

NOTE on Kitore, the local leader of the people calling themselves ASISI. Information gathered at an interview with Kitore.

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Kitore was formerly a disciple of the Baigona cult of rather of the Uiaku adaptation of the cult. Some years ago he came to feel that this was a false cult and therefore gave up it's practices.

One night whilst lying down he had a vision in which the wind came to him and spoke to him. The wind took him up and carried him abroad and showed him two paths - one leading to GOD and the other to satan. Adam appeared to him and spoke to him. Adam told him th he - Adam - had been brought into being by the wind. The wind left him and he went on with his work. Later another wind came but this refused to obey because it had a different voice which he did not recognise.

The wind told Kitore to heal the sick and gave him power to discern the presence of evil and to root it out. For some years he thought upon the vision and recently felt himself endowed with the power to fulfil the message of the wind. He gave instances of pers being at death's door restored by the clasp of his hand. The resul was not immediately apparent but during the night the patient began to mend.

He said "The exercise of this gift is undertaken only after" "preparation. From the patient's presence I retire to a quiet plac" and call upon GOD to give me strength for the work. When I feel" "the power working I return to the patient and take him by the hand" "Healing is not effected in every case but when belief in me exists the healing is quite definite".

Asked if in the case of old people whose days are obviously drawing to a close he has power to restore he answered "I do not" "know - I have never been called upon to test it under such circum" "stances. I exercise my gift only when requested to do so".

Questioned further he said "I joined my treatment with the ritu" "of Oroda because I thought it might increase my power but as soon a" "Miss Caswell at Naniu told me that Oroda is a bad thing I gave up t" "Oroda ritual - it really has nothing to do with the gift - I just" "adopted it as an act of ritual. I believe it to be a gift from GOI" "and I am careful to let people know this".

In the matter of detecting the presence of things used in sorcery he said "The spirit seems to lead my understanding to detect it"- "my head is inclined automatically toward the place where it is and "my whole body shakes".

He refuses all gifts proffered for his services. This I learned from others as well. He says he would lose the gift were he to take payment for it and his only desire is to help his people in New Guinea says he has no authority for handing the gift on to others. He feels no detrimental effects in his body after the exercise of the gift - no desire for sleep nor any sense of physical exhaustion.

Wanigela. 29:12:'32.