

nails, and pieces of iron tools. They dealt very fairly, not permitting the sailors to steal or to defraud. But though they so readily gave up their iron, they could not be persuaded to give up their spears and clubs.

APPENDIX I

Lt. Shortland on "Alexander" en Route to England via Batavia: First Recorded European Encounter with New Georgians 5/8/1788 - 7/8/1788. (Stockdale, 1789).

August 5, 1788. Under the persuasion that he had reached the extremity of the land, but desirous to ascertain that point, Lieutenant Shortland kept the ships standing under an easy sail all night. Some islands lying close to Cape Deception and seeming to form a good harbour, were called *Hammond's Isles*. At day light on the 5th of August, land was again discovered, bearing from east north-east to west by north half north, and forming a very deep bay. This land appeared in six hummocks, like islands, but was joined by a low neck of sand. Not knowing how far it might trend to the north-west, Lieutenant Shortland stood out to the south. At eleven o'clock, the longitude was observed to be $157^{\circ} 30'$ east; and at noon the latitude was also determined by observation to be $8^{\circ} 44'$ south. At the same time, Cape Deception bore north-east four or five leagues distant; and two remarkable hills, from their similarity called *the Two Brothers*, forming the most western point then in view, bore north-west half north, distant ten leagues. At three in the afternoon, they bore away for the two Brothers, which at six bore north-west by north, distant seven leagues. At eight, the ships lay to for the night.

for whenever an attempt was made to go a little farther, they pointed their spears at us. **August 6, 1788.** At five o'clock in the morning of Wednesday, August 6th, they made sail again to the north-west; and at eight discerned a rock which had exactly the appearance of a ship under sail, with her top-gallant sails flying. So strongly were all the *Alexander's* people prepossessed with this imagination, that the private signal was made, under the supposition that it might be either the *Boussole* or *Astrolabe*, or one of the two transports which had parted from them on the coast of New South Wales. Nor was the mistake detected till they approached it within three or four miles. This rock bore from the Two Brothers south south-west, distant one league.

Between ten and eleven, some canoes were seen with Indians in them, who came close up the ship without any visible apprehension. Ropes were thrown to them over the stern, of which they took hold, and suffered the ship to tow them along; in this situation they willingly exchanged a kind of rings which they wore on their arms, small rings of bone, and beads of their own manufacture, for nails, beads and other trifles, giving however a manifest preference to whatever was made of iron. Gimlets were most acceptable, but they were also pleased with

nails, and pieces of iron hoops. They dealt very fairly, not betraying the least desire to steal or to defraud. But though they so readily suffered themselves to be towed after the ship, they could not by any means be prevailed upon to go along side, and whenever an attempt was made to haul up a canoe by one of the ropes, the men in it immediately disengaged themselves from that rope, and took hold of another. At the same time they appeared extremely desirous that our people should anchor on the coast, and go ashore with them ; and, by way of enticement, held up the rind of an orange or lemon, the feathers of tame fowls, and other things, signifying that they might be procured on shore. They presented also to Lieutenant Shortland, a fruit, which he conceived to be bread-fruit; it was about the size of a small cocoa-nut, brown on the outside and white within, and contained a kind of soft pithy substance which stuck between the teeth, and was rather troublesome to chew, besides three or four kernels not unlike chesnuts, but very white. The leaves of the plantain served the Indians to make boxes of small cases, of which every man had one to contain his small rings and beads. At noon a point of land which runs from the Two Brothers, and was now named Cape *Satisfaction*, bore north north-east; and the rock which had been mistaken for a ship was called the *Eddystone*, and bore north by west, distant four leagues. The Eddystone bears from Cape Satisfaction south south-west, distant two leagues. As the land from Cape Satisfaction began to trend northward, Lieutenant Shortland again entertained hopes of finding a passage. It was understood from the natives that they called the island from which they came, Simboo; for whenever an attempt was made to put that question to them, they pointed to the land near Cape Satisfaction, and uttered that word. Of these men, Lieutenant Shortland remarks, that they were remarkably stout and well built, from which appearance he very judiciously drew a favourable conclusion with respect to the goodness and plenty of their food. Their superiority over the New Hollanders in size and strength, he says, was very striking. Their canoes, which contained from six to fourteen men, seemed to be well put together, the bows and stems very lofty, carved with various figures, and stained with a kind of red paint; in a word, they were to all appearance formed exactly upon the same model and construction as those of Otaheite. The ornaments worn by the inhabitants of Simboo were large rings of a white bone, one or more of which every man had upon his wrist, and a shell with a feather, which was tied upon the head. Lieutenant Shortland was desirous to purchase one of their lances, but could not obtain it. About two in the afternoon his visitors, finding perhaps that they had followed the ship as far as they could venture to trust themselves, left him and made immediately for the shore. From what was seen in the possession of these people, there can be no doubt that their land produces cocoa-nuts, bread-fruit, bananas, and most other vegetables of the Society and

Kurukuru had a son called Vio; **APPENDIX II** ...

They were taken there ...

A.M. Hocart's Account of First Contact, Collected on Simbo, 1908.

... ..

Simbo men went with [them] to pilot **White Men**

"The island," concluded Sulutava. ...

The term for a white man is "tini vaka" that is "men of the ship." [Their] first coming is thus related by Sulutava: ...

from "The men of England came first to Mandegusu.

"They saw a ship out at sea & thought it was an island. Parugusura was the first to board it; he did not know¹. He climbed up the ship, took a young coconut & gave it them: the white men drank. 'I am afraid' said Parugusura, 'where does the ship come from?' & went. They spoke to him, but he did not understand. 'What are they saying?' said he & stayed. They took his basket & searched it; they saw turtle shell & the white men said, 'We want this; just go ashore & get some.' But he did not understand what they said. 'What do you say?' said he. They took turtle shell & showed him & he [understood]. 'I shall go & get some,' said he & went ashore again. The people were afraid to go. He said, 'Take coconuts, cut bananas, & take turtle shell: they don't want to kill us. I have been on board, but they don't want to harm us.' 'All right,' said they. They climbed up into the ship & they (the white men) took the coconuts & gave tobacco in exchange, but they did not like the smell; they gave them tins of beef, but they did not want them; gave biscuits, but they would not have them; they offered iron used to bind cases of meat, & they took it.

"The ship went away to England, got iron, adzes, tomahawk blades, etc, & came back. The men of Mandegusu gave them tortoiseshell; they would not take tobacco: it made them squeamish. The ship went off. Some white men: Tomo, Kurukuru, Njonje, Romisi, Njoke, Karei, remained on shore. Kurukuru married in Simbo; Misomu & Tomo in Narovo; Kurukuru alone had children. When they went to fight in Lokuru & Marovo they accompanied them & fought with the natives; fifty were killed in Lokuru & fifty in Marovo. They came home. The name of the captain who visited Mandegusu was Captain Cook.

¹: He no savvy: he was daft? reckless? (Hocart's footnote)

"Kurukuru had a son called Vagiau by Sanggu vuru, but that son died unmarried. While they were here they bought a canoe & made a house. Then the schooner came back & they went away in it in their canoe. They left [goats], pigs & sheep.

"The white men [came] to Mandegusu first, then to Lungga, Vella Lavella & Ysabel; Simbo men went with [them] to pilot them round.

"This island," concluded Sulutava, "cannot kill white men because a ship came here first, so that this is, as it were, a white man's land. In Mbilua they can kill white men.

"You are a child; it is not long since you were born. This is the land of the white men from England."

All the Sinuvaka & Vovoso, the father of Njura, told Sulutava. Sulutava saw the three men carrying headhunting axes, silver spears and the like. They had come from the ship and they prayed to "kool" (the people of Tapurai).

Alright, "Come here, disembark" they [Tinian, Manboya and the others] told him. Hosea, Muna and Lusa disembarked with their cargo, the cows, pigs, etc. and the like. They descended and they brought everything like that.

"Very well, Mr Goldie and Mr Rooney [European missionaries]. But our houses here are dreadful [i.e. we have no suitable accommodation]" all the old men said.

"Good-uh [in Roviana], we don't seek houses and the like. There is no need," they said. "we will process coconut fronds and build our houses. But we can see that the houses belonging to all of you [of Suva] are pitiful. We will build our houses out of coconut fronds" said the five (including Goldie and Rooney) who had disembarked. They brought down all their things.

"You show them compassion," they told Kave and Hita [Suva natives]. "We want to torment them", they [Goldie and Rooney] said.¹

Then Mr Goldie answered, "We are going down to Lungga (on Ramongga).² Alright, they descended on Late (on Ramongga) and then again at Kunda (Mocimbu). They descended also at Kunda (Mocimbu) and they left another married couple (Suva natives), and then the ship took off and they ascended to Munda (on Keviana). Mr Goldie and Mr Rooney were the ones.

Alright, the boat descended at Tapurai. It left at Luvu.

1: This is a near transcription of Kave's account. The translation of the original is not always comprehensible to English-speakers. It was different in many of the details given.

2: It is not absolutely clear that this was Kave and Hita's intention, rather than a visit to the island of Hita. An alternative translation would be: "Then they came to Ramongga, and they went to the island of Hita," said. (The Kave's account is not clear on this point, but it is likely that they went to Hita to visit the island.) It is also possible that the Kave and Hita were the ones who visited the island of Hita.

APPENDIX III

The arrival of *Lotu* at Tapurai Village, Simbo, as Told by Suzana Lodu Qoele¹When *Lotu* Descended

Alright, initially the Europeans descended in a sailing ship at Tapurai. The [ship] *Bondi* came up with its passengers and three of them disembarked first. They descended, they all came down.

All the people of Tapurai descended [the hill] and all the men awaited them on the shore carrying headhunting axes, shields, spears and the like. But the *lotu* belonged to all on the ship and they prayed to “cool” [the people of Tapurai].

Alright, “Come here, disembark” they [Tinoni Simbo] all said. Then they descended; Hosea, Muna and Lusa disembarked with their cargo, the cases, mats and the like. They descended and they brought everything like that.

“Very well, Mr Goldie and Mr Rooney [European missionaries]. But our houses here are dreadful [i.e. we have no suitable accommodation]”, all the old men said.

“Good-oh [in Rovianese], we don’t seek houses and the like. There is our house”, they said, “we will process coconut fronds and build our houses. But we can see that the houses belonging to all of you [of Simbo] are pitiful. We will build our houses out of coconut fronds” said the five [including Goldie and Rooney], who had disembarked. They brought down all their things.

“You show them compassion”, they told Kave and Hita [both *banara*]. “Beware not to torment them”, they [?Goldie and Rooney] said.²

Then Mr Goldie announced, “We are going down to Lungga [on Ranongga]”. Alright, they descended on Lale [on Ranongga] and then again at Keara [?location]; they descended also at Kundu [?location] and they left another married couple [*tamaniana*] and then the ship took off and they ascended to Munda [on Roviana]; Mr Goldie and Mr Rooney went up there.

Alright, the *lotu* descended at Tapurai; it fell at Tapurai.

and

1: This is a near transliteration of Lodu’s account. The translation is the minimum necessary to make the text comprehensible to English-speakers. It thus differs considerably from the quotation in Chapter Three.

2: It is not absolutely clear that this was Goldie and Rooney speaking, rather than the two *banara*, Kave and Hita. An alternative translation could be: “You show them compassion”, said Kave and Hita. “Beware not to torment them”, they said. This latter version is consonant with local claims that the *banara*, Kave Peso, solicited the missionaries. It could equally, indicate traditional *banara* injunctions to their followers to care for visitors.

Alright, all the people joined *lotu*, many of the rising generation; but all the old men characteristically made a ruckus [during services]. So the upcoming generation made an announcement, "You old men, don't make disruptions. This thing is religion. It's not something for blowing the conch [part of raucous pre-Christian ritual and celebration]".

AK "It's alright for you of the upcoming [generation], you sing hymns, but it's because we [inclusive: ? i.e. "all of us of Simbo"] don't understand", said all the old men.

AMHC "The day after tomorrow [i.e. soon] they will understand:, said the young group.

Alright, they habitually had *lotu* in the evening and the morning and all the young group would sing [hymns] and after a long time they all remained [in *lotu*].

Alright, [then] my father descended [from the hilltop] and announced, "Come and we will go and process sago palm for them to build a house. I think the coconut frond houses they live in are pathetic", said my father. So the community [*gusu*: "district"] went up to Zekolo and processed sago palm and they sewed sago palm fronds. The community built them a house with a raised floor.

Alright, they made a house for Hosea and some time later, nearly two or three years, the ship arrived and took the two married couples aboard, but Hosea remained longer because he had married a Simbo woman. Then three paternal families [*tatamana*] descended. Their offspring were continuously ill and the ship came and they went back, the ship took back two married couples. They [Tinoni Simbo] buried two Samoans, Leasa and Loasa who had stayed [here] and died.

Alright, then Mr Goldie announced, "At this time [*lotu* must be] suspended [*noso*: "quiet"] for a while. He "quietened" *lotu*, but Hosea remained, he didn't leave. The other six all left. After a long time, like two or three years, the ship descended again at Masuru [village] with Nai and all his family. They live at Masuru: there was *lotu* again at Masuru. Then Nai's wife died and they all left. The whole paternal family left for a long time, then two families descended at Masuru. Nai descended again. Samuel and Susana stayed at Nusa Simbo [district] but they were constantly ill. So then Nai and Mere³ went up [to Nusa Simbo] and remained and cared for them. Then the whole paternal family went up and both of them [? both missionary families, ? Nai and Mere] remained at Kenani ["Canaan", at Nusa Simbo] and after a long time Nai became ill again and he died and Mere left. So there you have the account of how *lotu* descended at Tapurai and at Masuru.

BARKER, J.C. 1950 "Between hifema and ghou: The ..."

3: It is not clear whether Nai's wife's name was Mere [Mary]. "Wife" was previously translated into Pidgin as *mere*. (Nowadays, it is translated as *missus* ["Mrs"].)

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