

## TEXT AND TRANSLATION OF *RAU'S REPORT*

**Kevin & Mary Salisbury and Ngametua Rivaia**

The first Pacific pastor to write a document about his mission work in Papua New Guinea was Raukōpū Tāria of Aitutaki, Cook Islands. The original manuscript of “Rau’s Report” is held at the Alexander Turnbull Library (Wellington) as part of the W.W. Gill Collection that was donated to the Polynesian Society in 1911. The full reference is as follows:

William Wyatt Gill, Rarotonga mss [vol. 2], Polynesian Society Records, Series 10 – Ethnological manuscripts collection, Alexander Turnbull Library, Wellington, MS-Papers-1887-061, 152–73.

A full analysis and commentary on the text and translation may be found in the *Journal of Pacific History*:

Kevin Salisbury and Mary Salisbury, ‘Manuscript XXXVIII: Rau’s Report on the Work of the Cook Islands ‘Orometua in Papua, 18 June 1872–14 June 1877’, *Journal of Pacific History* 57, no 2–3 (2022), <https://doi.org/10.1080/00223344.2022.2078291>.

Authorship, provenance and linguistic issues concerning the text of ‘Rau’s Report’ are to be found in the main article in the *Journal of Pacific History*. The transcription below retains the orthography used by Rau, without hamsahs (representing the glottal stop) and macrons (marking long vowels). In several instances he uses the apostrophe ['] for contractions (e.g. *runga'o*). Missing words or parts of words and corrections to the grammar are inserted in square brackets.

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Auckland, June 2022

*Te kave'anga i te tuatua nā te Atua ki Papua,*  
*Junu 18 1872 – Junu 14 1877*  
**‘Taking the Word of God to Papua’**

**Raukōpū Tāria of Aitutaki, Cook Islands**

**Translated by**  
**Kevin & Mary Salisbury and Ngametua Rivaia**

<p>[1] I teia mataiti nei kua akamaroiroi nga Ekaresia Rarotonga ma nga enua i vaitata’o i te kave i te tuatua na te Atua ki Papua. I taua tuatau kua maroiroi tuke nga orometua ma te Ekaresia e nga Ariki i taua manako, kia kaveaia te tuatua na te Atua ki Papua. Ei reira kua ikiia te au taeake i te apiianga i Rarotonga, okotai no Rarotonga ko Aniderea, okotai no Mangaia ko Ruatoka, okotai no Aitutaki ko Rau, tokorua no Maniiki ko Henray e Adamu, tokorima taeake tokorima vaine, na Gilli rua i kave i te au taeake ki Papua.</p>	<p>[1] This year the churches in Rarotonga and the nearby islands became motivated to take the Word of God to Papua. During that time the pastors, the congregations and the chiefs gave exceptional support for that endeavour so that the Word of God might be taken to Papua. Consequently, these brothers were selected from the Institution at Rarotonga: one from Rarotonga, Aniderea;<sup>1</sup> one from Mangaia, Ruātoka; one from Aitutaki, Rau; and two from Manihiki, Henray (Henere) and Adamu. Altogether there were five men and five women who <i>Gilli Rua</i> (‘second Gill’ – Rev. Wyatt Gill) took with him to Papua.<sup>2</sup></p>
<p>[2] I te mataiti 1872 Noema 22 kua tae te au taeake ma Gilli rua ki Papua. I te marama ia Noema 22 kua tutau te Pai ki Redscar Baey. I te popongi avatea kua aere maira tetai vaka ki runga i to matou Pai. Kua kapiki atura kia aere mai, kua aere mai ma te matakutaku. Tera te tu, e oe mai [e]tai ki runga i te Pai, e oe etai i te akaoki ki uta, no te matakutaku i pera’i. Kua aka[a]riari nga orometua i te orei ma te toki e te matipi kia ratou. Kua aere mai ratou ki runga i te Pai ma te kapiki, aere mai e, <i>maino anua maino</i>. Kare ra i kitea te aiteanga, me ea me ea. I nara kia kite matou i muringa’o i taua reo no ratou, <i>maino</i> tera i to tatou reo, e au, <i>anua maino</i>, tera i to tatou, e enua au.</p>	<p>[2] In the year 1872, November 22nd, all the brothers and <i>Gilli Rua</i> reached Papua. In the month of November, on the 22nd [day], the ship anchored in Redscar Bay. Just before midday a single canoe came out to our ship. We called out to them to come closer, and they approached us hesitantly. This is what happened: some [canoes] paddled up towards the ship, and others turned back towards the shore because they were afraid. The missionaries were waving handkerchiefs, and were showing them axes and knives. Some of them came on board, calling out, “Welcome, <i>maino anua maino</i>.” We didn’t know what they meant, whether one thing or another. But later we found out that <i>maino</i> in their language means ‘<i>e 'au</i> in our language (‘peace’), and <i>anua maino</i><sup>3</sup> means ‘<i>e 'enua 'au</i> (‘this is a peaceful land’).</p>

<sup>1</sup>Anederea in the Takamoa student register.

<sup>2</sup> Rau does not mention that Piri (from Avarua) and his wife Maki (from Mangaia) joined the group at Apia, Sāmoa where for eight years they had been pastoring migrant workers from the Hervey Islands. Piri features later in the report.

<sup>3</sup> Manumanu dialect of Motuan lacked an *h* (Nigel Oram, ‘The History of the Motu-speaking and Koita-speaking Peoples according to their own Traditions’, in *Oral Tradition in Melanesia*, ed. Donald Denoon and Roderic Lacey (Port Moresby: University of Papua New Guinea and Institute of Papua New Guinea Studies, 1981), 212).

<p>[3] E roa kua aere matou kua kimi i te oire e noo ei te tangata, kare ra i kitea i taua ra. Kua moe matou e kia popongi ake, kua akakite maira i taua tangata Papua, tera te oire ko Manumanu. Ko Avake te ingoa i taua tangata, nana i arataki ia matou ki te oire. Kua rekareka matou i te maata o te aroa o te Atua. Kua tae matou ki rotopu i taua oire ra, kua akara matou i te tu o te tangata Papua ma te tangi i to ratou tu i te kite[a]anga. Ei reira kua taoia [tao'ia] te ariki ma tona au tangata ki runga i te Pai. Ko Koko te ingoa o te ariki i Manumanu, kua moe ki runga i te Pai ma te karanga, “Ka noo tatou, ko au to kotou metua, e tamariki kotou naku.” Kua oki taua ariki ki uta, e Sabati taua ra.</p>	<p>[3] After a while we began to move and searched for the village where the people lived, but we did not see it that day. We slept the night [on board] and in the morning, one of the Papuan men pointed out to us, “That’s Manumanu village.” His name was Avake (Avaka)<sup>4</sup> and he led us to the village. We rejoiced at God’s great favour [to us]. When we reached the middle of the village, we saw what the Papuan people were actually like and felt sympathy at their appearance. The chief and his people were brought on board the ship. The name of the chief of Manumanu was Koko. He slept on board and told us, “We will all stay together, I am your father and you are my children.” The chief went back to shore, as it was the Sabbath day (Sunday).</p>
<p>[4] Kia popongi ake i te Monide, kua akavaitata te Pai ki te oire, kua kake matou ki uta i taua oire i te ra 25. Kua oronga mai taua ariki i te are marae no matou. Tera te tu i taua are, te[i] mua[’]o ta ratou kai ki reira kai ei, te ivi o te puaka ma te ika nunui ki reira vai ei, ta ratou tuatua anga ei reira tuatua. Tera te ingoa o taua are Tupumakatupu. Kua aere mai te tangata i te akara ia matou ma te umere i to ratou kiteanga i te tangata Rarotonga e te tangata Beritani. Kua aere mai ma te aroa ia matou: te niu, te to, te ika maoa, te meika kua omai na matou. Ko te tu ia o to ratou aroa kia matou ma te karanga <i>ania ania</i>; tera, e kai e kai i to tatou reo.</p>	<p>[4] Early on Monday morning our ship moved closer to the village. We stepped onto the shore and went up to that village on the 25th day [of the month]. The chief gave the house on the <i>marae</i><sup>5</sup> for us to live in. This is how the house was organised, in the front part was where they ate and where there were pork bones (legs of pork) and large fish, and they held their meetings there. The name of the house was called <i>Tupumakatupu</i>. The people came to look at us and were amazed at the sight of people from Rarotonga and Britain. They came and showed kindness by giving us drinking coconuts, sugarcane, cooked fish and bananas. That was the way they showed their kindness to us, as they kept on saying, <i>ania ania</i>, which means ‘eat, eat’ in our<sup>6</sup> language.</p>
<p>[5] Kua noo matou ki te are okotai ki[a] ai, kua rave ta matou pure. Kua imene 235 ma te tatau i te Sala 72:1-14, ei reira kua pure. Kia akara te etene e, kua tupou matou ma te</p>	<p>[5] We stayed in the same house until the evening, when we had our devotions. We sang hymn number 235<sup>7</sup> and read Psalm 72:1-14<sup>8</sup> and then prayed. When the heathen people observed that we bowed</p>

<sup>4</sup> Elsie Kaia Joseph, personal communication, October 2021.

<sup>5</sup> The Rarotongan *marae* was a ceremonial and religious focal point, and the word is here used to describe the Motuan equivalent, the area on which stood the *dubu*, a two-story decorated platform supported by highly carved posts.

<sup>6</sup> The inclusive pronoun *tātou* ‘we’ shows that the intended readers were in the Cook Islands.

<sup>7</sup> This is a missionary hymn composed by Aaron Buzacott: *Tei te Ariki tikai nei, tei ia Iesu rai te au, nona te pa 'enua ke, i nona oki to tatou*. ‘Truly he is King here, to Jesus belongs the realm, all the different island groups are his, including all of us.’ (No. 97 in *Te Au Imene Ekalesia na te Cook Islands Christian Church*, 1962.)

<sup>8</sup> Psalm 72 was an apt choice of reading for their first devotional time together. Attributed to Solomon, the prayer solicits divine blessing on the royal son of David and envisions a future age when the peace and prosperity of the Messianic kingdom extends across the whole world, with justice and societal renewal as its hallmark (note especially verses 4,7, and 11-14).

<p>akamori, kua pera katoa ratou e oti ua ake, kare e komakoma e oti. Kua akakite te ariki aere te tangata ki te ngutuare, kare tetai i noo, okotai rai aerenga. Kua aere katoa taua ariki ki tona are.</p>	<p>our heads to worship, they did the same until we finished, and didn't make a sound until the end [of the prayer]. Then the chief told the people to go to their homes, and not a single one stayed, they all went at the same time. The chief also retired to his house.</p>
<p>[6] Kua noo ko matou anake ua, kua rave akaou ta matou pure. E oti, tera ta matou tuatua, ka tauati ka moe tai pae, ka ara tai pae, kare i kitea te tu o te etene eaala [e a'a ra]. Kua muteki ua matou ko te varea raia [=varea[anga] rai ia] e te moe. Moe anake atura matou e ao ua ake, mei te mea ra e ko Rarotonga. Kua umere ua matou i ta te Atua lavenga takake. Kua karanga a Iesu ki tana au Pipi, auraka e matakua e taku anana iti. Kua akakite ia i roto i te Sala 121:3 kare atura ta matou i tupu, mari ra ko ta te Atua.</p> <p>E kia popongi ake, kua rave akaou rai matou i te pure. Kua aere mai te tangata ki te pure, ko taua tu rai. Kua tae katoa mai nga orometua ki uta, kua ui eaa tei tupu. Kua akakite atu matou te aroa o te Atua. E roa, kua aere te Pai, kua noo matou. Tera te ingoa i tau[a] Pai ko <i>Loelia</i> (Capi Webudale).</p>	<p>[6] When we were finally alone by ourselves, we had another time of prayer. When we had finished, we decided to have one group sleeping, while others would keep watch through the night because we didn't know what the heathen might do. We were all quiet and then we just fell asleep. We slept right through the night until day dawned, just as if we were in Rarotonga. We marvelled at what God did quite apart from us. Jesus said to his disciples, “<i>Do not be afraid, my little flock, [it is your Father's pleasure to give you the kingdom.]</i>”<sup>9</sup> And it says in Psalm 121:3 that success is not due to our efforts, but because of what God does.<sup>10</sup></p> <p>Early in the morning we had our devotions again. The people also came to the prayer service, as before. And the two missionaries came ashore and asked us what had transpired. We told them about the favour God [had shown to us]. Eventually the ship sailed away and we stayed there. The name of the ship was <i>Loelia</i> under Capi Webudale (Captain Websdale).<sup>11</sup></p>
<p>[7] [I] Na ra kia noo matou, kua akakite ua matou i te tuatua na te Atua i te reo Rarotonga, kare i kitea to ratou reo. Ta matou angaanga mua e rave i to matou are. E roa kua tupu te maki kia matou, te maki o taua enua. [Kāre] E roa kua tupu te tumatetenga i to matou ngutuare, kare i roa tona maki, e 5 ra i tona makinga ko te mate raia [&gt;rai ia]. Ko tei tupu muaana ia ia matou, ko te akamata raia [&gt;rai ia] i te mate i to matou ngutuare: ko Adamu e te vaine, ko Rau V, Henere V. Kua maata te maki i te tupu anga. Kua tae te Pai Manuā (koia</p>	<p>[7] And so as we stayed there, we taught the Word of God only in the Rarotongan language because we did not yet know their language. Our first task was to build our house. After a while some of us became ill with the sickness of that land. It was [not] long before tragedy came to our household, he wasn't sick for long, his sickness lasted just five days before he died. That is how it first happened among us, the beginning of the deaths in our household: Adamu and his wife, Rau's wife, [and later] Henere's wife died. The onset of the sickness was very severe. Then the <i>manuā</i> ('man-of-war') arrived, the HMS <i>Basilisk</i>, under Captain Moresby.</p>

<sup>9</sup> Refers to Luke 12:32.

<sup>10</sup> Rau refers to Psalm 121:3b in the Rarotongan Bible (*kare tei tiaki ia koe e varea e te moe*: 'he who watches over you does not slumber or sleep') in relation to their protection during the night, and his brief reflection aptly encapsulates the tenor of the whole Psalm.

<sup>11</sup> The ship was chartered for this voyage. Soon afterwards it was sold to a wealthy gentleman from Melbourne who used it for pleasure cruises (see section 13).

<p>[H]MS <i>Basilisk</i>, Capi Moresby). Kua taoi [tao'i] ia Aniderea e te V, Ruatoka e te V, apaina ia atura ki Cape York, no te maki, kua noo matou.</p>	<p>Aniderea and his wife and Ruatoka and his wife were carried on board and taken to Cape York because they were ill, while the rest of us stayed back.<sup>12</sup></p>
<p>[8] Kia tae i te marama ia Mati ra 21 1873, kua kite matou i tetai tamaki i Manumanu, e kainga [keiā'anga] te [']ara, kare ra i kitea te tangata i aru iai [i a ia?], kua pari ua aia na to Satana i keia. Kua aere matou kua vavao, kare ra i kino, kua akaau vave ia.</p>	<p>[8] When it came to March 21st 1873, we witnessed a conflict at Manumanu. Stealing was the offence, and no one knew the person who was involved, but the one belonging to Satan was blamed for stealing. We went and separated them, but there was no violence, and peace was restored quickly.</p>
<p>[9] E roa [? E roa akera], kua tupu tetai tumatete[nga] i taua oire, e au vaka no Erema kua tae mai ki Manumanu. Kua matakua katoa [a] Manumanu, kua akaruke i te oire, kua aere te tangata ki raro i te kauvai moe ei i runga i te vaka. I taua po kua aere mai tetai taae no raro i te vai e kika i tetai vaine te moe ra i runga i te vaka ei kai nana. Kia kite ake taua vaine e te kika ia ra aia e taua taae, kua kapiki ki te tane. Kua tu te tane ki runga, kua vaitata i te riro, kua opu aia i te vaine, kua mou mai. Nara ko te pakiri o tona mimiti kua peke i taua taae ra, kua ora taua vaine kare i mate.</p>	<p>[9] Later on a crisis arose in that village when some canoes from Erema<sup>13</sup> arrived at Manumanu. The Manumanu people were all fearful and left their village and went down to the river to sleep on their canoes. During the night a fierce monster (crocodile) came up out of the water and seized a woman who was sleeping on the canoe, dragging her under the water for his food. As soon as she realised that she was being dragged away by the crocodile, she screamed out to her husband. He stood up as she was about to be taken and grabbed his wife, holding her tightly. Though the skin around her forehead was taken by the monster, the woman was still alive, she didn't die.</p>
<p>[10] Nara i to matou noo anga i taua enua, te tu o te tangata e tu aroa e te takinga meitaki, kare ratou i akakino ana ia matou. Kua aere mai te tangata mei nga oire i te akara ia matou no te mea, kare ratou e kite ana e kua ki teiane i ao i te enua ma te tangata. To ratou manako ko ratou ua te tangata i teiane i ao e te enua.</p> <p>Kua ui au kia ratou, kare kotou e kite ana i te Pai? Kua karanga ratou, e Atua taua Pai, to ratou tangata e mate ko te Vaerua tei roto i taua Pai, na taua Pai e kave ki Erema, ki te ngai e vai ei to ratou vaerua tangata mate. I karanga te tuatua a to ratou ui tupuna, ko Erema te vairanga o to ratou au vaerua, no te mea e au oire maata te kai. Kua aere to ratou au vaerua, ka kai pia ma te meika-para. Ko to ratou manako ka kaikai te vaerua.</p>	<p>[10] So during our stay in that land, the people were generous and treated us well; they didn't do us any harm at all. People from the nearby villages came to look at us, because they did not know that the world was full of other lands and people. They believed that they were the only inhabitants in the world.</p> <p>I asked them, "Haven't you ever seen [foreign] ships before?" They replied, "A ship is a god, the spirits of those who have died are in the ship and the ship takes the spirits to Erema, the place where the spirits of the dead remain." The teachings of their ancestors were that Erema was the [final resting] place for all their spirits, because the villages there have plenty of food. Their departed spirits go there to eat starch (sago) and ripe bananas. Their belief is that departed spirits can eat food.</p>

<sup>12</sup> Those who stayed were Rau, Henere, and Piri and his wife Maki.

<sup>13</sup> Erema refers to the people of the eastern Elema district between Cape Possession and Kerema on the coast about 140 km from Manumanu.

<p>[11] Kua akakite au kia ratou na Iehova i anga i te Rangi e te enua, te moana e te au mea katoatoa, ma te tangata te kopapa ma te vaerua, e one te kopapa no te enua, na ra ko te vaerua no ko mai ia i te Atua. Ka Tirava te kopapa ki raro i te one, kareka ko te vaerua ka oki ia ki ko i te Atua. No reira mai aia no te kopapa te kaikai, kareka te vaerua kare aia e kaikai.</p>	<p>[11] I told them that Jehovah made the heavens and the earth, the sea and everything, including humans who are body and spirit; the body is from the dust of the earth, whereas the spirit comes from God. The body will return to the earth, but the spirit will return to be with God. That's why he made the body to eat, but as for the spirit, it does not eat.</p>
<p>[12] E enua tangata akono e te kite, to ratou are e are taua rakau, e moe ki runga, kare e moe ki raro i te one. Ta ratou kai e tunu ki te Pani na ratou ei e maani, te apinga utui vai e te kakapu kai. E ivi manu ta ratou kokai, ko te katu niu ta ratou punu. E enua vaine akono meitaki te ngutuare e te matutu i te angaanga.</p>	<p>[12] The people of this land are conscientious and knowledgeable, their houses have raised wooden platforms to sleep on, they don't sleep on the ground. Their food is cooked in pots that they make, as also are containers for fetching water and for serving food. They use the bones of birds for forks and coconut shells for spoons. The women of this land look after their households well and are energetic and industrious.</p>
<p>[13] Kia tae i te marama ia May kua tupu akaou te maki i to matou ngutuare. I te ra 10 o May, kua tae mai te Pai a <i>Loelia</i>, kua akara te Pu o taua Pai (koia oki a Mis Chinesiy, Capi Webudale, kua aroa ia matou no te maki, ei reira kua taoi ia matou ki te Cape York. Aere atu ra, ma te tangi i te etene, e te anoano i te rave i te angaanga i te akakite i te ingoa o Iesu e tana tuatua. Kua akono rikiriki aere ra te tangata i te pure ma te uiui mai i te tu o te Atua. Kua akakite au kia ratou e Vaerua te Atua, kia akamori ma te vaerua e tikai.</p>	<p>[13] In the month of May sickness returned to our household. On the 10th day of May the yacht <i>Loelia</i> arrived and the owner, "Mis Chinesiy"<sup>14</sup> [with] Captain Websdale came to see us. They took pity on us because we were sick, and so they took us to Cape York. As we left we felt sorry for the heathen people, and wanted to continue on with the work of proclaiming the name of Jesus and his Word. The people had made some progress in observing prayer times and in enquiring about the nature of God. I told them that God is a Spirit, and we must worship him with our spirits in truth.<sup>15</sup></p>
<p>[14] Kia noo matou ki Cape York, kia rauka te maroiroi, kua anoano akaou au ki te oki akaou ki Papua i te tamata akaou. Kua ui tataki tai te orometua kia matou, kua akakite au i toku manako kia akaoki akaou iaku ki Papua. Kua piri katoa mai ratou i toku manako, kua [&gt;kia] oki akaou matou ki te tamata akaou i te angaanga. I te Marama ia Noema 18 1873 kua akaruke matou ia Cape York, aere atu ra ki Papua, i te ra 24 o Noema kua tae akaou matou ki Manumanu.</p>	<p>[14] While we were staying at Cape York to regain our strength, I desired once more to return to Papua and resume [the mission work]. The missionary asked each of us what we thought, and I told him that I wanted to go back to Papua. The others all concurred with my opinion, that we return to resume our work. On November 18th 1873 we left Cape York and sailed for Papua, arriving at Manumanu on the 24th day of November. The whole village was pleased to see us again and we too were pleased to see their faces. They tried to</p>

<sup>14</sup> This name refers to "Mr James" Orkney, a gentleman of Melbourne who had recently converted the *Loelia* to a pleasure yacht. As they were passing Manumanu, Captain Websdale thought it prudent to call on the teachers. (A.W. Murray, Cape York, 29 May 1873, Council for World Mission, Papua Letters (hereinafter CWM/PL) Box1/1/B).

<sup>15</sup> Refers to John 4:24.

<p>Kua rekareka taua oire i te kite akaou anga ia matou, kua pera katoa oki matou i te kite katoa anga [i] to ratou mata. Kua tapu rai ia matou kia noo akaou ki o ratou, kare matou i noo, kua aere matou ki [te]tai oire ke noo ei, ki Anuabata; e 24 Maire te mamao ki Manumanu. E rua tumu i kore ei matou e noo akaou ki reira, ko te maki ko tetai ia, no tei akakino ratou i to matou are e ta matou apinga.</p>	<p>constrain us to live with them again, but we didn't stay, and went instead to settle in a different village called Anuabata (Hanuabada), about 24 miles from Manumanu. There were two reasons why we didn't settle there again: firstly due to the sickness there, and also because they had damaged our house and possessions [during our absence].<sup>16</sup></p>
<p>[15] Noema 26 1873 Kua tutau to matou pai ki Bort Moresby, kua aere matou ki uta. Kua akaputupu mai [mātou] i nga ariki, ma te ui i to ratou manako. Kua akakite mai ratou i to ratou rekareka maata, ko matou i aere mai ki to ratou oire. Kua tapu [&gt;tāpū] nga ariki ia matou. Tera te ingoa i nga Ariki, ko Ila, ko Kuba. Kua noo matou ki o raua ngutuare. Na ra kia [&gt;kua?] noo matou ki taua oire, kua [&gt;kia] akakite mai [&gt;atu] i te tuatua na te Atua ma to Iesu mate anga. Kua āriki rai ratou i ta matou i akakite kia ratou. Kua karanga te ariki a Ila, e akaki[te] matou i tau[a] tuatua, kua [&gt;kia] aere mai te tamariki ki te Pure ma te apii, te au ariki pera katoa te tangata, te tane ma te vaine, i tai pure. Kare kua ariki meitaki ratou ia matou, kare e pekapeka i tupu.</p>	<p>[15] November 26th 1873: Our ship anchored in Port Moresby and we went ashore. We met with the two chiefs and asked them for their opinions [regarding our mission].<sup>17</sup> They told us that they were very happy indeed that we had come to their village. The two chiefs prevailed on us to stay with them. Their names were Ila and Kuba (Hila and Guba). We lived in their houses. However [the reason] we were staying in that village was to share with them the word of God and tell them about the death of Jesus. The people readily accepted what we made known to them. Hila the chief announced for us to make our message known, for the children to come to prayers and school lessons, and the chiefs and all the people, men and women, to come to the one prayer service.<sup>18</sup> They weren't fully in agreement with us, but no quarrel arose.</p>
<p>[16] Kua aere matou ki to ratou ngai uipaanga rave i ta matou pure i te Sabati i rotopu ia ratou. Tera ra te ngai tuke ia ratou kia rave ta matou pure ki te pae o tai ariki, kare tai ariki ma tona pae tangata e aere mai ki taua pure. Te ui ra matou no te aa i perai, kua akakite mai ratou e mea akamā ia ratou [i] te aere ki to tetai ke ngai. Ei reira kua vee te pure avatea ki tai tupu, te pure aiai ki tai tupu. Tera te ingoa i aua nga tupu, <i>Venei tupu</i>, ko Ila te ariki; Inavara</p>	<p>[16] On the Sabbath (Sunday) we went to their meeting place to hold our prayer service among them. But the strange thing about them was that if we held our service on the side of one chief, the other chief and the people of his side did not attend the service. On asking them why they did that, they replied that it was a shameful thing for them to go to a [meeting] place other than their own. So the prayer services were divided, with the midday service held on one <i>tupu</i>, and the afternoon one held on the other <i>tupu</i>. The names of the two</p>

<sup>16</sup> The house had been dismantled and possessions had been taken. Apparently while the men were away voyaging, an inland tribe had come and done this (A.W. Murray, Cape York, 17 Dec. 1873, 'Voyage to Redscar Bay and Port Moresby in the "Retrieve", Nov. 18–Dec. 8 1873', Council for World Mission, Papua Journals (hereinafter CWM/PJ) Box1/4b, 26).

<sup>17</sup> Rau does not mention his role as interpreter for Archibald Murray.

<sup>18</sup> Perhaps the disagreement Rau observed was about the proposal for a single prayer service at Hanuabada (see section 16).

<p>tupu, ko Poevaki ma Kuba nga ariki i reira. <i>Tupu</i> e marae i o ratou i tai ra.</p>	<p><i>tupu</i> were <i>Venei Tupu</i>, with the chief Hila; and <i>Inavara Tupu</i>, with Poevaki (Boe Vagi)<sup>19</sup> and Guba the two chiefs there. <i>Tupu (dubu)</i> is what they call their <i>marae</i> beside the sea.<sup>20</sup></p>
<p>[17] Kua ui mai tai ariki ko Kuba, i te tu o Iehova. Kua akakite au ko Iehova te Atua mana, nana i anga i te Rangi e te enua e te au mea katoatoa i roto ra, e te tangata. Kua karanga taua ariki, na na i anga i te enua, na Koitapu i anga i te Rangi, na Ila i anga i te tangata. Kua akakite au kia ratou, “Mei te mea e, na kotou i anga i te enua e te rangi e te tangata, e angaan[ga] kotou i tetai enua ma te tangata ki runga’o kia kite tatou e, e tuatua tika ta kotou.”</p> <p>Kua tumatetenga ratou, kare i tuatua akaou; kua karanga ko te tuatua a to ratou ai metua ta ratou i akono, e na ratou i anga, kua irinaki ratou ki tei reira.</p>	<p>[17] One of the chiefs, Guba,<sup>21</sup> asked me what Jehovah was like. I told him that Jehovah is the God of <i>mana</i> (power) who created the heavens and the earth and everything in them, and human beings. The chief exclaimed that it was he who had made the land, Koitapu (Koitabu) who had made the heavens and Hila who had made people. I challenged them, “If that is so, that you [chiefs] created the earth, the heavens and human beings, then why don’t you create a land with people on it so that we will know that what you are saying is true!”</p> <p>They were greatly troubled at that and didn’t answer us; [but] they stated that they observed the traditions that their ancestors had created, and they believed them.</p>
<p>[18] Kua ui katoa mai ratou i te tu o to tatou pa enua. Kua akakite au kua meitaki, kua noo ua te tangata ma te au, kua kore te tamaki, kua ki te enua i te kakā o Iehova. Tera ta ratou, e aā kotou i akaruke [e]i i to kotou enua, e i aere mai ei i konei [?] Tera taku, i aere mai matou e akakite kia kite kotou.</p> <p>Kua karanga ratou, e ora matou i te Pia, te ui e te meika.</p> <p>Kua akakite au, na te Atua katoa taua au mea e tauturu no te kopapa.</p>	<p>[18] They also asked us what our group of islands was like. I told them that our islands were blessed; the people just live together in peace, there is no more war, and the islands are filled with the glorious light of Jehovah.</p> <p>They asked, “Why did you leave your country and come over here?”</p> <p>I replied, “We have come to tell you about the life that is in Jesus and his good news so that you will experience it.</p> <p>They declared, “We live on sago, yams and bananas.”</p> <p>I explained, “All those things that help our bodily life are from God.”</p>
<p>[19] Mati 2 1874 kua aere matou ki Gaire, i tetai oire i te pae i te itinga. Na Ila rai i arataki ia matou ki taua oire ra, e oire tei roto i te tai te akatuanga. No te matakū i te au oire ki uta i aere ei ratou ki roto i te tai noo ei. E 46 Maro te mamao i te one e taua ngai i tu ei taua oire, e 28 maire te mamao mei Pori Mores Cape ki Kaire. E aronga</p>	<p>[19] March 2nd 1874: We visited Gaire, a village on the eastern side. Hila himself escorted us there, a village that was built out over the sea. Because of their fear of the people living in the inland villages, they went and lived in the sea. The distance from the beach to the place where the village stood was 46 fathoms (92 yards), and it was 28 miles from Port Moresby Cape to Kaire (Gaire). The people of</p>

<sup>19</sup> *Venei Tupu* is possibly the Apau/Vahoe clan (*iduhu*) where Hila is clan leader, *Inavara Tupu* may be *Mavara iduhu* where Boe Vagi and Guba were leaders (Elsie Kaia Joseph, personal communication, October 2021).

<sup>20</sup> *Dubu*: a ritual platform.

<sup>21</sup> *Guba* means ‘sky, heavens’.

<p>tangata takinga meitaki te tangata Kaire, e te aroa. E oire iti ua e 171 o reira tangata. Kua aere katoa mai te tangata no Manuoro, e oire ki uta i te tapa maunga, [e] 4 maire te mamao ki te pae tai. Kua anoano to taua nga oire ra i tetai no ratou orometua i teia no[a] ai. Manuoro tona tangata 156 te katoatoa. E tu taae to ratou, e oire manava kino, ka ta te tane i tana vaine, e te tamaiti i tona metua, ko to ratou ia tu.</p>	<p>Gaire are good people, treating us well and showing kindness. It is quite a small village with 171 inhabitants. And all the people from Manuoro (Manugoro)<sup>22</sup> also came [to see us], a village further inland on a mountain side, about four miles from the sea. Both of these villages have been wanting their own pastor until the present time. The population of Manuoro (Manugoro) is 156. They are very fierce, a village notorious for its violence, as the men beat their wives, and sons strike their fathers. That's what they are like.</p>
<p>[20] Mati 12 1874 kua aere au ki Poela maua ko Piri, na Ms Murry i kave ia maua ki Poela. I tupu rai tetai pekapeka i taua tere ra, ko te ariki [k]o Ila kare i akatika iaku kia aere au ki Poela. I karanga aia me aere au e aere katoa matou, me noo au e noo katoa matou. Kare oki toku manako i rekareka i te tāpu [&gt;tāpū] a tau[a] ariki, no te mea tei te angaanga toku anoano i tau[a] po. Kua tupu mai e tai manako e oki akaou ki te ariki, e akanauru. Tera te tuatua, “E te ariki, e akatika mai koe i toku inangaro. Kia aere au, ka oki mai rai au ki konei.” Tera ta taua ariki, “E akatika mai koe i toku anoano. E aere koe ki toou apinga e vaoo koe ki konei vai ei, ei kite noku e ka oki akaou mai koe kiaku nei. Kua akatika vave au ki tana, kua aere ua au ma toku moenga o tai, no reira kua tae au ki Poela.</p>	<p>[20] March 12th 1874: I went to Poela (Boera) with Piri, Ms Murry (Mr. Murray) took us to Boera. A big dispute arose concerning that trip, as the chief Hila did not agree that I should go to Boera. He said that if I went, all of us should go, and if I stayed, we should all stay. However, I wasn't at all happy with the chief preventing me [from going], for my desire was set on the [mission] work that night. A plan came to my mind of how to go back to the chief and persuade him. This is what I said: “O chief, would you agree with my wishes. Let me go, and I will definitely come back here.” The chief said, “Then consent to my wishes. Go and get your things and leave them all right here, as proof to me that you will come back again to me.” At once I agreed to what he said, and I departed with just my sleeping mat for sea [voyaging], and so I arrived at Boera.</p>
<p>[21] Kua ariki mai taua oire ra ia matou. Kua akakite maua i te tuatua na te Atua e te ingoa o Iesu tana tamaiti. Tera te rainga i te tangata i Poela, 516 te tane e te vaine, 10 maire te mamao ia Poela e Anuabata. Tera te muna o toku rekareka i Poela, ko to mau[a] are na nga ariki ma te tangata o taua oire i akatu, te rau, te taua, kare i roa kua oti vave, kua rave ma te rekareka. Ko to maua tamataanga ia i te rave i te angaanga a te Atua e teia noai. Ko VakiMataā te ariki i Poela.</p>	<p>[21] The village people welcomed our group. The two of us shared with them God's message and the name of Jesus his Son. The total population of Boera was 516 men and women, and the distance is 10 miles between Boera and Hanuabada. The reason for my happiness in Boera was that the two chiefs and the people of that village erected a house for the two of us, with thatch and a floor, it didn't take long, but was finished quickly, it was done with enthusiasm. This was how we started the work of God there, which continues to this day. The chief of Boera is Vaki Mataa (Vagi Madaha).<sup>23</sup></p>

<sup>22</sup> The village of Manugoro was the most westerly of the Rigo people who were enemies of the Motu. (Elsie Kaia Joseph, personal communication, October 2021).

<sup>23</sup> Murray recorded this name as *Vakimataha* on two visits to Boera, but the correct spelling is *Vagi Madaha* (Elsie Kaia Joseph, personal communication, October 2021).

<p>[22] Tera tetai mea i tupu i taua oire ra i taua mataiti, e nga Vaka no Poela e rua kua tae mai ki te oire, e roa kua panu [paanu] i te oki anga mai ki to ratou oire. E peu i taua enua ka aere to te pae i te itinga ki te opunga o te lā, e okooko, [ko] to ratou ia tu i te au tuatau katoa kia aere ratou. Ka aere mamao roa, [e] 100 Maile to tetai, e 121 tetai, ka na te pae enua aere ua te aere.</p> <p>Na [ra] ko aua nga vaka kua rokoia e te matangi viviki ma te ua, kua mamao te one ki uta ko te ngaro rai, kare i kitea mai to ratou kopapa. Kua riro ta ratou au vaine ei vaine takaua, e ta ratou au tamariki ei tamariki metua kore. E au la mamae e te tumatetenga taua au ra, kua arara [&gt;araara] te vaine ki te tane kare, e te au tamariki ki te metua. Kua ngaro ua ratou [e] 60 tangata te katoatoa i aua nga vaka ra.</p>	<p>[22] There was an event that had happened earlier that year concerning two canoes of Boera that were returning to the village, after a long time drifting on the return voyage to their village.</p> <p>It is a custom in this land for the eastern peoples to travel to the west to exchange products. That's what they always do whenever they travel. They sail quite far away, on one occasion 100 miles, or even 121 miles, always keeping close to the coastline.</p> <p>However, those two canoes were overwhelmed by a violent squall of wind and rain, which carried them far away from the sand bars near the shore, and they were all lost and their bodies were never found. All their wives became widows and all their children were left without fathers. That was a time of great pain and mourning, as the women stayed awake mourning for their lost husbands and the children for their lost fathers. Altogether there were sixty men who went missing on those two canoes.</p>
<p>[23] E roa kua aere au ki Rearea. Aperil 5th 1874 kua tae au ki taua oire, e aerenga akara ma te akakite i te ingoa o te Atua i taua oire ra. Kua noo au i rotopu ia ratou e rua po e rua ao. Kua rekareka oki au i te aroa o te Atua i te arataki anga iaku ki rotopu i te au oire taku i aere. Tera te mamao o Poela e Rearea [e] 8 mairi.</p> <p>Tera tetai mea i tupu i taua oire la i Rearea. E tane e te vaine kua aere raua ki te koi ua rakau, kua mate raua e te kaki vai, [e] kua aere raua kua inu vai. Kua rere maira tetai taae no raro i te vai ki runga i te vaine, kua apai atu ra ki raro i taua kauvai. Kua rere katoa te tane e akaora i tana vaine, kua opu katoa taua Wala ia raua katoa, tetai i tai Rima, tetai i tai Rima, raua katoa. Kua akaruke te tane i te vaine no te mate, nara ko te ate vaevae o te tane tei peke i taua Wala la.</p>	<p>[23] [A short while] later I went to Rearea. On April 5th 1874 I reached that village on a surveying trip to make known the name of God in that village. I stayed among them for two nights and two days. And I was glad because of God's favour in leading me right into all the villages where I have been. The distance between Boera and Rearea is eight miles.</p> <p>There was something that happened in the village of Rearea. A man and his wife had gone to gather fruit, and when they were faint with thirst, they went and drank some water. A fierce monster (crocodile) sprang up out of the water and on to the woman and took her down into the river. As the man rushed to save his wife, the <i>Wala</i><sup>24</sup> (crocodile) seized both of them, one with one paw, the other in his other paw, both of them. The man left his wife to die, but only the calf muscle of the man's leg was taken by that <i>Wala</i>.</p>

<sup>24</sup> Motu language: *huala, uala* (Hiri Motu) 'crocodile'; *Wala* was an accurate phonetic transcription by Rau.

<p>[24] I tetai tuatau kia [&gt;kua] noo tetai taeake Nuea (Niue) i te marama Januale 15, 1875 kua noo tetai orometua i taua oire ra i Rearea. Kua aere mai ra tetai tangata o taua oire ra ki taua orometua, kua pati pakau. Kua akakite taua taeake ra kare ona toki toe. Kua riri taua tangata, kua apai mai i te ko, ka ko i taua orometua. Kua akakite taua taeake, e rave i taau i anoano, kua rave taua taeake kua ao ['a'ao] i taua ko, kua akairi ki runga i te are ei reira.</p> <p>Kua aere taua tangata ki te arumaki Puaka taetae vao ma tana kuri. Kia kite ra i te Puaka, kua arumaki, kua oro taua puaka ki raro i te kauvai. Kua aru te kuri e taua tangata katoa [i] taua Puaka. E taua kuri katoa tei te vaa katoa ia o taua taaere [&gt;taera], na ra ko taua tangata ra kua katia [&gt;kātia] katoa ia tona Rima, kua ati roa te ivi o tona Rima katau. Kua vavao ia te mate o taua tangata e te puaka e tana kuri katoa. Kua ora taua tangata ma tona Rima kino katoa e teia noai. Kua oki taua tangata ki te orometua ma te aaki [&gt;'ā'āki] i tana ara, koia i akakoro i te kino ki te tangata o te Atua.</p>	<p>[24] At a later time a brother from Nuea (Niue) settled there; on January 15th<sup>25</sup> 1875, this pastor settled in that village of Rearea. A man from that village came to the pastor to ask for something. The brother told him that he had no axes left. The man became very angry and lifted up a spear to stab the pastor. The brother told him, “Do what you want!” and seizing the spear, he tossed it on top of the house right there.</p> <p>That same man went to chase wild pigs in the bush with his dog. When he saw a pig, he pursued it, and the pig ran down into the river. The dog and the man together pursued the pig. The dog [and the pig] were both in the mouth of that savage beast, while the man’s arm was bitten severely. The bone of his right arm was badly fractured. The man, the pig and his dog were saved from death. That man has survived with his mutilated arm right until the present. He returned to the pastor and confessed his fault, that he had intended to harm the man of God.</p>
<p>[25] Aperil 12 1874 kua aere au ki Porebata, ko Gata-Mara te ariki i Porebata. Kua noo au ki tona ngutuare i te po ma te ao, ko taua tu rai i te ariki anga mai. E rua pae tangata i taua oire la e Koitapu tai pae, e Motu tai pae.</p>	<p>[25] April 12th 1874: I went to Porebata (Porebada) village, where Gata-Mara was the chief. I stayed in his home all night and [the following] day, as that was their custom in welcoming guests. There were two sides in that village, Koitapu (Koitabu)<sup>26</sup> people on one side, and Motu people on the other side.</p>
<p>[26] Kia tae ki te marama ia Noema 24 1874 kua tae mai te Orometua ki Papua, Ko Ms Lows [Mr Lawes] ma te au taeake Rarotonga, e te au taeake Nuea [Niuē]. Kua rekareka matou i te araveianga ki te au Orometua. Ko te taeanga mua tika[i] ia o te Pai orometua ki New Guinea, i te oire lai [&gt;rāi i] Pot Morese Bay.</p>	<p>[26] On November 24th<sup>27</sup> 1874 the missionary to Papua arrived, Ms Lows (Mr Lawes), together with brothers from Rarotonga and Niuē. We were delighted to meet up with these pastors. This was the very first time the missionary ship [<i>John Williams</i>] had come to New Guinea, arriving right at the village at “Pot Morese Bay” (Port Moresby). We built the house for the English missionary.</p>

<sup>25</sup> On 13 January 1875 Rau left Port Moresby on the steamer *Ellengowan* and assisted McFarlane and Lawes when they located the Niuean teachers Isaako and Viliamu at Rearea later that day. Viliamu would have told Rau this story when they met again in 1876, his colleague Isaako having died the previous August (Lawes, Port Moresby, 15 Sept 1875, CWM/PL Box 1/3/D).

<sup>26</sup> Koitabu is the Motuan name for the Koita people who live in a symbiotic relationship with all Motu villages except Manumanu.

<sup>27</sup> The actual date of arrival was Saturday 21st November 1874 (A.W. Murray, Port Moresby, 28 Nov 1874, CWM/PL Box 1/2/C).

<p>Kua akatu matou i te are o te orometua papa[a]. E roa kua tupu tetai pekapeka i taua ra, kite ake matou kua akapini ia to matou are e te etene. Kua ui atu au, “E aa tena?” Kua karanga mai ra ratou, “E tamaki.” Kua akakite atu au ki te orometua ma nga Rangatira, kua oti te angaanga, e tamaki teia. Kua aere te au papaa ki runga i te Pai, kua noo matou ma te tamaki atu tamaki mai. Kua aere mai to matou ariki, kua kapiki, “Vavaia [&gt;Vāvā'i'ia] te are kia kitea to kotou toa.” Kua matakū to Erevara i to Anuavata.</p> <p>E, kia popongi ake kua aere rai nga ariki i te tāpu i te Pai ma te orometua, auraka e matakū, kare e tamaki, ko [&gt;kua] au te tamaki e tamaki ei. Kua akatika te orometua ki ta te ariki, kua aere akaou ki uta, e akaoti i te are e kia oti. Kua aere a “John Williams” ki Sydney, kua noo kapiti matou ki te ngai okotai.</p>	<p>After a while a dispute arose, and we saw that our own house was surrounded by the <i>ētene</i> (heathen). I asked them, “What’s the matter?” They replied, “A dispute has erupted.” I informed the missionary and the two captains that the work had stopped because of a fight. The <i>papa'ā</i> (Englishmen) went on board the ship, while we stayed to fight against them and they fought us. Our chief came and called out, “Break down the house so that we can see that you are warriors!” The people of Erevara (Eleva) were afraid of the Anuavata (Hanuabada) people [and stopped fighting].<sup>28</sup></p> <p>So when morning came, the two chiefs went to detain the ship and the missionary, [saying], “Don’t be afraid, there is no longer a conflict, peace has been restored after the fight.” The missionary accepted what the chief said and returned ashore to finish the house until it was complete. The <i>John Williams</i> sailed to Sydney, and we all stayed together in the one place.</p>
<p>[27] E roa kua tae mai tetai Poti no tetai Rang[a]tira koia oki Capen Tamidoni. Kua aere tetai tangata etene kua oko pikikaa ki te papaa, ei reira kua tupu te pekapeka. Tei uta te Capen i te orometua, kua aruru te pupui i te akakite ki te Rangatira e, “E tamaki, te apai nei te etene i te poti ki uta!” Kua tae nga taeake ko Ruatoka, Henry, ma te Capen katoa, kua akakite nga taeake akaruke i te Poti kia aere. Kare rai i akarongo te etene, kua akaki[te] katoa te ariki kare rai i akarongo. Kua rave te etene kua ana i taua Poti tangata, tei runga katoa nga taeake. Kua puta katoa te rima o Henry i te ana, kare ra i kino roa. Ei reira kua rave katoa te Rangatira i te pupui, kua pupui i tetai vaka. Kua puta [te]tai tangata, kua topa ki raro i te tai. Kua tumatetenga matou ko te mate taua tangata, ko te tupu te riri o te etene kia matou. Kare taua tangata i mate, kua ora katoa [rā], no te mea i tu ki te ngai kiko, kare tetai ivi ona i aati [&gt;'ati].</p>	<p>[27] Some time later, a boat arrived that belonged to a certain captain, “Capen Tamidoni” (Captain Thomson).<sup>29</sup> One of the heathen [men] went on board to trade deceitfully with the white man, and so a dispute arose. The captain was on shore with the missionary, when a gunshot rang out to warn the <i>Rangatira</i> (captain) that there was a fight and the heathen had seized the boat [and were bringing it back] to the shore. Two of the brothers, Ruatoka and Henry, together with the captain, reached [the boat], and the brothers told the people to leave the boat alone and go away. But the heathen would not listen. The chiefs also told them [to leave it] but still they would not listen. The heathen then began to shoot arrows at those in the boat, with two of the brothers also on board. Henry’s arm was pierced by an arrow, but he wasn’t seriously hurt. So in response the captain grabbed his gun and fired on one of the canoes. One man was shot, and fell into the sea. We were deeply troubled that he might die, and that it would arouse the anger of the heathen towards us. But he didn’t die, but survived, because</p>

<sup>28</sup> The Eleva people would have been fearful of the clan leader, Hila (Elsie Kaia Joseph, personal communication, October 2021).

<sup>29</sup> McFarlane, Cape York, 23 January 1875, CWM/PL Box1/3/A.

	his wound was on a fleshy part, and none of his bones were broken.
[28] I tetai tuatau, i te marama ia Ianuale 14 1875 kua akaruke au ia Potr Mores bay, ka oki ki te enua mou koia Aitutaki no te tumatetenga i tupu i aku e kia rauka tetai tokorua ka oki akaou mai au ki New Guinea akaou. Okotai oku mataiti e te ava mataiti, kua tae au ki te enua ki te ngutuare o toku metua. Kua rekareka i te maata maata o to te Atua aroa iaku i oki akaou mai ki toku ngutuare. E roa kua rauka te tokorua, kua oki akaou ki Papua i te rave rai i te angaanga na te Atua ki te pa enua etene.	[28] At a certain time, on January 14th <sup>30</sup> 1875, I left Port Moresby to return to my homeland of Aitutaki, because of the tragedy that had happened to me and so that I could find another wife and return to New Guinea. [After] my one and a half years' [absence], <sup>31</sup> I reached my homeland and arrived at my father's house. I was happy for God's very great love and favour to me in bringing me back to my family. After a while I found a wife and we went back to Papua to resume the work of God in the heathen lands.
[29] Julaiy 22 1875, kua akaruke au ia Aitutaki, oki akaou atu ra ki Papua. Kia tae ki te marama Januale 14 1876 kua tae akaou ki Potr Mores Bay, kua rekareka i te aravei akaou anga ma te au taeake e te orometua papaa, ma te tangata o te enua i te aroa maata maata o te Atua. Kua tu tetai mea are pureanga, e are koro rakau e 7 te roa. Kua akatupu katoa i te apii tamariki ki te piapa [>pīāpā]. Kua tupu katoa te kite o te tamariki kare e aiteia tamariki tamaine, tamariki tamaroa. Kua tu katoa te are pure i Poera ko Piri oki te orometua i reira. Kua akatupu katoa ia te apii tamariki i reira.	[29] July 22nd 1875: I left Aitutaki to return to Papua. Eventually on January 14th 1876 we reached Port Moresby and I was overjoyed to meet again with the brothers (the Pacific pastors) and the English missionary and the people of the land because of God's abundant grace. A prayer chapel had been erected, a building walled with wooden stakes seven [feet] high. And a school had been started to educate the children. And the knowledge of the children had increased beyond all comparison, both the boys and the girls. A church had also been built in Boera, and Piri was the pastor there, and a school had been started for the children there.
[30] Kua tae katoa mai tetai orometua ou ko Ms Tana teina. Kua akataka ia katoa te tuatua ka aere katoa maua ko Ms Tana ki Kerepunu noo ei, i te akakite rai i te tuatua na te Atua ki reira, no te mea kua tae mai to ratou rongo kia matou; e oire o te pae itinga, 58 maire te mamao mai Potr Morese Bay ki Hoti Bay [Hood Bay].	[30] A new European missionary had arrived, <i>Misi Tana teina</i> ('Mr Turner the younger'). <sup>32</sup> And it was decided that Mr Turner and I would go [with our wives] to Kerepunu and settle there to make known the Word of God to the people there, for news about them had reached us; it is a village to the east, 58 miles being the distance from Port Moresby to "Hoti Bay" (Hood Bay).
[31] Kia tae ki te marama ia Aperil kua akatupu nga orometua i te tere, ka aere ka tutaka aere i te au oire i te pae i te itinga. Kua aru katoa au i taua tere ra. Aperira 4 1876, kua na runga ia Ellen Cowaly	[31] In the month of April the two missionaries prepared for a voyage, to go and survey all the villages in the eastern region. I accompanied them on that voyage. On April 4th 1876 we were on board the "Ellen Cowaly" ( <i>Ellengowan</i> ), the ship

<sup>30</sup> The day of Rau's departure was actually 13th January (McFarlane, Cape York, 23 January 1875, CWM/PL Box1/3/A).

<sup>31</sup> It was two and a half years from Rau's departure (June 1872) until he left Papua (January 1875).

<sup>32</sup> Dr William Turner was a medical missionary, his older brother was Dr George Turner of Samoa (James Sibree, London Missionary Society: Register of missionaries, deputations etc, 1796—1923 London: SOAS/CWM).

<p>[Ellengowan] te pai a te vaine takaua i oko. Kia tae matou ki reira kua akara matou i taua oire la, kua aere mai ratou ki runga i te pai. Kua rekareka katoa i ta te Atua arataki anga i tona au tavini ki rotopu i te ngai pouri. Kua tāpu ratou iaku e noo ki o ratou, kua akatika vave au ki ta te au ariki o Kerepunu. Kua papau [&gt;papa'u] matou i te tuatua, kare au e noo vave, ka oki au ka tiki ia Rau Vaine, ka oki mai ei. E oire maata te tangata, e toru tapere maata i reira, ko Ula [Hula] tei te pae apatonga, ko Kerepunu tei rotopu, ko Kunina tei apa tokerau. Kare o ratou tu tae, marira e mata maru e te tu rekareka. Kua maata toku anoano i te noo ki taua oire ra.</p>	<p>that was bought by the spinster [Miss Baxter].<sup>33</sup> When we reached [Hood Bay], we looked across to the village there, and the people came on board the ship. [We] were thrilled with how God had led his servants into a place of darkness. They insisted that I stay among them [as their <i>orometua</i>] and at once I accepted this invitation by the chiefs of Kerepunu. We made an agreement that I would not settle immediately, but would go back to get Rau Va'ine (his wife) and would return to them. There are many people in this district, with three large residential divisions in it: Ula (Hula) to the south, Kerepunu in the middle and Kunina to the north.<sup>34</sup> There was nothing savage about these people, only gentle eyes and cheerful in nature. My desire to settle in that village was very strong.</p>
<p>[32] Akaruke matou ia Kerepunu, aere atu ra matou ki Aroma, i te ra 8 kua tae matou ki Aroma. [E] 20 Maire te mamao ia Kerepunu e Aroma. I rotopu ia Aroma e Kerepunu kua ki anake i te au oire e te tangata, kare e ngai ko a ā i te tangata i taua pae ra. E oire meitaki katoa a Aroma, e te rai tangata.</p>	<p>[32] We left Kerepunu and steamed on to Aroma, and on the 8th day we reached Aroma. The distance was 20 miles between Kerepunu and Aroma. The coast between Aroma and Kerepunu was teeming with villages and people, there wasn't a place that lacked inhabitants in that area. The village of Aroma was a good one, with many people.</p>
<p>[33] Akaruke matou i Aroma, aere atu ra ki Tetere [Dedele], ra 10 kua tae matou ei reira. Kua aravei ki tetai vaka vaine, tai ngauru ma toru ratou, no te oire vaine mai. E vaka maata to ratou i unurua e aere ratou, e tautai onu. E enua vaine kitekite e te matutu, e oire vaine tangata. Kare ra e taka meitaki ana to ratou reo. Kua pati au e oki ei akakite kia matou i to ratou oire, kare i akatika no te mea e tautai ta ratou. Akaruke matou ia ratou kua tapae matou ki Tetere. I te ra 11 kua aere matou e akara i to ratou oire, kare ratou e akatika ia matou kia tomo ki roto i te oire. Kua akara ua matou i vao ua. E oire tuke kua koroia ki te rakau e pini ua ake, okotai ngutupa, e rua maro te teitei o te pa</p>	<p>[33] We left Aroma on the 9th day to go to Tetere (Dedele) and on the 10th day we reached that place. We met up with a canoe of women, about 13 of them, who belonged to the village of women. They had a large canoe with two hulls and were skilful in catching turtles. They are a clan of skilful, sturdy women, a village comprising only women. Their dialect was not that clear [for us] to understand. I asked them to go back to show us their village, but they refused because they were busy fishing. Then we left them and went across to Dedele. On the 11th day we went to look around their village, but they would not allow us to go inside. We just looked in from the outside. The village was unusual in that it was surrounded by a high fence two fathoms in height (about 12 feet) with a single gate. It was</p>

<sup>33</sup> Miss Baxter of Dundee, Scotland had given funds to purchase the steamer and carry out alterations and repairs, and requested that it be named after her residence, *Ellengowan*.

<sup>34</sup> Hula refers to a related language group, their original village being slightly south of Kerepunu, and the more well known village at Hood Point being a later settlement (Walo Ani, personal communication, March 2022). Kunina does not refer to a village as such, but Kuni is the Hula-Keapara word for the “bush” or inland people of the district to the north (now called Rigo). The suffix *-na* is a locative marker, used in speech to indicate a direction. (Elsie Kaia Joseph, personal communication, October 2021).

<p>rakau. No te tamaki paa i perai ratou, e iti ua te tangata.</p>	<p>probably for protection in case of war that they made it like that, as they were few in number.</p>
<p>[34] Akaruke matou ia ratou, aere atu ra ki Mairukoro e rā 15. Kua aere mai te tangata ki runga i te Pai, kua rekareka ratou i te kiteanga ia matou ma te Pai. E tu meitaki rai to ratou, e oire tangata tei runga i te motu ua taua oire ra i te akatuanga, na ra ko te enua maata ki i te au oire ma te tangata katoa.</p>	<p>[34] We left that place and steamed on to [the island of] Mairukoro (Mailukolo) on the 15th day. The people came on board the ship, and they were very pleased when they saw us and the ship. They had a very pleasant appearance, and just the one village was situated on the island, while the mainland was full of villages and people.</p>
<p>[35] Akaruke matou i a Mairukoro, aere atu ra ki Tikokoiro, rā 16. Kua tapae matou ki aua nga oire ra e ā. Tikokoiro tei runga aia i te motu [e] 4 maire te atea i taua motu e te enua maata. E toru oire i uta i te enua maata ko ‘Veriveri’ ‘Tano-dina’, Konemoeava. Na ra kia moe matou i taua ngai e kia popongi ake, kua ki te tai i te vaka ma te tangata katoa. Kua ki te pae Pai i te au vaka, kua taitaia matou katoa no te mea, kua ki te vaka i te rakau tā tamaki, te aere ua maira te au vaka ki runga i te Pai. Kua akakite te Rangatira, ka uti te tutau, ka aere tatou. Kua aere katoa mai tetai tangata kua rave i te tiaki e tetai Baraice kua titiri ki roto i tona vaka. Kua kitea e tetai o matou, kua tiki kua rave mai. Kua uti te tutau, kua aere matou, akaruke matou i aua nga oire ra no to matou matakū, aere atu ra ki Bau.</p>	<p>[35] We left Mairu (Mailu) and steamed on to Tikokoiro on the 16th day. We approached [and found] four villages there. Tikokoiro is on an island four miles distant from the mainland. Three villages up on the mainland are called ‘Veriveri’, ‘Tanodina’ and ‘Konemoeava’. So we slept at that place and very early in the morning the sea was full of canoes and people. There were many canoes around the ship, and we were very worried because the canoes were full of weapons of war, and still more canoes were approaching the ship. The Captain gave the order, “Pull up the anchor, let’s go!” One of the local men came and seized from the guard his <i>baraice</i> (brace)<sup>35</sup> and threw it into his canoe.<sup>36</sup> One of us noticed it, fetched it and brought it back on board. We hoisted the anchor and departed, leaving those villages because we were fearful, and we went onwards to Bau.</p>
<p>[36] [I te ra] 17 kua tutau matou ki Bau. Kua meitaki matou i reira, e oire tangata tu maru. Akaruke matou ia Bau, aere atura matou kia tae matou ki Tiaone ma Tiroa. Kua aere mai te au vaka ki runga i te Pai, kare matou i noo no te mea e Sabati. Te aere ua mai ra te au vaka, aere ua atu ra e tae atu ra matou ki tetai ngai e enua tai pae e tai pae. Kua aere to matou Pai na rotapu e [&gt;i] aua oire taipae e taipae, kī i te tangata ma te au kai katoatoa ki reira.</p>	<p>[36] On the 17th we anchored at Bau. We were safe there, as the villagers had a kind and peaceable appearance. We left Bau and steamed on to Tiaone (Dio'one) and Tiroa (Silowa). Many canoes came out to the ship, but we did not stay because it was the Sabbath. More canoes came out to us and followed us until we reached a place where there was land on both sides. Our ship went right through the middle between the villages on either side, which were well inhabited and growing all kinds of food crops.</p>

<sup>35</sup> *Baraice* is derived from the verb ‘to brace’ (an English sailing term, commonly used in orders for sailors to trim the sails: ‘brace back, brace in’). Since McFarlane’s account records that the “windlass handle” was stolen, it appears that Rau has applied the spoken order to the name of the iron bar used as a handle or crank for hauling in ropes or the chain cable of a vessel. (S. McFarlane, *Voyage of the Ellengowan to China Straits, New Guinea. Journal of the Royal Geographic Society*, 1876-77), 358; A. Ansted, *A dictionary of sea terms: for the use of yachtsmen, amateur boatmen, and beginners* (London: L. Upcott Gill, 1898), Accessed on Internet Archive.

<sup>36</sup> Several things taken by the people are itemised in McFarlane’s account: the furnace door, the windlass handle and a blanket (McFarlane, 357-8).

<p>Kua akamaara au i tetai irava tuatua i ta Ruka X 23 “E ao to te mata e akara i te au mea ta kotou e kite nei.” Kua pera katoa au uaorai, e ao tikai toku.</p> <p>Aere ua atu ra matou e, kia aiai kua tutau matou ki Tanosina e Iroiro, ko nga oire ia i reira, la 18. Ko taua tu rai te tangata i te aere mai e okooko.</p>	<p>I remembered the verse of Scripture from Luke 10:23 that says: [<i>Then Jesus turned to his disciples and said to them privately,</i>] “<i>How fortunate you are to see the things you see.</i>” And that was exactly what it was like for me, I was blessed indeed.<sup>37</sup></p> <p>But we continued on and in the evening we anchored at Tanosina and Iroiro, two villages in that part of the land, on the 18th day. As before the people came out to trade with us.</p>
<p>[37] E popongi ake aere atu ra matou ki Takataka, ki te mimiti tikai o Papua. Kua tae matou ki taua ngai tikai i te ra 19 o Aperila 1876. Kua kite matou i tetai Pai Piriki no Sydney mai, e tunu Rori tana angaanga ki reira, e kia popongi ake kua oki to matou Pai ki Potr Moresi Bay. 260 maire te mamao ia Potr Mores Bay ki Mareny Bay, koia oki a Takataka.</p>	<p>[37] The following morning we steamed on to Takataka (Dagadaga),<sup>38</sup> right to the very head<sup>39</sup> of Papua. We reached that very place on the 19th April 1876. We saw a ship carrying bricks that had come from Sydney, and was [using the bricks] for cooking <i>bêche-de-mer</i> (sea cucumbers) there. The next morning our ship left to return to Port Moresby. The distance is 260 miles between Port Moresby and Mareny Bay (Milne Bay), namely Takataka.<sup>40</sup></p>
<p>[38] Na ra, ko taua au oire taku i kite aere nei, kare e aite ia te meitaki. I taku akara anga i te rai tangata, e te rai oire e te au meitaki kopapa katoa, i tuke ia pae i ta matou i noo mua aere ana.</p> <p>Ko te tu teia o te au oire taku i kite aere i taua enua. Tera ua te ngai tuke, kare ratou e akamori Idoro ana, kare oki e atua Idoro i reira. Tera ua ta ratou e maaraara ana, ko te vaerua o to ratou ai metua. Kare a ratou apai anga atinga ki te marae mei tei Rarotonga i muatangana. Kare oki a ratou peu viivii rava i rave, mei tei Rarotonga i muatangana, te tā puapinga kore ua i te tangata, te kai tangata, te akaturi kua tapu te vaine noo tane, na ra ko te takaua tane takaua vaine kare e tuatua ia ia.</p>	<p>[38] Thus in all of these villages that I surveyed [on this voyage], there is none to equal them in excellence. In my observation of the numerous inhabitants, and the number of villages and everything good for physical [existence], this [eastern] part is quite different from where we lived and travelled previously.</p> <p>So that is what the villages I saw were like when exploring this land. The only difference [from our perspective] is that they don’t worship images and there are no idol gods there, but they continually think about the spirits of their ancestors. They do not make offerings on the <i>marae</i> as was done formerly in Rarotonga. And they do not have such disgusting customs as were practised by the Rarotongans in former times, such as murdering people without cause, cannibalism, and restraining married women to prevent adultery, whereas there was nothing like that said in relation to single men and women.</p>

<sup>37</sup> ‘Blessed’ and ‘fortunate’ are represented by the same word in Rau’s manuscript.

<sup>38</sup> A village at the western point of Hayter (Sariba) Island.

<sup>39</sup> From a Polynesian (and Oceanic) perspective, the east is considered “upwards” and the obvious term to use here was *mīmiti* (‘head of a non-human’). The description of New Guinea by Europeans is probably derived from its shape as portrayed on early charts, with the Bird’s Head in the north-west, and the “tip” at the south-east. That spatial orientation and description may also reflect the progression of exploration from west to east.

<sup>40</sup> Rau’s text implies that Takataka (Dagadaga) was close to Milne Bay, and of a similar distance from Port Moresby.

<p>[39] Kare te tane e inangaro ki te vaine e tu ua; e rave i te vaine ka na mua i te kimi i te ravenga e kia rauka ei reira ka rave ei, no te mea e ko te vaine e rauka'i. Tera te apinga e rauka ai[,] te Ei Puaka, ei Paero pia, ei <i>Toea</i>, ei <i>taotao</i>, ei <i>Movio</i> e[i] <i>dodoma</i>, ei <i>Sitisala</i>, ei <i>galakota</i>, ei <i>Toki</i>, ei <i>mairi</i>. Ko te au apinga ia e raukai te vaine i Papua. Tera te aiteanga o teia au ingoa apinga i to tatou reo, <i>Toea</i>, e pu toe mene i roto i te tai; <i>Taotao</i> e Poreo rikiriki i te pae tai; <i>Movio</i> e Tia kua maania mei te pitopito te tu; <i>dodoma</i> e nio puakaoa; <i>Sitisala</i> e 'uru manu koi[a] te kula; <i>galakota</i> e Tao ia, <i>Ila</i> e toki ia; <i>Mairi</i> ko te Tia ia, ko taua au mea ra ia.</p>	<p>[39] A man doesn't want a wife who just stands around idly; he takes a woman who is already experienced in looking for resources, so when he finds her, he takes her, because it is the women who are the providers. These are the things they produce: pendants with boar [tusks]; hampers for sago, <i>toea</i>, <i>taotao</i>, <i>movio</i>, <i>dodoma</i>, <i>sitisala</i>, <i>gatakota</i>, <i>toki</i>, <i>mairi</i>. These are all the things obtained or produced by the women of Papua. Here are the meanings of these things in our language: <i>toea</i> is a conch-[like] shell with a "retracting butt" from the sea,<sup>41</sup> <i>taotao</i> are tiny cowry shells from the seashore (a variety of shell necklace), <i>movio</i> is a neck ornament made with things like little buttons, <i>dodoma</i> is a dog's tooth [necklace], <i>sitisala</i> are bird feathers of the <i>kura</i> (scarlet feathered parakeet),<sup>42</sup> <i>galakota</i> is a spear, <i>ila</i> (<i>ira</i>) is a <i>toki</i> (adze), <i>mairi</i> is a neck ornament.<sup>43</sup> That's what all those things are.</p>
<p>[40] Kare e kore e tupu te tuatua a te Atua ki Papua, tei te Atua te tuatau. Ei te pure ua tatou ki te Atua kia akavave aia i te tuatau i te akatupu i tona au ki Papua. E tapapa ua tatou i ta te Atua ka rave, no te mea, nōna te mana, nona te kakā, e tuatau ua atu. Amene.</p>	<p>[40] The Word of God will not fail to flourish in Papua according to God's time. So we must keep praying to God that he will hasten the time when he will establish his peace in Papua. We must wait patiently for what God will accomplish, because to him belongs the <i>mana</i> (power/ authority) and the glory for ever and ever. Amen.</p>

<sup>41</sup> *Toea*, shell armband; principal shell money of the Motu (T.E. Dutton and C.L. Voorhoeve and Australian National University, Research School of Pacific Studies, Department of Linguistics, *Beginning Hiri Motu*. (Canberra: Dept of Linguistics, Research School of Pacific Studies, Australian National University, 1974), 205-23).

<sup>42</sup> *Sisidara*, feather head-dress (ibid.). *Kura* is a Polynesian word for 'red-feathered parakeet'.

<sup>43</sup> *Mairi*, crescent-shaped pearlshell worn on arm as a bangle.