

Notes on

NAURU ISLAND

NAURU ISLAND

REFERENCES

- (1) First charted by Laurie and Whittle in 1801.
- (2) Seen by the Hope (Ray) in 1804 (Salem Register).
- (3) Schank's Island of Cornwallis, 1802 (Salem Register).
- (4) Visited by Caroline in 1831 (Tregurtha's Journal).
- (5) Osborn's description in Emerald's Journal, 1833.
- (6) Five stowaways stated that beachcombers had seized the John Bull (Sydney Herald).
- (7) Account in Parker's Journal of the Gypsy, 1841.
- (8) Excellent description by T. Beckford Smith, 1843 (~~Amoy~~ ^{Shipping} Gazette, reprinted in the Nautical Magazine for 1844).
- (9) The Polynesian, 1845, has a list of visiting whalers and their bartering activities.
- (10) Shipping Gazette, 1848, for list of shipping off Nauru.
- (11) Account in work by 'A Roving Printer', 1850.
- (12) Account of the Inga massacre, 1852, in the Daily Mercury, 1854.
- (13) Similar account in the Daily Evening Standard (New Bedford), 1854.
- (14) For the Inga massacre see also Hammet of H.M.S. Serpent in the Nautical Magazine, 1854.
- (15) Carl's visit to Nauru.
- (16) Visit of H.M.S. Barossa in 1872.
- (17) Moore's report on visit of H.M.S. Dart in 1884.
- (18) Finsch in The Ibis, 1881.
- (19) Mrs Delaporte, 'Men and women of old Nauru' in the Mid-Pacific Magazine, 1920.

.....

NAURU

MISCELLANEOUS NOTES

(1) Rev. Philip A. Delaporte

Missionary Representative of the American Board and of the Central ~~Church~~ Union Church, Honolulu, in the Marshall Islands.

6 children - 5 born on Nauru and 1 died there.

16 years on Nauru.

15 months at times without rain.

Returned to Hawaii because of the exigencies of war.

Died, aged 60, in 1928.

Born in Germany - went to America when 14.

Went to Nauru in 1899.

Translated the entire Bible into Nauruan: also hymns and story books.

April, 1901 - Paul Godfrey was the first white child born on Nauru.

The above is from The Friend for September, 1928.

(2) Excerpts from the Delaporte Letters (from which the Annual Reports were compiled) - in HMCS Library.

1905 (Dec.) - Asthma amongst Nauruans.

1911 - From April, 1908, to January, 1911, 19 inches of rain fell. Fine frame schoolhouse built, the gift of J.T. Arundel.

1899 - Delaporte arrived on Nauru.

1905 - Delaporte reported average congregation of 400-500.

~~Nauru~~ - Nauru - Anauaro?

(3) Sixth Annual Report of the Pleasant Island Mission, 1906.

Ei Gigu - Woman in the Moon.

Maraman - Moon. Equan - Sun. Debao - Thunder.

Ei Nubarara - Mother of all three above.

(4) Fifth Annual Report - beginning of phosphate works. Arundel, Ellis and Gaze mentioned.

Early Recorded history of Nauru

First recorded discovery 1798. by ? an American whaler.

First whites on Nauru during the 1830s.

1841 visit by Michelena y Rojas of Venezuela.

" When we were still three miles from the island I saw our vessel surrounded by more than fifty canoes whose smallest complement consisted of eight armed men, who from their hostile bearing and their numbers made us fear a sudden attack, for which we were not prepared. As soon as we had drawn alongside they clambered up the ship forthwith with remarkable agility, in spite of the opposition of the captain who kept them from coming on board, for neither his guard nor the sailors were numerous enough.

Although our ship was well equipped, and we had little to fear from the islanders, we could not prevent one or two men from receiving small wounds from the lances and spear, in an engagement which we had with them and in which we came out the victors. They nearly all disappeared when we saw some women. They seemed to bring us overtures of peace. They were gaily clad and they begged in a flattering manner and with a thousand gestures to be allowed to come on deck. They were perfect specimens of Oceanic beauty ~~in respect~~ in respect of their physical and moral characteristics, their bright colour, stately build and fine skins. They went naked, as is every where the custom, Their whole bodies glistened on account of the quantity of coconut oil which they put on; and they had a strange and interesting appearance with their heads and bodies decked with garlands..... Furthermore their manner of walking was fine, elegant and dignified. The coconut

fibre
 mats with which they covered themselves and which is cut off in the seat, they wear with a dignity and pride unknown to their sisters in the other islands. Equally the men are the most handsome in all Polynesia (I think I am not wrong in saying so), and from this quality, as also from their appearance and their different customs one may perceive that they ~~are descended~~ ^{differ} from the Polynesian race. One characteristic custom is the pulling out of the beard and body hair by means of fish scales like tweezers; another is that the men allow their hair to grow quite long; and a third is the universal tatooing. On Pleasant Island the opposite holds good in all three respects. They leave their beards and body hair to grow naturally; the men wear their hair short, not only like the women, but many cut it almost down to the roots ... and tatooing is unknown. The powerful build and full beards of the natives the absence of tatooing, the long hair worn by the women, the light skin colour, the unservile and even majestic expression, prove that they have in the same climatic environment an origin different from that of the Polynesian race or family.

"Although we had already abandoned our suspicions on board and had admitted the natives, the captain had not yet decided whether we should go ashore or not. However, as he had need to obtain some provisions, and as he did not dare to leave his ship, he asked me to go ashore in one of his boats and to obtain what we needed; if I was not back in two hours, he should take it as a sign that I had come to blows with the natives or had met with some isfortune. He promised if this should happen that he would

land with all his armed boats. Although this help which the captain offered in the event of any misfortune occurring, was not really very reliable, I did not hesitate an moment, to accept this proposal, for such adventures attract me. Accompanied by three companions, I went off taking with me some presents such as beads, tobacco, and gaily coloured cloths. When I arrived at the beach, more than three hundred natives of both sexes and all ages at once surrounded me. I had scarcely ~~from~~ ^{set} ~~xxxxx~~ foot on shore when the strongest of them strove amongst themselves to get possession of my person, but without doing me any harm. I gathered from their gestures that each wished to bring me to his own chief. The strangeness of my appearance or the few gifts attracted them. Eventually the strongest or more numerous conquered, and led me half a mile into the interior. I showed a smiling countenance and betrayed no nervousness, but inside I was very uneasy, and thought of the many misfortunes which have befallen European sailors on the islands of the Pacific Ocean, while the dispute about my person took on an ever livelier character. As a protection against any attempt on my life I wished to have the fairer sex on my side, the sex which everywhere through its will alone is powerful; so I went on my way and divided amongst the women the booty which I had with me. By this means I succeeded so that at the end of my excursion my immediate body-guard consisted exclusively of women. And it also gave me surety that my hosts would respect me. At last I came to the hut of the chief, who received me courteously and raised my hand to his mouth. At once one of his servants brought a sleeping mat which he spread out on the ground. The chief invited me to sit down on it, he did the same and sat down opposite

me. The company who had brought me up from the beach stood about us with the assembled villagers. Now there took place a pantomimic "audience", for so it may in truth be called, since we could only make ourselves understood by means of signs and gestures. I laid aside the dignity of an envoy and ^{gave them to understand} ~~by giving~~ as well as I could ~~thru~~ by means of grunting like a pig, that we would like to take some of these quadrupeds on board with us, and that this was the chief reason why I had come ashore. The other things which I wanted I was able to explain more easily, for there were some vegetables and fowls before us. He received the gifts to which I added the silken scarf which was fastened round my waist and which had greatly aroused his curiosity. Some of the gifts he gave to the other chiefs who all came up, but he could not do this with the scarf which had aroused the envy of all of them; and so all the provisions which we could take on board were ^{reduced in number} ~~reduced~~. Since the two hours had expired which the captain had given me in which to return, he came ashore with his armed men. He ~~the~~ fired into the air in order to scare the natives. The good people took it to be an intimation of hostility and fled into the bush. It took them two hours before they recovered from their fright and would come back to us. The chief who had granted me the "audience", remained closely beside me, as a result of which I rejoiced as much over my safety as he himself did until the arrival of the captain. I told the captain that there was some dissatisfaction among the chiefs on account of the unequal value of the gifts and that the others had refused to bring any food-stuffs. Then he decided that it was not possible to stay on shore any longer, and we returned on board with the provisions which I had received from

my friend the chief.
 my friend the chief.

We remained another twentyfour hours at anchor and traded during this time with all sorts of natives: roots, fruits, fowls, weapons and armour. These latter must be called to notice on account of their high value as works of technical skill and their rarity. The weapons which they use show little difference from those used elsewhere in this part of the world: the spear, club, ~~and~~ sword with saw-like edge made of sharks' teeth or fish bones, and a short ^{of wood} weapon made/in the shape of a hammer at one end of which is a hard stone with a cutting edge, and with which the people also make canoes. But while the Polynesians only use the round shield, these people use not only that, but also a complete cuirass which is woven out of the stringy bark of a tree or ~~is~~ is made of coconut fibre. It is impenetrable to lance or spear. The armour is composed of two pieces: a veritable pair of trousers which are worked like a thick net, and the cuirass. This is an inch thick and worked in different ways but with the utmost care. It covers the body and another thrid goes over the head. Thus the warrior is made to appear enormous and savage. On account of the weight he is forced, if the battle should go against him, to die fighting or to be taken prisoner, for he cannot move himself from the place where he has been put. I cannot believe that this armour was worn by all fighters, for in that case all the people who went to battel would become lifeless corpses who could not have moved either in attack or retreat. Furthermore they must be extremely valuable when one considers how small and few in number are the tools which they possess to make

~~them~~ incidentally
 them. Thus this craft too, which/distinguishes the people from the
 only found elsewhere in the Barbudo Isle. (=Nauru).
 Polynesians, is ~~unique to the Barbudo Isle. (=Nauru)~~

Pleasant resembles Rotumah. It possesses a bush of fruit-bearing trees, is fruitful, healthy and moderately densely populated. The people are ruled by chiefs, who are selected from their tribes. They lack any outward religious cults, and have no conception of any life after this...."

(Translated into German from the Spanish;
 quoted by Hambruch Vol.I. pp. 4-9. Rojas confused Nauru with Barbudo Isle discovered in 1565 by Lopes de Legaspi.)

1843. Visit of Captain Simpson (account published in the Nautical Magazine, 1844, pp.100 ff.) His account translated into German and quoted fairly extensively by Hambruch Vol.I. pp. 9-12.
- 1845 ? Captain Cheyne (account in "A description of the Islands in the Western Pacific Ocean", referred to by Hambruch but not quoted at length by Hambruch, ~~ib.~~ p.12-3.)
1852. Seizing of the American brig Inda (Nautical Magazine 1854)
1864. (Oct.) Visit of Capt. Brown of the "Nightingale". (N.M. 1865).
- 1864 Capt. Mamet on Nauru in N.M. 1865.
- Sonnenschein "Aufzeichnungen über die Insel Nauru" in Mitteilungen aus den deutschen Schutzgebieten Vol.II., p.25.

Extract from unrecorded source (supplied by Mr Cude.)

The number of Colonists on the island decreased and increased. There was a continual coming and going. The natives owing to the bad people with whom they had to deal, and who showed them a most shocking example, became bolder and bolder, and even dangerous; especially from the time that they learnt from the whites the use of fire-arms, and their great value in fighting. Revolvers, pistols rifles in large numbers and different makes, and even cannon of different calibre, were introduced and sold to the natives. On my arrival in ~~1912~~ 1904, an old native reputed to be a famous warrior and who during some skirmishes had killed some of his compatriots, told me that the ship which brought the first cannon was called "Panekukin". He could not give exactly or even approximately the date of the arrival of the ship. Fire-arms as well as ammunition were bought either directly from the boats or from the traders. The prices were:

1 revolver	1500	coconuts;
1 rifle	1500	"
50 cartridges ...	1000	"
1 small cannon ..	100,000	" or 50 pigs
1 medium cannon ..	100	pigs
1 large cannon ...	50	barrels coconut oil.

Eventually each family possessed its gun, and even several. They formed factions which continually made war by using the newly acquired weapons, especially under the instigation and often under the immediate command of the whites. The natives, fascinated by their war successes, ended by becoming real brigands.

In the year 1852 they surprised the American brig Inda and captured it. They had refused them a cannon. At the instigation of the whites and with their help, they scaled the boat, killed the captain and a number of sailors, and took two prisoners; three alone remained alive. Then they allowed the boat to drift. They would have liked to burn it, but the current and the wind forced the retreat. The case mentioned was of a nature to frighten the whalers from landing on the island, which became henceforth a true home of intrigue and crime. Also, and above all, the fair sex played a very important part, and exercised a strong attraction in such a way that in the language of the sailors of the time Nuru was not only a Pleasant Island, but especially the Paradise of Sailors. In the Nautical Magazine 1865 Commander E.B. Brown of the Nightingale put into the island Oct. 24th., 1864, and furnishes us with some details concerning Nauru. (v. Hambruch l.p. 13-4) In addition there were some Negroes who had escaped from the whale boat. . . . One of them bore the name of Bebew, originally from New Zealand his face was marked with black stripes.

Between 1860 and 1870 the first whites arrived who had the sole intention of trading and living on the island. Trade was only done in coconut oil. In the majority of cases, they were under contracts to large commercial companies, which furnished them with merchandise and received in return the products of the country: coconut oil, sharks' fins, etc. Some sailors also preferring the sedentary and quiet life became traders. For these early traders the situation

was anything but pleasant, considering the danger which they constantly incurred of being shot by the other traders or by the natives. Daily there were disputes with and amongst the natives; -- these increased. To whom was the cause of all these troubles due? The English commander Hamet of the battleship Serpent says justly that in his opinion if one probed deeply into the cause of the troubles which occurred so often between the whites and the natives and if one listened to the whalers and natives, there could be no doubt that in the majority of cases the quarrels were caused by the bad and disloyal conduct of the sailors.

This lack of security, public and private, hindered commerce. If the natives were fighting, the traders could not carry on their work, the oil was no longer extracted, every thing was spoilt, and even destroyed. Many a boat has had to leave without being able to do business owing to this state of things. For their personal safety the traders formed body-guards, and even small armies, furnished them with arms and ammunition, not only to keep the armed natives in check, but also to defend themselves against other traders; trade jealousy forced them to these extremes. The author of Through Atolls and Islands of the Great South Seas, J. Moss, relates a few things concerning this period which gives one pause. A very clear and detailed account of the state of things on the island at this time is given by Sonnenschein 1888. He writes:

"According to the common tradition/^{amongst} of the old traders, it is quite certain that only within the last ten years war seems to have become a permanent state, and that it is done at this time in des-

peration. On our arrival Nauru resembled a battlefield. We were shown everywhere houses where a few days previously a man or a woman had been shot, and in several districts they brought women to the ship's doctor to have their wounds treated, which they had received in the firing. A good number of coconut palms, some deprived of their cabbages, many hewn down, bore witness to the vandalism of the parties engaged in the struggle. To protect themselves from the stray bullets which passed through the houses, the white colonists were forced to double their walls of their houses and to fill the spaces between with stones. In each village the natives arranged a very ingenious system of defence by connecting palm trees standing somewhat from each other, with sinnet to which tin boxes were hung whose tinkling was for the purpose of arousing the vigilance of the very numerous dogs when the enemy was approaching" (In 1904 I myself saw one of these strongholds to the south-east of the island,--- a wall built of stones placed one on top of the other to a height of about three feet, which completely surrounded a house, a very narrow entry being left open in which tin boxes were hung from a wire stretched horizontally across the opening. Another similar place was to be found in Anabar; this was already in a bad condition and very neglected). "These precautions were taken for good reasons, as the old traders tell; for all Nauruan tactics consisted essentially of approaching the enemy village silently during the night and of firing on whoever left a house,-- men or women equally,-- and on every light shining in the darkness. As a principal cause of this state of affairs, the native themselves mention the custom of drink-

ing sour toddy, and the subsequent intoxication which usually brought about a dispute and afterwards continued to keep it alive. A second cause is found in the importation of fire-arms, which in the hands of the "grown children" of Nauru must become pernicious play-things. The warships which arrived at the island during the last years contented themselves with exhorting peace, but neither this nor the prohibition of the importation of fire-arms introduced by the English and German Governments, were sufficient to banish war, so long as there was no permanent control on the spot. When we used to walk along the shore we saw a number of people,--often boys,--with ~~rifles~~ rifles on their shoulders, sometimes followed by women with a second rifle and belt of cartridges. I have been assured that no native over twelve years of age leaves home without fire-arms. They hide the rifles from us, in consideration of the promises made to the warship Komet in 1882, but numerous reports during the first night gave us proof of their existence."

One fact deserves mention. In the year 1880 a boy, Ernest Stephen of Sydney, arrived by a pirate ship and was taken ashore. The boy remained for ten years without news of his family,-- for not one of the letters written to him arrived at its destination. He lived as a native. At the end of ten years his father came to join him, and died a year later on the island. In 1881 the trader Hansen arrived. In 1883 mention is made of one Mitchell who was shot; at the end of the same year Halstead arrived, followed by Robert Raschin Feb 1884, and by Olsen in 1886. During the same year three teachers arrived from the Boston Mission; they were expelled after

a few years by the German Government, on account of their scandalous manner of living. At last, on Oct 1st. 1888 the German warship Eber arrived and restored definite peace on the island.*

* For the rest see Hambruch. ~~Mauiast~~ part See also Thamm, Von Kiel bis Samoa 1889, p.67.

The Beginning of the Fighting with Guns,

(Aroi 26:III:35)

There was a feast being held on the occasion(?) of the puberty rites of the daughter of Dogura (brother of Jim) (whether of Egeow or Kapapa is not clear), in Aiwo. During this feast there was a tabu on certain coconut shells of oil. One woman broke this tabu and the brother of Uebago (Aroi could not remember his name) took up a gun intending either to shoot the woman or more probably to frighten her. She tried to get out of his way and in doing so got behind Dogura. The man fired the gun, accidentally probably, and instead of hitting her he accidentally shot Dogura and killed him. It seems probable that the parties concerned were somewhat intoxicated with sour toddy. Jim and his family naturally desired vengeance and owing to the kinship ramifications and the involved blood feuds which developed the whole island was drawn into the quarrel, and to a great extent it developed into a contest between the north and south of the island. (? why this should be so; Jim's filiations according to kinship were with Jarren, Aiwo and Waboo. It seems possible that this was a recrudescence of older antagonisms between the north and south). As regards muada some of the people sided with one party some with the other. The strife broke out probably about 1878 (Aroi's estimate) and lasted till the Germans suppressed it in 1888. No one was safe. Parties of men would shoot up houses where they knew a woman and her children were alone; they would lie in ambush for any enemy to pass; individual opponents meeting in the bush or in the coconut belt would dodge from tree

to tree until they came within shooting distance of each other. No man or youth went about without a fire-arm. One could not go in safety from eg; Aiwo to Buada. Even those who were friends were not safe from each other. Aroi was told by an old woman Krenuit (his father's mother of Simon of the Leper station) how her son Kwaniu (Simon's father) had schemed with her to go one night and visit a friend of his, Detoge (then living in Buada, later chief of Benigomudu) and shoot him. Aroi did not know why he wished to shoot him but presumed that in the general guerrilla war then going on that Detoge had probably killed some relative of Kwaniu. (Detoge was famous as a gunman). He arranged that he would go in a friendly way to visit Detoge and then when he was off his guard to shoot him. He told his mother when she heard the shot to come and meet him and they would go home together. So he went to Buada and all went according to plan: Detoge suspected no treachery and lay down to sleep when Kwaniu was with him. K then took Detoge's own gun and held it to his breast and fired, but K was trembling with fear and evidently could not keep the gun still for when he fired he did not kill Detoge but only wounded him in the right wrist. Having fired, K ran off, thinking that he had killed his man and met his mother as they had arranged. Detoge's wrist recovered and he continued to be able to hold a gun, but Kwaniu was not killed by him or anyone else; he died in his bed relatively recently.

In those days the Nauruans (as well as the whites v. other notes) built houses with double walls: the outer "wall" was of coconut posts and the inner one of the usual Nauruan mat-blind variety; between the two "walls" were piled stones and/or coconut husks to stop the bullets.

The fight between Waboe and Menej took place after the fight between Bagewa of Aiwo and Deroa of Jarren. There was a woman, a commoner, called Ijibobwen who was very beautiful and a very good dancer. It was the custom in those days for parties of young men and women (both married and unmarried) to go dancing in other districts. Usually such parties were instigated by temonibe girls when they had a new dance or song to display. They would go to another district and sometimes stay dancing there for the whole night day. Ijibobwen went with a party to dance in Anabari (she herself was a woman of Menej), and here she danced for two or three days; then she went and danced at Ewa and thence she came and danced in Waboe. While she was there Dowabobo of Waboe asked her to marry him, and without consulting her parents or relatives she did so and settled down in Waboe. Later, after the marriage Dowabobo asked her if she owned any land in Menej. She replied "I don't know, but I am a Menej woman and I lived in Menej with the other girls." Dowabobo replied "If you don't know I am going to find out". So he summoned his friends and relatives in Waboe intending to go to Menej and to seize land there. In Menej there was a temonibe called Adedun. He heard that Dowabobo was coming to seize land in the name of his wife, and he got ready to meet Dowabobo and resist him. Dowabobo set out with his men and took the short cut from Waboe to Menej across the interior by Buada. (At this time a Waboe temonibe was living in Buada on his wife's land, but he did not go with Dowabobo on his expeditions against Menej). When they were near to Menej, at the edge of the coconut belt and the bush, Adedun met hi Dowabobo and the two forces fought. During the fight one of Dowabobo's men, Adure, was killed. Seeing this Dowabobo and the rest of his men ran away and returned to Waboe, for they were too

few in numbers to carry on the contest. ~~When~~ After he got back to Waboe he summoned all the people of Waboe, and all the Mamwit people (his own clan) and those of other clans with whom he was connected, who lived in neighbouring districts, and set out again against Meneg. At that time there were only a few rifles in Nauru, and one of these was owned by Dowabobo. The two forces met again in the same place (Dowabobo having again taken the short cut through Buada). On this occasion three or four of Adedun's men were killed by the rifle, and thereupon Adedun and the rest of his followers ran away. During the fight Ijibauwo turned up with more men from waboe (he did not go on the expedition with Dowabobo but followed later.) When he saw that Adedun had run away he said that he and Dowabobo should take land in Meneg. So they took all the land which is called Karawinroro, which lies in land from the coconut belt, beginning from a little east of Ratsi, going up to the wireless station, thence towards Anibari, down towards the Leper station, reaching the coconut belt again at Anauwe. All this land was subsequently given to Edai and to Nobop and when these two married they united their ~~xx~~ respective shares. (Bop's own father had no land in Meneg). Adedun and his men fled to Aiwo, each man looking out for himself. Adedun, himself a temonibe ~~xx~~ had temonibe relatives in Aiwo and he sought refuge with them. Those who had no relatives there went to Enow, the principle temonibe of Aiwo, and he gave them leave to settle in Aiwo and gave them land there. (Those of Adedun's followers who had relatives in Aiwo naturally settled with them). When Dowabobo and Ijibauwo heard that Adedun and his men had found a refuge in Aiwo they came to Aiwo intending to attack

the refugees there. At that time Enow lived on the beach where the cantilever now stands. When he saw Dowabobo and Ijibauwo coming in pursuit of Adedun and his men, he took his spear and went forth to meet them. When he was near to them he thrust his spear into the ground and stood waiting. When Dowabobo and Ijibauwo saw him standing there they stopped and Ijibauwo demanded of him whether he had given shelter to Adedun and his men. Enow replied "Yes. Aiwo is always ready to give shelter to those in trouble." Ijibauwo was furious because he wanted to fight Adedun and Enow, but there was no ground for offence in Enow's words. (Dabe, commenting on Enow's reply, said "that was a good answer wasn't it?" (Enow was Dabe's amenubwien?) So Dowabobo and Ijibauwo could do nothing about it and once more went home to Waboe via Buada.

Note: At that time there were some people in Waboe who were of genuine temonibe rank by birth; Dowabobo and Ijibauwo were only temonibe because of their valour as warriors, but their descendants would rank as temonibe. The Waboe temonibe living in Buada was called Gairo. Adedun was a temonibe by birth but not the principal one in Meneg. After this expedition the Waboe people established themselves as temonibe in Meneg in the persons of Dogure and Agoijaryk, who were half-sister's daughter's son and half-brother respectively of Ijibauwo. Dowabobo was ^{half} /sister's son of Ijibauwo. (see GII. Nos. 1 & 6).

The so-called "Royal Family" of Nauru is merely the senior line of the clan Kamwit. Owing to its numerical strength this clan could dominate any other clan. As Dabe said in the days of fighting with guns it was a serious matter to kill a man of Kamwit because to do would bring the full force of all the Kamwit clan against you.

Eirak as the senior male in the Kamwit clan was the most important man in Nauru in his day. (In addition to being the largest clan in Nauru Kamwit also contained some notable warriors, such as Dowabobo and Ijibauwo and this also tended to make the clan the most to be feared on the island. Note what Detufamo said about Kamwit not being an important clan until the rise of the first Kamwit champion Lagaidabara). Dabe did not know how Sobane could be said to be of the "Royal Family" unless she is the senior woman in the Deboe clan. (More likely because she is the daughter's daughter of Eiwida the son of Eragare, the sister of Ijibauwo. She is not the senior woman of Deboe nor anywhere near it.)

Dagan primarily implies a tie of friendship. A person would have many dagan. In speaking of Dowabobo and his friends and relatives who went with him against Meneg these were referred to as his dagan. The word amen adegeri is also used for a man's followers in war of lower rank than himself.

In the olden days before the coming of the white man there were no large canoes but only small fishing canoes such as are used at the present day. With the coming of iron tools and the desire to go out to visit white ships, --- often right out to sea, only appearing as specks on the horizon, --- large sea-going outrigger canoes were built, on the same plan as the fishing canoes but capable of holding thirty or forty men. Some of these canoes that went out to the ships were unable to get home again owing to the current and drifted away to "New Guinea" (?more likely the Solomons) whence they never re-

turned because all the crew were killed by the "New Guinea" natives. These large canoes were also used for canoe races, one district challenging another, but their prime function, for which they were built was going out to the white men's ships.

Miscegenation:

There were two African negroes (presumably deserters from whale ships) in Nauru. One of these married first a Deboe woman and had by her two daughters (?other children as well), Edadu and Ebibiden. Edadu was mother of Scotty, Dube, Tuti, etc. (One white man, Mr, Bates told me later that he remembers "the African negress" who was the mother of Tuti) which suggests that Edadu took after her father). Ebibiden was the mother of Aroi. The negro also married a woman of Irua and had a daughter by her; this woman married and had a daughter Ekaweija who is the mother of Ednare (Adzinade) of the curly hair. (? is Ekaweija male or female; according to Bertha, who is his second cousin, Adzinade's father's mother's father was negro, and one of his grandmothers (ibwin) was Gilbertese). It may be however that Bertha was thinking of herself for ~~her~~ it was her father's mother's father who was negro.)

The second African negro was called Gourab (obviously a Nauruan name given to him; Detudamo records his name as Johnson). He had a daughter who had the curly hair of her father. She married and had ~~two child~~ ~~boyxandxanaxgirlx~~ two girls and one boy; one of these Emagare had a daughter Eab who is married to chief Gaunubwe, half uncle of Dabe. Of all the descendants of this negro Gourab, the only one to have his hair was his own daughter.

Chiefs of Anabar (from Mr. Cude.)

1. Demauna
2. Deaubug
3. Datar (grandson of Demauna; was chief during Gadeauwa's time; a good leader and fighter).
4. Agabiruwe
5. Daitsi (was second cousin to Gadeuawa and was appointed "counsellor (ie. Chief) by the Germans).
6. Gadeauwa
7. Tato (son of Gadeauwa; Aonen's elder brother; died as a young man during the influenza epidemic of 1920).
8. Raitsinen (grandson of Agabiruwe; dismissed for inefficiency by General Griffiths).
9. Scotty

Chiefs of Baitsi (from Mr. Cude)

1. Etumwae (known as the Peace maker; she was a very old woman when she died).
2. Deitibaran (son of Etumwae)
3. Daubug (granddaughter of Deitibaran)
4. Doguana (daughter of Daubug)
5. Kirak (died of influenza in 1920; was of the Royal Family and father of Ranidini of Ewa who should have succeeded his father, but as he was only a child Amwano was appointed. Etumwae was Ranidini's great grand-mother; Doguana was grandmother of Raadini.)
6. Amwano.

Note. Minano, now over 70 yrs of age (since deceased) says that when she was about twenty years old ^[i.e. about 1874] there was a big fight in Ewa (i.e. what are now Ewa, Anabar and Baitsi). The enemy were men from Menan, Jarren, Buada, Soe and Aiwo. The battle was fought on the cliff opposite Arubo Mission Station. Kirak was then a child and when the people of Ewa saw that they were being defeated, they fled to a trader's house in Ewa district for protection. Kirak at the time was being held by his grandmother Ekaibwit, sister of Jim. All the people present were trying to get hold of the child Kirak to prevent him from being killed. When Ekaibwit saw that the child was in danger she went outside, and with her hands raised walked towards the enemy at the same time shouting to them to stop fighting. Auweida, who was the leader turned about and retired followed by his warriors.

Chiefs of Anetan (from Mr. Cude).

1. Deijogar (died before the birth of Bobane)
2. Eiweida (also known as Edward; died before 1899 as a very old man; the son of Deijogar)
3. Bobane (a member of the old Nauruan Royal Family; succeeded her grandfather Eiweida).
4. Aroneida (succeeded Bobane when she had to go to the Leper Sta. resigned at his own request after being chief only a short while).
5. Dekuro (chief for one week only since he refused to comply with General Griffith's order to live in Anetan and to build himself a good house there.)
6. Denia (appointed to replace Dekuro).

"Before the Germans arrived the Nauruans used to ~~manly~~ offer sacrifices to Tabuarik. In front of every house was a holy stone dedicated to Tabuarik. These stones were usually decorated with palm leaves on which all kinds of sacrifices were placed: offered to Tabuarik for victory in battle, recovery from sickness and luck in fishing. Only the heathen priest (amenmwaeaeo) could offer sacrifices; he was the only one who could direct intercourse with Tabuarik. While the priest uttered strange incantations, green coconuts, fish, etc., were burned in sacrifice.

Sure punishment was expected to overtake anyone who carelessly removed a sacrifice from a holy stone. The act was considered a mortal sin. Sailors from the German gunboat Eber on Oct. 2nd. 1888 once took a few coconuts from one of these altars (belonging to Daimon's mother-in-law) when they were marching round the island. The action was considered to be something awful. The old amenmwaeaeo (Daimon's mother-in-law) prophesied for them an early and violent death. A few months later every one of the offenders was drowned when the Eber was wrecked in Samoa according to the report of the Commander, Lt. Z.S. Emsmann."

Medecine. 3 The medical knowledge of the Nauruans was very limited. In most cases the so-called doctors resorted to magic. Great medicinal virtue was ascribed to blood taken from prisoners wounded in battle or in a fight. The blood was carefully preserved and prescribed for patients sick with fever. The remedy was expected to effect a speedy recovery. If the patient died notwithstanding this treatment it was accepted that they were victims of the anger of

the gods . Another favourite treatment consisted of thrusting burning pieces of plugs made out of coconut stems into the wounds and keeping these burning continually by blowing on them. The treatment of a sore was just as crude: boiling coconut oil was poured into it after it had been covered with leaves. New-born infants were fed on jelly made from the pandanus fruit (=edongo).

After the natives came into contact with the whites they began to realise the benefits of the foreign medical treatment, and dropped their own cruel treatment.

Marriage. Was very simple. Without ceremony the groom moved into the hut of his chosen bride,-- that was all. Certain forms, however had to be made at the time of the engagement. The parents and the female relatives of the ~~woman~~ ^{wife} for whom a ~~husband~~ was being sought went to the house of the girl who seemed to them eligible. The man himself had no voice in the selection. When everything had been arranged one of the go-betweens sealed the engagement with the words "I bind the hands of your child so that you cannot give her to anyone else". A girl also, could without being lowered in the eyes of the people ask a man to marry her.

The Clans of Nauru and their legends of Origin.

(from Mr. Cude.)

1. **Eamwit.** Named after a variety of oel from which the original members of the clan sprang. Said to be the oldest clan in Nauru.
2. **Deboe.** Named after a variety of fish which is from 6 to 9 inches long with two small spikes on the end of its tail. (Sometimes people say of someone buin Deboe signifying that the said person is quiet tempered).
3. **Eamwiduwit.** Named after a green insect similar in appearance to a locust.
4. **Loaru.** Named after one particular frigate-bird.
5. **Eamwidara.** Named after a bug. (The late chief Daimon belonged to this clan).
6. **Emea.** Two women landed in Mibok (the site known to the old people). As usual when someone strange arrived the people went down to the beach to meet them and to find out who they are. As they came ashore the Nauruans asked their names. The first woman said "Emea" which they thought was her name. They addressed the other woman in the same manner and she said "Ranibok". Both of these women married Nauruans and their children were the first of the Ranibok and Emea clans. I was told that there is a saying among the Nauruans "Dad, dad Emea" meaning they are hypocrites; saying one thing and meaning another.
7. **Ranibok.** (see above).
8. **Iwi.** Now extinct; the last member was the hospital orderly Eouwa who died in 1932. There is a small stone on his grave recording this.

9. Iritsi. Now extinct. Named after the burnt end of a coconut leaf torch which the Nauruans use in catching flying fish at night. It is said that an iritsi drifted ashore at the same time as the women Imea and Ranabok came.
10. Iruwa. Means "stranger". The first member of this tribe arrived arrived in a canoe from the Gilbert Islands.
11. Amajun.
12. Eano.

Nauruan Sports.

1. Ekaraduga. Throwing sticks onto a log to bounce over. Teams of one against one up to any number.
2. Irer obe. Throwing green coconuts at one another; the skill lies in catching the coconuts. (Gilbertese).
3. Ireru ix uwur throwing coconut shell or hitting with bat.
4. Ukwe tubwurini. throwing small green coconuts at one another by means of a special throwing stick.
5. Ekebraro. throwing smouldering pandanus at one another.
6. Ekato. shooting at one another with "native air gun" (made of emet, pandanus and mangrove fruit).
7. Ekaberere. wrestling; the loser is he who first touches the ground.
8. Idauw. boxing. A party of young men from one district rush to another district and challenge the men of the latter to a bout.
9. Ekabanaban. Catching small kite with slings. Teams of about three against three.
10. Iri. High jump; holes in coconut tree.
11. Ekatuk uwur; spinning a top made from coconut shells.
12. Ekonobo; marbles, played one against one, with marbles of tomano nuts.
13. Ekaburinago. Native "deck quoits",--- throwing small wooden discs at tomano nuts.
14. Ekarinwamwa. swinging.
15. Ikiriri dancing of men and women.
16. Teraibu throwing cakes of sand to hit one another to see which is hardest. (Children's game).
17. Ekadepa Throwing about 50 short coconut leaf mid-ribs a few inches into the air and catching only the odd numbers.

18. Edaribirib singing and dancing in a ring on the beach on moonlight nights.
19. Amwit-abor children's game; the players try to keep quiet and the one who first breaks the silence is tickled.
20. Bagubagu children's game; hands, fingers in mouths, etc.
21. Enibarara blind man's buff.
22. Ugug ibiter Teams against one another; seeking of pandanus; one team tries to place it on a stick at end, defended by other team.
23. Itinaben finger game of children
24. Ekadad gupa trying to pick ten shells out of a number.
25. Ekeatu racing with little model boats.
26. Itsibweb ball game.
27. Dupiduba snipe fighting.
28. Akurence catching dragon flies by means of two small stones tied together by a woman's hair (or manila fibre).
29. Ekakre domo cockfighting.
30. Ekake kumu pig fighting.
31. Ekake ikinago small fish fighting.
32. Ekake iowacee insect fighting.

The principal god of Nauru was originally a Gilbertese god; he was Taburig (Tabuarik) the god of War and Thunder. There were different stones to him in different parts of the island. The stone of Anetan had as the origin of its cult some Gilbertese islanders who drifted to Nauru in the days of Gourab. Gourab was a great warrior who thereby became the principal person in Nauru. He and his people rescued these Gilbertese and he took Edzibu who was one of them and still a child, reared her in his house and later married her to his son Aborauw. (The other people in the canoe were adopted by different people in Anetan and all became the subjects of Gourab) It was from Edzibu that Damaije ultimately became a priest of this Taburig stone. Edzibu's greatgranddaughter was Debuago who was priestess of Taburig and she was the mother-in-law of Damaije. When Anetan wanted to call on Taburig all the people (?men only) of Anetan gathered on the beach where the stone was, and Debuago the enumwin mwaeaeo (the priest is the amen mwaeaeo) officiated. Leaflets of pandanus were washed in the sea and while the priest made a long invocation these were tied round the two stones of Taburig (?which had also been carried down to the sea). Then these two stones were carried up from the beach and set in their place. One stone was set upright,-- this was Taburig debago (=Taburig the shark); the other was laid prone in front of and at right angles to it; this was Taburig douwe (=Taburig the "King"). While the stones were carried up and set in place the priest made a further invocation. A large bunch of green coconuts had been supplied for the offering to Taburige (not clear by whom supplied, whether by the priest or by offerings from all the worshippers). To the accompaniment of another long invocation, the priest holds this bunch

by a cord and then gently lets it down and lays it on the flat stone. While making this last invocation the priest stands facing towards the direction of the districts against which the Anetan people are purposing to go out and fight. After this a fence is set up all about the place where the stone stands (this enclosure called mar:on), the fence being made of young crinkled pandanus leaves suspended from a cord.

Taburig seems to be associated essentially with warfare, but on the occasion of all feasts he is fed first, one tenth of the food supplied being offered to him by being laid on his stone, after fresh andanus leaflets have been fastened round the stone. One old man was then selected to eat the food thus offered to Taburig, which he did in situ. Taburig enters into his priests and protects them in battle, and the men in the expedition which has offered up such prayers to Taburig get a general blessing from him. Each district had its Taburig stones and its priests; those who were defeated in battle were those whose prayers were the less effective. A priest of Taburig can also ask Taburig to kill any man with whom he has a quarrel. Then the relatives of the dying man will come and ask the priest to ask Taburig to spare the man.

The priest (or priestess) can pass on his knowledge of the cult of Taburig to any he likes, not necessarily his son (or sister's son). The priest receives no pay for his services, but he is much honoured. Taburig always answers the prayers of his worshippers with thunder and lightning.

Taburig had a wife Eijibinoja; she also is represented by a stone. When someone dies prayers can be offered to her, by the

priest of Taburig, asking her to bring the person alive again.

Although there are different Taburig stones on different parts of the island, and the cult seems to be somewhat different for ~~each~~ Taburig all originated from Tārawa Island in the Gilberts, and from here also came the armour.

There are also a number of fishing gods in Nauru of Gilbertese origin: Gaibunon, ~~Domag~~ Domomag, Eiriduwabin. The latter can also be appealed to be her priest if he be in danger at sea. They each have different priests, but they are not departmentalised, for each of them can be appealed to for all kinds of fish.

The only genuine Nauruan deity seems to have been Eijeboj. Nothing is remembered about her save that sacrifices used to be made to her. She had no special priests or priestesses, and no special places of worship. Anyone could select any place to invoke her.

Damaije denies that Bagewa, Dabage, Awirieria, etc. were gods; they are merely characters in fairy-stories. He contrasts Taburige who was an aduwon, and the others whose stories are only itorogab. Dabage representing the land was always in opposition against Bagewa representing the sea. Bagewa's wife was Inwined and his daughter was Eirinewon whom he compared to the English mermaid. In their contests Dabage was always victorious over Bagewa. There are a number of apparently disconnected stories about these. Damaije says that there were no gods connected with pandanus or coconuts; only the Gilbertese ones connected with fishing and Taburig.

Other Taburig Stones.

The stone beside Chief Daimon's grave was a Taburig stone of which Daimon's wife's mother was the priestess. When the German's came they destroyed many of the Taburig stones. When they came to this stone of Daimon's mother-in-law there were some sacrificial coconuts lying upon it and they took them. This was sacrilege and they paid for it by sinking with their ship in the great storm at Apia. The coconuts on a Taburig stone were left there till they rotted and were then thrown away into the sea. They might not be eaten by humans.

The place where the stones beside Auweida's grave lie is called Bitelje. They are the stones of Denowea-Taburig. On the whaling ship the Hunter there was as one of the crew a Gilbert Islander ~~called~~ who, wishing to desert the ship jumped overboard into the sea and was carried safely to land by a sword-fish (ijubur). This sword fish was a manifestation of the god Denowea-Taburig. After arriving safely in Maura this Gilbert man set up these stones to the god who had saved him, and performed at them ritual and sacrifices which were the same as those of the other Taburig cults in other parts of the island. (i.e. offerings of coconuts and other food stuffs). This Gilbert man became a great friend of Jim, and he taught Jim how to perform the ritual for Denowea-Taburig, so that when the Gilbert man died Jim became the priest of these stones. Jim was a very powerful priest. He passed the cult on to his son Auweida, but Damaije did not seem to have any opinion of Auweida as a priest of Denowea-Taburig.

The Anetan Stone: There was a man called Deijagar (v.C II. No 23) of very high rank since he was descended from a long line of temonibe

and he was the chief of Anetan. He was also the priest of the Anetan Taburig stone. The first white man to land on Nauru was called George. He was "foreman on a whale ship" and Deijagar brought him to Nauru where he stayed. Deijagar and he became great friends and he took his name so that he is now known as George Deijagar.

(Various stories told about the Nauruan reactions to the first white goods: how Deijagar tried to plant stick tobacco in order to get a tobacco crop; how he gave a certain large hammer which he had got from a vessel, ----?the one from which George came, ---- to a kinsman of his, Paragim of Ranibok, and of how the latter made a great feast in honour of this hammer and summoned all his clansmen that he might cut the hammer up and share pieces of it out amongst them all; of how one man got hold of a single large iron nail, and went about with it tied round his neck for fear of having it stolen, and how, so great was the demand for it that he was forced to barricade his house at night with coconut trunks to prevent this nail from being stolen from him during the night.) Deijagar, in the company of George often went out to the white man's ships and got from them empty bottles and other more valuable objects, and because of these people rallied round him and he became rich and powerful so that for a time he was the most powerful man in Nauru.

On one occasion a whaler ~~skanxoff~~ ^{passed by} Nauru and Deijagar with some of his followers, and of course George, went out to it. The captain of the vessel would not allow them to ~~land~~ come on board, and would not pause in his progress. The canoe(s) tied up to the vessel and thus drifted behind her for three days. The people in Anetan seeing that Deijagar did not return thought that he and his men were dead, and gathered round his house to wail for him.

Meanwhile Deijagar sent George on deck to the captain of the vessel to present an ultimatum. The captain was to take the Nauruans back to Nauru or else Deijagar would call upon Taburig to cause a storm to arise. George went and told the captain what Deijagar said and the captain said he knew nothing about Taburig and cared less and so he held on his way. Then Deijagar called upon Taburig and a great storm arose with thunder and lightning. And the lightning struck the main mast of the ship so that it broke and the sails were torn and the rigging all fouled. Then George said to the captain "Now you see what Taburig can do!" Then the captain gave in and said that if Deijagar would ask Taburig to stop the storm he would put back to Nauru with them. This was done and so Deijagar reached home.

Temonibe : Deijagar was a temonibe and because he came from a long line of temonibe; his wealth acquired from white men's ships, and his power as priest of Taburig made him the leading man of his day in Nauru and raised Anetan to the position of leading district.

He married four wives, all of them temonibe in their own right:

1. Manare of Manwit (sister of Ijibauwo and though not strictly speaking of the senior line of Manwit, in virtue of the prowess of Dagaidabera, of the line that had become the most important.)
2. Kidialjok of Irua (granddaughter of Courap the great of Anetan; daughter of the Gilbertese woman Edzibu, from whom originally this Taburig stone came).
3. Kibide of Manwidumwit (cannot trace her)
4. Edagabet of Manjupum (called in the genealogies Eidogoban; cannot trace her).

Note: Emagare lived formerly where the Residency now is; Ediaeck
Edagabet
lived where Mr Rasch now lives; ~~Mibida~~ lived in Ijuw where
Epogijo now lives; ~~Edagabet~~ Mibida was a woman of Anetan. After
marriage they all lived with their husband in Anetan.

Deijagar's mother's father was Dawiogo (Emagum) a temonibe of Mency.

Deijagar's father was Derajatamo;

Deijagar's mother was Ewodan, temonibe of Anetan, being Gourab's
eldest daughter's, eldest daughter's, eldest daughter.

Deijagar has many descendants and although they are not any of the
Chief of Anetan they are still regarded as temonibe and respected
accordingly.

Each clan has one temonibe, who is usually the senior male or fe-
male member thereof. (Note it seems from the Kamwit evidence that a
junior line may oust a senior line if the former becomes through
the distinction of its warriors more noteworthy than the latter).
Because the Kamwit clan is strongest numerically, the temonibe of
Kamwit (if he is a forceful person) tended, at least during the
latter half of the nineteenth century, to become the dominant
person in all Maura. Mirak (also called Emagada) was when alive
the temonibe of Kamwit, he being the eldest child in direct descent
in the senior line from the original founder of the clan Emaroo.
He was the temonibe of Kamwit and hence of all Maura. Theoretically
his son might have succeeded to his father's power but he could not
have become temonibe of Kamwit; this position passed or should have
passed were she alive to Elizabeth, daughter of Dereragea and Meta,
the elder of Mirak's two sisters, but Elizabeth died without issue.
Hence the position of temonibe of Kamwit should have gone to Meta's
younger sister Emwidlow'. She is still alive and living in Ewa and

is regarded as the temonibe of Emwit but it is a question whether her daughter can succeed to her Emwidlow's position since Emwidlow made a mesalliance. She was betrothed to Aduer, Damaije's son, but the betrothal was cancelled because Emwidlow was a Roman Catholic and Aduer was Protestant, and Aduer refused to change to his betrothed's religion. So then, "in order to have a house-boy", Emwidlow married Adabag a man of Deboe, who was contemptuously referred to as itsiara which Japhet translated "slave" but which he said was the same as amenename. (He corrected me when I called him an itsio and said "No itsiara"). By this man she has a son and daughter. (Incidentally Adabag was a member of the L.M.S. and persuaded Emwidlow to leave the R.C. church and join the L.M.S.). Because of this mesalliance Emwidlow's children are looked down upon and are not regarded as being of temonibe rank, though their mother may try to assert that they are. Really only the children of two temonibe can be regarded as genuine temonibe by birth. (Note Damaije's evidence on this subject is perhaps suspect for he is clearly still sore at Emwidlow's treatment of his son and takes pleasure in emphasising the humiliating aspect of her eventual marriage).

Magic: Ekabwijeje = "spell speaker". This includes magic both for curing sickness and for killing people. In curing sickness the practitioner takes a stone, mutters a spell over it and rubs it over the belly where the pain is. (Damaije says that before the coming of the white man the only sicknesses from which the Nauruans suffered were belly aches). Then the practitioner draws the

stone quickly away from the patient's body and so draws out the pain. For killing people the sorcerer used to go down to the beach and get the sand from his victim's foot-print. This he would take home, say a spell over it and then put it in an ecom and as the sand got hot so the ~~the~~ victim sickened and died. In the same ~~way~~ way part of a person's ridi could be used for making them sick or die. (Hair clippings, nail parings etc., not used; the suggestion that they could be was quite a new idea to them).

Love Magic is doariagow; this came from the Gilbert Islands. The young man takes some leaves of the denene, sprinkles them with scented oil, mutters a spell over them, and then wipes himself with the leaves. After this he goes to where the girl lives and walks near the house so that the breeze shall carry the scent which is on him towards the house so that she may smell it. Then having smelled it she inevitably falls in love with him. This magic used alike to woo a wife and to lure a married woman. Women use the same form of love magic.

New England Palladium and Commercial Advertiser (Boston) 9.3.1827.

The following discoveries in the Pacific, made by Capt. Mooers, of the Spartan, of this port, are not contained in the lists heretofore published:

.....

Mooers Island - O, 30 3 [S?]. 166, 35 E. high land, inhab.

.....

Boston Courier 7.5.1828.

Nantucket Inquirer

NEW ISLANDS

Captain John Gardner, of the ship Atlantic of this place, on his last whaling voyage to the Pacific Ocean made the following discoveries of islands not laid down on his charts. The first was in lat. 8 28 N. long. 144 35 E. - second, 1 7 N. long. 165 E. - third, a cluster of islands in lat. 2 15 S. long. 152 5 E. Also a cluster of Reefs and Shoals extending N. N. E. and S.S.W. between the latitudes of 1 35 and 2 15 S. and longitudes of 153 45 and 153 15 E.

[The second could be Nauru, rather misplaced].

.....

But note that the Boston Courier (weekly edition) for 8.5.1828 gives the position of the second island as being 17N and not 1 7N.

Journal of Captain E.P. Tregurtha. 1803-1849. MS in possession of Dr R. Wettenhall, Melbourne.

.....

[P.41] Pleasant Island 1832 Shanks Island

... In July we proceeded to Pleasant Island which well deserves the name. The Natives came off freely bringing Cocoa-nuts and a kind of Herring which they grow in Ponds for the purpose of trade. They told me that they got the Spawn off the Reefs and threw it into sundry Salt Water Ponds in the interior where the young fish came forth, when they fed them with seived Cocoanut until fit to sell. When full grown they were larger than a herring and I purchased several hundreds from them, had them opened, salted and dried and kept them on board nearly a Year. It was here we observed a shoal of small fish attached to the Ship which left her; in a Calm they swam alongside and darted at any object that came near. I rigged a ...hook and succeeded in catching four or five very much resembling a shad [?], two or three having dropp'd off the hook they bit no more. I now made a bit on a bucket hoop and slinging a grating over the stern by the assistance of a Spade Pole we caught as many as we required at any time the Ship was moving 4 or 5 knots as they then hovered near the Rudder, this continued 3 or 4 months until they grew 8 inches long and three was enough for a meal, when they suddenly disappeared. We obtained several Whales about this Island but one old Bull gave us a drubbing. We had to cut from him with the loss of 4 lines, Irons and several after being fast 8 hours

turned
The latter end of July I ~~started/off~~ to look for Shank's Island stated

Journal of a Voyage in the Ship Emerald of Salem, owned by Stephen C. Phillips Esq. & commanded by John D. Eagleston - from Salem to New Zealand, Society, Fegee, Navigator & several other Islands in the Pacific Ocean, Manila, Sineapore, St. Helena & back to Salem, during the years 1833, 4, 5 & 6. Kept by Joseph W. Osborn, Clerk of Ship Emerald, for the owner of said ship.

MS in Peabody Museum,
Salem.

.....

1835

The Ship Emerald on her passage from the Ids to Manila 10 days out.

The difference between Long by Obs & Long by DN, is owing to a current setting to SSW $1/4$ W 43 miles in 24 hours. -

Tuesday

June 23rd & 24th Moderate breezes from NE. to E. set Stgd sails as wind favoured.

Lat & Long
as per Epitm
Lat. $00^{\circ}20'S$.
Long. $167^{\circ}10'E$.
as we made it.

At 8.30 a.m. (24th) saw Pleasant Id bearing N.N.W. 26 miles dist at the time we were steering N, kept off for it. Lat by Obs at noon $00^{\circ}36'S$
Long Obs 167°
" DN $168^{\circ}35'E$.

Lat. $26S$
Long. $166^{\circ}51'E$.

On this bearing Pleasant Id appears like two small Ids - a small low one to Wd and a smaller one like a hummock to the Ed it is not so high as Rotumah from a close observation it has an uneven appearance, the highest part of it is not more than 80 or 100 feet above the level of the Sea, & at the top presents a rocky appearance, it is covered with trees and round the beach there are a few stunted C. C. Nut trees. Houses may be seen from the deck scattered all over the Id. There is white sand beach all round the Id, there is no dangerous reef near it at least none that we saw, & what little there is dose not extend more than $\frac{1}{2}$ a mile from the shore. The Id is longest to NE. & SW. I do not think there is any difficulty in landing.

doubtful in the Charts. I could not discover it although reported several times from the Crows Nest. Returning back to Pleasant Island in September we departed from ...[and went to the Solomons].

We here met with several vessels cruizing whose success was on a par with ours for they were all from Sydney - the Proteus, Lynx, Lyndsay, Walp [?], Lady Blackwood and several others.

.....

Fowls, C. C. Nuts & Hats may be procured here - for tobacco. In time hogs may also be plentiful. A short time since a few were landed here from an English ship, we added 7 or 8 to the stock, which may in course of time be large enough to supply shipping.

Canoes will board you at 7 & 8 miles dist from the land, the natives appear very friendly, but a sharp lookout must be kept for the whites residing here.

Trade

When within two miles of the Id we hove too & soon had 30 or 40 canoes hanging to the ship & for an hour or two trade was brisk & we soon purchased about 400 fowls. Hats enough for a sea stock, a lot of cordage, some C. C. Nuts and Curiositys. This place is swarming with fowls and we were obliged to send many from alongside which we could not possibly purchase having no room for them. This is the cheapest place for trade I have ever been. At the commencement of the market it was 1 chaw of Tobacco for a fowl or a hat & 1 lb Tobacco for 30 fowls, but at the latter end it was an "old soldier" &c a 2d chaw of Tobacco for 1 fowl, a good quid for three, & 1 lb for a coop full. Hats also fell in price, being able to buy 3 for a quid.

C. C. Nuts they asked a higher price for and they did not seem to be very plentiful and are also very small. One of the whites brought off a small green turtle which he sold for $\frac{1}{2}$ lb of Tobacco. Shell turtle (Hawks bill) do not visit this Id.

Their cordage is excellent, it is coir, they bring it off in coils of from 20 or 30 faths each, price 1 lb Tobacco or less. We purchased about 20 coils of this from $1\frac{1}{2}$ in. to the size of thumb line - they also brought off some small line of the size of log line made of a reddish coloured

material, this is laid up very hard and even and makes excellent fishing line, they use them for this purpose themselves and they brought us off a fine mess of fish caught with hook and line. One of the whites purchased some Tobacco, a pistol and a bayonet for money.

Curiositys

Captain had one of their fighting instruments which for the want of any other name I call a "gasheater", this instrument is about 6 or 8 inches in length, the handle is made of hard wood and has a shark tooth firmly lashed upon the end, the handle has a string through it which enables them to hold it the more firmly. With this little instrument they inflict severe wounds as the scars on their bodys testify.

Armour

To defend their bodys from the gasheater they wear armour, curiously wove of line made of the C. C. Nut husks, this when the suit is entire is of three pieces, vis. trousers, jacket and head dress. This coir armour must defend them in some measure from this weapon which is not sharp enough except at the point to cut the coir. The trousers, is the only part we were able to procure, these are made as follows, the legs are netted very slack so as to allow free play to the limbs, but the back and front is more empily defended each having 2 aprons more closely knit hanging over them to fasten this machine on there is a drawing string in lieu of waistband and suspenders.

They fight also with spears but the gasheater is the most common weapon.

Cap

I bought a curiously made cap, it was made of different coloured mat sewed together, of a conical form with human hair and cut off with Cocks feathers. This the Captain wanted to put into the Museum together with the other curiosities.

Hair

The brought for sale bunches of human hair finely braided and these they wear as ornamental dresses. The Captain procured one about 2000

feet in length. These and a few mats and shells was all the curiosities I saw among them.

Canoes

Their canoes are of somewhat different construction from any I have yet seen. They resemble the Navigator canoes the most in shape and build, they have however greater beam and less draft of water, the planks of which they are built are very thin so that a slight blow would damage them. These planks are very neatly fitted and are lashed or rather stowed together with Coir line both ends are alike. At each end there was a stick projecting up about ~~2/100~~ two foot round which was wrapped a mat which from their unwillingness to dispose of I took to be the canoes sail. Some of them have lug sails made of cotton or duck, which they most probably procured from some of the English Whale Ships who frequent here. They have outriggers, but of a very slight construction and judging from the general appearance they cannot carry on sail so hard as the Feejee sailors. Their canoes do not make much water although they have no deck. Their paddles are shaped much like the Navigators, they have a machine built up three or four feet above the canoe on which they hang hats and other articles of trade which the water might injure.

The Pleasant are nearly as dark as the Feejee men, though of handsomer countenances and smaller size. They appear to be a friendly, harmless race of people, honest and fair in their dealings and did not seem inclined either to cheat or steal. They appeared to place great confidence in us, readily passing up their trade before receiving their pay. They passed their articles to us in nets and much like those at home used in catching El...?.. or old wines in.

^{words}
They ~~are~~ like the Navigator Islanders.

They wore like the Navigator Islanders a girdle of leaves. They wear their hair long and some of them had it tied in a knot ..?.. the end like the Rotumah men.

Their language sounded dissimilar to any of the other S. Sea lingos I have yet heard.

Foreigners

There is about 50 whites residing on this little spot, most perhaps all of them runaways from Port Jackson shipping. They ~~are~~ in common with the other South Sea residents of this description bear a very bad character. Their appearance is certainly not very prepossessing as I certainly never saw so ugly a set of whites collected together. 10 or 15 of them came of on board, each having a private stock of trade to dispose of, some of them pot of toddy which when fermented becomes agguedent mentioned in the account of Rotumah. This last article was soon prohibited.

At 4 p.m. having finished trading, made all sail again our course setting to the Wd of the Id.

.....

Rhodes, F., 'Pageant of the Pacific', I:284.

.....

A dishevelled brig making strange manoeuvres under very short sail, her sails in tatters, her rigging sagging, both pumps choked, the vessel leaky and half full of water, somewhat puzzled Captain Mason, of the ship Zazius, on June 16th [1836]. The brig was about 30 miles north from Nauru Island, and proved on investigation to be the Harmony, of Port Louis, Mauritius. She had on board only three people, all of them natives and one of them a woman, and "till we fell in with them, which was five months and four days, they had been about the ocean, they knew not where, at the mercy of the wind and waves." The story resolved itself into another instance of incautious masters permitting on board large numbers of islanders, and precipitating a massacre through sheer carelessness. The island at ~~which~~ which the massacre took place is not given, but the leader of the three survivors, a Marquesan named Jacky, supplied a very colourful description of the encounter. He "received an axe wound on the shoulder, and was knocked down the hatchway. The vessel having no cargo in, he was soon out of reach ..." from which it appears that gravity played a major part in his salvation. The brig in her wanderings had actually reached Rotumah, in the Fiji Group, but "not knowing what island it was, nor the disposition of the natives, they would not let them come alongside."

.....

Log and private journal of Dr D. Parker Wilson, Ship's Surgeon, on the second voyage of the South Sea whaler Gypsy. 23 October, 1839 - 19 March, 1843. MS in R.G.S. Library, London.

.....

Oct. 21. Light breezes and fine. At 5h. 30m. saw Ocean Island, bearing S.W. steered towards it: "hove to" for the night, with the foreyard aback.

Oct. 22. Light winds and agreeable weather. Ocean Island to the westward, steering W.N.W. & passed within a league of it: observed a reef running off the S.W. end, upon which was placed a flag or signal staff. Saw smoke & huts, and likewise natives on the beach, but not a single canoe came off to us, which is unusual, as they were known to crowd on board ships; perhaps some of them may have been caught in actio derelicto, as they are adroit thieves, and received punishment upon the champ de forfait. We passed on steering a zig-zag course, for Pleasant Island.

Oct. 23. Light winds and fine weather: At 2h. P.M. saw Pleasant Island bearing South: steering towards it: about 5 P.M. canoes came alongside, containing men and women: their canoes were larger, of greater beam, & more firmly constructed, than those of Kingsmills: they had elevated wicker platforms on their outriggers, which I had not observed before, among these Islands. Their features, in form and regularity of outline approached very near to the European; and were very intelligent looking; owing to the mustachios and long beards, which they all wore, combined with their grave aspect, they appeared like so many jewish rabbi: they are the only natives I have seen to wear the beard, being usual with them to pluck it out.

They were rather darker than the natives of the other Islands, but somewhat better featured: their hair is black, straight & long: in person they are tall, robust and well formed. The ~~women~~ women were of lighter complexion, comely and well-looking, and some of them of particularly pleasing expression. Their only dress was a short petticoat - very short, made of split plantain leaf or grass, and is worn by both sexes. The women readily dispose of their favors, for a small piece of tobacco. They brought for sale, cinnet, and cinnet hats, which they have learnt to make by sailors ashore; fowls in abundance; cocoa-nuts; goila; shells; &c. so that a ship might get good refreshment here. It is known that several Englishmen or runaway sailors are settled upon this Island, & have been for several years, and in the habit of coming off to ships, disposing of ~~the~~ their produce, but none have made their appearance! Besides, the natives have got shirts, trowsers, and even blankets for sale, & which they dispose of for a mere trifle! How come they possessed of these things? Have they massacred the white men, & thus possessed themselves of their property? a fact that derives confirmation from their non-appearance. Since then, an American ship, "Fortune", touched here, and took from the Island the only remaining white - who vowed he was momentarily expecting to be put to death, and every white man had been just slain by the natives - he alone remained! Of course the appeal could not be resisted, and the man was brought to Guam.

The poor savages had borne long, the arrogant tyranny & impositions of base ignorant men, until driven to frenzy, they wreaked an awful vengeance for long endured wrongs.

The Island is small and woody, but not so low as the Kingsmill Islands. Taking Byron's Island as a starting point, and directing the view Westward keeping within a few degrees of the Line, on either side, we observe a gradual deepening in the shade of the skin: there is a very perceptible difference between the

colour of the natives of Drummond's Island and those of Byron's Island and again, the difference is still greater in those of Pleasant Island, altho' very nearly in the same parallel of Latitude, and within 10° of the same meridian: this progressive darkness continued in those of Salomon's Archipelago.

.....

Oct. 24. The "Samuel Enderby" Capt. Lisle, has gone here full, several times, with Sperm Oil, obtained about the Kingsmills and Pleasant Islands: about the latter, large whales have been often seen.

.....

The Polynesian 17.5.1845.

At 2 P.M. on the ~~1st~~ first of February, made Pleasant Island, - this island was passed by Capt. Fear^es in the year 1789; upon his authority Horsburgh places it in lat. 20 min. S lon. 167 deg., 10 min. E. from Greenwich. As I neared the island several canoes came alongside; ~~there~~ there were about eight or ten natives in each; they brought with them for sale a few very small fowls some cocoa nuts and two or three straw hats; the latter they had been taught to make by Europeans. The men are of about middle size, well, but not robustly made, of a dark copper ~~of~~ color, with a very smooth sleek skin; they have no beard, hair black and straight. They are evidently, from their high cheek bones and irregular at features Malayan race; and from what I saw of the natives ~~of~~ Ascension, one of the Carolines, North Pacific, I am of the opinion that they are both sprung from the same origin. These natives, unlike their prototypes on the Island of Ascension, have no tradition of their origin, or the manner their forefathers first came to the island. They have no religion of any kind; neither do they believe in a future state.

When hove-to off the island, an European came on board who stated himself to be George Lovett, a deserter from the London whaler, Offley. He brought off a list of the whalers, with their successes, that had recently touched there.

This is nearly a selection of verbatim quotes from Captain Surpoin's article in the Nautical Magazine for 1844.

colour of the natives of Drummond's Island and those of Byron's Island and again, the difference is still greater in those of Pleasant Island, altho' very nearly in the same parallel of Latitude, and within 10° of the same meridian: this progressive darkness continued in those of Salomon's Archipelago.

.....

Oct. 24. The "Samuel Enderby" Capt. Lisle, has gone here full, several times, with Sperm Oil, obtained about the Kingsmills and Pleasant Islands: about the latter, large whales have been often seen.

.....

The Polynesian 17.5.1845.

At 2 P.M. on the ~~1st~~ first of February, made Pleasant Island, - this island was passed by Capt. Fear^es in the year 1789; upon his authority Horsburgh places it in lat. 20 min. S lon. 167 deg., 10 min. E. from Greenwich. As I neared the island several canoes came alongside; ~~there~~ there were about eight or ten natives in each; they brought with them for sale a few very small fowls some cocoa nuts and two or three straw hats; the latter they had been taught to make by Europeans. The men are of about middle size, well, but not robustly made, of a dark copper ~~of~~ color, with a very smooth sleek skin; they have no beard, hair black and straight. They are evidently, from their high cheek bones and irregular at features Malayan race; and from what I saw of the natives ~~of~~ Ascension, one of the Carolines, North Pacific, I am of the opinion that they are both sprung from the same origin. These natives, unlike their prototypes on the Island of Ascension, have no tradition of their origin, or the manner their forefathers first came to the island. They have no religion of any kind; neither do they believe in a future state.

When hove-to off the island, an European came on board who stated himself to be George Lovett, a deserter from the London whaler, Offley. He brought off a list of the whalers, with their successes, that had recently touched there.

This is nearly a selection of verbatim quotes from Captain Surpou's article in the Nautical Magazine for 1844.

'Life in Feejee, or, five years among the cannibals', by a Lady [Mary D. Wallis]. Boston, William Heath, 1851.

.....

[P.200]. Aug.9. [1846] We arrived at Pleasant Island, or the whaler's depot, I think it should be called. No anchorage being found, the bark lay to, and we were visited by the inhabitants in great numbers. An African negro, as black as Africans ever are, came off in one of the first canoes. He was asked if there were any white men on the island. "Oh, yes, sir, there be three besides myself," was his reply. The white men soon came off, bringing a sick pig and a well one for sale. One of the men, called Bob, was the captain, I presume, as he appeared a very confident, bold, business sort of a fellow. They are all deserters from whalers. He informed me that there were about fifteen hundred inhabitants on the island, - that they were divided into tribes, each tribe having a petty chief, and the whole being governed by a queen. They perform no religious ceremonies, but believe in the immortality of the soul. When a chief dies, they believe he becomes a star, [201] (a poor material, I should judge, to make such brilliants of,) and when a poor man dies, his spirit has to wander about on the island in dark and unfrequented places. There are often wars among them, but they seldom kill their enemies, - they only kind o' play fight. With regard to the white men, Capt. Bob coolly stated that not more than three or four could agree to remain on the island at a time, as they usually got to fighting and killed each other; but three years had now elapsed since the last white man was killed.

None of the vegetables or fruits usually found in tropical climates

are found here, except the cocoa-nut. These, with fish, are the food of the natives. They raise pigs and fowls for the supply of their whaling visitors. Capt. Bob, however, does not allow the natives to sell the pigs themselves. He kindly takes possession of any long face that happens to be brought for sale by other than his own clan, sells it at sixpence a pound, and indemnifies the owner with such a quantity of tobacco as he thinks best. He allowed the natives to sell their fowls, which they did for one negro head of tobacco apiece. The black man did not belong to Bob's clan, and lived at another part of the island. He appeared much better than the trio composing Bob's company. He asked me if I could give him a Bible or a Testament, or even a few leaves of a Bible. I felt happy that it was in my power to comply with his request. Capt. Bob regretted our short stay at the isle, as I was the first white lady that he had ever seen at the place, although he had been here seven years. He would have been happy to have had Mr. W. and myself visit the queen, and to have shown us the island. The sick pig he brought was of very large dimensions. It appeared feeble, but Mr. W. was assured that it was only [202] exhaustion occasioned by his journey from the land to the vessel, not being accustomed to travel by water. As we had long been without fresh provisions, Mr. W. paid eleven dollars in cash for long face.

Our decks were completely filled with native men and young girls, who stole every thing they could lay their hands upon. I saw them handing shirts, trowsers, sailors' knives and various other articles over the sides of the vessel; but supposing that palm-leaf hats, of which great numbers were brought for sale, had been bought by the seamen with them, I said nothing about it. They brought a quantity of lines ~~for sale~~ to sell. Mr. W. stood on the quarter deck, buying them, and had them passed into the

house, which was filled with natives; and as the lines and cocoa-nuts were passed in on one side, the honest natives dexterously passed them out on the other, selling them again. This was continued for some time before they were discovered. All that they brought was sold for tobacco, and I was almost stunned by the vociferous cry of the ~~natives~~ girls, of "Captain's woman, give me chaw tobacco." They placed no value upon cloth, which was offered them, although they wore nothing but a "leku," made of grass. The whole conduct of this people was boisterous, rude, and immodest in the extreme. The girls came on board for the vilest of purposes, but stated that their purposes were not accomplished, as the sailors were afraid of "Captain's woman."

This little island, which is only six miles in circumference, was discovered by Capt. Fearn in 1798. Its inhabitants then resembled in character those that I have before described as belonging to the Young Williams's group. Whaling vessels have been in the habit of visiting this place for many years, and here are shown the [203] effects of a ~~heathen~~ heathen intercourse with white (I can scarcely say civilized) men from civilized lands. It is ~~true~~ true that at home this class appear like civilized beings, but it is too often the case that when men visit foreign climes, their conduct shows that they have left their souls at home.

Here is a practical illustration that civilization does not follow intercourse with civilized people, unless accompanied with the gospel. I believe that the state of society at Tahiti and the Sandwich Islands would have been ~~close upon~~ no better than this, had not the gospel been ~~close~~ close upon the white man's track. Such in a few years would Feejee

become, were not the gospel there to counteract in some measure the baneful consequences of intercourse with trading vessels. The reason why it has not already become so, is, that the dangerous character of the natives has hitherto prevented a free intercourse with them. I presume that there is no class of beings to be found upon this mundane world (Chinese excepted), whose minds would be found more impervious to gospel influences than the inhabitants of Pleasant Island.

.....

Mary D. Wallis visited Nauru in the bark Zotoff on 9.8.1846, her husband, Benjamin Wallis, being in command.

.....

Her full name was Mary Davis Cook Wallis - see Legge, C, "The search of Phoebe", American Neptune, vol XXV, no. 4 (October 1965), p. 274.

Citation as before.

.....

[P.291]. [Dep. Fiji 4.11.47; arr. Manila 12.12.47] "18. [18.11.47] We arrived at Pleasant Island. The weather had been favorable since the gale. Several of the white residents came off. They have increased in numbers since we visited the island before; about fifteen are now residing on the isle. The inhabitants are ~~are~~ as rude and boisterous as ever. They brought off hats in great numbers to sell, and some mats also. One of the natives thought it best to compliment me by saying, "Captain's woman very good." Another, looking at him very archly, said, "Captain hear you talk that, - he kill you, - he shoot you."

[292] The man who deserted the Zotoff, when we were here last, is thriving well on fish, cocoa-nuts and sleep.

There has been no rain on the island for the last eighteen months. The pigs and fowls are literally starving, as the cocoa-nuts are failing. They were brought on board in abundance for sale, the price having fallen, as the conscientious whites saw that we were well supplied with the long-faced gentry. When we were here last, and they saw that we greatly needed pork, they pretended that pigs were scarce, - that they had but ~~if~~ three or four on the island, and sold us a sick one for eleven dollars cash. Now we could have bought them by the dozen for a trifle.

A sailor, who had been cruising about in the Pacific for the last four years, desired to leave the island and go with us. He had been on board several whaling vessels, all of which he left the first opportunity. He brought all the riches which he had accumulated during his voyages and travels on board the bark with him; - they consisted of one shirt, much ~~y~~

worn, and one pair of pantaloons. Mr. W. also took a sick Manilla man on board, who was anxious to return to his country. After increasing our company with the abovementioned persons, we again sailed for Manilla.

.....

'Life and adventure in the South Pacific', by a Roving Printer, pp.115-118, 210-213, 257-263.

.....

Note: The author, John D. Jones, was a sailor on the New Bedford whaler Emily Morgan (Capt. Prince W. Ewer) - see pp.262-263 and Commander L.U. Hammet in the Nautical Magazine XXIII:66 (1854).

.....

P.115. As we were cruising along on Wednesday, November 19th [1850], with no land in sight, we saw a large canoe, which appeared at the mercy of winds and waves. We immediately bore down to it, and found that it contained twenty-two natives in a starving condition. We lowered a boat, towed them to the ship, and found them so much reduced as to be hardly able to speak, and could get them in on deck only by slinging them in a "boat-swain's chair" and hoisting them in. The canoe was cut adrift after taking out and sinking the dead body of a boy, apparently about fourteen, which it contained. Some of them presented a wretched and distressing appearance; they were ^{ly}noting but skin and bones, and scarcely that. In several cases the skin on the joints was broken, and the bones had worked through. We went to work and cleared out the "blubber-room", and by spreading mats around it made it very comfortable for them. Their constant cry was "Ki ki" (eat). We prepared [116] some farina, and fed them cautiously; but they acted more like a pack of ravenous wolves than like human beings. By the aid of Friday, our Pitt's Island native, we learned the following particulars: They left their island (Charlotte's) for another on account of the war raging there, but lost their reckoning, and the current, which sets very strongly to the northwest, swept them off. They had been so

drifting for six weeks, and during that time had no food except a shark, which they captured. Four of their number had died, two men and two children. Seven of them were females, two of whom had nursing infants. The poor creatures would fall into a short slumber, and awake crying for food. It was truly a heart-rending sight, but we felt assured that every thing that could be had been done to render them comfortable. They endeavoured, too, to express their heartfelt gratitude to us by signs, and would cry, "Mortarkee kiabuka" (good ship). As we were near Pleasant Island, the captain determined to land them there.

Accordingly, we sighted it on the morning of Friday, the 21st. About 9 A.M. canoes began to flock off to us in great numbers, and the natives whom we had picked up were sent ashore in them. They had so far regained their strength as to be able to move about quite briskly. The chief addressed the captain in his own language, which was translated by Friday as far as lay in his power, to the effect that they were very grateful to the captain and all hands for the kind treatment they had received; and as the poor grateful beings shook hands with us on passing over the gangway, tears of gratitude trickled down their tawny cheeks. They were placed in the canoes, waved their hands feebly, and started for the shore.

Pleasant Island is a very beautiful island, and well does it deserve its name, if we say nothing of its inhabitants. It is moderately high, and more thickly covered [117] with verdure than any island of the group. The natives are the most finely-built of any we have yet seen - large, athletic, and ferocious-appearing, presenting quite a contrast to some of the diminutive natives of the Windward Islands. They speak a different language, also, from that of the natives of the other islands, though but

a few degrees apart. They appear far superior to them in shrewdness and cunning, it being much harder to drive a trade with them. The females are very small, very good-looking, and some of them quite handsome, several shades lighter than the men, and much lighter than those of the other ~~is~~ islands. We bought quite a number of fowl, and some hogs of the regular racer breed, Berkshires not having been introduced here.

A white man came off from this island, and wished the captain to ship him, as he was afraid to remain on shore. He reported that, the day before, five white men had been murdered by the natives. A part of them were from the ill-fated "Flying Fox." It appears that they had landed at this island perfectly destitute, and some of the white men residing there, fearing the chiefs would take them under their protection and allow them to remain, thereby diminishing their chances of trade with ships, persuaded the leading chiefs that they came there for the purpose of taking the island and poisoning all the Kanakas. They are so superstitious that, no matter how absurd the story, they believe the white man capable of doing any thing. At the instigation of these rascally "beach-combers" residing on the island, the poor fellows were butchered in a manner too horrible to relate. This man informed us that his life had been repeatedly threatened, and, had he not, had the influence of one of the highest chiefs on the island, he would have shared the same horrid fate as the others. The captain informed him he could go with us, at which he was greatly rejoiced.

[118] We spoke the brig "Inga," of New Bedford, Captain Barnes, on Sunday, the 24th. We had here an opportunity of sending letters home via Sydney, New South Wales, as she was bound there with a cargo of cocoanut oil. Captain B. reported that, a few days previous, his steward and seven

of his crew took a boat ~~and~~ in the night-time and deserted. The steward stole about three hundred dollars from the captain's state-room, a sextant, quadrant, and charts; the crew took provisions and water. He supposed they had gone to some of the Windward Islands.

.....

[210] From here we proceeded to Pleasant Island, and sighted it on Thursday, February 19th [1852]. The captain struck a bargain with one of the chiefs for five thousand old cocoanuts and twenty-five large hogs, for which he was to pay in muskets, tobacco, etc. On arriving ~~at~~ at the ship with the hogs and cocoanuts, they were found to be wanting both in quality and quantity. The captain refused to receive them unless the chief was willing to receive pay in proportion to what he had bought. This [21³] the copper-colored rascal refused to do, and demanded payment for the whole amount agreed to be furnished; but the captain was firm, and distinctly told him and his natives that he would pay them for no more than they had brought. At this they became greatly enraged, and the captain ordered them to take their property and leave. This they refused to do, declaring they would not go until they had received pay for every thing they had agreed to bring. We now apprehended some disturbance; the natives were getting excited; we knew them to be the worst and most snaguinary tribe on the island; the captain was becoming angry, and we anticipated quite a little time. As they appeared determined not to go, the captain ordered hogs, natives, and cocoanuts all pitched overboard, and we commenced with the cocoanuts first, throwing them into the water; the hogs soon followed, and the natives, anxious to save their property, went of their own accord, gladly saving us from a personal encounter, in which we felt that we would

211 & 212 is an
illustration

have fared the worse.

The next day we spoke the "Mohawk", of Nantucket, Captain Swain. The wife of Captain S. being with him, and being an old friend of Mrs. E., our captain's lady, they enjoyed a very pleasant visit together.

.....

[257] In company with the "Roscoe" [of New Bedford, Captain Hayden], we made Pleasant Island on Wednesday, December 15th [1852]. About 11 A.M., when two or three miles from the land, the "Roscoe" about half a mile ahead of us, we perceived her suddenly heave-to and hoist her ensign half-mast, and union down. This we knew to be a signal of distress, and, fearing they were having some difficulty with the natives and needed our immediate assistance, we cracked on all sail and rounded her stern. Captain Hayden informed us that the brig "Inga", of New Bedford, Captain Barnes, had been taken here a few days previous by the natives, and all of the crew massacred save two; at the same time bidding us beware of the "copper-skinned" rascals", as he termed them. But his warning came too late, for already were our decks crowded with them. We had noticed, as something remarkable, that, after the "Roscoe" had hoisted her signal of distress, all the canoes left her and made for our ship. Not suspecting any danger, we had allowed them to come on board to a number of about four hundred. We were now in a position of extreme danger. As we afterward learned, it was their fixed intention to take our ship the first opportunity, as they owed us an old grudge for throwing their hogs and cocoanuts overboard when on a previous visit to them. That opportunity [258] now presented itself. We must confess that things began to wear rather an unpleasant ~~aspect~~ appearance, and we felt satisfied that nothing hardly short of a miracle

could save us. Seeing and knowing our situation, Captain Hayden promptly came on board, himself and boat's crew well armed, bringing with him a white man who had resided on the island many years, and who possessed much influence over the natives. It appears he succeeded in reaching the "Roscoe" prior to any of the natives, and informed Captain H. of the taking of the "Inga"; consequently, no natives were allowed to come on board, and they all pulled for our ship. This white man now informed our captain that he had better get all his weapons of defense in order, load his muskets, etc., and take them into his cabin, "for," said he, "these natives are determined to take your ship, if possible; they only await the arrival of one of their chiefs, who fancies you insulted him, and who has sworn to kill you with his own hands, to commence their murderous attack. I have some influence with them, and if I can keep them quiet, and get them away before he comes, I will do so; but if he comes to the ship, nothing can save you."

The reader may rest assured that this news did not tend to allay our fears in the least, yet each one seemed determined to sell his life as dearly as possible. No undue excitement was exhibited; each one was calm, cool, collected, for we knew the first symptom of fear would be the signal for the work of destruction to commence. Quietly were all the muskets loaded, and our harpoons, lances, boat-hatchets, and other weapons made ready, so that they could be seized should occasion require. Fifteen or twenty minutes of the most intense anxiety to all hands passed, each one hoping something would transpire to cause the natives to leave. The ships were headed off the land, and sail made; still [259] they did not appear inclined to leave, but sat in groups around the deck, intently watching

every movement that was made, and earnestly conversing with each other, eying the cutting-spades which hung over the quarter-deck, and evidently longing for some one to start the fracas. At length a happy thought suggested itself to one of our men. Mounting aloft, he remained a few moments at masthead. Gazing, with great interest apparently, at some object in the far distance, he sung out, with a loud, ringing, joyous voice, "Sail ho! A LARGE MAN-OF-WAR COMING DOWN FROM THE WINDWARD UNDER FULL SAIL!"

This was sufficient. The natives waited not to hear this repeated, but clambered over the side in the greatest hurry and confusion. Each one seemingly endeavoured to be first, and in a few moments our decks were perfectly free from them. As the last native left the ship, one thrilling, deafening hurrah went up from all on board. This was caught up on board the "Roscoe", and returned with a hearty "three times three."

We congratulated ourselves on our narrow escape from these merciless savages, and could not but feel thankful to Almighty God for his providence in thus rescuing us. It would have been but a short battle had it commenced. As we have before remarked, the natives of this island are very powerful and robust; and their mode of warfare would have been to have seized the crew and thrown them overboard, while those in the canoes would have held the victims under the surface till they were drowned. Although the man who sang out "Sail ho!" from the masthead did not expect to see one when he started to go aloft, yet he did see a sail, which soon came down to us; and, although not a man-of-war, yet we were none the less pleased to see her. It proved to be the whale-ship "Hannibal", of New London, Captain Lester.

[260] We related to him all the circumstances connected with our late

adventures, and he congratulated us heartily upon our narrow escape. The circumstances connected with the taking of the "Inga" were, as nearly as we could learn, as follows: The vessel was near the island, and crowded with natives. While trading with them, Captain Barnes, whether wisely or not we can not say, kept a cutlass in his hand; and, during the transaction of some petty trade, had some high words with a notorious chief, who, fancying himself insulted, seized the cutlass, cut Captain B. through the body, and then tossed him overboard. This was the signal for a general massacre. After killing all but one white man and a native of the Sandwich Islands, whom they took prisoners, they rifled the ship of all they considered valuable, and then attempted to run her ashore. Not ~~su~~ succeeding very well themselves, they ordered their prisoners to work the brig to the ~~shore~~ land, or they would kill them. This they secretly determined not to do; and, bracing the head-yards one way and the after-yards in a contrary direction, caused the brig to remain in nearly a stationary condition. This puzzled them exceedingly; and, fearing a ship might heave in sight, they determined to scuttle her. Accordingly, a chief commenced cutting a hole in her side with an axe, which he let fall overboard after a few strokes. They then determined to set her on fire, which they did, and left for the shore. She probably burned to the water's edge, as she was never heard from afterward.

We learned that the two prisoners were kept in close confinement on shore, yet kindly treated. We never learned what became of them, yet we trust they were released from the grasp of these murderous villains, as several ships visited the island after having heard of the destruction of the brig, and we know that no whaling captain would leave a thing undone

to rescue them.

[261] We took from Pleasant Island two men, one a native of the Azores, or Western Islands, and the other a New Yorker. These men begged the captain to take them with him, as they were afraid to remain on the island since the ~~last~~ late massacre.

Christmas-day came ~~around~~ in due season, and, although it did not bring us roast turkey, yet it did sperm whales. We captured two fine ones on that day; and, as we finished stowing them down in the hold, New-Year's-day came upon us, bringing "more of the same sort", which proved very acceptable.

On Tuesday, January 4th, we spoke the "William Tell," of Sag Harbor, Captain Taber, who reported that the "Mohawk" had visited Pleasant Island, and purchased several articles belonging to the ill-fated "Inga." The natives had taken the chronometer apart, and were wearing the wheels and other parts of it around their necks as ornaments. They also reported that, had we been alone at the time of our late visit to Pleasant Island, we would certainly have lost our ship and our lives; nothing prevented it but our being in ~~the~~ company of the "Roscoe". When we heard this, we could but feel that

"There is a divinity that shapes our ends,
Rough hew them how we will."

The following day we spoke the "John Wells," of New Bedford, Captain Cross. He reported that a mutiny had occurred on board the "William Penn," by which Captain Hussey had been murdered by a Kanaka.

Captain Hussey [262] also met with the same fate that he consigned one of his own crew to. He murdered his fellow-man in cold blood, and he, in

his turn, died a violent death.

The reader must not think, from reading these scenes of violence and murder, that they were continually occurring in this part of our globe. On the contrary, the natives there are generally well-disposed and peaceable; but at this time the islands were thronged with miserable beachcombers - men whose only object and desire appeared to be blood and plunder. The majority of them were escaped convicts from New South Wales, and a more bloodthirsty set of villains never went unhung.

We were now nearly forty months from home, and we found it necessary to prolong the voyage another season. To do this, however, we must have more provisions (bread, meat, and flour) than we ~~h~~ now had on board. ~~h~~ These could be obtained more advantageously at Hong Kong than at any other port, and our captain accordingly determined to steer for that port. On Sunday, January 16th, spoke her majesty's brig of war "Serpent", S.W. Hammett, acting commander. Captain H. [263] inquired very particularly concerning ~~the~~ the late transactions at Pleasant Island. On taking his leave, he expressed his determination to proceed to the Group, visit all the islands, and rid them of the rascally beachcombers that infested them.

We touched at the island of Rota, one of the Ladrões, on Tuesday, January 25th, and procured a quantity of fruit, hogs, etc.

.....

Essex County Mercury and Danvers Courier (Weekly), Salem, 6.4.1853.

Vol 14, no 4, p 1.

NEWS FROM THE PACIFIC

In the ship news will be found a letter from our correspondent at the Feejee Islands. The bark Maid of Orleans, of Salem, there reported, has since arrived at Manila, and a letter from a passenger on board of her gives the following ~~particulars~~ particulars of a disaster to one of the New Bedford whalers:

"As we were on our way here, we passed Pleasant Island. We hove to, and the natives crowded on deck as usual. After a while, some white men came from the opposite side of the island, and informed us that three weeks previous, which would be about the 28th of December, 1852, the American whale ship Inca [sic.], Capt. Barnes, of New Bedford, had been cut off at that place. The natives threw the captain, officers, and all or a part of the whites who composed her crew, overboard; then robbed the vessel of what they wished, and let her drift away. The natives reported to our informants that three white men, were taken ashore and murdered the next day; but as the tribe they lived with were at war with those who had committed the deed, it was not known whether the story was true or ^{not.} ~~false~~

"A part of the men were Kanakas, from different islands. The natives spared their lives, and they are on the island still. One of the white men who gave us the information, went on board the Inda [sic.], and was the first that was thrown overboard. He made his escape in one of the anas [sic.] that was alongside. He had formerly been one of the Inca's

crew, and had left her a year previous to the disaster. The natives manifested no hostile feelings towards us, and it was said that their taking of the Inca was an act of revenge, for former insults."

Same report in Salem Gazette 1.4.1853.

In a C.P.I. Ed. Note it is stated: "The correct name of the ship is probably Inga, named for S.H. Ingalls the agent.

.....

Boston Post 20.6.1854

Seth H. Ingalls, Esq. agent of the late whaling brig Ingra [sic.], of New Bedford has received official information from B.F. ANGEL, U.S. Consul at Sandwich Islands confirming the report of the brig Inga having been cut off at Pleasant Island by the natives sometime in the fall of 1852, and that all the crew then on board were murdered, knocked or driven overboard by the natives and drowned, except one white man T.J. Blair and two natives. Blair states that he and the two natives with him were knocked or driven overboard and remained in the water until evening.

The two natives were from the Byron Island. He also states that previous to his being knocked overboard, he saw a number of the officers and crew also knocked and driven overboard. The brig was afterwards fallen in with by ~~the~~ Brem ship Republic, when the survivors were taken off, and the vessel set on fire.

The Daily Mercury (New Bedford) 20.4.1853.

LATE WHALING INTELLIGENCE

Reported Capture of Brig Inga of New Bedford, and probable Murder of her crew. - We have received from Hong Kong the following accounts of the cutting off of the brig Inga of New Bedford, at Pleasant Island, in November last, and the massacre of her company. It is difficult to say whether entire credence should be given to these reports - which we copy from Hong Kong Journals but there are many reasons to fear that the accounts may prove well founded. The following is from the Hong Kong Register. Shipping News. - The Bartholemew Gosnold, Capt. Heustis, American whaler, arrived here on the 7th inst. She reports that she met the Napoleon whaler, off Pleasant Island, one of the Caroline group, on board of which vessel was a sailor belonging to the crew of the brig Inga of New Bedford, Capt. Barnes, who stated that the natives of the above island came on board the Inga, under pretence of trading, and attacked and murdered the captain and all the white portion of the crew, with the exception of the narrator. They then plundered the vessel, and attempted to scuttle her, but not being able to do so, they set fire to her. The fire went out, and they likewise failed in an attempt to run the vessel on shore, as a strong current and a fresh breeze off the island carried her out to sea. During the stay of the Bart, Gosnold, the natives brought off money to the ship for the purchase of tobacco. There were two white men on the island at the time. One of them bought the chronometer of the Inga from the natives, and took it on board the Mohawk, Captain Swain, and gave it to him to send to the owners. Since then, one of the two men

has arrived in the John Wells, of New Bedford, and corroborates the above account.

The statement of the person last mentioned we give below. Capt. Lester of the Hannibal, of New London, who reports the same story, adds that H.M. brig Serpent had learned the particulars of the occurrence at ~~Wellington~~ Wellington's Islands, and that she sailed for the purpose of inquiring into the matter. The following is the statement of George Mayhew, relative to the cutting off of the brig Inga, which we copy from the Friend of China newspaper:

"I arrived at Pleasant Island in January 1852, in the brig Inga, Capt. Barnes, and by my own request was left ashore there, and remained about twelve months. On the 28th November, 1852, in the forenoon, a vessel hove in sight which I boarded in a ~~canoe~~ canoe (and a crew of natives) and she proved to be the Inga. Upon my arrival I found the brig crowded with ~~the~~ natives who had left the beach before me. Capt. Barnes came out of the cabin from breakfast as I was getting over the rail, and came to me as soon as he saw me, and asked me if I was any better than when he left me here. After a few more questions as to what was to be had ashore, etc., he told me he was going to tack and stand out to fetch our settlement on the next board, and that he should go and cut the canoes adrift that were tying astern. He then turned from me and went aft. This was the last I saw of Capt. Barnes. Shortly after he left me I was seized and thrown overboard by the natives. I succeeded in getting on board my canoe, and was obliged to stop there by the natives, who went on plundering the vessel. After taking the light things that were in the vessel, the

natives who came with me got into their canoe and paddled ashore. The last time I saw the vessel she was headed to the eastward with all sail on her. When I left the island in the ship John Wells, there were two men living on shore belonging to the brig, and who had been spared by the natives, but I had no chance to talk to them. One of them was a white man - the other a native of one of the islands. After cutting off the brig, I was in continual dread of the natives, as they often threatened to take my life, and I determined to leave the first opportunity. I succeeded in doing so on the 3rd of January, 1853, in the John Wells, Capt. F. Cross, of New Bedford - and that is all I know in relation to the affair."

.....

The Daily Mercury 26.5.1853, after giving a ^{second and more} condensed account of the foregoing incident, adds:-

There is also a rumour afloat of a Sydney ~~whaler~~ whaling brig having been cut off by the natives, and Mayhew says ~~that~~ they had expressed a determination to seize ^e every vessel they could overpower. This may be in retaliation for injuries inflicted; but whether or no, it is to be hoped a ship-of-war will be despatched to the islands to inquire into and put a stop to this wholesale massacre. The present occasion more immediately concerns the Americans; but should they shirk the duty, we trust the British will undertake it.

The Daily Evening Union (Newburyport, Mass.) 21.4.53: "The New Bedford Mercury copies from Hong Kong Register the following important intelligence but intimates a doubt as to whether entire credence should be given to the story:

The Bartholomew Gosnold, Capt. Houstis, American whaler, arrived here on the 7th inst. She reports she met the Napoleon whaler off Pleasant Island one of the Caroline Group, on board of which vessel was a sailor belonging to the crew of the brig Inga, of New Bedford, Capt. Barnes, who stated that the natives of the above island came on board the Inga under pretencã of trading and attacked and murdered the captain and all the white portion of the crew, with the exception of the narrator. They plundered the vessel and attempted to scuttle her, but ð not being able to do so, they set fire to her. The fire went out, and they likewise failed in the attempt to run the brig on shore, as a strong current and a fresh breeze off the land carried her out to sea. ð During the stay of the Bartholomew Gosnold, the natives brought off money to the ship for the purchase of tobacco. There were two white men on the island at the time; one of them bought the chronometer of the Inga from the natives and took it on board the Mohawk, Capt Swain, and gave it to him to send to the owners. Since then one of the two men has arrived in the John ð Wells, of New Bedford, and corroborates the above account.

Captain Lester of the Hannibal, on New London, who reports the same story, adds that H.M. brig Serpent had learned the particulars at Wellington Island

Boston Daily Atlas 21.4.1853.

Condensed report but states on authority of Mayhew that "the natives having failed to scuttle the vessel, set her on fire, but the fire also went out, and they could not destroy her." Before he left the ship in his canoe "the natives that had gone on board with him loaded the canoe with plunder from the Inga, and paddled ashore".

.....

The Republican Standard (New Bedford) 22.6.1854.

Repeats the news given in the Boston Post 20.6.1854 from B.F. Angel, but adds that, after staying in the water till evening, he and the two natives "swam to the brig, and found that she was then abandoned by the natives, and that they had taken many valuable articles from the brig with them. ... Capt. Austin, of the Bremen whaleship Republic, states that he fell in with the brig Inga, March 14th, 1853, in lat. 15 46 N. lon. 170 E, in a leaking condition masts and rigging having been cut away, and that he found one white man and two natives only on board. He took from the brig all that could be easily removed that was valuable, and then set the hull on fire."

.....

Capt. James Taber

MARINE JOURNAL

A letter from Capt. James Taber, of the ship Wm. Tell, of Sag Harbor, dated at sea, Jan. 10, lat. 2 40 N, lon. 166 E, reports her with 1800 bbls wh. oil on board, to leave soon for Ladrone Islands, to recruit for the Yellow and Artic seas. Capt. Taber writes:- "I made Pleasant Island six days ago, (Jan. 4) and when 15 miles distant, some two hundred natives with one white man, came off to the ship. The white man informed me that the natives six weeks before, had taken the brig Inga, of New Bedford, and massacred all hands, with the exception of one white man, who was then on the Island."

Above account from The Daily Mercury (New Bedford) 25.4.1853.

The Friend 1.1.1866 (vol.23, no.1, p.2).

MEMORANDA. REPORT OF MORNING STAR.

"... Visited Pleasant Island on the 23rd October. The ship Warhawk, Capt. Dunbar, touched there on the 12th October from M'Kean's Island, with 1500 tons guano, bound to the Mauritius, all well on board ...".

.....

Ditto, p.3.

TENTH CRUISE OF THE "MORNING STAR" THROUGH MICRONESIA.

"... After taking Mr. Snow to Ebon, and leaving him with his family, the Morning Star went down to Pleasant Island - a trip of two weeks down and back again to Ebon.

Pleasant Island lies about 50 miles south of the Equator, and has thus far received no attention from the christian world. Their language has not been learned by christians, and has but little similarity to any other language known in the region. Some few words, it is said, resemble those used in Ocean Island. But some of the people who have floated off to other islands, have learned a little of Bonabe, Kusaie, Ebon, or the Gilbert Island language. But they know more of the English than of any other language besides their own. The foreigners, of whom there are now five on the island, say there are 3,000 people on it: a stout, healthy, and at the present time, a fleshy people. The Island is about 300 feet high. Mr. Snow says it is a coral Island to the top; but others, who have never went [sic.] on the shore, say it is basaltic. It is nearly triangular

in shape, and is accessible from one point to the other. A man can pass around it in a day. It abounds with cocoanuts and pandanus fruit, and ~~3~~ little effort has been made to introduce any other fruits. Two or three of the foreigners living on the island are said to be wealthy. One, by the name of Stewart, an Englishman, told me that a Missionary, if fairly introduced to the island, would live unmolested by the people. A native chief also told me that the people would protect and take kind care of ~~the~~ a Missionary, and his family, if they should come to live with them. But they have the reputation of being a treacherous people. The things they offered the ship for sale indicate more skill and industry than seen in almost any other island which we visited. These consisted of mats of ~~ya~~ various shapes and figures, hats, boxes, work-baskets, girdles, belts, ornaments for the head, beads, spears, fish-hooks, &c. Their canoes were large and commodious, and some would carry 50 or 100 people. All were made of narrow strips of board, and fastened together by twine made of the cocoanut fibers; and the most rapid sailing craft used in the Pacific.

This island is so small, so populous, so accessible on foot or by water from point to point, so elevated, with so cool an atmosphere - not broken like Banabe or Strong's Island - with a population so robust and healthy, that it would seem very desirable, that they be instructed into the knowledge of the truth before hope of doing them good has gone by."

.....

Captain L.J. Moore, H.M.S. Barossa, at Hong Kong, 25.7.1872, to Vice Admiral F.A. Shadwell, Commander in Chief, China Station. Report of Proceedings of H.M.S. Barossa, forming Enc. No.1 in China Letter No. 2216 of 19.8.1872.

.....

.....

27. At daylight of the 5th June [1872], sighted Pleasant Island.

At 9 a.m. several canoes came alongside containing pigs, fish, cocoa nuts, pumpkins, etc.

An American named Skillings came off to the ship, he had been on the Island four years. He informed me the natives were fighting amongst themselves, and that it was dangerous for Whalers and trading vessels to touch at the East and N.E. ends of the Island, as the natives there were very treacherous. There are five whites on the Island, three Englishmen, an American and a Swede, two of the Englishmen have been on the Island between 28 and 30 years. They have had a long drought on the Island, and a great many of the cocoa nut trees have died. An Englishman, named Thomas also came off, he informed me he had served in H.M. ship "Pelorus" in Australia, as an AB, and had taken his discharge after 10 years service. Relative to the kidnapping, he said that the "Eugene" was here 14 months ago, and took ten natives away by force. The "Midge" and "Prince Arthur", both of Auckland, were here at the same time, and kidnapped ten natives between them. The "Willy" sloop from Ovalau, took one native away by force a year ago. Have had no kidnapping since the "Carl" touched ~~at~~ here in October last, but was not successful in obtaining natives.

I sent the cutter¹² to the Island, but none of the other white men were seen, they have perhaps, too good a reason for not showing themselves.

There are some fresh water pools in the middle of the Island, containing excellent fish, some of which were brought off. The Island has been in a very impoverished state for some time, and the native wars render it very unsafe residence for whites.

The whites who came off, wished particularly to warn whale ships and other merchantmen from communicating at the East end of this Island, as they would probably be boarded and captured by the savages. At 6 p.m. we proceeded for the Solomon Islands.

.....

The Friend 2.10.1872.

Captain Moore, commanding H.B.M's Barossa, lately visiting Pleasant Island, remarks in a letter dated Hong Kong June 1⁹th; "On June 5th I was at Pleasant Island. Two white men came off. One, an American, keeps a book of arrivals, a copy of which I send you:

Brig Carl, J. Armstrong, arrived at Pleasant Island from Melbourne October 30th, 1871; four months from Levuka; trading for natives. Had 70 on board from various islands.

Sea Breeze, Wicks, arrived at Pleasant Island from Melbourne April 20th, 1872

Brig Nuuanu, F.W. Hughes, arrived at Pleasant Island May 9th, 1872.
Sailed for Hongkong.

Whaling bark Bartholomew Gosnold, J.M. Willis, six months out, arrived at Pleasant Island May 18th, 1872.

This man begged I would send a notice to you at Honolulu and other places for whalers, so as to caution them in coming to Pleasant Island not to go near the east end of the island, as the natives are at war with the west ~~and~~ end, where these white men live. They are a desperate set, and if any number of them got on the deck of a ship they ~~it~~ would try to take her, as they did a small vessel in 1852. Those natives are in great want of powder and muskets, and this man wishes to warn captains of whalers not to sell any, or some day some vessel will repent it. The day after I left, the 6th, I very fortunately fell in with the H.B.M's S. Blanche, 25 days from Sidnay, came on the same ~~day~~^{duty} as myself."

Wood, C.F. "A yachting cruise in the South Seas". London, Henry S. King & Co., 1875.

.....
.....

[189-191] Wood found on Kusaie "3 white men living in one house, with a large suite of half-castes of both sexes. They told me that they had recently arrived from Pleasant Island. They had lighted on the place like a pestilence; and now, finding there was not much that suited them at this island, they were anxious to leave again and begged me to take them to an island called Providence, which I found, on looking at the chart, lay considerably to the north. It appears there are only 60 to 70 natives there; and they gave me the paucity of the natives as one reason why they wished to be taken there. This I refused to do point blank; for with their retinue of about 20 Pleasant Islanders and half-castes of both sexes, they would have soon have cru^rsed, demoralized, and possibly enslaved a miserable population of 60.

To carry them to any island would have been to convey a plague to the unfortunate inhabitants; and it would be far better that they should drink themselves to death where they are, before a vessel is found to assist them in their project. They appeared to have abundance of money, for they offered me 500 dollars to convey them."

.....

.....

Willaims, Harold (ed.), One whaling family, London, Victor Gollancz Ltd., 1964. Part III: "The voyage of the Florence, 1873-1874", from a manuscript by William Fish Williams.

.....

The Florence left San Francisco on a whaling voyage on 25.12.1873.

/282/. A few days after leaving Ocean Island, we raised Pleasant Island of similar formation but larger. The natives came alongside as soon as we had "hauled aback" with their canoes well stocked and a brisk trade began which provided us with a good supply of fowl, pigs, green coconuts - and some dry ones for the pigs - bananas, plantains and yams. We also acquired a stock of straw hats. Making these was an art the natives had learned readily from their experience of weaving mats and tapa. Of course, the shape was poor and the hats did not vary much in size but they were a big improvement over a woolen cap, in spite of the losses from blowing overboard.

/283/. Their canoes were expertly adapted to the conditions they had to meet and extremely interesting. The islands of the Pacific were originally discovered and populated by people who came by water long before the white man knew anything about these islands. There are evidences on some of the islands of their occupation by a race who had disappeared before the present race came into existence. Where they came from or where the ancestors of the present inhabitants came from, nobody knows although there are many guesses as to their origins. They were used to the sea and undoubtedly covered long distances by water in their migrations.

The bodies of these canoes were what would be called a "dugout"; that is, it was a log pointed slightly at both ends and shaped from

the bottom to produce an overhang and the sides and bottom smoothed inside and outside. In the earlier days, they used fire to hollow out the canoe and the finishing was done with sharp-edged shells. But a dugout would be a very dangerous craft to launch or land in a surf or get far on the open sea. Therefore, they added an outrigger on one side consisting of a straight piece of light wood, six to twelve inches in diameter depending on the size of the canoe, and about two-thirds the length of the canoe. The outrigger rests in the water and is attached to the canoe by a framework of wood resting on top of the sides and firmly fastened to it with sennit seizings made from coconut fiber. A small platform is fastened to this framework on which they carry everything they want to keep dry or out of the way. This outrigger gives stability to the canoe and makes it very seaworthy. a small leg-of-mutton sail is usually carried, but as the outrigger must always be kept to windward, the mast is shifted to the other end of the canoe when they tack ship.

Some of the islands preserved their ancient war canoes with their carved stem and stern posts rising several feet above the body of the canoe. They were kept in buildings erected for their protection as they were used on rare occasions only.

The canoes are propelled with paddles when not under sail, and these are rather artistically decorated in carved and colored designs which vary in the different island groups. The blade is /284/ generally long, tapering to a point with the greatest width at the upper end. The canoe of the Kanaka is not a speed craft, either under sail or paddle, and is not to be compared in any detail with the canoes of the Solomon Islands which are not equipped with out-

riggers but are seaworthy and fast.

A boat had been sent ashore to get supplies which could not be brought out by the canoes in sufficient quantity to satisfy our demand. When it returned, one member of the crew was missing. It appeared that he had slipped into the dense underbrush that grew close to the beach and, although a search was made by the natives, he could not be found and the boat returned without him. The headman of the island assured the mate that they would have him in a day or two, but when my father learned who the man was, he decided the man was not worth waiting for. We left him to become a "beachcomber", the meanest and lowest expression that can be found in a sailor's vocabulary. Of course, we never knew what became of him and he may have had the good luck to get away on a whaler or trader although few captains would take a white man off the beach in those days unless they were very shorthanded. The type of man who would run away on such an island was generally so lazy and worthless that the natives soon tired of his company and one day he would disappear.

The canoes had left the ship and we were on our course, rapidly leaving the island astern, when a native walked aft with a few straw hats he had been unable to sell. Although the island was several miles off, he put the hats together, stuck them on his head, walked to the taffrail and stepped off. He went down to his armpits and then struck out for the island as unconcerned as I might have been when walking down the street on a short errand. I have often thought since that if we had been more interested in finding out how this native came to be left aboard, a terrible tragedy might

have been averted. But we sailed on and soon were the only visible evidence of life in a vast expanse of water.

During the dog watch, a sailor came aft with a native who had stowed away forward and who made it quite clear that he wanted /285/ to remain as a member of the crew, although this was communicated by signs as he could not speak a word of English. He was rather a likely looking native, apparently in good health, ~~and was quite~~ evidently older than the two men we shipped at Ocean Island and not quite so cheerful in looks and manner. He had a peculiar Malay cast to his features which was unusual in a Kanaka from the islands of that area. It seemed like a rather happy ending to our runaway affair, so the usual formalities were gone through and Sam Kanaka became a member of the crew and he was given an outfit from the slop chest. The proper record of both the desertion and the stowaway were entered in the log and the episode was closed; at least, so we thought.

/292/. Soon after leaving New Ireland, the first mate informed my father that Sam Kanaka, who stowed away at Pleasant Island, was acting /293/ queerly and some of the men forward thought he should be put in irons. ~~XXXXXX~~ Sam was called aft and my father talked with him, but as he had learned only a few words of English, it was hard to determine what was troubling him and he was evidently distressed over something. His eyes had a rather wild and worried expression but he made no complaint against any of the men and he was evidently not being ill-treated. The Kanakas from Ocean Island were as much mystified by his actions as we were and they did not understand his language. It was finally concluded that he was homesick and that

it would wear off as he became better acquainted with his shipmates.

/294/ At that moment, the young German sailor whom I had left apparently asleep on deck walked aft, very white in the face but erect, with his arms around his abdomen. /295/ It was now known that the madman had drawn the sheaf knife from the German sailor's belt and given him one terrible slash across the abdomen. He then made a slash at one of the Ocean Island Kanakas who jumped in time to save himself, although the knife cut his shirt, and he took to the fore-rigging. All the other men on the deck at the time ran aft. The yell I heard was made by the Kanaka, I believe, who jumped for his life. When the madman dropped into the fore-castle, he cut the man sitting on the steps twice as he passed him. The man sprang up the steps and fell dead on deck. The madman, not finding anyone in the fore-castle, rushed on deck and started aft when he was confronted by the boat-steerer with his iron poised to dart, so the madman went back into the fore-castle.

/296/ He kept jumping in and out of the berths until finally a rifle bullet caught him and he lay sprawled on the floor of the fore-castle, dead. [The German died the next day].

.....

Finsch, O. "Ornithological letters from the Pacific. - No.VII. Nawodo (Pleasant Island)". The Ibis, 4th ser., vol.V, no.XVIII (April, 1881), pp.245-249.

.....

Visit on Hemsheim & Co. steamer Pacific in company with Captain Hemsheim, a partner in the firm. Island also called Onawero. *Anous stolidus* and *Streptopelia interpres* [Turnstone] seen as pets in houses. Latter highly esteemed and kept in nicely made cup-shaped cages. Here it is used for fighting purposes like fighting-cocks in England.

Pp.248-9. Description of capturing the frigate birds by means of a bolas and use of ~~worm~~^{tame} decoys. Bird catchers tabud by chiefs and do no~~t~~ other work. No use made of birds, the only prize of the sport being to possess the greatest number as a privilege and attribute of chieftainship. One chief bent on getting 60 and needed only 12 more, 30 having been obtained by one catcher and 18 by another.

Date of visit 29.7.1880.

.....

Victor, Prince Albert and Prince George of Wales. "The cruise of Her Majesty's Ship 'Bacchante'. 1879-1882. Compiled from the private journals, letters, and note-books of Prince Albert Victor and Prince George of Wales, with additions by John N. Dalton". 2 vols. London, Macmillan and Co., 1886.

.....

Vol.II, pp.6-7. [P.6] "Sept. 21st [1881] - At 8.30 A.M. sighted Pleasant Island, about twenty miles off north quarter west. It is a very small island about four miles in diameter, lying in Lat. $0^{\circ}35'S.$ and Long. $166^{\circ}49'E.$; it is said to have been so named on account of its being situated in a most unpleasant temperature. This or another similar island near the line,

"Rich, but the lon^eliest in a lonely sea,"

would be that on which Enoch Arden is supposed to be cast [7] away in his return voyage from China at the end of the last cnetury, and where he

"Set in this Eden of all plenteusness,
Dwelt with eternal summer ill content;

.....

The blaze upon the waters to the east,
The blaze upon his island overhead,
The blaze upon the waters to the west."

The flagship stood in towards the island, and two canoes and a whaler apparently put off to her. We could see on the west side of the island a number of huts and groves of cocoa-nut trees. The flagship semaphored when she rejoined the squadron in the evening: 'A civil war on the island. An escaped convict is king. All hands constantly drunk: no fruit or vegetables to be obtained, nothing but pigs and cocoa-nuts. The present island-king wants a missionary. He was evidently hungry.' After passing the island

J.R. Le Hunte, Special Judicial Commissioner, Report of cruise of HMS 'Espiegle', dated Sydney 10th Oct., 1883.

.....

16. I was informed here [Tabiteuea] of the recent murder of the natives of Pleasant Island (lying about 460 miles West of Taputouea) of an Englishman called Mitchell, who had at one time served in the Royal Navy. From inquiries I learnt that this man bore a bad character, and that he had met his death when taking part in a native fight, being then under the influence of liquor. He had been resident there for many years and is said to have in possession at the time of his death of a considerable amount of Gold, which is supposed to have been appropriated by another trader there, not a British subject, who has since left the Islands. Our time being limited the nature of these circumstances did not call specially for a change in the route which the Captain had laid out, and which did not pass anywhere near Pleasant Island. The Pleasant Islanders, and more especially the women, were described to us as the finest in this part of the Pacific, and their island as exceptionally rich in native food and produce. These ~~at~~ attractions have made it a favourite place of call, and drawn there men of various nationalities, of the worst character. The natives freely indulged in liquor and encouraged in every vice, and said to be fast decreasing. A Solomon Islander, if I remember right, whom I ~~remember~~ met subsequently, and who had been a servant of Mitchell's at the time he was killed, stated that the place had become 'too hot for Englishman to go there now'; from which its condition may be inferred to be bad indeed.

.....

Missionary Herald, August 1888, p.350. ✓

.....

Of this Mr Walkup writes Pleasant Island is not a Gilbert Island proper but long ago Gilbert Island waifs introduced toddy drinking and dancing and held to their language until now one half of the people speak Gilbert.

Here the beachcombers have, for forty years, been helping Satan with their vices. We were on the windward side when we left the vessel, but we could not land because the waves were too high, but two men swam off to us - one was a Gilbert Islander and when we told him of our wishes to leave a missionary he piloted us to the Chief of that tribe.

On landing and asking them to receive a missionary, some replied that they wanted their drinking and their dancing. Then the Chief said then that their food would be tabooed. A trader from a firm at Jaluit said the Chief had heard reports from the Marshall Islands that were unfavourable, but perhaps the Chiefs of the next tribe would receive a missionary.

Thus we passed on to another tribe, where the traders were willing to assist in allaying the prejudices of the people. We also found that more could talk Gilbert. The Chief Wanikia also asked about the missionaries taboos. When a fitting reply had been given him, he said leave him, "I will build a house tomorrow". Thus Timotea, or Timothy, with his wife and children have a place to let the light shine in the dense darkness.

The severe drought will soon bring a famine unless heavy rains come quickly.

The tribal and family wars here are reducing the population of 1,000 rapidly, but there [are] hopes of fewer deaths as the selling of fire-arms and ammunition is forbidden.

This report from the Gilbert Group is not on the whole encouraging, a wave of heathenism seems to have swept over the Gilbert Islands, which you must heartily pray will be only temporary in its effects.

Missionary Herald, June 1895, p.239. ✓

.....

Banaba or Ocean Island is a way off to the east, but some two vessels have visited it this last year buying their shark fins.

The Church work is steady, but school children must help to fish or go hungry, thus the teacher has no regular school day, but a good Sabbath school. We notice one great change: not a canoe comes after us on the Sabbath as on former visits.

Nauru or Pleasant Island is under the German protectorate, and last year the teachers were taken away at the request of the German Commissioner. Now numerous letters come from Chiefs and people asking for books and visits from the missionary's vessels. They are keeping up their schools started by our teachers and they report 200 still studying. ✓

I made a visit to Jaluit to interview the Commissioner in regard to them. This new Commissioner has been told that the Chiefs hated the teachers and thus they were sent away. When told that such was not the case and when he saw the many letters to the teachers he promised to visit the place himself if possible or to send to make an investigation. He could not return the teachers without the Chiefs' consent, but books might be sent to them at any time. I have sent them a box of Bibles and they have the Word of Life and are able to read if no teacher is permitted to return.

EXTRACT FROM LETTER DATED 10TH JULY, 1899

WRITTEN TO MR. J. T. ARUNDEL, LONDON BY MR. H. E. DENSON

A gleam of sunshine has come in a discovery which I think will prove extremely valuable to the P.I. Coy, and I have no doubt the Company will recognize this

During my trip round in the "Archer" on a tour of inspection on account of Messrs. James Morrison & Coy, when I went to report and value the various properties, amongst other places we landed at Frezzent Island, and I was so struck with the peculiar formation of the place, that I devoted most of the time at my disposal, which only happened to be one day, to inspecting and exploring the Island, one particular cave, called "Orakar" is, I believe, the crater of an extinct volcano on the inside of which I found what I believed to be a fossil tree, buried amongst rocks of strange and fantastic shapes. The fossil was irregularly round and foliated, or more properly speaking of circular stratified appearance, and I fancied I could trace the sections of an ancient tree from the core, ring by ring, until the outer bark was reached. The fossil bore evidence of a very great age. With the implements carried by our party, a crowbar and pickaxe, we broke off two blocks of this supposed fossil and removed it from the rim of the crater. The fossil was undoubtedly in situ, and was held firm by the roots and branches of the Banyan Trees and climbing convolvulous. The two blocks broken off were carried down some four miles to the boat. The specimens weighed about half a cwt.

I showed the specimens to Professor David and Father Curran, and they both confirmed my opinion and said that undoubtedly they were those of a fossilized tree, and they were very anxious to obtain my specimens for the Museum here.

Mr. G.C. Ellis will remember the specimens, they were on the floor of my laboratory and were used to keep the door open. The first time Mr. A.F. Ellis saw the stone he was struck with its appearance, and said it looked like Rock Guano, as he had seen specimens very much like it.

Last week Mr. Ellis chipped off a piece and after applying the usual rough test, found Phosphate

present and he at once put it through a quantitative analysis, and proved it to contain 78 per cent of Phosphate of Lime. Now as to the quantity of this deposit, I would not attempt to go into figures, the amount on Frezzent Island is simply enormous, the whole Island is one mass of rock of this nature.

The highlands of Frezzent Island are covered with queer shaped, fantastic looking rocks and stones. You would imagine you were in a country of old ruins. From a short distance one imagines he sees rough pillars of apparently broken walls, etc. all composed of this black and gray cindery stone. These apparent ruins rise from 20 to 30 feet above the ground in all sorts of peculiar shapes and all over-grown with huge creepers chiefly convolvulous.

Although I used the word Cindery in appearance the rock is not Cindery in substance, but extremely hard, and on applying the geological hammer, I found it in every case similar to that of my supposed fossil.

I have turned up my notebook and find the following entry

"Jany. 11th - 2.10 P.M. arrived at Frezzent Island, raining hard, went ashore in first boat with Clarke and Flood and found Mr. Halstead had 19,000 lbs. Copra. We walked to Deputy Commissioner Youngs place and had a glass of beer with him. He told us that the "Flink" had been there for two months endeavouring to load, but the weather was against her and she was unable to take on board her cargo, and had left with half a load. In November last they had experienced a tidal wave which had done a great deal of damage and destroyed a large amount of trees and property."

"January 12th. - Went ashore at 9 A.M. with Mr. Halstead and Mr. Smith, visited "Orakar" Cave, evidently an old crater, almost circular in shape and about 60 feet deep by about 10 to 12 feet wide. The sides are pitted and scored in places, but otherwise polished smooth with Convolvulous creepers and Tanna Trees growing in and out of the rocks and creeping inside and outside of the crater. The rocks everywhere showed signs of fire. Around the large crater are numerous small ones, but only a few feet deep, but the bottoms are probably false, creepers and dead leaves choking up the entrance in a solid mass. In one of these small craters, I found wedged in between two boulders, a fossilized tree.

This tree was evidently in situ, and had been about 2 feet in diameter. The fact of it being fossilized, shows that it must have been many years since these volcanos were active.

Frezzent Island is oval in shape and 15 miles in diameter, and nearly all round the coast, the land rises almost perpendicularly about 50 to 100 feet in height with occasional hills 300 to 400 feet high. These hills are at the northern end of the Island. The rocks scattered about the Island are all Cindery in appearance rough in shape and full of cavities, but extremely hard. Some of these rocks rise to about 70 to 80 feet in many fantastic shapes, and look like ruins of old castles. About the centre is a lagoon lake of brackish water, and containing fish; the lake is about sea level and during the dry seasons there is a noticeable rise and fall. Cocoanuts grow thickly in the valley and on the low land, but there are very few nuts on the high ground. We halted and netted some fish from Mr. Halstead's private reserve. At 2 P.M. we arrived at Amarqua, another cave, this cave is about 100 feet above sea level. The entrance is under a huge overhanging rock, it slopes down rapidly about 20 feet, when you come to water. This water is exceedingly cold and slightly brackish and there is a slight rise and fall in it, but as the passage probably reaches the sea about two miles away at some point at high water mark, this would possibly account for the few inches rise and fall. Another reason why I think this is connected with the sea is because a small amount of drift wood, small pieces of seaweed and cocoonut shell are to be found. The bottom is covered with small pieces of coral and broken sea shells, while from three to six feet up the wall of the cave is solid rock, while above this the rock looks like the base of the coral worms. This at once leads one to suppose that it has been formed by a volcanic upheaval. We waded and swam about 300 yards inside the cave, the passage opening and narrowing, the roof was very irregular and a few stalactites of greyish colour, several about 3 or 4 inches long were noticed. The bottom was hard rock with a few pieces of waterworn coral here and there. No living creature was met with, marine life or life of any kind, but what was most remarkable was to see roots of trees, about two inches in diameter growing out of the hard and compact rock many feet from the surface. The Island is dotted with tall rocky pillars, in all sorts of queer shapes, some taller than Cocoonut trees, and the coast in places is studded with these rocks. The water inside the reef is smooth and flat, but there is generally a heavy sea breaking over it.

Outside the reef is deep water, too deep for vessels to anchor, they having to drift off and on the land waiting for a chance to load. The Island has a rich black soil, capable of growing many things. Fresh water is the chief difficulty, but such is the formation of the land, it could be easily stored in reserves which could be built in some of the hollows. There is a small singing bird here, the colour of a sparrow, and the shape, song and size of a canary.

The Germans have made no attempt at making roads, boat passages or sanitary arrangements in any form. This is very noticeable after passing through the orderly little settlements under English rule in the Ellice and Gilbert Groups."

The whole Island I firmly believe to be one huge mass of Rock Guano. How this is to be worked, I cannot suggest, as you are aware the Island is under German Jurisdiction and under the German laws, the Jaluit Gescell Scharft have sole right to work Guano deposits. I will try and turn up the regulation for this mail if possible.

There is no doubt about the stuff being what we say it is and to verify the foregoing, I enclose a small sample with this letter, and as regards quantity, I think the matter need not be considered, it is simply enormous.

This has not been written officially as the discovery is of such a valuable nature that I deem it wise for you to have the matter strictly private to act as you think best.



TELEPHONE No.: CANBERRA U 0411.
TELEGRAPHIC ADDRESS: "TERRITORIES" CANBERRA.

DEPARTMENT OF TERRITORIES,

Canberra, - 5 SEP 1956

In reply quote No. DR. 118/6 -

Dear Mr. Maude,


I regret not having previously acknowledged your letter of 17th June, regarding the possibility of a future home in Fiji for the Nauruans.

I found your information most interesting but, of course, we are still far from reaching any decisive stage. I have, however, now been able to consider closely what our next steps might be and I propose to discuss this in detail with the Administrator when he visits Canberra shortly.

After those discussions, and further consideration of the problem resulting from them, I shall write to you again.

With many thanks for your valuable assistance thus far.

Yours sincerely,


(C. R. Lambert)
Secretary.

H. E. Maude, Esq., O. B. E.,
2 Netherby Street,
WAHROONGA, N. S. W.

STATEMENT OF NAURUAN DELEGATION ON POLITICAL
AND CONSTITUTIONAL CHANGES

- 1 The Nauruan Delegation is seeking the agreement of the Partner Governments that Nauru should become an Independent State on 31 January 1968, in accordance with the terms of the resolutions adopted by the General Assembly of the United Nations in 1965 and 1966. In this Statement, therefore, the Delegation sets out the more important matters on which decisions will have to be made before independence is attained, expresses a tentative opinion as to the form these decisions might take, and suggests a programme which would enable the necessary work to be done within the time available.

- 2 As soon as the Partner Governments have agreed that Nauru should become independent, it will be necessary to initiate in the United Nations the procedure for the termination of the Trusteeship Agreement. Before terminating the Agreement, the United Nations will wish to be satisfied that the Partner Governments have provided the Nauruan people with an adequate opportunity to prepare for the island's future as an Independent State. The most important part, though by no means the whole, of those preparations consists of the drafting, consideration and enactment of a Constitution of Nauru. We shall, therefore, first discuss matters relating to the Constitution.

3 We consider that Nauru should become a republic and should be known as the Republic of Nauru. Its form of government should be based on the British parliamentary system, but this should be modified in certain ways to suit local circumstances. The political structure should be as simple as possible, in view of the small size and population of Nauru.

4 The Constitution should include, inter alia, the following Parts: (1) Fundamental Rights; (2) The President; (3) The Executive; (4) The Legislature; (5) The Judiciary; (6) The Public Service. We shall briefly discuss each of these subjects.

5 Fundamental Rights. It is unnecessary, at this stage, to discuss the contents of the provisions on Fundamental Rights. The United Nations, constitution-making bodies in many countries, and other organizations have given much attention to this subject in recent years. As a result many excellent models exist, which can provide a basis for discussion of the particular requirements of Nauru. It is now generally agreed that the inclusion of provisions dealing with the Fundamental Rights of the people in a Constitution is desirable.

6 The President. We consider that the President should be elected by the Legislative Assembly, that he should vacate office within a specified period after the commencement of the first session of the Assembly following each general election, and that the Assembly should be required to conduct a new election to the office of

President shortly before his vacation of office. The serving President should be entitled to nominate for re-election. The President should perform the formal duties of a Head of State and also be the head of the executive government.

- 7 During any period in which the President was absent from Nauru or incapacitated, his duties should be performed by the Deputy Leader of the Government, as Acting President.
- 8 The Executive. The Constitution should provide for the vesting of executive power in the President and a Cabinet of Ministers. The role envisaged for the President in the executive government is a dual one. He would perform certain formal acts, such as assenting to orders and regulations made by Cabinet or a Minister in accordance with the powers delegated to them by law. He should also, we consider, be the chief Minister, selecting the other Ministers, and presiding over meetings of Cabinet. The other Ministers, who should be three or four in number, should be selected from members of the Legislative Assembly. One of the Ministers should be appointed by the President as Deputy Leader of the Government. He would act as the principal spokesman for the Government in the Assembly. Whenever he was serving as Acting President, another Minister would be appointed to perform his duties in the Assembly.
- 9 The dual position proposed for the President in the executive government presents some difficulties; but, in view of the small

size of Nauru, it does not seem desirable to create two separate offices of President and Premier, respectively. The principal difficulty relates to the relationship between the Cabinet and the Legislative Assembly. It is felt that the Cabinet - including the President, as its leader - should be collectively responsible to the Assembly, as in a normal parliamentary system. In the event of Cabinet's defeat on an issue of confidence, both the President and the other Ministers should resign. In this event, the resignation of the Ministers, other than the President, should take effect immediately. The President should remain in office, however, till a new election to the Presidency had been completed. If the Assembly should fail to complete such an election within a specified period (of perhaps seven days), the President should dissolve the Assembly and order the holding of a general election. These arrangements would ensure that the office of President was never vacant, while preserving the responsibility of Cabinet to the Assembly. It may be considered, however, that they could lead to an undue number of changes in the tenure of the Presidency. We do not think that this would be so in practice. Any holder of the Presidency would be likely to take pains to retain the confidence of the Assembly; and, in the circumstances of Nauru, it seems unlikely that there will be violent or rapid changes of political opinion.

10 The Legislature. The Legislative Assembly should be composed

wholly of members elected by Nauruan citizens of adult age, under a system of universal suffrage. The number of members should not be large; but it should be sufficient to provide a reasonable assurance that the President could select, as Ministers, members who both possessed adequate experience and ability and also held views on matters of policy broadly similar to his own. This requirement perhaps suggests that the number should be about fifteen.

11 The President should open and close each session of the Legislative Assembly. At all other times, a Speaker should preside. The Speaker should be elected by members of the Assembly from among their own number. At the opening and closing of sessions, the President should present a statement outlining the work and intentions of the Government. At other times, as stated earlier, the principal spokesman for the Government would be the Deputy Leader of the Government.

12 The Judiciary. The Judiciary should consist of a District Court and a Supreme Court; and provision should be made for appeal from decisions of the Supreme Court. The District Court should be presided over by Magistrates. We are of opinion that the Supreme Court should be presided over by a Judge, who should be qualified as a barrister or solicitor and should be ordinarily resident in Nauru during his term of office. We consider that, in land

cases, the Judge should sit with Nauruan Assessors. It would perhaps also be desirable that Assessors should be appointed for the hearing of criminal cases involving charges of murder or other serious offences.

- 13 The provisions of a system of appeal from decisions of the Supreme Court presents some difficulties. We hope that it will be possible to appoint as Judge of the Supreme Court a lawyer of standing and experience. It would therefore be unacceptable to provide for a Court of Appeal in Nauru consisting of a single Judge, especially as that Judge would have to be brought to Nauru when sittings of the Court were required and would thus, however learned he might be in the law, be lacking in the local experience that his colleague in the Supreme Court would possess. To bring three Judges to Nauru for sittings of the Court would be cumbersome and expensive. We are of opinion that this problem would be most satisfactorily resolved if the Commonwealth of Australia would agree that appeals from the Supreme Court of Nauru should lie to the High Court of Australia.

- 14 We consider that Nauruan Magistrates should be appointed by the President, acting on the advice of a Judicial Service Commission consisting of the Judge of the Supreme Court (as chairman) and two other members appointed by the President, acting on the advice of the Cabinet. We consider that the Judge of the Supreme Court should be appointed by the President, acting on the advice of Cabinet.

- 15 The Public Service. The Constitution should provide a form of control for the Public Service. In this regard, the following requirements will have to be borne in mind: economy and simplicity; efficiency; and the protection, so far as possible, of public servants against political influences that might affect their careers. The last requirement could be satisfied most completely by establishing a Public Service Commission. We consider, however, that the formation of such a body would be an extravagance, and would represent an unwarranted elaboration of the machinery of government, in view of the small size of the Nauruan public service. We are inclined to the view that control of the Public Service should be vested in the head of the department associated with the President, in his capacity of chief Minister. This department might be designated the Secretariat and its head the Chief Secretary. The day-to-day work of staff management would be performed by a staff officer, responsible to the Chief Secretary. This arrangement has its difficulties, as the Chief Secretary would be responsible to the President, a political figure. They could be minimized by the inclusion in a Public Service Act of detailed provisions setting out the regard that should be paid to seniority, qualifications, etc., in making appointments and promotions. It should also be provided that preference be given to Nauruan citizens in the making of appointments and promotions.
- 16 There should be a Public Service Board of Appeal; but consideration

should be given to excluding certain offices such as that of Chief Secretary, from its jurisdiction. In the case of offices not subject to appeal, appointments might be made by the Chief Secretary, with the approval of Cabinet.

- 17 Later in this Statement (paras. 25-26) we offer some comments on the structure of the administrative services.
- 18 A number of other matters will, of course, need to be dealt with in the Constitution; but it does not seem necessary to refer to them in this statement. We would emphasize again that the proposals we have outlined above do not represent our final conclusions, let alone those of the Nauruan people. They have been included for quite other reasons: to demonstrate that we have already given considerable thought to the way in which Nauru might be governed as an Independent State; and to show that a solution to the constitutional problems of Nauruan independence is, in broad outline at least, already within sight.
- 19 Another problem of a constitutional character, however, is one that must be resolved at the present stage. This relates to the manner in which the Constitution of Nauru should be enacted. The Constitution could be enacted by the Parliament of the Commonwealth of Australia; alternatively, it could be adopted and enacted by the Nauruan people, through their chosen representatives, in a Constituent Assembly or Constitutional Convention. We believe that the latter method is greatly to be preferred.

- 20 The adoption of the Constitution by a broadly representative Nauruan body would ensure that every provision in it had obtained specific Nauruan approval. It would ensure that those preparing the draft had constantly borne in mind the question of whether a provision was likely to prove acceptable to Nauruans. And it would ensure that, when the Constitution came into force, it would be regarded by the Nauruans as one that they had given themselves, not as one that had been imposed by outside authority. All these factors would increase Nauru's prospects of continuing political stability and make it less likely that the Constitution would require substantial amendment for a long time.
- 21 There is, however, a further reason for preferring local enactment. A Constitution enacted by the Commonwealth Parliament would preserve the link between the law of Nauru and that of Australia and, through it, with the law of England. Local enactment could sever that link and ensure that the law of other countries remained in force in Nauru only within the limits that the Constitution of Nauru and Nauruan law provided.
- 22 A decision that the Constitution should be enacted locally would require immediate consideration of the steps necessary to the attainment of that objective. If Nauru is to attain independence by 31 January 1968, work will have to begin without delay on the preparation of constitutional proposals and the examination of legal problems. Arrangements will have to be made for the

election in September or October of a Constitutional Convention; and the Convention will have to complete its work before the end of the year. (It would be desirable that the Constitution of Nauru should be adopted in time for it to be presented to the General Assembly of the United Nations before it adjourns for Christmas.) Such a programme would require the full co-operation of the Partner Governments, in particular by their making available the expert legal and other assistance that will be necessary.

23 In regard to the formation of a Constitutional Convention, we believe that we could draw substantially on the experience of Western Samoa. For example, the membership of the Constitutional Convention of Western Samoa included the elected members of the Legislative Assembly and three additional representatives of each constituency. We believe that membership along similar lines would be suitable in our own case.

24 The matter of a Constitutional Convention brings us to another problem - that of instituting Nauruan citizenship - since it is desirable that those who elect the members of the Convention should be persons who will possess Nauruan citizenship after independence. We recognize that citizenship is not determined by race but by the place of birth of an individual and by that of his father. Also, it is usual to provide means by which a person who has been resident in a country for a substantial period may acquire citizenship by naturalization. None the less, it is our desire that Nauruan citizenship

should be largely restricted to those who are Nauruan by descent. Because of the small size and limited resources of the island, and the high rate of increase of the Nauruan population, no other policy is open to us. We do not wish that those who come to Nauru to work in the phosphate industry should acquire the right to apply for naturalization. We are prepared, however, to admit to the privileges of citizenship a small number of persons of non-Nauruan descent who are permanently resident on the island. This raises two questions. On what conditions should non-Nauruans who have long been resident in Nauru be allowed to opt for Nauruan citizenship when it is first introduced? What conditions should apply to later applications for naturalization? These are questions to which immediate attention should be given. On one matter, our opinion is already clear: the problems of 'dual citizenship' that may result from the admission of non-Nauruan to Nauruan citizenship must be minimized. We think that such persons should be required to take an oath, in which they would renounce their foreign allegiance, and that the law of Nauru should provide for the loss of Nauruan citizenship by any citizen exercising any right pertaining to the citizenship of another country. More generally, we believe that the present Nauruan Community Ordinance will provide important guide-lines for the drafting of citizenship legislation.

25 The next problem to which we wish to turn is that of the structure of the administration. This concerns, particularly, the relationship

between Ministers and departments. Ministers will be dependent upon the advice of their senior permanent officers; and these officers, in turn, must be persons possessing the capacity to work closely with Ministers and to offer them advice on issues of policy. Because of the small size of the Nauruan public service, we cannot expect to have many officers of the quality and experience required; nor, indeed, would ^{it} be economically sound for us to obtain the services of a greater number of such men than is necessary. Moreover, the duties of the heads of some existing departments demand professional or technical knowledge, rather than the general administrative ability to which we have been referring. We therefore believe that the present departmental structure should be reorganized and the number of departments be decreased, so that, as far as possible, each Minister would be responsible for only one department. It would then become possible to appoint as heads of department officers able to work effectively with their Ministers.

26 We have ourselves given some preliminary thought to the form that the reorganized departmental structure might take. We believe that we can make satisfactory arrangements for the preparation of detailed proposals. We would, however, ask the Partner Governments for their co-operation in any matters on which we, or any person working for us on this project, may seek advice or assistance. Further, we believe that, when Cabinet government is introduced in Nauru, both Ministers and departmental heads will be fully

occupied for some time in learning to work the new system effectively. Therefore, we are of opinion that the proposed study should be undertaken as soon as possible, in order that the recommendations resulting from it may be considered and brought into force before independence.

27 A further subject on which the Partner Governments will, no doubt, expect us to make some comment is that of external relations. Since we are seeking the agreement of the Partner Governments that Nauru should become an Independent State, it will already be clear that final authority in all matters of external relations will rest with the Government of Nauru. This does not mean, of course, that the Government of Nauru will not be ready to enter into treaties and agreements with other countries or that it will not seek the assistance of another country, or other countries, in the handling of Nauruan affairs overseas. But we are convinced that such treaties and agreements should not be entered into, or such arrangements be made, until Nauruan independence has been attained. Only then will the Government of Nauru be able to negotiate with other governments on terms of legal equality.

28 There is one matter of a rather special character on which we can make a positive statement at the present stage. The desire of the Nauruan people to retain an association with the [British] Commonwealth has already been placed on record. This remains our desire. In view of our small size, we would not expect to

take part in all the conferences attended by representatives of the larger Commonwealth countries. On the other hand, once we have attained our independence, our relationship with the Commonwealth would have to be a direct one, not a relationship through Australia. We hope that the Partner Governments will inform their fellow members of the Commonwealth of our desire to maintain an association with them and that a suitable form of association will be agreed upon.

- 29 We would point out that the external relations of Nauru will be far simpler than those of almost any other independent country. We have at present only one export; and the disposal of this will continue to be controlled by agreements. We are at present served by no regular air-service or shipping line, other than the ships calling for phosphate. We receive no tourists. Moreover, our small size will make it impossible for us to take any but the most limited part in international affairs.
- 30 We are, however, aware that there are many matters - particularly of a technical character - on which decisions will have to be taken when Nauru becomes independent. Our position, for example, in relation to postal and radio communications will be changed. On matters such as these we should like the assistance of the Partner Governments during the period of preparation.
- 31 In conclusion, we would merely wish to emphasize that preparations for independence are now a matter of urgency. They will require a

great deal of activity on the part of the Nauruans but scarcely less on that of the Partner Governments. We believe that we can complete our own work in time to permit Nauru to become an Independent State on 31 January 1968; but we can only do so if we are provided, almost immediately, with the advice and assistance to which we have referred in various parts of this Statement.