

Unit 42, 'Miringani',
11 Namatjira Drive,
Weston, ACT 2611,
Australia, 17.5.85.

Dr M. Panoff,
General Secretary and Editor,
Société des Océanistes,
Musée de l'Homme,
75116 Paris, France.

Dear M. Panoff,

This is a very belated reply to your letter of 6 September but my wife has been laid up with a severe illness and after some weeks had to undergo an operation to remove part of her spine.

It was feared that she would be an invalid for the rest of her life but fortunately she made a remarkable recovery, to the surprise of the doctors, and after two months was able to walk again.

But we then had to sell our home and, after reducing our possessions by over half we managed to squeeze ourselves into a flat in the Miringani Retirement Village, some 10 miles out of Canberra, where we both can receive immediate medical and nursing services should the occasion arise. Both of us are on the eve of our 80th birthdays, a time when the historian Sir Keith Hancock maintains that academics should retire from research and writing, put their feet in carpet slippers and sit by the fire.

We hope, however, to be able to finish our existing work first, my wife being engaged on editing a book on the string figures of Pukapuka while I am working on the pre-contact ethnohistory of the Gilbertese people. Still we do not go out any more, but stay in the Village.

I do not know whether you tried to get in touch with me when you were in Canberra during November because it was our most difficult month, with day and night nurses and me acting as housekeeper, shopper, cook and general factotum.

However it is by now obvious that the French publisher to whom Don Bradmore wrote (if he ever did write, for he was very worried about the ANU Press at the time) is not interested in producing a French edition, so I am able and willing to edit Chapters 4, 5, 13, and 19 of Slavers in Paradise, and to prepare a suitable introduction and conclusion, so that it can be published in French as a self-contained booklet.

I shall not start on this work, however, unless I hear from you in due course that you are still thinking of translating and publishing the study, for I realize that it is quite possible that by now you will have other plans and priorities.

The book itself has sold out, except for a few copies left with Ron Crocombe for the islanders, and the relevant parts of it have been published, with separately prepared introductions and conclusions, in more Pacific Island languages than any other book, apart from the Bible.

With my very best wishes for a successful year,

Yours sincerely,

Harry Maude

H.E. Maude.



SOCIÉTÉ DES OCÉANISTES

6 September, 1984

Dear Professor Maude,

I am very sorry to hear of the financial predicament of the ANU Press, especially as it is, in my opinion, one of the very best publishers in the academic field. I ~~feel~~ ^{find it} quite discouraging ~~to be told~~ that such a reputation does not prevent dramatic cuts in public money.

As regards the French edition of relevant chapters from your Slavers in Paradises, we will wait for a while until the position is clear and the venture is therefore not to be launched this year. In the meantime you will perhaps care to get a definite answer from the Press and see if you would like to write a special preface or foreword for our popular edition (to be sold mainly in French Polynesia).

I hope to be in Canberra in November and so we'll be able to discuss the matter at some length.

With my very kindest regards,

Yours sincerely,

Michel Panoff

THE AUSTRALIAN NATIONAL UNIVERSITY

77 Arthur Circle, Forrest,
A.C.T. 2603, Australia,
11th May, 1984.

Dr M. Panoff,
General Secretary and Editor,
Société des Océanistes,
Musée de l'Homme,
75116 PARIS, France.

Dear M. Panoff,

I am very sorry indeed not to have replied to your kind letter before, but I have been waiting daily for a communication from the Manager of the Australian National University Press before doing so.

What has happened is that on reading your excellent review the Manager, Don Bradmore, wrote to publishers in France recommending that they should consider the publication of Slavers in Paradise in a French edition.

I do not suppose for one minute that anything will come of the suggestion but he feels that he must await their reply before he agrees to my going ahead with your proposal, which I realize must receive the approval of the Society's Council, and that this can by no means be assumed.

As soon as I hear from Don Bradmore I will write to you, and I sincerely hope that it will not be too late then to enable you to try your hand at persuading the Council.

Mr Bradmore, poor man, is in a terrible state himself, as I understand that the University Council have decided to abolish the University Press as an economy measure and he will be without a job in a month or two. We have all written letters petitioning the Faculty Boards, the Board of the Research School and the Vice-Chancellor but to no avail.

I too am unlucky as the Press had accepted my new book on the Historical Ethnography of the Gilbertese people; and now I don't know what to do.

The trouble is that it is really only the Research Schools of Pacific Studies and Social Sciences, and the Faculty of Arts in the General School, who have any interest in the Press. The Research Schools of Physical Sciences,

Medical Science, Biological Sciences, Earth Studies and the rest of the University either do not write books or send them to specialist publishers.

Many thanks for sending me a copy of your review in l'Homme. It is by far the best of the 30 reviews we have had - the most detailed and scholarly in presentation - and I am most grateful to you for taking so much trouble over it. I have been very heartened by the kind reception which the book has received everywhere, being the first to receive the Pacific Forum treatment by Pacific Studies (three critiques and my reply) and now selected as one of the six best books of the year on Latin American studies.

My friends Robert Langdon and Derek Freeman have had the most devastating reviews of their books The Last Caravel and Margaret Mead and Samoa, but they are both exhilarated by controversy and quite unperturbed by criticism.

The Evolution of the Gilbertese Boti, which you reviewed in l'Homme for 1964, never had any sale to Europeans, because nobody except you and one other anthropologist could understand it at all, so I bought up the remaining stock.

But with the Gilbertese it was a great success. The Kiribati Government ordered a new edition for their Independence Day Celebrations and when that sold out in three months they ordered a second. And now the Unimane (the Old Men) of the Gilberts, who still have great political power in the new Republic, have asked that it be translated and published in Gilbertese so that everyone can read it and take an informed interest in the customs and history of their ancestors. I am very pleased about this because I have always felt that I had a duty to return the knowledge that Grimble and I gained half a century ago to the people of today so that they can take a proper pride in 'being Gilbertese'.

In the event of your being able to translate and publish Chapters 5, 13 and 19 of the Slavers book I should certainly be glad to write an introduction and conclusion giving the general picture in brief and the relation of these chapters to the whole. But I suggest that Chapter 4 on Mangareva and the Tuamotus should be included as well as it concerns entirely French territories.

Congratulations on your appointment at the Société, which should prove most interesting and worthwhile to a Pacific specialist like yourself, and with my renewed apologies for this unfortunate delay - I shall write again the day that Don Bradmore gives me the green light,

Yours sincerely,

Harry Maude.

H. E. Maude.




SOCIÉTÉ DES
OCÉANISTES

March 27, 1984

Dear Professor Maude,

As you may have heard, I was appointed General Secretary and Editor of the Société des Océanistes a couple of months ago. In this capacity I would very much like to publish a popular pamphlet consisting of chapters 5, 13 and 19 of your magnificent book Slavers in Paradise. If I succeed in persuading the Society Council, this would be published in French and sold in Tahiti, as you had told me it has been done already in the Gilberts and other Pacific countries. How do you feel about such an idea? Would you be agreeable to writing afresh a special foreword or introductory chapter intended for the local readers in Tahiti?

We would appreciate a prompt reply and I look very much forward to hearing from you in this respect.
With all best wishes.

 M. PANOFF

P.S./ Enclosed herewith my review of your book as published in L'Homme, vol. 23, no 2, year 1983.

THE UNIVERSITY OF THE SOUTH PACIFIC

Laucala Bay, Suva, Fiji

TEL. SUVA 27 131

OUR REF.

P.O. BOX 1168

SUVA, FIJI.

7 February, 1983

Prof. H.E. Maude,
77 Arthur Circle,
Forrest ACT 2603,
AUSTRALIA

Dear Harry,

Slavers in Paradise

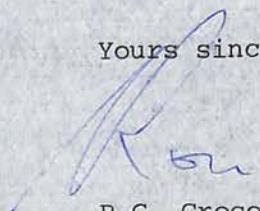
Many thanks for yours of 7/1/83 which reached me in Rarotonga (where I am writing this reply) and for the introduction to the Tongan vernacular version. It is good to see both it and the Tokelau vernacular version published already.

John Hermann, Director of USP Centre in Rarotonga, tells me that the Ministry of Education do intend to translate the Cook Islands parts of Slavers in Paradise as soon as time and resource^s permits. Perhaps you would be good enough to prepare the introduction in the meantime. The full book sells well here - shops here just took another 40 copies and have ordered more.

I enclose a copy of Tales of Manihiki by Kauraka; Kauraka so you don't think the atolls are ignored. I think this is the first book ever in Manihiki language.

With warmest regards.

Yours sincerely,


R.G. Crocombe
Director

Institute of Pacific Studies

c.c. Mr. John Herrmann,
Director, USP Centre, Rarotonga, Cook Islands

Mr. Tui Short, Secretary for Education, Rarotonga, Cook Islands

77 Arthur Circle, Forrest,
A.C.T.2603, Australia,
7th January, 1983.

Professor R.G. Crocombe,
Director, Institute of Pacific Studies,
The University of the South Pacific,
P.O. Box 1168, SUVA, Fiji.

Dear Ron,

Slavers in Paradise

As requested in para.3 of your letter of 25 October, ordering copies of 'Of Islands and Men' and 'The Changing Pacific', I now enclose a copy of the English version of the Tongan introduction and conclusion to 'Slavers in Paradise', for your files.

The Tongan version of this typescript, together with a translation of Chapter 11 in the book, translated by Mr S. N'a Fiefia, appeared in the Tonga Chronicle for 15, 22 and 29 October and 5 November, 1982, in each case on p.5. The articles were excellently produced and well illustrated, with a beautifully reduced reproduction of the endpaper map.

The Tokelau version has also now appeared, in Te Vakai Tokelau, vol.13, no.3 (Oct.-Dec. 1982), pp.1-11, and was described by the Office for Tokelau Affairs as 'one of the greatest articles on the history of our small country of Tokelau'.

Its a pity in a way that the Cook Islands has not had an account, which I should be glad to prepare from the numerous references scattered throughout the work, since it was their atoll people who originally asked for information on the Peruvian slavers in the first place.

But then it has little about Rarotonga in it and I suppose that the northern atolls, Atiu and Mangaia don't count for much politically.

Wishing you all the best for 1983,

Yours,

SLC

77 Arthur Circle, Forrest,
A.C.T.2603, Australia,
15th December, 1982.

Professor R.G. Crocombe,
Director, Institute of Pacific Studies,
The University of the South Pacific,
P.O. Box 1168, SUVA, Fiji.

Dear Ron,

version of
As requested in para.3 of your letter of 25 October,
ordering copies of 'Of Islands and Men' and 'The Changing
Pacific', I now enclose a copy of the English ~~translation~~
Tonga introduction and conclusion to 'Slavers in Paradise',
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N'a Fiefia, appeared in the Tonga Chronicle for 15, 22 and
29 October and 5 November, 1982, in each case on p.5. The
articles were excellently produced and well illustrated, with
a beautifully reduced reproduction of the endpaper map.

Wishing you a happy and prosperous Christmas and 1983,

Yours,

John

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

Mr S. Na'a Fiefia,
Centre Director,
The University of the South Pacific,
P.O. Box 278, NUKU'ALOFA, Tonga.

Dear Mr Fiefia,

Thank you for your letter PF/B of 18 November and for kindly sending me copies of the Tonga Chronicle with your translation of the sections from Slavers in Paradise relating to Tonga.

The three articles are very well produced and I am sure excellently translated. The map, in particular, has been reduced with such clarity that even the small print can be read with ease; it could not, I think, be done so well in Canberra.

When I was working for the Tonga Government during the war I climbed up the cliff at 'Ata and visited the village of Kolomaile; from whence I brought back two banana plants which the Queen planted in the Palace grounds.

When I was on 'Eua some of the older descendants of the 'Ata people said that they would like to return to their island to live. It is indeed a lovely place and perhaps the interest caused by your articles may lead to its repopulation.

Yours sincerely,



H.E. Maude.

THE UNIVERSITY OF THE SOUTH PACIFIC

U.S.P. CENTRE - NUKU'ALOFA, TONGA.

TEL. 21-540
OUR REF. PF/8

P.O. BOX 278
NUKU'ALOFA,
TONGA.

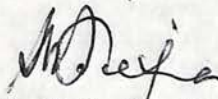
8 November 1982

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

Dear Prof. Maude,

Please find enclosed two copies of the Tonga Chronicle for 29 October and 5 November 1982. The articles are on page 5 in both copies.

Yours sincerely,



S. Na'a Fiefa
Centre Director

Encls
SNF:LFH

THE UNIVERSITY OF THE SOUTH PACIFIC

U.S.P. CENTRE - NUKU'ALOFA, TONGA.

TEL. 21-540
OUR REF.

P.O. BOX 278
NUKU'ALOFA,
TONGA.

26 Oct. 1982.

Dear Prof. Maude,

I am sending you a copy

of the Tonga Chronicle (Donga version) on 22 Oct. 1982 which contains article two of the chapter on Donga in the

Places in Paradise. The article is in page 5 with a photo

a photo of Ata.

The third article will be published ~~this~~ next week and I will send you that copy next week.

yours sincerely

Ah. Fiefa

Centre Director

THE UNIVERSITY OF THE SOUTH PACIFIC

U.S.P. CENTRE - NUKU'ALOFA, TONGA.

• TEL. 21-540
OUR REF. PF/8

P.O. BOX 278
NUKU'ALOFA,
TONGA.

18 October 1982

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

Dear Prof. Maude,

Thank you for your letter of 20 September 1982, and the introduction and conclusion for the chapter on Tonga in *Slavers in Paradise*.

I have translated the introduction and the conclusion, and together with my translation of the chapter on Tonga these were sent to the *Tonga Chronicle* for publication in the Tongan version only.


I have great pleasure in sending you this *Chronicle* of 15 October 1982 which has the first of the series to be published. The first of the articles is on page 5 with the familiar picture on the cover of your book, and it is only the Tongan translation of the introduction. I think the whole chapter with the introduction and conclusion will be published in three or four parts. The editor of the *Tonga Chronicle* is keen to publish the Pacific map which clearly shows the islands and Peru and the shipping routes that were used.

The publication of this first article has created a tremendous amount interest among the Tongan public who have not read your book, but who are naturally interested in our history and the history of the Pacific.

I will send copies of the *Chronicle* with the other articles as they are published.

Thank you again for your assistance.

Yours sincerely,



S. Na'a Fiefia
Centre Director

Encl
SNF:LFH

77 Arthur Circle, Forrest,
A.C.T. 2603, Australia,
20th September, 1982.

Mr S. Na'a Fiefia,
Director, University of the South
Pacific Centre,
P.O. Box 278,
NUKU'ALOFA, Tonga.

Dear Mr Fiefia,

Thank you for your letter TUC/05/2 of 17 August, in reply to which I enclose a suggested Introduction and Conclusion for the chapter on Tonga in Slavers in Paradise.

This is intended to show how the trade came about and what happened to the Tongans and the other Polynesians who were recruited after they reached Peru.

Please feel yourself free to add to, delete from, or make any other amendments or adaptations considered desirable, both to the typescript text and to the chapter, in order to make your translation easily understood.

I should be grateful if you would be so kind as to send me a copy of any published translation which may eventuate, for preservation in the Pacific Islands Library.

Hoping that what I have done may be of help to you,

Yours sincerely,



H.E. Maude,

THE UNIVERSITY OF THE SOUTH PACIFIC

U.S.P. CENTRE - NUKU'ALOFA, TONGA.

TEL. 21-540
OUR REF. TUC/05/2

P.O. BOX 278
NUKU'ALOFA,
TONGA.

17 August 1982

Prof. H. E. Maude,
77 Arthur Circle,
Forrest,
ACT 2603,
Canberra,
AUSTRALIA.

Dear Professor Maude,

I write to you concerning the translation of the chapter on Tonga in your book "Slavers in Paradise".

I have been in contact with Ron Crocombe on this subject, and I am grateful that you have agreed to the translation of the various sections in the languages of the different countries concerned.

We are also grateful that you have offered to write an introduction to the other chapters and this letter is to ask if you would write one for the chapter on Tonga which I have already translated.

I look forward to hearing from you in the near future.

Yours sincerely,



S. Na'a Fiefia
Centre Director

SNF:LFH

Slavers in Paradise

Suggested text for Tokelau edition

The Man-stealing ships from Peru

This is the story of the ships which came from Peru in the time of our ancestors - about five generations ago - and took away the Tokelau people to work on their farms and as servants in the homes of the rich people.

Peru is a large country with many inhabitants, most of them American Indians, who had owned the land before it was taken away from them by Spaniards from Europe, who used mainly imported African negro slaves as labourers.

In 1824, about the time when the first whaling ships began to visit our islands, Peru became an independent Republic; and 30 years later the slaves were freed and Chinese were brought across the Pacific to do the labouring work. They were so badly treated, however, that their recruiting was stopped and by 1860 there was a great shortage of workers.

Once again the immigration of Chinese was permitted, but it was not liked by the Peruvian Government and when in 1862 an Irishman called Joseph Byrne told them that he could obtain better labourers from the New Hebrides they gave him a licence to recruit them.

Byrne was a wanderer who had lived in many countries and had worked in many jobs. When he got his licence he started a company, chartered a ship and set sail from Callao, the principal port of Peru, in June 1862. On his way to the New Hebrides, however, he stopped at Tongareva in the Cook Islands, where he found the people were starving because their coconut trees were bearing no fruit owing to a disease.

The Tongarevans were happy to go with Byrne to work on what he told them was a nearby island for the same wages that they would get on Tahiti, and he was glad to recruit the kind and gentle Polynesians.

So he filled his ship with 251 islanders; but he deceived them for he took them to Callao, where they were sold for farm and house work at \$200 each for the men, \$150 for the women and \$100 for the boys; and because Tongareva, like the other Polynesian islands, was much closer to Peru than the New Hebrides and the recruiting took only a few days Byrne's company (for he had died on the voyage) made a great amount of money.

When the merchants and shipowners of Peru saw that large profits were to be made by bringing Polynesians to Peru they fitted out many ships, some of them old and leaky, and sent them off as quickly as possible.

Altogether 33 ships were engaged in the trade and these made 38 voyages to the South Seas and called at every inhabited group in Polynesia with the exception of Hawaii.

Most of the ships left from, and returned to, Callao and the nearest Polynesian island to that port was Easter, or Rapa Nui, from which they took away one-third of the people.

Some ships went direct, or via Easter Island, to the Marquesas, the Tuamotus, the Northern Cook Atolls or Rapa, and eventually as far as Niue, Tokelau, Tuvalu and Kiribati, while a whaling ship from Tasmania collected recruits in Tonga.

Nearly all the people taken to Peru were from the low coral atolls or from small isolated islands like 'Ata or Niuafo'ou in Tonga because it was easier to gather these people together and trick or force them to go on board the ships. The Peruvians kept away from the large high islands where there were many inhabitants, including Europeans, such as Tahiti, Rarotonga, Aitutaki, Upolu, Savai'i, Tongatabu and Vava'u, lest they ran into trouble.

In February 1863 two ships, the Rosa y Carmen and the Micaela Miranda, left Pukapuka, in the Northern Cook Islands, and another two, the Rosa Patricia and the Guillermo, left Niue, to look for recruits in the Tokelau Group. The Rosa Patricia called at Apia on the way from Niue to try and obtain a European recruiter who spoke Tokelau to help with the work but was unable to obtain one; and while at Apia she saw the mission ship John Williams, which was about to leave on a voyage to the Cook Group.

Before telling what happened when these four Peruvian man-stealing ships sailed to Tokelau it should be explained that in 1862, before they arrived, the population of Fakaofu was estimated to be 261, with about 140 on Nukunonu and the same number on Atafu.

On 25 December 1862 eight canoes had left Nukunonu for Atafu

(here follows the text of pp.63-73, but simplifying the English composition and leaving out anything not required, such as the words 'We have already seen' on p.67 and the reference to Chapter 22 on p.73, and changing the wording where desired). ..
.....

The Spanish barque Rosa y Carmen had already got 130 recruits on board when she came to Tokelau (63 from Easter, seven boys picked up off the reef at Rakahanga and 60 taken from Pukapuka). With the 136 obtained in the Tokelau Group she therefore had about 266 passengers when she left.

The ship then made for Samoa where her Captain Marutani, a horrible man with only one eye and always well armed, picked up four Samoans who were fishing off Falealupo and stole another out of a trading boat at Samusu Point. At Tutuila the captain tried to get water but when the Samoans found that his boat was from a va'a ngaio tangata they took his water casks away.

By this time many of the Fakaofu people were very sick with the dysentery that had been on their island and the sickness was spreading to the other recruits. Six Fakaofu

men were left on Tutuila of whom three died and the others returned home, two of them being the brother of the chief and his son.

The captain then tried to bribe a European at Ta'u, in the Manu'a Group, to get 200 islanders to come on board, where his armed men were hidden ready to force them below and faaten the iron hatches; but the European warned the village people so no one was caught.

It was now clear that, with hardly any water left to drink, only half an old coconut every two days to eat and much sickness, they had to reach an island quickly where they could refresh the recruits or all would be dead.

So after a call at Niue, where 19 more men were kidnapped while visiting the ship in their canoes, the Rosa y Carmen made for Sunday Island in the Kermadec Group where there were only 22 part-Polynesians growing vegetables for sale to the whaling ships that called.

Here the passengers were taken ashore in the ship's boats and thrown on to the beach, most of them starving and very sick. Some were drowned where they lay when the tide came in but others were able to crawl up to the land where they ate the leaves from the bushes on the shore. Meanwhile the barque's crew stole all the vegetables and other food from the people living on the island.

After some weeks at Sunday Island those islanders who were still alive were put on board again and after a visit to Pitcairn Island the ship reached Callao on 10 July, over 140 days after leaving Tokelau. More than half the passengers were dead; and the 126 still alive were not allowed to land because the Peruvian Government had prohibited the Polynesian labour trade on 28 April and all who arrived after that date were to be repatriated.

The other three ships, which had sailed direct from Tokelau to Callao, arrived there in April before the trade had been stopped and landed 88 recruits. There had been 77 deaths during the voyage and we cannot be sure how many of the survivors were from the Tokelau Group.

Altogether 1,407 were taken from Easter Island by the Peruvian ships; 743 from the Cook Islands; 445 from Tuvalu; 312 from Kiribati; 253 from Tokelau; 174 from Tonga; 151 from the Tuamotus; 109 from Niue; and 40 from other islands - or 3,634 in all. But the Tuamotu islanders and 13 others got away before the ships left the islands; and as we already know six of these were from Fakaofu, though three of them died.

The islanders who landed in Peru were employed as servants in the houses, hotels and restaurants of Lima, the capital city, and other big towns, or else as labourers on the big agricultural plantations along the coast.

Some of the Polynesians were kindly treated but most of them were treated very badly. The hours of work were too long, their food was unsuitable and the discipline harsh, with beatings and other punishments common.

Worst of all everyone felt lonely and homesick for their own islands; and so they soon began to die, especially as they were not accustomed to the diseases common in South America - particularly the fever, dysentery and smallpox.

The Peruvian Government, therefore, decided to send back the 1,009 islanders who were still on the ships on which they had come, and to these were added a few more who had managed to get to Callao from Lima or the plantations, many of them with the help of the French Ambassador, M. de Lesseps.

These were put on four repatriation ships. The Kiribati people on the Ellen Elizabeth were the luckiest because they arrived at a northern port and never left their ship, and no other islanders were put on board; so they escaped sickness and 111 were landed at Tongareva from where most of them got back to their homes.

The French took 29, most of them French subjects from the Marquesas Islands, on one of their warships, the Diamant, and 15 of these were landed alive at Nukuhiva.

But the smallpox was very bad at Callao and most of those who were put on the other two ships died. Of the 589 who were put on the Adelante all except 38 died and they had to be brought back to Peru.

The 470 on the Barbara Gomez included the survivors of the Tokelau people who had been taken on the Rosa y Carmen and perhaps a few from the Rosa Patricia and Guillermo who had been brought from the shore. It was intended that the Tokelau should be taken back to their own islands but after landing 15 Rapa Nui at Easter Island the smallpox and dysentery on board got so bad that all but 15 passengers were dead by the time that the ship reached Rapa. These were accordingly landed there but out of the seven who survived only one, Hehe a Afora of Fakaofu, was known to be from Tokelau.

Altogether 3,215 Polynesians are believed to have died as a result of being taken to Peru. But these were not all the deaths because the smallpox and dysentery brought back by the few remaining survivors returned to the Marquesas, Easter Island and Rapa is estimated to have resulted in another 2,950 deaths, making a total of over 6,000 who died owing to the Peruvian slave raids.

Soon after the repatriation was over there were said to be only 100 Polynesians left alive in Peru and nine of these managed to escape to the islands in ships which called, including one from Tokelau whose name is not known but who died from consumption soon after his return.

Hehe a Afora (or Mato as he was known on Rapa) married a Rapan and settled on the island, but his son Teau visited Fakaofu to see the land of his ancestors in 1924, when he was given a big welcome by the people.



TOHI TALA NIUE

Published Weekly by the Information Office, P.O. Box 67, Niue.

Number 13

Thursday 8, April 1982

Volume 47

LADIES OF THE WEEK -- DOUBLE RETIREMENT CELEBRATIONS

Two school teachers who have recently retired after more than 30 years of service with the Niue Government, were Mrs Foinela Talivaka (nee Ikimau), of Alofi South who was educated at the Tufukia Primary School. Foinela's career stretches right back to the early 40's where she began work as a teacher trainee at Tufukia School on a temporary basis with no teaching experience. She said that, "it was through imitation, that's how I managed very well with teaching."

In 1952 she was promoted to permanent staff.

1962-- She was awarded with a Senior Teacher Certificate at the Niue Teachers Training College

1967-- She attended a 1 year observation course in New Zealand, where she gained new techniques for teaching infant classes.

1973-74 Another promotion for her as an Infant Mistress at Halamahaga Primary School.

1975-- Pleasurable trip to New Zealand.

1976-80 Promoted as a Senior Teacher until 1981 for her final promotion as First Assistant at Halamahaga school.

(cont'd p.2)

KUPU HE ATUA MAREKO XIV: 24

Ne tala age foki a ia kia lautolu, Ko e haku a toto ae nei, ko e toto he mavheaga fou, kua fakamaligi mo e tau tagata tokologa.

Mrs Lousiana Kakauhemoana, an aunt to Foinela, was educated at the Tufukia Primary School where she gained a dux prize in December 1949. In 1950 she attended the Mission School which was established by Rev. Maru Check of the London Missionary Society Church.

September 1951, she started training as a teacher trainee at Tufukia at Primer one level and the following years she travelled to Matalave and Liolau schools.

In 1960 Lou was transferred to Niue High School at Halamahaga where she was teaching at the Home Economics Department.

1963 - She taught sewing and craft at the Teachers Training Centre, Alofi, and village primary schools.

1964 - An observation course for Lou at the Napier Street School in Auckland, New Zealand.

1965 - Another transfer back to Tufukia School.

1967 - Attended a teachers in-service course for the Public Service Senior Certificate but Lou said

(cont'd p.2)

Cont'd from p.1

During those years Foinela has been teaching mainly the infant classes. Working as a teacher she said, is like a mother taking special care for her children and love for the children is the main thing when teaching.

Foinela is now a full time housewife, but she will be leaving for New Zealand with the intention of meeting her daughter, a granddaughter and all other relatives.

TTW wishes Mrs Talivaka a happy and long retirement.

.....

(cont'd from p.1) although I passed the junior, intermediate and senior examinations, these were all counted as junior examination certificates".

1969-73 She was promoted as an assistant teacher at Niue High School. Third term in 1973 she was teaching a special class for slow learners and handicapped pupils; this class was established at Halamahaga school.

1974- Another observation course in New Zealand for 7 weeks.

1976 - She studied adult education twice a week at Niue High with Lose Siakimotu.

1977 - A promotion to a very high level, senior mistress, at Niue High School until the day of retirement which is the end of this year's first term.

1978 - In August she took a Social Science 2 weeks trip to Rarotonga with the Niue High School 5 upper students.

In 1979 Louisiana was the Acting Deputy Principal for the High School. From then on she was the senior mistress of the school.

TTW asked Lou, how she copes with all those children, she said, "I

enjoyed my years at the service very much."

We wish you Lou, all the best and have a happy retirement.

....

At the same occasion, Mr Bill Brown, Instructor in Engineering at the High School was farewelled after serving 12 months. Mr Brown leaves the Department on 9th April.

Presentations were also made to Mr Samuela Palemia of Matalave School and Mr I Kumata of Halamahaga school who both retired because of ill health - Samuela left the Department early in 1979 and Ikihakumata at the end of 1981.

The Honourable Minister for Education spoke on behalf of the Niue Government, acknowledge the years of dedicated services contributed by the two ladies. He counselled the teachers that there is a great need for co-operation and sharing of skills amongst the educators in order to develop an education system that is the best for the future of this country.

Among the official guests were Dr and Mrs McNamara who had their first experience of Niuean 'kai' and 'ta me'.

WORSHIP SERVICE DURING EASTER WEEKEND

English services will be held at the Peniamina memorial building of the Ekalesia Niue at 4pm Sunday 11 April. This is a family service and everyone is welcome to celebrate the resurrection of our Lord. There will be a Childrens address and plenty of singing. You will also celebrate the holy Communion within this service. Come along and let's praise our lord together. Come and join us in order to seek the love of our God. Please be there.

Ko e fakafetuiaga he tau aoga Aho Tapu he Ekalesia Niue to fakahoke ai ki Lakepa he aho Faiumu nei. To kamata he matahola 8 he pogipogi.

CATHOLIC MISSION-- NIUE ISLANDHOLY WEEK PROGRAMME 1982HOLY THURSDAY APRIL 8

6.00pm Mass commemorating the Lord's Last Supper with his Apostles
Procession carrying Blessed Sacrament to Altar of Repose
Prayer of Adoration

7.00-7.15 Children of Religion Class and Teachers

7.15-7.45 Liku, Vaiea, Hakupu, Makefu and Toi

7.45-8.30 Alofi Parish

8.30-9.00 Private Prayer

I give you a new commandment -- Love one another as I have loved you.

GOOD FRIDAY APRIL 9

4.00pm Commemoration of the Lord's Passion and Death

Opening Prayer and Readings

Passion Narrative of John. Niuean in Church

English in Father's House

Solemn Prayers of all Mankind

Unveiling and Veneration of the Cross (an offering for Parish

Charities may be made at the time of making one's respect to the cross

Holy Communion and final prayer

'They crucified him with two others, one on either side with Jesus in the middle'

EASTER VIGIL APRIL 10

8.00pm Resurrection Service (Please bring a small candle)

Christ the Light of the World

Scripture Readings

Baptism Ceremony - Blessing of Water

Renewal of Promises

Reception of new members

Public prayers

Mass and Holy Communion

Why look among the dead for someone who is alive? He is not here, he has risen

Blessed Easter Water will be available after this service to take to your homes.

EASTER SUNDAY APRIL 11

9.45am Mass

5.45pm Benediction

N.B. Attendance at the Easter Vigil Service fulfils Sunday obligation
Communion under both species, i.e. Bread and Wine, will be available on Holy Thursday and at the Easter Vigil and Easter Sunday services.

This is the day the Lord has made, let us rejoice and be glad.

FOR SALE: 1 only Station Wagon for sale still in good condition. Interesting person contact J Tolomakitau at Mutalau village.

MATAKAU GAHUA TO MENA KAI HA NIUE
KAUFAKALATAHA

(tohia Siona Talagi
Tohi Kupu he Matakau)

Fakaalofa atu. Ko e tapu nai ne kua manatu ai ke fakamaama atu e tala ke he tau talo ne kua lata tonu he fafao ke taatu ke he makete i Niu Silani. Ha kua moua mai e tau tala mai i Niu Silani ha kua nakai mitaki lahi e tau talo ne fae taatu-

- a. Ko e ikiiki lahi e tau talo
- e. Ko e to lahi e motua ti lahi ni ke popo ka hoko atu ke he makete.
- i. Ko e tau talo toetoe he tau maala kua lata ni mo e tau gahua fakamotu ha tautolu.
- o. Kua lata ni e tau talo fafao ke fitu ni ke he valu e mahina ato ke he ai ni e falu a vala va o ne mahani ke uka to motua.
- u. Ka malolo e na la ti utu mai ke fafao ha ko e mena ka liu ke tutupu kua vavai tuai.
- f. Aua neke momoko ke he tau muka talo to he tau huli.
- g. Manatu ko e liga fai talo ka taatu ke he tau matakainaga ha tautolu he toga he mahina a Me. (Fulufuluola foki ne kautaha vakatoga he amanaki ni ti uta ua he taha e mogo e tau toga ke tivi, he nakai uta mua taha to uta taha fakamui).

Fakamolemole e tau tagata he Matakau ti lali ke muiua ke he tau fakamaamaaga na i luga, ke mafola ai ni e ha tautolu a tau fakafetuiaga mo e tau matakainaga ha tautolu i Okalana mo e falu foki i Hamalatonu mo Ueligitonu foki.

Ne ha ha i ai au he fonoaga mo e tau tagata ne o mai ke kumikumi e tau puhalala ke fakahoko ki mua e tau fakagahuaaga he tau vakatoga omai ki Niue mo e falu a motu foki. Ti kua fakataitai pehe ke liga ke

uta kehe e tau vaka ua ne fae omai ki Niue he lahi e tupe mole noa, kae liga hukui aki e taha vaka ke hau hala Pagopago ki Niue, Rarotonganga mo e liu atu ki Okalana. Pehe e tau fakataitai ke valu ni e aho ti hoko ni ki Okalana, ha ko e tau vaka ne fae o mai he tau magahala nai ko e ua hohoko e faahi tapu to hoko ki Okalana. Ko e taha mena haia ne nakai mitaki ai e tau talo ka hoko atu, ka iloa e tautolu ka popo ni e mui he talo kua namu popo oti tuai e talo ia.

Ko e tupe faka-kaitalofa ko e fakamooli la ia e maua mo e Takitaki ha tautolu ineafi ko e aho 5 Apelila Tuga he fakamaama at he tapu kua mole atu. Onoona atu ki mua kaeke ke malolo a tautolu ke moua e ua e teau (200) taga talo poke tolu foki e teau ko e haana a kakano ka ua e teau limahogofulu (250) kua fuafua pehe ke liga kua katoa tuai e ono e afe tala ka moua kaeke 80 e sene he kilo. Ka kua fakamau ai pehe ke totogi ni 70 sene he kilo ha ko e loga foki he falu a mena totogi, hinai mo Niu Silani.

Kaeke kua talia he tau matakainaga Niue ha tautolu ke fakataitai e tau talo ha tautolu to moua e tautolu e monuina mo e mafola, ka e tuga ni a na he fakamaama atu i luga ke taute ni e tautolu e tau fakafetuiaga ha tautolu ke moua e mafola, ha ko e mena ka nakai mitaki e tau fakafehagaiaga ha tautolu mo lautolu ti ai tuai iloa ko hai foki ke o atu a tautolu ki ai.

Fakaaue lahi ti fakamolemole totou mo e makutu ke maama mitaki.

FAKAMALOLO KE GAHUA KE HE FONUA
KE MOUA E LOGA HE TAU TALO

FAAHI GA.NU.

FAKAAKO

MAE

TAU

TAGATA

OTI

(tohia Mc Ikitule)

KO E VAHA MO E HAANA TAU MENA

Ko e fuata taane mo e fuata fifine i loto he moui faka-maaga.

- Ko e falanakiaga he tau mamatua he maaga ke he tau gahua mo e tau fekafekauaga.

- Ko e monuina haia he maaga.

- Ko e malolo haia he tau mamatua he maaga.

Tokologa e tau fanau ha tautolu he vahane kua oti mai mo e tau fakaakoaga mo e kua puke namo foki ha loutolu a tau manamanatuaga ke he tau fakaakoaga faka-faahi lalo he lalolagi (Western ways). Kua uka lahi kia loutolu ke muitua poke falanaki ke he tau fakaakoaga fakamotu tuga ne mahani ki ai e tau atuhau fakamua ne kua eke mo tau lilifu maaga he vahane, ti nakai mukamuka kia loutolu ke mailoga e tau tutuaga he tau kotofa i loto he tau maaga.

Ha kua holo ki mua e tamaiaga he tau aga faka faahi lalo he lalolagi kehe motu nei ke he tau tohi totou tau kifaga mo e tau nusipepa kua manako e tau fanau ha tautolu ke fakafifitaki atu ke he loga he tau mena ia.

Eke ai mo tau mena fakalavelave mo e moumou ai e mafola mo e moui fiafia i loto he tau kaina mo e maaga.

KO E HA LA NE PIHIA AI?

-Ko e vaha mo e haana tau mena tutupu ha ko e mena nakai tumau e lalolagi.

-Ha ko e to lahi e ataina ne moua he tau fanau he vahane.

-Ha kua holo ki mua e tau monuina mo e tau moui fiafia i loto he tau magafaoa.

-Ha kua tote e muituaaga ke he tau aga fakamotu.

KO E HEIGOA IA E TAU LAGATAU KUA LATA KE TAU TAOFI AKI E HIKIAGA NEI?

-Liu atihake e moui fakafetui he

kaina ke he puha . ko e matua e faiaga fakamua a ia ki loto he magafaoa.

-Ati hake e fakafetuiaga he tau matua maaga mo e tau fuata, ke he puhala kua maeke he tau faahi ne ua ke fe-fakalilifu aki mo e fe-r loga ki e fe-kehekeheaki he tau tutuaga.

-Fakamalolo ke fakaohocho e tau fanau ke o atu ke he tau fakaakoaga faka-maaga.

-Aoga Aho Tapu

-Tau Fonoaga maaga

-Tau Fonoaga fakamatakau

-Fakamalolo ke fakaohocho e tau fanau ke o ke he tau tapuaki he tau Aho Tapu.

-Fakamalolo ke fakaako e moui fakamagafaoa ke maeke he tau fanau ke fe-iloaaki e tau matakainaga.

-Atihake mo e fakaohocho e tau toloaga ma e tau fanau

-tau kalapu fuata

-tau kalapu taute mena

fakafiafia mo e falu a r-
mena foki

-Lali ke tau taofi e fakaaogaaga he malolo he kava i loto he tau maaga.

-Kia fakatumau e malolo he tau fakafetuiaga ma e tau tagata oti.

-Aua neke fakaaoga hehe e malolo faka-takitaki ke he tau mena aulca

-Kia fakatumau e lagomataiaga he tau mamatua he maaga mo e tau takitaki ke hapahapai hake e tau manatu pulega he tau fuata.

Tokologa ia tautolu ka nakai talia fiafia ke he tau manatu pulega nei, ka e lata ke manatu e tautolu ka hufia e aga faka faahi lalo ke he loto he tagata kua uka lahi ke hiki po ke uta kehe.

Tau mamatu mo e tau iki ko e kau fakalataha ni ke kautu ai e tau mena oti. Aua neke tua tagata.

NIUE CONSULAR OFFICE - NEWS

(by Toke Talagi)

NAURU AIR LINES

Proposals and the state of play up to now. I emphasise the word proposal since it is still that and nothing more than that. What has happened is this.

The Niue Government has naturally been seeking better, cheaper, more regular and frequent services to Niue. Apart from Polynesian Airlines, which has been up to now, the only airline that has promised and provided us with a service (albeit sometimes not totally satisfactory), there are several other alternatives which we, as a Government, must look at and evaluate. This does not necessarily mean that we should overlook Polynesian Airlines altogether. They have, apart from a few minor lapses, been very good.

The Nauru proposals arose out of tentative alternative investigations. They agreed to look at a direct Auckland-Niue Service and have since lodged an application to the New Zealand Government proposing a direct Niue-Auckland link return. The application included a very attractive fare and freight structure.

I emphasise two things -- the Nauru application only seeks an Auckland-Niue link. Therefore we would still rely on Polynesian Airlines to provide us with links to other Pacific neighbours. Secondly, the way that applications are considered and discussed by the New Zealand Government looks at two things:

- Schedule service, landing rights etc., including the affects of this proposal on the other Airlines serving the area. Unfortunately this sometimes leads to a situation whereby Niue's own specific needs in total (including its tourist development, exports and other side benefits, hence aid relations with N.Z.) may not be assessed and considered

seriously. You've probably come across this type of problem before someone telling you that they have looked at your case meaning that they only saw a paragraph referring to a problem and discussing it, but of course stating that they are aware of it. Please understand, I am speculating (merely).

- The fare and freight structure. Hence we may end up with a situation where they will agree to the landing rights and schedule service but not to the fares proposed.

As I am writing this, the situation is that the New Zealand Government through the Ministry of Transport is still considering the Nauru applications. You will be aware that the Premier during his visit for aid talks in early March, also gave his support to the Nauru application. The ball is in the MOT(NZ) court. The decision if positive will mean cheaper fares a direct Auckland-Niue link via Pago, potential export development, especially our more persiable fruits, potential tourist development and the chance of getting more Niueans to return to the island for their holidays, to see and hopefully return for good.

THE PROPOSED ANSETT MANAGEMENT

In the meantime, back in the jungle, what else has happened. The proposed ANSETT management deal has created a bit of a stir. So far our fears of a service cut back or aircraft change have been unfounded. There is a now proposed schedule change, but essentially the service is the same. Sometimes I get the impression that the figment of the imagination is more a fig than imagine. Lets hope so!! Some diehards of course keep up an insistent cry of wait and see!!!

TARO MARKETING -- is still a favourite proposition. Prices over the

past two shipments have reflected the very high supply of taros from Western Samoa. I was told that they shipped 10,000 cases in one ship alone!! As I've said in earlier write ups on marketing, the prices that can be obtained for our taros sold to Turners and Growers, will be dependent on supply and demand. Unfortunately supplies are high and prices will be low.

Mr Pera is still hovering there somewhere. I feel personally that he is an alternative buyer and we should perhaps send him small consignments. In my last talk with him, he is still keen to get taros from Niue at the price he quoted.

The latest alternative market for our taros comes from a newly formed cooperative established by the Niueans here. In many respects this latest group should develop into the best possible alternative since it can guarantee prices and depending on their operation, provide cheaper taros to their members. As has occurred with Mr Pera in the past, lets try this out and see. One gentle reminder to all our growers in Niue, a point which should be stated for obvious reasons - Marketing to me means two things - getting a fair price and hence fair return to the growers, providing a good high quality product. This latter means don't send over the "pona hulis" or the rotten ones or the known "vavai" ones. In the short term you will be OK but next year even I won't buy your taros. The message is simple, send over only good quality produce.

RECEPTIONIST/TYPIST-- We have a new receptionist/typist Miss Rome Peni Ikiua. Sue will be leaving us this Friday and apparently getting sympathy for my letting her go. If she could speak or understand Niuean, no hassles.

UNEMPLOYMENT SITUATION-- Had a talk with someone the other day concerning the unemployment situation. Appears that approximately 3,000 apply for unemployment benefit weekly and out of that approximately 300 are young

Niueans in the 17-25 age group. I agree I was surprised myself but it appears there are a few not able to find suitable employment.

THE MANAGERE PACIFIC ISLANDS CHURCH

This was officially opened on Saturday. Total contributions on the day amounted to over \$150,000 of which the Niueans contributed approximately \$22,000.

GENERAL - Finally, (in case you're wondering), I have often been asked about job prospects in Niue and so on. One guy in fact came up and said "What do you honestly think? Will Niue still be there in five years time?" He had apparently been given the impression by some of the Niueans here that there will be nothing in Niue and never will be in five years. Disturbing thought? No? Well I guess as you want to call yourself a "Niuean" here or on Niue, the place will survive. If it doesn't then I guess we'll call ourselves anything but Niuean. Personally my stock answer to that type of question is that as long as there are a few old dichards like you and I, as long as we're prepared to stay and give meaning to our heritage and name as Niueans and carry the rest on our shoulders, Niue shall continue and will continue to survive well beyond the most pessimistic predictions.

Keep planting those taros and yams and coconuts and we'll see you again next time.

HI! Stamps collectors, Would you like to exchange stamps with a friend overseas? For more information call into the Information Office.

Radio Sunshine needs your help with several of our programmes such as Sports Round-Up and Children Programmes.

Tau aoga ka fai tala mo e tau lologo a mutolu kua fiafia lahi e Leotaogo Niue ke taofi ha mutolu a tau leo ma tau fanau.

H E A L T H N E W S

EPIDEMICS OF DENGUE IN THE SOLOMON ISLANDS

The World Health Organisation staff at Suva had sent warnings to outlying islands within the South Pacific Region to take intensive preventive measures against the introduction of Dengue Fever into their countries.

In order to achieve this, I am asking everyone on Niue to assist by killing as many mosquitoes in the houses, around houses or anywhere, where mosquitoes are found.

Apart from actually destroying the mosquitoes and their breeding places, (mostly water tanks to be oiled) there are mosquito destroyers, and aerosol sprayers in shops which could be used to kill adult mosquitoes. Nothing is better than prevention. Cure is costly and time wastage.

....

MAINTENANCE OF PRIVIES

The owner or occupier of any premises on which a privy is situated shall maintain such privy and appurtenances in good order and repair, and in a clean and fly-proof condition to the satisfaction of the Director of Health or Health Inspector.

..

Ko ia e tagata haana a faletose poko ia ne nofo ai he fale nofo ne ha ha i ai e falatote, kia mailoga mitaki ke levaki e falatote, ia ke mau, fakamea, po ke fakafou kaeke kua malona, pihia e falu a mena ne ha ha i ai he fale na, ke malu, ke aua hohoko ki ai e tau lago ke he tau manatu kua tonu he Pule Fakatonu po ke tagata Kitokite Kaina.

....

FAKAFANO NAKAI E KOE HA TOHI TALA NIUE KE TOTOU E TAU MAGAFAOA HAAU HE TAU MOTU KEHE?

MOSQUITO DENSITY VERY HIGH

(by P Erick)

Nearly all water tanks on Niue were positive with mosquito larvae as from Monday 5 April 1982. The Breteau Index then was 89.4%, a figure which could very well cause a flare up of dengue fever outbreak if we have a visitor and/or visitors with virus in their blood.

The Health Department boys are continuing with mosquito control programme by oiling all water tanks to kill young mosquitoes and will follow with an island wide spraying to kill adult flying mosquitoes.

What have you done?

You are still required to assist by killing those enemies with mosquito destroyers, aerosol sprayers and most important prevent them from breeding in and around your houses.

...

TOKOLUGA LAHI E NUMERA NAMU

Teitei ke oti pito e tau tulavai i Niue he fanau, ai e tau namu mo e nonofo ai e tau kitikiti namu i ai, ko e numera ia ne maeko ke fakatupu fakafo ai e gagao tigiki kaeke ke taha poka tokologa e tau tagata o mai-ne ha ha i ai e tau moko virus he tau tino ha lautolu.

Ko e matakau puipui mo e tamate namu ko lautolu hane faka-tutaki e gahua ligi oela e tau tulavai mo e to lafi atu ki ai e pamu he tau kala kaina, ka ko e heigoa ha mutolu ka taute?

Kua liu ole atu nei ke lagomatai foki ni a mutolu ke tamate e tau namu motua he tau liu fale nonofo. Fakaaoga e tau vai fale koloa, tau vai faka-ahua, poka pamu faka-ahu, mua atu ni ke moumou.

COMMUNITY NEWS and SERVICESNIUE FILM SOCIETY

Would all members please note that there will be no film showing on Monday 12 April being Easter Monday. Films will resume as usual the following Thursday 15 April.

REMINDER: Subs for 1982/83 are now due for payment - \$3.00. Please contact Isobel Robinson or pay at door.

PLANNING OFFICE DEPARTMENTSURVEY OF EMPLOYMENT - MARCH 1982

All Heads of Departments, private employers and own account workers are hereby reminded to complete and return the questionnaire forms on Survey of Employment despatched to you on 18 March 1982 preferably by Tuesday 13 April 1982 next week.

Should you have any difficulties in completing these forms, kindly contact or notify the Statistics Officer for assistance to ensure the above deadline is met.

PUBLIC WORKS DEPARTMENT NEWS

As from Monday 7 April the Public Works Department will only serve the customers from 7.30am to 12.00pm and will completely close down after lunch until further notice.

HOUSE GIRL REQUIRES - The New Zealand Representative requires a housegirl to work from Mondays to Fridays from 2.00pm to 8.30pm each day, starting on Monday, 19 April. Pay will be in accordance with Niue P.S.C. Reg.68 rates. A school leaver would be most suitable.

Apply in writing to the Office of the New Zealand Representative.

VACANCY - TELECOMMUNICATIONASSISTANT AERIAL RIGGER

Applications are invited for the position of Assistant Aerial Rigger.

Duties- Installation and maintenance of aeriels and associated equipment.

Climbing of an aerial masts will be an important part of the job. Applicants should be physically fit and any appointment will be subject to a medical examination.

Experience is not essential. On the job training will be given to the successful applicant, but preference will be given to an applicant with a good knowledge of maths and electricity.

The appointment will be Reg.68 and the commencing pay will be according to the age.

Application should be made in writing to the Director, Telecommunications Centre, or complete the appropriate form obtainable from the Central Office.

Closing date will be 17 April.

PENPAL

David Delalte
Rt 2 Box 97B
Jackson, LA 70748, USA

Interests exchanging viewcards, shortwave listening, chess and science fiction.

JESSOP MOVIES - No film screening at Avatele on Friday night 9 April because of Easter Week-End.

To nakai fai kifaga e Po Falaila ko e aho 9 Apelila to kifaga la he po Falaila, 10 Apelila

S P O R T SN E W SGOLF NEWS

Golf results for last weekend are as follows. A bisque bogey competition was played which was won by Paul R with a score of plus 12. In second place Val McCoy being the only lady player scored an excellent plus 7. Billy Togahai took the prize for nearest the pin on No.4 while Dave Bryan took it on No.7 green. Most Golf was won by Seti and Norman scored a two. Tau Pasisi playing the last hole (No.18) managed a long drive to be just short of the green and then proceeded to chip the ball into the hole for the first eagle of the season.

Next weekend (Easter) there will be the normal Saturday Golf followed on Monday with an 18 hole open tournament. The entry fee will be \$5.00 per player, this is to cover prizes and also a meal or something in that line.

BOXING TOURNAMENT - TUAPA VILLAGE

(by S Tohovaka)
Secretary NIABA

The Niue Islands Amateur Boxing Association will be holding a boxing tournament at the Tuapa Village Community Hall on Saturday 10 April 1982, this week end between 7.00pm and 11.00pm.

Those persons who are interested in taking part, please give your names, weight and age to Lagi Tuhega and John Satini at Namoui Makefu before Thursday evening.

Medical check and weighing in will be at 5.30pm on Saturday, before the tournament.

The highlights for the evening will be-

Simpson Ikimau -Heavyweight Alofi
James Toga -Light Heavy weight Alofi

Masinitoa Tinapi - Middleweight-Ava
Fiso Ahotaha -Welterweight-Mutl.

If you wish to take part against these four people, you may do so provided your weights are the same. It is hoped that they will represent Niue at the Oceania Boxing Tournament in Auckland, New Zealand between 21-27 May 1982.

Door entry fees will be \$2.00 and \$1.00 for children. If you have very little to do on Saturday night, keep this night free and come along to join us. Come early so you can get in.

...

FEUA HU MOMI - TUAPA

To fakahoko ai he matakau hu momi ha Niue e taha feua hu momi ki Tuapa he po Faiumu, aho 10 ia Apelila he tapu nei, kamata he matahola 7.00pm ke fakaoti mai he matahola 11.00pm ke he fale Fono he Maaga ko Falepipi He Mafofa i-Tuapa.

Ko mutolu ne fia manako ke hu momi he po ia mo e falu a kapitiga ti fakamolomole, fakailoa mai fakamafiti e tau higoa, tau mo e mamafa haau kia Lagi Tuhega mo John Satini, Namoui Makefu to hoko ke he magaaho afiafi he aho Tuloto.

To fuafua ai e tau mamafa mo e tau fuaaga faka Ekekafo he matahola 5.30pm he aho Faiumu to fakahoko e feua hu momi.

To amaamanaki ai ke fakamatapatu e lautolu nei e feua hu momi he po ia.

Simpson Ikimau - Heavyweight Alofi
James Toga -Light heavyweight "
Masinitoa Tinapi- Middleweight Ava
Fiso Ahotaha - Mut. Welterweight.

Ataina a lautolu toko fa na ke o atu a mutolu ke hu mo lautolu kaeke ke tatali e haau a pauna mamafa mo lautolu. Kua amara foki a Niue ke hukui e lautolu e motu ke he taha tauaga lahi ki Okalana Niu Silani he 'Oceania Boxing Tournament' aho 21-27 ia Me 1982. Totogi ki loto tau fanau \$1.00, tagata lahi \$2.00.

TAGATA MC E KELEKELE

Ko e tapu i ke uaaki he mahina a Mati 1982 ne kamata ai e fakaholoaga, ko e tohi he tau kilo vine, tipolo, niu, pakupaku mo e talo. Ko e tau vaha tapu takitaha ne tau hea atu ai e au i luga he pulagi e tau malolo takitaha he tau tagata mo e pihia foki ke he tau maaga. Ko e talo ni ne nakai la fakailoa atu e au. Ko e fakamaopopo fakamitaki laia e au e katoatoa ke lolomi ai he Tohi Tala Niue mo e lali foki ke taatu he Leo Taogo. Kua eke au mo hukui he Faahi Gahua Fonua ke tukuatu e tau fakaaue lahi ki a lautolu oti ne fa e gahua malolo ke uta he tau fua moua tupe ke fakafua atu ke he faoa he Faahi Fakalaulahi ke lata mo e fale tatau fua lakau po ke taatu ki Niu Silani. Hanai e tau malolo he tau tagata mo e tau maaga takitaha he mahina a Mati.

Vine - Agimale 175 kilo Tamakautoga
Iki Lapana 109 kilo Mutalau
Eu Funaki 80 kilo Tamakau.

Sipolo--Tuputoga Vemoa-107 kilo Liku
Kahika 106 kilo Toi
Tokimua 84 kilo Toi

Talo - Mesitama 736 kilo Tama.
Siuu 172 kilo "
Lokeni 169 kilo "

Niu
Pakupaku-- Makai 162 kilo Liku
Titae 100 " Liku

Ko e tau malolo he tau maaga -

Vine -- Tamakautoga 425 kilo
Sipolo-- Mutalau 471 kilo
Niu
Pakupaku--Liku 262 kilo
Talo -- Tamakautoga 1385 kilo

Fakamolemole atu kia mutolu ne ke fai mata numela kua nakai tatai mo e ha mutolu a tau manatu, ha ko e mena uka e lagaki mai he taha pepa ke he taha pepa, ti liu lagaki foki ke taatu kehe tohi tala. Fai matua ne hūhū mai kia mautolu e tau ofisa he tau aho fakatātā sipolo he mahina kua mole, haggao ia ke he sene he sipolo.

Liu e sene sipolo ke malagaki foki a fe? Ai macke ia mautolu ke tali atu e huhu ia ha ko e nakai ko e gahua ha mautolu a ia. Ko e faahi Fakalaulahi mo e tau Ikipule Lilifu he motu, ko lautolu ia ke huhu atu ki ai.

TOLOA FEUA PELE SOKA: 12-17 ApelilaVEVEHEAGA 1

Lkp v Mutl Paliati Aho Gofua 12.4.
ref. Billy Tukutama 3pm
Alf IvHkp Paliati Aho Gofua 12.4
ref. Fisa Pihigia 4.30pm
Tuapa v Alf. II Paliati Aho Ua
13.4. ref Frey Head 4pm
Cannonv Tmakau Paliati Aho Lotu
14.4 ref Mike Jackson 4pm
Muta. v Alofi II Paliati Aho Faiumu
17.4 B Tukutama 3pm
Tuapa v Hakp. Paliati Aho Faiumu
17.4.82 ref Frey Head
4.30pm

VEVEHEAGA II

Kua katoatoa ha lautolu a tau pele, ko e mena ia to fakatalitali ni ke kitia ko hai ia lautolu ka pele mo e kau ne mui he Veveheaga I, ko hai foki ka pele mo e kau ne mua he Veveheaga III ke kitia ko hai ka holo hake po ke to hifo.

VEVEHEAGA III

Hakupu v Mtl. Paliati Aho Gofua
12.4. ref R Eveni 4pm
Liku v Mkf Paliati Aho Ua 13.4.82
ref Cedric Tutaki 4pm
Tamakau v Namu Paliati Aho Lotu
14.4.82 ref Norman Metimeti
4pm
Toi v Hiku Paliati Aho Lotu 14.4.
ref Fisa Pihigia 4pm

KOLI FIAFIA MATAKAU - NETBALL

To fakahoko ai he matakau Netball he tau fanau fifine e taha koli fiafia ke he Fale Fono i Lotosca Avatele he po Faiumu faahi tapunei. Tau fanau fifine ha Tamakautoga, Avatele, mo Vaiea kia tolotolo atu ke koli auloa. Tupe hu ki loto \$2,00. Matakau Band HYP DISCO

U. S. P. SUPPLEMENT

The satellite transmitter is out of action at the moment, so we have no news to give you, and no schedule for next week.

The following account is the chapter on Niue taken from Harry Maude's history of the Peruvian slave trade in the 1860s. This book is the only complete account of the Peruvian slave trade which resulted in the capture of thousands of islanders from Kiribati, Tuvalu, the Cook Islands, Niue, Samoa, Tahiti and Easter Island.

This chapter on Niue has been translated into Niuean by Tahafa Talagi.

Slavers in Paradise by H.E. Maude (for sale in the Pacific Islands for \$7.50 from USP).

N I U E.

Ko e magaaho ne toka ai he vakatoga Saula ko Trujillo a Manihiki ne tuku fenoga atu a ia ke he faahi toga ke he motu tu taha ko Niue (iloa kehe higoa Motu Favale he tau 1860), ko e motu tokoluga, 40 e maila he viko takai mo e tule he tau mata feutu, ti uka lahi he tau tagata he tau vakatoga kaiha tagata ke hoko ki uta mo e kaiha ai e tau tagata. Ko e puke tagata he motu he magahala na ko e 5021. Pete he nakai la maama faka-evagelia a lautolu e tau tagata Niue, ne nakai talia e lautolu e tau tagata o mai ne tamai e lautolu e tau gagao, ka ko e magaaho ne hoko mai ai e liliuaga ha lautolu mo tau tagata Kerisiano ne tiaki e lautolu e puipuiaga he tau tagata o mai. Ne tupu mai he fakatokanoaaga ia e fenoga mai he Faifeau palagi fakamua ko Misi Lao mo e nofo ai ke he motu he tau 1861, mo e "kua nofo ai ke he mahani fakamokoi mo e fakaalofa he tau tagata", nakai la fai palagi kehe ia kua nofo he motu.

Ha kua nakai talia he tau iki mo e tau tagata lotu ke o kehe e tau fuata ke he falu motu, pete ni kua manako a lautolu, kua nakai ni maeke a lautolu mai he tau vakatoga ke uta e lautolu. Ha kua maeke e tau tagata he tau 1862 ke fenoga atu he tau vaka paopao ke he tau vakatoga ne o mai ke he motu, ne talia he falu ha lautolu ia ke tohi e tau higoa ke o atu ke gahua ki Samoa mo e falu a motu foki.

He mahina Novema 1862 hoko mai e Trujillo ti nakai uka he tau tagata ke talia ke tohi e tau higoa ke o he tala-hau he tau kau vaka ko Onila (O'Neil) mo Uinita (Winter), toko 50 a lautolu ne pule ni e lautolu ke o he vakatoga, ko e numera pehe ligaliga ke hoko ha ko e magaaho ne hoko atu ai ki Kalao, (Callao) Peru he aho 6 ia Ianuari toko 92 e tagata taane he toga, fuafua ai liga toko 42 ne tamai ai i Rakahaga.

Pehe he fuafua e Misi Lao toko 50 ki luga ne uta, ka e nakai talia e ia puhala uta he tau tagata ke fakagahua he magahala na.

Ko e tau timotua nei ko e talia nakai e lautolu ke o he toga. Ko e magaaho ka pehe ai e tagata 'E', ko e mogoia ka fekau ai ke hifo ke he liu, ti fai tagata leveki mo e fana ka leoleo ke ua o hake mai e faoa ka o hifo ke he liu. Ko e falu magaaho ne nakai leo ke moua e tali ko e fekau noa ni ke o hifo ke he liu toga.

Ko e falu he tau tagata tohi tagata gahua ne kehe ha lautolu a tau lagatau. Ko e falu vakatoga ne o mai fakamui. Ko e 'Rosa Patricia' he aho 28 ia Ianuari, fakalataha mo e taha vaka ko 'Guillermo', o mai he motu ko Rapa he mole atu e mavehevehe mo e ua foki e vakatoga he motu ko Isita (Easter) mo e o atu ai ki Mangaia mo Atiu to o mai ki Niue.

Ne hake mai tata ke he uluulu e Rosa Patricia nakai mamao mo e matahoe i Halagigie mena ne hake mai ai a Kapeni Kuki he tau 1774, ka e tu ni taha vakatoga ki tutavaha. Ne o hifo mai e tau vaka paopao mai i Alofi mo Avatele mo e o atu ai ke he Rosa Patricia mo e anaamanaki ke fakafua ha lautolu a tau koloa. Ne talia he ikivaka ko Mota mo e Supakako ko Pitman ke fe fakafua-aki e tau koloa, manako a laua ke he tau moa, tau puaka mo e tau ufi. Ne talia he tau Niue ti tahifo e lautolu e tau mena ia ke he vakatoga na. Ko e mena ne tupu ha nei he talahau he akoako Samoa ko Samuela.

'Ko e magaaho ne kitia ai he ikivaka kua tokologa e tagata he fuga vakatoga ne kamata holo ai mo e uta 40 e

e tagata. Ti tuku ai a lautolu he liu toga mo e fakamau ai mo e o atu ke he faahi he motu tata ki Mutalau ke liu ke kaiha tagata foki. Ko e falu he tau tagata ne o hifo a lautolu ke he vakatoga ke fakafua koloa. Ko e magaahe ne logona ai e lautolu he liu kua fai tagata i luga, ne tauhea lagomatai a lautolu. Toko fitu ne fehola mai he liu, ti o hake mo lautolu he tau vaka paopao ki uta. Ne fana hake e lautolu he toga e faa ne fehola".

Taha e tagata ne pakia e kakia ka e taha motu e lima he toki. Ne fenoga atu e 'Rosa Patricia' ki Samoa mo Tokelau mo e 40 e tagata, fakalataha foki mo e 'Guillermo' nakai kau a ia ke he mena ne tupu.

Mai he talahauaga ha Samuela, liga to pehe e falu toko 33 ni e tagata ne uta i Niue, ka e pehe a Misi Lao toko 40. Fakamooli e Taole ko e tagata Niue e talahauaga ia ha ko ia taha he tau tagata ia, ti maama foki e haana a tala, ka e pehe a Samuela, tokolaga ne fehola ka e liu moua e fali i Mutalau ti katoatoa ha lautolu ia ne kaiha he vakatoga ko e 40. Talahau foki e Taole pehe toko ua e tagata ne tolu ki tahi he numate he mogo ne tau ai he fuga toga, mo e toko 3 foki ne pakia lalahi ke toka ka e liga nakai tomuhia e talahauaga ia, he pehe a Samuela, ha ko e mena pakia a ia (Taole) mo e takoto ni he liu toga ne leveki he tau tagata fai kanavaakau gahua toga.

Ko e vakatoga fakahiku ne tuku taula he ava i Alofi he aho 9 ia Mati, ko e toga Sepania, ko e Rosa Y Karmen, talahau pehe ko e taha toga kaiha tagata talahaua he folau vakatoga pihia. Kua fita e puke e toga ia he tau tagata mai i Isita (Easter), Kuki Aelani mo Tokelau. Ne tupu e gagao hihi, ti tokolaga lahi a lautolu mai i Fakafo ne laua ai. Ne nakai iloa e Misi Lao, ko e vakatoga kaiha tagata, ti fakafano hifo e ia o taha tohi mo e toko ua e faiaoga, ke huhu ko e fano ki fe e toga ia, ka e taha e mena ne taofi ni a laua ia he toga mo e hivi hake e tau vaka paopao ha laua ki luga.

Ne fakafano hake mai ki uta taha e poti he toga ke ole vai ki a Misi Lao ke tului aki e gagao hihi tuaha pehe ke lata ma e Ikivaka. Ko e mogo ne liu hifo ai e poti, hiva e vaka paopao ne faka-tau o hifo, takitaki he taha iki ko Fataiki ke liuaki mai e tau tagata toko ua he toga. Ne fepa ni a

lautolu mo e tau fana mai he toga ne malona e falu vaka, ti ko e magaahe ne kakau ai a lautolu ki uta, ne tutuli ai he tau poti a lautolu mo e liuaki hifo ai ke he toga. Ko e katoa ha lautolu ne kaiha ai he toga ko e 19 ka e toko-taha ne mate, toka he Rosa Y Karmen a Niue mo e fina atu ai ki Kermadec (Sanitei).

Ne fai talahauaga foki ke he numera tagata ne kaiha i Niue, ka e mau ni e talahauaga ko e toko 109 e katoa ha lautolu ne kaiha he tolu e vakatoga ko e tau tagata taane oti.

Kua maaliali ko e ha ne o ai a lautolu ia: Ko lautolu ne uta he Trujillo, ko e mena o ni e tokolaga ha ko e manako ha lautolu, tuga he talahau e Misi Lao ko e manako he tau fuata ke o kehe mai mo e motu, pete ni he totoko e tau iki mo e lotu he motu. Ne talahau e ia pehe ko e tau 1865, teau mo teau e tau fuata ne o he tau vakatoga kehekehe, ko e tokolaga ia lautolu ia ne nakai liliu mai, ti tolu e tau tau he mole ne tokolaga fakahaga e tau tagata taane ne o ti teitei fakalahi ua e tokolaga he tau fifine ke he tau taane he motu.

Ko lautolu ne uta he Rosa Patricia mo e Rosa Y Karmen ko e mena uta kaiha pauaki. Ko e kakano ne uta ai he tau tagata taane ni hokoia ha ko e taute ni he fuga vakatoga ha ko e mena nakai mahani e tau fifine ke o hifo ke he tau vakatoga he tau vakapaopao. Talahau e tau tala tuku fakaholo, ko lautolu ne uta he tau vakatoga, ko e tau tagata mai i Avatele, Alofi, Tuapa mo Mutalau.

IPS 2/I05

22 July, 1982

F
Copy of this is
Prof. Maude

Mr. Na'a Fieffie, USP Tonga,
Dr. Mike Davis, USP Niue,
Mr. John Herman, USP Rarotonga,
Mr. Ioane Faavaeina, USP Apia,
Mr. Tito Isala, USP Tuvalu
Dr. Keith Sutherland, USP Tarawa
Mr. Casimilo Perez, Tokelau Office, Apia, W. Samoa

SLAVERS IN PARADISE BY H.E. MAUDE

Dear Colleagues,

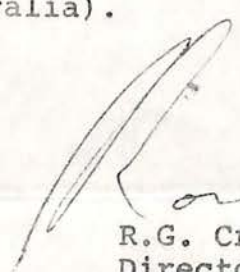
Various people have made arrangement to translate into local languages the relevant sections of Harry Maude's fascinating book "Slavers in Paradise" and he has generously given permission for the work to be reprinted without charge.

The first to be printed was that for Tokelau and Harry Maude has written the attached introduction giving a general background to go with the particular story of the slavers at Tokelau.

He has generously offered to write a similar introduction for any of the others should you wish it. A copy of his letter of 14 July and of his draft introduction for Tokelau is attached.

Please let us know (or probably preferably let Harry know direct Prof. H.E. Maude, 77 Arthur Circle, Forrest, ACT 2603, Canberra, Australia).

Best wishes.


R.G. Crocombe
Director
Institute of Pacific Studies

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

Professor R.G. Crocombe,
Director, Institute of Pacific Studies,
The University of the South Pacific,
P.O. Box 1168, SUVA, Fiji.

Dear Ron,

Slavers in Paradise

Herewith a copy of the introductory section and conclusion to the story of the Peruvian slavers in Tokelau, as promised in para.3 of p.2 of my letter of 7 June.

Of course it would have, in part, to be rewritten before it could be used to precede and follow the text relating to any other island group but I could do this easily in a few hours if it is wanted by anyone.

I feel that there is little point in publishing the chapter or chapters relating to a single group without an introduction showing how the Peruvian trade came about and what happened after the raiders left. This is particularly true of the Cook Islands where matter relating to local events is scattered all over the place and needs to be brought together.

School children especially would be completely bemused by a translation which stated simply that ships arrived seemingly out of the blue, took away so many people and then just disappeared into oblivion.

Perhaps you could have photocopies made of the Tokelau effort and sent out to the local translators saying that if they write to you (or to me direct) a similar type introduction and conclusion will be made out and sent by airmail for them to use, with or without such additions, deletions or other adaptations as they may think desirable.

Yours,

SLM

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

Dr Anthony Hooper,
Department of Anthropology,
The University of Australia,
Private Bag, AUCKLAND,
New Zealand.

Dear Tony,

I am enclosing the prologue and conclusion to the story of the Peruvian slavers in the Tokelaus contained in Chapter 9 of the text of the book, as promised to you for Ropati ages ago. I am sorry that it took so long before I could get down to it but so many arrears had accumulated while I was finishing the Slavers effort that it has taken an age to catch up.

Anyway here it is, and I hope that it may still be of some use to Ropati or yourself for translating into Tokelau; but if not no matter.

You were right in your conjecture that appropriate parts of the text would be translated into other Polynesian languages (I suppose that they are languages, and not merely dialects as I used to suppose). I told Ron that anyone could use the text or any part of it as they wished and have since heard that sections have been, or are being, translated into Tongan, Niuean, Tuvaluan, Cook Islands Maori and Kiribatese.

But I do feel that there is little point in publishing the chapter relating to a single group without any introduction saying how the Peruvian trade came about and what happened after the people got carried away.

Ron has sold out the Pacific Islands edition of the Slavers and has asked for a reprint, with the first batch by air freight, so they must be doing O.K. in the islands. They will never sell here as few historians, or anyone else, have the necessary background to be interested in anything but the political exploits of Australians in Melanesia.

The Book Review Editor of Pacific Studies tells me that they have commissioned an historian, an anthropologist, a Latin American diplomatic historian and a Pacific islander to write 'substantial reviews' of 2000 to 2500 words each, to which I am to be given a month to respond.

This procedure is presumably modelled on those devastating cut-throat criticisms in Current Anthropology but I am doubtful how it will work out when applied to a narrative history instead of an exercise in anthropological theory or methodology. However I am told that the selected reviewers have 'responded enthusiastically' and that the whole boiling is to be sent to me on 15 October, so evidently I am to be the guineapig, so keep me in your prayers round about that date.

I hope that all continues to go well with the 'Tokelau Book', which I see from an internal USP memorandum by Ron is progressing without mishaps and will be published next year 'as planned'. I look forward to gaining pointers from it for our own work on Gilbertese ethnohistory, which to be frank needs all the help we can get.

Yours sincerely,

John

Slavers in Paradise

Suggested text for Tokelau edition

The Man-stealing ships from Peru

This is the story of the ships which came from Peru in the time of our ancestors - about five generations ago - and took away the Tokelau people to work on their farms and as servants in the homes of the rich people.

Peru is a large country with many inhabitants, most of them American Indians, who had owned the land before it was taken away from them by Spaniards from Europe, who used mainly imported African negro slaves as labourers.

In 1824, about the time when the first whaling ships began to visit our islands, Peru became an independent Republic; and 30 years later the slaves were freed and Chinese were brought across the Pacific to do the labouring work. They were so badly treated, however, that their recruiting was stopped and by 1860 there was a great shortage of workers.

Once again the immigration of Chinese was permitted, but it was not liked by the Peruvian Government and when in 1862 an Irishman called Joseph Byrne told them that he could obtain better labourers from the New Hebrides they gave him a licence to recruit them.

Byrne was a wanderer who had lived in many countries and had worked in many jobs. When he got his licence he started a company, chartered a ship and set sail from Callao, the principal port of Peru, in June 1862. On his way to the New Hebrides, however, he stopped at Tongareva in the Cook Islands, where he found the people were starving because their coconut trees were bearing no fruit owing to a disease.

The Tongarevans were happy to go with Byrne to work on what he told them was a nearby island for the same wages that they would get on Tahiti, and he was glad to recruit the kind and gentle Polynesians.

So he filled his ship with 251 islanders; but he deceived them for he took them to Callao, where they were sold for farm and house work at \$200 each for the men, \$150 for the women and \$100 for the boys; and because Tongareva, like the other Polynesian islands, was much closer to Peru than the New Hebrides and the recruiting took only a few days Byrne's company (for he had died on the voyage) made a great amount of money.

When the merchants and shipowners of Peru saw that large profits were to be made by bringing Polynesians to Peru they fitted out many ships, some of them old and leaky, and sent them off as quickly as possible.

Altogether 33 ships were engaged in the trade and these made 38 voyages to the South Seas and called at every inhabited group in Polynesia with the exception of Hawaii.

Most of the ships left from, and returned to, Callao and the nearest Polynesian island to that port was Easter, or Rapa Nui, from which they took away one-third of the people.

Some ships went direct, or via Easter Island, to the Marquesas, the Tuamotus, the Northern Cook Atolls or Rapa, and eventually as far as Niue, Tokelau, Tuvalu and Kiribati, while a whaling ship from Tasmania collected recruits in Tonga.

Nearly all the people taken to Peru were from the low coral atolls or from small isolated islands like 'Ata or Niuafo'ou in Tonga because it was easier to gather these people together and trick or force them to go on board the ships. The Peruvians kept away from the large high islands where there were many inhabitants, including Europeans, such as Tahiti, Rarotonga, Aitutaki, Upolu, Savai'i, Tongatabu and Vava'u, lest they ran into trouble.

In February 1863 two ships, the Rosa y Carmen and the Micaela Miranda, left Pukapuka, in the Northern Cook Islands, and another two, the Rosa Patricia and the Guillermo, left Niue, to look for recruits in the Tokelau Group. The Rosa Patricia called at Apia on the way from Niue to try and obtain a European recruiter who spoke Tokelau to help with the work but was unable to obtain one; and while at Apia she saw the mission ship John Williams, which was about to leave on a voyage to the Cook Group.

Before telling what happened when these four Peruvian man-stealing ships sailed to Tokelau it should be explained that in 1862, before they arrived, the population of Fakaofu was estimated to be 261, with about 140 on Nukunonu and the same number on Atafu.

On 25 December 1862 eight canoes had left Nukunonu for Atafu

(here follows the text of pp.63-73, but simplifying the English composition and leaving out anything not required, such as the words 'We have already seen' on p.67 and the reference to Chapter 22 on p.73, and changing the wording where desired). ..
.....

The Spanish barque Rosa y Carmen had already got 130 recruits on board when she came to Tokelau (63 from Easter, seven boys picked up off the reef at Rakahanga and 60 taken from Pukapuka). With the 136 obtained in the Tokelau Group she therefore had about 266 passengers when she left.

The ship then made for Samoa where her Captain Marutani, a horrible man with only one eye and always well armed, picked up four Samoans who were fishing off Falealupo and stole another out of a trading boat at Samusu Point. At Tutuila the captain tried to get water but when the Samoans found that his boat was from a va'a ngaio tangata they took his water casks away.

By this time many of the Fakaofu people were very sick with the dysentery that had been on their island and the sickness was spreading to the other recruits. Six Fakaofu

men were left on Tutuila of whom three died and the others returned home, two of them being the brother of the chief and his son.

The captain then tried to bribe a European at Ta'u, in the Manu'a Group, to get 200 islanders to come on board, where his armed men were hidden ready to force them below and faaten the iron hatches; but the European warned the village people so no one was caught.

It was now clear that, with hardly any water left to drink, only half an old coconut every two days to eat and much sickness, they had to reach an island quickly where they could refresh the recruits or all would be dead.

So after a call at Niue, where 19 more men were kidnapped while visiting the ship in their canoes, the Rosa y Carmen made for Sunday Island in the Kermadec Group where there were only 22 part-Polynesians growing vegetables for sale to the whaling ships that called.

Here the passengers were taken ashore in the ship's boats and thrown on to the beach, most of them starving and very sick. Some were drowned where they lay when the tide came in but others were able to crawl up to the land where they ate the leaves from the bushes on the shore. Meanwhile the barque's crew stole all the vegetables and other food from the people living on the island.

After some weeks at Sunday Island those islanders who were still alive were put on board again and after a visit to Pitcairn Island the ship reached Callao on 10 July, over 140 days after leaving Tokelau. More than half the passengers were dead; and the 126 still alive were not allowed to land because the Peruvian Government had prohibited the Polynesian labour trade on 28 April and all who arrived after that date were to be repatriated.

The other three ships, which had sailed direct from Tokelau to Callao, arrived there in April before the trade had been stopped and landed 88 recruits. There had been 77 deaths during the voyage and we cannot be sure how many of the survivors were from the Tokelau Group.

Altogether 1,407 were taken from Easter Island by the Peruvian ships; 743 from the Cook Islands; 445 from Tuvalu; 312 from Kiribati; 253 from Tokelau; 174 from Tonga; 151 from the Tuamotus; 109 from Niue; and 40 from other islands - or 3,634 in all. But the Tuamotu islanders and 13 others got away before the ships left the islands; and as we already know six of these were from Fakaofu, though three of them died.

The islanders who landed in Peru were employed as servants in the houses, hotels and restaurants of Lima, the capital city, and other big towns, or else as labourers on the big agricultural plantations along the coast.

Some of the Polynesians were kindly treated but most of them were treated very badly. The hours of work were too long, their food was unsuitable and the discipline harsh, with beatings and other punishments common.

Worst of all everyone felt lonely and homesick for their own islands; and so they soon began to die, especially as they were not accustomed to the diseases common in South America - particularly the fever, dysentery and smallpox.

The Peruvian Government, therefore, decided to send back the 1,009 islanders who were still on the ships on which they had come, and to these were added a few more who had managed to get to Callao from Lima or the plantations, many of them with the help of the French Ambassador, M. de Lesseps.

These were put on four repatriation ships. The Kiribati people on the Ellen Elizabeth were the luckiest because they arrived at a northern port and never left their ship, and no other islanders were put on board; so they escaped sickness and 111 were landed at Tongareva from where most of them got back to their homes.

The French took 29, most of them French subjects from the Marquesas Islands, on one of their warships, the Diamant, and 15 of these were landed alive at Nukuhiva.

But the smallpox was very bad at Callao and most of those who were put on the other two ships died. Of the 589 who were put on the Adelante all except 38 died and they had to be brought back to Peru.

The 470 on the Barbara Gomez included the survivors of the Tokelau people who had been taken on the Rosa y Carmen and perhaps a few from the Rosa Patricia and Guillermo who had been brought from the shore. It was intended that the Tokelau should be taken back to their own islands but after landing 15 Rapa Nui at Easter Island the smallpox and dysentery on board got so bad that all but 15 passengers were dead by the time that the ship reached Rapa. These were accordingly landed there but out of the seven who survived only one, Hehe a Afora of Fakaofu, was known to be from Tokelau.

Altogether 3,215 Polynesians are believed to have died as a result of being taken to Peru. But these were not all the deaths because the smallpox and dysentery brought back by the few remaining survivors returned to the Marquesas, Easter Island and Rapa is estimated to have resulted in another 2,950 deaths, making a total of over 6,000 who died owing to the Peruvian slave raids.

Soon after the repatriation was over there were said to be only 100 Polynesians left alive in Peru and nine of these managed to escape to the islands in ships which called, including one from Tokelau whose name is not known but who died from consumption soon after his return.

Hehe a Afora (or Mato as he was known on Rapa) married a Rapan and settled on the island, but his son Teau visited Fakaofu to see the land of his ancestors in 1924, when he was given a big welcome by the people.

Slavers in Paradise

Suggested text for Tokelau edition

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In 1824, about the time when the first whaling ships began to visit our islands, Peru became an independent Republic; and 30 years later the slaves were freed and Chinese were brought across the Pacific to do the labouring work. They were so badly treated, however, that their recruiting was stopped and by 1860 there was a great shortage of workers.

Once again the immigration of Chinese was permitted, but it was not liked by the Peruvian Government and when in 1862 an~~d~~ Irishman called Joseph Byrne told them that he could obtain better labourers from the New Hebrides they gave him a lic^eence to recruit~~y~~ them.

Byrne was a wanderer who had lived in many countries and had worked in many jobs. When he got his licence he started a company, chartered a ship and set sail from Callao, the principal port of Peru, in June 1862. On his way to the New Hebrides, however, he stopped at Tongareva in the Cook Islands, where he found the people were starving because their coconut trees were bearing no fruit owing to a disease.

The Tongarevans were ^{happy}~~glad~~ to go with Byrne to work on what he told them was a nearby island for the same wages that they would get on Tahiti, and he was glad to recruit the kind and gentle Polynesians.

So he filled his ship with 251 islanders; but he deceived them for he took them to Callao, where they were sold for farm and house work at \$200^{each} for the men, \$150 for the women and \$100 for the boys; and because Tongareva, like the other Polynesian islands, was much closer to Peru than the New Hebrides and the recruiting took only a few days Byrne's company (for he had died on the voyage) made a great amount of money.

When the merchants and shipowners of Peru saw that large profits were to be made by bringing Polynesians to Peru they fitted out many ships, some of them old and leaky, and sent them off as quickly as possible.

Altogether 33 ships were engaged in the trade and these made 38 voyages to the South Seas and called at every inhabited group in Polynesia with the exception of Hawaii.

Most of the ships left from, and returned to, Callao and the nearest Polynesian island to that port was Easter, or Rapa Nui, from which they took away one-third of the people.

Some ships went direct, ~~for~~ via Easter Island, to the Marquesas, the Tuamotus, the Northern Cook Atolls or Rapa, and eventually as far as Niue, Tokelau, Tuvalu and Kiribati, while a whaling ship from Tasmania collected recruits in Tonga.

Nearly all the people taken to Peru were from the low coral atolls or from small isolated islands like 'Ata or Niuafo'ou in Tonga because it was easier to gather these people together and trick or force them to go on board the ships. ^{Peruvians} They kept away from the large high islands where there were many ~~XXXXX~~ inhabitants, including Europeans, such as Tahiti, Rarotonga, Aitutaki, Upolu, Savai'i, Tongatabu and Vava'u, lest they ^{ran} ~~got~~ into trouble.

In February 1863 two ships, the Rosa y Carmen and the Micaela Miranda, left Pukapuka, in the Northern Cook Islands, and another two, the Rosa Patricia and the Guillermo, left Niue, to look for recruits in the Tokelau Group. The Rosa Patricia called at Apia on the way from Niue to try and obtain a European recruiter who spoke Tokelau to help with the work but was unable to obtain one; and while at Apia she saw the mission ship John Williams which was about to leave on a voyage to the Cook Group.

Before telling what happened when these four Peruvian man-stealing ships ^{sailed to} ~~arrived in~~ Tokelau it should be explained that in 1862, before they arrived, the population of Fakaofu

was estimated to be 261, with about 140 on Nukunonu and the
^{number} same on Atafu.

On 25 December 1862 eight canoes had left Nukunonu
for Atafu ... (here follows the text of pp.63-73, but simplifying
the composition and leaving out anything not required, e.g. the
^{reference to Chapter 22 on p.73, and changing the wording where}
^{desired} ~~required~~).

The Spanish barque Rosa y Carmen had already got ¹³⁰ ~~265~~
recruits on board when she came to Tokelau (63 from Easter,
seven boys picked up off the reef at Rakahanga and 60 taken
from Pukapuka). With the 136 obtained in Tokelau she therefore
had about 266 passengers when she left.

The ship then made for Samoa where her Captain Marutani,
a horrible man with only one eye and always well armed, picked
up four Samoans who were fishing off Falealupo and stole another
out of a trading boat at Samusu Point. At Tutuila the captain
tried to get water but when the Samoans found that his ~~boat~~
was from a va'a ngaio tangata they took his water casks ^{away}.

By this time many of the Fakaofu people were very sick
with the dysentery that ^{had been} ~~was~~ on their island and the sickness
was spreading to the other recruits. Six Fakaofu men were
left on Tutuila of whom three died and the others returned
home, two of them being the brother of the chief and his son.

The captain then tried to bribe a European at Ta'u, in
the Manu'a Group, to get 200 islanders to come on board, ^{where} ~~when~~
his well-armed men were hidden ready to force them below and
fasten the iron hatches; but the European warned the village

people so no one was caught.

It was now clear that, with hardly any water left to drink, only half an old coconut every two days to eat and much sickness, they had to reach an island quickly where they could refresh the recruits or all would be dead.

So after a call at Niue where 19 more men were kidnapped *while visiting the ship in* from their canoes the Rosa y Carmen made for ^USunday Island in the Kermadec Group where there were only 22 part-Polynesians growing vegetables for sale to the whaling ships that called.

Here the passengers were taken ashore in the ship's boats and thrown on to the beach, most of them ^{very} sick and starving. Some were drowned where they lay when the tide came in ^{but} ~~and~~ others were able to crawl up to the land where they ate the leaves from the bushes on the shore. Meanwhile the ^{barque's} crew stole all the vegetables and other food of the people living ashore.

After some weeks at Sunday Island those islanders who were still alive were put on board again and after a visit to Pitcairn Island the ship reached Callao on 10 July, over 140 days after leaving Tokelau. More than half the passengers were dead; and the 126 ~~passengers~~ still alive were not allowed to land because the Peruvian Government had prohibited the Polynesian labour trade on 28 April and all who arrived after that date were to be repatriated.

The other three ships which sailed direct from Tokelau to Callao arrived there in April before the trade had been stopped and landed 88 recruits. There had been 77 deaths

during the voyage and we cannot be sure how many of the survivors were from the Tokelau Group.

Altogether 1,407 were taken from Easter Island; 743 from the Cook Islands; 445 from Tuvalu; 312 from Kiribati; 253 from Tokelau; 174 from Tonga; 151 from the Tuamotus; 109 from Niue; and 40 from other islands - or 3,634 in all. But the Tuamotu islanders and 13 others got away before the ships left the islands; and as we know already six of these were from Fakaofu, though three of them died.

The islanders who landed in Peru were employed as servants in the houses, hotels and restaurants of Lima, the capital city, and other big towns, or else as labourers on the big agricultural plantations along the coast.

Some of the Polynesians were ^{kindly} ~~well~~ treated but most of ^{were treated} them ^{very} badly. The hours of work were too long, their food was unsuitable and the discipline harsh, with beatings and other punishments common.

Worst of all everyone felt lonely and homesick for their own islands; and so they soon began to die, especially as they were not accustomed to the diseases common in South America - especially the fever, dysentery and smallpox.

~~So~~ The Peruvian Government ^{therefore,} decided to send back the 1,009 islanders who were still on the ships on which they had come, and to these were added a few more who had managed to get ~~back~~ ^{from Lima or the plantations} to Callao, many of them with the help of the French Ambassador, M. de Lesseps.

Rapa is estimated to have resulted in another 2,950 deaths, making a total of over 6,000 who died owing to the Peruvian slave raids.

Soon after the repatriation was over there were said to be only 100 Polynesians left alive in Peru and nine of these managed to escape to the islands in ships which called, including one from Tokelau whose name is not known but who died ^{from consumption} soon after his return. ~~from consumption.~~

Hehe a Afora (or Mato as he was known on Rapa) married a Rapan and settled on the island, but his son Teau visited Fakaofu to see the land of his ancestors in 1924, when he was given a big welcome by the people.

These were put on four repatriation ships. The Kiribati people on the Ellen Elizabeth were lucky because they arrived at a northern port and never left their ship, so they escaped sickness and 111 were landed at Tongareva from where most of them got back to their homes.

The French took 29, most of them French subjects from the Marquesas Islands, on one of their warships, the Diamant, and 15 of these were landed alive at Nukuhiva.

But the smallpox was very bad at Callao and most of those who were put on the other two ships died. Of the 589 who were put on the Adelante all except 38 died and they had to be brought back to Peru.

The 470 on the Barbara Gomez included the survivors of the Tokelau people who were taken on the Rosa y Carmen and perhaps a few from the Rosa Patricia and Guillermo who had been brought from the shore. It was intended that the Tokelau should be taken back to their own islands but after landing 15 Rapa Nui at Easter Island the smallpox and dysentery on board got so bad that all but 15 passengers were dead by the time that the ship reached Rapa. These were accordingly landed there but of the seven who survived only one, Hehe a Afora of Fakaofu, was known to be from Tokelau.

Altogether 3,215 Polynesians are believed to have died as a result of being taken to Peru. But these were not all the deaths because the smallpox and dysentery brought back by the few survivors returned to the Marquesas, Easter Island and

From : R.G. Crocombe

To : IPS Advisory Committee

Subject: Report on work in Western Samoa, Cook Islands and New Zealand.

File No: IPS 1/2

Date : 4th May, 1982.

H.E. Manda
Arthur Circle
Forest 2603
W.S. P. S.

1. Consultation on Land Management

Last year, the Vice-Chancellor gave an undertaking to visiting Directors of Lands from member countries that, as the degree in Land Management would then be in its second year and it would be an appropriate time for evaluation, that a suitable occasion would be sought to seek the views of representatives of member governments, of students, staff, professional organizations and others on progress to date. This was done in a special meeting held at the USP Campus at Alafua, Western Samoa on 13 April 1982. This preceded the conference mentioned in the paragraph below. Dr Pram Prasad, Coordinator of the Land Management Degree in the School of Social and Economic Development, and Professor Ben Acquaye, President of the Commonwealth Land Economy Association and Consultant to USP on this programme, were present, as well as IPS and Alafua representatives. Informal consultations continued throughout the week and seem to have been very productive and worthwhile.

2. Land Registration and Rural Productivity

A Conference on this topic, with representatives from most English-speaking Pacific countries, was held at the Alafua Campus for the rest of the week following the Consultation on the Land Management programme mentioned above. The discussion seems to have been well worthwhile and some good quality papers were presented. The best of these and other materials prepared in connection with the conference are being edited for wider publication. In addition, representatives from the Conference prepared a radio programme which was broadcast over Western Samoa Radio 2 AP and distributed to other radio stations throughout the Pacific. Newspaper reports on the Conference were also published in Western Samoa and sent to other countries.

On the Saturday and Sunday after the Conference a particularly valuable field study looking at a diversity of forms of land registration on the ground, and taking a visual evaluation of production (the study was accompanied by two senior Samoan agriculturalists) was greatly appreciated by participants. For several years now IPS has followed a policy of ensuring that if a whole conference cannot appropriately be held in a rural community, then at least a part of it will. Moving from one capital city hotel to another often diverts our minds from the reality that most of the people of the nations we serve are rural people, and the more we associate with them and try to listen to their perspectives and understand their problems, the better. The night and day spent in Vaovai village was particularly useful.

Participants in the Consultation and Conference lived in student accommodation on Alafua Campus and found the experience very worthwhile both for us and for the students. Alafua looked after us very well indeed.

3. Consultation on the role of USP in the Cook Islands

When the Vice-Chancellor was in the Cook Islands earlier this year for the graduation and for discussions with the Cook Islands Government, it was decided that a consultation would be held to consider more fully in what ways the Extension Services (both in terms of formal courses and in Continuing Education programmes) could be more fully utilized by the Government and other local institutions, and the kinds of service that the USP Institutes could provide. Mr Filimoni Fifita represented Extension Services and I was asked to represent the Institutes.

About 30 people attended, including a number of Departmental Heads, Training Officers and others, mainly from Government but some from non-Governmental institutions.

Mr John Herman, Director of the USP Centre in Rarotonga, felt that the consultation was well worthwhile in making a range of services and facilities of USP better known to appropriate people throughout the community.

This was held on Thursday 22 April.

4. Pacific Islands Development Programme

Ratu Sir Kamisese Mara, in his capacity as Chairman of the Executive Committee of the Pacific Islands Development Programme, chaired a Satellite session involving himself, President Ieremia Tabai of Kiribati, Prime Minister Sir Thomas Davis of the Cook Islands, Governor Peter Coleman of American Samoa (representing the US Pacific territories) and Dr Langi Kavaliku in Tonga had a two-hour Satellite discussion of the PIDP programme on 23 April. I was invited to take part and to discuss the IPS work in regional cooperation.

5. Book on Cook Islands Culture

This is progressing. I had hoped to be able to take two weeks to hold a writers workshop for authors contributing to this book but it was not possible on this occasion. I hope to do this later in the year if I can get the time. Nevertheless, I spent time with some authors who are working on their chapters. Some chapters have been completed and others are working, but some of the contributors who do not have writing experience will probably not be able to undertake their writing until a writers workshop is focused on this topic.

6. Land Tenure course

I took the opportunity to hold tutorials with students taking by extension, course SE 103, Principles and Problems of Land Tenure, at both Apia and Rarotonga.

7. Book marketing

The opportunity was taken, as usual, to collect orders from bookshops in Western Samoa, the Cook Islands and New Zealand. Over \$3,000 worth of books were ordered. The sales of IPS publications are going well, but require regular promotion. Bookshops respond well when presented with good quality publications of interest to their clients. Promotion by mail, and sending sample books at the time of publication, is useful and results in some orders, does not get any fraction of the orders that personal contact almost always obtains. For this reason, all IPS staff, when travelling, take a little time to promote the marketing of publications. We wish it was not necessary to devote time to this aspect, but the whole publications programme depends on a viable market. This is now well established, but its maintenance requires regular attention.

8. New Zealand

I took two days leave to go to New Zealand at my own expense but during that time undertook:

- (i) Discussions with Dr Hugh Laracy, Senior Coordinator of the Tuvalu History project, on the progress of that work. Final corrections to the edited draft are now coming in from authors, illustrated materials are being assembled and the final touches are being put to the English version.

- (ii) Professor Anthony Hooper is assisting with the general book on Tokelau and good progress is now being made. It will probably be sometime in 1983 before that is published - as planned.
- (iii) Dr Garth Rogers and Mr Andrew Campbell are assisting with the coordination of the Atiu community study. This is also progressing well and with a final workshop later this year should make it ready for the press early in 1983.

9. Radio

A radio programme was prepared at the request of Radio 2 AP in Western Samoa on political trends in the Pacific Islands.

10. Slavers in Paradise

This book, which documents the history of the Peruvian Slave Trade last century and which was published by ICS recently, has met a very encouraging response indeed. Arrangements had already been made for the sections on Tokelau, Tonga, Tuvalu, Niue and Kiribati to be translated into those languages and published separately for wider distribution within those countries. The opportunity was taken on this trip to make arrangements with the Ministry for Education for translation of the Cook Islands sections into the Cook Islands language.

11. Other matters

Western Samoa was in the process of a political transition during our visit - there was a change of government during our seminar, and for that reason it was decided not to have any meetings with ministers. In the Cook Islands, on the other hand, discussions were held on various topics with the Prime Minister Sir Thomas Davis, and several other ministers.

R. G. Crosscombe

R.G. Crosscombe
Director
Institute of Pacific Studies

Distributions:

IPS Advisory Committee
Vice-Chancellor
Deputy Vice-Chancellor
Dean, Alafua Campus
Director, USP Centre, Rarotonga
Dr Pran Prasad, UNED
Professor Ben Aquaya



13 May 1982

Professor Ron Crocombe
 Director
 Institute of Pacific Studies
 USP
 Suva

*Copy sent to
 Mr. Maude 30/5/82 RUC*

Dear Ron

Kia Orana.

Thank you for your letter of the 3 May 1982 (ref. IPS2/105) re the book: "Slavers in Paradise".

As discussed with you, I am very keen to have the section on the Cook Islands translated into Cook Island Maori and published as school journals for our schools. These should be very useful for our Social Science/Maori language courses.

Therefore, I propose to contact local translators to do the translation and illustrations - if required. Secondly, I would again ask for your assistance to help us in the publication. At the moment, I am keen for the Fiji Times to undertake the printing.

Thirteen cartons of the Au Tua No Te Tamariki Mearikiriki Puka 1 and Puka 2 has arrived.

Thank you very much for your assistance; for, without it, we would not have done as much as we have accomplished to date.

Please give my kind regards to Margie and our large Cook Island family in Suva.

Kia Manuia.

Tui Short
 Tui Short
 Secretary of Education

Harry

*Twoobman is done +
 being checked before
 being distributed through
 the Twoobman loop
 Ron*



U.S.P. Extension Services Centre.
Alofi, Niue !
South Pacific



our ref:

your ref:

Professor R. G. Crocombe
I.P.S.
USP Suva,

15th April 1982

Dear Row,

I enclose two copies of our local weekly newspaper Tohi Tala Niue. The last two pages owe the U.S.P. Supplement which we insert each week. Last week's ~~see~~ issue contained Tahafa Talagi's translation of the Niuean chapter of Slavers in Paradise. This is enclosed for your interest. Perhaps you could forward me copy to Hamy Mauke please? We do not have his address.

Best wishes

Mike Davis



THE UNIVERSITY OF THE SOUTH PACIFIC

Laucala Bay, Suva, Fiji

TEL. SUVA 27 131
OUR REF. IPS 2/105

P.O. BOX 1168
SUVA, FIJI

3rd May, 1982.

Mr Tui Short,
Secretary,
Ministry of Education,
Rarotonga,
COOK ISLANDS.

Dear Tui,

"Slavers in Paradise"

You will recall that we discussed the question of having the Cook Islands sections of "Slavers in Paradise" translated into Cook Islands maori and you felt that this would be best undertaken by professional members of your staff and published probably in the form of a school bulletin or otherwise.

You mentioned that it would probably be of most help to your ministry if the translation could be sent to us for printing. As I said in Rarotonga, we would be happy to do this if that was your wish, or, if you decide to print in Rarotonga, that would suit us just as well.

It was a pleasure indeed to see you. We both wish to send our warmest regards and grateful appreciation for your kindness and assistance during our stay.

Yours sincerely,



R.G. Crocombe
Director
Institute of Pacific Studies

c.c. Mr John Herman, Director, USP Centre, Rarotonga, Cook Islands.
Professor H.E. Maude, 77 Arthur Circle, Forrest 2603, ACT,
Canberra, Australia.

77 Arthur Circle, Forrest,
A.C.T. 2603, Australia,
4th December, 1981.

Dear Tony,

Many thanks for your letter. You would not have found the photo of Hehe in Bryan's notes: Honor was actually working through the photos of Rapan types by Stokes and found him labelled Type 2 under his Rapan name of Mato. If I recollect rightly Eddie Bryan met Hehe in 1924 for he died soon after Stokes photographed him in 1921.

We found some other information on Hehe in Stokes' notes, including the item reproduced in Chapter 10, note 8, which was valuable for it proved that it was the Barbara Gomez (and not the Diamant, as McCall thought) which took the repatriates to Easter Island.

I received a very kind letter from Ropati Simona, which I have replied to. I appreciated it particularly because my Gilbertese friends only write when they want something; it is simply not customary to write letters of acknowledgement or thanks. So I felt that Ropati must have been moved indeed, or else the Tokelauans are different.

As regards translation rights, if they exist I own them as the owner of the copyright and I have no contract with the publishers by which they reserve any rights of any kind. As a matter of fact I have no contract at all, for if I sign one I immediately lose interest and want to write something else. I suppose that I should see a psychologist about this inhibition, but it is rather late to do anything about it now.

Anyway I have told Ropati that he has full permission to translate and publish anything he likes and have notified the ANU Press and Stanford accordingly: neither have demurred and Ron I know won't mind. Although people persist in treating it as an academic work I really wrote it only for the islanders; partly to fulfill a promise and partly to repay some of my debt to them.

I also told Ropati not to let any Tokelauans buy either the Australian edition at \$A25.50, plus \$2.50 postage, or the American at \$US23.50 because Ron Crocombe is selling the Pacific Islands edition throughout the islands for \$5, through the Institute of Pacific Studies of the USP. Actually, like most of Ron's books, it is a bargain at the price, and I think that it is only \$3.50 through him wholesale.

As to how the translation is published I leave the matter in your capable hands, though I should appreciate a copy eventually of anything that emerges in Te Vakai, as a school bulletin or in the 'Tokelau Book' (or in two formats, or in all three). Like you, however, I feel that the chapter on the Tokelau raids should be preceded by a brief general account of the Peruvian labour trade as a lead in and followed by another brief account of what happened to the recruits and finally how the Tokelauans communities recovered. Otherwise it will be like reading the middle chapter of a serial story, and wondering forever after how it all began and finished.

This I can write, if Ropati likes, as I know it all by heart and it would only take me a few hours; and he could change my composition to suit his needs. But I have not suggested it to him for he may prefer to do it himself or get someone else on the spot. Anyway let me know if I can help in any way and I'll set to work pronto.

I certainly hope that you are right and that others may be stimulated to excerpt appropriate sections on their islands and translate them as school and general reading, for all sorts of garbled information is current in the islands these days and it would be as well to get the record as straight as we can.

Ron of course is far too busy, especially after his jaunt to the East West outfit, to write whether he has sold anyone a copy or not and, if so, how it was received. Island sales are always chancy and unpredictable, though he has an astonishingly good array of retail outlets; that is why I gave him an authentic but highly coloured cover and an arresting title to tempt the impulse buyer passing through say Nadi airport or a hotel foyer.

As a result I risk expulsion from the Pacific Historical Association even though, as I keep telling them: 'it wasn't written for you so-and-sos'. But I sent Stanford \$700 to put the American edition, which is the largest, in a suitably bland and aseptic jacket: made from brown wrapping paper with a cloned monochrome picture of Pitcairn separated by a strait between each other - completely bogus but guaranteed to appease the most hidebound historian.

Honor and I are trying to work out a scheme for providing a capital sum for the USP (perhaps Ron's Institute) sufficient to endow one or two prizes a year of say \$500 each for the best piece of creative writing and the best piece of creative art by an islander. It seems to us that scholarships are relatively easy to get in vocational and professional tertiary training but that the creative artist is apt to get left out.

The financial side is OK and one would think that the rest would be easy, but actually it is astonishingly difficult to work out in detail. And of course there is always the thought that many creative people are highly iconoclastic, particularly when young, and it might not help the USP image to appear to be encouraging a bunch of anti-establishment types.

But I must stop now or I shall go on rambling in senile garrulity. Wishing Judy and you all success in producing the 'Tokelau Book'. The writers of Kiribati: Aspects of History did very well indeed, but they astonished Barrie Macdonald by all wanting to work on the prehistory and traditional culture sections rather than those on colonial history.

Yours,

JRM



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NEW ZEALAND

TELEPHONE 792-300

c/- Anthropology Dept.
11th Nov. 81

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

Dear Mr. Maude,

I am a Tokelauan and a friend of Dr. Hooper who is an anthropologist working on Tokelau. I have read part of your book "Slavers in Paradise", especially chapter 9 "Depopulating the Tokelaus". I am deeply moved with the great work you have done in the research and the writing of all this down, so that people would know about what had happened in the Pacific islands during the last century.

Since I read this book, I have very strong mixed feelings. Firstly, I am very glad that I have some knowledge from your book about how the people were kidnapped and the way they were treated on board the ships etc. & etc. The Tokelau people at the present time only talk about the words "vaka gaoi" which simply mean "stealing boats" and the words "Kalao" and "Pelū". All is forgotten and had never kept in the oral tradition of Tokelau.

Secondly, I am deeply sad of the way the Spanish should do this kind of brutality and inhuman to other people because of their greed for money.

Anyway, I don't think I should bother you with my personal feelings. All I want to say is, my many, many



very sincere thanks to you for the great work; your time, your effort, your patience etc & etc.

Before I close, may I wish you an enjoyable retirement and may I say in Tokelau, of which I am hesitant or I might be rude to you; but I feel that my traditional feelings must be expressed traditionally, I therefore say, "Ke manuia o toe aho e te olaga nei," which simply translates: "May you have the blessings for your last days of this life." I remain,

Yours very sincerely
Ropati Simona.



Slavers in Paradise

Suggested scenes for cover illustration

Fakaofu

P.81

(1) The Rosa Patricia arrived from Olosenga on 12 February, only ten days after the John Williams had finally left and while the islanders were still suffering from the dysentery brought by the drift voyagers from Samoa. Her crew landed, armed with guns and swords, and selected 16 of the strongest to add to the 40 Niueans and 5 from Atiu already on board; as soon as these were safely in the hold she sailed off.

(2) Not long after, the Rosa y Carmen arrived from Atafu, with Paddy Cooney from Pukapuka on board as interpreter, and landed a second armed party, who assembled the remaining people in front of the teacher's house and chose a further 44 for embarkation. These were escorted to the boats by the crew, who 'frequently struck the natives as they drove them along with the flat side of their swords'.

(3) P.232. No Oceanic Group suffered more from the Peruvian raids than the Tokelau Islands; and yet in recent years they have become the theme there for burlesque representation - for hilarious caricature by village clowns 'trailing behind them a swarm of delighted, shrieking children':

A favourite performance (derived from tragic real-enough incidents of little over a century ago) is that of a group of foreign sailors ashore from a 'blackbirding' ship with swords and guns, dragging their struggling victims from among the onlookers into supposed captivity and exile.

.....

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