

世界南島（臺灣地區以外）學術研究、交流暨人才培育第二期專案
類四：世界南島研究碩、博士論文文獻資料蒐集補助案成果報告

Tracing Conservation and Development Trajectories in the Colonial Environment of
Taveuni, Fiji¹

追尋斐濟 Taveuni 島殖民時期的環境保育與發展計畫

Hao-Li Lin
林浩立

Department of Anthropology
University of Pittsburgh

World Austronesian

世界南島 學術研究
計畫辦公室

Abstract

Famed as the “Garden Island” of Fiji, Taveuni is known for its fertile volcanic soil, top-notch agricultural exports, forest and nature reserves and conservation/ecotourism ventures. These modern endeavors are the pillars of the island economy and foundation for community development, especially for the rugged Bouma region located on the eastern side of the island. What is problematic, however, is how the image of Taveuni as a pristine nature is constructed despite its expanding agricultural activities, which has currently contributed to deforestation and encroachment on the island. Using colonial as well as church documents, this archival research attempts to explore the making of “Garden Island” through different agencies: the early planters, missionaries, and colonial governance, and how they interacted with local communities and negotiate ideas of space, conservation and development. This study shows that the “natural environment” on which modern environmental projects thrive was shaped by contradictory colonial concerns and different historical actors.

摘要

Taveuni 島號稱是斐濟的「花園之島」，以肥沃的火山土壤、頂級的外銷農產品、自然森林保育區和生態旅遊聞名。這些條件與產業活動是島上的重要經濟支柱，更提供了島上村落發展的機會。然而，Taveuni「原始的自然」是如何形成的？這個問題始終沒有被討論過，特別是在島上不斷擴張的農業活動造成種種環境問題的今日。此文獻研究根據殖民記錄與教會檔案追溯 Taveuni「花園之島」形象是如何透過早期白人莊園地主、傳教士和殖民官員建構出來，以及他們又是如何與當地斐濟社群協調島上空間、環境保育、發展等議題。此研究指出當代環境發展計畫下的「自然環境」有其錯綜的殖民背景，並且是在不同的力量下形塑出來的。

世界南島 學術研究
計畫辦公室

The Making of the “Garden Island” 1862- 1870

Taveuni is the third largest island of the Fiji Islands, with an area of 435 km² and a population estimated around 17,000 people¹, more than 77% of which being indigenous Fijians. Nicknamed as the “Garden Island of Fiji” by the late 19th century European planters, Taveuni currently contributed to 70% of the total taro exports of Fiji. Copra and kava (*Piper methysticum*) cultivations are also one of the strongest in the country. These agricultural activities benefit from the volcanism that formed the island’s topography and recently deposited soil from 5 million years ago, as well as the prevailing south-eastern trade winds and high quantity of rainfalls (up to 13,000 mm per annum in the central mountains).

The earliest human activities on the island can be traced back to around 2000 B.P. in the southern region. Pottery shreds with an impressed decoration were discovered, which could be linked with similar pottery traditions in Viti Levu, the main island of Fiji. In around 700 B.P., potteries with a new kind of incised motifs emerged. Around the same time, many fortifications with defensive ditches began to be established throughout the hilltops of Taveuni (Frost 1974). This reflected the warring state of Fijian tribes well documented by missionaries even into the 19th century. In 1912, by collecting oral histories and legends in the northern part of Fiji Islands, anthropologist A. M. Hocart was able to reconstruct the early political structures of Taveuni before frequent contact with westerners in the 19th century (Hocart 1952:61). The island was originally divided between two states, Vuna in the south-west and Wainikeli in the north-east. The ancestor-gods of Vuna were said to be originated from Nakauvadra in Viti Levu. Politically they were centralized. Their power was once so prominent that in the early 19th century Taveuni was known as Opuna (O Vuna) by European traders (Lockerby 1809[1925]:203-4). As for Wainikeli, it is said that they “do not come from elsewhere. They always were in Taveuni” (Hocart 1952:69). It is also a centralized polity and controlled several village-states in the north, including a region called Bouma located in the rugged eastern corner of Taveuni between Wainikeli and Vuna. In my own fieldwork in Bouma, I was told that the original people in Bouma, the Lekutu people (forest people), came from Nakauvadra with the Vuna ancestors and divided the island into half. It was stressed that they were the true autochthons in Taveuni while the Wainikeli people emigrated later from Vanua Levu in the north.

No matter which version the migratory legend is for those Taveunians, in the 18th

¹ The 2007 national census put 13,372 people on the island, while a study in 2010 has estimated 17,000 (McGregor et al. 2011). Islands with similar area of land as Taveuni can be found at Nuku Hiva, French Polynesia (339 km²; 2,660 ppl.); Grenada (344 km²; 110,000 ppl.); Saint Vincent (345 km²; 100,000 ppl.); Lana’i, Hawai’i Islands (364 km²; 3,102 ppl.); Barbados (431 km²; 284,589 ppl.); Curaçao (444 km²; 142,180 ppl.); 舟山島 (476km²; 440,000 ppl.) ; Guam (541km²; 159,358 ppl.).

century a group of people derived from the I-Sokula clan rose to power in Vauna Levu and in the early 1800s moved to Taveuni and gradually subjugated the whole island (Sayes 1984). Led by the paramount chief Tui Cakau (king of reefs), the I-Sokula people formed kinship and tributary relationships with local polities, engaged in warfare with those who did not comply, and established the great Cakaudrove chiefdom whose sphere of influence included neighboring islands and southeast Vanua Levu. During the same period of time, pockets of Viti Levu and Vanua Levu started to see Western traders settling for sandalwood and bêche-de-mer. Not known for both resources, coupled with the reputation of fierce cannibals on the island, Taveuni experienced limited European contact, if any, in the first half of the 19th century. The seat of Tui Cakau is at Somosomo, a village located at the western side of Taveuni. The place was soon known as the capital of Taveuni and became the meeting ground between outsiders and Cakaudrove.

In October 12, 1835 two British Methodist missionaries William Cross and David Cargill came to the shore of Lakeba in the Lau Islands, east to Taveuni, and introduced Christianity to the Fiji Islands². In 1837, a fleet of 25 canoes, 1000 people led by Tui Cakau Ratu Yavala himself arrived at Lakeba for trading. Impressed by the foreign goods brought by the missionaries, he soon expressed a desire to have a mission station in Taveuni as well. It is at this meeting that Tui Cakau's eldest son Ratu Tuikilakila made the famous remark: "True! Everything is true that comes from the white man's country. Muskets and gunpowder are true and your religion must be true." (Calvert 1858)

In July 1839, missionaries John Hunt and Richard Lyth were sent to settle in Somosomo and formally began the foreign presence in Taveuni. Their letters and diaries became the earliest ethnographic accounts of the island. In February 1840, the island was visited by the United States Exploring Expedition led by Captain Charles Wilkes as well as the ethnologist/philologist Horatio Hale for a few days (Hale 1846; Wilkes 1845). In late 1840, a British beachcomber/adventurist William Diaper also came to stay in Somosomo for a lengthy period of time (and returned again in 1845, see Erskine 1853).

The two Methodist missionaries were later on succeeded by Thomas Williams in August, 1843 and David Hazlewood in September, 1844. Due to constant warfare and passive interest from the local chiefs, the station was evacuated in September, 1847. In 1851, the Roman Catholic Church who first set foot in the Fiji Islands in August, 1844, also made an attempt to set up a mission at Somosomo, led by Fr. Jean-Baptiste Breheret. It was greeted by hostile attitudes by the Somosomo chiefs and they left in

² Before them, there were three Tahitian Methodist teachers at Lakeba in 1830 and established the first place for regular Christian worship at Oneata in 1832.

1852.

In September, 1859, the Methodist Mission was reopened in Taveuni but moved to Wairiki, a village south to Somosomo. Missionaries Joseph Waterhouse and Jesse Carey were stationed there, as well as a Tongan minister Joeli Bulu. In May, 1860, they were visited by the German-born, British educated botanist Berthold Seemann, who later gave a detailed account of the natural and human environment of Taveuni. From his writings, we learn that the native population of Taveuni was dwindling. For example, the capital Somosomo, was “a mere collection of ten houses, with neither heathen temple, Christian church, nor respectable strangers’ house.” (Seemann 1862:20-21). This was the same sentiment felt by the Methodist missionaries as they shifted the station across the strait to Waikava, southeast Vanua Levu. This obviously did not help the foreign presence in Taveuni. Into the second half of the 19th century, Taveuni still saw few whites taking up residence on the island (Seemann 1862:20). One of them was a Sydney company Joubert and Wilson who established a small coconut estate in Somosomo. They imported several Rotuman workers and utilized local water-power to extract coconut oil. This is the earliest documentation of a foreign estate on Taveuni.

A watershed event of Taveuni history took place in 1862 when a great array of Tongan armies led by their military leader Wainiqolo invaded Taveuni. They had already seized Somosomo and captured the old Tui Cakau Ratu Raivalita. In September at the shore of Wairiki, they were met by 3000 thousand Cakaudrove warriors led by Raivalita’s brother Ratu Golea, who would later on become the next Tui Cakau. The Tongans were defeated at the scrimmage and Wainiqolo was killed at the site. Two significant changes happened after the war. One is that the new Tui Cakau Ratu Golea proclaimed all Taveuni subjects Catholics for he saw the invasion as a conspiracy from the Methodist Tongans. A small piece of land called Betelema in Wairiki was given to Fr. Loresio Favre to establish the Catholic Church thus began the dominance of Catholicism on the island. The second is that to retaliate those places that sided with the Tongans, or simply coveting for foreign goods, Tui Cakau began to sell massive areas of lands to foreign planters. Outer isles such as Kanacea, Laucala, Naitauba, and Rabi were sold respectively around this time, creating many displaced Fijian communities. Inside Taveuni, in my fieldsite in Bouma for example, favorable alluvial lands along the Vurevure bay were sold in July 1863. Almost all of these lands were purchased for opening up cotton fields, as it was during the time of American Civil War and cotton price was at its highest.

The reputation of Taveuni as a planters’ paradise soon spread out, even after the collapse of the global cotton boom in 1865. In a report in *The Sydney Morning Herald* on December 13th 1867, it was said:

The island of Taviuni is one which has commanded considerable attention lately, several good purchases of land having been made there by late comers as well as old residents. It is about 2000 feet high, but is exceedingly fertile to its very summit ... The chief, Tui Cakau, is not disinclined to sell large plots, but he asks now from 3 s. to 4 s. per acre. There are comparatively few natives up on the island; nearly all, however, profess the Roman Catholic religion. This island, it is thought, will become one of the principal white settlements in Fiji.

In another report in the *Argus*, October 19th, 1870, a more detailed and somewhat sentimental account was given:

The principal planting of the windward islands is on Taviuni ... It is clothed with dense forests, the result of an unusually large rainfall, and this beautiful wilderness is called, on account of its luxuriant vegetation, *the garden of Fiji* ... The native inhabitants, as yet uncontaminated by association with white men, moved about the peaceful vales of this Eden, sometimes linked hand in hand, like our first parents, but apparently wholly unconscious of the enchantment of the scene. Yet a few years, and their happy, lazy life, rounded with frequent sleeps, and supported without enforced exertion in this genial clime, where eternal spring combining with eternal autumn produces simultaneously the blossom and the fruit, will be changed to the laborious lot of the white man's plantation hand; for this rich soil, which has been gathering fertility from the repose of centuries, will not much longer be permitted to lavish its strength in magnificent but useless vegetation. Possession of their birthright parted with, the aboriginal owners of the land will see their tufted groves cut down to make room for the white man's dwelling, the brilliant enamel of their meadows furrowed by the plough, and all their rich diversity of foliage supplanted by prosaic rows of cotton trees.

As a result, more and more planters flocked to Taveuni to pursue fortune. They opened up plantations, particularly in Vuna in the south and along the western coast of Taveuni to the north and northeast. After the cotton enterprise failed, they planted sugar, coffee, cocoa, and finally copra, which fundamentally altered the landscape of Taveuni. It was estimated that in 1870 there were over 100 planters on the island (Britton 1870:63). The land alienation process was so rapid that Brookfield concluded that in the 1870s, "Taveuni was no longer a Fijian Island except in name" (Brookfield 1978:33).

Environmental Planning on Taveuni: 1909-1959

As discussed above, the image of Taveuni as the “Garden Island” has a colonial interest lurking in the background, even before the formal annexation of Fiji in 1874. It was not just a Western gaze of the exotic. It was a practice of land-grabbing and resource-extracting under the global capitalist expansion of the British Empire. This process was further increased by the opening of the Suez Canal in November 1869, after which regular trades between England and the Oceania colonies via steamships became possible in the 1880s. During such time, the Fiji Islands were in regular steam communication with Sydney and New Zealand. The importance of Fiji in the network of imperial commerce was already well-established.

Despite the growing presence of white planters in Fiji, when the first Governor of Fiji, Sir Arthur Hamilton Gordon came into office in 1875, it was decided that all land alienation should cease. Determined to safeguard the decaying indigenous Fijian society, Gordon appointed a Land Claims Commission to review all lands transactions prior to the cession. The very first hearing was held at Wairiki, Taveuni on December 10th 1875, possibly due to the messy situation of land tenure on the island. Between 1875 and 1881, of all the cases heard, less than 40% were granted³. Lands were then categorized into three types: Native Lands (owned by native Fijian land-owning units), Crown Lands (owned by the government), and Freehold (lands approved to be transacted to white planters before 1874). Such a land system remained with little changes to this day and currently 83% of the lands in the Fiji Islands are native-owned, while 9% belongs to the state and only 8% are freehold. This policy, however, could not reverse the drastic land sale in Taveuni from 1862 to 1870. According to data accumulated in the 70s by Brookfield, almost half of Taveuni (49.5%) were freehold.

Paralleled to this process was a growing awareness of nature protection in the British colonies in the later half of the 19th century where major environmental changes were observed (Grove 1989). These concerns were translated into government actions and conservation policies were implemented. In 1877 the British botanist John Horne was invited by Governor Gordon to examine the native flora in the Fiji Islands. He visited many islands, including Taveuni, in a year-round travel program. At the end of his visit, he suggested that a Forest Ordinance for Fiji to be formed in order to construct reserve areas. His primary concern is to protect the

³ The total number of applications received by the Lands Office was 1683 and the total number of reports sent in by the Commission has been 1327, and with repeated numbers (such as 583 A & B), the number slightly increased to 1335. Among them, 517 were granted; 390 were disallowed as of right but granted “ex gratia” with whole or partial modifications; 361 were disallowed; 56 were disposed of; and 11 were not decided.

supply of water in the rivers and streams generating from mountains and forest catchments (Horne 1881). This is especially true for Taveuni since all of its streams flow from the central mountain ridge.

In December 1909, a report on “Forest Reservation, Island of Taveuni” was submitted to the Colonial Secretary Office by the Commissioner of the Lands Department, Dyson Blair (CSO F32-18). It was stated that in Taveuni, “[t]he soil is a scoria and volcanic loam with which quickly absorbs moisture but does not retain it well, and it is on that account that the question of forest reservation is so important in that island.” Moreover, “[e]ven where no deforestation has taken place it is remarkable how soon after rain the streams cease to run or dwindle to a trickle, and very short droughts seriously affect stock in Taveuni.” As a result, Blair proposed that an area of 29,900 acres (121 km², about 30% of the island) in the central mountain to be declared as “Forest Reserve”⁴.

In 1913, the Forest Ordinance in Fiji was formally enacted in the colonial Legislative Council. The first reserve in the colony was then proclaimed, covering the river bank mangrove area outside of the capital Suva and Namuka Harbor in Viti Levu. In the following year (1914), the central mountain of Taveuni was also proclaimed a forest reserve. It became the first and to this day the largest mountain forest reserve in Fiji. Such a proposal was possible might be due to the miserable state of native population on the island. According to Blair’s report, there were only 1107 indigenous Fijians on Taveuni in 1909, spread out in 9 to 10 villages/settlements, occupying a mere total of 40 km² of lands. However, their traditional communal territory extended much beyond their residential space and stretched further into the forest area. The decision to set up a forest reserve was essentially an act of land alienation from the natives. Such was a time when the Governor of Fiji was Everard im Thurn (1904-1910), who was an opponent of the paternalistic protective native land system. He felt that since the native Fijian population was declining, more of the land they occupied should be made available to others who would be able to put it to better use (Howard 1991:37). Native Fijian land was made alienable again from 1905 until such a policy was overturned in 1908, except for a provision allowing the government to assume land for public interest. The customary land tenure within the Taveuni Forest Reserve was not explored until 1935-36 under the survey of the Native Lands Commission. To this day the boundary of ownership is still very much confusing and is currently under another government survey by the Forestry Department.

⁴ In one of the earliest survey maps of Taveuni which was dated on June 30th, 1880, a Taveuni Forest Reserve as well as Ravilevu Nature Reserve can clearly be seen on the map. This shows that the idea of reserves on Taveuni occurred earlier than the 1909 report.

The “Taveuni Forest Reserve” is not the only large chunk of land on Taveuni that has been designated for nature protection usage. A 9930-acre (40.2 km²) land called Ravilevu located at the southeastern coast of Taveuni was also declared as “Nature Reserve” in 1959. According to colonial records, it was purchased from the native owners in June, 1914 for the sum of £3,750 and became a “Crown Land” (CSO Memo No.28/54, F37/49-1). No particular decision has been made afterwards, except for granting a license to a local Fijian in the late 40s to collect coconuts along the coastline at a fee of £10 per annum. In 1953, a British Captain H.M. Frewen applied for a lease to establish a timber mill on Ravilevu but was rejected. Later in the same year, the District Officer of Taveuni noted that there were several other applicants for the land, to whom he replied that it was not available for leasing (CSO F31/566, F37/49-1). However, in 1955 a lease of 524 acres within Ravilevu was granted to a planter N.D.McGowan to produce copra.

In March 1854, the Governor of Fiji Ronald Garvey inquired that if the land could be used for the relocation of part-European communities to solve their problem of over-population. A survey led by government soil scientists and agricultural officers was immediately conducted to see if the land could be developed. The result concluded that Ravilevu was covered with heavy bush and rises steeply, making it almost inaccessible and unsuitable for cultivation.

In February 1958 at a meeting regarding nature and scenic reserves in Fiji, the Chairman of the Nature Protection Committee of the Fiji Society, Hubert W. Simmonds, threw out the idea of making Ravilevu a “Nature Reserve” (CSO F32/135). He mentioned that during the survey, a tree frog grey and green in color was discovered which was believed to be a species hitherto unknown, which greatly strengthened the case for the necessity to have a nature reserve established. In June 1959, the Forestry Board of Fiji unanimously recommended that the whole of the Taveuni Forest Reserve and Ravilevu be declared together a Nature Reserve (CSO Memo No.5711/249, F37/49-1). This is when the issue of native customary rights was finally raised. As explained by the Executive Council in August 1959,

Under section 13(1) of the Forest Ordinance the Conservator has absolute control of all reserved forest whether on Crown or Native Land. This control is exercised through a licensing system. However, all native customary rights of hunting, fishing, and gathering wild fruits and vegetables are normally preserved. Royalties from forest produce on reserved forest on native land goes to the native owners. In a nature reserve all the rights of Fijians are lost. The purpose is to protect and make possible future regeneration. (Ex.Co.No.244, F37/49-1).

Given that there were substantial areas of customary lands inside the Taveuni Forest Reserve, the secretary for Fijian Affairs was cautious about turning it into a Nature Reserve as it would involve the loss of native rights. He further argued that a considerable of lands on Taveuni had already been alienated and the inclusion of native land in the proposed nature reserve would reduce the areas of land available to the indigenous Fijian communities. Finally, in October 1959 the Executive Council advised that Ravilevu should be proclaimed as Nature Reserve by itself.

The Present Environmental Development of Taveuni

Since the enactment of reserves on Taveuni in the first half of the 20th century, the management of Taveuni Forest Reserve and Ravilevu Nature Reserve were considered passive at best. There were no active on-site authorities. The Forestry Department provided limited resource to maintain the territories. Brookfield noted that since 1965 Fijian cultivation had penetrated the forest reserve at several points, while other sections had been included in modern leases and lease applications by Fijians (Brookfield 1978:40). After Independence in the mid-1970s, there was timber project started by a Fijian settlement on the Qeleni Road which extended deeply into the forest reserve (Brookfield 1988:223). The situation worsened in the late 1980s when a Korean logging operation was established on the island under the consent of the then Tui Cakau Ratu Penaia Ganilau. Initially the operation was carried out unsustainably in the Waica area on the western side of the island. Then in 1988 it attempted to incorporate Bouma into their scheme (Crosby 2002). Some of the villagers who were aware of the sustainable development movement beginning in Fiji decided to approach the Native Lands Trust Board (NLTB) for their assistance to initiate a program that can protect their forest, provide tourism opportunities, and most importantly conserve their cultural heritage that is rooted in the forest. In November 1990 with funding from the New Zealand Overseas Development Agency (NZODA) and management assistance from Fiji's Forestry Department, an area of 14 km² was designated as the Bouma National Heritage Park. The major difference between Bouma National Heritage Park and the previous two reserves is that it is managed by the community members themselves and is eco-tourism oriented, with each of the four major villages in Bouma running their own project. Today a local NGO, NatureFiji (MareqetiViti) is working towards combining all three reserve areas on Taveuni into a single "Taveuni National Park". As this study aims to demonstrate, each of the three reserves has its own historical context and issues. Moreover, the "pristine nature" of the "Garden Island" was constructed through a series of contradictory concerns and different agencies.

Reference

Newspapers:

"NOTES FROM FIJI." The Sydney Morning Herald (NSW : 1842 - 1954) 13 Dec 1867: 5. Web. 26 Mar 2013 <<http://nla.gov.au/nla.news-article13163411>>.

"THE FIJI ISLANDS." The Argus (Melbourne, Vic. : 1848 - 1956) 19 Oct 1870: 6. Web. 26 Mar 2013 <<http://nla.gov.au/nla.news-article5836433>>.

Archives:

Colonial Secretary Office (CSO) Files, National Archives, Fiji

F32-18 "Forest Reservation Taveuni", Report on Forest Reservation, Island of Taveuni by the Commissioner of Lands, Dyson Blair, 1910

Memo No.28/54 Letter to the Colonial Secretary, "Crown Land on Taveuni" by Ronald Garvey, 1954, F37/49-1 "Ravilevu Freehold - Taveuni"

F31/566 Letter to the Colonial Secretary by Ronald Garvey, 1954, F37/49-1 "Ravilevu Freehold - Taveuni"

F32/135 "Nature and Scenic Reserves", Record of a discussion held on the 6th Feb, 1958.

Memo No.5711/249, Letter to the Colonial Secretary, "Nature Reserves" by Conservator of Forests, 1959, F37/49-1 "Ravilevu Freehold - Taveuni".

Ex.Co.No.244, "Ravilevu Forest Reserve and Taveuni Nature Reserve", Executive Council, 1959, F37/49-1 "Ravilevu Freehold - Taveuni".

Mauscripts:

Britton, Henry. *Fiji in 1870*. Melbourne, 1870. Print.

Brookfield, H. C. "Villages of Change: Taveuni and Lakeba." *Islands, Islanders, and the World : The Colonial and Post-Colonial Experience of Eastern Fiji*. Ed. Bayliss-Smith, Tim. Cambridge England ; New York: Cambridge University Press, 1988. 216-44. Print.

Brookfield, H. C., Unesco/UNFPA Population and Environment Project in the Eastern Islands of Fiji., and Project 7--Ecology and Rational Use of Island Ecosystems (Unesco). *Taveuni : Land, Population*. Island Reports. Canberra: Development Studies Centre, A.N.U. for UNESCO, 1978. Print.

Brookfield, Muriel, R. Gerard Ward, and Academy of the Social Sciences in Australia. *New Directions in the South Pacific : A Message for Australia*. Canberra: Academy of the Social Sciences in Australia, Research School of Pacific Studies, Australian National University, 1988. Print.

- Brookfield, Stephen. *Training Educators of Adults : The Theory and Practice of Graduate Adult Education*. Theory and Practice of Adult Education in North America Series. London ; New York: Routledge, 1988. Print.
- Calvert, James. *Fiji and the Fijians Vol.2: Mission History*. 2 vols. London,: A. Heylin, 1858. Print.
- Crosby, Andrew. "Archaeology and Vanua Development in Fiji." *World Archaeology* 34.2 (2002): 363-78. Print.
- Erskine, John Elphinstone. *Journal of a Cruise among the Islands of the Western Pacific*. London,: J. Murray, 1853. Print.
- Frost, Everett Lloyd. *Archaeological Excavations of Fortified Sites on Taveuni, Fiji*. Asian and Pacific Archaeology Series,. Honolulu,: Social Science Research Institute, University of Hawaii, 1974. Print.
- Grove, Richard. "Early Themes in African Conservation: The Cape in the Nineteenth Century." *Conservation in Africa : people, policies, and practice*. Eds. Anderson, David and Richard Grove. Cambridge Cambridgeshire ; New York: Cambridge University Press, 1987. 21-39. Print.
- Hale, Horatio. *Ethnography and Philology*. United States Exploring Expedition. Philadelphia: Printed by C. Sherman, 1846. Print.
- Hocart, A. M. *The Northern States of Fiji*. London: Royal Anthropological Institute of Great Britain and Ireland, 1952. Print.
- Hoke, Helen, and Charles Keeping. *Monsters, Monsters, Monsters*. New York: Watts, 1975. Print.
- Horne, John. *A Year in Fiji*. London,: E. Stanford; etc., 1881. Print.
- Howard, Michael C. *Fiji : Race and Politics in an Island State*. Vancouver: UBC Press, 1991. Print.
- Lockerby, William, Everard Ferdinand Im Thurn, and Leonard C. Wharton. *The Journal of William Lockerby, Sandalwood Trader in the Fijian Islands During the Years 1808-1809: With an Introduction & Other Papers Connected with the Earliest European Visitors to the Islands*. Works Issued by the Hakluyt Society 2d Ser ., London,: Printed for the Hakluyt Society, 1925. Print.
- McGregor, Andrew. *Pacific Island Taro Market Access Scoping Study*. 2011.
- Sayes, Shelley Ann. "Changing Paths of the Land: Early Political Hierarchies in Cakaudrove, Fiji." *The Journal of Pacific History* 19.1 (1984): 3-20. Print.
- Seemann, Berthold. *Fiji and Its Inhabitants*. London,, 1862. Print.
- Wilkes, Charles. *Narrative of the United States Exploring Expedition. During the Years 1838, 1839, 1840, 1841, 1842*. 5 vols. Philadelphia,: Lea and Blanchard, 1845. Print.

Pictures



1: Nicholas House, Suva, where the Catholic Archives are located.



2: National Archives, Suva, where the colonial archives are located.

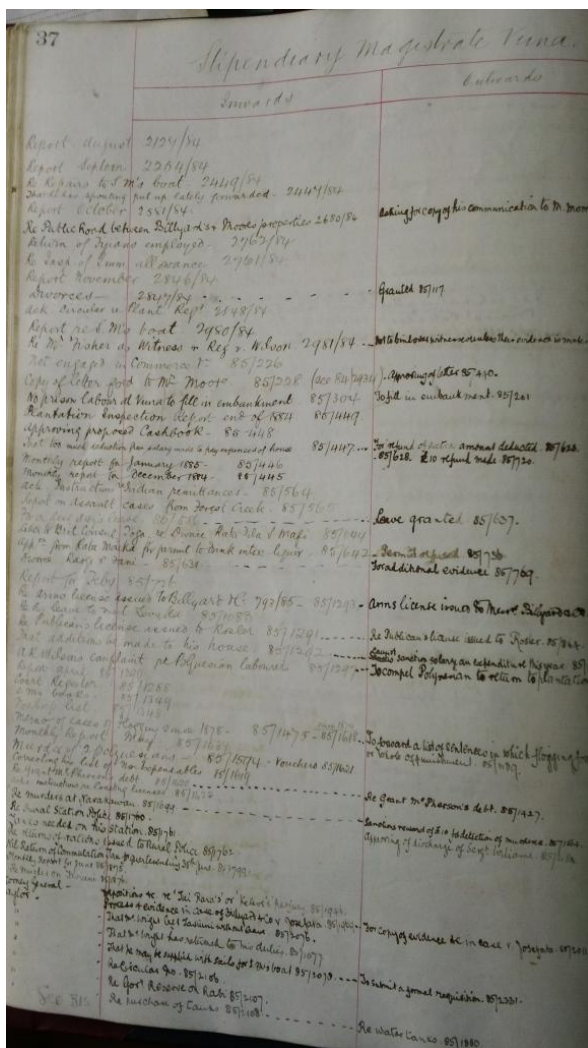


3. Reading files from the Colonial Secretary Office

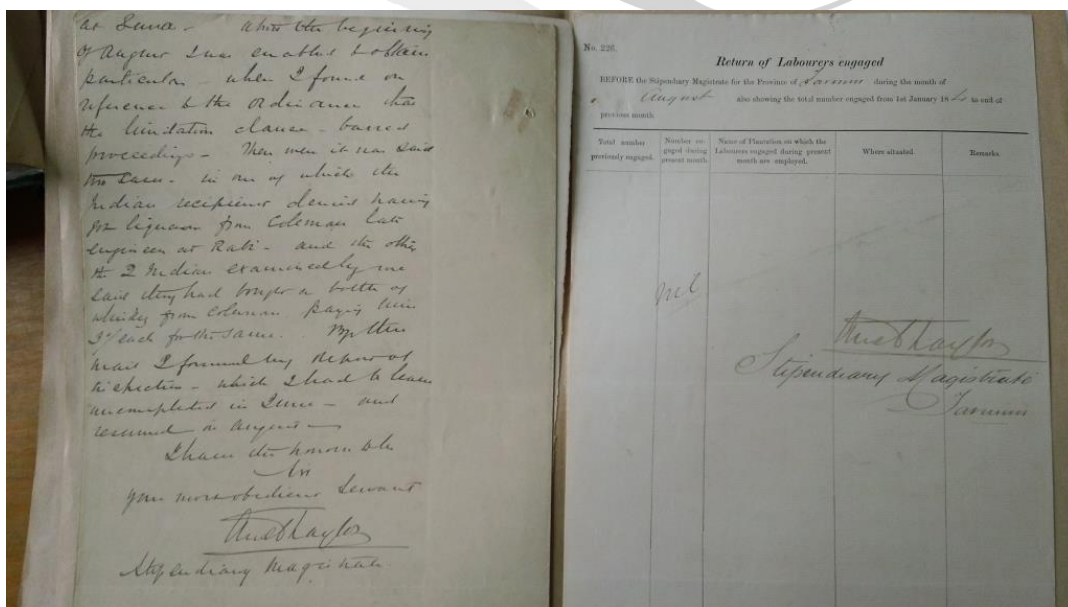
Headings	FILE SUBJECT	FILE No.	Serial Number
	FORESTRY		32
	Forestry Adviser to the Secretary of State	64	
	Surviv Firewood Supplies during War	65	
	Banana Cases - Timber for	P. 2/29/29	
	Colonial Forest Resources Development, Department Annual Reports	67	
	Mr. Sands of New Zealand Forest Service, Visit of to Fiji	68	
	Imperial Forestry Bureau - Report of	69	
	Ornamental Plants for the Landscaping of the American Cemetery Guadalcanal	70	
	Forest Policy - Memorandum by the Conservator of Forests	General Archives 71	
	Hardwood - Process for Hardening	General Archives 72	
	Control of Importation of Timber	P. 27/1/ 45	
	Kauri Tree, Nidarivatu - Protection of Preserve	General Archives 73	
	Forest Reserves	74	
	Fiji Birds	General Archives 75	Yes

Headings	FILE SUBJECT	FILE No.	Section
	FORESTRY		0
	Colonial Development Cooperation Forestry Schemes	82	General Archives
	Application form Permission to cut Timber and Construct houses Colo North	83	
	Imports of Timber - Proposed ban on from Dollar Countries	84	General Archives
	Timber Export of	85	General Archives
	Local Timber for Imperial Forestry Bureau - Gift of	86	
	Conservator of Forests - Proposed Visit of to New Zealand	87	General Archives
	Local Timber - Bulk purchase and storage of	88	
	Licence to occupy lands in Forest Reserves - Authority to issue	89	
	Wago Bark - Export of	90	
	Forestry Dept Fiji & W.P.H.C - Proposals for the Coordination and Cooperation	91	General Archives
	Woodwork in Cars Manufactured in		General Archives

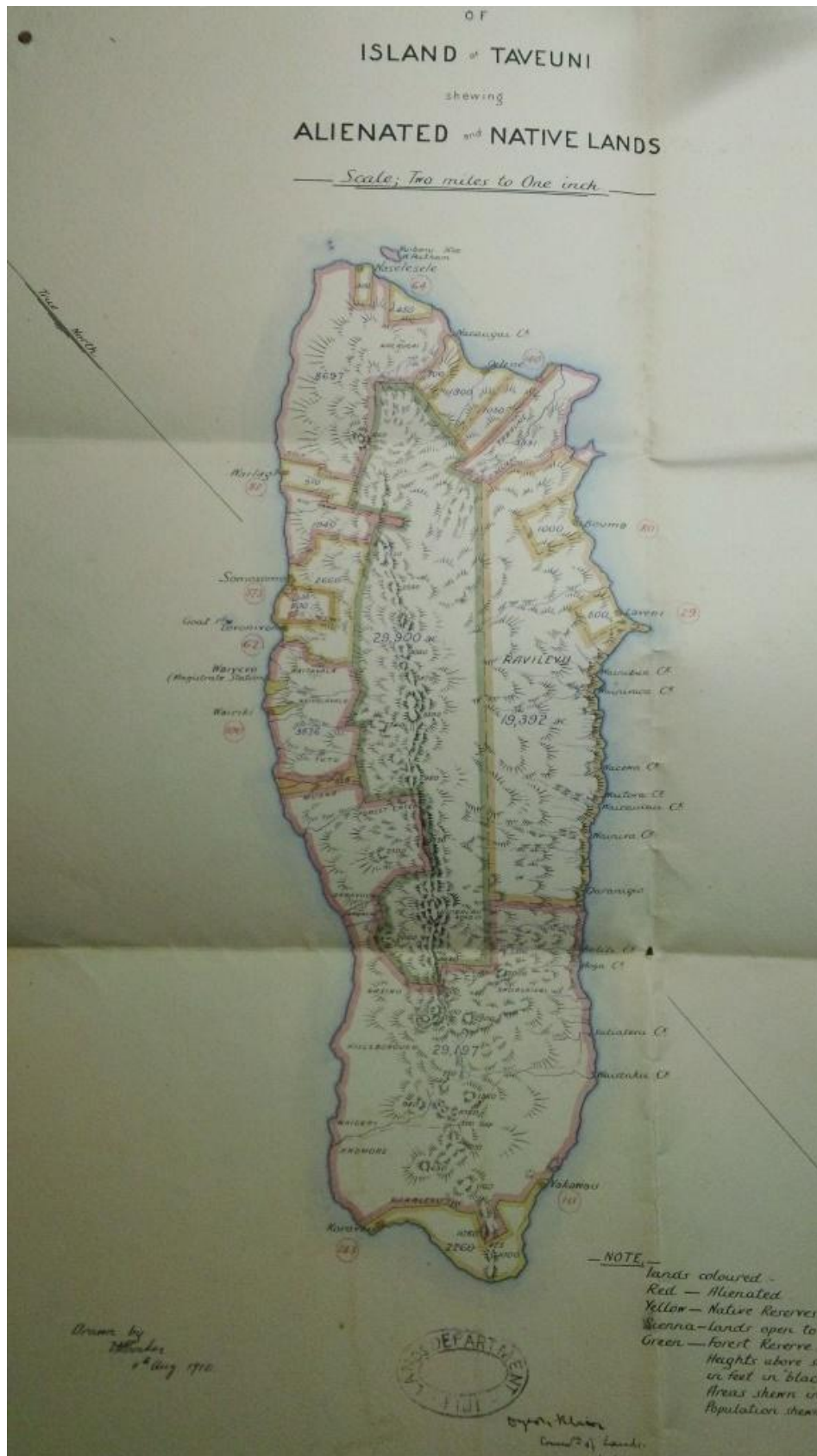
4. Index of topics of the colonial files



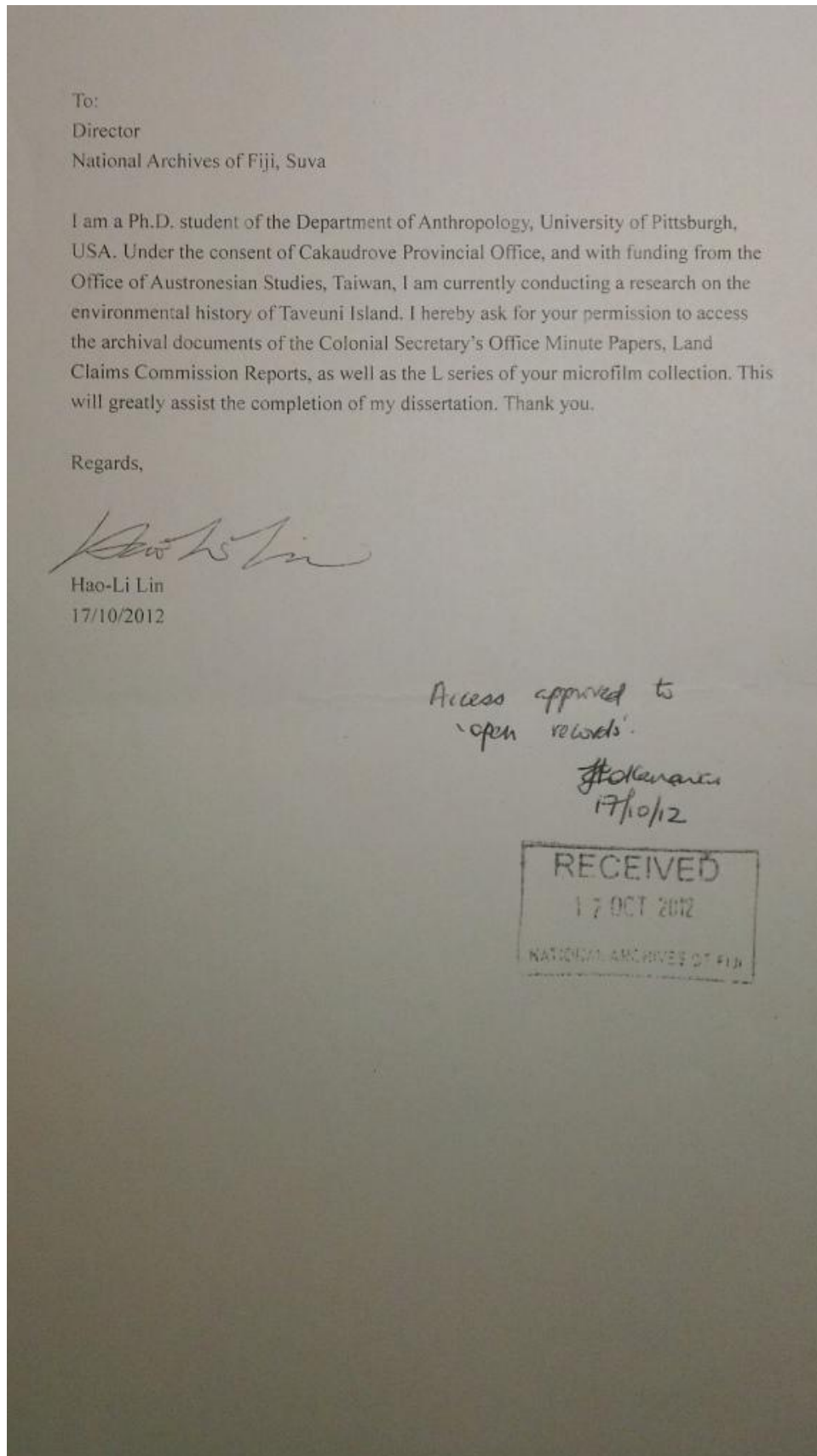
5. Index of the topics from the magistrate of Vuna (Taveuni) in the late 19th century.




6. A monthly report from the District Officer of Taveuni in 1890.



7.A 1909 map of Taveuni, produced by the Lands Department.



8.The Confirmation letter from the National Archives of my archival research.



SIR ALPORT BARKER LIBRARY
Information/Research Advisory Request Form

Researchers Name: Haoti Lin Date: 23.10.12

Address/ Department: USA

Request (Please give as much detail as possible)

Report also in the 160- Report by

Fiji Department of Lands, Mines & Surveys, Land Claim Commission
1875-1882 & Executive Council Sitting for the rehearing of Claims to
Lands 1879-1887" Report
Microfilm Reel # ~~1~~ 2, ~~11~~ 11

SIGNED: [Signature] DATE: 23.10.12

FOR LIBRARY USE ONLY

Time & Date Received:am/pm / /2012 Received by: _____

How received: Phone/Person/Fax/E-mail

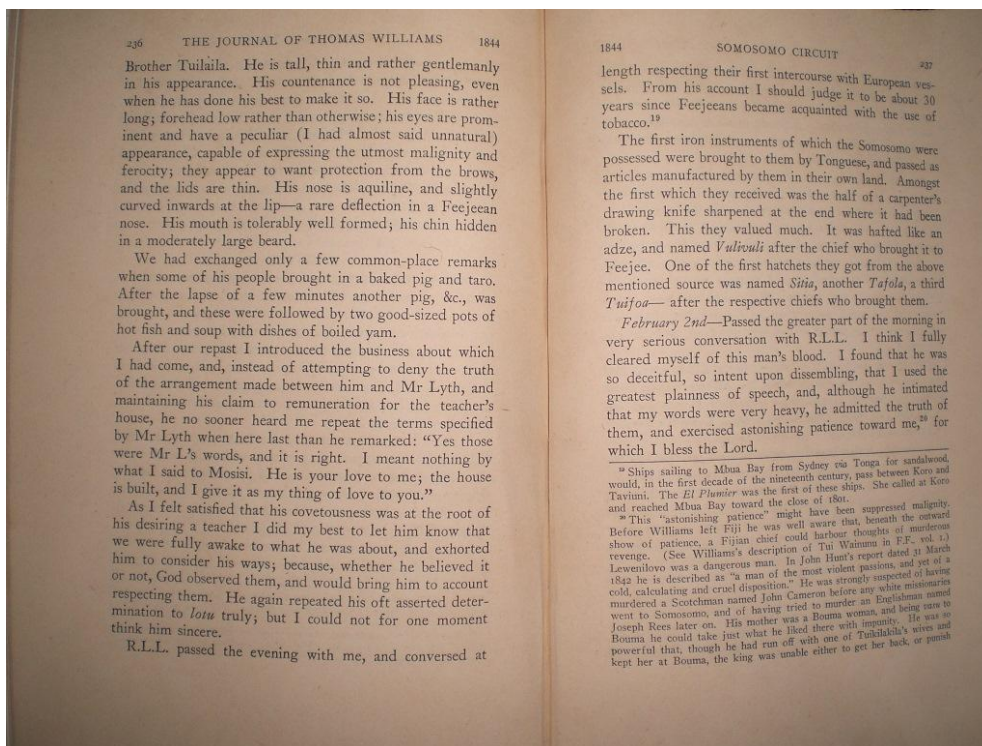
RENEGOTIATED: / /2012 Time & Date completed: / /

Request No: _____

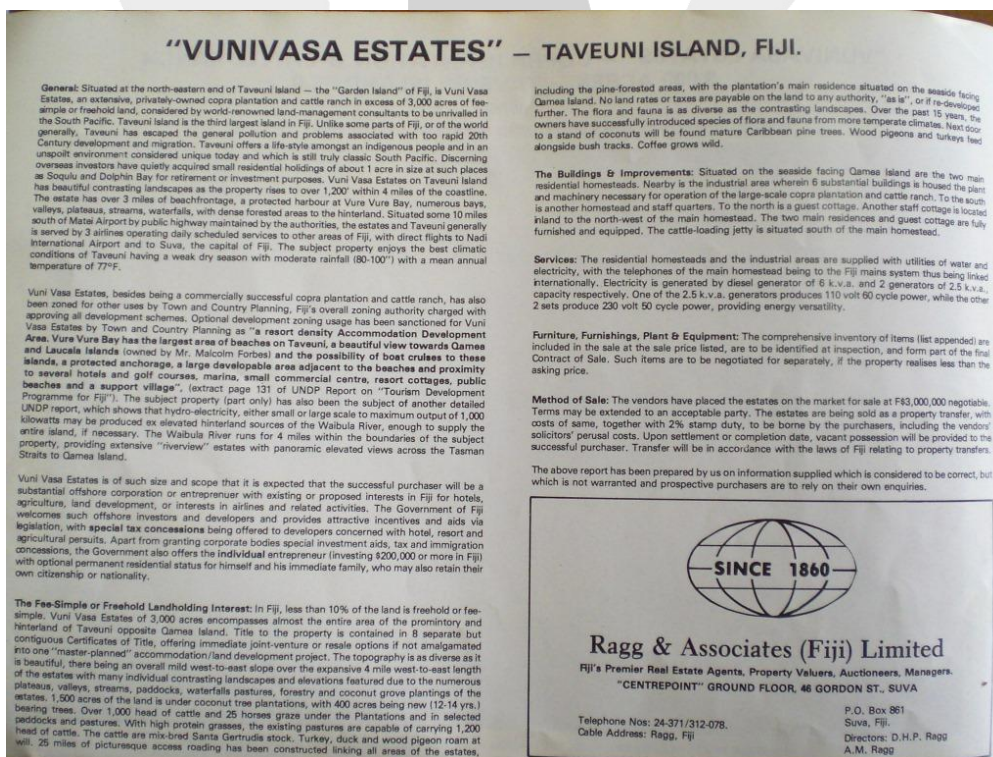
DELIVERY		RESOURCE USED	
1. Oral/Phone		1. Press clippings	7. Parl papers
2. To be collected		2. Brochures	8. Archival
3. Fax		3. Legislation/Hansard	9. ILL/Local lib/Depts
4. Mail delivery		4. Reference	10. Microfilm
5. In house use		5. Monographs	11. Photos
		6. Periodicals	12. Newspapers

Other comments:

9.A National Archives request form.



10. Diary of the Methodist missionary Thomas Williams who was stationed on Taveuni from August 1843 to September 1847.



11. A brochure of the Vunivasa Estates, Taveuni, which has been alienated to foreigners in 1863.

W B. *Wairiki* ou *Wairiki* sardin.

a 7000 ch. Prop. sur fin. fonce
chape
3 chapeaux blancs bien conservés
3 ——— ordinaires
2 ——— rouge bien conservés
4 ——— ordinaires
7 ——— noirs ordinaires
2 ——— ordinaires
3 ——— violette ———
1 ——— verte ———

(II) a) *Yuma* 1 ch. blanche. Et le plus tendre
1 — rouge qui se meurt à la
1 — violette noire abîmée à St-Jacques
Belle chapelle
Leel hôtel garni de St-Jacques
a) *Navi* 1 ch. blanche. Et de plus
1 — rouge (ancien) Et de plus
1 — noire ancien par usage
a) *Noselack* 1 ch. blanc
1 — rouge avec usage
1 — noir

Autres chapelles dans le village a) de nos
Bonne (hôtel) Navin (hôtel) Rome (hôtel)
Canez 2 ch.

b) 1 chapeau blanc
1 — rouge

c) 1 robe d'homme et blanc bien conservé
1 — rouge

d) 2 chapeaux ordinaires
2 chapeaux rouges
4 — de Capitan

e) 3 autres pour fonce
4 ordinaires
6 autres

12. A list of Catholic parishes of Taveuni from the Wairiki inventories 1894.

Plantations

sur 11.000 à Rome —

rouge 3000 dans la fonce — terrain de fonce 5.000

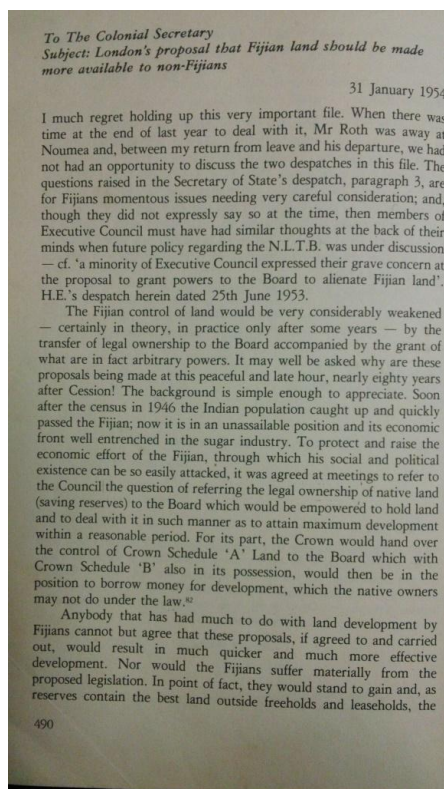
tales : 2.500 dans la fonce — 1.500 fonce

yaqma : 50 à Rome — 100 dans la fonce

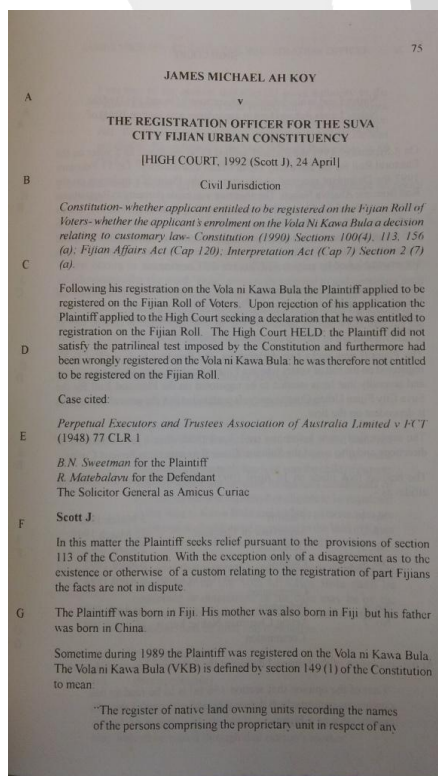
donne : 500 avec garçon (fonce) 1000 avec filles

J'ignore les plantations de Kumala, d'ignames, de tates
des gens de la fonce.

13. A list of the crops planted by the Catholic mission from the Wairiki inventories 1895.



15. An excerpt from *Fiji: the three-legged stool: Selected writings of Ratu Sir Lala Sukuna*, 1983.



16. A case regarding the customary law on native status in *Fiji Law Reports* Vol.38, 1992.

NA TAWA VANUA TAUMADA.

KOI AU KO JOSEFA OKANACAGI. AU VOLA TOKA NA
TUKUTUKU ORO ME BALETI IRA NA KENA KAWA DINA
MERA NA VEIQARAVI SE VEILIUJAKI ENA VANUA KO
NASAU SE ENA JAVUSA KO NAISAGAI ENA VEI
TABA GAUNA SA BERA MAI.

KOI RAU NA VUVU NI VANUA ORO KO LEKUTU KEI
NASAU ERAU VEITACINI GA, QASE KO (LATIA NA VANUA)
KA GONE KO (LABALABA). NA TEKITEKIVU NI NODRAU
A GOLA MAI, ENA NODRA A SIRO NOAI E NAKAUVADEA
NAI LAKOLAKO VAKA TURAGA KA PA A YACO ENA DUA NA
NA VANUA MERA MAI YAVU TAKI KINA. E DAIDAI E SA
KILAI TU NA VUNALA ORO ME KO NAYAVU.

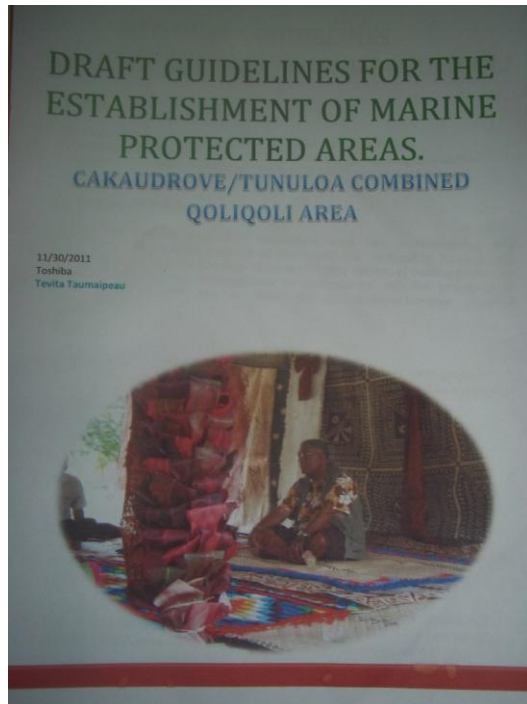
SA VAKA DEI TAKI KUTO NAI TIKOTIKO ~~MAI~~ VAKA
TURAGA KO NAYAVU. OI SA QAI RA CAVU BALE TALE
NA LAKOLAKO VAKA TURAGA ENA DUA NA VANUA MERA
LAKI VAKA TUBU KORO KINA NI BERA NIRA DU SEBA
YANI NAI LAKOLAKO VAKA TURAGA ENA NODRA VAKA
SAQARA VANUA ~~MAI~~. E DAIDAI ESA KILAI KOTO
NA VANUA ERA LAKI VAKA TUBU KORO KINA ORO ME
KO NAKOROTUBU. VAKA CACA ORO NAI TUKUTUKU LEKA-
LEKA NI NODRAU A GOLA MAI NA VEITACINI TURAGA.

ENA NODRAU I LAKOLAKA VOLI MAI NA VEI TACINI KEI NA
NODRAU UMA TAMATA, ERATOU A SALA VATA VOLI MAI KEI
NA DUA TALEGA ERATOU MAI VEITACINI GA NA YARANA
KO BOTONAI.

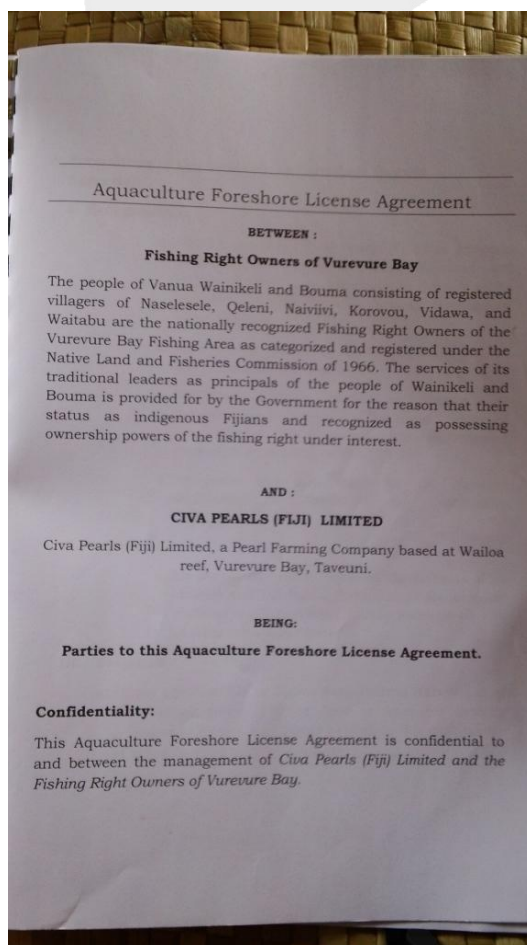
SAI IRATOU NA LEWE TOLU ORO ERATOU A TAWA VANUA
TAUMADA ENA YANUVANU KO TAVUNU.

ENA NODRATOU YACO MAI ERATOU A NOAI VAKAI TIKOTIKO
(KORO) TAUMADA ENA DUA NA VANUA KA SA YACANA
TIKO ENA GAUNA NI KUA ME KO NABILI.

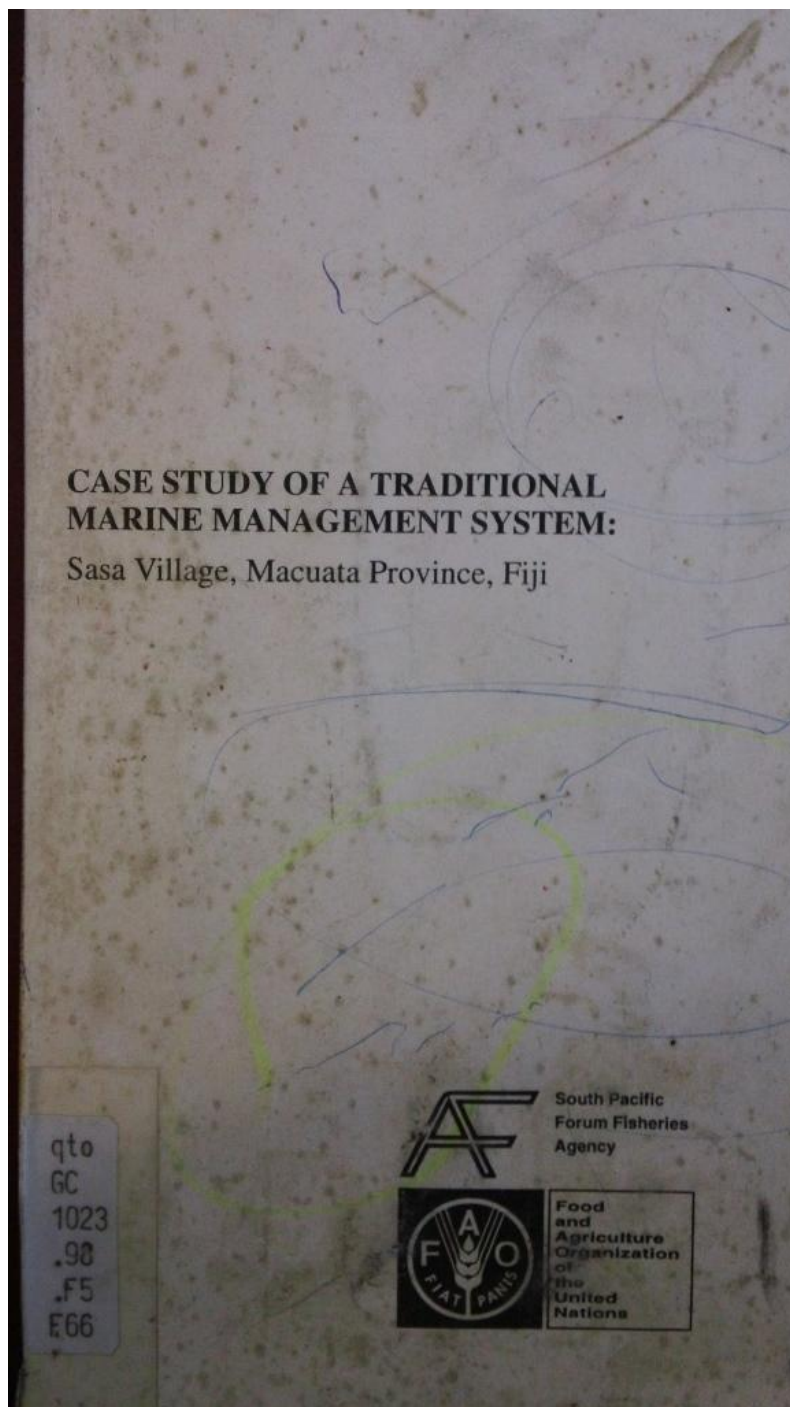
17.A written version of Waitabu history by the late Tui Nasau, Iosefo Kanacagi.



18.A draft regarding the regulations of MPAs for Cakaudrove Province, Taveuni.



19.A draft the agreement between a foreign pearl company and the villages of Waitabu and Vidawa, Taveuni.



20. One of the earliest study of the Fijian marine tenure in 1994 by Gracie Fong.

ⁱ The data of this archival study was primarily gathered from the National Archives at Suva, Fiji. The primary source is the “Colonial Secretary’s Office Correspondence files ‘F’ series 1931-1958”, which will appear as CSO in the reference. The Archives of the Catholic Archdiocese of Suva and the Library at the Fiji Museum have also very been very contributive. I would like to thank the assistant librarian Asena Dame at the National Archives, Sister Wati Koroiciri at the Catholic Archives, and Ratu Sela Rayawa at the Fiji Museum for their support.