

Money Wang. 30 Aug. 1905

- complains or comments on the noise of the village - dogs but esp. at a death:

"Upon the death of a person the conch-shell is blown to recall any of the tribe who may have gone to the gardens or away hunting. The relatives and friends go into the house and set up an indescribable wailing; all the village women assemble and join in the depressing din, whilst the men gather round and sit in little groups near the house. The women, when weeping, gash their temples with flakes of obsidian or pieces of shell, keeping time to the lament in this way; occasionally they leave off to beat their breasts or to go and cast themselves in the sea returning ^{when} almost exhausted to again take up the wail. The men talk of sorcery and debate as to who bewitched the deceased. The crying goes on for from 18 to 36 hours until the body is carried away to be buried. The relatives follow in its train and remain crying at the grave until nightfall, when they return home and continue the wailing, only in a more subdued tone. The effect of this mourning is very depressing indeed, for they are truly without hope of a better life in the future and one is very fully convinced of this knowledge of this by the bitter hopelessness of their wails."

Uiaku Oct. 4, 1904

- Three types of hunting - using & spearing grasslands

(2) surrounding and closing in on areas of burnt grass land (3) dogs and spears.

Instance where a man was badly gored on the side by a pig. Instead of helping his companion climbed up a tree. The people tried to close up the wound by drying the blood by putting the man on a rack over the fire. He was nursed by Money 4 days after the accident by Money who dressed the wound and told his people to bring him up to Wang. He was able to eat food for the first time since the accident and that may have made the people scared to bring him - they thought that he was preparing his spirit for its long journey. One more day & Money got him to Wanigela where he stitched up the wound & nursed the man back to health over 3 weeks.

- While they kept the man in the house, "in accordance with their custom, all the men kept guard about his house throughout the night." Money got his notion of what had happened when he saw the smouldering fire places around the house.

Sept. 18, 1906 Uiaaku

"For some weeks now Beremu, the chief of Uiaaku, has been bad with an abscess in his thigh. ... pc - very long - about sorcery etc

Sept. 3, 1904 Uiaaku -

- raining at about 7 o'clock. War has sounded and people were running around in all directions

People running about with torches:

"This is a very flat place and there is no way ^{get} for the water which lay an inch or two deep over most of the ground. The effect produced as the dusky natives with glaring torches, which every now and again emitted showers of sparks, hastened over this sheet of water was very fine indeed. In fact the whole scene was most picturesque. Here and there a young coconut palm would be lit up by the flare and occasionally one of their giant houses. The whole was reflected in an indefinite manner in the water under foot. Beyond this was the impenetrable blackness of a tropical night, through which torches flitted like giant fire flies, a sight which was well accompanied by the roar of the surf on the beach."

- at the house found a very brightened man who said that someone had touched his chest with a becharmed stick. They had heard the server disturbing the pigs. Told him that he (M.) was not afraid

"I strolled back home thinking of these people and their misplaced belief. They believe in the efficacy of charms to the most absurd degree and so afraid are they of those that are attributed with power for evil that men will not go anywhere alone, even by day, for fear of being bewitched"

- if they believed in Christianity as much as they do charms they would be "pious Christians, for they live what they believe."

Eric Giblin 4/12/04 Uvahu

- average height of men 5'9" "and there's more padding than the ordinary white Australian carries about with him" - leaves at Wanigela, but none at Uvahu

Morey Dec. 17, 1906 - no location.

- Poriri made peace with Maisiri & Wanigela early last year
- usually victorious even when outnumbered because lighter spears
- defeated once: They attacked Wanigela whilst men were out, 6 or 7 people killed. Wang. came and surrounded them in an ambush and killed all.
- now at peace with W.M. but have attacked other coastal tribes during the year.

"They are people of small stature and sturdy build being particularly powerful about the lower limbs. They wear much the same kind of dress as the coastal tribes, ... The women wear loin clothes. The men dress their hair in a peculiar manner; they divide it into a number of parts according to its thickness and then bind each lock around with strips of bark, the according to its thickness and then bind each lock "pig-tails" thus bound look like tapered wands and are gathered together and brought down behind the back and wrapped up in a piece of native cloth which is carefully fitted to the head; some of these head-dresses reach almost to the ground and look very strange indeed."

"During their recent visit some of them came to the Mission Station and also attended the Sunday Services. They know a few Maisin words and they promised to let some of their boys come and live on the station and attend school. They left taking a number of Maisin people on a visit to the Poriri village. One of their chiefs is then going to come and settle on the coast."

- interesting trip next dry season
- good subject to be converted.

Notes & news up to 1909