

# Pambu

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## NEW THEORY ON THE DOWNFALL OF W.T. PRITCHARD

In January 1863 when William Thomas Pritchard, Britain's first consul in Fiji was dismissed from his post after 4<sup>1</sup>/<sub>2</sub> years in office, it was officially stated that he had overstepped the bounds of his consular authority and had drawn bills in excess of requirements.

Hitherto, Fiji's historians have accepted these as the real reasons for Pritchard's downfall, although R.A. Derrick in his A History of Fiji has questioned whether the consul's misdeeds, if they were in fact misdeeds, were anywhere near as serious as officialdom made out.

Now, an Australian-born playwright, Mrs Isobel Whippy, has advanced the theory that the primary reason for the consul's removal was not what officialdom said at all.

Rather, she believes, the consul lost his job because of a love affair with a shadowy young woman - possibly a part-European - who gave birth to two illegitimate children by him before he finally married her in the British Consulate in Levuka a few days after his dismissal.

Mrs Whippy believes, moreover, that Pritchard's first child was conceived in the pious precincts of the Wesleyan manse at Levuka - under the very noses, so to speak, of the missionary-teacher George Binner and his wife Elizabeth.

Mrs Whippy has put forward her theory about Pritchard in a play of that name, which was a highlight of the South Pacific Festival of Arts in Suva in May.

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*The Pacific Manuscripts Bureau was established in 1968 as part of the Research School of Pacific Studies, Australian National University, Canberra. Its purpose is to locate unpublished documents of value concerning the Pacific Islands and to obtain copies of them on microfilm for five world libraries specialising in Pacific research. The five libraries are the National Libraries of Australia and New Zealand; the Mitchell Library, Sydney; the Library of the University of Hawaii, Honolulu; and the State Library of Victoria, Melbourne.*

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The play won a \$100 prize and was described by a critic of The Fiji Times as an addition of 'something of high worth to Fiji's small stock of dramatic literature.'

Mrs Whippy has no documentary evidence to prove her theory about Pritchard's downfall. She has reached her conclusion by reading between the lines of such evidence as she has turned up; by mulling over her theory in relation to Pritchard's consular position and the times in which he lived; and by using a goodly modicum of womanly intuition. Further research could well prove her to be basically right.

Pritchard, her hero, was the son of the celebrated George Pritchard, a one-time LMS missionary, whose activities as British consul in Tahiti in the 1840s almost brought Britain and France to the brink of war.

The younger Pritchard was born in Tahiti and was sent to England at the age of ten to be educated. In 1848, he rejoined his parents in Apia, Samoa, where his father had taken up residence as British consul for Samoa, Tonga and Fiji.

The young man subsequently spent a year or so in Sydney and San Francisco, returning to Samoa in 1850. For the next seven years, as Derrick records in his history, the younger Pritchard 'lived in close association with the young Samoan chiefs, accompanying them on hunting and fishing expeditions, and sometimes on raids.' In this way, he 'acquired an exceptional knowledge of Polynesian language and traditions, and an understanding of native customs and affairs.'

In December 1856 when his father went to England, W.T. Pritchard took charge of the British consulate in Apia; and it appears that it was through his father's representations at the Foreign Office that the son was appointed British consul in Fiji in September 1857.

By this time foreign involvement in Fiji had become somewhat complicated. A number of Britons and Americans

had made substantial land purchases from the Fijians; riotous living on their part was commonplace; and every white man was inclined to be a law unto himself. It was impossible to supervise the situation from Apia.

Because of George Pritchard's absence from Apia and the difficulty of reaching Levuka from that place, it was not until October 1859 that his son set foot on Ovalau, the island on which Levuka is situated.

Levuka, then, was only a small assembly of grass huts and a few slightly more substantial stores that straggled along the narrow strip between the mountains and the sea.

The European population was only thirty or so traders and beachcombers who generally lived with Fijian 'wives'. In addition, there was the Wesleyan teacher George Binner, generally called 'Reverend', although he had not, in fact, been ordained.

Binner and his wife had lived in Levuka about ten years - their house being the only wooden dwelling in the place. It was a partly-finished building that stood on an eminence still known as Mission Hill.

As there was no other dwelling of suitable dignity for a representative of the British Crown to occupy, Pritchard obtained two rooms in the Binner household and opened his consulate there.

Within a few days, he was immersed in what he conceived to be his consular duties - the Foreign Office not having given him any specific instructions.

Meanwhile, an American warship arrived in Levuka to try to get Cakobau, the chief of Bau, to settle a debt of \$45,000 that he allegedly owed to the American consul, J.B. Williams.

Cakobau, however, had no means of raising such a large sum and turned to Pritchard. He offered to cede 200,000 acres of land to Great Britain on condition that Britain paid his alleged debt.

At Cakobau's request, and with the approval of several other Fijian chiefs, Pritchard prepared a formal deed of cession. And on 3 November 1858 he left Levuka for London to urge the British government to accept the offer.

Details of all this are fully recorded in official documents and in Pritchard's own book, Polynesian Reminiscences. But what is not explicitly recorded, as far as anyone has yet discovered, is that during Pritchard's residence at the Binnars', he had been playing Romeo to a girl called Ellen Fanny Glover, and that when he left for England she was pregnant by him.

Mrs Whippy believes that Miss Glover was, in fact, a member of the Binner household - perhaps a part-European housegirl who had been brought up by them.

She bases this belief on two facts. Firstly, Ellen's surname was European. Secondly, Pritchard, as a busy representative of the Crown, would have had little time or opportunity, in his two brief months in Levuka, to associate discreetly with any woman other than one in his immediate surroundings.

At any rate, when Pritchard returned to Levuka a year later with an assurance from the British government that Cakobau's offer of cession was being considered, Ellen Glover had borne him a daughter, Martha Jane.

Mrs Whippy believes that Pritchard was panic-stricken on discovering this, and his first thought was to regularise the situation by marrying Ellen as soon as possible.

However, as the only ordained minister of religion in Levuka was a French Catholic priest, who was obviously unacceptable, Pritchard apparently decided that a civil marriage was the only way out.

This explains the fact, Mrs Whippy thinks, that Pritchard's first official act on returning to Levuka was to write to the Foreign Office asking if he, as consul, was empowered to solemnise marriages.

Mrs Whippy believes that Pritchard might have thought that he could 'cover things up' by recording his own marriage in the consular registers without involving a third party; but more likely that he contemplated asking R.S. Swanston, who had deputised for him during his absence in England, to perform the marriage ceremony for him.

While awaiting a reply from the Foreign Office, Pritchard built himself a house on Lado Yalewa, a tiny islet off the south-west coast of Ovalau, some seven miles from Levuka. And Mrs Whippy believes that his main motive for doing this was to remove himself and the still-unmarried

mother of his young daughter from beyond the gaze of the gossipmongers of Levuka. His sister who had accompanied him from England also went to live with him there.

It would seem, though, that Pritchard became convinced that the area in the vicinity of Lado Yalewa would be the best place for Fiji's capital if Britain accepted Cakobau's offer of cession. And as he felt confident that this would occur, he publicised Fiji's virtues in letters and other notices to Australian and New Zealand newspapers. This propaganda attracted a number of settlers to take up land in the vicinity of his home.

Meanwhile, Cakobau and other Fijian chiefs gave Pritchard 'full, unreserved, entire and supreme authority to govern Fiji and to make what laws he pleased' pending a final decision from the British government.

Britain, for its part, sent two commissioners to Fiji to assess the situation. One was Dr Berthold Seemann, a noted naturalist, who was asked to spend a year in the islands investigating their flora and studying the possibilities of agricultural development. The other was Colonel W.T. Smythe, a stuffy officer of the Royal Artillery, whose task was to decide whether it would be expedient for Britain to accept the offer of cession, to find out whether cotton could be grown there commercially, to ascertain if Cakobau's offer of 200,000 acres was approved by other chiefs, and to decide on matters of similar import.

Dr Seemann reached Fiji first, quickly made a friend of Pritchard, and thereafter received considerable help from him in his tireless botanising and scientific pursuits. Pritchard, in fact, was absent from Ovalau in Seemann's company when Colonel Smythe reached Levuka after vexatious delays in Sydney and New Zealand.

As Pritchard was not on hand to greet him, the welcoming ceremony fell to the 'Reverend' Mr Binner and his wife; and for a time, the Binnings accommodated the colonel and his wife in their house.

It is Mrs Whippy's belief that the Binnings immediately prejudiced Smythe against Pritchard for two reasons. One was that they disapproved of his extra-marital relations; the other that he took a disarmingly neutral stand in disputes between Wesleyans such as themselves and the French Catholic priests.

Derrick rather bears out Mrs Whippy's view, saying that the opinions formed by the colonel during ten months

in Fiji were 'based chiefly on hearsay evidence' and that his questions were 'few and perfunctory and showed no depth of view.'

The colonel, at any rate, formed a violent dislike for Pritchard and wrote a report recommending against cession. He claimed that cotton-growing in Fiji could never be anything but insignificant (despite a glowing report to the contrary from Seemann). He spoke unfavourably of Fiji's value to Britain as a shipping centre in mid-Pacific (despite naval opinion to the contrary). And he reported disparagingly of Pritchard's activities, charging him with wanton interference in Fijian affairs.

The Foreign Office took Smythe's findings to heart, and decided to turn down the Fijian chiefs' offer of cession. At the same time they raked among their own files and discovered some bills that Pritchard seemed to have drawn in excess of requirements. The Governor of New South Wales was asked to send three commissioners to Levuka to investigate Pritchard's conduct.

The commissioners travelled in a warship HMS Miranda, whose commander, Captain Jenkins, was charged with the task of informing the Fijian chiefs that their offer of cession had been rejected.

The Miranda reached Levuka on 7 July 1862; Captain Jenkins did his duty and the three commissioners did theirs.

Whatever was said to Pritchard during the Miranda's sojourn at Levuka, Pritchard decided that the time had come for him to make an 'honest woman' of Ellen Fanny Glover.

Accordingly, on 19 July, in the presence of Captain Jenkins and the American consul, W.M. Brower, he was married to Miss Glover by the Rev. James Calvert.

However, it was too late now for Pritchard to save his consular career. On 26 January of the following year, he received news of his dismissal, and he immediately handed over his consulate to a local merchant pending the arrival of a new consul.

Pritchard and his wife of six months left Levuka eighteen days later. Their plan was to go to Apia to be reunited with their two children and Pritchard's sister, who had left Levuka in the ship Anita shortly before them.

En route, Pritchard's ship called at Lifuka in the Ha'apai Group of Tonga, where Pritchard learned that there had been a heavy gale and the Anita had not arrived at Apia.

Brooding on his new misfortune, Pritchard roamed the beaches of Lifuka and there had the mortifying experience of seeing his sister's own box washed ashore by the waves.

Later, in Apia, Pritchard chartered a schooner to search for Anita, but although her battered hull was found on a small island in Tonga, there was no trace of any of her passengers and crew.

Pritchard and his wife eventually went on to England, where the ex-consul spent a year and much money trying to get another inquiry into his conduct as consul. Unsuccessful in this, he went to Mexico, on some mysterious errand, and from there he began an overland journey to California. Somewhere on this last trip Pritchard, himself, disappeared, and no certain word was ever learned of what became of him.

Some time after Pritchard's disappearance, his papers were placed in the hands of his good friend, Dr Seemann, who in 1866 edited the book, Polynesian Reminiscences, from them.

Three years earlier, Seemann had produced his own book on Fiji, A Mission to Viti, while Mrs S.M. Smythe, wife of Pritchard's arch-enemy, the colonel, had published her Ten Months in Fiji.

A curious feature of all these books, in Mrs Whippy's opinion, is that although they all mention many of the European personalities of Fiji of their time, none of them breathes the name of Ellen Fanny Glover. Indeed, neither Seeman nor Mrs Smythe even mention her existence, while Pritchard, himself, refers to her only in the context of the loss of his sister and children. He then speaks of her as 'my wife'.

But there is something curious about the exact circumstances in which Miss Glover became Mrs Pritchard. Mrs Whippy says that there appears to be no contemporaneous record of the couple's marriage, but that in the records of the Levuka consulate (now in the Fiji National Archives) the first document following a notice of Pritchard's dismissal is a certificate signed by the Rev. James Calvert stating that he had married Pritchard and Miss Glover in

July 1862. This certificate is dated 31 January 1863. Why, Mrs Whippy wonders, do the consulate records not contain a record of the marriage at the time it was performed?

Mrs Whippy says that the marriage certificate is the only document she has discovered recording the name of Pritchard's wife. Likewise she has discovered only one document giving the names of his two children, Martha Jane and Emily Fanny. This document is a land register (also in the Fiji National Archives) in which Pritchard recorded the gift of a block of land to his sister for caring for his children.

Mrs Whippy says that when she first became interested in the many apparent oddities and mysteries concerning Pritchard it was her intention to write a book. She has no intention of going on with that plan now, as she feels that she has already said all she wants to say about Pritchard in her play.

'But I am interested,' she says, 'in doing further research to try to find out whether the imaginary aspects of my play do have any foundation in fact. Also I would like to try to find out who, exactly, Pritchard's wife was, and what became of her after he, himself, marched off to California and was captured, as Dr Seemann supposed, by a party of Red Indians.'

Meanwhile, a copy of the script of Mrs Whippy's play has been obtained for microfilming by the Pacific Manuscripts Bureau, and copies of the film will be distributed to the member libraries. Pacific scholars will then have an opportunity both to wrack their brains about the various mysteries that the play has brought into focus, and also to admire the dramatic qualities of this new contribution to Fijian literature.

#### PROFITABLE VISIT TO FIJI

The executive officer of the Pacific Manuscripts Bureau, Mr Robert Langdon, returned to Canberra early in June after spending nearly four months in Fiji seeking out and microfilming manuscript and other material on those islands. The trip yielded a wealth of documents of interest to Pacific historians. Most of the time from April onwards was spent sorting and microfilming unpublished papers in the Archdiocesan Office of the Roman Catholic Church in Suva. However, Mr Langdon also visited Vanua Levu and Taveuni in search of documents. The trip to Vanua Levu yielded a rich

haul of papers in the office of Burns Philp (South Sea) Co. Ltd at Labasa, which were microfilmed as PMB 500-503, and some useful logbooks at All Saints School, Labasa (PMB 430). The trip to Taveuni, where a number of early European plantations were established, did not prove as fruitful as had been hoped; but it did turn up the reminiscences of one early planter, James Valentine Tarte (PMB 431) and two diaries of Archibald Taylor, a magistrate of 90 years ago (PMB 499).

The following is a list of the manuscripts microfilmed from April onwards, together with an index to the Roman Catholic material:

<u>Film No.</u>	<u>Title</u>
PMB 159	Roman Catholic Mission, Fiji - Historical Accounts of Rotuma by various authors:
	(1) 'Histoire de Rotuma' by Father Joseph Trouillet, SM. This is in three exercise books covering the periods:
	a. 'Depuis l'origine des temps fabuleux jusqu'au retour des Missionnaires Catholiques, l'an 1868'
	b. 'Depuis le retour des Catholiques en 1868 jusqu'à l'annexion en Juin 1881'
	c. 'Depuis Juin 1881-la fin de 1890'
	(2) The foregoing 'Histoire de Rotuma' contained in two exercise books labelled 'Ier Cahier' and 'II Cahier'
	(3) A journal kept on Rotuma from 1868 to 1871 by Father L. Dezest, SM (one exercise book labelled 'Journal, Ier Cahier')
	(4) A journal kept on Rotuma from 1868 to 1890 first by Father Dezest, then by Father Trouillet. (Three exercise books labelled: 'Journal II Cahier', 'Journal III Cahier' and 'Journal IV Cahier')
	(5) An account of Rotuma in about 1824 in Domeny de Rienzi's 'Océanie', translated by Dr Hugh Macdonald (typescript)
	(6) An 'Histoire de Rotuma' covering the period 1837-1923. Author unknown (typescript)
	(7) An account entitled 'La Première Soeur Missionnaire à Rotuma' (roneoed)

- (8) 'Historique de la Station St Michel, Upu, Rotuma', dated 7 April 1949, and signed by L. Soubeyran
- (9) 'Historique de la Station Notre Dame des Victoires, Sumi, Rotuma', dated 28 April 1949
- (10) Rotuma Brothers' School - Extracts from Council Decisions, 1901-08
- (11) Newspaper clippings, 1917, 1932

PMB 160 Roman Catholic Mission, Fiji - Letters to Catholic missionaries at Rotuma, 1868-88, from Bishops Bataillon, Elloy, Lamaze and Father Poupinel

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PMB 428 Roman Catholic Mission, Fiji - Missions Stations, Rotuma - Correspondence, 1868-1930. (Note: The correspondence is in four folders and appears to have been sorted arbitrarily. The contents of the folders cover the following periods:  
1. 1868-1930; 2. 1871-87; 3. 1882-1930 (land matters); 4. 1878-1902.

PMB 429 Roman Catholic Mission, Fiji - Mission Stations, Rotuma - Extracts from Correspondence, 1846-89. (Note: The sources of the extracts are not known unless indicated; nor is it known who compiled them. They are not in chronological order.)

PMB 430 All Saints School, Labasa, Fiji - School logbooks, 1924-39; 1952-70

PMB 431 Tarte, James Valentine - Reminiscences of

PMB 432 Roman Catholic Mission, Fiji - Correspondence with Government re Education: (1) 1899-1912; (2) 1920-36

PMB 433 Roman Catholic Mission, Fiji - Correspondence with French Consulate-General, Sydney, 1919, 1927-29

PMB 434 Roman Catholic Mission, Fiji - Correspondence with Government: (1) 1856-90; (2) 1899-1900

PMB 435 Roman Catholic Mission, Fiji - Correspondence with Government: (1) 1901-13; (2) 1916-30

- PMB 436 Roman Catholic Mission, Fiji - Correspondence with Government: 1891-98
- PMB 437 Roman Catholic Mission, Fiji - 'La Petite Histoire...a Fiji' (A history of the Roman Catholic Church in Fiji)
- PMB 438 Roman Catholic Mission, Fiji - Correspondence of Bishop C.J. Nicolas, SM, 1913-30). (The correspondence is in seven files as follows:
- (1) Miscellaneous, 1919-30
  - (2) Father L.L. Dubois, SM, 1921-30
  - (3) Mission Station, Wairiki, 1922-30
  - (4) Mission Station, Vanuakula, 1924-30
  - (5) Mission Station, Loreto, 1930
  - (6) Mission Station, Nabala, 1930
  - (7) Procure, Sydney, 1925-30
- PMB 439 Roman Catholic Mission, Fiji - 'Quelques Notes sur Fiji, les Fidjiens et la Religion Catholique a Fiji' and other papers. The papers are:
- (1) 'Quelques notes....'
  - (2) 'Conference sur les Meke fidjiens', by Father C.M. Flaus, SM
  - (3) 'La Culte des Morts à Fiji à l'Ouest et à l'Interieur', by Father J. de Marzan, SM
  - (4) Notes on the Roman Catholic Mission in Fiji, 1925, by Father J. Oreve, SM
  - (5) 'Superstitions Rewiennes', 1891, by E.R. (i.e. Father E. Rougier, SM)
  - (6) Notes on 'Le Deluge...aux Fijis', by Father J. de Marzan, SM
  - (7) 'Noms des oiseaux...de Namosi', by Father J.L. Guinard, SM
- PMB 440 Roman Catholic Mission, Fiji - Historical notes on the Catholic Mission of Wairiki, Taveuni, Fiji, compiled by Father F. Terrien, SM, translated and slightly amplified by "B.A.M.", Suva, 1943
- PMB 441 Roman Catholic Mission, Fiji - Correspondence relating to Father Emmanuel Rougier, SM, 1906-11

- PMB 442 Roman Catholic Mission, Fiji - Notes on the Petits Frères
- PMB 443 Roman Catholic Mission, Fiji - Letters from Superior-General, Society of Mary, 1888-1928
- PMB 444 Roman Catholic Mission, Fiji - General letters to Bishop Julian Vidal, SM, 1887-1917. (At the end of the reel are private letters from Government House, 1897-1907.)
- PMB 445 Roman Catholic Mission, Fiji - Correspondence of Bishop Julian Vidal, SM, with Father C.J. Nicolas, SM, and other priests, 1893-1920
- PMB 446 Extracts from the 'Fiji Times', 1869-83. (Note: The extracts mainly relate to religious matters, both Wesleyan and Catholic.)
- PMB 447 Pearce, Archbishop G.H. - 'Recent Development of the Catholic Church in the South-west Pacific' (an address given to the Pacific Theological College, 18 May 1971)
- PMB 448 Roman Catholic Mission, Fiji - Correspondence re (2 reels) Leper Asylum, Makogai, 1908-30, and sundry related papers
- PMB 449 Roman Catholic Mission, Fiji - Rules for, and Reports on, Catechists, 1890, 1919
- PMB 450 Catholic Young Men's Society of Fiji - Correspondence with Bishop C.J. Nicolas, 1923-29
- PMB 451 'Essai de Grammaire' and 'Dictionnaire Fidjien-Français' by a Marist Priest (probably Father C. Mathiew, SM, or Father P. Michel, SM)
- PMB 452 Roman Catholic Mission, Fiji - 'Histoires de Mission, pour enfants' by Father Jean Louis Guinard, SM (mainly about the mission station of Namosi, where the author spent 42 years)
- PMB 453 Roman Catholic Mission, Fiji - Brief histories of the mission and its missionaries:
- (1) The Beginning of the Mission in Fiji
  - (2) Father J.B. Breheret, 1815-98
- PMB 454 Roman Catholic Mission, Fiji - Correspondence and miscellaneous papers on education, 1895-1929.

- (1) Correspondence and miscellaneous papers on education, 1895-98
  - (2) School inspection reports, 1903-08
  - (3) Legislation on schools, 1917-18
  - (4) Correspondence and miscellaneous papers on education, 1910-29
- PMB 455 Roman Catholic Mission, Fiji - Reports and Correspondence relating to the Mission station at Naililili, Rewa, 1893-1905:
- (1) Reports, etc. re Naililili, 1893-99
  - (2) 'Rewa: Affaire du subsidé donné à l'Ecole par la province', 1898-1905
- PMB 456 Roman Catholic Mission, Fiji - Correspondence with Mission Stations at Savusavu and Tunuloa, 1919-30. (In two files:
- (1) Savusavu, 1919-30
  - (2) Tunuloa, 1919-30
- PMB 457 Roman Catholic Mission, Fiji - Correspondence with Mission Stations at Delailagi, Nabala, Naidiri, Naiserelagi, Namosi, and Natovi, 1912-30. (in six files:
- (1) Delailagi, 1919-30
  - (2) Nabala, 1921-30
  - (3) Naidiri, 1930
  - (4) Naiserelagi (Navunibitu), 1923-30
  - (5) Namosi, 1912-30
  - (6) Natovi, 1924-30
- PMB 458 Roman Catholic Mission, Fiji - Correspondence with Mission Stations at Rotuma, 1894-1930. (In two files:
- (1) Sumi Station
    - a. Correspondence of Father G. Griffon, SM, 1919-30
    - b. Letters from Sisters, 1894-1930
    - c. Correspondence of Father P. Bourdier, SM, 1919-29
  - (2) Upu Station
    - a. Correspondence of Father L. Soubeyran, SM, 1919-30

- PMB 459 Roman Catholic Mission, Fiji - Correspondence with Government and others re Native Affairs, 1883-1924
- PMB 460 Roman Catholic Mission, Fiji - Miscellaneous (non-local) Correspondence of Bishop J. Vidal and Bishop C.J. Nicolas, 1899-1930
- PMB 461 Roman Catholic Mission, Fiji - Correspondence with mission stations at Bemana, Sigatoka and Solevu, 1920-30. (In six files:
- (1) Bemana, 1923-30
  - (2) Sigatoka, 1920-26
  - (3) Joan of Arc School, Sigatoka (Nadroga), 1920-30
  - (4) Namoli, 1922-24
  - (5) Miscellaneous (Sigatoka), 1916-23
  - (6) Solevu, 1926-30
- PMB 462 Roman Catholic Mission, Fiji - Correspondence re Mission work among the Indians of Fiji, 1909-19
- PMB 463 Roman Catholic Mission, Fiji - Miscellaneous unpublished items in Archdiocesan office, Suva. (In 12 files:
- (1) Accounts of Fijian secret societies - Le 'baki ou nanaga'; les Kalou Vatu; le keibuca; les kai nakauvadra. (These are contained in a small exercise book and are thought to have been written by Father J. de Marzan, SM.)
  - (2) Brief histories of Fiji mission stations - Tailevu, Tunuloa, Naiserelagi, Suva, Ba and Yasawa, Kadavu, Lomary, Rotuma - and lists of principal dates
  - (3) A 'sketch' entitled 'Slavery in Fiji'. It is dated Levuka, Fiji, 22 June 1894 and is said to be a translation of a German 'communication' in the Geographische Gesellschaft (sic) of 1895. The author states that he had spent 23 years in the Pacific, 'the last twelve of them in Fiji.'
  - (4) Correspondence, 1903, concerning alleged Bible burnings
  - (5) Church statistics, 1900-19
  - (6) Reports on native clergy, 1921-22
  - (7) An abridged Fijian grammar - 'Petit abrégé de Grammaire Vitienne'. It bears the name of

Father A. Deniau, SM, but does not appear to be in his handwriting

(8) Letters re medical matters to and from Bishop J. Vidal, 1906-10, and Bishop C.J. Nicolas, 1924-28

(9) An account of a journey to Wainibuka by Father F. Trillot, SM, addressed to Bishop Nicolas, no date

(10) An account of a visit to Lau by Father J.M. Orève, SM, dated Suva, 30 August 1923

(11) 'Notes concernant l'Imprimerie', by Father P. Clement, SM, dated 'retraite 1922'

(12) Papers relating to Father J.V. Pujebet's removal from Nukunau Island, Gilbert Islands, 1917-19

PMB 464 Roman Catholic Mission, Fiji - Correspondence with the Marist Sisters, 1892-1930

PMB 465 Roman Catholic Mission, Fiji - Correspondence with the 'Petites Soeurs' (Fijian Sisters), 1893-1930

PMB 466 Roman Catholic Mission, Fiji - Correspondence, 1907-26, and Miscellaneous Papers of Father Y.M. Helliet, SM. (The papers include accounts of part-Europeans in Fiji by Father Helliet and other priests.)

PMB 467 Roman Catholic Mission, Fiji - Miscellaneous papers, chiefly historical:

(1) The Catholic Church in the Fiji Islands (c.1970)

(2) History of Loreto (c.1970)

(3) History of the Catholic Mission at Wairiki (1964)

(4) Le Reverend Père Jules Delahaye

(5) Papers of Father L. Soubeyran, SM.

a. What the Catholic missionaries and Church have done to evangelise the Indians in Fiji (1970)

b. The Fathers in the Past (1970)

c. Sixty Years in the Missions of Fiji and Rotuma (1965)

d. Translation of a paper on Rotuman Games written by Father J.B. Chevreuil, SM. (With the original version). (1967)

- (6) The Seventh-day Adventists, by Father Y.M. Helliet, SM (1955)
- (7) Rapport sur le terrain No Somo Levu, Ile Vuaki, Yasawa, by Father Y.M. Helliet, SM, (1926)
- (8) Rapport sur 'l'Histoire Religieuse de Fiji' (author unknown)
- (9) Le Rev. Père Pierre Marie Jouny, SM, 'l'Apôtre des Niua'
- (10) Marist Fathers who have worked in Fiji (several lists)
- (11) Historique de la Station de Tunuloa
- (12) 'An Unusual Priest' (Father Claudius Lurkhur), by father Denis Fitzpatrick

PMB 468 Roman Catholic Mission, Fiji - Minutes of Council Meetings, 1887-1930

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PMB 499 Taylor, Archibald - Diaries, 31 October 1877-15 November 1877 and 1 May 1844-30 December 1884

PMB 500 Burns Philp (South Sea) Co. Ltd, - Labasa Branch - Inspection and Audit Reports, 1931-63

PMB 501 Burns Philp (South Sea) Co. Ltd, - Labasa Branch - Documents re purchase of G.R. Rogers' assets, Nabala, 1929-30

PMB 502 Burns Philp (South Sea) Co. Ltd, - Labasa Branch, (4 reels) Fiji - Managers' Reports on the Annual Balances, 31 December 1929-31 January 1965 and associated correspondence.

Reel 1 - Returns 1-18 (31 Dec.1929-31 Jan.1938)

Reel 2 - Returns 19-29 (31 Jan.1939-31 Jan.1949)

Reel 3 - Returns 30-40 (31 Jan.1950-31 Jan.1960)

Reel 4 - Returns 41-45 (31 Jan.1961-31 Jan.1965)

PMB 503 Burns Philp (South Sea) Co. Ltd, - Labasa Branch, Fiji - Miscellaneous Correspondence, 1955-62

INDEX TO MANUSCRIPT MATERIAL IN THE ROMAN CATHOLIC  
ARCHDIOCESAN OFFICE, SUVA, FIJI,  
MICROFILMED BY THE PACIFIC MANUSCRIPTS BUREAU

The index is divided into five parts and further sub-divided as follows:

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- (a) Authors
- (b) Subjects (or titles)

2. CORRESPONDENCE

- (a) Writers or recipients
- (b) Mission stations
- (c) Subjects

3. DICTIONARIES AND GRAMMARS

4. HISTORIES OF THE CHURCH AND BIOGRAPHIES OF MISSIONARIES

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