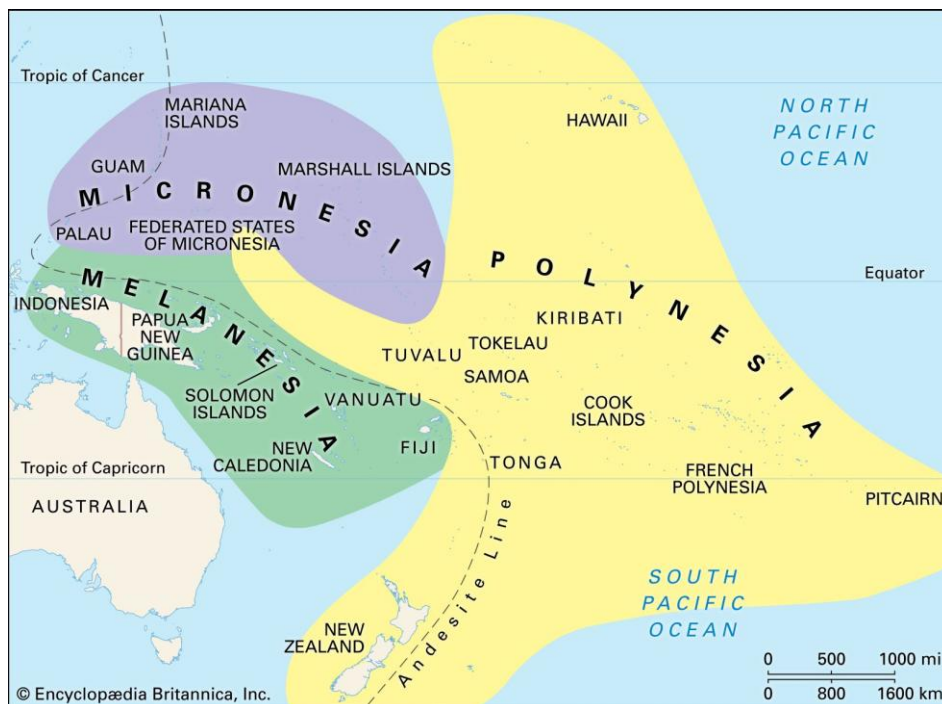


Year 9

History of Fiji

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Source: Fiji Ministry of Education, Year 9 Social Science Unit 2



The Society of the Early Fijians

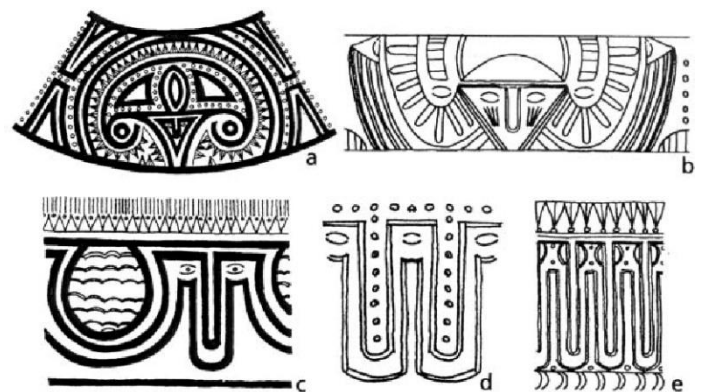
Settlements

- First settlements in Fiji- started by voyaging traders and settlers from Melanesia about 3500 years ago.
- Early travellers were using Fiji as a transit so therefore it has both a history of settlement and mobility.

Due to the fact that Lapita potteries have been found in Lakeba, Beqa, Natunuka, Naigani and other parts of Fiji, it suggested that the first Fijians shared common cultural aspects with the people of the Western Pacific or Melanesia.

- Stone adzes found in Samoa and Fiji suggested that Fijian culture has a link to Samoans culture.
- Huge canoes made from Fiji trees were found in Tonga and also some of the words used by the people of Lau were similar and this suggested that there was also a link between Fiji and Tonga. Marriage linked many Fijian and Tongan families.
- Pots made in Fiji have been found in the Marquesas Islands.
- All these contacts could have been the result of people of other places coming to, through and from Fiji. This could also explain the number of languages or dialects used within the Fiji Group.

(Source:<http://www.justpacific.com/Fiji/fijiphotos/books/canniblisies.suvachurch82.jpg>)



Lapita pottery left

Lapita pottery designs above

Activities

1. Look at the map on page 1. Where do you think the first Fijians came from?
2. How does the discovery of pottery help us understand Fijian ancestry?
3. What other customs or practices from other places have early Fiji links?
4. Draw patterns from the designs shown on page 2 and explain why you think some of them could have links to Fijian art.

Social Organisation

- The i-Taukei (taukei ni qele) settled and worked the land
- The first settlers' society was made up of many different people, some staying while others moved on to the other new districts.
- People cleared the bush, levelled land and made gardens in different ways.
- New settlers introduced new patterns or designs in Lapita pottery.
- Gradually, through this sharing process, a unique Fiji culture developed to form and we can see the start of a distinct:
 - a. Social organization
 - b. Work organization
 - c. Decision making
 - d. Ceremonial life

Activity

Carry out an interview with an old member of your community and find out how life and work were organized during his or her childhood. Discuss your finding with the class.

Effects of Population Growth on Social Structure

As the population increased, people settled permanently which resulted in the formation of social organization known as the "mataqali" or the family unit.

- The "mataqali" was headed by a "Turaga" or chief
- Land use was decided by the "mataqali" and in some parts of Fiji by a smaller group within the village known as "tokatoka".

- Political authority was organized within, whereby everyone was given a position: chiefs, the chief's assistance, speakers and orators, organizers of ceremonies, priests and warriors.

There were chiefs at different levels:

- a. A chief of the leading family of each village
- b. A chief of whole island or large district
- c. A great chief – ruling several islands and other regions

Chiefs were responsible for:

- a. Control of food production
- b. Decision about village life
- c. Protection of the people from attackers
- d. Uphold village law

These chiefs had power of all life and death over their people and they commanded great respect. Several “mataqali” who were linked to a common ancestor began to form “yavusa” or clans. As the population grew and competition for power and status increased, the “yavusa” joined to form a “vanua” (a small alliance). Later, several vanua would join to form a larger political group the “matanitu”.

However, this organization of “mataqali”, “yavusa”, “vanua” and “matanitu” was not exactly the same all over Fiji. This was also not permanent, like the “mataqali” of one “yavusa” might disagree, break away and form another “yavusa”, or move to another district. By 1800, there were 12 powerful “matanitu” in Fiji each led by great chiefs competing for power.

- Vanua - small alliances of several yasanas
- Yavusa - several mataqali form a clan and unite
- Mataqali - a land-owning group

* Yavusa - there can be two or more yavusa in the (vanua) village

* Mataqali – one or more than one mataqali in one yavusa

Activities

1. What was the original family unit called?
2. Who was the head of it?
3. What were the roles in early Fiji society?
4. What were the three levels of chiefs?
5. What were the responsibilities of the chiefs?

What was early Fiji like?

The i-Taukei lived a life regularly threatened by war but were busy tending animals, fishing, ceremonies and domestic chores each day. Agriculture was very important. They used wet-field methods to grow taro and protected the soil by leaving fields fallow.

Cannibalism and human sacrifice

Archeological evidence shows that cannibalism was practiced in Fiji for the last 2,300 years. By 1800, cannibalism was a normal and ritualized part of life, integral to Fijian religion and warfare.

Eating human flesh was not done out of a need for food to avoid starvation, but rather was an act of vengeance beyond the grave. Cannibalism was an act of ultimate insult in a society based upon ancestral worship. Those eaten were enemies conquered in war, but other conquered people, slaves, shipwrecked sailors, or those from a lower caste in their community were also victims.

Another characteristic of early life was the practice of sacrifice - for ceremonial and spiritual reasons; people were used as rollers to launch huge war canoes or buried in the postholes of new buildings.

The Fijians' ancient religious beliefs often required human sacrifice at special times such as the construction of a temple, chief's house or sacred canoes, or the installation rites of a new chief. The bodies were eaten as part of a religious ceremony, often accompanied by special chants and rituals.

Clothing

The sulu is a traditional Fijian garment worn by both men and women. It resembles a sarong or skirt and is worn wrapped around the waist, usually secured with a knot. It can be worn casually or for formal occasions, depending on the style and fabric.

The Masi is traditional bark cloth made from the inner bark of trees. It is significant in Fijian culture because it represents a deep connection to the land and ancestors. Masi is used in various garments, such as sulu and dresses, and is often adorned with intricate designs.



Barter system

A barter system was used for trading mostly by people living in the interior with those along the coastal area or by a “mataqali” living along a river, or on neighbouring islands

Evidence of the past

The evidence of the past has been shown and demonstrated in many ways. The older generation are able to interpret and explain what took place earlier in life by the evidence around them. Such evidence is in the form of:

- a. Old structures such as forts and ditches
- b. Customs passed down through the generations
- c. Messages in the forms of ceremonies, rituals, songs, myths, chants, body decorations, house carvings, “masi” patterns
- d. The shape of sail
- e. Hand and body movements in dances
- f. Stories passed down through generations
- g. Diaries and letters of Europeans who saw Fiji before it was affected by western habits, goods and ideas

Activities

- 1. Explain the agricultural techniques of the early i-Taukei.
- 2. What was the spiritual foundation of cannibalism and human sacrifice?
- 3. Why do you think is important to know how the Fijians live their lives in the past?
- 4. What evidence is there of the past in Fiji?

European discovery of Fiji

ABEL TASMAN

In 1643 he sailed into the Fiji Group. He came down to Taveuni through the Ringgold islands from where he turned North, leaving Fiji by way of Cikobia. He made no landing.

CAPT. JAMES COOK (2nd Voyage 1772-1775)

In 1774 he sighted the islands of Vatoa and named it Turtle Island.

CAPT. WILLIAM BLIGH (1st Voyage)

In 1789 a mutiny occurred, led by Fletcher Christian. This caused Bligh and 18 others to be drifted in an open boat. On 4th May they entered the Fiji Group between Yayasa Levu and Moce. On 6th May they discovered Gau, Nairai, Koro, Viti Levu. Bligh passed between Viti Levu and vanua Levu. He did not land because he was afraid of the hostility of the natives.

CAPT. WILLIAM BLIGH (2nd Voyage)

In 1792 Bligh returned to Fiji. Bligh's second voyage added new islands to his chart (map). * For a long time, the Fiji Group was known as "Bligh's Island". Bligh was the first to put Fiji on a map. Read the true story of the Munity on the Bounty, pages 22-27.

CAPTAIN JAMES WILSON 1779

He saw Yagasa, Moce and recorded Ogea and Fulaga. His ship, the Duff, was almost wrecked on a reef which he named "Providence Reef". He named Vanua Balavu, Sir Charles Middleton's Islands. He was famous for discovering many islands and reefs in the Northern Part of Lau. In 1794 he landed In the Yasawas

CAPTAIN BENTLY 1799

He sighted Kadavu, Beqa, Vatulele and Malolo.

BELLINGSHAUSEN 1820

He charted the reefs of Ono-i-Lau.

DUMONT D'URVILLE 1834

He sighted Astrolabe Reef.

(Source: <http://os8soth.wikispaces.com/European+Exploration&usg>
<http://www.chronicle-dicksonj.edu/encyclo/w/wilsonJ.jpg&imgrefurl>)

Vocabulary

Archeologist

Lapita

Melanesians

Micronesians

Polynesians

Migrate

Pre – history

Radio carbon dating

Voyaging corridor

Activities

1. What was the daily lifestyle during the pre-contact period?
2. Why was the need for social structure in the Early Fijian Societies?
3. Who was the first- European explorer to visit Fiji?
4. Which people did Captain James Cook make contact with?
5. How did Bligh find the Fiji Islands? Explain what happened.
6. On a map of the Pacific mark in the routes of Tasman and Bligh.
7. Draw a map of the Fiji area, showing the routes of Tasman, Cook, Bligh and Wilson.

Early European Contact

The Sandalwood Trade

- Europeans first came to Fiji in large numbers in search of sandalwood, a fragrant wood that contained oil which was greatly valued.
- A profitable trade in sandalwood could be found in China and India as they were used for religious articles and scent.
- It was highly priced in Asia and buyers would pay high price for it.

1800 OLIVER SLATER

1800 – Oliver Slater discovered sandalwood at Bua Bay. - Was picked up by the ship El Plumier (was sailing to Manila in the Philippines)

1804 – Slater found a market for sandalwood & passed on the news to Simeon Lord, the owner of the schooner, Marcia.

1805 – First cargo of Sandalwood from Fiji

1808 – 1809 Sandalwood trade reached its peak

1813 – Very little sandalwood left and traders turned their attention to beach- de-mer.

1830s – Beach –de-mer trade reached its height.

Items used for trade by Europeans for sandalwood

- Iron hoops and bars
- Fishing hooks
- Bottles
- Clothes

Bartering

Chiefs learnt skilful bargaining. Often the price included the use of a trader, his ship, his men and muskets in war against a neighbouring chief.

Effects of the Sandalwood Trade

- Brought in a source of wealth
- I-Taukei were eager to sell their sandalwood for the traders, “tabua”, iron, goods and tools
- Jealousy among other chiefs without access to traders and European goods

Effects on economic lifestyle

- New western items were traded in the exchange of goods by the tribes. (It had greater gain for Fiji than for Europeans)
- These new items brought other benefits to Fiji.
- Fijians became exposed to European diseases such as measles and the common cold.
- Men were away from their village a long time, cutting trees and loading them on trader’s ships.
- Fijians started to get jobs on board the trader’s ships like temporary pilots, cooks and translators.
- Woman had to make do while men were away from the village.

Activities

1. What is sandalwood?
2. Why was it an important source of wealth for Fiji?
3. What items did the Europeans make from it?
4. What internal negative effects were there?
5. What were the positives?

Beachcombers

Beachcombers were such men as shipwrecked sailors, runaway convicts and ship deserters. They brought with them not only their immoral ways of life, but also firearms and alcohol thus more serious changes were brought by these people which influenced the Fijian way of life.

Reasons for escaping from ships

- To escape poor conditions on board
- Low wages
- Severe punishment

Effects of beachcombers

They lived with Fijians and also brought them new ideas of Western Technology, including fire arm sled led to the change in the communal lifestyles because these people lived with the Fijians. They settled and married in villages. They fought amongst themselves.

CHARLES SAVAGE: 1808

- Beachcomber who survived a shipwreck and found his way to Bau.
- Savage took a supply of muskets and ammunition from the wreck
- Bau was then able to conquer its rivals and establish itself as one of the most powerful links in Fiji.
- With his ability to speak both Tongan and Fijian made him become accepted as the Vunivalu of Bau's Whiteman.

[Source: <http://www.123people.ca/s/s/charless+savage&usg>]

Activities

1. Who were beachcombers?
2. Explain the advantages and disadvantages of beachcombers to Fiji.

The Whaling Era

- The whaling era in the Pacific lasted from 1789 – 1860.
- It was dominated by Whalers from the New England coast of North America.
- By 1840 there 700 American whaling ships in the Pacific. They provided employment for the people in the Pacific.

- Even though Fiji was a long distance from the whaling areas, it established a small whaling settlement using the sheltered harbor at Levuka by 1830.
- The Rotumans obtained whales teeth from the whalers and used them for trading with i-Taukei during inter-island voyages.

Beche – de- mer (sea cucumber)

Bech-de-mer trading became popular in Fiji after sandalwood trade. It was a thriving activity to many Fijian villages and many villagers decided to live their village and move to areas where work is provided. The activity had a great impact to the villagers and at the same time interrupted their village organization.

Impact of beche-de-mer

- Many decided to live near the bech-de-mer station. It meant an increase in some Fijians. (People escaped from village / community work.)
- Led to increasing competition between Vanua and Matanitu for access to bech-de-mer station.
- Change in communal lifestyles because temporary villages were started near trading stations.
- Concentration on getting bech-de-mer and neglecting daily task.

Activities

1. Why do you think that the whaling industry was finally outlawed?
2. What were the advantages and disadvantages of the beche-de-mer trade?

Missionaries

The first missionaries to reach Fiji were two Tahitians, Hanea and Atai of the London Missionary Society (LMS). After being driven out of Lakeba, they established themselves in Oneata in 1830 and soon built a small group of converts.

WILLIAM CROSS & DAVID GARGILL (WESLEYAN MISSIONARIES)

- 1835 – They arrived in Lakeba where they were accepted by Tui Nayau.
- They had come to spread Christianity.
- They were responsible for producing the first book in Fijian – an extract from St. Matthews Gospel.
- In 1837 – William Cross went to Bau but found that Cakobau was engaged in war.

- He moved to Rewa where he was welcomed by Tui Dreketi
- Cross moved to Viwa, where he set a first printing press.

After several difficult and worrisome efforts to bring Christianity to Fiji, the Methodist Mission gained a foothold in 1835 when Methodist missionaries William Cross and Reverend David Cargill, together with their wives and a team of Tongan teachers landed in Lekeba, Lau. The conversion of the chiefs was the biggest obstacle to success, and so the mission spread its influence by widely dispersing English missionaries and Tongan and Fijian “teachers.” The conversion of one of the most important chiefs had a major influence on the wide-scale acceptance and conversion to Christianity.

JOHN HUNT & THOMAS JAGGAR

- In 1838 John Hunt and Thomas Jaggar arrived in Lakeba and set up another printing press

Some of the earliest missionaries were eyewitnesses to the horrors of the practice of cannibalism. John Hunt, one of the early missionaries wrote a book in 1859, “A Missionary Among Cannibals” (free online) and described Fijians digging up recently buried graves for human consumption. The cannibals also killed their sick and old, treated women as beasts of burden, and often strangled wives when their husbands died.

THOMAS BAKER

Reverend Thomas Baker was just 35 years old while attempting to bring the Gospel to the village of Nubutautau in Fiji’s rugged highlands in 1867. He and seven Fijian converts were ambushed as they left the village, and then clubbed, cooked and consumed. Historians say the reason was the chief’s resistance to Christianity and complex tribal politics. Legend tells the story that Mr. Baker was murdered for breaking a taboo by taking a comb from the chief’s hair. Thomas Baker was the last missionary to be killed and eaten in Fiji.

DR LYTHE

- 1839 – Dr Lythe joined Hunt in Taveuni.
- 1840 – 4 Wesleyan stations were set up in Lakeba, Rewa, Viwa & Somosomo. Many chiefs accepted Christianity for it preached that war, as well as many other expensive and oppressive Fiji customs were wrong.
- 1841 – Ma’afu accepted Christianity, followed by Tui Nayau and other chiefs.
- 1854 – Cakobau was converted to Christianity.

Conflicts with Missionaries

Christian practices that the Fijians found hard to accept:

- European-style clothing that the missionaries introduced
- One man, one wife
- Missionaries requested that temples to gods be destroyed and destruction of idols of Fijian gods.

Benefits

- They educated Fijians. They trained teachers, translated scriptures from other books, published a dictionary and grammar and set up schools.
- Brought medicines
- Raised the importance of women in everyday life.

Activities

1. Do you think the early missionaries were right or wrong in persuading the Fijians to give up some of their cultural practices? Which ones? Give your comments.
2. How did Fiji benefit from the coming of the missionaries?

United States exploring expedition

In 1840, an American expedition of (four) 4 ships arrived in Fiji. Led by Commodore Wilkes carrying out expedition work in the Pacific and included many scientists and artist and a language expert. It was called the USXX – the United States Exploring Expedition.

In the three months which they spent in Fiji waters, the Americans produced the first reasonably complete chart of the Fiji group.

An agreement was made between Wilkes and Tanoa of Bau

- Tanoa and other chiefs agreed to give protection to foreign ships and to supply them with water and provisions.
- Crews of wrecked ships were to be protected
- Alcohol was not to be brought ashore
- Deserters were to be captured and returned to their ships
- No seamen were to remain ashore after nine o'clock in the evening.

- Ships were required to pay three dollars for port charges and seven dollars for a pilot's services.

European planters and settlers

- Permanent settlers in Fiji after 1860 became involved more directly with Fijian life and Politics (they wanted land and labor for their plantations and settled government which would give them a firm title to their land as well as protection).
- Most Europeans arrived in Fiji in 1860s as there was the boom in cotton prices, (the GREAT FIJI RUSH). Fiji's climate and cheap land attracted settlers and planters.
- In between 1860 – 1871, the numbers increased from 30 to 2760.

Reasons for coming to Fiji

- Attracted many who had failed to make good on the goldfields of Australia and New Zealand or in the towns of the colonies
- Some saw an opportunity to make their fortune by investing money in Fiji (as a result, the Polynesian company was formed comprising of Europeans and Settlers who invested in Fiji). They bought men to run shops and other services so Levuka then Suva sprang up as pioneer towns.
- 1868 – 1871 – Levuka changed from a village for i-Taukei to a European style town. It served both as a business centre for Fiji and a place to which Europeans came for social and cultural events.
- Wooden houses were built and proper furniture was brought in.
- Fijians were not included in activities as before, and the gap between the two races grew.

WILKINSON & THURSTON

These two planters saw the only way to maintain a stable society was for the Europeans and Fijians to trust each other and work together. They tried to create a government with both Fijian and European members.

Land

Land was sold to the Europeans by the i-Taukei in many parts of Fiji. At times, the same piece of land was sold many times and this caused a lot of disputes over titles. Sometimes chiefs sold land belonging to another tribe in order to attract the white settlers to the area and obtain the protection of his guns. As a result, the settler could then find himself attacked by the real owner and could often get driven off the land in dispute.

Labour

Labour was needed for the plantations and this led to the LABOUR TRAFFIC where labourers were shipped from other Pacific Islands and Melanesian Islands (often against their will) to work in plantations. The two new groups were from Kiribati, (then called Gilbert Islands) and the Solomon Islands.

Activities

1. Draw a timeline showing the events that occurred from 1859 to 1871.
2. Explain what is meant by the Great Fiji Rush.

The rise of Ma'afu and Cakobau

In 1829, Tanoa (Naulivou's sons) succeeded his father's title. Bau controlled the coastal areas and by 1830, the Island Kingdom of Cakobau became the most powerful in Fiji. Bau became powerful because of:

- Intermarriages between Bauan chiefs and chiefly families of neighbouring Vanua, especially Rewa and Cakaudrove.
- The increasing number of Vasu to Bau
- Bau's influence spread and its huge canoes enabled Bau to intervene in disputes and carry out raids along the northern and western coasts of Viti Levu and in Lomaiviti.

In 1837, Cakobau remained the real power in Bau (Tanoa was old and weak). Cakobau restored his father's power.

Tanoa died in 1852 and was succeeded by his son, Seru who took the name Cakobau.

MA'AFU

- In 1847, Ma'afu (King Taufa Aha'u in Tonga), came to Fiji in an expedition to Vanua Balavu to investigate the killing of a preacher.
- He was the Protector of Wesleyan missionaries and he took Vanua Balavu by force after the murder of 17 Wesleyan converts.
- Ma'afu power stretched from Lakeba to Yasawa, Beqa and Kadavu, Bua and Macuata.
- He became a threat to Cakobau because of his growing power.

CAKOBAN

- In 1843, Cakobau succeeded in capturing Rewa and placing his own King, Cokanauto,

in charge of the captured part. He could not seize the Rewan chief, Qaraniqio, who had fled to the hills.

- In 1852, Cakobau went to Macuata to fight Ritova who had refused to recognize Bauan claims; he stripped Ratu Mara Kapaiwai (a great grandson of Tui Nayau) of his canoe to make him less powerful.
- Ratu Mara had good terms with the Europeans at Levuka who blamed Cakobau for the attacks by Lovoni tribesmen on Levuka. At the same time, the Ovalau tribes revolted.
- In 1854, Cokanauto died, Qaraniqio returned, recaptured Rewa, and held off all Cakobau's attempts to win it back.
- On the same year, Cakobau was so downcast that he decided to accept Christianity and to renounce his old heathen beliefs. Read his Christian testimony on page 28-29.
- This led to further trouble for many of the allies who, disliking Christianity, went over to the enemy.
- In 1855, Qaraniqio died and the Rewan chiefs, tired of war, sought peace. Cakobau agreed but rebel Bauans at Kaba disagreed.
- Led by Mara they opposed Cakobau's conversion to Christianity.
- This resulted to the Battle of Kaba which was seen as a victory for Christianity over heathenism, a victory which led to a series of mass conversions of Fijians to Christianity.
- The battle was won by the unorthodox tactics of the Tongans. They insisted on charging at a time when the normal tactics would be to and thus made the enemy confused.
- The Bauan Kingdom became the leading kingdom of Fiji.

Activities

1. Why did Tanoa's son adopt the name Cakobau?
2. When did Ma'afu come to Fiji?
3. Why did the Island of Bau become the most powerful in Fiji by 1830?
4. In a paragraph: Explain two main causes of the battle of Kaba.
 - State how the battle was fought
 - Discuss the significance of the battle.
5. Draw a timeline showing Cakobau's success during his time of leadership.

The American claim

- Cakobau had ordered a ship from America and had hoped to use it to trade in bech-de-mer. The sum was not paid.
- 1849 – The house of a Johns Williams accidentally burnt during the celebration of America Independence Day on Nukulau Island.
- The Fijians, rather than putting out the fire, looted the house. Williams claimed that he had lost property valuing at £5000 pounds.
- 1853 – Levuka was burnt down by the Lovoni tribesman and many Americans were victims.
- 1855 – William's house was burnt down again and again and he appealed to American government for help. This time the American claim grew from £5000 to £45000.
- 1858 – The U.S.S Vandalia came to Levuka and Cakobau was called on board. He was forced to sign a promise that would pay the debt, this time within one year.

The first offer

- Apart from his inability to pay the American debt, Cakobau was also worried over Ma'afu's growing power which had now spread to Beqa and Rakiraki.
- Cakobau approached the British consul, W.T.Pritchard with an offer to cede Fiji to Great Britain.
- Cakobau's conditions were:
 - a. He should be allowed to keep the title Tui Viti
 - b. Britain should pay the American debt in return for eighty- two thousand hectares of land (200,000 acres).

Britain refused the offer

- Pritchard did not like the Tongan expansion in Fiji and also he was worried over the increased activity of German traders in the South Pacific.
- Pritchard went to England to urge the British government to accept the offer.
- He believed that Fiji could be important both as a naval base and as a centre of trade for ships going between Panama and Australia.
- On his return, he called a meeting of all leading chiefs, at which he persuaded Ma'afu to give up his claims in Fiji and to give back the lands he conquered.

- Ma'afu and the other chiefs agreed to the offer of cession and signed a document which promised protection for all Christians, the stopping of cannibalism and infanticide, and which recognized the rights of Europeans to hold land and to trade.
- Pritchard set up courts to resolve conflicts. This was an attempt to bring law and order into Fiji.
- Soon his work became unpopular due to poor decision making.

British reaction to the offer

- There was much support from outside Fiji to see that the British accept the offer. The Methodists of New South Wales were anxious to see law and order restored. The Wesleyan Missionary Society and the Aborigines Protection Society both strongly advised the British Government to accept the offer.
- The strongest pressure came from the cotton manufacturers who were interested about the prospects of new sources of raw materials.
- The Legislative Assemblies of both NSW and Victoria sent petitions to the British Government urging to accept the offer.
- They were worried not only over the lawlessness in the group but also over another power – the US or France taking possessions and be a threat not only to the safety of British ships in the South Pacific but also the security of Australia itself.
- Therefore, Colonel W.J.Smythe was sent to Fiji in 1859 to investigate on the situation on:
 - a. Whether Fiji would be a useful port of call, for ships between Panama and Australia?
 - b. Whether the islands were suited for large-scale cotton production?
 - c. Would it be possible to stamp out the savage practices of the i-Taukei?
 - d. Would the acquisition of Fiji add to Britain's power in the South Pacific?
 - e. Could the scattered European settlement be maintained?
 - f. What was the system of land tenure in Fiji?
 - g. Would the Fijians readily sell land to the Government and to individuals?

The Smythe Report

Dr Seeman, a famous botanist accompanied Smythe to Fiji to look into the possibility of growing cotton. Although Seeman made a favourable report about the 'cotton' that could be grown in Fiji Smythe thought otherwise. In his report he wrote the following;

- a. Cakobau had no claim to be King of Fiji and that the land he offered was not his and was doing it solely to escape the American debt.
- b. Fiji would not be useful as a port of call for ships going between Panama and Australia for it was a normal route.
- c. The waters around Fiji were full of reefs and were a danger to shipping.
- d. The cost of government would be high and there would be only a small income to pay for it.
- e. The Fijians themselves were mostly heathens and hard to control.

The offer rejected

As the result of Symthe's report, the British Government, in 1862, rejected the offer of cession. Pritchard was dismissed from his post and Fiji was now thrown in to a state of political turmoil.

Activities

1. Why was Colonel W.J. Symthe sent to Fiji?
2. Briefly discuss his report.

The 1865 Confederation

The rivalry between Cakobau and Ma'afu was scaled down in 1864 when Ma'afu was threatened with possible intervention by the Americans if his actions prevented Cakobau from paying his debt. He decided to establish his rule as peacefully as possible.

The suggestion was taken up in 1865 by Captain Jones to form a Confederation which would rule over the whole group.

The Confederation of North and East

In place of the old Confederation two new governments sprang up. In the east, Ma'afu formed the confederation of the North and East, while the Kingdom of Bau was formed in the west by Cakobau.

Ma'afu introduced a new system of land holding in which individual allotments were made to each adult male in return for taxes of coconut oil. This proved to be effective and Ma'afu was quick to punish his subjects who did not make full use of their allotments. He deprived them of their land, often leasing it to Europeans and so profiting from the rents.

The Kingdom of Bau

The constitution of the Bau Kingdom stated that Cakobau was to be king of all parts of Fiji not included in the Conference of the North and East. He could make his own laws, levy his own taxes and call meetings of chiefs when he wished. The constitution soon failed - when asked to pay taxes most settlers refused and soon there was no money in the treasury thus the Bau Kingdom failed.

The Polynesian company

In 1868, an Australian group (the Polynesian Company) agreed to pay the American debt in return for a grant of land of the same size as that offered to the British in the first offer of cession. Cakobau also agreed to the following terms:

- Letting the company have full rights to make laws for i-Taukei and settlers in the land granted to them.
- The company would be allowed to acquire the sole rights over currency and banking, customs duties and harbor charges, courts and trading activities in the kingdom
- That Cakobau would plant an area of land in cotton for the company
- Giving guarantee to assist the company to stay in Fiji.

J.B Thurston, the acting British Consul felt that the company was taking advantage of the situation Cakobau was in, and strongly opposed the terms and the amount of land the company would acquire. The company eventually paid the American claim but its great plans were never to come into being.

The last attempt

In the late 1860s as more Europeans settlers came, the search for a form of government became more intense. There was divided opinion among the Europeans as to what part the Fijians should play in any government. This made it difficult to find a suitable form of government. In March, 1869 another attempt was made to set up Cakobau as King. Again, this failed because the Europeans would not pay the taxes and the British subjects could not be subjects both of Cakobau and the Queen. The attempt was weakened further when the traders at Levuka refused to support Cakobau. Meanwhile the labour traffic was increasing and there was a great deal of gambling and drinking among both the Europeans and the i-Taukei in Levuka. As a result, an attempt was made to set up a form of government in Levuka. It failed because it had no power to enforce its laws.

King Cakobau

- In Levuka, on 5 June 1871 Cakobau was again proclaimed King of Fiji.
- Although there was some form of objection to the new form of government all the chiefs including Ma'afu acknowledged Cakobau as King.

- The Constitution set up a Legislative Assembly, an executive cabinet of ministers (majority were Europeans), with Cakobau as King and Ma'afu as Viceroy.
- It established freedom of worship, freedom of speech, fair justice and no slavery.

The failure of Cakobau's government

By mid- 1873 Cakobau's government collapsed due to the following reasons:

- A failure to reach agreement among the subjects of the kingdom on how much Fijian participation there should be in the government.
- Participation of Europeans in the government
- The Europeans in the government were not qualified either by experience or by character to govern the country
- Ministers spent money recklessly leaving the government in debt

In February 1873, the Burns family, who had settled on the Ba River were murdered by a mountain tribe threatened to break away from the government.

Economically Fiji was in a bad way. The price of cotton had fallen and many settlers were in difficult. The Fijians were discontented. The government ruled more in the interests of the settlers who regarded the Fijians as a source of cheap labour. Fijians were sentenced to work for the planters if they failed to pay a poll tax.

In 1873, Ma'afu threatened to leave the Kingdom after expressing his dislike of European control.

The government had failed to solve the planter's problems in the way that the planters would have liked them solved.

In January 1873, Thurston made another appeal to Britain asking if the British Government would consider annexing Fiji.

This time it was successful. Fiji was annexed in 1874.

Activities

- 1.State two reasons why the offer of cession was rejected in 1862.
2. Give two reasons why land ownership was a constant cause of conflict between Fijians and Europeans.
3. How did John Williams lose his property?

Vocabulary

cession, explorer, expedition, intervention, Great Fiji Rush

The Mutiny on the Bounty

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The Ship

The Bounty was built in England, in 1784. In 1787 the ship was redesigned to carry breadfruit plants from the Pacific Islands to the Caribbean. The Bounty had heating and water facilities added to some of the cabins so the small trees would survive in cold weather. The British government was hoping the breadfruit trees growing wild in Tahiti could be grown in Jamaica, a British territory off the coast of central America. In those days the slave trade was in operation. The British government thought that the breadfruit trees would provide cheap food for the slaves working on the sugar farms there. The ship was very small: 90 feet 10 inches (27.7 metres) long and 24 feet 4 inches (7.4 metres) wide. The tallest mast was 53 feet (16.1 metres) high.

The Bounty was captained by Lieutenant William Bligh who took command on 16 August 1787. On 23 December, 1787, the Bounty set off on the long trip to Tahiti. William Bligh decided to go around Cape Horn, (the southern tip of South America), determined to circumnavigate the world. Although this was a shorter and more direct route than going around the Cape of Good Hope, (Africa), it was extremely dangerous. The ship, under direction of Captain Bligh, battled storms, winds and high seas for over a month but the bad weather made it impossible to continue. The crew feared for their lives, and the second-in-command, Fletcher Christian, pleaded with Captain Bligh to turn around. Finally, the Bounty was turned around and went the longer way around the Cape of Good Hope.

Tahiti

The Bounty reached Tahiti on 25 October 1788. She had been at sea for ten months. The crew stayed for five months and lived on the island. They collected 1015 breadfruit plants, which they planted into pots that they had brought with them. The crew members were very happy living in Tahiti, and Fletcher Christian fell in love with a Tahitian girl named Maimiti. Other men also had formed relationships with Tahitian women. When the time came to sail back to England, they were very sad to leave the women they loved.

The Bounty left Tahiti on 4 April 1789, and headed west for Jamaica, via Indonesia. Fletcher Christian became increasingly dissatisfied with Captain Bligh's leadership, believing him to be unnecessarily harsh on the men, giving out floggings for the smallest act of insubordination. On 28 April, near Tonga, (then called the Friendly Islands), Fletcher Christian led the mutiny (a take-over). The crew were divided in their loyalty. Some stayed loyal to Bligh but others, (the mutineers), took sides with Fletcher Christian.

During the night the mutineers captured and bound Bligh while he was sleeping. Fletcher Christian lowered the ship's small life boat, (which had a small sail), and forced Bligh and 18 men into it. They were given food and water rations for 5 weeks. They had no maps or charts, because Christian needed them to sail the Bounty. Christian and his sailors took the Bounty back to Tahiti.

Arriving in Tahiti, Christian offered whatever gifts that remained in exchange for the women they had formed relationships with. The chief was reluctant but, in the end, allowed the Tahitians to make up their own mind. Eleven Tahitian women, and six Tahitian men joined the ship's crew. Some crew members however decided to stay on Tahiti and the chief gave permission for them to do so. Christian now had to find an uninhabited island upon which he and his crew could live. It had to be a place where British naval ships could not find them, because mutiny was a crime punishable by hanging.

From previous experience they had discovered that the inhabited islands presented great danger because many of the native peoples still practiced cannibalism. Fiji was particularly known to be treacherous. Previously they had stopped off at Tafua, between New Zealand and Fiji, where one of their crew members was captured and was killed.

Christian believed that if they headed directly east, they would come to Pitcairn Island, believed to be uninhabited. After travelling for weeks, the crew had almost given up hope when land was sighted. Yes, it was Pitcairn Island! After they arrived, they took everything they could from the ship. Not wanting the Bounty to be recognized by a passing ship, a sailor called Matthew Quintal was given instructions to burn and destroy the Bounty on 23 January 1790. Now they were completely isolated with no chance of getting off the island.

On 7 November 1790, a ship called the Pandora was sent to Tahiti look for the Bounty and to bring back the mutineers for punishment. The Pandora was able to capture the mutineers who had decided to stay on Tahiti, but could find no sign of the group that was hiding on Pitcairn. The Pandora was wrecked on the way back to England.

William Bligh

Lieutenant William Bligh miraculously sailed the small boat 6500 km back to Batavia, (Indonesia) which was then under Dutch rule. He returned to England and reported the mutiny to the Admiralty on 15 March 1790.

Bligh presented his case in court and it was decided that he was innocent, and had been a good captain. Seventeen years after the Bounty mutiny, on 13 August 1806, Bligh was appointed Governor of New South Wales in Australia, with orders to clean up the corrupt rum trade. His actions in trying to put a stop to the trade resulted in the so-called Rum Rebellion. Bligh was dismissed as Governor and he returned to London. He died on 7 December 1817.

Pitcairn Island

Pitcairn Island is a remote island in the Pacific Ocean. The Polynesians knew about the island and knew that people had once lived there. But there was nobody living on Pitcairn when it was discovered by an English sailor, Philip Carteret on 2 July 1767. The people from the Bounty had the remote island to themselves. There was a lot of fighting between the new settlers. Fletcher Christian, four other mutineers and all six of the Tahitian men were killed. One of the four surviving mutineers fell off a cliff while drunk. Only two of the mutineers who went to Pitcairn died peacefully.

When the American seal-hunting ship Topaz visited the island in 1808 they found only one mutineer, John Adams, still alive along with nine Tahitian women and their children.

As time went on, it became increasingly difficult for the population of Pitcairn, (the descendants of the original Bounty crew), to support themselves. A succession of harvest failures meant very meagre food rations for them. After several appeals to the British Home Government, it was arranged for their transfer to Norfolk Island.

Norfolk Island

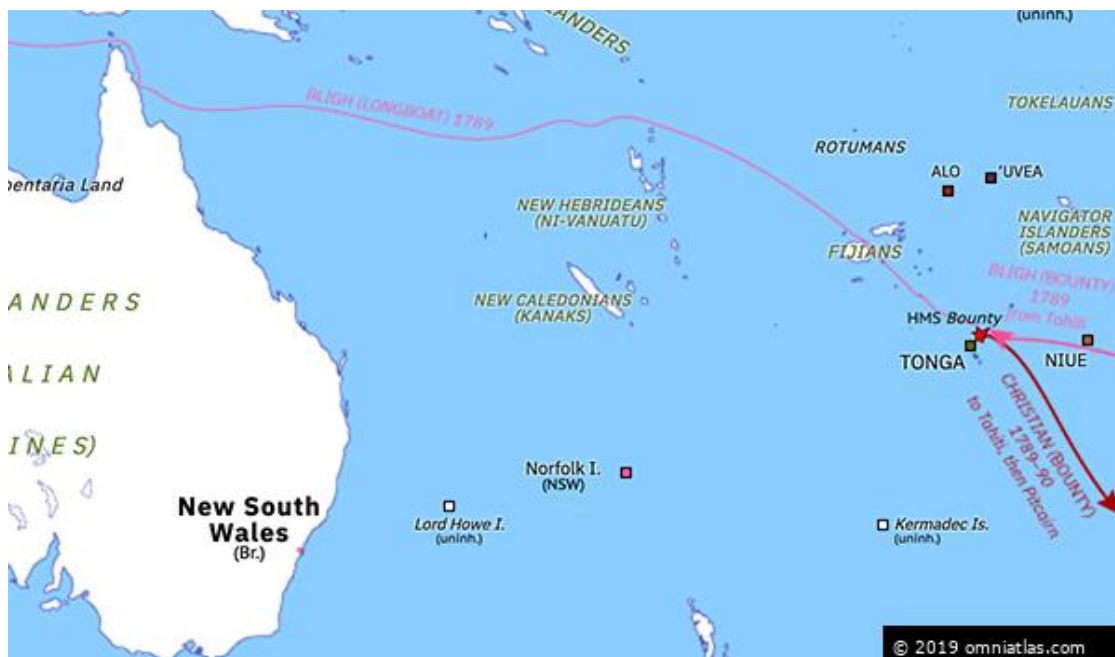
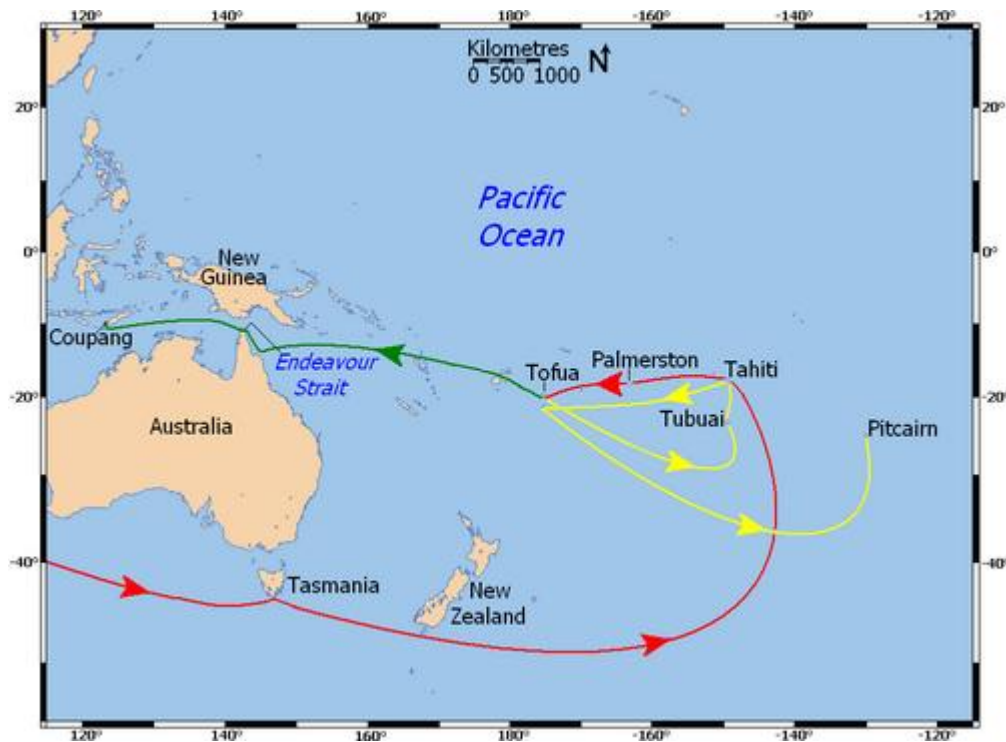
In 1856, the ship Moray arrived to transfer the Pitcairn people to their new home, Norfolk Island, more than 3,000 miles away, but still in the Pacific Ocean. They numbered 196 men, women and children and the surnames were as follows: Christian, Young, Adams, McCoy, Quintal (original mutineers' names) and Buffett, Evans and Nobbs.

After a very long journey they arrived at their new home, and a real home it proved to be. Compared to the difficult living conditions of the last few years of Pitcairn, they found substantial buildings, good roads, semi-tropical fruit trees, cultivated land, food ready for harvesting, horses and wheeled vehicles. These were things they had not known on Pitcairn. There were also cattle, pigs and poultry there. The buildings and roads were all a legacy from the earlier convict regime. (The British government had previously sent prisoners to Norfolk Island, as they did to Tasmania and other places in Australia because the British prisons were overcrowded.) When the new arrivals were firmly settled, the Government of the day insisted that Norfolk Island was solely the home of the ex-Pitcairners.

A few years later, some of them becoming homesick for storm-tossed Pitcairn, went back. This was in 1858 and 1863 and they consisted mainly of the Christian, Young and Buffett families who thus were the members of the present-day Pitcairners.

Pitcairn in later years

Pitcairn island continued to be governed by the United Kingdom. It has the smallest number of people of any country in the world. In 2007, 48 people were recorded as living there. The surnames of many of the islanders shows the history of the inhabitants. There are only four family names (as of 2010): Christian, Warren, Young and Brown. Christian and Young are descendants of the mutineers. Young and Brown are names of people who came later to the island.



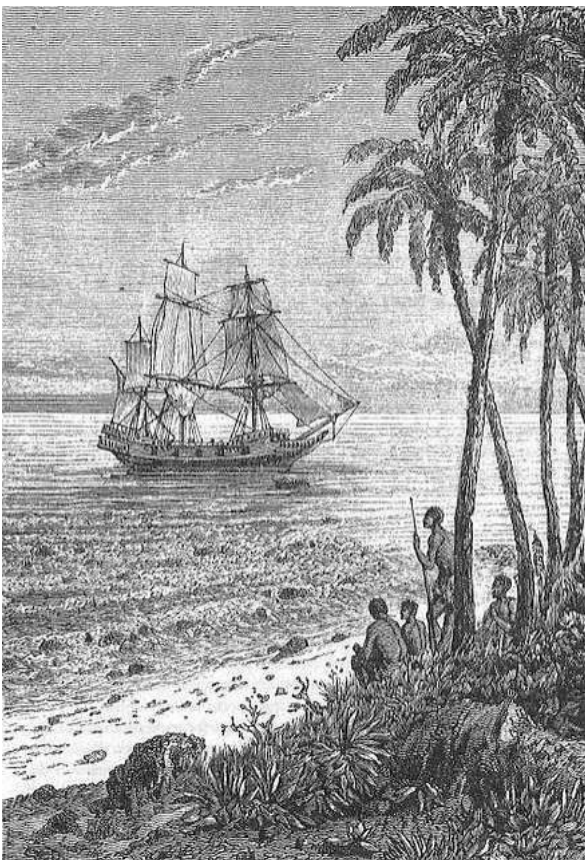
These maps show the journey of HMS Bounty.

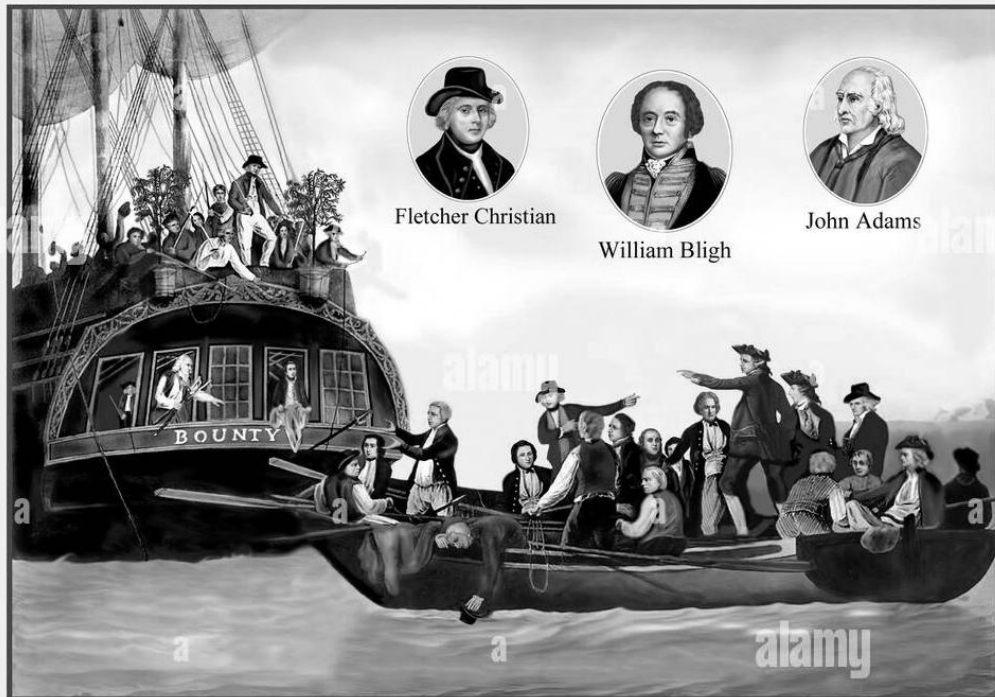
1. The Bounty arrives at Adventure Bay, Bruny Island, Tasmania after a long sea journey, 21 August 1788
2. The Bounty arrives at Tahiti 26 October 26, 1788. The Bounty leaves Tahiti on 4 April 1789
3. Visits the island of Palmerston.
4. Visits the island of Tofua.
5. The mutiny, 28 April 1789. Christian's travels with Bounty. Bligh travels in the small boat.
6. Tubai, then back to Tahiti 7 July 1789.

7. Back to Tubai, 16 July 1789.
8. Return to Tahiti 22 September 1789, and leave the next day.
9. Visit the island of Tongatabu, 15 November 1789.
10. Arrive Pitcairn Island 15 January 1790. The Bounty burned 23 January 1790
16. Tonga, then through the Fiji Islands.
17. Bligh arrives in Batavia (Indonesia)

Questions

1. Why did Fletcher Christian challenge William Bligh's leadership?
2. Do you think the mutiny was justified? Why or why not?
3. What risks did Christian take in carrying out the mutiny?
4. Could we excuse Bligh's harsh leadership, because he was just following the standard disciplinary action of all sea captains of the day? What is your opinion and why?
5. How do we know that Bligh had exceptional navigation skills?
6. How did Christian show wisdom and bravery after the mutiny?

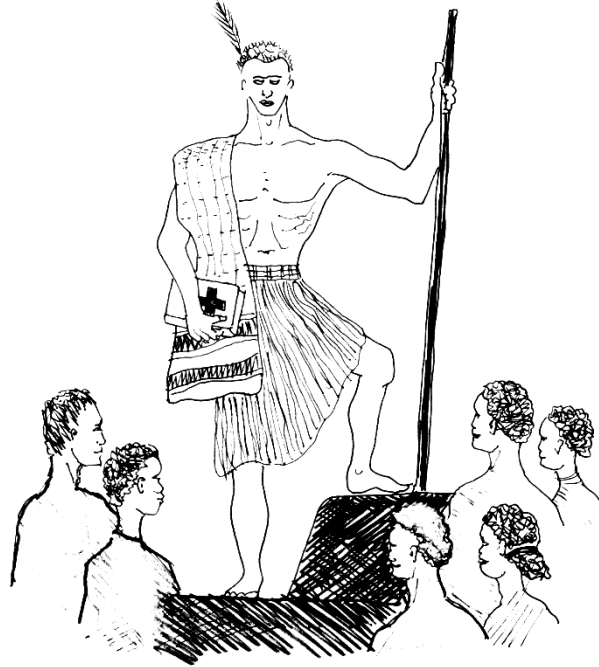




The Mutiny on the Bounty

April 28th 1789

Ratu Cakobau of Fiji



Ratu Cakobau was the great cannibal king of Bau, a small island off Viti Levu, the largest island in the Fiji group. He was a giant of a man, and terrifying. He had killed and eaten 1000 bodies before his conversion to Christ and at the time of his conversion he was at war with neighbouring communities on Viti Levu.

He heard the Christian message from both white missionaries and fellow Fijians and he thought, "Some day I'll become a Christian, but I still have a few wars to fight." He knew the Christian way was right and good for the people but he put off making a commitment to it himself. But as time went on, it became clearer that he would have to give himself to the Lord. The Lord wanted him and he could not go on saying "No".

Cakobau's wife had already become a believer and she spoke to him often of his need to become a Christian. One day Cakobau said to his wife, "Call the evangelist, I'm ready to become a Christian." And there in his house with his wife and the evangelist he "bowed his knee" to the Lord. He told the evangelist that at next Sunday's worship service he would make a public confession of his faith. But his culture did not allow him to simply make an individual decision. He sent out a message to the people of his extended family, which was quite large. They came together at the chiefly house, big enough for some hundreds of people to meet. Cakobau told all his family he wanted to become a Christian. He needed the approval of his

family because without it they could just dispose of him and appoint another leader. So he said, "I want to become a Christian, and I want all of you to become Christians too."

One of the family members, an older man, stood up and said, "Well, Ratu, we approve of you becoming a Christian, but with the situation among the other tribes like it is we don't think you should do it yet." And for the best part of the day, they talked it over. Many of them said, "Yes, we should all become Christians". Some said, "We don't want to stop it but we don't think the time is right."

They discussed the question all day, but at the end of the day they said, "Alright, we'll let Ratu Cakobau become Christian, and all those who want to follow him may become Christian too."

The next day he called together all the leaders of his kingdom and said to them, "I want to become a Christian." The same thing happened as had happened in the family; for another day they discussed whether or not it was safe for Ratu Cakobau to become a Christian. At the end of the day they reached the same decision.

This decision was important, because he was still at war, and he knew that if he said, "Well, the war is over, I'm not fighting any more, his enemy would still come down and want to fight. He had to be sure that all the groups of his kingdom would still be loyal. He was not free to make an individual decision without the support of members of his family and the leaders of the wider clan. Then, on the following Sunday, as good as his word, he came forward during the worship service and bowed the knee to the Lord in public, and about three or four hundred of his family joined him in a public commitment to the Lord.

They did not do it just because he did it; they did it because they, too, wanted to become Christians and also maintain the family and social cohesion. It took three or four years before these people were all fully involved in the church, but this event was the beginning of a people movement within the kingdom of Bau.

Cakobau had been a great leader of his people before his conversion. He remained a great leader as a Christian but his skills were used for the Kingdom of God. Not only was his personal life transformed, he also greatly helped in organizing the growing church.

On the island of Bau, where he lived, there used to be a cannibal killing stone. The captives in war, who were still alive when they were brought to the island, were killed on that stone in a savage manner. When Cakobau became a Christian, he told his people that the stone must never again be used for that purpose. He declared he would build a church house, and he pulled down all 17 of the heathen temples that were on Bau. From the foundation stones of these temples he built a church, the walls of which are three feet (1 metre) thick. Then he took the killing stone on which the war victims had been killed before being cooked in the cannibal ovens, and he said, "This stone will from now on be used for the glory of God."

The stone was brought to the church, and stone remains to this day as a reminder to the people of how God brought them out of darkness into His marvelous light.

Adapted from: *Deep Sea Canoe*, Alan R Tippett, William Carey Library, Pasadena, Californi