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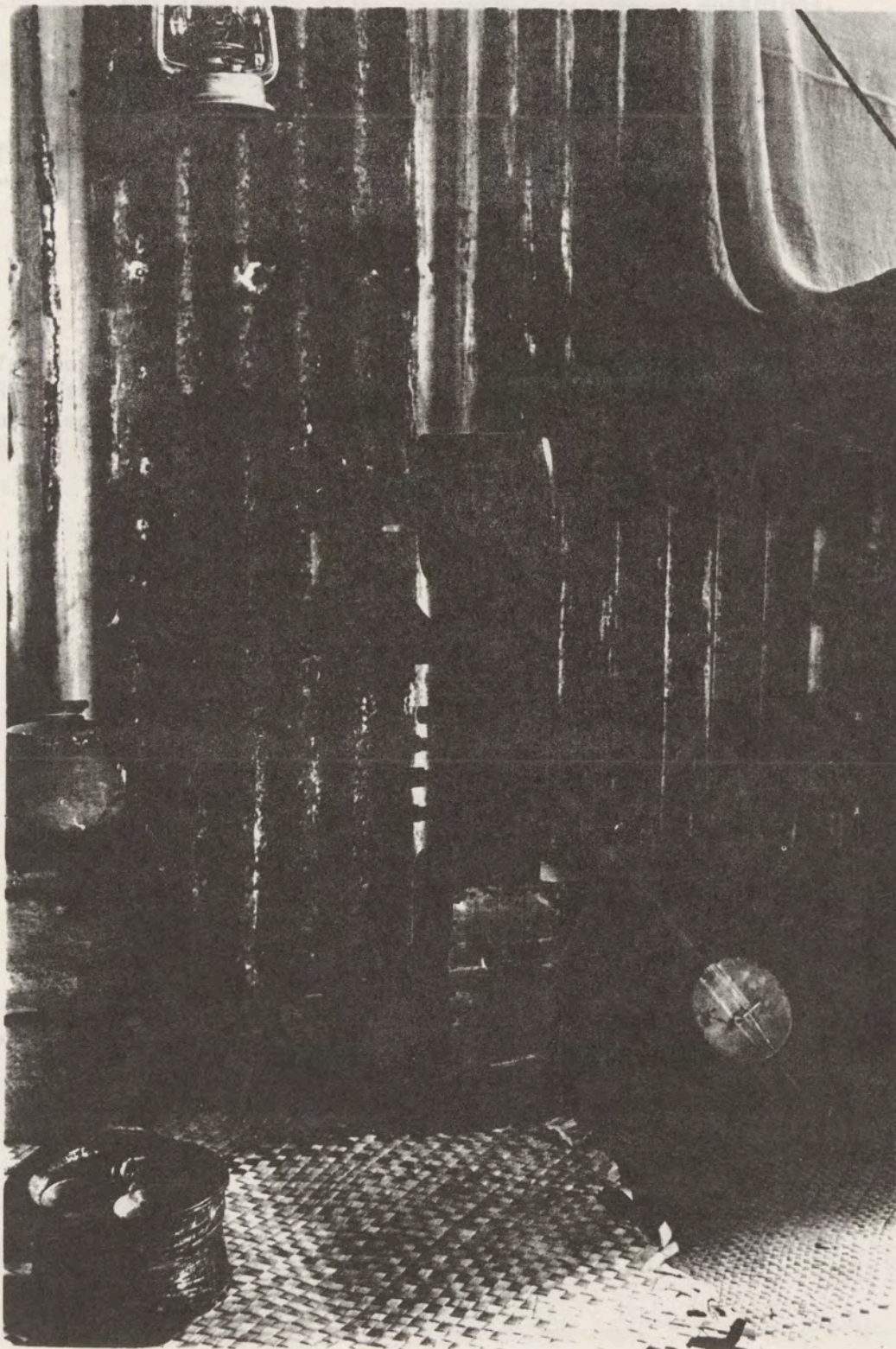
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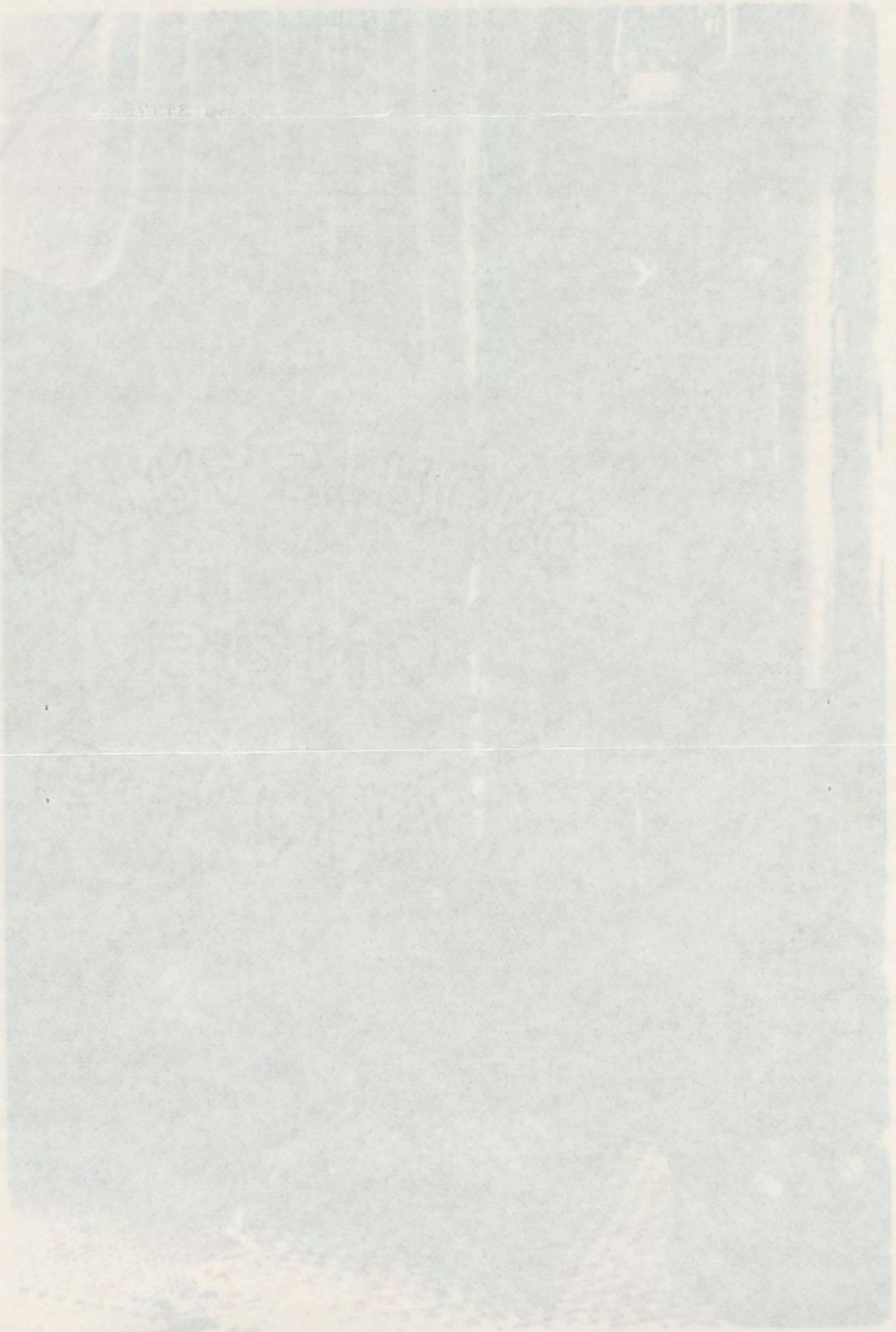
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COOKING ON CANOES

During the nineteenth century, and probably much earlier, Fijian canoe voyagers on trips about the archipelago and to and from Tonga enjoyed freshly cooked food, which was prepared in various canoe hearths.

HERITAGE

1 May 1979

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The Fiji Museum, Box 2023, Government Buildings,
Suva, Fiji

Phone 23226

The National Trust for Fiji, Box 2089, Government Buildings,
Suva, Fiji

Phone 25807

The Fiji Arts Council, Box 2432, Government Buildings,
Suva, Fiji

Phone 311754

The Heritage cover is printed by Swastika Printery. Phone 361806

THIS MONTH'S COVER

Tanpoora and Sarangi : Two folk instruments made locally by Ram Prasad, Bulileka, Labasa. - Part of Fiji Museum collection on display for Indian Centenary Exhibition.

"Registered as a newspaper with the Permanent Secretary for Posts and Telecommunications".

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COOKING ON CANOES

During the nineteenth century, and probably much earlier, Fijian canoe voyagers on trips about the archipelago and to and from Tonga enjoyed freshly cooked food, which was prepared in various canoe hearths.

Unfortunately references to canoe hearths in old books and journals are scarce, although they were commonly used. Even when hearths are mentioned it can be hard to establish which type of hearth was involved. For instance, Charles Wilkes, commander of the U.S. Exploring Expedition in Fiji in 1840, mentioned a canoe hearth used by marauding Bauans, but failed to elaborate on its structure:-

"Rivaletta, the youngest son of Tanoa, while passing along the north end of Ovolau in his canoe, descried a fishing party. He at once determined to possess himself of what they had taken, and for this purpose dashed in among them and fired his musket. The shot killed a young man, who proved to be a nephew of Tui Levuka; the chief of Ovolau; and was recognised by some of Rivaletta's followers. This discovery did not prevent their carrying the body to Ambau to be feasted upon; but in order to prevent it from being known there, the face was disfigured by broiling it in the fire in the canoe. Tanoa, however, soon became aware of the fact, and forthwith sent a whale's tooth to Tui Levuka, as the value of his loss, together with a number of little fingers, cut from the people of Ambau, as a propitiatory offering."

While shedding light on the character of what was probably Seru Cakobau's most squeamish brother, Raivalita, and speaking volumes on the arrogant - in this case unsanctioned, but nevertheless far from atypical - abuse of naval power in Fiji at that time, the incident tells us little about canoe hearths.

Luckily the hearths were described in more detail elsewhere. We now know that at least three different kinds were used. Most lowly of all was the tubutubu, simply a large earthenware bowl formed from the base of a broken Fijian kuro cooking pot, which could safely hold fire. An old photograph in the Fiji Museum collections clearly shows one of these hearths on the deck platform of a small sailing canoe, and it was probably the kind most commonly met with on smaller canoes.

That more sophisticated earthenware hearths were used aboard canoes is shown by a painting in the Cambridge Museum of Archaeology and Ethnology (refer fig 1). Painted by Miss Constance Gordon-Cumming, a relative of Sir Arthur Gordon's, in 1875-1876, it features an open, bucket-like ceramic bowl about 20 inches (51 centimetres) across, with a ring base. Within the bowl 3 or 4 upswept projecting buttresses anchor a small kuro cooking pot 10 inches (25.5 centimetres) deep over a fire in the bottom of the bucket. This illustration proves that Fijian sailors did not have to forgo freshly boiled or steam-cooked food. The presence of 4 bosses (according to notes accompanying the painting, on which only 3 are visible, the fourth presumably hidden by the kuro) to hold the kuro firmly in place is interesting, as Fijian cooking pots ashore were invariably supported on only 3 stones or 3 earthenware sue pot stands, resting passively atop them and not wedged between fixed supports, as with this canoe hearth.

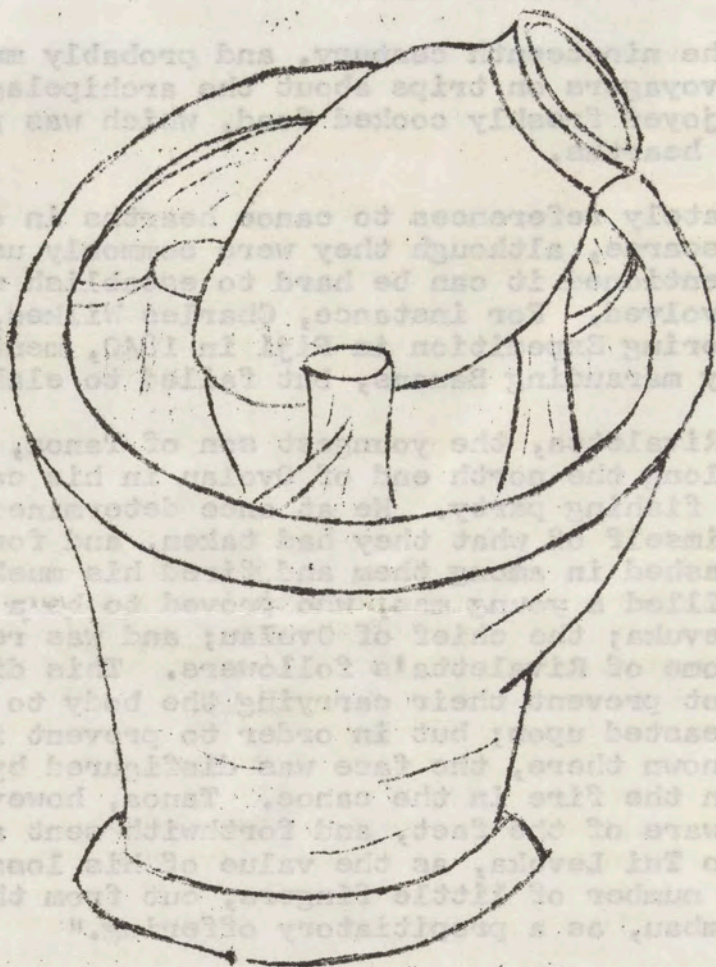


Fig. 1. Earthenware canoe hearth with projecting buttresses to hold a small kuro cooking pot.

After Gordon-Cumming.

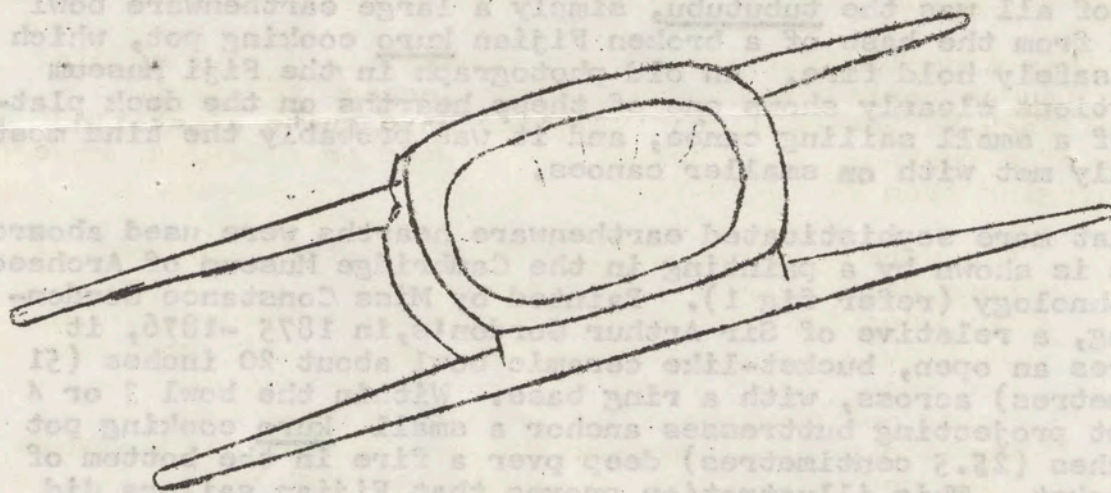


Fig. 2. Wooden canoe hearth or miga used aboard large drua and camakau sailing canoes to bake food.

After Neyret.

The bosses surely also raise the question as to whether all the pottery "legs" found on Fiji archaeological sites are rightly interpreted as such.

Large bilibili bamboo rafts used on rivers and within the barrier reefs of the larger islands often featured, and occasionally still feature, a thatched tunuloa shed containing a simple cooking hearth of earth and stones bounded by hardwood slabs, a simpler version of the miga hearths found in old Fijian houses. More sophisticated cooking facilities than this were needed for rough canoe voyages beyond the reef however, and large wooden trough-hearths were carried aboard the big camakau sailing canoes and great drua double canoes of powerful chiefs. In these it was possible to bake whole large pigs and quantities of yams in much the same way as they were baked in lovo pit ovens ashore.

Large, portable, wooden oven troughs or miga had probably been used in Fiji for centuries. Fiji-Tonga trading has been developed at least that long and such hearths were certainly in use on the deck platforms of Tongan tongiaki double canoes in the early seventeenth century. Cornelius Schouten illustrated an attack by Dutch sailors on a tongiaki in 1616, the canoe having a hearth or talafu blazing on the fore-part of its deck platform. In 1643 Abel Tasman also encountered tongiaki with canoe hearths burning on the fore-part of the deck platform. These portable hearths were more or less square sectioned but shallow wooden blocks with a circular depression hollowed out in the centre, this trough being bedded with sand and oven stones to underlie the fire. According to Captain James Cook (Haddon & Hornell 1836:269) more than a century later talafu hearths were always carried aboard Tongan double canoes.

Similar wooden hearths were in use aboard Fijian canoes by last century. Captain Erskine (1853:210) of HMS "Havannah", in Fiji in 1849, mentioned how on one of Cakobau's canoes "of moderate dimension" at least one large pig was "being reserved for the chiefs own use during the passage to Bau, the cooking of which had already begun on a kind of firehearth of stones and sand; constructed on the deck of the canoe".

By this time Tongans had adopted the Fijian drua, building them in Lau as replacements for the obsolescent tongiaki. Cannibal Jack Jackson (Diapea 1927:115) gave quite a detailed account of a portable miga hearth being used on a Tongan crewed drua voyaging from Vatoa to Tonga:

"We were scudding away before the wind; the food had been baked in the flat sand and dirt box for that purpose; the stones had been heated with no little difficulty as everything was more or less wet from the the seas, which every now and then broke over us, we being not more than two feet and a half from the surface of the sea-----but, by dint of perseverance the food was baked, consisting of yams only.

The indiscrete Cannibal Jack (Erskine 1853:452), fleeing the wrath of Somosomo after having surreptitiously eaten pigs which has been offered to appease the appetite of the gods, has earlier found out about miga the hard way. Swimming out to try to board the great double canoe "Ramarama" on her maiden voyage from Taveuni

to Bau in 1840, he was rudely repelled, being pelted with "yams and the stones for making their ovens with". Always lucky, he next managed to hitch a lift on another canoe, and was soon casting musket balls for Seru Cakobau. "Ramarama" or "Lamp" was equipped with a miga and it is interesting to speculate whether the canoe might have been named for this feature (the name is often misrepresented as "Ra Marama", and interpreted as the more romantic "Ladyship", or "Princess"). Her miga was described in a Fijian manuscript written about 1875 and translated into French by Father Neyret (1950b:31):-

"Aboard the canoe was a large hearth for cooking food. In this hearth you could cook 100 big yams or several whole pigs at a time. It was cut and hollowed from a single block of wood. The bottom was covered with earth, overlain with oven stones. This hearth was called a miga. If you took out the earth and replaced it with water, three or four people could climb in without it overflowing, which gives some idea of its great size. The hearth was not covered over with earth, but with a thick covering of leaves plaited and sewn together - this was called a lepo."

The lepo clearly shows how the food was baked, replacing the covering of earth normally used in a pit oven or lovo.

The other canoe dimensions given in the manuscript are not exaggerated, so the account is probably accurate.

It is to Father Neyret, an outstanding authority on Fijian and Oceanic canoes, that we owe our knowledge of the actual appearance of such miga. In his unparalleled but little known "Les Pirogues", of which the Fiji Museum is luckily blessed with a copy, he illustrated a Fijian miga, (see also Neyret 1950a) basing his drawing on a model miga on a very old drua model in the Marist College at La-Seyne-sur-Mer. This sketch, interpreted here left-handedly by me (refer fig 2), shows the miga to be carved from a low, square sectioned block of wood, the actual oven consisting of a circular concavity adzed into the block. It was this which held the earth, oven stones and fire, and over which the lepo matting was placed. Four carrying handles project from the corners of the miga for carrying it, and perhaps for lashing it to the deck platform. These handles, and the great size of at least "Ramarama's" miga seem to be all that distinguish it from the Tongan talafu canoe hearth. It is pointless at this time to speculate as to whether the miga inspired the talafu, or vice versa, or whether they descended from a common ancestor.

As with anything published by us concerning Fiji culture or natural history, we are always interested at the Museum to hear from anyone with any knowledge of the subjects being discussed. Certainly if anyone knows of the existence of a wooden miga, or any earthenware canoe stove of whatever description, the Fiji Museum would be very glad to learn of it.

Fergus CLUNIE, Fiji Museum.

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NADRAU ARCHAEOLOGICAL SALVAGE EXPEDITION FAILURE.

For a considerable time now, the Fiji Museum has been planning an intensive field investigation of archaeological sites in the area to be effected by the Monosavu hydro-electric project. Dr C.E. Eyman and Rod Vickers of the University of Calgary in Canada conducted a preliminary survey in the area last year, in conjunction with Fiji Museum, and had hoped to return this May for the bulk of the fieldwork, and then spend up to a year in the Museum, analysing their material and writing up their report. It was hoped to conduct the whole exercise in Fiji in order to train a local employee of the Museum in the practical aspects of archaeology, so that the Museum would have a staff member trained to properly catalogue, store and add to the museums archaeological collections, and to conduct field work and properly analyse and write up his findings.

The survey work at Nadrau is of obvious importance, and the training aspects of the project were of particular value, as they would have meant the neglected archaeological side of the Museum's work would at last have been resuscitated. Unfortunately for this practical and urgent project, funding could not be raised in Canada so work cannot proceed. Dr Eyman, at great financial sacrifice to himself, will conduct two months limited survey work from June, but the full scale expedition is a write-off and the training value lost.

Despite the above, Dr Eyman hopes to arrange a similar project for next year, should funding be available.

FIJI MUSEUM

FIJI MUSEUM NOT A GOVERNMENT DEPARTMENT.

The Ministry of Information's booklet "Fiji Today 1978" contains some rather misleading information as regards the Fiji Museum. Despite this pamphlet, the Fiji Museum is not and never has been part of the Ministry of Social Welfare or any other ministry. Nor is it about to become so. It is an independent statutory body, as laid down in the Fiji Museum Ordinance of 1929, administered by a Board of five Trustees. One trustee is appointed by Suva City Council, one is a non-official appointed by the Government, and three are officials appointed by the Government. The Museum should surely thus be listed under Statutory Authorities in the pamphlet concerned, and certainly not as part of the Ministry of Social Welfare.

For some years now the Museum's director has been a civil servant employed by the Ministry of Social Welfare but carrying out the policy of the Fiji Museum's Board of Trustees. This arrangement was reached in the colonial era, as a matter of financial convenience. The Board of Trustees has never felt compromised by this situation, deciding its own policy without any pressure from the Ministry, through which it, like the National Trust for Fiji, liases with the government. The Museum is no more a branch of government than is the National Trust for Fiji, following independent policies decided by its Board of Trustees within the confines of a severely limited budget,

Fiji Museum.

INDIAN COMMEMORATIVE EXHIBITION AT FIJI MUSEUM

The Fiji Museum exhibition commemorating the hundredth anniversary of the Fiji Indian presence will be open for public viewing as from Tuesday, 8 May 1979.

The Indian Exhibition Committee in mounting the exhibition hopes to mark the museum's effort towards building a more representative national collection. At least part of the exhibition will form the nucleus of a permanent Fiji Indian collection in a Fiji history hall at the Museum.

Under the chairmanship of Dr Ahmed Ali the committee comprises a cross-section of Fiji's community. Ratu Vula Daunibau is treasurer, Ateca Williams is secretary and the other members are Rev. John Garrett, Mohan Musadilal, Gillian Huggett Ambika Maharaj and Margaret Patel.

With only one-fifth of its target budget reached, the committee hopes in a small way to show some of the contributions made to the country's life by the Fiji Indians.

Fiji Museum.

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INDIAN COMMEMORATIVE EXHIBITION: MAY 7 - 31ST.

Monday: 7th official opening

Wednesday: 9th 8.00p.m. Evening lecture given by Rev. Dr John Garrett.

Tuesday: 15, 22, 12.00-2.00p.m. demonstration

Monday: 21, 28, on the spinning wheel.

Wednesday: 16th, Music evening by the Indian Cultural Centre together with a 10 minute yoga demonstration by Mr Nitya Sundar.

Wednesday: 16, 23, 30th 12.00-2.00p.m. Nagara dance performance by Mr Shiu Prasad's group of Naviloko, Sawani.

Wednesday: 23 8.00p.m. evening lecture by Dr A. Ali.

Wednesday: 30th 8.00p.m. Panel discussion.

Thursday: 31st Closing.

Fiji Museum.

WHERE IS MONASAVU, ANYWAY?

Having established its location and its function, there's a great deal more people would be interested to know about the F.E.A's Monasavu Hydro-Electricity Project, especially after the recent publicity on the 'who does what?' controversy.

Someone who can explain just how such a massive undertaking is approached and carried through, the planning, financing and expertise involved, is Mr Ken Casley, Manager of the Special Projects Division of the F.E.A.

Everyone who is interested, and this may well include young people at secondary school, is welcome to come along to the next meeting of the FIJI SOCIETY to be held at the MUSEUM on Tuesday, 29th May at 8.00p.m. when Mr Casley will be speaking about the Monasavu Project.

Fiji Society

National Trust News

On April 17th the Chairman of the National Trust Mr. Udit Narayan, with Mr. Harold Williams, Chairman of National Trust Education Committee, the Secretary Irene Singh and Mrs. Margaret Knox, presented to the Teachers' Training College at Nasinu, 100 copies of the "Greenbook For Fiji".

This book is a Teachers' Handbook on the Conservation of Nature in Fiji and has been prepared for the Trust by Mrs. Margaret Knox. The Trust has published the book with support of the World Wildlife Fund and the International Union for Conservation of Nature and Natural Resources.

Teachers are requested to use this valuable resource book which is available at the National Trust office at \$3.00 a copy (to schools) and \$3.50 to others.

.....

The Annual General Meeting of the National Trust was held at the Fiji Museum on 26th March 1979, chaired by Commander Stan Brown. After business was conducted, Dr. John Gibbons of the University of the South Pacific gave a talk on iguanas. Mr. and Mrs. G. Watkins brought live iguanas for people to hold and see - there was a mixed reaction from spectators!

.....

The National Trust is making final plans towards the Environment Exhibition to be held at Fiji Museum from 4 to 16 June this year. The theme being "Only one future for our children - Development Without Destruction" four Suva schools have been asked to prepare displays and students are invited to attend meetings on planning the exhibition.

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Enclosed is my membership fees for (amount).....
Name.....
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Full Membership	\$5	a year
Associate "	\$2	"
Institutional	\$20.00	"
School Children	50 c	"
Overseas members	F\$10.00	"

Return to: The Secretary, National Trust for Fiji, P.O. Box 2089, Suva, Fiji.

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COMING EVENTS - May 1979.

- Sunday 6th Suva Centenary Church, Governor General and Adi Lady Calobau will attend a church service for Parliamentarians at 7pm
- Monday 7th Suva Orchid and Horticultural Society, Professional Centre, Devocour Rd. Speaker Dr David Hassel "Ecology of Fiji Forests and their Conservation".
- Monday 7th Lautoka Viola Recital. Donald Murrice with Rebecca Williams at Western Regional Library - arranged by Lautoka Arts Club.
- Monday 7th House of Representatives meet. Governor General will formally address members of the House and Senate.
- Monday 7th to Friday 11th A Consultant for International Union for Conservation of Nature Dr Dasmann will visit Fiji as part of a study of conservation techniques in the South Pacific Region.
- Tuesday 8th to Thursday 31st Indian Commemorative Exhibition - Fiji Museum.
- Wednesday 9th Rucksack Club meeting at 8pm, Fiji Museum.
- Wednesday 9th Indian Commemorative Programme - 8pm Evening Lecture by Rev. John Garrett, Fiji Museum.
- Thursday 10th to Friday 11th Lautoka. Two one act plays. Black Comedy and The Rats at the F.S.C. Hall 8pm. Tickets \$1.00 from the Western Regional Library. Presented by Lautoka Arts Club.
- Friday 11th Guard Change by Royal Fiji Military Force Band at Government House Gates, 12nd.
- Friday 11th to Monday 28th June Schools holidays.
- Sunday 13th Interdenominational Service in Albert or Buckhurst Park 10am. Thanksgiving and Inter-faith Service to mark the 100th Anniversary to mark the arrival of the Indentured Labourers in Fiji. Venue to be announced in Newspapers.
- Monday 14th Public Holiday - Girit Celebrations 9.45am to 5.30pm. Venue either Albert or Buckhurst Park - Venue to be announced in Newspapers.
- Tuesday 15th Indian Commemorative Programme. 12nd - 2pm, Fiji Museum, Spinning Wheel demonstration.
- Tuesday 22nd
- Thursday 17th to Saturday 19th and Wednesday 23rd to Saturday 26th Relatively Speaking - a comedy by Alan Ayckbourne at the Playhouse, Fiji Arts Club Production.

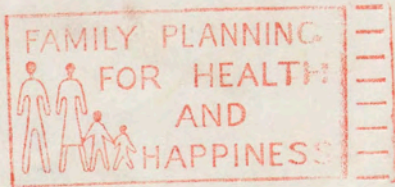
- Wednesday 16th 8pm Indian Cultural Centre - 10min. Yoga Demonstration by Nityanand Sundar. Indian Commemorative Programme, Fiji Museum.
- Wednesday 16th Indian Commemorative Programme. Fiji Museum
Wednesday 23rd 12md - 2pm. Naqara Dance perform by Shiu Prasad
Wednesday 30th and Group of Navitoko, Sawani.
- Monday 21st Indian Commemorative Programme. Fiji Museum
Monday 28th 12md - 2pm. Spinning Wheel Demonstration.
- Wednesday 23rd Indian Commemorative Programme. Fiji Museum
8pm Evening Lecture by Dr Ali.
- Thursday 24th Indian Cultural Centre. Distribution of medals and certificates to prize winners of On the Spot painting competition. 10.30am Western Regional Library.
- Thursday 24th The Philatelic Society of Fiji meeting 8pm at home of P. Rodda, corner Nasevou and Nakula St. Lami. "Registration of cachets and rubber stamp franks and the progress of studies on them."
- Friday 25th Beating the Retreat - Queen Elizabeth Barracks 5pm Ring Q.E.B. 22801 for permission to enter Barracks.
- Tuesday 29th Fiji Society. Meeting at 8pm Fiji Museum. Speaker Mr Ken Casley "Hydro Electric Project".
- Wednesday 30th Indian Commemorative Programme. Fiji Museum. Panel discussion.
- June 1st Fiji Craft Association Fund Raising Luncheon at the home of Mrs McDowell wife of New Zealand High Commissioner. Proceeds to Fiji Museum Conservation Project.
- June 4 - 16 Environmental Exhibition at Fiji Museum, arranged by National Trust for Fiji.
- June 10th "Music for the Young in Heart" at the Holy Trinity Anglican Cathedral Extension - evening.
- July 3rd Jack Glatzer - violin recital accompaniment by Leslie Brown - Presented by Fiji Arts Council.
- July 29th Choral and Instrumental Music Concert by Staff and students of Fulton College.
- July 25th to August 4th Intellectually Handicapped School Exhibition at Fiji Museum.
- August 9th to 31st Poster Display, Fiji Museum by Fiji Library Association. (Esther Williams).

- August 6th Universal Children's Day. Programme for children - Sukuna Park, Civic Centre area.
- August 29th to September 9th South Pacific Games.
- August 31st to September 2nd Levuka Public School Centenary Celebrations, Levuka. The Governor General Ratu Sir George Cakobau, G.C.M.G., O.S.E. will be guest of Honour.
- October 28th to November 4th National Arts Exhibition.

MONDAY EVENING BAND

This group was to have presented a concert in May but for unavoidable reasons has had to postpone the concert to 10 June.

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