vessels there ~~is~~ 1784 to 1804 has yet to find a publisher, but I enclose an article that I wrote as an offshoot of that in an attempt to stimulate a Filipino to work on the role of their seamen then and since. (I sent a copy to Prof Spate last month asking him to send it on to you)

More to the point I also enclose a draft, final I hope, of an article on the development of the Easternmost Route to China south round Australia and through the Central Pacific. I think it may be of interest to you and would be really grateful if you could read it very critically and give me some comments on it. I would also like to know if you feel I could submit it for publication in the Journal of Pacific History?? And how would I go about that? It would also suit the "Great Circle" but they are committed to the St Paul and Amsterdam articles so I feel I should try elsewhere.

My present task is rewriting great sections of a book I thought finished a year ago on Simon Metcalfe and the Sea Otter trade with China 1787-1794. Too little information to bring the man himself alive so I am struggling to devise new techniques that are still history not romance. Painful and my heart is not in "popularising" it just to get it saleable. Not my style at all.

Sent separately as 2nd class envelope



2200 Sacramento St./804  
San Francisco, California 94115  
January 5, 1984

Dear Mr. Maude:

Your kind letter and EX LIBRIS arrived before Christmas. Thank you so very much! Surprisingly, Stanford University (prompted by your most efficient ANU Press office) sent me your book, so I had quite a bountiful holiday this season!

Our son Paul, born and raised in Hawaii has sailed all around the Pacific (as his father, grandfather and great grand uncle before him (the latter two were both ship's doctors) Paul owes his good teeth and height maybe to his early diet of poi, limu and sashimi? His surfing style was approved at the old Outrigger Club by Duke Kahanamoku. Paul is a graduate of the US Coast Guard Academy, has weathered several typhoons in the Far East and South Pacific. Subsequently he graduated from Stanford University. Currently he is the happy owner of his own sailing boat, the "KILOHANA" and incidentally Sr. vice-president of the I.T. Corporation, a toxic waste management organization based on the Pacific Coast. Paul will never leave the Pacific!

My brother, Thomas Desmines, of Vence on the Cote d'Azur translated Ruth McKee's book "The Lord's Anointed" and could do the same for Willowdean Handy's novel? I will send it to him.

Our best (and still active) botanist friends Drs Otto and Isa Degener in 1949 wrote a "Naturalist's South Pacific Expedition FIJI". I will place your book alongside those observations in our small library.

Isn't it too bad that the years are rushing by ever faster. But nature has been most generous to us and endowed us with good mental and physical health. My husband and I are both Europeans. The lure of the far-away-places, tradition of the sea, but not Colonialism sent us on our voyages. I came to America in 1922, soon after the "brutal reparations" of WW I. So you can guess that we are in our eighties alas! My husband dreams of returning to his celtic (Cro-Magnon?) roots. The Swiss or Austrian lakes look good to him.

My husband will never return to Honolulu. His life work there, a wonderful Electro\*Technical School, established during WW II and so well organized and successful for over decades, was quashed by the small-minded and jealous "Colonials" of Hawaii. They stated e.g. "Hawaii was strictly an agricultural community. There would never be a need for electronics in the Pacific area. Television (☹) would never reach the Islands." He was accused of misleading the public and one leading newspaper in Honolulu refused to accept my husband's advertisement (for teaching television) in the school section of the paper. You can not imagine what suffering my poor husband endured in his younger and productive years. But I know that KINDNESS and common sense will prevail. Even in this confused country of mostly uneducated sheep!

Our best wishes for a healthy 1984.

Most gratefully, yours

*Anna B. Kaufmann*



# AUCKLAND WEEKLY

## NORFOLK ISLAND. 1891

[FROM OUR OWN CORRESPONDENT.]

ON the evening of the 5th May one of the old Pitcairn identities passed away at the ripe age of 94. He had been connected with the Pitcairn community for the long period of very nearly 70 years. Early in the twenties (1822) the English whaler *Cyrus*, on her way home after an extended and successful cruise, and before starting on the then lonely and perilous passage round the Horn, called at Pitcairn Island for fresh provisions and to recruit. Just at that time the island elders began to feel the want of a school teacher for the young community fast growing up, and expressed their wishes to that effect to the captain of the *Cyrus*, who without hesitation willingly agreed to help them if possible. The result was that Buffett, then a young man on board, of fair education, was sounded, and he gladly fell in with the wishes of his captain and the community, went ashore with all his belongings, and thenceforward threw in his lot with the Islanders. He was not long, however, schoolmaster, as on the advent of Mr. Nobbs, some few years later, a majority of the parents wished for a change, and, of course, Buffett had to acquiesce. Mr. Buffett's residence, even on peaceful Pitcairn was not without its exciting episodes. In 1831 occurred at the instance of the English Government, the exodus to Tahiti and the community's return some months later curtailed through sickness of many of its members. Then again in 1836 during the "reign" of Mr. Joshua Hill, Buffett and his two compatriots, Nobbs and Evans, together with their families, were for a short period banished to the Gambier Islands, by this arbitrary gentleman, where the exiles were kindly treated and remained until the storm blew over. Lastly, the final departure from loved old Pitcairn to the new home at Norfolk Island, 3000 miles away. Buffett was an ingenious worker in wood, and his handiwork in the shape of cabinets and such like are widely distributed, the old familiar legend made from the wood of John Adam's house being always kept up, and no doubt adding attraction to the goods. Until three or four years ago Mr. Buffett had the full use of all his faculties, but for the last 18 months he has been totally oblivious of passing events. His funeral was largely attended, the Church of England chaplain being assisted by the Wesleyan minister, Mr. Salter, in the reading of the burial service.

Admiral Scott, in the *Orlando*, called in at the Cascade on the 18th April. Admiral Scott landed about mid-day, but he was off again at four, steaming away to Sydney. The Rev. C. Bice got a passage to Sydney in the *Orlando*. Then on the 29th H.M.s. *Rapid* called. She was on her way to Noumea from Auckland, and brought a mail; and again, on the 24th May, H.M.s. *Dart* from Sydney, bringing a mail, came in. She, too, went off to Noumea the next afternoon. We have been expecting the s.s. *Little Agnes*, but she has not turned up, so I suppose her owners, Messrs. Donald and Edenborough, have found more profitable work for her, worse luck. However, it can't be helped, but we all thought she was going to continue in the trade, and would have been very handy.

Bishop Selwyn is still on his back, and very prostrate, but both doctors agree that he is slowly improving. It is stated that an attempt to move the Bishop will be made at the end of June, a steamer (man-o'-war), having arranged to call for him at that date.





Massey University Department of Sociology

PALMERSTON NORTH, NEW ZEALAND

TELEPHONES 69-099, 69-089  
In reply please quote:

29 August, 1984

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

Dear Professor Maude,

Thank you for your letter of 20 August. It was kind of you to remember me and my interests. Since I wrote to you last I submitted my thesis, which proved acceptable. I am now continuing with revision for publication, which drags on.

With regard to the report you wrote with Jean Guiaut, I could still make use of it. I would be most grateful therefore if you could send me a copy of it as you suggested.

Once more thank you for your kindness.

Yours sincerely

A handwritten signature in blue ink that reads "Brian A. Ponter".

Brian A. Ponter



BARR SMITH LIBRARY



THE UNIVERSITY OF ADELAIDE  
ADELAIDE, SOUTH AUSTRALIA 5001  
TELEPHONE: (08) 228 5333  
TELEX UNIVAD AA89141

EW/PM

20th December 1984

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

Dear Professor Maude,

Thank you for your letter of 14th December. I am very sorry to hear about your wife's illness and trust that she is now well recovered. This letter is to confirm that the Barr Smith Library still wishes to require your manuscript records associated with the Pacific Islands, including the correspondence and source materials related to your publications. It is quite firmly our view that this material should be held in the same collection as the rest of our Pacific Islands material, as so much has derived from your own collections.

I think it is true to say that Pacific Island studies have not been as well developed in this University as many might have hoped and, indeed, in these stringent financial times there is no telling where the University may see its future priorities. But there is work on Pacific Studies going on in the University and the collection is steadily used by a small band of students and researchers, including a number from other institutions who know about the collection. Your manuscript material will provide important background to the existing works. Also I expect that as the collection becomes listed through the Australian Bibliographic Network this will prompt further inquiries and visits from researchers based elsewhere in Australia.

Fortunately, the University now employs an excellent full-time Archivist, Susan Woodburn, some of whose time is available to the Library, and with the remodelling of our Special Collections area earlier this year our ability to quickly and adequately organize manuscript collections has increased significantly so the material will cause us no processing difficulties. We should therefore be happy to receive items when convenient to you.

My best wishes for Christmas and the New Year.

Yours sincerely,

ERIC WAINWRIGHT,  
University Librarian.



17th December, 1987

C/- School of Modern Asian Studies,  
Griffith University,  
Nathan, 4111  
Queensland.

To Honor and Harry,

We're now unpacked in Brisbane - Brizzy  
To us locals. Scrub turkeys, wallabies and snakes  
Roam our broad acres to Marney's joy (?). We're busy  
Settling in and at the distant Uni.. It takes  
An effort of memory to recall our meandering journey home.  
What a trip. We took a journey curiously planned;  
We took the Golden Road to Samarkand.  
With four months off we had time to roam  
Novosibirsk (good ballet there; but don't stay long);  
Bokhara where carpets were never made, and Tashkent,  
Moscow's onion domes asparkle in the sun (wher'er we went,  
Except Vienna, spring was bright). The May Day parade  
Saw geriatrics hail imperial purple lilacs;  
Then Leningrad - restored, impressive, dull.  
Then past barbed wire to breathe again in Finland. It made  
Freedom real to be in Western Europe. Our tracks  
Ran on through Sweden (Ros McGovern), Denmark (Dingles). Bonn's  
Best places (Talallas, Campbells) and then the Wolte girls  
And others in Vienna. The Spanish Riding School, wine and art,  
Theatre and rain and festive statuary. Our days were full  
As on we went to passionate Oberammergau -  
At Chiemsee saw Marney on a horse. Time whirls  
In mind as on to Switzerland we went, Lucerne; then Rob and Lot  
Van Schaik, just settling in a splendid house, taming the grass  
With fierce machine. Flowers and lambs. How sad to start  
Again, for Paris, then Nairobi, with the Thomlinsons.  
Beauty again and friends both black and white, horses and trout,  
Cheetah and lion and a nonsense test  
Of Charles Njonjo. Then France and a train de small vitesse  
To London; then to Juliet  
Oram - Nclans - Royal Ascot - salmon from the Spey;  
Percy Cradock, Bob O'Neill - the start of talk about  
China and other serious things. We got a seat  
On Virgin Atlantic Airways first flights to Newark.  
And on by train to Washington: we'd thought it meet  
To go by rail Trans-Sib., round Europe and now by Amtrak;  
Washington with the McDonalds went all too fast;  
Talks, museums and First July in moonlit Mall,  
With James Galway's fluting to half a million's joy.  
Galleries, museums there; and in New York when at last  
We moved on, to see the Burns in that city where all  
Is contrast. Then Harvard with the Vogels. We saw Ben  
Swartz, the Yard in shade, and buskers, sun on the water,  
And fell in love with yet another town. Over the heartland plains  
To Pat and Bill Morell outside Chicago. We cut sick trees  
But mainly talked of folk and places past for us. We caught a  
Flyer train to Julia White and Denver. Colorado springs  
Back to memory - the Rockies; Tweet's high ranch with Old  
Masters as well as bulls; where Liz's Student Prince sings  
To the face on the bar-room floor; USAFA where eagles show



Young men how to fly. Most kindly folk with no  
Pretensions though some a million bucks - they thought no pains  
Too much. Then off again by train and bus (the track washed out)  
Through gaudy bawdy Vegas where all is sold.  
Los Angeles, angelic hosts - the Locks  
Who stayed us with flagons and sumptuous food; we are stout  
Friends. They lend us cars to see the Games: we cooked  
On bleachers, watching horses do their stuff; the locals looked  
And cheered their heroes (as we do at home). From a jewel town  
We loitered back to talk with stars by phone, and at Rand.  
Then packed and caught the train again; along a sparkling coast  
To San Francisco - kind Melhuishes, Wendy, Berkeley and  
Off back to our familiar world  
In Hong Kong as on our way we whirled.  
We saw old friends and places new, learnt much. It was the most  
Perfect ending to a resonant last post.

Yes, we're home again. For good  
this time. I shall miss the  
travel and the excitement  
but not other aspects of that  
strange life.

I do hope you're both  
well. We were only very  
briefly in Canberra on  
our return, when coping  
with my parents'  
problems kept me completely  
busy.

Happy Christmas and our  
very best wishes for 1985.

Harvey



C.T  
9.6.84

# Overwhelming vote to close ANU Press

By PETER FULLER, *Literary Editor*

The Council of the ANU voted overwhelmingly yesterday to close the ANU Press — a bitter decision to the many academic staff who have campaigned in recent months to have the Press preserved in some form.

The decision, which affects nine permanent staff, was announced in a two-paragraph press statement which gave no reasons for shutting down the 20-year-old publishing operation. However, the university secretary, Mr Warwick Williams, confirmed last night that the move was based on financial considerations.

There had been concern about ANUP's future, he said. Although it had come in "on budget" last year, there was concern about whether the university should continue supporting the Press at the same level.

ANUP's future as an independent publishing house has been under discussion since November, when the

university's publishing and printing policy committee recommended that its publishing operations cease. The recommendation was endorsed by the council's finance sub-committee.

At that time it had been estimated that the cost of a Press that was not restructured might rise to as much as \$400,000 by 1987. (Press operations had cost about \$265,000 in 1983.)

ANUP's two functions were to publish original works bearing its own colophon and to distribute "departmental" publications, those prepared by various university faculties and schools.

In March, the council decided to return the distribution of departmentals to the originating school or department. Some hoped, vainly as it has turned out, that this would be a first step in reorganising ANUP.

The May council deferred discussion of the proposed closure to its July meeting. A June meeting had not been scheduled, Mr Williams said, but because of uncompleted business it was decided, about two or three weeks ago, to meet this month.

"The meeting was brought on because of the concerns that were being expressed about the delay in making a decision about the future of the Press," he said.

I understand that at no time have the director of the division of publishing and printing, Mr C. N. Makepeace, or the manager of ANU Press, Mr Don Bradmore, addressed the council on proposals to close the Press.

Mr Williams said yesterday that the "overriding concern" was to find alternative employment within the univer-

sity for the Press's nine permanent staff. He would be talking to those affected next week. It was unlikely casual staff would be employed beyond the dates at which their services were required. But a core staff would be needed at the Press until its operations ceased.

There were about 300 current ANUP titles and "one of our major concerns now is to protect the interests of the authors", Mr Williams said.

"The ideal way of doing it would be to arrange with some outside publishing house to take over our stock, and that is the direction in which I intend to move."

There was no deadline for the Press to close. This would depend largely on the university's success in selling off stock.

Mr Williams said it would be extremely difficult to estimate how much the university might save from closing ANUP, particularly as the university was "thinking of transferring some monies" to keep the departmental publications going.

Mr Bradmore said last night that he was "extraordinarily disappointed". He did not feel he had been adequately consulted about some decisions. Nor did he believe alternatives to the Press had been properly considered. He regarded as unrealistic the belief that results now being achieved might also be gained by, for example, collaboration with other publishers.

"One of the real ironies is that the last finished year, the 1983 year, is one of the most successful years on record in terms of what the Press was asked to do," he said.