United States Exploring Expedition. 1838-1842.
Charles Wilkes.
Ethnography & Philology.
H. Hales.

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Tarawa, or the Kingsmill Islands.

Although it is not certain that the natives have any general appellation for this chain of islands, we have chosen, for several reasons, to designate it by that given above. It is the name of two islands, one of which is called simply Tárawa, and the other Tárawa ni Makin, or Tarawa of Makin. The former is, according to our survey, the largest island of the group, or that which has the most dry land. The natives are numerous, & the high chief exercises sway over the three neighbouring islands of Maiana, Apiá, and Márake. It is on this island that the inhabitants of the rest of the group place the elysium of departed spirits, which may be considered good evidence that it was the first one settled, & the source of population to the other islands. Finally, Tárawa is best known to the people of distant groups. Both Kotzebue & Lütke heard of it among the Western Carolines, under the names of Tarwa and Toroa, and Cook gives it in the list of islands of which he received information at Tonga.

Our knowledge concerning this group is derived in part from personal examination, made during twenty-four days spent in the survey, and in part from communications of two

British Seamen, by name John Kirby and Robert Grey, whom, at their own request, we took off from the islands of Kuria and Makin. They had quitted voluntarily the vessels to which they belonged, and taken up their residence among the natives, in which situation the first had remained three & the second five years. So slight, however, is the intercourse between the two portions of the group, that they had remained all the time in ignorance of each other's existence. The information thus obtained from these distinct sources, and subjected to careful comparison and scrutiny is evidently as likely to be correct, as any that has been given concerning a barbarous people.

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The islands which constitute the group, are, according to the native account, seventeen in number, extending from the second degree of south latitude to the fourth north, and from 173° 20' to 178° of east longitude. Their names, beginning from the north, are as follows: —

Native name.	English Name.	Position.
Tárawa, ni Mākin, ..	(Undiscovered).	North-north east of Makin
Mākin, } Tarilāri, }	Pitt's Islands,	3°10'N., 172°40' E.
Maraki,	Matthew's Island,	2° N., 173°45' E.
Apiá,	Charlotte Island,	1°40'N., 173°E.
Tárawa,	Knox's Island.	1°30'N., 173°E.
Maiana,	Hall's Island.	1°N., 173°E.
Apamáma.	Hopper's Island.	0°25'N., 174°E.

Kúria,	Woodlé's Island,	0° 15'N., 173°20' E.
Nonóuki,	Henderville's Island,	0° 10'N., 173°35' E.
Nonóuti,	Sydenham's Island.	0° 35'S., 174°25' E.
Taputéouea,	Drummond's Island.	1° 20'S., 174°45' E.
Nukunáu,	Byron's Island, (?)	1° 20'S., 177°40' E.
Péru,	Eliza Island, (?)	2° S., 176° E.
Témana / Onóuto / Arurái	(Uncertain),	South & east of Drummond's Island.

The first named island is on no chart, and has probably never been visited. Our information concerning it is derived from the natives of Makin, who described it as lying about two day's sail (for their canoes) to the northeast, and as inhabited by people like themselves, with whom they had frequent communication. The last five were not visited by our squadron, and their names are given according to Kirby's account. Nukunau, he thought, was Byron's Island, and Péru, Eliza or Hurd's Island. As to the rest, he only knew that they were in the southern part of the group; though he had an idea that Arurai was sometimes called by foreigners Hope Island. The charts, at this point, are confused, and none of them have so many* islands as the native accounts would require. Perhaps, one of the names may apply to Ocean Island, situated a few degrees to the west of Taputeouea, and inhabited, as I was assured by the captain of a whaler, at Oahu, by a similar people.

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The group may be sub-divided into at least four clusters, between which there is, at present, little communication, and the inhabitants of which, though forming but one people, speaking the same general language, yet differ more or less in their customs and institutions, and slightly in dialect. The northern is composed of the three islands of Makin, (or Măkin,) Taritari, and Tarawa ni Makin. The first two are divided only by a strait two miles in width. Taritări is the largest, having an extensive lagoon; but Makin, though small, is compact, with a good deal of fertile land, and is considered the metropolis. The four islands Maraki, Apia, Tarawa, and Maiana, form another cluster, of which Tarawa is the head. The island of Apamama has connected with it, both locally and politically, the smaller islands of Nonouki and Kuria. While Nonouti, Taputeouea, Nukunau, and Peru, and, perhaps, the three remaining islands, form a fourth division, of which Taputeouea may be considered the chief, — unless this title should be disputed by Byron's Island, of which we know only that it is large and populous.

According to the observations of Mr Dana, the whole group belongs, physically, to the same class with Tongatabu — that of coral islands slightly elevated above their original level. The elevation, which is only of two or three feet, is not quite so great as at Tonga, but is sufficient to give to the islands a larger surface of

dry land, and a greater depth of soil than they would otherwise possess, or than is possessed, so far as we know, by any of the other coral islands of Micronesia. The reefs and shoals, moreover, have their extent much increased, affording harbourage to many varieties and great numbers of fish, lobsters, turtle, shell-fish, and sea-slugs, from which the people draw a great part of their sustenance. Besides the fruits of the cocoanut and pandanus, of which they have an abundant supply, they have orchards of bread-fruit trees + plantations of taro, which afford them an agreeable variety. They have also a species of purslain, of which we made a salad by no means unpalatable, and on Makin they gather great quantities of a nutritious berry, which they dry and make into a kind of sweet cake, considered by them a delicacy.

This abundance of food will account for the large population of the group, so much greater than on most coral islands. At Taputeouea

p.93 (Drummonds Island), the first which we visited, we were astonished at the numbers of the natives. After careful and repeated observations, made in our visits to the shore, and by the officers engaged in the survey, the estimates varied between ten + fifteen thousand. This, however, was probably one of the most thickly inhabited, the island appearing like a continuous village from one end to the other. Kirby had once seen all the warriors

of the three islands of Apamama, Nonouti, and Kuria collected together, in anticipation of an attack from the southern cluster. He thought the number was between six and seven thousand. Supposing this amount to be somewhat exaggerated, we can hardly allow for the entire population of the three, less than twenty thousand. Finally, Grey estimated the people of Taritari and Makin at about five thousand. We should thus have for six islands of the group (among which two of the largest, Tarawa and Byron's Island, are not included) a total of thirty-five thousand. But allowing an average of only five thousand to an island, it would still give us, for the whole seventeen, not less than eighty-five thousand.

[(Footnote.) That the other islands of the group are as densely inhabited as the six above-mentioned, may be inferred from the following evidence. Grey related, that about three years before he landed at Makin, a party of about fifteen hundred natives arrived there in canoes from Apia, from which island they had been driven by the warriors of Tarawa. Lieutenant Paulding found at Byron's Island a large population. He says (Journal, p. 95), "the islet abreast of us was all night illuminated with numerous fires, and the air rung with the shouts of hundreds of people. When the day dawned, the whole ocean was whitened with the little sails of canoes that were

coming from every direction, and some of them as far as the eye could distinguish so small an object. In an hour not less than a hundred of them were alongside, and our deck was covered with people."]

For a detailed description of these islands and their inhabitants, the reader is referred to the general history of the voyage. Here only those traits will be mentioned which seem essential for determining the position which the latter hold among the different races of the Pacific. At the first glance it is evident that they are not of the pure Micronesian blood. A dark complexion and curly hair would, apart from the testimony of language, indicate the intermixture of a different race. This infusion, however, for some reason or other, is much less apparent among the natives of the Makin cluster, who are a shade lighter in colour, and in other respects physically superior to the natives of the southern islands. The descriptions which follow are taken from my notes, the first applying to the people of Taputeouea, and the second to those of Makin.

"They (the natives of Drummond's Island) are generally of the *middle size, well made and slender. Their colour is a copper-brown, a shade darker than that of the Tahitians. The hair is black, glossy, and fine, with a slight tendency to curl. The features are small, but high and well marked: the eye large,

* p. 94.

bright, and black, – the nose straight or slightly aquiline, but always widened at the lower part, – the mout rather large, with full lips and small teeth. The cheek-bones project forward so much as to give the eyes the appearance of being a little sunken – They have mustachios and beard very black and fine, like their hair, but rather scanty. The usual height is about five feet eight or nine inches, but we saw many who were considerably below this standard. There are none of those burly persons among them which are so common in the Sandwich and Society Islands, and we did not see one instance of obesity. The women are still smaller, in proportion, than the men, with slight figures, and small delicate features. Several among them would have been esteemed pretty in any country."

The difference which exists between these natives and those of Makin will be seen by comparing this description with that which follows:– "Having understood that they were of the same race with the other islanders, we were quite unprepared for the extraordinary sight that was now presented. Instead of the slender forms, sharp features, and stern countenances of the Drummond islanders, we saw a crowd of stout, hearty figures, and round, jolly faces, which, though different in features, recalled to our minds the bulky chieftains of Tahiti. They were also lighter in complexion than the southern tribes, and more tattooed.

"One of the first who came on board was a perfect mass of fat. Though of good height, he appeared really short, from his immense girth. As he walked, the flesh of his cheeks and breasts shook like a jelly. His limbs were of enormous size, but smooth as those of a child. His face was round, with neatly-cut whiskers and mustachios, and his fine hair in black glossy ringlets fell down on his shoulders. When he smiled, every feature was dilated with joy, and an even row of small white teeth was displayed which a lady might have envied. There were several others on board of little inferior size, and a native in a canoe, who was pointed out to us by the white man as the king of the island, was actually so fat that he would not venture to ascend the ship's side. The greater part of the natives, were distinguished by finely-moulded forms and handsome faces. The outline of their features was regular * and pleasing, though all had that spread of the nostrils which we have observed in the southern islanders. The profiles of some were really beautiful."

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This difference in looks is accompanied by as great a difference in character. Both are highly ingenious, as is shown in the construction of their houses and canoes, the manufacture of their dresses and armour, and by the numerous comforts and conveniences with which, under very unfavourable circumstances, they have managed to surround themselves. On the other

hand, the natives of the southern islands are suspicious and irritable, with a certain wildness and ferocity in their manners, which is in strong contrast with the mild and kindly disposition of the people of Makin. The latter are a remarkably soft and gentle race, not without a tinge of effeminacy. Of their humanity, a high idea is given by the statement of Grey, that, during the five years that he was among them, only one man was put to death. Cannabalism, moreover, is unknown among them, except by tradition; whereas on the southern islands, though not common, it is occasionally practised, and is not regared with any particular horror. Kirby knew of five men being killed and eaten while he was on Apamama. It is said, however, that the southern natives, though easily offended, are as readily appeased; their animosity seldom settles into a long-continued rancour. From this statement we must except certain cases arising out of jealousy between married women, who, when they conceive themselves aggrieved, will sometimes, for months together, carry about with them a small weapon of sharks' teeth concealed under their dress, and watch an opportunity of attacking the object of their jealousy. Desperate fights sometimes take place between these fierce Amazons before they can be parted. But excepting such instances, Kirby always found the women more humane and gentle than the men.

The respect paid to the chiefs varies at the

different clusters. At Drummond's Island we remarked, in the manners of the natives, a kind of saucy boldness and rude independence, which would hardly have existed among a people used to submission and deference. At Apamama the chiefs have probably more respect paid them, and in Makin, Grey assured us that a strict subordination was maintained, and that the distinction of classes was strongly marked in the manners as well as the usages of the inhabitants.

Generosity, hosptality, and attention to the aged and infirm, are virtues highly esteemed and generally practised among all the natives.

p. 96 Kirby knew of no word for poor man except that for slave. Any person who has land, can always call upon his friends to provide him with a house, a canoe, and the other necessaries of life; while one who has no land has nothing else, and is, of course, a slave.

The worst stain on the character of this people is a shocking and cruel practice, which Kotzebue found also among the people of Radack, and D'Urville on the island of Tikopia. It is that of destroying their unborn children, after the second or third, in order to escape the inconvenience of a numerous family. This is the reason assigned by the natives; the general argument that the islands would else become too densely peopled for their means of subsistence seems not to occur to them. To the honour of the natives of Makin it should be recorded,

that this custom does not exist among them.

The women are, for the most part, better treated among them than among uncivilised people in general. All the hard, out-door labour, is performed by the men. They build the houses and canoes, catch the fish, collect + bring home the fruits which serve for food, and do most of the cultivation. The women aid them to clear and weed the ground, and attend to domestic duties which naturally fall to them. The custom also requires that when a man meets a female, he shall pay her the same mark of respect as is rendered to a chief, by turning aside from the path to let her pass. This courtesy, however, does not pervade all the intercourse of the sexes. A man, if provoked, will not hesitate to strike a woman, who seldom fails to return the blow; sometimes several of her companions will come to her aid, and the man is perhaps glad to escape well bruised, and covered with scratches.

Connected with the suspicious and irritable temper which characterizes the people of the southern clusters, is a disposition to sullenness and despondency, which sometimes leads them to commit suicide. Kirby knew five instances, on his own island, of men and women destroying themselves, and of several others who attempted it and were prevented by their friends. These cases of self-murder arose out of offence taken at the conduct

of some person whom fear or affection made them unwilling to injure; the mingled spite, mortification, and grief produced a dejection which led at last to an act considered by them a certain remedy for their sufferings, and perhaps a severe revenge upon those who had ill-treated them. We have heard before of a similar trait in the character of the Feejeeans.

p97 The word manda signifies among them a man thoroughly accomplished in all their knowledge and arts, and versed in every noble exercise: a good dancer, an able warrior, one who has seen life at home and abroad, and enjoyed its highest excitements and delights — in short, a complete man of the world. In their estimation, this is the proudest character to which any person can attain, and such a one is fully prepared to enter, at his death, on the highest enjoyments of their elysium.

Religion

In the clusters of Apamama and Tarawa, three kinds of divinities are worshipped. The first class consists of proper deities, of whom there are several, such as Tabuériki, Itivine, Ititua'pen, Auriarie, &c. Of these the first-named, ~~so~~ called also Wánegain, is the greatest, not as being superior in his attributes to the rest, but merely from having the greatest number of worshippers. About two-thirds of the people pray to him

as their tutelary divinity; the rest do not acknowledge his authority, but address their prayers to other deities, or to the spirits of their ancestors, or to certain kinds of fish, which constitute the other two classes of divinities. Tabueriki is worshipped under the form of a flat coral stone, of irregular shape, about three feet long by eighteen inches wide, set up on one end in the open air. It is tied round with leaves of the cocoanut tree, which considerably increases its size and height. These are changed every month, to keep them always green. The worship paid to the god consists in repeating prayers before this stone, and laying beside it a portion of the food prepared by the natives for their own use. This is done at their daily meals, at festivals, and whenever they particularly wish to propitiate his favour. The first fruits of the season are always offered to the god. Every family of distinction has one of these stones, which is considered rather in the light of a family altar than as an idol.

At Makin, according to Grey, the names of Tabueriki, Itivini and the other deities, are unknown, and the only spirits which the natives worship are those of their ancestors. When a chief dies, a stone, similar to those dedicated in the other islands to Tabueriki, is set up, and dressed in the same manner with leaves. The reverance offered to it is exactly the

same, being a presentation of food accompanied with prayers. Hence there can be little doubt that the deities worshipped in the southern clusters were only deified, the memory of whose existence has been lost in the lapse of time. The reverence paid to* certain kinds of fish may have its origin here, as at Banabe, in some rude idea of a metempsychosis.

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The ancestors of chiefs are represented (so to speak) by their skulls, which are carefully preserved by their descendants. When their spirits are to be invoked, these skulls are taken down, placed on a mat, and anointed with cocoa-nut oil; the brows are bound with leaves, and food is set before the fleshless jaws. The general term for spirit and divinity is _anti_.

At Makin there are no priests, and the invocations are usually made by the head of the family, or by each individual for himself. On Tarawa and Apamama every family which has a tutelar divinity has also a priest, whose duty it is to perform the rites of worship, and whose perquisites consist in the food offered to the god, which, after remaining a short time, is taken away by him and eaten in his own house. These priests are called _ibonga_ or _tibonga_. [(Footnote). It was often impossible, in writing down words from the pronanciation of Kirby and Grey to determine, when they began with t, whether this letter

was a part of the word, or merely the prefixed article lē. In this case we at first supposed that libonga was a contraction of lē ibonga; it may, however, be merely a corruption of the Polynesian word tufunga, — the f becoming b in the Tarawan language.] They do not constitute a distinct class connected by any bond of union among themselves; but any young man of free birth, who is apt at reciting prayers, may become a priest.

The mode in which the priest receives the oracles of the god is as follows. On the sandy beach, at the weather side of the island, are several houses, called ba-ni-matā, or batā n'antī (spirit-houses). They are of the usual size and shape of dwelling-houses, but the walls are of coral stone, and they have no loft, or upper division. The doorway is always in the west end, because the Kainakaki, or country of spirits, lies in that direction. In the middle of the house a sort of altar, or stout pillar of coral stone, is built up to the height of three feet and a half, having in the centre a hollow about ten or twelve inches in diameter. To this hollow the priest applies his ear, and is supposed to receive from thence the instructions of his divinity. The building, it should be observed, is not considered essential, and the pillar sometimes stands uncovered on the beach.

The true signification of anti seems to be deified spirit. The usual expression for soul is tamune or tamre, meaning properly shadow. They believe that as soon as a person dies, his spirit or shade ascends into the air, and is carried about for

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a time by the winds whithersoever* they may chance to blow. At last it is supposed to arrive at the Kainakaki, a sort of elysium, where the spirits pass their time in feasting, dancing, and whatever occupations were most agreeable to them in their bodily existence. This elysium is placed by the natives on the island of Tarawa. On this there are several mounds, or raised areas, of various sizes, the largest being about a mile long by half a mile in breadth. [(Footnote). This, it must be remembered, was the information which Kirby received from natives of Apamama; he had never visited Tarawa.] None of these exceed twenty-four feet in height above the surrounding soil, but even so slight an elevation is enough to make them conspicuous in one of these islands. Each of these mounds is supposed to be the sight of a Kainakaki or paradise, which is, of course, invisible to mortal eyes. The ground is considered sacred, and though usually overgrown with trees, no native will venture to cut them down. When a tree falls, it is taken away, and another planted in its place. If the persons who die are old and feeble, their shades are carried to the Kainakaki by the spirits

of those who have died before them. The souls of infants are received by the shades of their female relatives, and nursed and brought up, till they are able to take care of themselves. Only those who are tattooed (being chiefly persons of free birth) can expect to reach the Kainakaki. All others are intercepted on their way, and devoured by a monstrous giantess, called Baine.

On Makin, this belief respecting the Kainakaki did not prevail, and Grey thought (though his knowledge on such points was very limited) that the natives supposed the spirits of the dead to remain near the places where they resided in life, and sometimes to appear in dreams to their friends and relatives.

The funeral ceremonies are among the most remarkable of their customs. At Apamama, when a man dies, his body is taken to the maniapa, or council-house of the town, where it is washed and laid out on a clean mat. Here it remains for eight or ten days, during which the people express their grief by wailing and singing songs in praise of the dead, and what is rather singular, by dancing. They esteem it, moreover, a great weakness to shed tears at such times. Every day, at noon, the body is taken out into the sun, and washed and oiled. When the mourning is ended, the corpse is sewed up in two mats, and sometimes buried in the house of the nearest relatives, the head being always turned towards the east, — sometimes stowed

p. 100. away in the loft of the building - When the flesh is nearly gone, the skull is taken off, and having been carefully cleansed, is preserved as an object of worship, — or rather as representing the spirit of the deceased, which has become a divinity.

In the northern cluster, a still stranger custom prevails, and one which it costs an effort to believe. According to Grey's account, after the first ceremonies of the wailing, the body is washed and laid out upon a new mat, which is spread on a large oblong plate, made of several tortoise-shells sewed together. From two to six persons, according to the size of the corpse, seat themselves opposite one another on the floor of the house (commonly the dwelling of the deceased) and hold the plate, with the body of their friend, upon their knees. When tired, they are relieved by others, and in this way the service is kept up for a space of time, varying with the rank of the deceased, from four months to two years! All persons, whether freeborn or slaves, receive these peculiar honours after death. During the time the corpse is thus lying in state, a fire is kept up day and night in the house, and its extinction would be regarded as a most unlucky omen. At the end of the period, the remains are sometimes wrapped in mats, and deposited in the loft of the house; but more commonly they are buried in a piece of ground set apart for the purpose, and the grave is marked by

a stone erected at the head, another at the foot, and a third laid horizontally across these two. The skulls of the chiefs are preserved and treated with the same marks of reverence as at the other islands. — To our inquiry how the people could afford to spend their time in this preposterous manner, they replied at once, — "One half of them have nothing else to do," — a statement which, from what little we saw of the islands and the people, we could very well believe.

Government.

From what we learned, it is likely that the form of government differs to some extent on each of the four clusters into which the group is divided. We have, however, no definite information except in regard to those of Apamama and Makin. On the former we find a system of civil policy similar to that which prevails in Polynesia. Society is divided into three ranks, chiefs or nobles (uea or oamata), landholders (katoka), and common people or serfs (kawa). The oamata are the free and well-born natives, who possess the greater * part of the land, and all the political authority. The heads of families are called uea, and the oldest uea of a town is the presiding chief (mō m' tē apa, literally, front of the land). The katoka are persons not originally of noble birth, who, either by the favour of their chief, or by good fortune of war, have

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acquired land, and with it freedom, — but who have yet no voice in the public council, in which all matters of general import are determined. These are held in a large house called the maniapa, [(Footnote). This word was so written at the time; we have since thought that it should perhaps be uma-ni-apa, literally, house of the town, or town-house.] of sufficient size to contain all the men of the place. In this, every noble family has its own seat along the sides of the house; the middle is open to the slaves and katokas, who have no voice in the council. When any affair renders a meeting necessary, the oldest or presiding chief sends out messengers, who summon the people by the sound of conchs. The assembly being convened, the chief proposes the question, and any noble who chooses to speak rises and delivers his opinion. The discussions are sometimes very animated, and violent quarrels occasionally take place between different speakers, who are with difficulty prevented from coming to blows. Although no regular vote is taken, the sense of the majority is soon apparent, and determines the result. In some of the islands and clusters, certain chiefs have obtained, by success in war, a superiority over the rest of the nobles, and made themselves sovereigns of their respective countries. Kirby had understood that there was a king on Taputeuea, but if so, his authority is not unquestioned, for two parties were at war when we visited it. There is a king on the group of Apamama,

and another on that of Tarawa, both of whom have acquired their power very lately.

On Makin there is also a sovereign chief, but the system of government is, in some respects, different. There are, according to Grey, three ranks, <u>tomata</u> or royal chiefs, <u>tiomata</u> or gentry, and <u>rang</u> or common people. The first-named were originally of the same class with the second. About a hundred years ago, Teouki, the grandfather of the reigning king, and a mighty warrior, succeeded in concentrating in his own hands the sovereign power, which was before lodged with the whole body of the gentry or petty chiefs. His descendants constitute the <u>iomata</u>, and share among them the supremacy, though there is one that retains especially the title of head-chief. Besides these, there is a <u>bu-ni-matang</u>, or chief judge, as Grey termed

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him, who seems to be a sort of prime minister, and really has the direction of the government. As regards their system of descent we could learn but little. At the time we were there, the king was a young man, and his father was still living; though hardly past the prime of life, and in the full vigor of his faculties, he had resigned his power to his son, — but whether of his own accord, or in obedience to some established law, Grey could not inform us.

Tattooing

There is nothing peculiar or striking in the tatooing of these natives. It is mostly in short, oblique lines, about an eigth of an inch apart. These are arranged in perpendicular rows, of which there are four or five down the back, on each side of the spine; with a similar marking in front, beginning just below the collar-bone. The legs also are imprinted; but not the arms or face. The women are tatooed in the same manner, but not so much as the men. There are professional tattooers, whose prices are so high that slaves cannot, in general, afford to be thus ornamented, but there is no law against it. On the dark-skinned race of the southern clusters, the marking does not show very clearly, and at a little distance would hardly be observed; but on the natives of Makin it is quite distinct.

Houses, Canoes, etc.

The dwelling-houses have two stories, a ground floor and a loft, or garret, separated by a horizontal partition of slender sticks laid upon joists. According to Kirby, this mode of building was adopted in order to escape the ravages made by the rats, which swarm in the islands. As the loft is only connected with the ground

by the four corner posts, the lower part of the house being open all around, these animals cannot reach the food, mats, and other articles which are kept in it. It is curious enough that an animal so insignificant should thus affect the architecture of a numerous people. On the Apamama cluster, and the islands south of it, the loft is raised but three or four feet above the ground, and of course the inmates on the lower floor must be constantly in a sitting or reclining posture. On Tarawa, however, the houses were larger, and some had two upper stories, the second floor being laid about three feet above the first. On Makin, where the supply of timber is abundant, the houses are of still greater size, and the partition is made of sufficient height to enable the people to stand upright under it.

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The council-houses have no lofts, and are of great size. That at the town of Utiroa, on Taputeouea, was a hundred and twenty feet long, by forty-five wide, and about forty feet high at the ridge-pole. On the islands to the north they are still larger, and from the descriptions of the two seamen, as well as from the distant view which we had of them, must be enormous structures.

Their canoes resemble very nearly, in model, construction, and rig, those of the Feejeeans. They are not flat on one side like those of the Mulgrave islanders, but have the shape of a long and narrow boat. The largest, which are found at Makin, are

not less than sixty feet in length, by six in width. They sail very near the wind, and move with a rapidity which has acquired for them the name of "flying proas".

The dress, ornaments, and arms of the natives do not differ materially from those which have been described as proper to the people on the low islands of this archipelago. The defensive armour, however, intended to protect the body from the formidable edges of the sharks-teeth weapons, is probably peculiar to them. It consists of a jacket and trousers of a very thick, close network, braided of cocoa-nut sinnet, and a cuirass made likewise of this cord, but woven so compactly, and in so many thicknesses, as to form a solid board, half an inch through, which would form a tolerable defence even against the blow of a sword. Its shape is nearly that of the ancient cuirass, except that a square piece rises up behind to protect the head from a side blow. They have also caps, or helmets, ingeniously made of the skin of the porcupine-fish, cut off at the head and then extended to the proper size. It becomes stiff and hard in drying, and the spines protruding on every side aid in warding off the blows of the dreaded weapons

p. 187.

Tarawa

Our inquiries into the migrations of the Micronesian tribes have been confined to the Groups of Tarawa and Banabe, the latter being noticed only so far as it is connected with the former. The account which Kirby (the British seaman of whom some account is given on p. 90.) heard from the people of Apamama concerning the first settlement of the Kingsmill Islands is so plain and unexaggerated in its details, that it has the air of an historical narrative. They assert that the first colonists arrived, in two canoes, from Bánep, an island lying far to the southwestward, whence they were obliged to betake themselves to sea, as the only means of escaping death from their conquerors in a civil war. They drifted upon these islands, and had just commenced their settlement, when two other canoes arrived from a land to the southeast, called Amoi. The new comers were lighter* in colour and handsomer than their predecessors, and spoke a different language. For some time the two parties lived together in harmony; but after two or three generations the warriors of the Banep party, influenced by the beauty of the Amoi females, rose upon and killed the men and took the women for wives. From this source all the inhabitants of the Kingsmill Group are descended.

* p. 188.

The tradition states further that the natives of Amoi

brought with them the breadfruit, and those of Banep the taro; but the cocoa-nut and pandanus were found upon the islands.

If we are to consider this account as an historical fact every circumstance points to the Navigator Islands, (Samoa) as the source of the Amoi people. The Tarawan language has no s, nor any substitute for that letter; and the change from Amoa to Amoi (or rather, perhaps, Amoe) is not so great as proper names frequently undergo in the pronunciation of foreigners. Bānep is probably the same as Bānabe; for the direction which Kirby assigned to it was found to be a mistake. At Makin the natives knew of the same island, and described it as lying to the northwest.

The evidence of language confirms this tradition, so far as the means of comparison exist. For the Samoan these are ample, and the resemblance of many of its words to the corresponding terms in the Tarawan dialect is evident on the most cursory inspection. The following are a few instances. It must be recollected that the Tarawan has neither f, l, s nor v. The first it sometimes omits, and somtimes supplies by t; the l is changed to r or n; the s is dropped entirely, and the v is changed to w. The concluding vowel was frequently omitted by the interpreters, though it probably is not by the natives. Where the k has been dropped by

the Samoan from a word in which it originally existed, the Tarawan sometimes inserts, and sometimes omits it.

Samoan.	Tarawan.	
amo,	amo	to carry on the back
tau.	tau	to take,
pu,	pu	the conch-shell.
tagi,	tangi	to cry
pou,	pou	post
afi,	ai	fire
fafine,	aíne	woman
nafa,	nā (i.e. naa)	fathom
fanúa,	benúa	country
fulufulu,	buruburu	fur
ipu,	ibu	cup
taliga,	tárriga, taniga,	ear
malulu,	maruru,	soft
vae,	wai,	foot
veti,	witi,	to carry in the arms.
lago,	nan,	fly
motu,	mōt,	to break, broken
atē,	at,	liver.
ma'alili (for makalili),	mariri,	cold.
'imoa (for kimoa),	kimoa,	rat.
'ie (for kie).	kie,	mat.
ie (for ike),	ike,	mallet.

p. 189

This list might be lengthened to two or three hundred words, but the preceding will be sufficient to show the changes which the Samoan words undergo when adopted into the Tarawan.

For the dialect of Banabe, the other supposed constituent of this tongue, our means of comparison are much more limited. About a hundred words, obtained from O'Connell and Mr Punchard (See p. 80), both of whom had a very imperfect knowledge of the language, are all that we possess which can be relied on. These words are, no doubt, somewhat altered in their pronunciation from the proper sound. This is especially the case where a d or t occurs, which are frequently changed by them to dj or ch (Eng). This was an alteration very often made by Perry and Kirby, at the Kingsmill islands, but the knowledge acquired during our intercourse with the natives enabled us to detect it.

It happens that most of the words which we have in the language of Banabe, are such as, in the Tarawan, have been derived from its Samoan parent. There are, however, a few exceptions. In the Tarawan, mō signifies front or face, and is used for chief, in which case it is commonly connected with apa (pronounced by Kirby ap), meaning land, island, town, — as, mō-n'tē apa, "chief or front of the land." Both the interpreters

pronounced this mŏntṡap (or mŭntshap). In Banabean the word for high chief, according to O'Connell, is mŭndjāb, which is probably the same, in composition as in meaning, with the Tarawan term. Land, or country, in Banabean, is djab; in Tarawan it is tē apa, pronounced by Kirby tṡap. The pronoun I in Tarawan is ŋai, but in Grey's pronounciation always nai; in the dialect of Banabe it is also nai, according to Mr Punchard. An old cocoa-nut is called by the natives of Taputeouea, penu; Kirby pronounced it pen, and Mr Punchard the same for the Banabean. To drink is in Tarawan nima; in Banabean, nim. In the latter language, according to O'Connell, ediomet signifies a priest; but is frequently used for a chief of the lower order. In Makin, where there are no priests, the tiomat are the gentry or petty chiefs.

p. 190.

These examples will probably be sufficient to show that the evidence of language favors the opinion of the twofold origin of this people. How far this evidence is supported by that derived from their customs and character, will sufficiently appear from the description given of them elsewhere.

The fact that a chance communication between the Kingsmill Group and Ascension Island has taken place very lately, though in the

opposite direction to that there supposed, was learned from M. Maigret, French missionary at the Sandwich islands, to whom we are indebted for much valuable information. During his stay at Banape, in 1837, he saw a man who had been drifted thither in a canoe from an island called Máraki, and who informed M. Maigret, among other things, that his people were accustomed to make a sweet drink called lākárave, unlike anything to be found at Ascension. Máraki is one of the Tarawan group, and their kárave (with the article, te karave,) is a beverage made of the sweet juice drawn from the spathe of the cocoa-nut tree.

But an examination of the Tarawan vocabulary has led to other conclusions not less unexpected than curious. A great number of words in this dialect are found to have an evident affinity to the corresponding terms in the Vitian, — the difference being only such as would be produced by the different pronunciation of the two languages. Thus the s of the Vitian is changed in the Tarawan to r; the v to w (or it is omitted); the l to r or n; and the compound letters mb, nd, ndr, are reduced to the simple elements b or p, d or t, and r, or else omitted entirely, thus ——

	Vitian	Tarawan.	Samoan.	
	taδi,	tari,	tei,	brother.
	aδa,	ara.	ingoa,	name.
	δama.	rama,	ama,	outrigger.
	uaδa.	ōra,	masi,	low-tide.
	viΣa,	íra,	fía,	how many?
	vela,	wírara,	anuanua,	rainbow.
	ova.	uōua,	'au'au,	to swim.
	lako,	nako,	olo, sau,	to go, come.
	loka.	nok,	galu,	surf.
p. 191.	wili,	wíriki,	faitau,	to reckon.
	kini.	kiniki,	fetau.	to pinch.
	kana,	kana,	'ai,	to eat.
	kai,	kaen,	—	native.
	lo,	ro,	malú,	quiet.
	waka,	waka,	a'a	root.
	kari,	kare,	valu.	to scrape.
	tōka,	tōka,	nofo,	to stay, reside
	nanóa,	kua-nanóa,	ananafi,	yesterday
	lolo, to fast,	ro	oge,	famine.
	mamári, thin,	mamár	vaivai,	weak, feeble.
	amu.	amu	au,	thy.
	na.	na	te,	future particle.
	ni.	ni	o,	of.
	mbai,	bai	lava	very.
	mbo.	bo	iloa, felāi,	to find, meet.
	mbogi,	bog	po	night.

tamba,	tapa,	fasi,	place.
mbutō,	bútara,	pouli,	dark.
ndài,	tai,	pepelo,	false.
ndaindai,	taitai.	nanei,	presently.
ndomi,	toma.	miti,	to suck.
ndoka,	toka,	foza,	top.
ndaku,	aku,	tua.	back.
ndiā	raēā,	toto,	blood.
aundee,	auea,	pupula.	to shine.

This list could be greatly extended, but the foregoing will be sufficient to show that the Vitian and Tarawan have derived many of their words from a common source, and that this source is not the Polynesian. We have no means of determining if these words are found in the language of Banabe, but it certainly is not improbable. We have seen, in the description given of the natives of that island, that they are of two classes, differing so much in colour and features as to make a difference of origin highly probable. The one, which includes all the chiefs and free natives, is evidently of the yellow Micronesian race; the other is ascribed, both by Admiral Lütke and O'Connell, to the Papuan or Melanesian. At present they speak one language, which is, perhaps, formed by a fusion of their original idioms. In this case, a part of the Banabean tongue would have a cognate origin with the greater part of

the Vitian. The words of Melanesian origin, in the former tongue, would be brought by the
p. 192. emigrants to the Kingsmill Group, and there, perhaps, undergo some farther alteration by a mixture with the Samoan.

It will be remembered that O'Connell, in speaking of the voluntary emigrations which take place from Banabe (ante, p. 85), observes that those who compose them are mostly of the lower classes, (i,e. the Niguets, of Papuan origin.) From the superior numbers of the latter, it would probably be the same with a fugitive war-party. In this way we may account for the brownish complexion, midway between the yellow of the Polynesian, and the dusky hue of the Feejeean, which distinguishes the natives of most of the Kingsmill Islands. It is evident, moreover, that in such an emigration, the strict subordination between the higher castes of chiefs & gentry, and their numerous serfs, would not easily maintained. The former would be compelled, either to unite and become confounded with the latter, a measure abhorrent to all their predjudices, — or to separate from them entirely. The latter course is certainly that which they would be likely to pursue, if it were possible; and we may thus account for one cluster of the Kingsmill Islands (that of Makin) being inhabited by people of a lighter hue than the rest, with many customs and traits of character distinguishing them from the southern

natives, and assimilating them to the proper Micronesian ~~type~~ race.

It will be observed that some of the words given above, as common to the Vitian and Tarawan, are of Malaisian origin, (though distinct from the Polynesian) – as, <u>tari</u>, younger brother; <u>ara</u>, name; <u>amu</u>, thy, &c. This is readily accounted for from the mixed nature of the Papuan language, as elsewhere described (p. 184.) In this way, also, are explained some grammatical peculiarities, such as the affixed possessive pronouns common to both, and evidently from the same source; as,

Vitian	Tarawan.	
táma,	táma,	father.
tamángu,	tamáu,	my father.
tamámu,	tamámu,	thy father.
tamána,	tamána.	his father.

Of the time which has elapsed since the islands were peopled, we have no means of forming a positive judgment. But from the distinctness with which the native account of this event is detailed, with the paucity of other traditions, and from various concurring circumstances, it seems probable that the arrival of the first colonists took * place at a comparatively modern period, not more, perhaps, than five or six centuries ago. The natives say that, a few generations back, the number of people was much

*p. 193

less than at present, wars were less frequent, and the communication between the islands was free & safe. The grandfather of the present King of Apamama, more than a hundred years ago, visited every island of the group, for the purpose of seeing what he considered the world. At present, from the hostility which prevails between the different clusters, such an undertaking would be impossible. We have elsewhere (p.120) stated our reasons for believing that the name <u>Samoa</u>, for the Navigator Group, from which <u>amoi</u> is probably derived, is of late adoption.

One word of the Tarawan language, <u>viti</u>, may be noticed as an evidence of the communication which exists among the tribes of the Pacific. The Feejee Group, Rotuma, Vaitupu, and the Kingsmill Group, are situated nearly in a line from north to south, with intervals of about five degrees between them. They are inhabited by different races, having distinct languages and customs. At Vaitupu, the natives called some bananas which we had on board (a fruit that does not grow on their island) <u>futi o Rotuma</u>, or bananas of Rotuma, showing that they had intercourse with the latter island. They also called an iron axe <u>toki fiti</u>, i.e. Feejee axe, and we may presume that they first acquired a knowledge of iron at Rotuma, to which island it has been brought from Viti. From Vaitupu the metal was probably carried, in like manner, to the Kingsmill Islands, where the word <u>fiti</u> became <u>biti</u>, and was used

no longer as an epithet, but as a common noun.

A Voyage Round the World,
In His Majesty's Ship
The Dolphin,
Commanded by the Honourable
Commodore Byron.

p. 135. On the fourth of July the Tamer making the signal for seeing land, we stood towards it, and found an island in degrees, thirteen minutes ~~fourth~~ south latitude, and in ~~west~~ longitude degrees forty minutes; and it being never before discovered, we gave it the name of Byron Island. It is near four leagues from the north-west to the south-east, and being covered with a great number of trees, appears very fruitful. To the south-west of the island you may anchor from ten fathoms water to thirty-seven, in a coral bottom, half a mile from the shore, where there is little or no surf. At ten in the morning we sent our boat armed on shore, at which time we saw a multitude of inhabitants, provided with a kind of proas or Indian boats, scattered on different parts of the shore. On our boats approaching the land, the Indians came along-side them, and trafficked with our men, who gave them several trinkets in exchange for their fruit, and other things; and they seemed to be highly delighted both with what they received, and the courteous behaviour of the sailors. Their boats are small, and covered with leaves of trees sewed together. some of them carrying four people, and others only two - These have some

resemblance to the prwas used by the Indians of the Ladrone Islands, they having what is termed an outrigger, that is, a frame laid out to the windward, to balance this little vessel, and prevent * its oversetting, which would otherwise infallibly happen, from its small breadth in proportion to its length.

* p. 137.

These Indians are of an olive colour, and have fine long black hair, and their teeth are remarkably white. They are well made, and have straight limbs, and great activity. The men were entirely naked, and though we saw upwards of a hundred of them in their prwas, there was but one woman among them, and of her they seemed to take great notice; she was distinguished by wearing something about her waist. While the prwas were round the ship, one of the Indians came on board, and by his manner of sitting on the deck, seemed to be more used to sitting than standing; for he instantly squatted on his hams, and did not quit that posture till he jumped overboard. These Indians seem to have no notion even of those points, which, one would think, nature must have informed them of, without the assistance of the laws formed by polite nations for the advantage of civil society; but it is probable that they enjoy all things in a manner in common * amongst themselves, and thence have little idea of property with respect to others. Thus one of them came in his prwa under the ship's stern, and jumped into our gun-room without being perceived by the men, whence he stole

* p. 138.

some little trifles, which he could conveniently carry away in his hands; and another of them, who had trafficked with one of the men, after giving him strings of beads in exchange for the bread which he seemed desirous of having, watched his opportunity, and attempted to snatch them again out of his hand, taking to the water, to which they are so habituated, that they will frequently stay a minute or more under it.

On the eighth of July, three days after we left this island, we made the signal to the Tamer of seeing land, and at eight in the morning ran in with it, when we saw three islands, which proved to be Tinian

History of the London Missionary Society.

Vol. 1. 1795 – 1895.

R. Lovett. M.A.

p. 429. VI. The Gilbert Islands. In 1870 the Gilbert Islands were added to the Samoan Mission. This group lies between parallels 4° north and 2° 36′ south latitude, and 172° to 178° east longitude, and consists of seventeen islets, nine north and seven south of the equator. Work was begun in some of the northern islets as early as 1857 by American missionaries for the Sandwich Islands. But on Oct. 15, 1870, Mr Whitmee, in the John Williams, sighted the island of * Arorae. The fear caused by the first impression that the John Williams was a 'man-stealing ship' changed to confidence when they found it was a missionary ship. They gladly consented to receive the teacher and his wife, whom Mr Whitmee had brought with him. In succession the islands ~~of~~ Tamana, Onoatoa, and Peru, were visited, making a beginning of Christian work upon each. Mr Pratt visited the islands two years later, August 1872, and found them making steady progress.

*p. 430.

Since that date mission-work has been steadily continued, subject of course to those fluctuations inseparable from the conditions under which it has to be conducted. In these out-stations many of the evangelists trained at Malua give the best of all testimony to the value of that institution by the faithful, diligent, and successful service they render in both the Ellice and the Gilbert groups.

Micronesian Mission. 1869.

Gilbert Islands.
Civil Affairs - War.

After spending something more than three months in their former field of labor, at Apaiang, and among the Gilbert islands, Mr + Mrs Bingham returned to Honolulu in December last, reaching there on the 16th of that month. On his returning voyage, in the Morning Star, Mr Bingham wrote an account of his visit and labors, and of the state of things at those islands, much too long for publication, but of which some abstract should be given. They left Honolulu June 26th and had a long passage, of twenty-nine days, to Apaiang, where they found a very unpleasant condition of civil affairs. The king, with the consent of the people, early in the year, had promulgated and attempted to enforce a code of laws founded upon the Bible principles; punishing murder, theft, adultery, and other crimes; and the hearts of the Havaiian missionaries were much cheered for a time. But disaffection had arisen on the part of certain chiefs at Apaiang and at Tarawa, jealous of their kings. The two kings had allied themselves on the one side to put down opposition, and the rebellious chiefs also united their forces. War was impending, and not long after (in the absence of Mr Bingham, on his visit to Tapitenea), the king of Apaiang, Abraham Kaiea, going to the assistance of

king Kourapi, of Tarawa, left Apaiang defenseless. Taking advantage of this state of things, the rebels sailed, in "a hundred war proas," for Apaiang, just before Mr Bingham's return, and at once took possession, executing their lawless pleasure. They plundered and destroyed at will. The king's house was plundered. The mission families were placed in constant danger, and exposed to every insult and injury. Mr Bingham says, "during ten weeks, we passed through more trials from that party of Gilbert Islanders than any of us had been called to meet before." "One of our principal buildings, not sixty feet from our bed-room, — the building which our brethren, a few weeks before, had set apart for the use of the proposed theological school, — was almost literally torn to pieces little by little, by day and by night. Our own more immediate premises, including Mahoe's, were entered at least fourteen times for the purposes of theft, and property carried off." The lives of the missionaries were sometimes threatened. School-houses at the station and in other villages were torn in pieces; the chapel was occupied as a dwelling, and, like all other buildings and property, was sadly injured; while "ravages of the barbarians upon the choice papai (or taro) patches, and the young cocoa-nut trees, were very great.

Matters were still in this unsettled and most trying state when Mr Bingham left Apaiang, the king

still at Tarawa, where Captain Pease, of the Water Lily, had recently landed guns and amunition to assist him in retaking his own island. Hopes were entertained of a peaceful settlement of difficulties, as it might be found possible & expedient for the Tarawa rebels to return to their island, where the king seemed inclined to make favorable terms, and the rebel Apaiang chief assured Mr Bingham, on the day he sailed, of his readiness to return to his allegiance.

Mission Matters — General Meeting

But for this most unhappy condition of civil affairs, it would seem that there would have been much to encourage in the missionary work. The attempt of the king of Apaiang (of whose Christian character the missionaries have good hope) to establish good laws and punish vice, has been already mentioned. Soon after Mr Bingham's arrival, the Morning Star sailed for Butaritari, to bring the two Hawaiian missionaries there to the "general meeting," returning with them August 3. The Star of Peace also sailed for Tarawa, for the missionary there, and in due time all the male missionaries in the Gilbert Islands were assembled, including the new man, Leleo, who had come with Mr Bingham. "The general meeting was organised, Kanoa being moderator, and continued three or four days; and it was pleasant to see this body of Hawaiian missionaries carrying on their business with so much dignity and manliness." The station reports presented were of interest.

Twenty-three new members had been added to the little church at Apaiang, in the early part of the year; a large sale of books was reported from Butaritari (for which 72 gallons of cocoa-nut oil and $10.62 in cash had been received) "It was decided that Mahoe should remain permanently at Apaiang, with reference to carrying on a theological school as soon as suitable pupils could be found; and Maka, in Butaritari, was to hold himself ready to open a girls' boarding school. Our brethren well understand that the reliance for the Gilbert Islands churches must be upon pastors raised up among the people." Two brethren were designated to take a new station on Tapitenea (Drummond's Island) "On Butaritari and Makin there is much to encourage. The number of readers is rapidly increasing".

New Station on Tapitenea.

After the meeting, Mr Bingham went with the Morning Star, returning the missionaries to their stations on Tarawa, Butaritari and Makin; and then went on to Tapitenea, visited the year before, to locate the new laborers there. The island (about 40 miles long) was explored eight miles farther south than on the former visits, and the station was located in this newly explored part; though the people at the north felt that they had a special claim, as they had been first asked if they would receive missionaries, and "had in a wonderful way, during the past year, proved the sincerity of their assent, by turning

up and overthrowing their spirit-stones, and giving up their drinking of cocoa-nut toddy." In their way, also, they had attempted to observe the Sabbath. The missionary company now spent a Sabbath on that part of the island, and "found their large council-house thronged with a dense crowd, who listened with the most marked attention while the gospel was preached to them".

Two Hawaiian mission families were left at the island, where they were received with much apparent cordiality. There is no king, but each district seems to be governed by its more important old men, or land-holders. One of these men cordially invited the missionaries to take a station on the island, and in his district, Eitā, under his charge, they were left. Mr Bingham says: "To those who have read Commodore Wilkes' account of the visit of the Peacock and Flying fish to Drummond's Island, it may be interesting to know, that this old man is an uncle of the men who were shot in the attack of the boats upon the district of Utiroa, that next south of Eita."

Returning from this excursion to Apaiang, about the last of August, Mr & Mrs Bingham found the island in possession of the rebel party, as already related; so that they had little of pleasant experience, but much of trial while they remained there. The Morning Star sailed for Ebon August 31, and returned after an absence of ten weeks, and in November they left for Honolulu, reaching that port safely on the 16th. of December, "after a passage of thirty-three days from Tarawa."

South Pacific Directory.

A. G. Findlay.

1863.

p. 599. PAANOPA, or Ocean Island, was discovered in 1804 by the vessel of the same name. It is of a circular form, high in the centre; has no harbour or* anchorage, and is steep-to all round, clear of hidden dangers. It is about 10 or 11 miles in circumference, and thickly inhabited by a race similar to those of Pleasant Island. In November, 1846, there were seventeen white men living on shore, several of whom were runaway convicts from New South Wales or Norfolk Island. Cocoa-nuts and fowls may be obtained at this island at a moderate price; but strangers should be on their guard against treachery, more especially at islands where reprobate white men are found domesticated with the natives. The island can be seen 25 miles distant in clear weather. — Captain A. Cheyne.

*p. 600

M. Dutaillis says that vessels in need of refreshments cannot get water here; they may increase their crews, and get what they require, keeping under sail. The North part of the island is scarcely approachable. The beach is backed by a cliff 15 or 20 feet in height. The South part, on the contrary, slopes toward the sea, and is intersected by sandy beaches, favourable for landing and launching the slender & beautiful canoes of the island, which was probably in former

times healthy and prosperous, but now overcome by evils: the inhabitants, 400 in number, have fresh wants, which cannot be easily gratified.

The position is given by Capt. Cheyne as lat. 0°48'S., long. 169°49'E; but M. Dutaillis says its centre is in lat. 0°52'2"S; long. 168°24'25"E; variation, 12°23'E.

PLEASANT ISLAND was discovered by Captain Fearn, in the Hunter, 1795, and is probably the Shank's Island of 1801. According to observations made in 1845, by Capt. Cheyne, it is in lat. 0°25'S., long. 167°05'E. It is 15 miles in circumference, rather low, covered with cocoa-nut trees, and of a circular form. Capt. T.B. Simpson makes it in lat. 0°35'S., and, according to his dead reckoning, it may be 10'W. of his assigned position. A fringing reef projects from the shore about 200 yards all round the island. It has neither harbour nor anchorage, is steep to on all sides, and clear of hidden dangers. On approaching it two round hummocks, some distance apart are first visible; and, as it is approached from the S.E., a very remarkable solitary tree, towering above all others, makes it appearance on the East extremity of the island. It is thickly peopled by a good-looking race of a light copper complexion. The number was estimated at 1,400 in 1841. To a stranger they appear inoffensive in their manners; but, notwithstanding their mild appearance, they are not to be trusted, as they have succeeded in cutting off ships at this island, it is said through the

aid and instigation of runaway convicts. A good supply of cocoa-nuts and* poultry may be obtained at this island. Vessels touching here should be on their guard and not allow many natives on deck. There were two white men living on this island in 1845; there were 7 in 1843. As above stated, many of these men were the worst of characters, and have instigated the natives to commit many atrocities, as well as to enact many among themselves. On December 4, 1852, they seized the brig Inga, of New Bedford, and after murdering the captain and most of the crew, they set fire to the ship; but it is said that this arose from the treatment some of the natives received while on board. We can only repeat the caution above given.

* p. 601.

Voyage of Governor Phillip to Botany Bay.

Chap: XXI.
July, 1788
p. 255.

It is to be lamented that Captain Marshall had not an opportunity of surveying these islands more minutely, as there is scarcely a doubt of their affording a variety of refreshments; for though nothing of the kind was seen in the canoes, yet the natives were plump and fleshy, and seemed to live at their ease. There is also an

p. 256.

appearance of a most excellent harbour at Hopper's Island.

The inhabitants seem to be a fine set of people; they are of a copper colour, stout and well made; their hair is long and black, with black eyes and eye brows, and they seem to have very fine teeth. The only ornaments seen amongst them were necklaces made of beads intermixed with teeth, and many of them had their faces painted white.

If we may judge of these people from the construction of their canoes, they certainly possess a considerable share of contrivance and ingenuity. Many of them are large enough to contain fifteen or twenty people; they are narrow, and built to sail very fast, yet there is not the least danger of their oversetting, as they are steadied with an outrigger resembling a ladder on the weather side, to one end of which a log of wood is fastened, cut sharp at each end in the form of a boat; this not only serves to keep the canoe upright, but likewise

holds her to windward. At the other end of the out-rigger, a stout rope is fixed, which leads up to the mast head and serves as a shroud; and when the wind blows fresh, two or more men, according to the size of the canoe, go out upon the ladder to keep her upright.

p. 257. Though these canoes always sail on the same side, yet they are so contrived to sail one way as well as the other, and the Indians manage them with such dexterity that they put about much sooner than our boats. Every canoe has a sail, which in general is very large; they appear to be made of raw-silk, neatly sewed together, and are cut in the form of our shoulder of mutton sail, with a yard at the fore-leach, and another at the foot, so that when they want to put their canoe about, they only have to shift their tack & bring it to leeward of the mast: in short, from what little Captain Marshall saw of these people, they appeared to be lively, ingenious and expert.

~~After~~

Mahaffy Report.
1909.

p. 3. 8. Sir Everard im Thurn has described the social condition of these islanders in pre-Protectorate times. They were a particularly quarrelsome race, and a state of war existed almost permanently upon most of the larger islands of the group - in which the two main divisions of the islands were pitted against each other. Murders were a common occurrence, and affrays, which resulted in the severe wounding of numbers of the different factions, were marked by the destruction of the food crops of the vanquished by the victors, and the consequent reduction of numbers of these unfortunates to a condition bordering on starvation.

p. 4. 14. The establishment of so great a labour centre as is Ocean Island, so close to their homes, is of course a feature of the greatest importance in their lives and in their whole economy. The old and spartan simplicity of the standard of living, which was maintained upon the almost exclusive diet of cocoanuts, pandanus, and fish, has vanished before the cultivated taste which demands rice, meat, sugar, and biscuits, and which is inclined to scorn the simple food of a former generation. Clothes of shocking shape and of atrocious colour have almost replaced the picturesque kilt of leaves or fine

woven mat, and in their canoes, now no longer laboriously sewn together of small and narrow coconut planks, but constructed of American or Australian timbers, the really beautiful mat sail has given place to a canvas substitute which is made on a sewing machine purchased at Ocean Island.

16. The rapid decline of the simple arts and crafts among the natives is to be much regretted and tends to accentuate the extreme monotony of their lives.

17. The results of this isolation may be seen in the character of the race. While the natives are naturally most intelligent, their manner of life induces a certain apathy and makes against any manifestation of originality or any display of individualism.

18. I had been under the impression that the Gilbert Islanders alone of the native inhabitants of the Pacific were not subject to the prevailing decrease which is marked in every group of islands. I regret to say that the decrease of the native population has set in here also and is well marked on almost every island of the group. Imported diseases, the wearing of unsuitable clothes, the alarming increase of phthisis, too close a system of inter-marriage, monotony of life, poverty of the food supply, and, finally, the new disinclination of the women to bear more than a limited number of children and the increased and

increasing number of sterile marriages — all of these affect the population and accelerate its diminution.

p. 5. 22. But the continued decrease of the native population will at no very distant date permit the leasing of comparatively large tracts of land on many of the islands, which should make extremely valuable cocoanut plantations, and should prove veritable mines of wealth to their fortunate possessors. It is not generally known that the native population of the Gilbert Islands consumes daily about seven cocoanuts per caput, and when this is done by some 25,000 people the amount of copra which might be made were this consumption to be reduced is apparent. It seems probable that the islands of Apemama, Kuria, and Aranuka will be amongst the first which will be open for leases of any considerable size. They are particularly rich in cocoanuts and the population is dwindling at a very rapid rate. Almost no children are born on Apemama, for reasons which the natives cannot or will not explain.

p. 6. 28. These lands, which have descended to the natives from their ancestors or been taken in war, or aquired as the result of some faction fight or, in some cases, as the punishment of some grave crime against the community, are all delimitated with quite extraordinary accuracy, and although of the most varied shapes and apparently inextricably involved among

other holdings are perfectly well known and can be described with the most wonderful accuracy by their owners. I fear that I may be considered as guilty of exaggeration when I state ~~that~~ is a well known fact and one which has been proved over and over again, namely, that the natives not only know the complicated limits of their lands thus perfectly, but also that, in the case where the land bears cocoanuts, they are able to identify the nuts from the trees growing on that land. I have myself seen this done on more than one occasion, the owner having picked out his own from a heap at a trader's station, and the native who had stolen them having confessed to the theft, because he knew that the owner was perfectly correct in his recognition of the stolen property.

30. The institution of the system of "Tibun" or adoption is, I believe, a very ancient one among the Gilbert Islanders. It was and is resorted to by natives who found that they were being neglected by relations in their old age, and it was also used by couples who had no children of their own. In the first case a boy or girl would be formally adopted by the person who desired assistance in the preparation of food, or in the cultivation of lands which were his or her property, and on the death of the adopter the "Tibun" or adopted relative was frequently left a large portion of the adopter's lands.

The adoption often took place against the wishes, as it was clearly against the interests, of the relations of the adopter and was often done in a spirit of pique or as a punishment for real or fancied slights.

31. In former times, when relations were able to appeal to force to evict the adopted relative from the possession of lands to which they held he had no right, the custom was somewhat held in check and the evils to which it gave rise were not so apparent.

32. But now that the fear of the law is universal and violence seldom resorted to, these adopted relations inherit quantities of land, to the damage of the "de jure" owners, and much bitterness of feeling is the result.

33. The case of the childless couples who adopt children is less open to dispute, although even then there are often great heart burnings, since land in these islands is held in common by a family and its alienation from that family means loss of prestige and consideration.

p. 7. 40. Their condition is upon the whole satisfactory so far as the natives are concerned, and were it not for the prevalence of sickness amongst them and for the fact that a period of decrease seems to have set in, it would be perfectly so.

p. 8. 46. Few features are more remarkable in the Ellice islands to-day than the absence of the white trader. In 1896, when I visited the group first, I think that there were such traders upon every island and some of them making a fair living at the business. The death of Mr Keis on Nui has removed the last European trader from the group and only two white denizens remain, belonging to that happily now almost extinct class, the "beach-comber."

The Races of Man.

1838, 1839, 1840, 1841, 1842.

p. 66. At the extensive Kingsmill or Tarawan Group,

*p. 67. according to *Mr Rich, "no large trees, except ~~of the~~ cocoa palms, were visible. The Calophyllum, however, and a branch of the mangrove, indicated a greater variety of productions than is usual at the Coral Islands:" doubtless owing to a greater continuity of surface. Mr Rich ascertained here, "that rice-paper is manufactured from the root of Scaevola lobelia;" a fact confirmed by subsequent inquiry in the East Indies (where this common indigenous plant of the Coral Islands is likewise found). Besides the two kinds of taro, plantations of 'breadfruit' were spoken of; The bamboo was known; and likewise, "mullet-ponds," as at the Hawaiian Islands. Dogs were seen, and also fowls; the latter were "not eaten, but were kept in cages for fighting." It appears, moreover, from Mr Hale's Vocabulary, that all the introduced animals and plants, have Polynesian names.

In other respects, a marked change had taken place, from the customs of the Polynesians. There was a word for lying, and even for sarcasm; divination or sorcery was also ~~known~~; and the natives paid worship to the names or spirits of their departed ancestors. The conical hat was found here, and had given its name to one of the

islands of the group. A novel use was made of the cocoa palm, to produce a kind of molasses; and in conformity with a common belief, these were the only islanders seen in the Pacific, "who had decayed teeth." Shortsightedness was well known; and again unlike the Polynesians, the majority of the population were of inferior stature. The limit in respect to children was here extended to three. Although there was little communication even between the different islands of the group, Mr Hale found a traditional knowledge both of Banabe (or Ascension) in the Caroline Group & of Samoa.

The branching shark's teeth saws, a weapon so unique and formidable in appearance, together with the defensive armour of cocoa fibre, were found at Drummond Island. The form of the cuirass is nearly the same with that of Ombay, as figured in the French Voyages. Moreover, the Tarawan paddle resembles the oar of the Persian Gulf: and we note also, that children were betrothed at an early age; and that the Pharaonic custom was observed, of naming a child after the grandfather.

see - the "Easter archipelago".