



EVIDENCE TO THE INQUIRY

On behalf of the Chairman, Hon. Eric Poole, MLA, I acknowledge receipt of your submission to the Select Committee on Euthanasia.

The issues you raise will be placed before the Members of the Legislative Assembly to assist in their deliberations on the matter.

Ms Pat Hancock
Secretary



4 October 1995

Our Ref : PL952094

H E Maude
11 Mirinjani Retirement Village
42/11 Namatjira Drive
WESTON ACT 2611

Dear Mr/s Maude

RE: RIGHTS OF THE TERMINALLY ILL ACT (NT)

In June 1995, the Northern Territory Legislative Assembly passed the *Rights of the Terminally Ill Act*, the first of its kind in the world. This Act has been assented to by the Administrator but is yet to be given a commencement date.

Under section 7 of the Act, certain matters have to be "prescribed" in regulations before the Act can commence. The relevant parts of section 7 are:

- "(2) In assisting a patient under this Act a medical practitioner shall be guided by appropriate medical standards and such guidelines, if any, as are prescribed, and shall consider the appropriate pharmaceutical information about any substance reasonably available for use in the circumstances.
- (3) Where a patient's medical practitioner has no special qualifications in the field of palliative care, the information to be provided to the patient on the availability of palliative care shall be given by a medical practitioner ... who has such special qualifications in the field of palliative care as are prescribed.
- (4) A medical practitioner shall not assist a patient under this Act where the medical practitioner or any other medical practitioner who is required under subsection (1) or (3) to communicate with the patient does not share the same first language as the patient, unless there is present at the time of that communication and at the time the certificate of request is signed by or on behalf of the patient, an interpreter who holds a level 3 accreditation from the National Accreditation Authority for Translators and Interpreters, or such other interpretive qualifications as are prescribed, in the first language of the patient".



I advise that Territory Health Services and the Attorney-General's Department has set up an interdepartmental working party to oversee the implementation of the Act.

A particular function of the working party is to collect information to assist in the drafting of regulations and guidelines referred to in the above provisions. In summary, this requires the collection of information about:

- medical standards;
- medical protocols;
- pharmaceutical information;
- interpreting services in the Territory; and
- palliative care providers.

The Government is concerned to ensure that the community is consulted before the implementation phase of the Act. If you have any comments in relation to above issues to add to those comments you have already made to the Select Committee the working party would be happy to receive them by Wednesday, 1 November 1995.

The address to send your comments is:

Working Party on the Rights of the Terminally Ill Act
Northern Territory Attorney-General's Department
GPO Box 1722
DARWIN NT 0801

If you have any inquiries, please contact:

- Dr Kenneth Pang, Territory Health Services (phone: (089) 99 2728; fax: (089) 99 2700) or
- Mrs Helen Findlay, Northern Territory Attorney-General's Department ((089) 99 6925; fax: (089) 99 7095).

Yours sincerely



HELEN FINDLAY

Enc: Explanatory Notes

THE RIGHTS OF THE TERMINALLY ILL ACT: EXPLANATORY NOTES

The *Rights of the Terminally Ill Act* ("the Act") provides for medically assisted voluntary euthanasia at the request of a terminally ill person ("the patient") and the protection of medical personnel and organisations giving or refusing to give such assistance. It also makes other provisions to regulate the law (for instance, in the application of the *Coroners Act* and the status of contracts for insurance).

Request of Person for Voluntary Euthanasia

Section 4 provides that a terminally ill person may voluntarily request a medical practitioner's assistance to end the patient's life. There is no requirement in the Act for the person to be a Territory resident.

Section 7(1)(i), (j) and (k), together with the Schedule requires a certificate of request to be signed by the person with two witnesses - the person's medical practitioner and a second medical practitioner. Both medical practitioners must have at least 5 years experience, be Territory residents and one must have qualifications in psychology.

Section 7(1)(i) also provides for a 7 day period between the time when the patient first indicates to his or her medical practitioner their wish to end their life and the actual signing of the certificate of request.

Where the person is physically unable to sign the certificate of request then any person over 18 years of age may sign the request on behalf of, and in the presence of, the patient. In such a case the witness requirements in respect of the two medical practitioners remains the same.

Preconditions to the Provision of Assistance for Voluntary Euthanasia

Preconditions to the provision of assistance (generally set out in section 7(1)) are as follows -

- . the patient must be at least 18 years of age (section 7(1)(a));
- . two medical practitioners must be of the opinion that the patient is suffering from a terminal illness (sections 4 and 7(1)(b) and (c));
- . any treatment reasonably available to the patient is confined to the relief of pain, suffering or distress (section 7(1)(b)(iii));
- . the illness is causing the patient severe pain or suffering (section 7(1)(d));
- . the patient, upon being informed by the medical practitioner of the nature of the illness, the likely course of the illness and the medical treatment that may be available to the patient indicates that the

treatment is not acceptable and that the patient has instead decided to end his or her life (section 7(1)(f))

- . the patient has considered the possible implications of the patient's decision will have on the patient's family(section 7(1)(g));
- . a second medical practitioner has reviewed the case by discussing it with both the first medical practitioner and the patient;
- . both medical practitioners are satisfied, on reasonable grounds, that the patient is competent and that the patient's decision has been made freely, voluntarily and after due consideration (section 7(1)(h) and (k));
- . both medical practitioners have witnessed the patient (or another person in the presence of the patient) sign the certificate of request (section 7(1)(j), (k), section 8 and the Schedule to the Act);
- . not less than 48 hours have elapsed since the signing of the completed certificate of request.

Rescission of Request

Section 10 provides that a patient may rescind their request at any time and in any manner. In addition section 7(1)(o) provides that assistance may not be given if, at any time before receiving that assistance, the patient indicates it is no longer their wish to proceed.

Right of Refusal of Persons to Give Assistance for Voluntary Euthanasia

Section 5 provides that a medical practitioner may refuse to provide assistance (notwithstanding that all the pre-conditions have been met) "for any reason". Section 6(1) provides that a person shall not "cause or threaten to cause any disadvantage, to a medical practitioner or other person for refusing to assist" a patient end his or her life.

Section 20(2) also ensures that a person shall not be subjected to any form of penalty for anything "refused to be done" by a professional organisation, association or "health care provider". The definition of "health care provider" in section 3 includes hospitals, nursing homes and other institutions where the patient may be located.

Protection of Persons Giving Assistance

Sections 16 and 20 provide for protection of persons involved in the voluntary termination of a patient's life by ensuring that they are not subject to a range of penalties.

Section 16 provides immunity from criminal prosecution (although in an indirect way) by ensuring that an action taken by a medical practitioner or health care provider on the instructions of a medical

practitioner "does not constitute an offence" against Part VI of the Criminal Code (this Part deals with offences against the person), an attempt or conspiracy to commit such an offence, or an offence of aiding, abetting, counselling or procuring the commission of such an offence.

The definition of "health care provider" (on which hinges the protection from prosecution) removes any doubt that protection from prosecution extends to cover occupations such as medical technologists and pharmacists who do not have actual care of patients but who may assist medical personnel provide assistance to patients under the proposed Act.

Provisions relating to the Coroner

The Act limits jurisdiction of the Coroner to investigate a death that occurs within the provisions of the Act by providing, in section 14(2), that such a death is not "unexpected, unnatural or violent" for the purposes of Part 4 of the *Coroners Act*.

Section 14(2) provides that the Coroner shall advise the Attorney-General of the number of patients that have died as a result of assistance provided under the Act during the preceding year and the Attorney-General shall advise the Assembly.

Certification of and Records of the Death

Sections 12, 13 and 14 provide for appropriate records, a copy of the patient's request and notes of the medical practitioner to be retained.

Provisions relating to Wills, Insurance and other Entitlements

Section 11 provides that it is both an offence to improperly influence or procure the signing or witnessing of a request for assistance and that any financial benefit received as a result of such conduct is forfeited.

Section 18 provides that a will, contract or other agreement shall not be affected by the making of a request for assistance (and is invalid to the extent that it does).

Section 19 provides that life insurance policies also shall not be conditioned on or affected by the making or rescinding of a request for assistance.

4 October, 1995

Jan, 25 1996

Dear Flamy:

I am typing this letter as it is a bit long, and I think the typing is easier to read.

Thank you very much for your letters and for sending "Journeys Through Pacific History" and a copy of the address by the Governor of South Australia.

I am very sorry not to have written sooner to thank you for these but I had a bit of a rough time during November. I went into hospital for an operation, nothing vital but they kept me in for ten days. I was very tired afterwards so got nothing done. I sent hardly any cards for Christmas (I hope I sent one to you and Honor) then Christmas itself was on me. This seemed more exhausting than usual and, just after New Year, I caught flu, extended by gastric flu which is only now subsiding.

I suppose it was unwise to start the winter with an operation but when you get the offer of an NHS bed it is best to accept. Mind you, once you're in their care, that is to say admitted to a ward, they look after you extremely well. I had a room to myself, the brilliant young surgeon was enchanting and the nurses attentive and very efficient. A lot of them came from Ghana or the West Indies. Many of the doctors and surgeons were also from abroad. One of the doctors, an Egyptian, had the most beautiful face I have seen on any man. It was like one of the faces in a book I have of ancient Egyptian drawings. Years of perfect bone structure.

I very much enjoyed reading the Governor of South Australia's opening address to the exhibition of the Maude Pacific Island Library in the Barr Smith Library. It must have been a great occasion for you and Honor. I was specially glad to note the public acknowledgement given for your years of work and scholarship in keeping alive the traditions of ^{the} Pacific, even if many are only known about rather than in use, especially, of course, those of the Gilbertese people^r, as I should now say, I Kiribati.

I am very behind with my reading but am, at last, with Journeys through Pacific History. It is all fascinating, of course, and I am most grateful

to you for sending me this to add to my small collection of books on the Pacific, most of which are by you, or you and Honor.

I am now working on another small book. It is to be an exact companion to Magic in the South Seas and has two stories, a migration myth and a star legend. Am rather behind with the work but, at last, I'm back at the drawing board and still hope to have it ready for the Kiribati Get Together in the summer. The stories are written, galleys printed and the format, of course, I know. Just the drawings to do. I shall also have the printer make a small container, like a miniature bookshelf, to hold both books and will send these to you as soon as they are ready. I hope the two copies of the reprint of Magic in the South Seas reached you. If not let me know and I'll send again.

Thank you again for Journeys through Pacific History. Also your letters, which I am always so happy to receive.

Your blindness is a hard road for you to have to tread but I am pleased that you have more or less adjusted to it. And I hope very much that your Closed Circuit TV proves helpful for you.

With love to you both and sorry again for the long delay in writing.

Yours
Rosemary

GRIM-4

42/11 Namatjira Drive
Weston A.C.T. 2611
5th November 1995

Dear Rosemary,

9 To my surprise the Pacific Islands Library at the University of Adelaide decided to hold an exhibition under the enthusiastic management of Susan Woodburn.

Alaric speaking for us

of It was a great success, I'm told, with the Governor of the state of South Australia delivering the opening speech, of which I ~~also~~ ^{also} enclose a copy and our son Alaric followed with another. I ^{also} enclose a copy of the Guide to the Library and exhibition, as like the opening address it contains several references to your father and his books and papers. It will also serve to show that the papers are now all lodged in the Archives of the Library and will be available on photocopy, on microfilm and microfiche.

also ?

↑ With best wishes for Christmas and the New Year,

lc. ↑ Yours affectionately

Harry E Maude

42/11 Namatjira Drive,
Weston, ACT, 2611

25 August 1995

Dear Susan,

Barrie macdonald

Your letter of August 9 has duly arrived, and we have all read it with much interest. Many thanks for sounding so enthusiastic on the Gilbertese and the literature about them. Adding Barry McDonald's items to my own, you have easily the finest collection of works on the Gilberts (and indeed the whole Central Pacific Islands) in the world.

We are delighted that you intend to use our final arrangement as the basis of your work on the exhibition. It took me over 50 years to stabilise this arrangement after many trials and errors.

All I did towards the book plate was to suggest that it should portray a coconut tree on a coral atoll Motu. The genius in the design was entirely the work of the artist, a staff member of the ANU who volunteered to portray such a design ready for printing, which was done by the *Canberra Times* Printers. I did not know the artist very well but his name is R.E. Batwick. Honor will try to find out more about him. Experts on book plates told me that it was one of the finest book plates in Australia and it has been included in the leading collections. Personally I love it for it encapsulates the soul of the low atolls to perfection. Perhaps you could find out something about him through friends in your university. He is no longer in our phone book but we met him about a year ago.

I think the model of a Gilbertese house would be very suitable for the exhibition and you will find details of the construction of both Bata and Mwenga in John Hocking's *Traditional Architecture in the Gilbert Islands*.

The English version of my farewell to the Gilbertese was entitled 'Tero' and is I think the first item in one of the last of the black books which you took with you.

A copy of the story of the Pitcairn Ring is given in the

2 [Allan]

42/11 Namatjira Drive,
Weston, ACT, 2611,
19 April, 1995.

Adrian Cunningham,
National Library of Australia,
Parkes Place,
Canberra, ACT, 2600.

Dear Adrian,

The Arundel Diaries

Some time ago I had a letter from a member of the National Library staff requesting permission to make a copy of the Aimée Bright two volume manuscript Biography of John Thomas Arundel whose Diaries I presented, on behalf of his descendants, to the National Library of Australia for safe keeping.

The Aimée Bright Biography was written when she was a New Zealand journalist at the request of Arundel himself, who thought highly of her work. The two volumes, however, were not finished until after his death when they were sent to Mrs Sydney Aris, his daughter, who refused to allow them to be published because she did not consider her style and composition were good enough and that the work as a whole did not do her father justice. It was not, in her opinion, a creditable literary work. Since the Library's request was made after the death of Mrs Aris I referred it to her son John Aris, who agreed with his mother's views and considered that the manuscript should not be loaned to the Library for copying.

John Aris died, however, a few years ago, within a few days of receiving an article by me on the connexion between J.T. Arundel and Raine Island off the Queensland coast.

John Aris has left a son but I hesitate to worry him in the matter for he has more important troubles on his plate, being married to Aung Son Suu Kyi, the Burmese opposition leader who has been under house arrest in Myanmar for the past ten years. It seems to me therefore that there can be little harm in permitting the Library to make a copy of the Bright Biography, if it still wants to do so and provided it undertakes not to publish the work.

of 1 two/ I have read through the manuscript and agree with the views of Mrs Aris myself. It is indeed not well written and in my view unsuitable for publication for that reason and the fact that it fails to bring out the outstanding character and amazing life of a man who was arguably the most outstanding European to ever make a career in the Pacific Islands.

J.T. Arundel was rightly called the 'Cecil Rhodes' of the Pacific. A devout Christian who would rather have been a missionary, he lived an extraordinary life developing almost every guano island in the Pacific from Starbuck to Clipperton, planting coconut trees in place of the extracted deposits, and ending his unique career by becoming the founder of the Pacific Phosphate Company (later the British Phosphate Commission) and the developer of the world famous deposits on Ocean Island and Nauru.

Aimée Bright fails to produce the epic that such a pioneer deserves, but her biography does contain a mine of factual information, dates, names and events that would take months to extract from the diaries. In short it is an essential source book for the accomplished writer who will I feel one day produce the outstanding biography deserved by this eminent man.

I am prepared, therefore, to lend my copy of Aimée Bright's biography for copying and return and to have your copy deposited with the Arundel diaries under the above-mentioned condition. At the same time I am willing to lend a second manuscript, 'John Thomas Arundel', by Miss I.M. Fletcher, the devoted Librarian then in charge of the London Missionary Society's Archives at their London headquarters. It is a MS of 88 pages and deals with the all-important connection between J.T. Arundel and the London Missionary Society. Pages 67-81 are unfortunately missing and were missing when the copy was given to me by Miss Fletcher in 1960. I expect, however, that there is a complete copy in the Archives of the L.M.S., now deposited in the Library of the School of Oriental and African Studies in London, and that the Librarian would provide copies on request.

I am writing this letter to you because you are the only one I now know in the Library and as you once worked in the

Manuscripts section I should be grateful if you would be so kind as to send it on to the appropriate authority. If we are agreed on the above condition of deposit I will bring the two manuscripts for copying and hand them over personally as I should not care to entrust them to the post office or a delivery firm.

I hope you are enjoying your new position, and Honor joins me in sending our warm regards,

Yours sincerely,

Harry E. Maude
H.E. Maude



ANGELA KAY KEPLER Ph.D
PAN-PACIFIC ECOLOGICAL CONSULTING

island conservation - birds - plants - turtles - coconut crabs - natural history books

12 February, 1995

Dear Harry and Honor,

Thankyou once again for a lovely long letter, *The Book of Banaba* and *An Anthology of gilbertese Oral Tradition* and Happy New Year to you too!

It is very special for me to have autographed books from you both -- you belong to a fast-disappearing era of pioneers that did truly great research in hard times. You glimpsed many wonderful islands and their cultures before they became ruined by commercialization, deforestation, tourism, etc. I have been reading your books, as time permits, and am transported to former times. Thank you for all the work, for enabling those who love islands, to at least understand part of their history.

Time is running out for us too, even though we're only in our 50's. My husband and I are trying to recapture the spirit of least-trammeled places before they are changed forever. So we do a lot of travelling! Just came back from some remote areas of southern Venezuela, and am headed for South Georgia, Gough, Tristan da Cunha and some other Atlantic islands soon.

After that, I will be (briefly) with Gilbertese again on Kiritimati and Tabueran. I am so excited - have been appointed a naturalist on two "tourist" cruises. The first trip starts in Fiji, visits the southern Lau archipelago (Ono-i-Lau), Tongatapu, Vava'u, Upolu, Palmerston, Aitutaki, Rarotonga, Takutea, Atiu, Bora Bora, and Tahiti. The second is Tahiti, Moorea, and Bora Bora, then Mataiva, and - on to my beloved Caroline, Flint and Vostok - then Starbuck, Malden, Christmas, Tabueran, and Palmyra to Honolulu. Hope we can land on Starbuck this time - will be my 3rd try.

Personally, I don't approve of tourists going to every speck of land on the earth, but who can stop them? If they go, let me go too, and I'll help them appreciate the cultures and wildlife and prevent them from disturbing the seabird colonies! On the second trip, I'm the "anthropologist" too, so it will be nice to talk about the Gilbertese and see what I can do about protecting the Line & Phoenix Islands - I don't want to give up on that. The new Secretary for Line & Phoenix Development, David Yeeting, is interested in pursuing the idea of preserving the "uninhabited atoll Islands in the Southern Line Islands", so I plan to meet with him personally. I don't know what happened to Kaiarake Taburuea - maybe returned to Tarawa. I haven't had the heart to ask Society Expeditions if they obtained permission to visit the

Line Islands - I do hope Kiribati are getting something out of cruise ship visits!

I'm hoping that these trips will bring other opportunities to visit other island groups, including the Gilberts, Henderson, and the like! My promised job in Nauru did not work out, but others in Micronesia and Palau still possible. I've been asked to help with a series of educational books, beginning in Yap.

Another (future?) cruises visits Pukapuka (Tuamotus), which I have wanted to see for many years, inspired by your account of Magellan's "Isles of Misfortune", if I remember correctly. I want to see if it still looks like my mental reconstruction of Flint. When I finally finish my Flint paper, I'd love you to critique it. I'm convinced that there were no aboriginal inhabitants, and that Arundel was the first human to live there.

Thankyou again very much for the wonderful books, and for your offer to send me more. Last year (July) I ordered *Traditional Stories from the Northern Gilberts* and several other books (including a soft-cover copy of *Of Islands and Men*) from the Institute of Pacific Studies but the slow boat from Fiji is awfully slow. I would very much like *The Gilbertese Maneaba*, *Tungaru Traditions*, and *The Atoll of Nui*, if you have spare copies. Enclosed is US \$10 for sea-mail postage - I hope it's enough.

Best wishes to you both. Keep up the good work.

Stay healthy!

Tiabo and kam raba

Kay ☀️

42/11 Namitlira Drive,
Weston, A.C.T. 2611
AUSTRALIA

30 June 1995

400 Snapfinger Drive
Athens,
Georgia, 30605
U.S.A.

Dear Kay,

Thank you for your letter of Feb. I would ^{have} ~~of~~ replied to this long ago but we have been through a series of misfortunes including my getting an unexpected third thrombosis which has made me unable to read or write anything again. Honor too, had only recently returned from hospital after a long illness and she is not yet able to resume any work.

Thank you for your very kind remarks ^s about our work. It is true that we were, in a sense, the last of the pioneers of the early century workers in the central Pacific Atolls. My great love has always been the uninhabited low islands of the Phoenix and Line Groups, and now that I can no longer read about them I think of them all the more.

You and your husband are very lucky indeed to be able to visit the many isolated islands which you mentioned in your letter and not having to pay a fortune in dollars for doing so. I certainly hope your continued efforts will eventually result in adequate legislative protection for atolls and islands like Caroline, Flint and Vostok.

My heartiest congratulations on your monumental work on Caroline, which I was fortunately able to read with delight before my eyes gave out. It will always be the definitive authority on this atoll and a model for others which maybe produced on such places as Marcus, Johnston and Palmyra.

I am sending you copies of Tungaru Traditions and The

Gilbertese Maneaba. I'm afraid I can't send the book on Nui as it has not yet been written, as neither the Kiribati or Tungaru archives can send me copies of the Lake Papers on that atoll, although I am sure that they have them. However I send the Changing Pacific instead; you may already have it but if so give it to a friend.

I'm sorry this letter is rather disjointed but I am only now beginning to dictate correspondence instead of writing it.

With our warmest good wishes for the success of your invaluable endeavours for the preservation of the lovely low atolls of the Central Pacific.

Your ^a affectionately,

HARRY. E. MAUDE.

USA

42/11 Namitijra Drive
Weston, A.C.T. 2611
Australia
30 June 1995

Ms Linda Crowl
Publications Fellow
Research school of Pacific Studies
University of South Pacific
P.O. Box 1168
Suva
FIJI

Dear Linda,

I have received your manuscript on the 27 April 1995 on kiribati navigation.

To my great sorrow, however, I have become too blind now to read or write. Honor, who is at present in hospital, has tried to decipher the Gilbertese text but has found it to difficult.

The author does not write very clearly and many of the words do not seem to make sense. Under the circumstances I am returning the manuscript to you because in any case it seems that your friend MacKenzie could give you a better appraisal of the value of the value of the text. Alternately, Tofinga could probably do the job well.

As you can imagine I have had to shut up shop completely, to my sorrow.

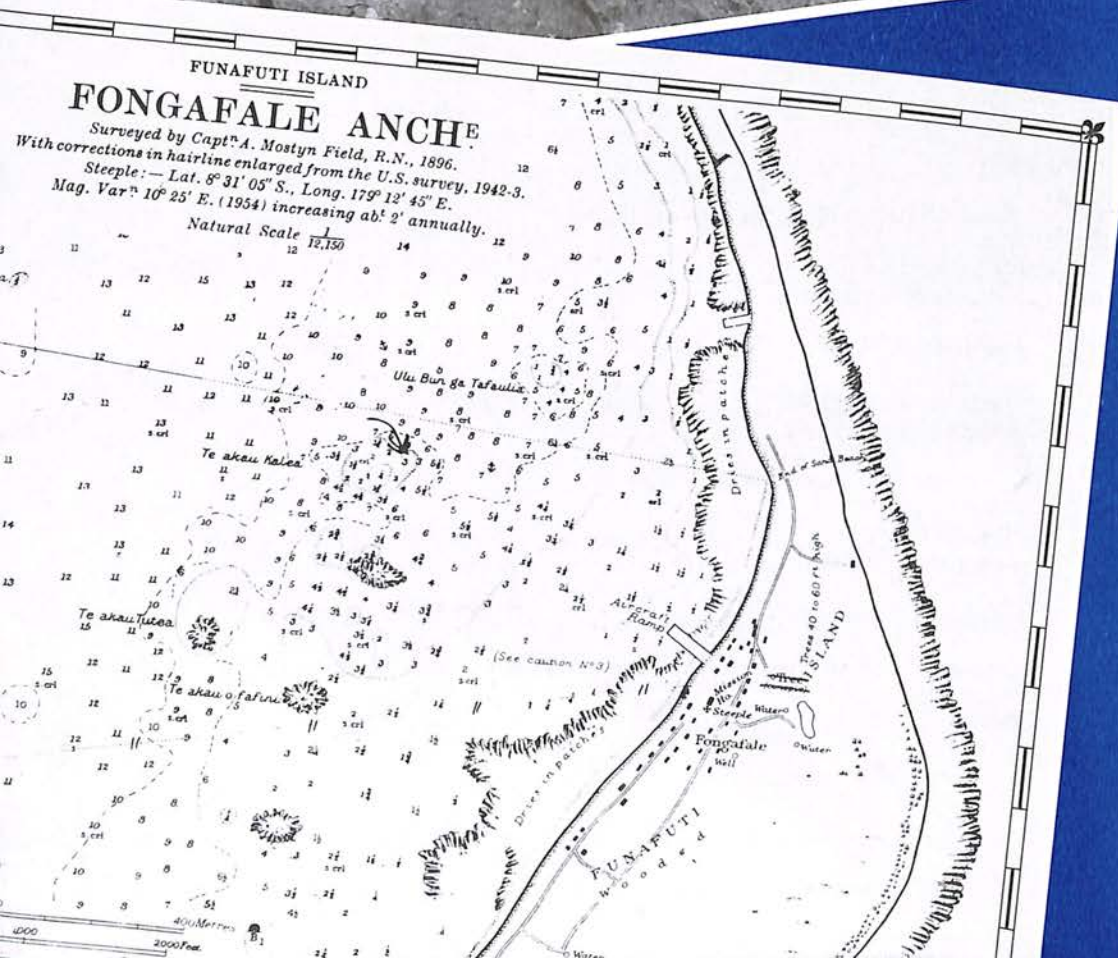
I have received several letters from the Bursar asking for the payment of \$299.20. I have a feeling that I have already paid this before I went blind, and if not please let me know and I'll send an international cheque immediately.

With Best Wishes,
Yours Ever,

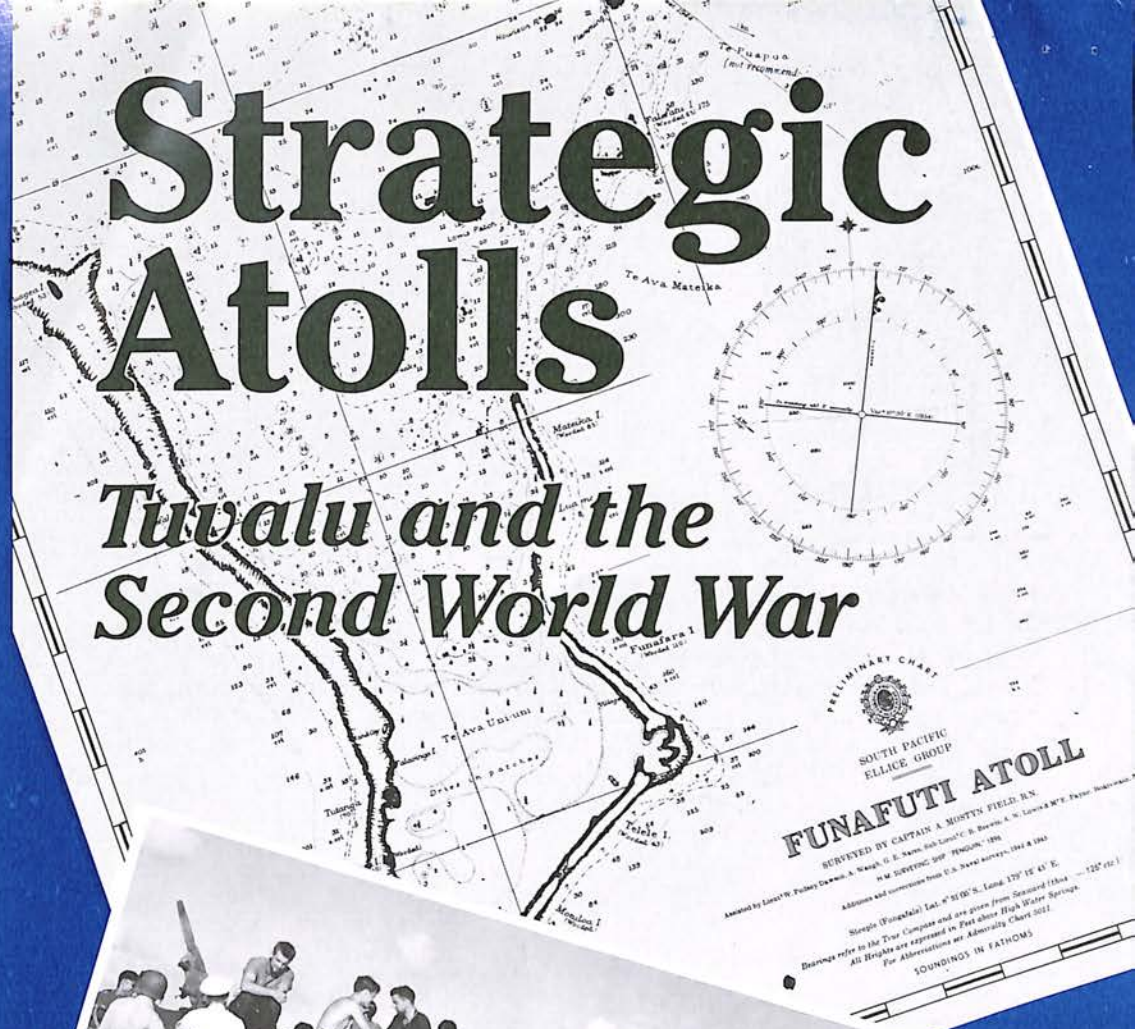
HARRY.E. MAUDE

+ extra paragraph

Would you please send a copy of the
attached book ^{to} "Strategic Atolls -
Tuvalu & the second World War",
By Peter McQuarrie, together with your
account.



STRATEGIC ATOLLS Tuvalu and the Second World War — PETER McQUARRIE — MBPCS/UC — IPS/USP



Peter McQuarrie

Peter McQuarrie has now completed his history of Tuvalu during the period of the Pacific War, 1942 - 1945. He documents the events of the war and explores their implications through the eyes of indigenous Tuvaluans and occupying forces. The publication of the book in December 1994 is timely, given the 50th Anniversary of many important World War II events.

The book is published jointly by the Macmillan Brown Centre for Pacific Studies and the Institute of Pacific Studies in Suva.

ORDER FORM

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by Peter McQuarrie

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JOHNSMITH-4

42/11 Namatjira Drive
Weston A.C.T. 2611
Australia

20 July 1995

Pound House
Dulverton
Somerset
TA22 9HP

Dear John,

S/ # 9 This letter is to thank you for your letter of January, and for your very kind words about my efforts to help the Rarhi Islanders by producing "The Book of Banaba".

w/n Thank you also for letting me know about the renewed interest in Gilbertese traditional culture and history; this gives me great satisfaction as showing that some of our work has not been in vain.

9 I have to tell you that unfortunately I have had a third thrombosis, as a result of which I am now quiet unable to read or write. I have had therefore to shut up shop in the eve of my 90th birthday. I must be thankful for having been granted such a long working period, and not grumble at its sudden termination.

Wishing you all the best in the future,

Yours sincerely, →

Harry E Maude. →

Pound House
Dulverton
Somerset TA22 9HP

0398 - 23177

9 January 1995

Dear Professor Maude,

Thank you so much for your letter of 9 December and for the copy of The Book of Banaba which I have read with great interest. You have certainly done a service to the unhappy Banabans. One can only hope that at some stage they will throw up a leader who can restore dignity and purpose to their community. The Europeans who latched on to their story in the sixties and seventies and made so much money out of them performed a terrible disservice. Much better to have helped them to use their resources to build for the future. Alas, I fear that Nauru is faring little better and that in the long run it will be another story of resource wasted and all sense of dignity and well-being as a people lost. Nations which win lotteries fare as badly as do individuals!

Thank you too for the cutting about Tuvalu. There is little in the UK press about the Pacific, although I had got wind of their dissatisfaction. I tried to persuade the British Government to come to some sensible agreement with the Australians and New Zealanders before independence so that there would not ultimately be a humiliating and miserable withdrawal, but nobody wanted to know then.

Your work with Kiribati is terrific. I was very pleased when I visited there a couple of years ago to find so much maturity and sense of history and understanding among a wide variety of people. What you have done for them is much respected. The women, in particular, struck me as having come into their own very effectively. That has happily happened here in the UK where there are now a number of I-Kiribati women. They have got together and formed an association and are doing some good things. I am trying to persuade the Government of Kiribati to appoint one of them their Consul.

Excellent news about Roniti, one of my favourites. I am sorry he did not do better in the presidential election, but perhaps for his own sake it is as well. Both he and Sister Alaima impressed me enormously when I visited. I hope to do so again in a year or two.

*With all good wishes,
Yours sincerely,
John Smith*

Bernd - letter

space

42/11 Namatjira Drive
Weston A.C.T 2611
Australia
4 June 1995

Professor Bernd Lambert,
Department of Anthropology,
McCraw Hall, Cornell University,
ITHACA New York 14853,
USA

Dear Bernd,

d/
3 spaces
With reference to the concluding paragraphs of my letter of November 1994, I do not imagine that you cared for the idea of the publication of your traditional material in a non-academic format and mainly for Gilbertese readers. I feel that I should let you know that in any case I could not undertake the work now as I have just had a third thrombosis which has made it impossible for me to read or write any more.

ef
I have, therefore, been compelled to stop all further work and take up an enforced retirement.

With best wishes, →

Harry E Maude. →

Gilbertese oral tradition:

- 3/
- (i) the maneaba traditions of the Karongoa School (spread over most islands as a result of the Kaitu and Uakeia wars);
 - (ii) the Uea's Kabubuarengana School of the Makin/Butaritari chroniclers and
 - (iii) the community-recognized Banaban School

end/

You will see from the Anthology that we have, I think, all the Banaban School texts extant (these are repeated in Part I of the Banaba book); and the Karongoa School texts are pretty well complete in the Anthology plus Tione Baraka's Karongoa history ~~plus~~ Latouche's excellent book *Mythistoire Tongaru*.

But the Makin/Butaritari Kabubarengana School is conspicuously missing, possible exceptions being the stories of the Koura Folk, Towatu of Matang, and that remarkable series on Samoa and the canoe Te Kaburoro obtained by Grimble on Makin.

02/

If therefore you like the idea of the series, as itemized facing the Title Page of each book, I should be delighted to publish the material listed in the first paragraph of your letter of August 1, 1991, and any other items you like in a separate volume under your name as ~~collection~~ and quoting the names of the informants when known.

The fact that some have been published already is no worry for the texts are not copyright and in any case the idea of publication is simply to preserve everything for the Gilbertese of the present and future, and for the use of scholars of all countries. The Anthology was arranged roughly on historical lines but I presume that it would not be appropriate in this case, but the best system would no doubt present itself. That the text is in Gilbertese is an advantage for I am often criticized for not publishing in the language everyone understands. In any case Reid Cowell is also dead (working on the Song of Moiwa) and other translators are quite unreliable.

Anyway, think it over. And if you decide against I shall not be upset for after all my wife will be 90 next year and I the year after; and we work not only because of interest

but mainly for a very strong belief that the preservation of
their historical heritage is vital to the future of the
community Gilbertese people as a unified X

We both wish you the best of good fortune for the future.
Of the 15 or so research scholars who have worked with us
here Henry Lundsgaarde, Jean-Paul Latouche and yourself are
possible the only ones who gave me the feeling that they thought of
the Gilbertese as X friends and not merely the raw material
for their studies. But I could be mistaken for some were so
pressed for time that we hardly got to know them.

Very Sincerely,



42/11 Namatjira Drive,
Weston, ACT 2611,
12 March, 1991.

Professor Bernd Lambert,
Department of Anthropology,
McGraw Hall, Cornell University,
ITHACA, New York 14853,
U. S. A.

Dear Bernd,

My apologies for not having thanked you long ago for kindly sending me a copy of your excellent review of Tungaru Traditions for the American Ethnologist.

The fact is that I went blind last year and could neither see to read or write. As a result my correspondence got into a hopeless state of arrears; and most everything else was thrown into confusion too.

After what seemed eons of delay, during which I was a misery to myself and everyone else, the Royal Blind Society got moving and experts came up from Sydney who provided me with a magnifying screen Reader, a Word Processor, a Talking Machine and everything else I could want - they were marvellous.

And then I was sent to a specialist who got going with a new laser beam treatment which actually brought back a good deal of my sight: at least good enough to enable me to resume my work. You really need to have been blind to appreciate what it is like to be able to see again; and to work again instead of being a hopeless liability.

Your review was the best that I have read, for you mentioned just the right points and you were more than fair to Grimble. What you call his 'poetical renderings' used to worry me but as I was in no position to improve on them I decided to leave them as they were.

I did point out some of the places where Grimble's historical reconstructions had been disproved by more recent research but I now feel that perhaps I should have been a bit bolder in my criticism of conclusions made on insufficient evidence. Like so many of his generation of anthropologists he was apt to borrow a generalisation, usually from Rivers or Haddon, and then try to find evidence that would prove it valid for the Gilbertese also. But after all it was his book, not mine, and it contains so much gold in his careful ethnographic descriptions.

I am now 84 and living with Honor in a quiet Retirement Village miles from Canberra: it has 3½ acres of gardens kept up by professional gardeners and is very peaceful.

But I am rather out of touch here with the changing world of Pacific studies and keep busy on a project to return to the Gilbertese the information on their way of life and historical heritage which we obtained from their forbears. Reid Cowell, whose knowledge of the Gilbertese language is much better than mine, and now Kambati Uriam (working on a post-graduate thesis at the A.N.U.), are great helpers.

I enclose a list of the series for the Gilbertese; only two remain unfinished and I pray for strength to complete the task. Some, like Tungaru Traditions, were published for European as well as Gilbertese readers and we merely distribute 100 or so copies free to the main educational and library centres in Kiribati, but others are only obtainable through the University of the South Pacific in Suva and its Kiribati centre at Tarawa. I send you one of these, Ten Tiroba's Traditional Stories from the Northern Gilberts, and will send another more ambitious effort, The Story of Karongoa, when copies arrive from the publishers.

I was glad to see you installed in such ^a prestigious university, and still maintaining your interest [^] in Gilbertese studies. With any luck our foremost scholar, Roniti Teiwaki, who is currently working part-time for a Ph.D. at the University of Wales, may succeed Ieremia Tabai as President: he has just published an excellent book on the Management of Marine Resources in Kiribati, the first book-length study by an I-Kiribati.

With best wishes from us both,

Yours sincerely,

Harry M. Ande



Cornell University

Ithaca, New York 14853

Department of Anthropology
McGraw Hall

May 9, 1990

Professor H.E. Maude
Dept. of Pacific & Southeast Asian History
Research School of Pacific Studies
Australian National University
GPO Box 4
Canberra, ACT 2601
AUSTRALIA

Dear Professor Maude:

Reviewing Tangaru Traditions for the American Ethnologist reminded me of the exciting week I spent in your home in 1959, when I was a young anthropologist on his first field trip to the Gilbert Islands. Your generosity in permitting me to consult your own and Grimble's papers helped shape my research. As a result of visiting you, I did fieldwork on Makin, where I had an opportunity to talk to old people who remembered the social structure of Butaritari and Makin as it had been before Grimble's land reform. This information would no longer have been available ten years later. As one of a line of researchers on the Gilberts, I hope that I have been fair in my review of the work of a pioneer.

My best wishes to you and to Mrs. Maude.

Sincerely,

Bernd Lambert

Bernd Lambert

BL:bd

Tungaru Traditions: Writings on the Atoll Culture of the Gilbert Islands.

Arthur Francis Grimble. H.E. Maude, ed. Pacific Islands Monograph Series, No. 7. Honolulu: University of Hawaii Press, 1989. xxxii + 382 pp., figures, maps, photographs, tables, notes, glossary, bibliography, index. \$38.00 (cloth).

Bernd Lambert

Cornell University

The writings of the British colonial administrator Arthur Grimble (1888-1956) are by far the most abundant source - on many subjects, virtually the only source - of information on the precontact culture of the Gilbert Islands (the present-day Republic of Kiribati). The author, who had received a literary education at Cambridge, spent the years from 1914 to 1933 in the Gilbert and Ellice Islands Colony, the last seven as Resident Commissioner. After his retirement from the colonial service in 1948, he gave a series of radio talks on the Gilberts and wrote A Pattern of Islands and Return to the Islands, the fictionalized reminiscences on which his popular reputation rests. He was also a serious ethnographer, however, who sought the advice of W.H.R. Rivers and A.C. Haddon. Between 1916 and 1926 he devoted much of his leisure to interviewing the last generation of old men who had been fully educated in the lore of their culture and taken an active part in pagan ceremonies. Grimble published a portion of his material in scholarly articles on life-crisis rituals, canoes, navigation, and the cultural meaning of food, but much of it remained in field notes and manuscript essays at his death.

H.E. Maude, who had taken an honors degree in social anthropology, served under Grimble from 1930 to 1933, becoming Resident Commissioner of the Gilbert and Ellice Islands himself after World War II. He later pursued an academic career as Professor of Pacific History at the Australian National University, with many publications on Gilbertese culture and history to his credit. He has long been the custodian of Grimble's unpublished papers, which he has generously made available to anthropologists on their way to the Gilberts or to the related Banaban community on Fiji. His annotated edition of most of the papers, which includes two introductory essays and a complete bibliography of Gilbertese culture, will be a basic reference work for students of Micronesia.

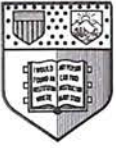
The first part of the text consists of "Notes on Gilbertese Culture" arranged alphabetically under twenty-two headings from "Adoption" to "Tinaba and Eiriki" (affinal relationships in which sexual intercourse was permitted). Many sections contain information that confirms or supplements later research, but the most valuable are those that deal with the rituals and magic of the pre-Christian past. Nowhere else in the literature on the Gilberts can we find good accounts of the offerings made to ancestral skulls and to the pillars animated from time to time by clan deities. Only Grimble described the pandanus fructification ceremony or recorded the metaphorical invocations identifying the blooming pandanus with a young girl. His command of the archaic and allusive ritual language is demonstrated by his translations of numerous spells, some of which contain words that cannot be found in Ernest Sabatier's encyclopedic Gilbertese-French dictionary. It is only fair to add, however, that his poetic renderings occasionally miss the plain sense of the words. A more serious drawback is that, in accordance with

the anthropological canons of his day, Grimble recorded customs rather than social processes or wider cultural patterns. The reader is left wondering about the role that the possession of skulls played in the consolidation or division of families, or why the survivors were so anxious to drive away the ghost immediately after a death, only to welcome it back later as protector and oracle.

In the ethnohistorical second and third parts of the book, Grimble utilizes oral traditions to reconstruct precontact history. He begins with a systematic discussion of the functions, totems, and other diacritical symbols of the quasi-patrilineal clans represented in village meeting houses (mwaneabas), based on the esoteric traditions of the pre-eminent clan Karongoa n Uea. He plausibly derives the meeting-house organization in part from Polynesia. The following sections, "The Historical Context of Gilbertese Mythology" and "A Genealogical Approach to Gilbertese History," also contain useful data but are more conjectural. Grimble believed that ancient and far-reaching effects must be the result of migration and conquest by distinctive cultural groups, which he tried to identify. His synthetic history is not entirely convincing, because the historical content of Gilbertese myths and genealogies has probably been subordinated to claims to land and precedence and to philosophical speculations about the origins of culture, all of which are coded genealogically.

Among the papers reprinted in Tungaru Traditions that did not come from Grimble's field notes is a petition for the legal prohibition of native dancing, written by some Protestant pastors from the southern islands but instigated by W.E. Goward, an English missionary (pages 314-318). Apart from its possible value as an illustration of bigotry, the

pastors' request contains some information about sexual customs and attitudes, such as masculine beautification and the sanctioned intimacy with the wife of a classificatory son. Grimble's response displays a deep knowledge of traditional composition, choreography, and standards for dancers, as well as a strong attachment to island culture (pages 318-333). There are also two chapters by Gilbertese historians, the first an anonymous account of the advent of Europeans on Butaritari (pages 92-96), the second a short history of the High Chiefs of Abemama, with notes on myths and rituals, by an elder whom Grimble recognized as an authority on tradition (pages 295-313). Like Grimble, a number of Gilbertese have undertaken to record the knowledge and memories of their people, and later generations of islanders and foreign scholars should be grateful to them for preserving a great deal of what would otherwise have been lost.



Cornell University

Ithaca, New York 14853

Department of Anthropology
McGraw Hall

August 1, 1991

Dear Harry,

Thank you very much for sending me Traditional Stories from the Northern Gilberts and The Story of Karongoa. You can be sure that I will read them with interest and pleasure and cite them in future publications. I admire you for continuing to make the traditions of Kiribati available despite a frightening episode of blindness. In this you resemble Katharine Luomala, who in retirement is still publishing on aspects of Kiribati culture. I hope that my own data will be in print before too much more time has passed, especially since some of my notes are still in a form that makes them hard to use.

Your latest works should further encourage contemporary Kiribati people to take an interest in the legacy of their ancestors. When I first began collecting genealogies, narratives, and other forms of knowledge between 1959 and 1961, the older people seemed to be grateful that anyone, even an I-Matang, was willing to record what they were ready to pass on. Now the genealogies, in particular, are once again in demand, and I have sent several sets back to Kiribati. A graduate research assistant has almost finished putting a composite Butaritari-Makin genealogy on computer disks. It combines information from six somewhat different notebooks and a genealogy I was allowed to copy at the Lands Office in Bairiki. As soon as it is ready I will send a copy to Ieremia Koriri, a younger brother of the last High Chief of Butaritari and Makin, who has been waiting for it for years. The earlier portions of the northern genealogies are practically identical to those in The Story of Karongoa, so there must have been widespread agreement among the old experts. Even though my informants knew little about clans in the southern sense, the memory of about ten different origins and of some food taboos make me suspect that clans may once have existed in the north too.

I agree with you that myths and other narratives are good sources of information on custom. I recently searched for any available information on the integration of tobacco into Kiribati ritual and custom generally. It was no surprise to find most of it in "The Coconut Oil Trade in the Gilbert Islands"

and in In the South Seas. But a Marakei author named Kamatie casually mentions and justifies offerings of tobacco to spirits in his mimeographed pamphlet "Iango n Anti ni Kamaraiia." I think that Kiribati myths also use accounts of social relationships to make more general philosophical points. Like sequences of myths from Polynesia, those from Kiribati seem to show the weakening of magic and the uselessness of brute force in favor of human shrewdness and ordinary causes and effects.

I would be happy to send you Kamatie's booklet, which deals mostly with rites of passage, the traditional history of Butaritari and Makin (which has been published by the Department of Education on Tarawa), and similar items if you have any use for them. They have not been translated, though.

Please give Honor my best wishes.

Very sincerely,
Bernd Lambert

Jean Paul 4

Harry E Maude.

42/11 Namatjira Drive
Weston A.C.T. 2611
AUSTRALIA

5th July 1995

L'Oratoire de Courtiras
41100 Vendome

Dear Jean-Paul,

// Thank you for your most interesting letter of November 1994.
I had intended to reply in some detail but unfortunately I
have had a 3rd thrombosis, this time in the iris of the
right eye, and this has made me incapable of reading or
writing any more.

I have consequently had to retire completely from continuing
work on Gilbertese ethnohistory, but I am consoled by the
thought that you will still be carrying on with your more
erudite publications.

Wishing you all success in the future.

Yours Ever,

Harry E Maude.

Vendôme, le 10.11.1994

Chère Honor, cher Harry,

J'ai bien reçu votre très beau nouveau livre sur la *Gilbertese Oral Tradition* et je vous en remercie chaleureusement. J'espère que vous nous en donnerez encore comme cela beaucoup!

Je n'ai pas d'excuses pour avoir été si long à vous écrire: je l'ai reçu peu avant la fin de l'année universitaire et mon départ pour près de deux mois à Hawaii où je suis allé pour *keep in touch* avec ce qui se passe dans le Pacifique (ce qui est assez difficile de Paris...), et pour continuer mes recherches dans diverses archives.

J'ai surtout travaillé dans les papiers de la regrettée Katharine Luomala, qui ont été légués en 1992, à son décès, au Bishop Museum. Il y a plus de trente grandes *boxes* ... dont 6 sur Kiribati, sans compter les *files* sur la culture matérielle des Gilbert dans les divers musées du monde qu'elle avait presque tous visités. Quelle dommage qu'elle ne nous ait pas donné ce grand livre sur la culture matérielle d'un point de vue historique qu'elle seule aurait pu écrire.

J'ai trouvé bien sûr beaucoup de données sur la littérature orale (plusieurs longs cahiers d'*unimane*) de Tabiteuea et sur l'organisation de ses maneaba, qui sont fondamentales pour un troisième livre que je prépare actuellement sur l'histoire politique. J'ai dû aussi ajouter un chapitre à mes *Sources* ...

Malheureusement, il n'y avait aucun inventaire encore fait, et à vrai dire, l'ensemble était dans un grand désordre... Rien de comparable avec vos *files* si merveilleusement organisées.

J'ai aussi rendu plusieurs visites à Honolulu à notre amie Renée Heyum, qui est maintenant *retired*. Malheureusement elle a eu récemment de très sérieux ennuis de santé et je l'ai quittée avec inquiétude et tristesse.

Je me suis aussi arrêté quelques jours à New Haven pour travailler dans le fonds R. L. Stevenson à la *Beinecke Library* de Yale, ainsi que sur divers

diaries inédits tenus par des membres de l'expédition Wilkes. Le rapport du Capitaine Hudson est particulièrement passionnant et beaucoup plus complet que ce qui a été publié par Hale, en particulier sur l'épisode de Utiroa, et les interviews avec Kirby et Gray..

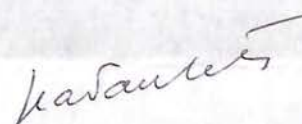
Vous ai-je dit que je suis entré en contact par hasard avec un petit neveu de Léo Haman, un Frère MSC qui était à Kiribati avant la guerre de 14-18 et dont la famille possède d'intéressants documents iconographiques (dessins et photos en particulier). Il avait quitté la MSC et avait fondé un petit musée régional dans l'est de la France. Une salle était consacré aux îles Gilbert! Malheureusement la plus grande partie a été détruit lors de l'invasion allemande. Ce qui reste donne beaucoup de regrets..

A young and bright French researcher, with a PhD on Futuna, Anne Di Piazza, is doing a kind of ethno-archaeological research in Kiribati. She already spent 5/6 months in 93, and she was going back the last month for a year, planing to make some digging/research in Beru/Nikunau, Tabiteuea and maybe later in Tarawa/Abaiang. She is also interested in oral literature...

What a pity France is so far away from Australia! I should have so much pleasure to visit you more regularly. I should like very much to go to Australia for some weeks (Canberra-Sydney, perhaps Adelaide?) in 1995. Ce serait une grande joie de vous revoir tous les deux! But money and time... We'll see.

En attendant, Mariana et les enfants (qui se souviennent très bien des séances de *string games* avec Honor) se joignent à moi pour vous offrir nos *best wishes*, particulièrement de bonne santé, pour cette nouvelle année 1995 !!

Bien sincèrement à vous,



Jean-Paul Latouche
L'Oratoire de Courtiras
41100 Vendôme



19 July, 1995

Harry Maude
42/11 Namatjira Drive
Weston ACT 2611

Dear Harry,

I have your letter of 4 June, which arrived yesterday, and let me assure you that there is absolutely no need for you to reply to this note.

I only wish to say that I am very grateful to you for all the kindnesses shown since our first meeting in 1972; for our collaboration on some parts of the Peruvian material; for your generosity in commenting on my work, as in your last note.

I will make the corrections you suggest to my manuscript which is not intended for publication, but as a background piece for persons taking an interest in the Banaban case. Dr. Sarrah Pritchard, an academic lawyer here at UNSW, seems to have taken an interest in pursuing their case for compensation and I am hopeful that something positive may come of her work.

In the meantime, I wish you and Honor very well knowing that whilst the external paraphernalia (eyes and hands) may have suffered a setback, that the mind continues.

Best regards,

GRANT U

42/11 Namatjira Drive
Weston A.C.T. 2611
4 June 1995

Grant McCall
School of Sociology
University of NSW
N.S.W. 2052

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Dear Grant,

I thank you for your letter of December 1994 and its interesting enclosures.

In regard to your background article on Banaba I noticed a couple of possible errors on page 1.

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w/

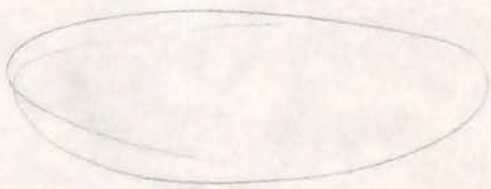
In the 2nd paragraph you give the date on which the Beruans came to Banaba as 1650 AD; I think, however, that it is agreed nowadays that 1570 AD is more accurate. See the discussion on this subject on page 109 of "The Book of Banaba".

More importantly you mention in the 3rd paragraph that the "British Phosphate Commission (not Corporation) purchased Rabi Island with £25,000 from the Banaban Trust Fund". You will see an article written by me in Stacey King's newsletter that I purchased the island myself with the approval of the High Commissioner as an investment of Banaban funds. Actually I never told the Phosphate Commission of the purchase as we, not they, controlled the Banaban Trust Fund and the purchase of Rabi had nothing to do with them.

space

This letter is in the nature of a farewell epistle from me as I have now had a third thrombosis and this has made it impossible for me to read or write. So I have had to shut up shop, much to my regret.

Yours ever,



42/11 Namatjira Drive
Weston A.C.T. 2611
4 June 1995

Grant McCall
School of Sociology
University of NSW
N.S.W. 2052

Dear Grant,

I thank you for your letter of December 1994 and its interesting enclosures.

9/9/9 In regards to your background article on Banaba I noticed a couple of possible errors on page 1.

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Commissioner
2/9/9
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9 This letter is in the nature of a farewell epistle from me as I have now had a third thrombosis and this has made it impossible for me to read or write any more. So I have had to ~~perforce~~ shut up shop, much to my regret.

ea/ Yours ever,

Harry E Maude.

Background on Banaba (Ocean Island), Kiribati and Banabans on Rabi Island, Fiji

Rabi Island is a small privately owned island in the Fiji archipelago, 8 km off the Natewa Peninsula on eastern tip of the group's second largest island, Vanua Levu. At a size of 68.6 km², the population is around 4 500 persons, mostly originating on Banaba or Ocean Island, part of the present-day Republic of Kiribati. Records in the offices of the Rabi Island Council in Suva assert that there are about 5 000 Banabans in the world, with 4 500 living on Rabi and 200 maintained on Banaba itself. The remaining 300 live mainly in other parts of Fiji. The Census of Fiji for 1991 gives a Banaban population of 4 137

1570/ The island of Banaba itself lies almost on the equator, in latitude 0° 53'S, longitude 169° 53'E. The name of the place means "Island of rock". Banabans claim mixed origins for their population, but the general influence was Micronesian, with a relatively recent Gilbertese overlay, from Beru, arriving around 1650 AD. It was an American, Captain Jared Gardner, of the *Diana*, who charted Banaba in 1801, with another visitor, Captain John Mertho, three years later, who named the island for his ship, the *Ocean* (Kituai 1982: 3, 8, 10). Like most places in the Pacific, Banaba suffered a sharp population decline in the 19th century, leaving only about 300 people living there in 1888.

not so Banaba was heavily exploited for its phosphate, much like Nauru. In fact, the two Micronesian islands were often referred to in European writings as the "two sisters" as they are so similar (Ellis 1936, 1950; Mahaffy 1910; Pope 1922; Power 1904; Steel 1921; Tyrer 1964). The British Phosphate Corporation purchased Rabi Island with £25 000 from the Banaban Trust Fund, in 1942, as an investment. The Banabans were re-settled on that same Rabi on 15 December 1945, after their forced removal from their home by the Japanese army of occupation in 1942 (Kituai 1982: 20). Comparing Rabi with Banaba, Kituai (1982:26) writes:

Rabi is certainly bigger than Ocean Island, ten miles long, five miles wide, six times higher and six times as wet, with 100 or more inches of rain a year. It is also said to have flourished in parts, with timber, coconut plantations ... and a great variety of vegetation, a lot of which were lacking in Ocean Island.

The Banabans, who are Kiribati citizens since the independence of that country, have a representative in the Gilbertese Parliament and every three years on Rabi they elected their own eight member council, two members from each of the four villages. They also are citizens of Fiji, by special statute (Carter 1980:58, 282; see also *Laws of Fiji* in Bibliography).

A concise summary of the home island, Banaba, in the modern state of Kiribati, is:

Banaba ... is situated just south of the Equator some 260 km east of Nauru and 400 km west of the Gilbert Islands. It has the shape of a pearl oyster shell, and is about 10 km in circumference with a maximum elevation of about 78 m. (Douglas & Douglas 1989: 303)

An excellent contemporary source on the Banabans is the *Newsletter* produced by Ms. Stacey King, in Queensland. She and her associates, mainly, but not exclusively Europeans associated with the phosphate company, who were born, lived or worked on Banaba itself, work tirelessly for the welfare of the that community. Her contact details are:

Mrs. Stacey M. King, Editor
Banaba/Ocean Island Newsletter
P.O. Box 536
Mudgeeraba QLD 4213
FAX/Phone: (075) 30-5298

The Banabans have not fared as well as the Nauruans in prosecuting their claims for just compensation (See Silverman 1971). Matters were finally taken to a hearing in London in the 1970s,

this story being sympathetically told in the BBC documentary (1977; see also Binder 1977), *Go tell it to the judge*. Eventually, after hearings throughout 1975 to 1977, a judgement was made the case resulted in the ruling *Tito vs Waddell*, and a compensation payment of £10 000 000, which was placed in a trust fund for the community. Canadian travel writer Wright (1986:153), after his visit to Rabi in the mid-1980s, claims that this settlement came not so much for the successful case, but the showing of the documentary and sympathetic public reaction.

The Banabans of Rabi were an amusing sidelight to a traveller in Fiji in the 1980s, with their high spending (relative to other people in Fiji) and their exotic origins (See Wright 1987). In the early 1990s, the community fell on hard times, apparently at the hands of their own elected leaders. An early sign of this decline was the state of health of the population. Unlike the wealthy Naruans, who suffer the diseases of the rich, such as diabetes and heart disease, the Banabans are afflicted by the ailments of the poor. According to a summary of a Fiji Health Ministry report in *The Fiji Times* of 31 October 1991:

Rabi Island is rife with serious infectious diseases ranging from typhoid to tuberculosis and hepatitis... The report said Tukavesi and Rabi medical areas had the most deaths by infections in the Cakaudrove province but these could be improved through developments (See also Motufaga 1992c, 1992d).

Resent and concern at the state of affairs continued to simmer, but on 15 December of that same year, on the day of the annual celebration of the Banaban arrival on Rabi, amid allegations of fraud and corruption, the Rabi Council of Elders usurped the elected, but largely unpopular Rabi Island Council and its officers, resulting in community division and a good deal of hard feeling (Motufaga 1991a; Phillips 1991). The Elders called this their "peaceful coup" (Motufaga 1991b). According to one allegation, the interest income for one year of over a million dollars is missing, along with about two millions from the trust fund itself (Chambers 1992a)!

The following year, the Government of Fiji appointed an Interim Administration of three persons, none of them Banaban (Anon 1992q). Since 1992, the Interim Administration has worked to recover lost monies and to restore the economy of the plundered people: plundered not only from eight decades of under-compensated phosphate development, but also by the apparent actions of a faction of the Banabans themselves. At September 1994, the Interim Administration continues its role, and they may be contacted through:

Mr. Bill Cruickshank, Chairman
Rabi Council Interim Administration
Ramson House
P.O. Box 329
Suva, Fiji
Telephone: (679) 303653
FAX: (679) 300543

Since 1991, I have tried, with Professor Garth Nettheim, of the School of Law, UNSW, to organise a consortium of international lawyers to re-open the Banaban case and press their claims against the British Phosphate Corporation and the guardian countries of Australia, New Zealand and the United Kingdom, with a possible claim for war reparations from Japan. Apart from Mr. Cruickshank, my main contact has been:

Mr. Kaiekieki Sigrah, Member
Banaban Elders Committee
General Post Office Box 29
Rabi Island, Fiji

Owing to the lack of clarity about representation, it has not been possible to continue to organise any legal proceedings. For a case to be mounted, there must be a clear representative of the complainants, to give instructions to legal council. There must be no dissension in the community that might be exploited in a trial as complex as this likely would be. The Interim Administration, as far as the Government of Fiji is concerned, is the legal representative of the Banabans of Rabi Island, until elections are able to be held. This Interim Administration cooperates with the Banaban Council of Elders (See e.g. Anon 1992t). Members of the deposed Rabi Island Council are around still in Fiji

and could be a source of potential conflict. As well, based in Suva, is the “Banaban National Congress”, drawn from a largely educated Banaban elite, who dispair at the public actions of the Elders (see Anon 1992b, 1992l, 1992n; Verma 1991b).

Until such time as there is unity amongst the Banabans, there is no chance of pursuing any legal action.

The course of events in 1991 and 1992 may be appreciated by looking at the clippings from the end of 1991 through the first few months of 1992, listed both in alphabetical and chronological order below.

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Newspaper Stories

Many of these were written by *Fiji Times* reporter Ms. Akanisi Motufaga, who also supplied the bulk of the clippings. Her name is quoted when it appears on the by-line. Other clippings were supplied through Mr. Bill Cruickshank, appointed Chairman of the Interim Administration [of Rabi Island] on 19 March 1992 by Josevata Kamikamica, (then) Acting Prime Minister.

The first listing is in standard bibliographic form, whilst the second is in chronological order.

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Terotauea Tungaru Martial Arts Institute Culture in the face of modernity.

Grant McCall

The Republic of Kiribati consists of thirty-three islands in three main groups in the Central Pacific, sitting, as Sabatier (1971; 1977) said, *Astride the Equator*, covering some 4,000 kilometres. With a land area of only 750 sq kms, the Exclusive Economic Zone boasts a gigantic 3,500,000 sq kms. The approximately 70,000 population is not spread evenly over the islands, with a relatively high population density on South Tarawa of 1311 persons per sq km (Van Trease 1994).

Those Pacific History Association members who attended the Tenth Conference in the first fortnight of July 1994 will recall some of the effects of that congestion. A republic since independence in 1979 (Talu 1979; Whincup 1979; Iuta 1980), the economy pins its hopes on exploitation of marine resources and some copra export. There is a small clothing industry, as bearers of the luminescent yellow Conference shirts will know. Those who have passed through the British and associated school systems will remember the evocative works of Sir Arthur Grimble (1921, 1933–1934; 1957) and most especially his (1957) *A pattern of islands*, in several printings and editions. His wife, Rosemary Grimble (1972), to whom he dedicated his most famous work, contributed also to documenting the orgal tradition of the place with which she and her husband are forever identified.

The people of Kiribati, variously termed “Gilbertese” and “I-Kiribati” are an exceptionally lively and inquisitive population, with a diversity of live styles and a willingness to accept new ideas. Most of the European churches have some toe or foothold in the Republic and there is a solitary Muslim evangelist trying to make his mark. The indigenous culture, so well portrayed by Honor and Harry Maude (1967, 1970, 1977) in their many publications, offers a rich feast for mind, eye, ear and stomach, with some of this being available in publications by I-Kiribati themselves, particularly through the Institute of Pacific Studies of the University of the South Pacific.

What is less well-known is that there was a lively tradition of martial arts, with moves and gestures jealously guarded by villages, clans and, even, families. Traditions of conflicts form a core part of I-Kiribati tradition, and Europeans were early collectors of their elaborate armour (see Murdoch 1923). What is almost without report is that this tradition survives, in dance and song, but also in a struggling institution, originating from a group of I-Kiribati and largely supported by them as a secondary school.

The only source specifically about martial arts in Kiribati and the school is by Radio Kiribati news editor, Batiri Bataua, called “The skills of Teraaka” and published in *Islands Business* of January 1989 (Pp. 42–3). Teraaka is a culture hero who sailed northward *from* Tungaru (the traditional name of Kiribati) to spread knowledge and culture around the world, never to return. The

martial arts practiced by this warrior were named for their movements, some of them being Terawarawa-ni-mon, Te Iranikai, te Kabuti, Ruabou and Nakara.

The founder of the Institute is Waitea Ataria, now about sixty years old, from Tamana Island. This is the home of the traditions of Ruabou and Nakara. Mr. Ataria claims that the elders of his island were not pleased that he divulged Ruabou and Nakara to people not from Tamana Island (Lawrence 1977; 1979). The article quotes his defence: “Although I am a Tamanan myself, the old men’s decision was made without me out there. I’m a teacher and I believe I’m going the right thing”. The early days of the Institute, which began in 1987, were tough:

He [Ataria] started with 11 students. Ataria taught them parts of the body where are vulnerable during an attack, and how to defend them. Names of more than 60 blows, kicks and strikes had to be remembered. As part of the physical training, students built their own houses, dug wells, climbed coconut trees, cut toddy for their drinks, cut firewood, carried bags of sand and gravels on their shoulders, and made their own meals.

A proving of skills and graduation takes place around the end of October or beginning of November each year, called Tiotanga Day. Those who pass the public test receive their *Atinetantabu* or symbol of competence.

Since reading that article, Mr. Ataria and I have carried on a lively correspondence, trying to obtain for his Institute some advice and support. Letters to government ministers in Australia and Kiribati failed to turn up anything concrete. The Australian High Commission in Tarawa has been able to assist in small ways; (then) newly appointed Australian High Commissioner, Laurie Maher, attended the Tiotanga in 1990. Around that same time, the education officer of the Pacific Regional Team had a look at the Institute, but was unable to come up with anything in the way of assistance.

By 1991, the Institute had about one hundred students, males and females, enrolled, and, in addition to the martial arts curriculum, were clamouring for classes in English and basic maths. Mr. Ataria appealed to the local office of the Foundation for the People of the South Pacific, but the Country Director replied in August 1991 that their programmes were confined to health, agriculture, income generation and institution building (only “Women in Development”). A similar reply came from the current Country Director, expressing some alarm at having been asked to provide assistance. The Institute persisted with Australian Volunteers Abroad (Overseas Service Bureau), completing their form also in 1991. When their Kiribati officer visited the country earlier this year, she told me that as the school is not one accredited the Government Department of Education, they cannot place teachers.

As far as I know, neither the FSP nor the AVA officers have visited the Institute, much less seen the sorts of activities that it fosters.

The one Australian response that they have had is that of James Wilson, of Juniper Films (Sydney) who filmed them as part of an imaginative series on Pacific islands arts and cultures. The

segment, called *Warriors* is a thirty minute presentation of the Institute's mythological origins, and makes up one of the thirteen and half hour imaginative series called *Pacifica* (Wilson 1993).

In 1992, in the Centre for South Pacific Studies *Newsletter*, I published a note about the Institute and its need for help. Apparently, nothing came of it, although Mr. Ataria made broad contacts with the Canada Fund, Japan Small Scale Assistance, New Zealand Overseas Development Assistance and Australia's AIDAB. These bodies, in turn, sent him forms to complete, all different.

Mr. Ataria has been undaunted and persists in offering Form 3, with a hope for Forms 4 to 6, if teachers and support can be found. The most immediate concern is a letter of 23 May from the Ministry of Education, Science and Technology. In it, the Ministry permits the Terotauea School to continue, but it must "1. get qualified teachers to teach; 2. provide adequate syllabuses text books and other teaching/learning aids for use in class by the teachers and students". Mr. Ataria and his Board are caught in the bind of not being able to be accredited and register as a legitimate school because his institution does not have qualified teachers; he cannot attract volunteer qualified teachers (and support funds) without that same accreditation and registration.

Joseph Heller would have loved this *Catch 22*.

Although on short notice, some participants in the Tenth Pacific History Association Conference were able to attend a ceremony and lunch at the Institute. With me was David Earle, Sue Keys, Bob Leach, Roger Maaka, Clive Moore, Hiroshi Nakashima and Heinz Schütte. The school is located just behind the diminutive control tower of the airport, on the seaward side. We were given a tour of the facilities before observing a martial arts demonstration and eating a lunch in our honour. As participants in the Kiribati conference will remember, we gave our reply entertainment of three pieces, drawing yet again on the talents of Hiroshi and Roger. I believe that all of us came away with a sense of the unique quality of Mr. Ataria's endeavour.

Trying to mix traditional martial arts and secondary education; English and mathematics with I-Kiribati culture; a simple, but sustainable lifestyle but coping with modernity (po-mos have yet to arrive on Tarawa, I believe). Mr. Ataria's Institute is the Pangolin, an anomaly in globalised culture.

And, because those armed with forms and access to information cannot comprehend what Mr. Ataria is trying to do, they scurry for cover, or don't even dare approach the threatening beast. Can there be such a thing as an institution not started by aid workers? Is it possible that I-Kiribati may have their own form of organisation, underived from the more knowledgeable European master?

If those befuddled aid organisations mentioned above had taken the time to speak with Mr. Ataria and his associates, to see his students and work with him sympathetically, would they be as fearful still?

In June of 1994, the Minister for Pacific Island Affairs and Development Cooperation, The Hon. Gordon Bilney MP gave his shocking speech, accusing Pacific Islanders, leader and follower,

if mis-using the high volume of aid flows to the region. The message was re-iterated again at the August Forum meeting. If my experience observing how agencies, government and so-called NGO, have dealt with Terotauea Tungaru Martial Arts Institute is anything to go by, it may not be Islanders who are to blame for monies wasted on projects no one wants, but the administration of those monies by outsiders.

Maybe Mr. Bilney should turn his critical eye on the politics and competencies of Australian aid deliverers to find at least some of the answers to his concerns?

Should anyone wish to expose themselves to Mr. Ataria's dangerous ideas, they might like to write to him:

Terotauea Martial Arts Institute & Culture
Tekatannako Bonriki
P.O. Box 306 • Bikenebeu
Tarawa, Kiribati

Sorry, there is no telephone or FAX, much less e-mail. It is one part of the planet that seems to remain outside the World System.

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MARTIN L 4

42/11 Namatjira Drive
Weston A.C.T.2611
4 June 1995

Mr.Martin Silverman
University of British Columbia
Dept.of Anthropology and Sociology
6303 N.W. Marine Drive
Vancouver,B.C. V6T 1Z1
CANADA

Dear Martin,

Thank you for your letter of May 29. Unfortunately soon after its receipt I had a third thrombosis and this has made it quite impossible for me to read or write. So I've had to shut up shop and all my books and papers have gone or are going, to the Pacific Islands Library, which forms a special Collection of the Barr Smith Library in the University of Adelaide.

a/

I have a vague recollection of seeing a few paragraphs on "Weights and Measures" in one of the many editions of Bingham's Grammar, but no one here can find it.

I will, however, forward a copy of your letter to Rosemary Grimble, in the hope that she may be able to answer your questions concerning the derivation of her text.

i/

Your belief that the Gilbertese Navigation System was derived from another community who had a superior knowledge of celestial navigation is very important; and I sincerely hope that you can work this up into a published paper.

Sorry not to be able to help you more, but I am now blind and without any publication or manuscript sources.

Yours Ever

Mr.Harry E Maude.

THE UNIVERSITY OF BRITISH COLUMBIA
DEPARTMENT OF ANTHROPOLOGY AND SOCIOLOGY
6303 N.W. Marine Drive
Vancouver, B.C. V6T 1Z1
Canada

Telephone: (604)822-3658
Internet: mgs@unixg.ubc.ca

FAX: (604)822-6161

May 29, 1995

Mr. H.E. Maude
Unit 42, 'Mirinjani'
11 Namatjira Drive
Weston, ACT 2611
Australia

Dear Harry,

Thanks for the copy of the *Book of Banaba*, which I am sure will be very useful. I wonder whether you help me solve a small mystery -- perhaps only a mystery to me!

I am trying to write something up on numbers and measures in Gilbertese language and culture, as well as what I can glean from Father Kayser's *Nauruan Grammar* (I have been in touch with Nancy Pollock about other Nauruan sources).

Your book on the maneaba is of course central.

Another important source is Grimble's "Gilbertese Astronomy and Astronomical Observations," *Journal of The Polynesian Society* 40(1931):197-224.

A version of the astronomy paper appears in Rosemary Grimble's *Migrations, Myth and Magic*, as you know. It differs from the JPS text; I do not know whether Rosemary Grimble edited it, or took it from an another MS., or both. But she does say in a note of introduction:

"Again and again he found evidence of this connection with ancient cultures which convinced him that the Gilbertese were descended from a highly civilized race who understood the fundamentals of celestial navigation. In articles published in 1931 and 1943 [footnote 1] he put it like this:" (pp. 214-215)

I assume her reference to a 1931 article is to "Gilbertese astronomy...."; the reference to 1943 is less clear; it may be to "War finds its way to Gilbert Islands," *National Geographic Magazine* 83(1943):71-92.

The mystery is on p. 215 of *Migrations, Myth and Magic* -- the same page as that footnote which quotes one of your letters.

This is the text of the third full paragraph on that page:

"What I finally learned -- especially certain facts connected with movements of the sun -- made it clear that the Gilbertese ancestors came into Oceania equipped with a system of navigation based on the observation of heavenly bodies, and that they learned it from people possessed of a mathematical system. Most of my information

came from Biria, an old man of Butaritari, who sixty years before had been instructed in navigation. His training lasted seven years, during which time he learned to drink sea water -- a little each day -- until his body became so accustomed to it that he could live for weeks on end without any fresh water at all."

The mystery is that the phrase "from people possessed of a mathematical system" appears (as far as I can tell, unless I missed it) neither in the 1931 "Navigation" paper, nor in the 1943 "War" paper (in which there is some discussion of navigation).

I'm wondering whether Rosemary Grimble was operating from another text, or perhaps from her memory of something Grimble said.

Any clues?

If Grimble thought further about that "mathematical system," or you may have, it would be important to my work. I can imagine Grimble having in mind the decimal system of the language, the use of numerical cycles (e.g., 4, 10) in the celestial calendars, and the use of the maneaba roof as a map, but there might be more.

By the way, I may have tracked down an early version of Bingham's Gilbertese Grammar, which I am anxious to see, as some material was edited out of it when it was first published. There is an entry in the register of the Bingham Family Papers at Yale of a Grammar from the 1860s. I've asked them to look into it for me; I'm not sure whether they will, or whether one needs to hire a research assistant. My special interest is in the section on numerals, where, in the process of trying to demonstrate the Gilbertese' limitations in reckoning, he has the only example I've seen in the literature of "overcounting" in Gilbertese; this is the sort of expression where for a number such as 'twenty-three,' you say something like, "three toward the third ten"; there is an example of this kind of enumeration from the Philippines -- and also the Maya. (Given what Rosemary Grimble says in the section on navigation, I trust this pleases Sir Arthur's spirit!)

I forget whether I mentioned this before, but the work on string figures will be invaluable as a resource for working on Micronesian geometry. There is a nice section on using such things for mathematical purposes in a book by Marcia Ascher (*Ethnomathematics*. Pacific Grove, Calif., Brooks/Cole, 1991).

With best wishes and kindest regards to Mrs. Maude,

Ngai, room ni makuri,



Martin Silverman

42/11 Namatijra Drive
Weston A.C.T. 2611
Australia

3rd July 1995

28 Stanley Road
Wimbledon
London SW19 8RF
ENGLAND

Dear Rosemary,

This is to tell you the melancholy news that I've had a third thrombosis which has made me if not quite blind still unable to read anything even if enlarged.

I enclose, however, a copy of a letter from Prof. Martin Silverman which contains questions arising from statements in your book on Myth and Magic. If you can be of help to Martin perhaps you would write to him direct at the following address;

Prof. Martin G. Silverman
Dept. of Anthropology and sociology
University of British Columbia,
Vancouver, British Columbia,
Canada V6T 2B7

Yours Affectionally

H. E. Maude

Harry. E. Maude

28 Stanley Road, Wimbledon, London SW19 8RF.

July 12 1995

Professor Harry Maude and Mrs Maude,
42/11 Namatjira Drive,
Western A.C.T. 2611,
Australia.

R. B. O.

Dear Harry:

Thank you for your letter and also, Honor, for your kind note. I was very sorry to hear of your shingles, Honor. I know shingles can be very painful and make a person extremely ill. My father developed them a few months after retiring. His, like yours, lasted a long time. I don't know if doctors know what causes them, and I hope they don't recur.

I was extremely sad to get news of your third thrombosis, Harry. It is very distressing for you both. Not being able to read is such a loss. I expect you can't look at television either, or do anything that involves concentrated use of vision. It must be very hard to bear.

I enclose a copy of the letter I sent to Professor Silverman. I am very sorry that my reply is not at all helpful for him. I don't understand the differences in text. I am certain that mine is from the copy of the JPS my father gave me. But why it should be different I cannot say.

I am afraid I disappoint you as well in this. For which I am more sorry than disappointing the Professor. I hope you don't feel let down.

I enclose, too, a copy of the note I added to Professor Silverman's letter. He probably knows the book I mention. And perhaps disapproves about the ideas of antiquity discussed. As so many do or, anyway, did.

But, in Chapter 11, the author talks about a Professor Pasnansky. I wonder if my father ever met him. It is speculation on my part.

Language: Chapter 12 refers to the Aymara language: "...an apparently artificial language governed by a computer-friendly syntax." It could be transformed into a "...computer algorithm." I don't know what this means but wondered if it was mathematical, and could give the Professor ideas for his work on ^{the} Gilbertese language.

I could have been more helpful to Professor Silverman. I wish to you both and, again, I wish to you both.
Love Rosemary

28 Stanley Road, Wimbledon, London SW19

July 10 1995

Professor Martin Silverman,
Department of Anthropology and Sociology,
University of British Columbia,
Vancouver,
British Columbia,
Canada V6T 2B1.

Dear Professor Silverman:

Professor Harry Maude sent me a copy of your letter to him of May 29, in which you query a reference I made to Gilbertese astronomy on page 215 of my book, *Migrations, Myth and Magic*.

I took the version I used of my father's paper from a copy of the *Journal of the Polynesian Society* my father gave me some time before he died.

In addition I had a few notes in my father's handwriting. They were mostly spells, which I used in the book.

I did have, or I borrowed, a copy of the *National Geographical Magazine* you refer to, but I don't remember using anything from it in that chapter.

I would certainly not have altered a published text. Nor would I have added to it, even if words added were my father's own.

I am very sorry I can't help you any further. It is 23 years since the book was published, and it took eight years, with all the illustrations, to put together. During that time we moved house and I don't know how to lay my hands on any of the original material.

Again, I am very sorry not to be more helpful.

Yours sincerely

I don't know if you have seen a book recently published: *Fingerprints of the Gods* by Graham Hancock. (Heinemann, London 1995). You probably have. In case not I enclose a photocopy of what it's about, as given on the inside of the jacket. Also a copy of the Contents pages and the first two pages of Chapter 1.

I mention the book because my father was always very interested in the antiquity of the Andean temples and believed them to be a great deal older than was acknowledged at the time. He was also interested in the myths and gods of the people, as well as those belonging to Mesopotamia and the land of Sumer.

^{Andean}
The myths speak of fair skinned "giants" and fish garbed men, gods from the sea, who brought knowledge and spread wisdom.

Myths from Mesopotamia also spoke "...strangely, and at length, about amphibious beings, 'endowed with reason' who had visited the land of Sumer in remote prehistory".

An Assyrian bas-relief pictures one of these fish-garbed figures (Chapter 11, pages 80 and 82).

I wonder, now, if my father ever met Professor Posnansky, spoken of in Chapter 11?
[speculation on my part].

THE UNIVERSITY OF THE SOUTH PACIFIC

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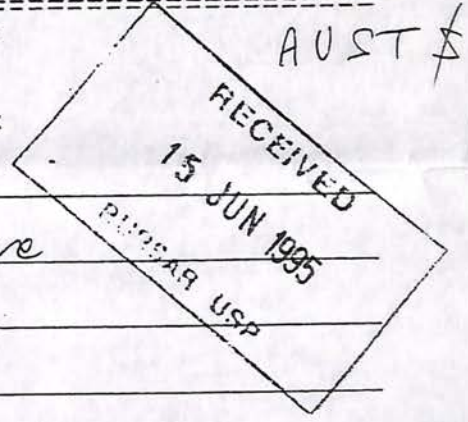
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*Prof + Mrs Maude
42/11 Namatjira Drive
Weston ACT 2611
AUSTRALIA*

Dear Honar + Harry,

Several months back you wrote to me about the Lake Papers, saying you had had no reply from Kiribati regarding your enquiries for the Qui book. The Archivist in Kiribati was relieved of his duties. I met the Acting Archivist, that is Mr. Tokintekai Uereti, at the Asia-Pacific Library Conference. I told him you were looking for the Lake Papers. Perhaps by writing directly to him, you'll get the documents you need.

Traditional Architecture in the Gilbert Islands (73) and Iungaru Traditions have arrived. I have asked Bursary to process payment at F\$2/ and F\$5/ respectively per our correspondence. Thank you for your generosity. I will do my best to see that they go to S- Kiribati.

*Best regards,
Linda*

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serious

Rabi boasts library

RABI islanders will now have their own community library, 50 years after they settled on the island.

The library will be operated by Taiman Teke who completed training last month with the Fiji Library Services.

According to Rabi Fiji Times correspondent Kaiea Bakanebo Ms Teke returned to Rabi with a few boxes of books to start the library. It is expected to start operating this month.

Pre-schools prepare

FIFTEEN Labasa pre-schools have started preparations for the National Pre-

*1
June 1995*

OKSH Lowent,

Box 20

Bairiki

Tarawa

Kiribati.

20 March, 1995.

Dear Harry + Honor,

Kam na mauri! I'd like to thank you very much for all the help and support you've given me since I began interested in Kiribati history. I enjoyed coming to see you and talk to you while in Canberra. I had such a lovely and enjoyable time in Canberra that I sometimes missed it. I made such good friends too.

I hope you've started off 1995 well. As for me I arrived here for Christmas and then had to go into a workshop and then retreat - took some three weeks because these were followed by renewal of vows, first profession and ²⁸ jubilee celebrations. Now, we are well into the year's work and the preparation for our centenary. I hope to finish off my account of the elections and then start on the booklet for the centenary. I'm beginning to think that I like talking about things and never get them done.

My problem was I had to move house and then had to teach FV history as we didn't have enough teachers. Now that Zita has arrived I can move off now. Wish me luck please. →

I went to the archives to look for those papers by Lake - the man told me he had sent all the Iwaku stuff to Funafuti. I am looking for your letter and he said he

didn't get it before - perhaps next time you want the archives, it would be better if you address it to the Archivist - his name is Tarawa. I have written to Tarawa to ask for them - so I hope they won't be too long in coming.

I shall stop here for now - wishing you too all the best. Ronelo is going to Christchurch as a lecturer in Pacific history. He's got two children down here. His wife is still studying in Melbourne.
 Bye for now and God bless.

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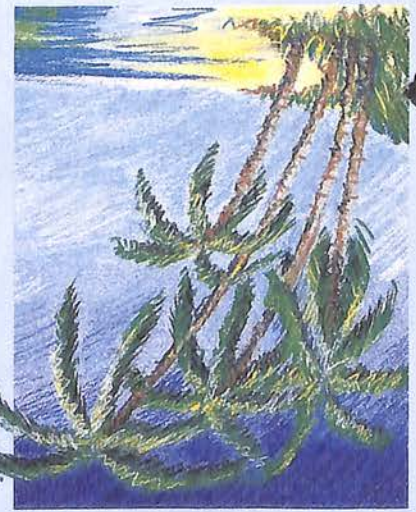
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22 April, 1995.

D. Pechberty, 9800 Uvea,
Wallis Island,
South Pacific.

98650

Dear Dr Pechberty,

a/s/ Your three volume Ph.D. Thesis on 'A Study of Marquesas Society in the 18th Century' mainly based on the Robertø and Crook Journals has duly arrived, under cover of a letter dated 9 December 1994. Three days later there has arrived a second letter dated 25 March 1995, so presumably the first came by surface mail and the second by airmail.

I am afraid, however, that you have made a mistake as to my age and status for I am on the eve of 90 and as in Australia we retire compulsorily at the age of 65 I must have retired from the ANU nearly a quarter of a century ago.

Since then I have been living in a Retirement village and working at my particular specialization: the ethnohistory of the Central Pacific Atoll Islanders. I enclose a list of the Series which I have published to date from which you will see that they are all written primarily for the islanders, and I was recently awarded a Doctorate by the University of the South Pacific for this pioneering work.

o2/ I do not, as you imagine, edit a Journal concerned with Pacific Studies, but I was instrumental in founding The Journal of Pacific History a long time ago and edited the first few issues. Robert Langdon, who has been on the Editorial Board for 26 years, was quite enthusiastic with some of your six articles and has taken them off to see if Niel Gunson, also one of the Editors, likes them too.

If so they will be read by an Editor, and Executive Editor, and the nine on the Editorial Board, and if any survive this terrifying inquisition they will be published.

The rest can be sent to the inter-disciplinary Journal Pacific Studies which specializes in Polynesia, or The Journal of the Polynesian Society, to which I have contributed since 1932. The articles are after my own heart

for they deal with the Marquesans themselves and not with the doings of Europeans which is the context of so much that goes under the label of Pacific History: in fact they are what we call ethnohistory, as is my own more recent work.

Adelaide/ Your Thesis I propose to deposit in the Library of Pacific Studies at the University of ~~Queensland~~, so that it can be made available to all scholars working in Pacific Studies through being catalogued in the Master Catalogue of Books and Theses available in Australia and sent as required on inter-library loan. If you would like it made available for purchase on microfilm or microfiche I might be able to get this done by the Pacific Manuscripts Bureau, which I founded and still keep in touch with.

Many thanks indeed for sending me your thesis and my sincere congratulations on your well-earned Ph.D. Let me know if you would like any of the books on my enclosed list and I'll send a copy: the anthology of Oral tradition is our best work, I think, for I know of no other for any people in the Pacific.

With warm regards and best wishes,

Yours sincerely,

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Ile de Wallis

(Pacifique-Sud)

25/03/95

Dear Sir,

I have passed my thesis in Anthropology in December 1993 at the INALCO (Paris) under the direction of Paul OTTINO and Pierre VERIN.

The subject was: "A study of the society of the Marquesas islands in the XVIII^e century."

From this thesis, I extracted some articles I have translated in English in order to be published in your review.

My English is very poor and I may send you the articles in French if there are some parts which are not understandable.

If you are interested in one or all of those articles, please let me know.

I will be very pleased because these publications will help me to be qualified as a teacher.

I thank you very much.

Yours sincerely,

D. Pechberty

P.S. I took the liberty to write to you because I noticed ~~saw~~ you were in charge of a review.

PECHBERTY Dominique
BP 364 MATA UTU
98600 UVEA
Ile de Wallis
(Pacifique Sud)

le 7 Decembre 94

Dear Sir,

I was very pleased you gave an answer to my letter. I know you worked on Roberts with Mr. Greg Dening. As my thesis is mainly based upon Roberts' and Crook' journals. I worked on it under the supervision of Professor Paul OTTINO, then that of Professor Pierre VERIN, when Mr. OTTINO left La Réunion to live in Australia.

I send this thesis to you as a present.
I just hope you speak French.

Yours sincerely,

D. Pechberty

BANANIA 4

42/11 Namatjira Drive
Weston A.C.T. 2611
Australia
11 July 1995

Methodist Young People's Department
Davuilevu
Box 46
Nausori
Fiji

Dear Reverend Banaia,

✓ Thank you very much for your letter of June 1995, and particularly for your very kind and generous comments on the Book of Banaba. We produced it to try and help the younger Banabans now growing up on Rabi and I do hope you are right in thinking it may be useful to them.

8) In regards to your questions about the possibility of working with me on some further Banaban material, I should like this very much if it were possible but unfortunately I have recently had a further impairment to my eyes in the form of another thrombosis which made me too blind to be able to read or write again.

I have therefore had to stop all further work and all my remaining books, papers, manuscripts and notes are being packed for keeping in the Barr Smith Special Library on the Pacific in the University of Adelaide.

// I do not know of any subsidy or help in Australia for you to work on this material but copies on anything that you require would be made available to you by the library authorities. You should address all enquires to Ms Susan Woodburn, Special Collection Librarian, Barr Smith Library, University of Adelaide, South Australia, 5000.

It is with great regret that I have to tell you of my inability to help you more but I am sure you will understand the difficulty under which I am placed.

Wishing you all future success in your valuable work for the Banaban people.

Yours Very Sincerely,

Harry E Maude.

32

mSP 467



modern moia

Methodist Young People's Department
Davuilevu
Box 46
Nausori

June 1, 1995

42/11 Namatsira Drive
Weston, A.U.T. 2611
Australia

Dear Sir,

Greetings in the name of our Lord Jesus once again. I congratulate you Sir, on your beautiful masterpiece "The Book of Banaba" which is now placed among many other books on the shelves of Fiji bookshops.

Actually I am writing a few days just after I had purchased one from the Methodist Bookshop. To tell you the truth, I am so impressed and overwhelmed by it that I cannot wait to write and say KO BATI N RABA, for such an important and valuable book.

I would also like to thank you for the comments on my B.D. Thesis, "The History of the Protestant Church on Banaba and Rabi" which was passed on by Stacey King. My apology for the very late response.

For several times I had been told that you are the only person who knew a lot about the Banabans because you had lived and worked with them for many years. I also understand that you have your own personal library containing materials of both you and your colleagues' valuable work, sources and information, not only of the Banaban people but of other indigenous societies. It is for the experience that you have had and the materials which you possess that I am greatly urged to request you to develop further on issues which the young Banaban generation still do not fully understand to date. We saw that even our unimane and unaine did not always reveal all the truth, thus confusion, quarrels and fights occurred; issues such as :-

1. Tradition of genealogies
2. Titleship (land) - spokesman - Maneaba
- "Ana Bai te Taeka".
3. Games
4. Welcoming of strangers

I apologise if asking too much but more coverage is needed on the above listed subjects.

Sir, you are encouraging me through "The Book of Banaba" to render my services to the writing of more material on Banaba and the people. I would like to achieve this through further studies

overseas ^{your} under supervision. I bubutiko to advise me on how to go about doing this and also in getting a body to sponsor me.

I am sending word of acknowledgement to be printed in the Banaba/Ocean Island News, regarding your invaluable work. Once again, KO BATI N RABA. I look forward to receiving your correspondence.

Yours sincerely,



.....
REV. T. BENAIA



The University of the South Pacific

Serving the Cook Islands, Fiji, Kiribati, Marshall Islands, Nauru, Niue, Solomon Islands, Tokelau, Tonga, Tuvalu, Vanuatu, Western Samoa.

Our Ref. *IPS*

Your Ref:

Date: *27 Apr 95*

Suva, Fiji.

Telephone: 313900

Cables: University Suva, Telex: FJ2276

Fax: (679) 301305

*Prof + Mrs Maude
42/11 Namatjira Drive
Weston ACT 2611
Australia*

Dear Harry + Honor,

*I have a ms on Kiribati
navigation - in Kiribati language.
Would you read it for possible
publication by IPS. I'd really
appreciate comments on content,
language and style.*

*Best regards and many thanks,
Linda Crowl*

6.6 PROGRAM OBJECTIVES

Support cane :- 36"
ID cane :- 44"

* NOTE: SEE IF A FIRMER SUPPORT CANE IS IN STOCK. BOTTOM JOINT OF PRESENT CANE MOVES SLIGHTLY.

6.7 COMMENTS

THE ABOVE CANES HAVE BEEN ISSUED TO PROFESSOR MADE & THEIR USE DEMONSTRATED.

AR

7 FEE FOR SERVICE ELEGIBILITY

YES

NO

ITEM	ID NUMBER
VETERANS AFFAIRS	
WORKERS COMPENSATION	
TRANSPORT ACCIDENT	
COURT CASE PENDING	

8 APPLICATION FOR TRAINING

FOLLOWING OUR DISCUSSIONS AND RESULTING FROM THE INITIAL ASSESSMENT RECOMMENDATIONS, I HEREBY AGREE TO UNDERTAKE A TRAINING PROGRAM AS OUTLINED ABOVE (Comments if any):

.....
.....
.....

J. J. Made
↓
APPLICANTS SIGNATURE

DATE OF ASSESSMENT *9.16.195*

ASSESSORS SIGNATURE *Thompson Little*

42/11 Namatjira Drive,
Weston, A.C.T., 2611,
Australia,
31 March, 1995.

The Secretary,
Société des Océanistes,
Musée de l'Homme,
75116 PARIS,
France.

Dear Madam,

Please do not send me any more issues of your Journal as I am now too blind to read them. In fact for some years the issues you send have gone straight to the Pacific Islands Library in the Special Collections Section of the Barr Smith Library at the University of Adelaide, Adelaide, South Australia 5001.

If I owe you any arrears in respect of issues already sent I will send you a Bank Cheque for the amount due on notification by you.

Yours sincerely,


H.E. Maude



SOCIÉTÉ DES OCÉANISTES

Paris, le 6/10/1994.

H.E. MAUË.

Cher (e) collègue,

Il semble que vous ne vous soyez pas acquitté (e) de votre cotisation pour l'année en cours.

1994 - 200 FF

Pour éviter toute interruption dans le service du journal, nous vous demandons de bien vouloir vous mettre en règle au plus tôt.

Avec notre cordial dévouement

SOCIÉTÉ DES OCÉANISTES
MUSÉE DE L'HOMME, 75116 PARIS

David Ruthledge

NO Further Action.

David has been here &
we have discussed his
work + intentions.

15.6.95

John Harry + Honor

This year has if nothing else been very varied. Having held a gun at USP's head in mid-1991, I finally left the School of Social and Economic Development at the end of January, only to return to the Institute of Pacific Studies for six weeks in April and May. I ran a history-writing workshop in Levuka, the first capital of Fiji and now perhaps the town in the country with the keenest sense of its own past. Provided money can be found to continue the project, I will return early in the new year to continue helping those contributing to the writing of the history, and eventually edit what has been written into publishable form. Last May, too, I observed the run-up to the elections, which saw the surprise result of a split in the Indian vote between the old National Federation Party, with its traditional strengths in a cane-growing area, and the new, supposedly urban-based Labour Party. The Labour vote was surprise enough, but that it should have been strongest in the rural areas, with the NFP holding on to the urban seats, is something which will provide grist to the mills of political scientists and other pundits for years to come. Fijians, too, seem to have sung a different song, although how different is still not very clear. Much will depend on how well Rabuka performs in his new role as prime minister.

In between leaving and returning to Fiji, I spent a couple of months in Wellington, staying with Mary and enjoying the cultural cornucopia of the Arts festival. The undoubted highlight of this was the violin competition, which saw the world's best young violinists compete against one another, and finished with a concert in which the four finalists - all women, three of them from Asia, each played a concerto. The winner, from China, gave a magisterial performance of the Beethoven, and will surely carve an international career for herself at the highest levels.

In mid-July, I left New Zealand again, this time for Southeast Asia. I visited my god-daughter and her parents in Singapore, and stayed with Tim and Geraldine George in Kuala Lumpur. Mainly, however, I journeyed through Indonesia, spending more than three months there, between mid-August and the end of November, with a short stay out of the country in order to renew my visa halfway through. The Bukit Lawang Orangutan Rehabilitation Centre was one highlight, involving a particularly close encounter with an orangutan when I slipped on her bananas. The look of utter contempt for my lack of breeding at not knowing better than to stand on a lady's luncheon will remain with me always, as also will the Prambanan ballet performance of the Ramayana. This took place outside the great temple so that its floodlit façade provided a background to the action. Another animal encounter was on Komodo Island, where one of the dragons came to see what we were having for breakfast. Whether or not he had us in mind for his, I did not take the time to find out.

I am writing this in Singapore, before returning to New Zealand, where neither Lewis nor Doris has been well. I will spend Christmas with them, and then most of next year at the McMillan Brown Centre for Pacific Studies at the University of Canterbury, in Christchurch. I want to write a successor volume to my study of power in early Fiji. This will be the first time I have worked in New Zealand since 1962, and a novel experience. I thought of the winter already gives me the shakes, but I will survive. Perhaps I will return to Indonesia for another sojourn in the warmth, after I have finished.

I am looking forward to getting on with another book on Fiji - so much nonsense has been written about it since 1987.

With best wishes
yours sincerely

David Routledge

DAVID ROUTLEDGE
11 Northland Road
Northland
Wellington - New Zealand
telephone number (64) (04) 475 7818
fax number (64) (04) 475 3552

20 March 1992

Dear Harry and Honor

I was delighted to receive your letter, sent to Suva but forwarded with reasonable speed to me here in Wellington. The address that I give is that of my sister, who, fortunately for me, has a house large enough to give room to those books which I felt I absolutely could not leave behind in Fiji. It is an address which will always find me, wherever I happen to be at the time.

I sincerely hope that you and Honor persist in your present good health. It astonishes me that you continue to publish, and to prepare things for publication. My father, who is now 86, takes the line that he is past the point where he should be required to do anything other than look after himself (and have others look after him; he has a sister, 88, who is seen, with his wife, my stepmother, 79, as having a crucial role in this regimen). I was sorry to have your news of Reid Cowell's death, for I had not seen notice of this.

Your remarks about the machiavellian nature of USP, and your clear understanding of the circumstances surrounding my departure, were encouraging. I believe that most outsiders understand what was going on. For myself, I am completely satisfied that I did the right thing. During the last semester of my sojourn, I was able to do things that were never possible before, given the administrative absurdities of heads of departments positions. Donald Denoon, when he visited us as external adviser, was aghast to see that the department's secretary had her office on a different floor from that of the head - making it impossible for her to run the department as in a well-ordered situation.

I was able to work on the publication of a manuscript which was discovered in the Marist records at Nabala, Vanualevu, when they gave the parish over to Columbans in 1955. The manuscript, in French, dealt with the early history of the ruling families of Macuata up to the time of an almighty split in 1845 which has affected the politics of the province to this day. The manuscript was shown to a French woman, who in turn asked me if it was worth publishing. A Dutchman holding New Zealand citizenship, curiously, was employed by the French embassy to prepare a translation into English. I then took this and made of it something which I believe is reasonably elegant, by contemporary standards, and certainly much more readable, and provided an introduction and some notes. The result was a small book, of about a hundred pages, containing the French and English texts, together with my introduction and notes. I shall send you a copy in due course. I do not have any at the moment, for unfortu-

nately the printers made a typically third-world botch and all the copies were returned. Work on the book, together with the interesting course on the nature of evidence, which I offered with the assistance of Andrew Crosby, and of which I think I wrote in my letter, made my last semester more productive than almost any other during the entire time that I was at USP.

Now, I am working on editing the manuscript journal of Mary Wallis's third voyage to Fiji and New Caledonia, in 1851-3. You are no doubt aware of the journals of the first two voyages, published as *Life in Feejee: by a Lady*. I have always thought this to be one of the best early European accounts of Fiji, and think that the journal of the third voyage is just as interesting, with respect to the history of Fiji. A bonus is an account of beche de mer trading in New Caledonia. I was made aware of the document only when I visited the Peabody Museum in Salem, in 1990, on a Fullbright Grant for which I seem to remember you provided support.

It would be good to get this finished in fairly short order, for I am keen to get on with another book on Fiji. After an election, it will be time to try to put the political situation into some kind of long perspective. I have long been dissatisfied with the ideological maunderings of almost all comment on the post-1987 Fiji, even that of our mutual *bête noire*, Deryck Scarr, who at least saw the primary character of the Fijian element in the equation. It might be unpalatable to the most austere interpretation of democratic principle (advocates of such generally prove, on close examination, to be as self-interested as even the extremist Fijian nationalist), but a basic fact of contemporary life is that Fijians *will* control the polity. The provisions of the present constitution are egregious in many respects, but amendment will be demanded as loudly by Fijians themselves as by Indians and others. Present inequities relate almost as much to different sections of the Fijian community as they do to various non-Fijians ("Fijian", of course, is no more homogeneous a concept than "Indian" or "other"). Until the present establishment meets the aspirations of those in the west - who point out that they have the numbers, the sugar and the tourists, and thus should be represented in Fijian councils equally with the people of Kubuna, Burebasaga and the east - there will be no real stability in the country. It is this which gives importance to the genealogical relationships motivating Fijian social and political processes. Scarr certainly understands this; it is just that his analysis of the consequences is fairly simplistic, and his condescension towards the analysis of others is insufferable.

The book that I have in mind would focus on patterns of power in Fijian society. This would limit the coverage a bit, although relations with other Fiji communities could obviously not be ignored. I am turning over the possibility of taking in the whole course of human history in Fiji. The state of knowledge with respect to the distant past has increased considerably in the past five years, but much of it is public only in the pages of learned journals. A general statement, covering knowledge derived from material and oral evidence as well as documentary, and accessible to the general reader, is badly needed, and would provide a good beginning to my study.

With best wishes

Heaven

David

Ans. 20.3.95

21 Pine Grove
3 Hansen Circuit
Isaacs 2607

17 February 1995

Dear Harry,

I have just received a copy of the review of *The Cruise of the "Gipsy"* which appeared in the most recent issue of *ISLA: A Journal of Micronesian Studies*. I thought that you'd like to read it, and in case you haven't already seen it, I enclose a copy. The reviewer, Dirk Ballendorf, fully endorses all that you claimed for Wilson's journal nearly 30 years ago, so far as the Micronesian content is concerned. It is very satisfying to have such an enthusiastic endorsement at last from a Pacific-oriented journal. It has been a disappointment that *The Journal of Pacific History* has never got around to reviewing *The Cruise*, which makes Ballendorf's assessment especially welcome, not only to me but also, I'm sure, to Glen Adams. I thought the *Hawaiian Journal of History* might also have picked up the interesting Honolulu section, but so far as I know this has not been the case. There have been some good positive reviews in maritime history journals here and overseas, but naturally the emphasis in them has been mainly on the whaling content,

I am sorry not to have been in touch with you and Honor for so long. It has been a frustrating and unpleasant three years for me, since I went down with this disabling and debilitating joint disorder, and I am only now beginning to pick up the pieces somewhat as my mobility improves. But as I don't drive as yet - in fact my Laser was sold some time ago - my movements are limited. One of these days, perhaps, I hope to be able to call on you again. I do hope that you and Honor are keeping well. No doubt you're both busy on one of your interesting projects. As I have had little contact with anyone in the Division since I became ill, I haven't had news of your current work.

With very best wishes,

Norah

Spoken to Norah by
telephone on 15th June.
She will come + see Honor
when she returns home.

Ph: 286 5789

THE JOURNAL OF PACIFIC HISTORY

c/o Division of Pacific and Asian History
R.S.Pac.S., Australian National University
CANBERRA, ACT 0200, Australia

FAX (06)249 5525

Prof. and Mrs H. Maude
42/11 Namtjira Drive
WESTON, ACT 2611

3 August 1995

Dear Harry and Honor,

I enjoyed reading your two books enormously, and learned a great deal from them. I was intrigued to find that Auriaria was a red man; no doubt Robert Langdon has taken note of this!

Honor, I was out of the country on your birthday on 9 July, but was thinking of you and hope you had a marvellous day - though when I got back I did hear that you had been in hospital. Not for the Birthday I hope.

I have added 16 references to your books (mostly the Anthology) to the footnotes in Kambati's magnum opus and referred them to him for his approval - this was some time ago and he hasn't disapproved so far. The book is proceeding slowly, probably because K. has his PhD thesis to write*, but apart from the index and the preface is really finished. Kambati has supplied a nice idea for the cover, to represent the three stages he sees - the Spider at the top, then below that the Eel and Shark, and then three Waves. You will of course see the significance, which is esoteric.

I hope you are both well - today the air is mild and suggesting spring is not far away, but it's usually an illusion at this time of year.

With love,

Jenny

* PS - I have just seen Kambati in the corridor & he tells me all is finished now, so we can proceed.

42/11 Namatjira Drive,
Weston. A.C.T. 2611,
8 May, 1995.

Dear Jenny,

Honor tells me that you have been talking to her about, inter alia, your editing of Kambati's M.A. thesis for publication. I have long felt that one of the weak points in the thesis was that while he mentioned many oral traditions in it he did not give any references to where the full text could be consulted by the reader.

This was inevitable when the text he was quoting came from an unpublished source. But while he was away on fieldwork for his forthcoming Ph.D. thesis Honor and I published An Anthology of Gilbertese Oral Tradition which includes probably most, if not all, of the traditions mentioned by him.

Honor says that you would like to have my views on how best to insert references to the anthology. Kambati has told her that he was hoping that the references could be included in the footnotes and I feel sure that this would afford the maximum help possible to the readers.

I give a few examples of what I mean in a PS, but I'm afraid that I could not offer to do the referencing myself without some help, as I had hoped and could have done some months ago. This is because of my failing eyesight which no longer permits me to read the footnote numerals even with the brightest light and maximum magnification.

I am sending a copy of the Anthology, and also The Book of Banaba, our latest effort, which came out at the end of the year. Both are selling well in the islands, I believe. We shut up shop finally on our 90th birthdays (Honor this year, and I the next D.V.)

I apologise for addressing you on a matter in which I have no direct concern, but we are both very fond of Kambati and his family. Thank you very much for phoning; and I am sorry that we have been out of touch for so long. Honor is in bed with shingles, but has her cordless phone near her.

Yours ever,

Harry Zanda

PS. The references given by Kambati are either to unobtainable manuscripts, to out-of-print books or to hard-to-obtain periodicals. This was not his fault, for he had no option. I have suggested that most of them could now be changed to inexpensive and easily obtainable books published at the time of, or since, the submission of his thesis. The following seven examples were taken at random on different days when the opportunity occurred.

(1) P.209, f'n 15. Substitute: Maude & Maude 1994a:213-17.

(2) P.189, f'n 14. Add: For the text of the orthodox Karongoa account see Tione Baraka 1991:38.

(3) P.105, f'n 24. Add: reproduced in Maude & Maude 1944b:84.

(4) P.219, f'n 28. Add: For Baraka's book, published in 1991, see Bibliography; transcripts of all traditions recorded by Anetipa are included in Maude & Maude 1994a.

(5) P.169, f'n 19. After first sentence substitute: see Maude & Maude 1994a:167-9.

(6) P.209, f'n 16. After first sentence substitute: The best known Gilbertese text and an English translation by Reid Cowell are given in Maude & Maude 1994a:252-8.

*THERE ARE SOME
WORDS I COULD
NOT READ.

~~21 ROBIN~~

42/11 Namatjira Drive
Weston, ACT, 2611,
19 May, 1995.

Mr Robin H Neillands,
48 Beltran Road,
London, SW6 3AJ,
Great Britain.

ROB

Dear Robin Neillands,

Sorry not to have replied before to your letter of the 14th April. Honor and I are on the verge of entering the 90s and are writers like yourself. Unfortunately we find it impossible to research, write and answer letters at the same time at our late age and we published two books last year resulting in a pile-up of correspondence.

As regards hoisting the flag over the Phoenix Group (now officially called Rawaki and part of the Republic of Kiribati) we did it as seven of the eight islands as Canton (now ~~Abakima~~) had been done before by our ~~UK~~ offices and also by the U.S. Colonizing team who preceded the ~~S~~.

wireless /
abaritanga
9

All that I have to say on the business has been published in:

- (1) 'The Colonization of the Phoenix Islands' Journal of the Polynesian Society, Vol.61, nos 1 & 2 (1952), pp. 62-89; and
- (2) Of Islands and Men. Melbourne, Oxford University Press, 1968. pp. 315-342.

bravely
Enderby

I have an excellent photo of the flag flying ~~freely~~ in the trade winds (I think on E but you could check with a magnifying glass on the board) proclaiming British sovereignty underneath. You can use the photo, too, if you like as it is mine. I have others showing the Gilbertese (now I-Kiribati) looking on but have forgotten what islands they were taken on.

Then there is a light-hearted but accurate account of the flag-raising by Robert Langdon in a potted biography of me entitled 'Harry Maude, shy proconsul', dedicated Pacific

9)

historian' in the following book:

(3) Neil Gunson (ed) The Changing Pacific: Essays in Honour of H.E. Maude. Melbourne, Oxford University Press, 1978.

Being a festschrift, it has a good illustration of me on the frontspiece.

Then I can recommend:

Acorn Bookworks / (4) Eric Bevington, The Things we do for England - if only England knew! ~~Acorn, Wills~~ Boathouse Meadows Park, Business Park, 1990. *See books*

u /
Hants

I think, however, that it can only be bought from the author, E.R. Bevington, Holmans Cottage, Barley, Hants, B.H. 24, 4AZ. 'Erb', as he is often called by his friends, was my No. 2 on that pioneering expedition. He was then followed by Gallagher who later took over from me as Officer in Charge, Phoenix Islands Settlement Scheme (or Oik Piss, as it was known to our friends).

Palestine /
Commissioner
international

I doubt if you are interested in the actual Settlement Scheme but if so you can find it recorded in Quarterly Reports which should be on top in the PRO. I moved on to be Administrator of P^h, Consul to the Kingdom of Tonga, Chief Assistant Secretary to the Western Pacific High Commission and Administrator (or Resident) of the Gilbert and Ellice Islands Colony. Then I could see the end of the Colonies looming close and joined the in an South Pacific Commission first as assistant secretary-general and then in charge of Social Development Research. At 50 I retired but joined the Australian National University as Senior Research Officer in Pacific History, finally as Professional Fellow, but my real interest lay in ethnohistory, specializing in the ~~news~~ of cultural history before the era of European or other documentary sources. *re construction*

ending /
original
reconstruction

servants

I doubt if I could answer your questions on the Empire. There were 37 colonies and protectorates, if I remember rightly, and they all differed from each other. I was born and bred in India and my point of view would differ from most other colonial ~~people~~, some of whom were very fine people but I think only six for all the Pacific territories continued their association with the islanders after

independence.

In the Gilbert and Ellice islands I think we left at just about the right time, that is for the educated elite among the islanders. For the ordinary villager it was different and I doubt if they are as well off now. I remember an old man getting up after I had given a pep talk on the \wedge of independence. 'Of course this man \wedge thinks it a good thing for us to be without the Europeans who have lived with us since the flag (1892). For they can all go home to their own country and their own utu (extended families) and be happy. But as for me I think it is a \wedge . We trust the Europeans for they have nothing to gain from us and can give important decisions. But as for us' (and he gave a $s\wedge$ look at the hundreds seated around him) 'I don't trust any of you and you don't trust me. Why should we ~~start~~ But then one could not wait for everyone, because ~~would never go~~ and the elite would. would not let us.

virtues /
mauta

lowest /
idea
searching /

shout for /
joy /

As it was, when ten years later I went to receive a Doctorate at the University of the South Pacific in Fiji the other recipient was the President of the Republic which followed. Where else in the Empire would the President of a free Republic walk hand in hand with the symbol of the "oppressing" \wedge he had ~~supported?~~ Supplanted?

imperialist
" "

Actually all our recent books have been written for the Gilbertese and not for Europeans who would never understand them.

22. May. I'm sorry but I must stop now as I have suddenly lost the ability to read or write. The eye specialist feels me that I have ~~a~~ ^{had a} third thrombosis, this time behind my ~~right eye~~ the second one in my good eye. I am now dependant on others to ~~read~~ deal with my correspondence. \wedge
With best wishes,
Yours sincerely,

J. E. Maudsl.

Mr Robin H. Neillands,
48 Beltrus Road,
LONDON, SW6, 1AJ,
Great Britain.

~~21/4/52~~
2 Robin

Dear Robin Neillands,

Sorry not to have replied before
to your letter of the 14th April. I am and
I am on the verge of entering the 90 A and
am winter like yourself. Unfortunately we find it
impossible to research, write and answer letters at the
same time at our late age and we finished two books
last year resulting in a full-st of correspondence.

As regards locating the flag on the
Phoenix Group (now officially called Rawaiki and
part of the Republic of Kiribati) we did it on
shore of the eight islands at Canton (now Abanowiga) but
been done before by our unlabeled offices; and also by the
U.S. colonizing team who preceded the Sealers etc
limit the airstrip.

All that I have to say on the business has been
included in:

- (1) 'The Colonization of the Phoenix Islands', Journal
of the Polynesian Society, vol. 61, nos 1 & 2
(1952), pp. 62-89; and

(2) Of Islands and Men. Melbourne, Oxford University Press, 1968. Pp. 315-342.

I have an excellent photo of the fly flying freely in the trade winds (I think on Enderbury but you could check with a magnifying glass on the board including British sovereignty interests). You can see the photo, too, if you like in its nice. I have others showing the Gallitae (now 1-15 white) looking on but see Gazette what islands they were taken on.

Then there is a light-hearted but accurate account of the fly - rising ~~from~~ by Robert Langdon in a fatted biography of me entitled 'Harry Munde: my personal dedicated Pacific historian' in the following book:

(3) Neil Gorman (ed.). The Changing Pacific: Essays in Honour of H. E. Munde. Melbourne, Oxford University Press, 1978.

Being a ^{FESTSCHRIFT} ~~biography~~, it has a good illustration of me as the frontispiece.

Then I can recommend:

(4) Eric Berington, The Things we do for ~~ourselves~~ England - if only England knew! Scholberg, Wilton Green Bookwork, Boothouse Meadow Business Park, 1990.

I think, however, that it can only be bought from the author,

E. R. Brington, Holmans Cottage, Burley, Hants,
 B.H. 24. 492. 'E26', or he is usually called by
 his friends, was my No. 2 on that pioneering expedition. He
~~was~~ was then followed by Gollagher who later took over
 was then as Officer in Charge, Phoenix Islands Settlement-
 Scheme (or Oik PLSS as it was known to our friends).

I doubt if you are interested in the actual settlement scheme
 but if so you can find it recorded in Grants Reports which
 should be ~~easy~~ on top in the PRO. used in the
 be Administrative of Phoenix, Counsel to the Kingdom of Tonga,
 Chief Assistant Secretary to the Western Pacific High Commission and
Chief Administrator (or Resident Commissioner) of the Gilbert and Ellice
 Islands Colony. Then I could see the end of the colonies covering
 close and joined the United South Pacific Commission first as Assistant
 Secretary-General and then in charge of Social Development Research. at 50
 I retired from the Australian National University as Senior Research Officer
 in Pacific History fully being as Professorial Fellow, but my real
 interest lay in ethnology, specializing in the reconstruction of
 cultural history before the ~~European~~ era of European or other
 documentary sources.

To deal with your questions would be difficult for
 there were, if I recall rightly, 37 colonies or protectorates and
 all differed from each other. The Empire might have been a
 good thing for one colony and anything but for others.

I doubt if I could answer your questions on the Empire.
 There were 37 colonies and protectorates, if I recall rightly, and
 they all differed from each other. I was born and bred in

Indian and my point of view would differ from most other colonial servants, some of whom were very fine people but I think only six from all the Pacific territories continued their association with the Islanders after independence.

In the Gilbert and Ellice Islands I think we left at just about the right time, that is for the educated elite among the Islanders. For the ordinary villagers it was difficult and I doubt if they are as well off now. I remember an old man getting up after I had given a pep talk on the virtues of independence. 'Of course this man mountain thinks it a good thing for us to be without ^{the} Emperor who has lived with us since the Flag (1892). For they can all go home to their own country and their own water (extended families) and be happy. But as for me I think it is a lousy when we trust the Emperor for they have nothing to give for us and can give infatuated decisions. But as for us (and he gave a penalty look at the hundreds seated around him) I don't trust any of you and you don't trust me. Why should we do it for you? But the we could not wait for anyone or we we would never go and the elite would soon become disaffected.

As it was when ten years later I went to receive a Distinguished at the Ministry of the South Pacific in Fiji the other recipient was the President of the Republic which followed. Where else in the Empire would the President of a free Republic walk hand in hand with the Autograph the symbol of the oppressing imperialism be had supplanted?

actually all off on reset books have been written for
the Gibraltar and not for Empires also could read
understand them

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Robin Hunter Neillands
48 Beltran Road
London SW6 3AJ
tel: 0171 371 7031

14.4.95.

Honor and Harry Maude,
Miranji,
Mc Innes Street,
Weston ACT 2611
Australia.

Dear Mr & Mrs Maude,

Mike Jackson of the Flying Wombats tells me that you were the last couple to raise the Union Jack and claim a territory for the British Empire. I am a military historian currently writing a book A FIGHTING RETREAT, End of Empire, covering the 50 years from when we left India in 1947 to when we leave Hong- Kong in 1997.

What I am looking for are personal tales, the more personal the better about life in the Empire as it ended, about the local people and the administrators and their attitude to the Empire.

Also welcome are views about the British Empire in general. Was it a good thing, did we end it decently, did we go to soon- had we any choice?

If you have tales to tell about this time I would very much like to hear them. All accounts will be acknowledged in the book. This will be my 27th book, so it is not a light or speculative project. The book will be published by Hodder Headline, in 1997.

I hope to hear from your,

All best wishes,

Robin Neillands.

* I would love to hear about this
R



Australian Red Cross

Australian Capital Territory

P.O. Box 610

Mawson, A.C.T. 2607

Telephone (06) 285 4344

Facsimile (06) 285 4364

MRS H C MAUDE

U42, MIRINJANI RET. VILLAGE □ 11 NAMATJIRA
DRIVE

WESTON ACT 2611

Dear MRS MAUDE

On behalf of Australian Red Cross - ACT and those who will benefit from your care and generosity - thank you.

Your gift to the 1995 Red Cross Calling Appeal enables us to maintain and extend our essential services to the ACT community.

Your official receipt details are as below.

All donations of \$2.00 and over are tax deductible.

Thank you for helping Red Cross help.

Dear Harry and Maude,

12 April 1995

I thought I would add a quick personal note to let you know my plans. I will be in Australia again during the month of May to start PhD studies. I will be at the Queensland University of Technology under its brand new multi-modal programme. Basically, it means studying part-time by extension. I am going down there for a month to begin, then returning to work in Fiji and study in my 'free time'!

My thesis is going to be on the politics of book publishing in the Pacific Islands. Tony Stevenson from the Communications Dept is the QUT supervisor and Ron Crocombe is the IPS supervisor. I will let you know how it goes.

I wish I could fly down to Canberra to see you again. Maybe next year I will be able to do so. I am supposed to go to Australia for a month of each year as part of this programme.

My best to both of you,

Linda



The University of the South Pacific

Serving the Cook Islands, Fiji, Kiribati, Marshall Islands, Nauru, Niue, Solomon Islands, Tokelau, Tonga, Tuvalu, Vanuatu, Western Samoa.

Our Ref.

Your Ref: Institute of Pacific Studies

Date:

12 April 1995

Suva, Fiji.

Telephone: 313900

Cables: University Suva, Telex: FJ2276

Fax: (679) 301305

fax (679)301 594

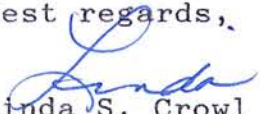
Prof and Mrs Maude
42/11 Namatjira
Weston ACT 2611
AUSTRALIA

Dear Harry and Honor,

Thank you for your letter of 19 March and your phone calls. We are happy to purchase both the Tungaru Traditions and the Traditional Architecture in the Gilbert Islands as such bargain prices to make them affordable to Gilbertese. As I said over the phone, please forward the shipping documents and an invoice to us by airmail, so we can begin processing the paperwork which Fiji Customs thinks necessary.

We have reprinted a paperback version of Slavers in Paradise; thank you for giving your permission.

Best regards,


Linda S. Crawl
Publications Fellow



The Australian National University

The Library

Collection Management Division

Contact: Maureen Kattau

Phone: 279-8016; email: maureen@info.anu.edu.au

Reference: Thank you

Canberra, ACT 0200, Australia
Telephone (06) 249 5111
Telegrams & cables NATUNIV Canberra
Telex AA10717252
Telex (ILANET) 10717252
Email (ILANET) MLN 207550
Fax (06) 2490734

6 April 1995

Professor H. E Maude and Mrs. H. C. Maude
42/11 Namatjira Drive
Weston,
ACT 2611

Dear Professor and Mrs. Maude

I am writing on behalf of the Australian National University Library to thank you for the donation of a copy of your book, The Book of Banaba, published by the Institute of Pacific Studies. This book is a welcome addition to our collection of material on the Pacific Islands. Thank you for thinking of us.

Yours sincerely,

Maureen Kattau
Collection Management Division
Australian National University Library

2 ELKIN

42/11 Namatjira Drive
Weston, ACT, 2611,
19 April, 1995.

Dear John,

I hope you will by now be up and about and firing on all cylinders. Honor and I have got used to periodical incarceration and I find I sleep day and night till it is time to go home.

To answer your queries about Elkin, Camilla and Conlon, I knew them all but only as a new-comer to Australia who knew absolutely nothing about the country or its inhabitants and they kindly answered my incessant questions and put me right on how to behave.

I was essentially an islander and knew nothing about life in civilization and the last person any of them would have consulted about their personal ambitions or problems.

He greatly Camilla I knew best of the three for she was a great friend of ours and through her uncle's influence in the British House of Commons enabled me to revise greatly 'Island Regulations' which Grimble had inflicted on the Gilbertese. I visited all 16 islands on the job and I think abolished 130 Regulations and made 3.

Elkin was always kind to me and when I wanted to be in charge of Social Development on the SPC Research Council he withdrew his support for the prestigious New Zealand applicant and came solidly behind me. In fact whenever I needed help in a project I could rely on his backing. But he fought against my going to the ANU, which he detested, and offered me a job in Sydney.

I knew all three of them in the islands, Conlon who ran the Borneo Brigade (or whatever they called it) and later in Fiji on some delegation; Camilla travelled from Nauru with us when she finished her research there; and Elkin and I attended the first inter-island conference ever held - in Honolulu during 1935.

5/ And then I came to know Camilla and Conlon when I joined the

SPC at its first headquarters at ASOPA and Camilla was on the staff - and Conlon joined later as Director. But my best friend was always Ida Leeson, the Librarian, who was formerly Librarian of the Mitchell and later joined me when I set up the social development headquarters at Cremorne. Ida and Conlon had a terrific barney when he bought a complete set of the early Pacific explorers in first editions in leather binding for thousands of pounds. Absolutely useless but they looked impressive in a fine glass case in his room.

After that Conlon ran a good practice as a doctor and my first cousin Angus thought the world of him when he was Editor of the SMH. I think he always went to Dr Conlon from the time they were introduced.

From this you will see that it would be useless sending me any parts of your thesis for I knew all three as separate persons and cannot remember any of them speaking of each other. They knew I was quite ignorant of, and indeed disinterested in, the political ambitions and squabbles of Australians, and had no occasion to mention them.

Sorry I am such an island mono-maniac, as my friends called me.

Yours ever,

Harry

9 April 1995

Dear Harry, Thanks for your letter which I read to-day on release from hospital (surgery, but nothing serious although all contact with the medical profession should be taken seriously!). I must lie in bed for a while and hence this scrawl.

I recently read a book on Camilla Wedgwood (Wethell) in which you are mentioned. One of the chapters in my thesis covers Elkin's role or interest in morale propaganda & public opinion on the homefront during WW2. His best intentions, or unsubtle ambitions, were thwarted by the even more ambitious Coulson (whose Moral Committee is the subject of another chapter).

It seems Elkin was continually outmanoeuvred and ignored by Coulson, aided by Hogbin et al, and that the decision to establish ASOPA was another blow - taking away or removing influence from Elkin. Any recollections or thoughts on this? Elkin seems to have had few political connections & even less political 'nous' or judgement. His biographer (Zigger Wise) comes to similar conclusions.

I would happily send you the current drafts of these chapters but my principal concern is to tap any sources on the tensions between these two.

My warmest best wishes to you both,
John

42/11 Namatjira Drive,
Weston, A.C.T.2611,
Australia.
5/4/95.

Dear John Kiritome,

Ko na mauri. I am writing to you instead of my husband who has very poor sight these days. We were very pleased to get your letter for we have always urged the I-Kiribati to honour their ancestors. You should certainly be proud of yours for he was not an ordinary inaomata but descended from the European equivalent of a toka.

All male descendants of a Mackenzie would be entitled to use the name as their surname, as you have; it is one of the Scots clans, most of them having their original home (kainga) in the northern Highlands of Scotland where they speak Gaelic. Some of your clan may have come to Edinburgh where your great-grandfather said he was born (see p.115 of the "Janet Nichol"). Robert Louis Stevenson also came from Edinburgh and what the two men said to one another in Gaelic, translated into English reads...

"'I'm from Edinburgh myself' said Louis'. ' We are far from home' returned the poor fellow with a sigh .'"

You should look in a book on the Scottish clans to see what their tartan colours are for you could wear the Mackenzie kilt and sporran; you must surely have some Scottish bands with kilts and also bagpipes in Cristchurch?

We have found your great-grandfather mentioned in three different works which we have copied and enclose as listed below. The first two were written in 1883, one being a manuscript, and the other two from books (the second is very rare, being published in Ceylon (now Sri Lanka). The better known book was written by Mrs Robert Louis Stevenson, the wife of the famous author, who tried to help your tibu toru by providing him with food in his last illness. You will see that he was properly married in the Arorae church and there may be a record of this in the Church Records; there could well be the birth of his children too. He died in 1890.

(1) Le Hunte, J.R., Judicial Commissioner for Western Pacific to Sir G.W. DeG-Voeux, Acting High Commissioner, on Cruise of H.M.S. "Espiegle", 10th October 1883.

(2) Le Hunte, G.R., Six Letters from the Western Pacific by a Judicial Commissioner. Colombo, Government Printer, 1883.

(3) Stevenson, Mrs Robert Louis Stevenson, The Cruise of the "Janet Nichol". London, Chatto & Windus, 1915.

On a personal note, my husband would like to congratulate your father on being appointed as Director of Macmillan Brown Centre: a difficult but most rewarding position. My husband applied for this position many years ago, but they were not yet ready to commence the formation of the Centre, so he had to be Administrator of the Colony instead.

As for myself I am happy that your father's trust in my husband's ability to help you was not misplaced. Of interest to me is the fact that I lived in Edinburgh myself until I was 7 years old and my younger sister was born there; we lived in a small house so old that it would have been there when your great-grandfather was born. We went to Edinburgh in 1962 and I was able to find the house and see inside it again after 50 years; and I could see the chains of our swing embedded in the trunk of a tree.

Edinburgh is a beautiful city and has a wonderful castle built on the top of a high hill with lovely gardens below it running through the town. But it is very, very cold in winter and not very warm in summer.

We wonder how 'The Book of Banaba', got to Christchurch so quickly. Did you see also 'An Anthology of Gilbertese Oral Tradition' ?

With our best wishes to your family,

Yours sincerely,

Honor Maude.

Honor Maude

We notice that in two of the works we have sent you 'Mackenzie' is spelt 'McKenzie' but we think that Mac is the Scottish way & has been handed down to you.

1/10 Kirkwood Ave.,
Upper Riccarton,
Christchurch
New Zealand

29 March 1995

Professor H.E. Maude
42/11 Namatjira Drive
Weston, ACT 2601
Australia

Dear Professor Maude

Ko na mauri. My name is John Kiritome Mackenzie. I am a Fourth former at Burnside High School here in Christchurch. My father's name is Ueantabo. We have only arrived here earlier this year when my father took up his new appointment as Director of Macmillan Brown Centre of Pacific Studies at the University of Canterbury. I don't know if you know my father. He used to go by the name Ueantabo Neemia when he worked at the Institute of Pacific Studies in USP, Suva. Neemia was the name of his Tuvaluan adopted father who died in 1992. Now he uses the name Neemia-Mackenzie as his surname. My brothers and I use Mackenzie because our grandfather in Arorae wants us to.

I am writing to ask if you can help me with some information on my family. My father told me that his great grandfather came to Arorae as a trader. He said his name is William. If you don't mind I want to know where he came from.

I am sorry to bother you. I hope you can help me.

Ko bati n rab'a.

Yours sincerely,

John K Mackenzie

John Kiritome Mackenzie

P.S. My father mentioned your name, and then I found your address in the book 'The Book of Banaba'. My father said its the correct address and he encouraged me to write to you.



The University of the South Pacific

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Our Ref :

Your Ref :

Date :

P.O. Box 1168, Suva, Fiji.

Telephone: 313900.

Cables: University Suva. Telex: FJ2276

Fax : (679) 301305

Dear Harry,

Very sorry to have needed a reminder to return your copy of the 1931 SEIC Census. I hope the delayed return is not holding up your research.

Trust that the two offprints are of interest. Love to Honor

Very best wishes

Doug

42/11 Namatjira Drive,
Weston, ACT, 2611,
31 March, 1995.

Dear Doug,

*Gilbert and /
return it /
7*

I sent you my only copy of the Ellice Islands Census Report for 1931 under cover of a letter dated the 16th May 1994, and requested you to ~~send~~ *by airmail* as soon as you had finished with it.

I did not worry you before about this because I realised that you were under considerable pressure at the USP, but it so happens that I now need the Report for some work of my own which should enable me to shut down shop on my 90th birthday.

Under the circumstances I should be grateful if you would return the manuscript to me by airmail so that I can get on with the work without delay.

It is possible that you are unable to get some statistical data in the document copied in Fiji. If so I am willing to have it copied in Canberra and sent to you free of charge.

We have been having great fun working out the story of a trader on Arorae called MacKensie, for his descendants in Canterbury who have taken his name as their surname: amazing how much one can ferret out when one tries. I must endeavour to find them a Mackensie kilt and sporran: it would look great on a Gilbertese.

*n/27
of e/g*

Honor joins ~~me~~ in sending our warm regards and best wishes,

Yours ever,

B.W.M.

42/11 Namatjira Drive,
Weston. A.C.T. 2611,
16 May, 1994.

Dear Doug,

Your letter of 19 March and PS of 2 May has arrived here, and we are glad to find that you have time for the odd article.

I think the best thing that I can do is to send you the Ellice Islands Census Report for 1931 and you can abstract what you want from it, or if you like have the whole thing photocopied: it is probably the only one left in the world.

I think that it has no figures for the number of Ellice Islanders overseas, in fact I cannot see how the Census Officer could obtain any reliable particulars about absentees if they were not there to fill in a form.

Please send the papers back by airmail when you have obtained what you want, as I should not have sent it to you since it is calendared as the property of the Archives on loan to me.

I also send you a copy of an item on the Ellice population which may be of use. You cannot very well refer to the Report from which it was taken, so best call it 'Maude Pers. Com.' if you use it.

Honor has joined me as Joint Editor of the series of eight monographs intended primarily for the I-Kiribati (one is actually for the Banabans now mostly on Rabi and one partly for the Tuvaluans). We are now working on 'The Book of Banaba', which is nearly ready, and on the last item dealing with the Colonization of Nui, which is half done.

This should enable us to retire on our respective 90th birthdays (Honor next year and I the year after) when we hope to finish the calendar of over 1,000 manuscripts and other documentation, pack them in cases and send them off with our blessing to the Adelaide University Archives.

Hoping all goes well with you,

Yours,
J.S.M.



The University of the South Pacific

Serving the Cook Islands, Fiji, Kiribati, Nauru, Vanuatu, Niue, Solomon Islands, Tokelau, Tonga, Tuvalu, Western Samoa

Our Ref :

Your Ref :

Date : 19 March 1994

P.O. Box 1168, Suva, Fiji.

Telephone: 313900.

Cables: University Suva. Telex: FJ2276

Fax : (679) 301305

Dear Harry and Honor,

I should have been in touch a while back, if only to give you an offprint of my paper on the Pacific Islands labour trade. More from the point of view of self interest, I should have been in touch to ask for photocopies of sections of the 1931 G&E Census volume. I'm writing a short monograph on the population history of Tuvalu and what I need are data on

- total population of the Ellice
- age and gender breakdown of Ellice population
- number and other details of Ellice Islanders overseas and their destinations

Hope that this doesn't cause too much bother.

I'll be going to Britain in five days time; I'll probably be there by the time this letter reaches you. The reason for going is to attend a conference on unfree labour at Darwin College, Cambridge; but I'll also be doing research and visiting my 13-year old daughter Diane who is living in Scotland. I've no idea how I'm going to cope with the cold weather. Somehow I will survive, I suppose.

Doug

P.S. 2 May

Britain was great. I've been back for 2½ weeks & realise that this letter was never sent, so here it is.
All the best

Doug

42/11 Namatjira Drive,
Weston A.C.T., 2611,
31 March 1995.

Hospice Palliative Care Society,
P.O. Box 88,
Civic Square, A.C.T., 2608.

Dear Sirs,

I enclose an initial Membership subscription to the Society
in respect of the year 1995.

Yours faithfully,

H.C.M.

(Mrs) Honor G. Maude



THE ACT HOSPICE
PALLIATIVE CARE
PROGRAM

Caring for patients with a
terminal illness

*Dedicated to the care of an individual not
to the treatment of a disease*

WHAT IS A HOSPICE?

A Hospice provides the in-patient care for those patients with a terminal illness no longer able to manage or be cared for at home. It provides support and treatment in a relaxed caring environment.

ARE PATIENTS EVER DISCHARGED FROM A HOSPICE?

Yes. A large percentage of patients are admitted for 'symptom control' eg pain, and once their condition is stabilised, they are discharged home to the care of their family or other carer, with the support of the 'home based palliative care team'.

Some patients are admitted for respite care and again after a short period of admission to the in-patient facility they too are discharged home.

DO WE HAVE A HOSPICE IN THE ACT?

At present there is no hospice in the ACT, however there are plans currently being drawn up for a 15-17 bed hospice to be located on the Acton Peninsula site. It is expected that the hospice will receive its first patients in mid-1994.

DO WE HAVE A HOSPICE PALLIATIVE CARE SERVICE IN THE ACT?

Yes. There is a palliative care nursing service and a hospice volunteer program working together to provide dedicated care to terminal patients and their families. Care is provided over 24 hours to patients who choose to 'live until they die'.

WHAT IS PALLIATIVE CARE?

Palliative care is a service dedicated to the care of patients suffering from an advanced progressive disease for whom curative treatment is no longer appropriate. The aim of this service is to alleviate physical and emotional suffering and to restore dignity and peace to those in its care, and also to provide guidance and support to their families and friends.

*To cure sometimes, to relieve often, to
comfort always*
Hippocrates

WHAT IS A PALLIATIVE CARE TEAM?

This is a group of people dedicated to the care of people with a terminal illness. They work as a team and consist of doctors, nurses, social workers, clergy, volunteers and many others all offering skills to meet the physical, mental, social and spiritual needs of patients.

WHAT DOES THE VOLUNTEER PROGRAM OFFER?

Volunteers do not replace paid staff; they provide additional services which enhance the care of families. They are essential to the goal of improving care for dying persons and their families, both because they bring a wealth of talents to this work and because they give it a human face.

You matter because you are you. You matter to the last moment of your life, and we will do all we can to help you to die peacefully but also to live until you die

Dame Cicely Saunders, the founder of St Christopher's Hospice, the first modern day hospice opened in London in 1967

HOW CAN YOU HELP?

This is a community project. Hospice is an integral part of your community. We need your support financially to ensure that all the 'special' things can be purchased. We need to make **your Hospice a Home.**

WE NEED FINANCIAL ASSISTANCE

Hospice care is expensive and every gift helps. All donations of \$2 or more are tax deductible.

MEMBERSHIP

Become a member of The Hospice Palliative Society Inc. Annual Subscription: \$20.

FUND RAISING

If you have an interest in raising funds we would love to hear from you.

I enclose: Donation \$..... Membership \$.....

NAME _____

ADDRESS _____

THE ACT HOSPICE
PALLIATIVE CARE
PROGRAM IS FOR ALL

FOR MORE INFORMATION
PLEASE WRITE OR PHONE:

HON SECRETARY (06) 205 1179

HOSPICE PALLIATIVE CARE
NURSING PROGRAM (06) 251 6777

HOSPICE VOLUNTEER
COORDINATOR (06) 253 1061

ADMINISTRATIVE OFFICER
(06) 253 1053

HOSPICE PALLIATIVE CARE SOCIETY
INC
PO BOX 88
CIVIC SQUARE, ACT 2608

42/11 Namatjira Drive,
Weston, A.C.T., 2611,
31 March, 1995.

28 Cardigan Street,
Stanmore,
NSW, 2048.

Dear John,

Sorry nothing came of your kind attempt to have an edition of the Slavers book published for Australasia. It might well have been published by the MUP because they told me that they were very satisfied with selling 1430 out of 1500 of Tungaru Traditions and sold the rest to me for 5 dollars each.

They go to the islands where they will be sold within a few weeks. No one could afford the asking retail price which with postage came to over \$40. Kambati Uriam said there was one copy in the National Library at Tarawa but it was stolen within a week.

Allen and Unwin were quite right in saying that they were commercial publishers and this was not a commercial book but a scholarly one which only a University Press could publish. Tredinnick called it a 'wonderful' book.

The University of the South Pacific in Fiji have reprinted it I think three times and have asked my permission for yet another so I imagine total sales would exceed 5,000 with the Stanford University edition in the States (now sold out) and the ANU edition which I bought from that scoundrel Maxwell, who refused to sell it and was going to pulp it but let me have it at a reasonable remainder rate.

Appropriate sections have been published in Samoan, Tongan, Tokelau, Niuean, Cook Islands Maori, and French (for Tahiti). The total sales of the book make it the best seller of all scholarly books on the islands. So it did not do too badly, after all. The coloured jacket attracts passing Pacific travellers in the island airport foyers, and a correspondent says the second-hand bookshops in San Francisco are full of the 'Slavers'.

One of my hobbies is building up the Pacific Islands stocks of libraries in the Central Atolls and at present I am working on the King George V and Elaine Bernacci Secondary School Library, the Tangintebu Theological College Library and the Rabi Island Community Library, for I feel that at their present stage of acculturation this is what they need most. With the end of Colonialism you would be amazed at the wealth of novelists, poets, playwrights and scholars that have come into print. Even a remote group like the Gilberts has over 130 university graduates and several up to the doctorate level. It is all very heartening.

But I must stop or will burble on for ever. We send our warmest regards and hope all goes well with you,

Very sincerely,

Levy

28 Cardigan Street
STANMORE
NSW 2048
tel (02) 519 8706

7 July 1994

Dear Harry
A quick note to let
you know what has happened
with Slavers.

I wrote to John Zwemmer
who has now left MUP and returned
to Allen & Unwin. He has given
the correspondence to Mark Frodinick
one of the 'editors' there, I mean one
of their production/marketing
managers, who has asked me to
send him a copy of the book.

I shall was proposing to send
him my copy but it occurs to me
you may wish to send a spare.
This is the problem with bibliophiles
& they are always reluctant to part
with anything from their library!

If this is impractical let me
know, the name & address for

despatch is enclosed

Best wishes

Jh

PS I have been away on
sick leave but hope
to return to work next
week after 5 weeks absence.

PO BOX 42
ST LUCIA QLD 4067
TEL: (07) 365-2998

INVOICE TO: MR H MAUDE
42/11 NAMATJIRA DRIVE
WESTON ACT 2611

DELIVER TO:
MR H MAUDE
42/11 NAMATJIRA DRIVE
WESTON ACT

2611

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42/11 Namatjira Drive,
Weston, A.C.T. 2611,
6 March, 1995.

Ms Rosemary Chay,
Sales Department,
University of Queensland Press,
P.O. Box 42, St. Lucia,
Queensland 4067.

Dear Ms Chay,

Thank you for your letter of 20 February, informing me that you have approximately 70 copies of Traditional Architecture of the Gilbert Islands available for sale at the remainder price of \$2, plus a small charge for delivery. This is to confirm my wife Honor's statement by telephone on Friday that we should be grateful if you would send us all that are still available, together with your invoice.

As my wife mentioned these will all go by container ship to the University of the South Pacific where Linda Crowl, the Publications Fellow of the School of Pacific Studies, will add them to the forthcoming edition of the University's Catalogue Books on the Pacific Islands. They will sell for about \$F3, the majority going to the University's Gilbert Islands Extension Centre at Tarawa, with a few retained for sale to islanders in other areas. I shall also be sending about 70 remainders of Arthur Grimble's Tungaru Traditions, as we have just bought the Australasian edition unsold copies from the Melbourne University Press.

This is all part of a non-profit making exercise: actually we lose over it as we pay the freight charges ourselves. We regard it as a service to the islanders, who need this type of book which summarises aspects of their traditional culture which they have largely lost but are desperate to recover through books sold at a price which they can afford. Many of the books will be read aloud by the increasing number of English literates to groups in the village maneaba.

With many thanks for your help,

Yours sincerely,
John M. Wade.

University of Queensland Press
PO Box 42, St Lucia,
Queensland, Australia 4067

with compliments

UQP

Dear H.E. Maude,

10 copies of Hocking: TRADITIONAL ARCHITECTURE OF THE GILBERT ISLANDS
is being sent to you from our warehouse at Penguin Books in Melbourne.
These will be charged to you from our St Lucia office at \$2.00 per copy
which is the remainder price. There are currently about 70 copies
remaining. *(+ \$5-00 postage)*

Yours sincerely,

R. Chay

✓ ~~Rosemary Chay, Sales Department~~ *20-2-95*

Telephone (07) 365 2127 Sales (07) 365 2440 Editorial (07) 365 2403 Telex UNIVQLD AA40315 PRESS Fax (07) 365 1988

10/ Architect.

42/11 Namatjira Drive,
Weston, ACT, 2611
~~30 January~~ 1995.

15 February,

University of Queensland Press,
Box 42, St Lucia, 4067.

Dear Sirs,

Please send me ten (10) copies of:

HOCKINGS, John. Traditional Architecture in the
Gilbert Islands. St Lucia, University of
Queensland Press, 1989. ISBN 0 7022 2179 1.

Should this book be remaindered I would be grateful if you
could give me this first opportunity, after the author, of
purchasing the copies left.

Yours faithfully,



H.E. Maude



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Weston, A.C.T. 2611,
21 February, 1995.

Dear ^MDr Anderson,

Thank you for your cheque to cover two copies of the Banaba Book; and for your most interesting letter on BPC people and problems. I missed meeting you on Banaba because I was never there for any length of time except between 1929 and 1932 when I was flat out working with the Banaban people themselves and hardly met any other Europeans except a few working for the government at Etanibanaba.

After 1932 I kept having to return to Banaba usually to work for short periods as Secretary to Government; but as I was an anthropologist I naturally preferred being with the Gilbertese: on lands settlement, colonizing the Phoenix Group or preparing the islanders to take over their own show, which they have now done with considerable success.

I had only one lifelong friend in the BPC, and that was Albert Ellis, and due to the fact that we spent our vacations in Auckland with my wife Honor's uncle, Sir Carrick Robertson, the leading surgeon there and for a time the head of the NZ Medical Association. So we got to know Sir Albert well, for we had a common interest in the Banabans and later in the Phoenix Islands. Roger Green I worked with on one of the 'Astoria' recruits and thought him great value. I was also an admirer of Maynard but only became a friend when he retired to Lakes Entrance. Bissett I only remember as a young Secretary to Ellis, when he was always very respectful and correct, but definitely not communicative. Ellis must have trained him well if he rose to be G.M.

You seem to have had an interesting and rewarding service with the Commission, but I'm sorry that you lost out on diversification which for an organisation like that seemed a natural. The Snowy Mountains outfit appeared to manage it all right, I believe, and as for charters the member governments would have been glad to cancel any and let the staff go ahead on any scheme they liked, so long as the taxpayer did not have to pay.

You are dead right about John Orr: his writing is hopeless and he will not take advice and get help by attending courses on literary composition. I recommended an excellent outfit in Sydney which had helped me a lot, run if I remember rightly by the Workers Education Association, and all for free. Yet his research work is good. It has always amazed me that so many of my friends have been quite incapable of evaluating their own styles of writing despite rejection slips: nine times out of ten it is not due to the content but to the style in which it is conveyed being wrong or at least inappropriate.

I hope you like the Banaba Book, but I am afraid this is unlikely for it is not produced for Europeans but to try to get the Banabans on Rabi Island off their backsides, sitting and waiting for more money, which will never materialize now that the BPC is defunct and the British Government has left the Pacific sphere. What they have got is a wonderful island, ten times the size of Banaba, if they would only do some work and develop it. But I suppose if we had not had any need to work for three generations, we would be in the same pickle.

Stacey's enthusiasm is understandable, for she is captivated by all things Banaban, but if I had to write the book for Europeans I should set about the work in a very different way, omitting much and adding chapters on Banaban/BPC relations and the nature and effect of Commission pressures on Colonial Office policy. In its present form it is mainly of value as a source book for ethnohistorical researchers. Who else would want to know the traditional way of carrying a stranded Urua fish from Uma for presentation to the people of Tabwewa?

Yours sincerely,



ROGER ANDERSON
"Rojan Ridge"
87 Glenisla Drive
MT. MARTHA Vic 3934
14.2.95

Mr. H. Maude
42/11 Namatjira Drive
WESTON A.C.T. 2611

Dear Mr. Maude,

I enclose a cheque for \$20 to cover the cost of 2 books to be forwarded to the above address.

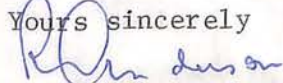
Although I put in almost a lifetime working for the BPC our paths unfortunately did not cross even though for quite a time I was Acting Islands Dept Manager before returning to Administration. I guess my favourite location was Ocean Is, although I was lucky enough to also work at Nauru, Christmas Island, Melbourne, Perth and short stints in other locations. My older brother Peter (N.L.B) is known to you, however due to the 12 years difference in age we have very little contact.

Whilst I was with BPC I was approached by a "would-be" author, John Orr who at the time was hot on the Malden Island trail - I believe you more or less bequeathed him that project. I was able to give John a lot of assistance over the years due to access to archival material and we still maintain contact. Poor John - his writing is powerful but in my opinion not commercial. Readers of weekly magazines do not have the desire to evaluate complicated writings - thus he is unable to make any money out of the game. Still I believe he is a good researcher and he is happy the way things areas long as he has a couple of bottles of stout nearby in the evenings.

Reverting to the BPC. I commenced working for the organisation in January 1947 so I was lucky enough to have contact with identities such as Harold Gaze, Sir Albert Ellis, Bertie Maynard, William Chambers and maintained a friendship with Roger Greene and family over a lengthy period. The end was sad. I spent a couple of years as Chairman of the Staff Committee fighting the Commissioners for a decent redundancy - from the point of being informed we are closing and you get nothing. Years before some of us had approached the then General Manager Jim Bissett to diversify but he said it was not in our charter, so this efficient organisation just went down the gurgler. I am not trying to say that the BPC was super perfect. In hindsight now I look back on some of the things we did and when compared to today's climate, the mind boggles. I well remember the Asst. Shipping Manager, Fred Croaker instructing me to drive a Nauruan, Joseph Detsimea, to Geelong. "He is only a Nauruan so you let him load all his gear onto the utility"! Joseph did well and became a top local politician

My own research project is the Family Tree game. My great, great grandparents arrived out here in 1825 on the first shipload of Free Immigrants. They came with an entrepreneur Thomas Potter MacQueen. The first child born here was named THOMAS AUSTRALIA ANDERSON. There were 15 children so the project will never be finished. Joseph was a Carpenter/Builder and an interesting character so the project has been rewarding. Anyway, I have prattled on far too much. By the way - please forgive the paper this is written on - I have just realised the sheet for the copy somehow ended up as the face sheet.

Yours sincerely



ROGER ANDERSON

42/11 Namatjira Drive,
Weston, A.C.T. 2611,
Australia,
14 February, 1995.

Rev. Neemia Tangaroa,
Principal, Tangintebu Theological College,
P.O. Box 264, Bikenibeu,
Tarawa, Republic of Kiribati.

Dear Neemia Tangaroa,

I am sending you a second copy of Tungaru Traditions as I have recently bought the remainder of the Melbourne University Press stock of this book at a reasonable price.

It is an important work for graduating Ministers since it gives the only authoritative account of Gilbertese pre-Christian beliefs and practices, and if these are to be refuted the Ministers must at least know what they are refuting.

I remember listening to a Pastor on Beru speaking against some old custom, but he knew nothing accurate about his subject and many of the Unimane and Unaine laughed at his ideas.

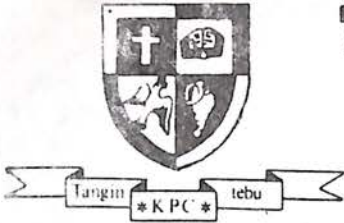
I also send a copy of John Hockings' book on Traditional Architecture in the Gilbert Islands; as you may not have a copy in the Library since it was published in Brisbane.

When I was last on Tarawa I asked at the Hotel if I could attend your service at Tangintebu but they took me to a Protestant service on Bairiki instead. I do not know why.

Wishing you and the College the best of good fortune and the continued support of the Protestants in Kiribati,.

Yours sincerely,

Harry Maude
H.E. Maude



TANGINTEBU THEOLOGICAL COLLEGE

P.O. Box 264, Bikenibeu

Tarawa

Republic of Kiribati



KIRIBATI PROTESTANT CHURCH SCHOOL

Cable address: MINITA TARAWA

Phone 28077, Bikenibeu.

Date: 13/10/94.....

Mr & Mrs Harry and Honor Maude
72/11 Namatjira Drive
Waston, A. C. T 2611
AUSTRALIA

He

Dear Harry and Honor

Thank you for sending us a copy of 'Tungalu Traditions' together with a list of other books which will be sent later to our college library with your compliments.

Being understanding and supportive you offer us these books with no charge as your donation to the College. We appreciate very much your help and look forward to receiving them soon. For your interest each book we receive from you will be labelled with these words 'A donation given to Tangintebu Library with the Compliments of Harry E and Honor Maude.

May God continue to give his blessing to you and to your work.

Sincerely yours

Rev Neemia Tangaroa
PRINCIPAL

NT/et

82

42/11 Namatjira Drive,
Weston, A.C.T. 2611,
Australia,
6 August 1994

Rev. Neemia Tangaroa,
Principal, Tangintebu Theological College,
P.O. Box 264, Bikinibeu,
Tarawa Island,
Republic of Kiribati.

Dear Neemia Tangaroa,

Thank you for your kind letter of the 10th June, but I was sorry to hear that my two books had disappeared. However at least it shows that somebody wanted them.

I have had a long experience of library books in the Pacific Islands and have come to the conclusion that the reason so many disappear is that no one watches borrowers and that they are not required to sign for each book borrowed, with the date taken.

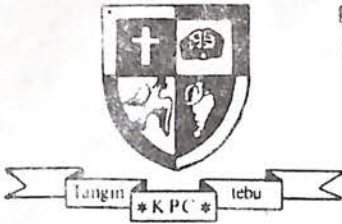
When the new *John Williams* came out - in the late 30's if I remember rightly - she had a magnificent library of first editions of early Pacific voyages, in a glass case in the main Saloon. By the end of the voyage there were three left. And the Saloon was only used by God's people on God's work, so what hope have we in an institution for students, but we must do our best.

Anyway I am sending a copy of Tungaru Traditions and a list of other books which I have asked Linda Crowl, the Publications Fellow at the Institute of Pacific Studies at the University of the South Pacific, to send to you direct for the College Library. They are with the compliments of my wife Honor and myself so there is nothing to pay either for the books or their freight. I am very conscious of the financial difficulties which the Kiribati Church is having these days so am glad to help in my line of work, which is books.

May the Lord bless your work and the progress of your College,

Yours sincerely,

John M. Anderson



TANGINTEBU THEOLOGICAL COLLEGE

P.O. Box 264, Bikenibeu
Tarawa

Republic of Kiribati



KIRIBATI PROTESTANT CHURCH SCHOOL

Cable address: MINITA TARAWA

Phone 28077, Bikenibeu.

Date: 10/06/94.....

Harry E & Honor Maude
42/11 Namatjira Drive
Weston, ACT 2611
Camberra
AUSTRALIA

Dear Harry and Honor,

Greetings to you and your family

I would like to thank you for a copy of the book 'An Antology of Gilbertese Oral Tradition' which we have received with your compliments.

It was given to us, on your behalf, by Mr Ueantabo Mackenzie, who works with USP at the Institute of Pacific Studies, when he came here on May.

We thank you very much for this donation and highly value it since we are in a process of upgrading our library. In particular we are trying to build up our Pacific collection which at the moment is very small.

In our library records we have received a copy for two of your published works 'The Evolution of the Gilbertese Boti' and 'The Gilbertese Maneaba'. These however had been lost without our librarian's knowledge. Should there be any other published works of yours or other works you have edited based on Kiribati that you would like to donate to our poor library we would appreciate them very much.

Thanks for your generosity and your concern to preserve our ethos as Kiribati people.

We wish you God's blessing and loving kindness in your works and life.

Sincerely yours

Rev Neemia Tangaroa
PRINCIPAL

NT/etb

42/11 Namatjira Drive,
Weston, A.C.T. 2611,
6 February, 1995.

Mrs Barbara Stermenik,
6 Normanby Road,
East Bentleigh,
Victoria 3165.

Dear Mrs Stermenik,

Thank you for your cheque and order for the 'Book of Banaba', duly received. As you will gather, when you look at it, we produced it for the Banaban people now on Rabi as only a few of the older folk seemed to remember anything about their historical heritage and most of the younger ones had never even seen the island.

We barely touched on the BPC because its story is so ably told in 'The Phosphateers', written by two old friends of ours, and we did not want to poach, or introduce controversial matters. Still the tale of how a few out-of-course canoe travellers made such a wonderful home on an isolated and rocky island, and then centuries later had to leave it to revert back again, makes quite a remarkable story in itself.

We are glad that you liked Banaba: we were there off and on from 1929 to 1949 and loved the island and its people; my main work being to settle their land disputes in accordance with their own customary laws, being an anthropologist by training. But what really amazed me in your letter was that you were able to bring together as many as 75 ex-Ocean Islanders in Melbourne: we have never met one in Canberra.

As you requested we have added our signatures to the book,

Yours sincerely,



6 Normanby Road,
East Bentleigh 3165

H & H. Maude
42/11 Namatjira Drive
Weston. A.C.T 2611

Dear Mr & Mrs Maude,

I would very much like to purchase a copy of your book "The Book of Bambar" and enclose a cheque for the sum of ten dollars. I would feel honoured and most grateful if you would sign my copy if its not too inconvenient.

I worked as a school teacher on Ocean Island at the European school from 1962 - 1968 and have wonderful memories of my time there. Now I am starting to collect any books / literature about Ocean Island or those belonging to Turalu / Kiriabati. Each year on the first Sunday in March, many ex-Ocean Islanders gather in a Melbourne Park for a reunion. I help to organise this and we have had about 75 attend some years.

Thanking you,
Yours faithfully
(Mrs) Barbara Kermick

Colchester 4th February 1995

Dear Honor and Harry,

(Harry's)

Thank you for your letter of 14 December and further congratulations (everyone is being so kind that I am beginning to think it should have been a knighthood at least) but particularly for the signed, presentation copy of your Book of Baraba. It is a pleasure to have the book and a great honour to be the recipient of such a copy.

The book - Book, I should say - is a splendid (and attractive) piece of work, both comprehensive and evocative. It naturally recalls much about the case - indeed, some of it may well have featured in Harry's evidence, which I helped to prepare; pro tanto, therefore, I await your proposals as to an equitable division of royalties. (À propos of the case, I have informed John Macdonald, the Barabans' original Counsel, of the book, as he might well be interested - if I am to share in the royalties, I must do all I can to boost sales.)

I was very gratified by your saying that you and Paddy Macdonald (I miss our regular meetings - our regular, convivial dinners were great fun) think I am interested in the Barabans as people, not just as the subject of, and adversaries in, a case. I hope and believe it is so. Even during the case, I was able to render small services, like giving Mr. Rotas a cough sweet when he had a choking fit and, through Home Office legal contacts, preventing some of them from being, as they feared, deported in chains, owing to minor passport irregularities. But ~~my~~ my best service came after it,

By air mail
Par avion



when the case



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11, NAMATJIRA DRIVE,
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when it had been decided there was to be no appeal, the fruits of defeat were apparent, Tebrake and his gang had been deposed - and, in many ways unfairly, ^{their solicitors fired and} new solicitors appointed. With these, I formed an early rapport and we conducted realistic and fruitful negotiations for the payment of moneys ex gratia, to be used for ^(the Bopalans) their benefit. Political manoeuvring delayed the process, but we got there (the grant which you mention - sad that it has worked out so disappointingly)

As you know, I am semi-retired and have one or two projects, actual and potential, but telling you about these must be for another time. Meanwhile, my thanks again and best wishes. Yours sincerely,
Noel

42/11 Namatjira Drive,
Weston, A.C.T. 2611,
21 January, 1995.

Dear John,

Thank you for your remittance for \$10 in payment for The Book of Banaba. I don't normally charge anything for one of our publications to colleagues engaged in historical research and writing on the Central Pacific Islands like yourself, but as you have kindly sent the amount we have snaffled it to help pay for the cost of publication and to add to the fund for Rabi Island Community Library books.

I read your article in the Newsletter with great interest and congratulate you on producing a fine piece of research scholarship based on hitherto unpublished information. I remember Captain Theet rather vividly for he was an unusual character. I used to visit him in Auckland when he was in his eighties. He told me that he was responsible for many of the bullet holes in the rock wall entrance to the boat landing at Tabwewa as he made a practice of firing a volley before reaching the entrance just to indicate that he was well armed.

Please remember that the book was produced for the Rabi Islanders and for a special purpose, and not really for European readers. I doubt if it will be of interest to anyone other than the descendants of the Banabans. Actually all the books I have brought out since retiring have been written for the islanders, as they badly need information on their historical heritage, whereas there are plenty of European historians to write for other Europeans.

We have decided to give Aimee Bright's 2-volume manuscript biography of Arundel to the Rare Book Section of the National Library as we have already given them all Arundel's diaries and papers - about 70 volumes as far as I remember.

We are very old now and will stop writing after the completion of our next book.

With all good wishes from us both,
Yours sincerely,

Harry Brant



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Contact: A Lopes

H C & H E Maude
42/11 Namatjira Drive
Weston ACT 2611

Dear Publisher

Thank you for sending a copy of **The Book of Banaba**.

This item makes a valuable addition to the National Collection and we are grateful to you for making it available.

Your assistance in helping us to build the best possible collection of library material for Australia is greatly appreciated.

Yours sincerely

Adelaide Lopes
Australian Acquisitions