

George S. Hooper Patrol Officer Jan. 1916

Patrol to Morua & back April 1 - 21 1916.

Found cases of venereal disease all along the coast.

9th 2 at Marua

Morua - no water, people must go to Airara

Airara - VC Siwana - people in gardens

"All was quiet in the village when suddenly a woman cried "KWARUME - KWARUMA, (sic) dozens of men appeared from nowhere and in a couple of seconds two canoes were manned and racing for the shoal, but about a couple of hundred yards apart. All this time a man on each canoe was paying out the netse, and these same, although apparently thrown haphazard on the decking of the canoes, were paying out without a hitch. The canoes seemed to fairly fly through the water but in spite of all their exertions the fish outdistanced them, (sic) going straight out to sea... Large shoals of fish are caught by these people in the above manner."

10th Sinipara #1 - 5 old men in village, rest cleared out - coconuts not being planted

#2 All in village & planting done.

Singra - water salty on shore, but people use it to drink.

Uiakeu: "Nearly every house in this village is closed up and the owners somewhere in the bush. This is the headquarters of the MAISIN tribe and a very large village. Coconuts have been planted in a swamp at the back of the village but only a few in comparison with the number of able bodied men in the village. The nuts have not been kept clean and the village is in a very dirty state, gambling with cards goes on at night in several of the houses, and even in the daylight they are said to play."

The only way that these people can be brought to book, is in my opinion (sic), by coming to their village and camping there for some time. Not only do they clear out to their gardens and the bush but on the approach of the Government, they go right along the coast to Airara. In (sic) is I believe, absolutely necessary to make these people feel their responsibility."

- met by VC's WOIDA & ARIMA

1916

51

Arima says that he moved to Bonardo because he could do nothing with his people.
- Only 3 police with him, so couldn't do much about it
11th to Wanigela

18th Returned to Uiahu and sent VC & AC out to bush but they made no arrests

- boat to Waiowa Creek for safe anchorage
- 14 Ganjiga men wanted for "Threatening Behaviour"
"Ex Constable GAITO applied for the V.C. ship of U-ia-ku. He claims to be the son of the Lohialanda of this village. GAITO is a well made boy and keen for the position."

- only 7 old men caught - released next day

19th "Livingstone the New Guinea Mission teacher in this village informs me that a lot of card playing goes on in this village but cannot tell me the names of the offenders. Made a search of three houses in which I was informed the cards were kept, but without result."

Police report that Maisin left in canoes, so PO leaves - no food available to him there.

"Moved camp to Ganjiga, where all the young bucks with the exception of the 14 arrested yesterday have cleared out, some even going as far as the Korapo Tribe, ~~with~~ With (sic) whom they are friendly."

- all Maisin villages with exception of Bonardo and w required no of coconuts & very unhelp.

Murray notes - not to use "bucks"
queries

"Please ask the RM NED how he proposes to deal with the MAISIN people." (Correspondence not included unfortunately)

RR 1916-17

136

July 1916 - "Customs and Beliefs"

"A curious custom as practiced by the KUBIRI or MANUA tribe (Collingwood Bay District) - When a woman is found to be pregnant, the brother of this woman or some near relative (but not the husband) arrays himself in all his war paint and taking a spear and

1916

52

Tomahawk from the house of the husband performs a dance in front of the pregnant woman and when worn out he places the spear on the woman's right shoulder and the Tomahawk on her left shoulder, the dance is then complete. This dance is supposed to be of great value in assisting the pregnant woman to bear a male child. Male children are ~~more~~ (sic) with these people the most desired."

- (2) Kind of wild vegetable U-NENI-A
- women can eat with no problem - roasted or boiled
 - if men eat it get pains in lower back (kidneys?)
 - Hooper.

Aug 26 Macdonnell

Ukahu - met on the beach by 100 men of G & U. surprised.
- got the VC's to assemble the men
"I informed the crowd that if they had cleared the whole or greater part of the area, previously selected by me, I would refrain from arresting any of them. They assured me that the whole area was cleared and planted, and further, they had no intention of again behaving in a foolish way, e.g. running away when the Magistrate visited their village. It was clearly pointed out to them, that if they refused to obey the Magistrate in regard to the regulations, they would suffer the penalty of the law, and could not be allowed to go free while others were sent to prison. The MAFSIN men now fully understand me, and I think I shall have no trouble with them in future"

- village cleaner and more orderly than usual - 2 houses condemned & destroyed
- started to take census
- delegation asked to take part in "Tufi Donee & Feast" to be held Christmas week at Tufi. M said they were all welcomed. Delegation. "We are now friends of the Government, and will not again pursue"!!!
- "Although I went to Ukahu with the full intention of remaining there until I had arrested some of them, I came away without one. I considered it would not have been good policy to make any arrests, especially as they once before said to a Missionary that I coaxed them into their village and then arrested a large number of them. I remember the occasion quite well. Perhaps

They thought I was "coaxing" them, but I assured them as well as the Missionary that such was not the case. Of course there may be more than one way of "coaxing."

27th Found land cleared but coconuts closer than 30' together - mostly to save clearing land - every second nut had to be removed.

"Utaka UIAKU is a string of five villages occupying about a mile of frontage along the seashore, with distances of from 50 to 200 yards between each village. Originally the areas between the villages were swamps, but during the last three years have been used as "dry rubbish heaps" depots. The swamps are now filled and "blinded" with sand taken from the beach. Some of the one-time swamps are now planted with coconuts. This will be done on all before many more months have elapsed."

- 1156 coconuts planted in past year

- 98 houses and 451 persons

"UIAKU, instead of being a dirty and unhealthy place, is now quite clean, and I believe, is much healthier than it was three years ago."

Ganjiga 45 houses, 224 people.
- swamps filled in with coconuts planted

"The church attendance at UIAKU this morning was 380, and BEN, the S.S.I. Teacher informed me that it is a record. He added: - "Suppose Government no here, no so many people". The church, without crowding, would hold about 200 natives."

28th. BNANDA - 6 houses 21 people

170 coconuts up to 2 yrs.

- purchased small area of land adjoining mission for "unreligious purposes"

29th

Sinapa 8 houses, 31

Sinipara 21 houses 104

- 245 coconut next to villages L 2 yrs.

- some too close

Airara 22 houses 106

466 trees L 2

30th MARUA 25 houses 113
 - 633 on pt. near Arava - 20' apart.

Thursday 31st

Reuben SUKULMAN SSI at WOIUAN
 - cleared 5 acres and started ~~at~~ erecting a school

Village	Houses	Tribe	1916 Census				Total	Cocnuts.
			Married M/F	Single M/F	Widow M/F	Child M/F		
Iu-ai-u	17	Maui	17/27	7/1	-	13/10	180	
Borondo	16		15/17	9/6	1/3	10/16	60	
Uiakeu	98		111/120	44/18	5/15	79/59	1156	
Ganjiga	45		55/65	22/7	2/5	34/34	310	
Borondo (Coast)	6		7/9	1/-	-/2	-	170	
Sinapa	8		8/8	1/1	-/5	18/18	245	
Sinipara	21		8/8	1/4	-/5	9/5	120	
Airala	22		23/25	9/4	2/5	18/18	245	
Marua	25		28/27	10/4	1/2	12/20	466	
			26/27	11/5	1/6	24/15	633	
TOTAL	258					1199	3840	
COLLINGSWOOD BAY			677/739	294/123	36/119	496/432	9197	
						4170	3670	

4st PC?

1917

55

P.O. J. H. Sutton - along coast Jan.

Jan 5-7. Found all Maisin villoges clean with planting of coconuts proceeding well
- 3 women with venereal in Uialua
- destroyed 8 dogs with "bad skin disease" also a pig with scabs all over its body

Mr Fisher stopped people of Uialua and Wanigela from going to Tufi at Christmas

"Mr. Fisher told them that they must not go to Tufi as they must stay and dance at WITWIBELA the natives all told me that Mr. Fisher told them that it was his ~~times~~ XMAS this time and next time they can go and dance at Tufi" (Wanigela report)
so Maisin went to Wanigela.

Jan 31 - March 16 Hooper to Abau Station.

Guaya - tried to get carriers; when VC's Prima and Woida went they said that people were scattered in the bush

"The village of U-IA-ku could easily supply all the necessary carriers for this patrol. They have done no carrying for me in this division and have-on (sic) almost every occasion when visited run away from their village. In a village whos (sic) population runs into four figures and the men of which are of splendid physique, this seems hardly fair. These people have a large Anglican Mission in their midst and have almost all been away working for Europeans and can have no possible excuse for neglecting their obligation under the Regulations."

Later says that the carriers suffered as "They are all nearly all salt water men and have fairly soft feet."

Also VC Norris reported that the Christian Wanigelans will not obey his orders.

1917-1918

56

Patrol Reports 1917-18 137

July 10-15 H. Johnson. P.O.

11th Uiahu - demanded Arima produce men who carried for Hooper

- found that most of the people had fled into the bush at the approach of the boat

- arrested 14 and paid carriers who showed up.

- camped at rest house.

12th Told ARIMA to repair leaking government roof.

- paid carriers and cont'd nuts at Ganj, Baramba & Yuoyu
V.C. Bosa in charge at Yuoyu

nuts 21 yr. Uiahu 45, Ganjiga 120, Yuoyu 130, Baramba 125

Hooper Aug 2 - 7 Sept. 1917.

Purchase to survey and purchase large amount land around Kwagita for Crown.

6 Sept. Arrest 2 men for gambling Arora
- caught 2 more for gardens
2 more at Sinipara.

3 June - 16 1918 Constable Womura (no P.O. available)

9 Aroras, Morua & Sinipara - men ran into bush.

- many lashed by police and set to clearing village and coconuts - no new nuts planted for some time.

- some arrests.

"The people of these three villages are adopting the fashion of building houses in the gardens and living in them for any period, especially while the Government whaleboat is in the vicinity. Informed the people that the Government did not allow them to do this unless some very good reason was forthcoming."

10 Uiahu and Ganjiga abandoned.

- Uiahu built 5 houses of a new village 5 miles inland, while Ganjiga doing the same 7 miles between two sago swamps; visited and made some arrests.

1918

57

Coconut trees not being kept clear - some died and some rooted up by pigs.

"Mr. Jennings (Missionary at ~~Uiahu~~ UIAHU) today came and asked me to release four men of SINIPARA, who I had under arrest. I refused to release them. I informed Mr. Jennings that if I released anyone after arresting them, without first taking him before a Magistrate, I would get into trouble. The Missionary said the four men had done no wrong. I told him they had not planted coconuts according to instructions. I did not release the men."

11th "Still looking for UIAHU and GANJIBA men. Const. KAVI arrested a man, and hit him three times across the back with a switch. Const. KAVI pulled off the man's siki (sic), and lead (sic) the man naked down to the Post House. (KAVI since punished for assaulting this native)." - no one arrested.

12th Unaya VC Bosara reported people fled - caught some and started clean up of trail to Borondo being used for new goldfield of PWTASI - arrested some men at Borondo (inland)
People ran away in Wanigela & things in bad shape there too

Patrol Report 1918-1919 138

Macdonnell - Collingwood Bay 23 Sept - ⁵Oct.

29th Good work on plantations at Marua, Arara & Singpa
"but it was not until I imprisoned most of them that I could get them to comply with the Coconut Regulations."
- marked off new areas to be prepared by Decem^r

30th Least work at Uiahu "Until lately this village was under the control of the Village Constable WOIDA, but he was so infernally lazy, that I was obliged to get rid of him and now have BOBOBI who was once a policeman and afterwards "Boss Boy" on BAIBARA Government Plantation."
- 10 acres cleared 1 mile to south
- lined up and staked for planting while 60 "mostly looking on" - told them to get an adjacent 10 acres cleared for lining in Decem^r.

1918-1919

58

No one had run away - previously sent word that if the area was cleared there would be no arrests.

For a mile between Bonardo and Bangiga 2 chains width of coconuts planted - looked very nice.

- supplied people with ropes marked at 30'

"The Reverend Mr. Jennings is endeavouring to drain land that is below sea-level. At least four years ago I ordered the UIAKU people to dump all dry rubbish into this swamp so that in time it would be filled in to a height slightly above sea-level. This has been done at WANIBELA, but the MAISIN - especially UIAKU - people now act as quickly as natives of other villages, so the swamp is still there, although a vast improvement has been made in the low lying ground around UIAKU and GANTJIBA villages."

Oct 1 Yuaqu - job of clearing only half done. VC Bosara

P.O. Barnes - inland Dorri 14 Oct - 27 Nov. 1918

Aug. 26
1982

Had to send police in 3 times to Uiaku to get the minimum no. of carriers; note on the cover suggests that it might be an idea to set up a police camp part way along the trade since the Maisin can't be relied upon. Rejected by M. as there are not enough police

Macdonald passed through about this time. VC's reported all in order. Most men away carrying for Barnes 25 Nov.

Patrol 11 March - 19th 1919 Macdonnell
13 VC Bobogi - Bangiga Gaitu - Uiaku.
- Census

14 "Early morning Rev. A.P. Jennings and I walked up to SESEGA Creek, about a mile from UIAKU, and where I am having a coconut plantation made by the natives of UIAKU and GANTJIBA. Sesega Creek is a permanent freshwater stream, and the land along its banks is slightly higher than the site on which UIAKU village now stands. The Rev. A.P. Jennings is trying to persuade the natives of UIAKU to build a village on SESEGA Creek, instead of living amongst swamps, formed by the tide flowing in and out. The natives told me they did not wish to move from their present site,

1919

59

I told them that SESEGA would be a much better place for a village, but they are not inclined to consider the proposal of moving. UIAKU may not be "healthy", but it appears so. I have ordered the village constables of UIAKU and GANTIGA to see that a large area is cleared on SESEGA Creek, and I will line it on my next visit."

14th Census of villages

Patrol Reports 1919-1920

139

Macdonnell 9 Oct - 25 Oct 1919

Oct. 20 At Marua - plantation of Marua, Avara & Sinipara at Guruguru Creek

- not as big as should be 155 at 30', should be 500
- arrested some men.

Census at coastal villages - Sinipara away, Sinipa - which had done its share - on the beach.

That night several men returned to the village, "and would have remained there had not a man who calls himself a "Village Councillor" (ORBA) and generally amuses himself about the mission station, told them to "get out" as the Government was still at SINAPA, and he this "ORBA" would advise the men when to return to their village. Now, all this information was given me by the women of SINIPARA, and unsought for by me. The result was, after making inquiries, that I arrested the "ORBA", and afterwards reported him to the Reverend P. P. Jennings at UIAKU. My work is hard enough, without the Mission "boys" encouraging the natives in disobeying the regulations. However, I think I can manage them all without causing friction between the Government and Mission."

- calls Maisi the largest tribe on the coast.

Oct. 21 "First thing this morning some SINIPARA women informed me that the Solomon Island Mission Trucker Benjamin CANAE had some SINIPARA men in hiding in his house.

Ben was sitting on the steps leading up into his house. He (sic) did not answer me. I asked him if there were any SINIPARA men in his house. He, did not answer me. I again asked him, and he said there was one sick man in the house. I told him to move out of the way while I

went up and had a look at the man. Ben at first made no attempt to move, and it was not until I threatened to throw him off the steps that he got up. I went up the ladder into the house and there found three SINI PAPA men hiding in the house. One man, was rolled up in a mat under Ben's bed. I ordered the three men out, and took them along with me, and gave Ben a piece of my mind. I am reporting the incident to the Bishop when he comes to TUF1 on the 10th. proximo." (check)

- arrested 6 Sinipawa men.
- went to BERIA creek where 3 Marua house outpost; men had run away

"The men always leave their women and children behind for they know that the Government do not want them (sic). When a Missionary visits a village, it is a different matter. All the small boys and girls go bush, while the men remain in the village."

SESEGA - only 4 acres cleared; should have been 24

- men are supposed to do this work every Wednesday

- Jennings had tried to make them work with no success

"He has just as much trouble as the Government in getting MAFISIN men to do Mission work, such as erecting buildings and getting material for same." 38 men working for wages on Mission

- VC Bobogi & baitu suggested arresting anyone impossible so decided on 10 from Utiaku & 10 from Ganj. he bro.

- discussed this with Jennings

22nd Decided not to send AC's out after men; so they all returned to village to hear a speech & wondering who would be gaoled.

- asked the men to step forward - anyone would do - the only one to offer self was NIKWAIA of Ganjique who had just returned from 18 mo's work at KANOSIA, so rejected. Had men at 1/2 hr. and told VC's to bring them up.

"It is a strong thing, how docile these men are when in the presence of the Government, but when there is no Government Officer about, they are, according to rumour, the most desperate men in the Division, and talk of what they will do with the Government. Of course it all may not be true, but, they are a tribe that cannot be "Played with". I will

1919-1920

61

never forget my introduction to the men of UIAKU, nor will some of them forget it." (see 1914).
- at Yuayn little extension work done, so arrested 6 men and ordered the others "to make an impression on the scrub inside of a month."

Plantations

10 acres - UU-AI-U

20 " Seseqa (U, G., Baranda)

Maddonell 9 Dec - 18 Dec 1919

Dec. 11 at Wanigela - had given Mr Fisher rice seed to plant in October. He hadn't, so got it back and gave to VC's to put in tomorrow. "I do not know whether living amongst Papuans causes a white person to adopt their procrastinating ways."

Seseqa 12th - "V. Cs. BOBOGI and GAITU of G-ANTI (A) and UIAKU (MAISIN) still complain that MAISIN men are 'suffering badly from Equatorial languor'. Really, these men are the 'limit'. I have 45 MAISIN in goal at Tufi, each serving 3 months for 'Not planting Coconut'. If an improvement is not made in the plantation by the time I next visit SESEGA, about the end of January, I think, I will make more arrests. ... The MAISIN are a very stubborn lot, and the Government must 'play them at their own game', and be very stubborn too, and possibly the MAISIN men will tire first of the stubbornness.

In October, I gave the Reverend A. P. Jennings some rice seed which he said he would ^{have} planted according to the directions, I gave him. It is not planted yet. Marvellous; really Marvellous!!"

Pitka - alright in the other Maisin villages.

20-29 Feb. - part of trip to signon men for Public Works at Moresby

21 At Wanigela - complains that whenever he makes a speech concerning the duties of the natives they run off to the missionary where they receive a sympathetic hearing.

"In the eyes of certain Missionaries, the natives should not be taxed, should not be made to grow coconuts, should not

be forced to make roads, should not on any account be allowed to 'sign on' for work. These things are said to be 'iniquitous'. As was said to me today by a Missionary, If natives 'sign on' and go to work, who will be left to do the work on the Mission Stations. The work is building houses and fences, for which the natives receive less pay than they would if they went away to work. I have found that all Missionaries, have strong objection to natives leaving their villages and going to work, and would far rather see the able bodied men leading a life of absolute idleness, idleness. This will not happen if I can prevent it, at any rate.

Reports that when Mr Fisher was away several locals signed on, Fisher was most annoyed on his return.

"I mention these few items of interest, just to let it be seen what a strong hold an Officer of the Service has to keep upon himself, so as not to 'clash' with the Missionary. Not one case of 'Adultery' from the WANIGELAT DISTRICT, has been reported to the Government for over three years, but one must not imagine that this offence has ceased.

Not by a long chalk! I can only imagine that some other kind person is assisting the Government in dealing with these matters."

Sunday 22 "As it would not be in accord with the wishes of the Missionary, if I worked on Sunday, I left Wanigela at 7:35 a.m.

- Yuayu V.C. BOSARU

- Village V plantation had 4 men ran away
 - Bonardo - had the plantation of 3 years before in sad shape; all fences down, 105 trees rooted out by pigs
 "H.C. BOBOGI says he ordered the men to plant new coconuts in place of those that were rooted out and destroyed by the pigs." "V.C. BOBOGI says he ordered the men to build new fences and they simply laughed at him."

"I say candidly if the law would allow me, I would shoot every pig in GANTIBA and UIAKU, and sentence every man of the two villages, to 12 months imprisonment with Hard Labour in DARU Gaol. Further, if the law allowed me to do so, I would take every woman and child from GANTIBA and UIAKU and hold them at TUTI until the men 'came to their senses'. This

behaviour by the men has been going on ever since TUF1 Government Station was established, and it is very nearly time it was stopped. Only recently I discharged 25 men from gaol. They had served sentences of three months imprisonment with Hard Labour for 'Not planting Coconuts'. On their return to their villages, they openly boasted they would not plant coconuts. What is a man to do? Surely this is a case where a little 'flogging' would be beneficial. At any rate the fact of putting the men in gaol seems to have no effect. I do not know if it is possible for people in Port Moresby to imagine my feelings, when the natives of UIAKU again and again 'have the laugh of me'. Cannot I be given a little extra power to deal with the 'gentlemen' of the MAISIN Tribe? I will guarantee they will soon come to their senses if I am allowed to have my way, but never will so long as things go on as they have been going for ~~the~~ over 20 years. The Reverend A.P. Jennings was so exasperated by the ~~the~~ MAISIN (sic) last month, that he packed up, and sailed to DOBURA to see the Bishop. He, I believe, said that he would not remain at UIAKU."

Uiahu - men got; old & women & kids "dozens of internal pigs"
 - men had danced till 2 a.m. and then scattered
 - told VC's to inform them after departure about need for Public Works people.

"While at UIAKU, I found three groves of people recently buried, right in the middle of the village, and this, while of a European Missionary lives within 100 yards of the groves in the village." Orders arrests

- Sesega in very bad shape - no work & pigs

"BOBOBI is - if it is possible - even more exasperated than I, and tells me plainly that the MAISIN will never be any good unless some very drastic action is taken. He suggested that I shoot off a couple of men, then the rest might do what they are told."

"The majority of the Officers upon finding the MAISIN so obstinate, let them 'rip', and so nothing was heard of these objectionable people. I have not the slightest intention of letting them 'rip', and before many weeks have passed, I fully expect a 'wait' to go up from the Missionaries, who, in my opinion, are encouraging the men in disregarding the Government laws. It may not be right

1920

64

for me to say this, but here am I, working hard to get work done, and the only sympathy I receive from the Missionaries, at any rate, is a sickly grin, when they hear of what happens when I visit the MAISIN Villages ... ALL UNDER DIRECT MISSION INFLUENCE. I want to say that I have a scheme, that I will put into execution, towards the end of this month, and which I expect will bear fruit, and which may possibly bring forth a 'wail' from one or more of the missionaries."

- says within the law, but doesn't specify

- Uiahu men left BOBOGI with messages:

#1 "Tell the GOVERNMENT when he arrives, that if he wants a plantation made, there are plenty of women and children who he can make do it, for we men will not." I thanked BOBOGI for delivering the message, and said how pleased I was to receive it, and how considerate the MAISIN men were even to think of leaving the message."

#2 "Tell the Government if he walks through our village, he will see plenty of pigs, dogs, cones, horses, women and children, but not one of us - they call themselves men; I don't. - will he see" (sic)

- heard ~~some~~ conch shell in village - to warn men to stay out
- decided not to send AC's out because didn't trust them with the local women.

"The MAISIN women tell me they do not want this man taken to gaol, and so long as the Government remain at their villages, they will cook food and carry it out to the men. WOMEN again! What can MAN do with them?"

23rd Saipara VC SAUSAURA

- men ran away; refer to M. as "DIRAVA"

- Airara, had run

- met recruiters Carlow & Mattocks there * (see 65)

③ April 9 - 18th Macdonnell

Villages in much better shape and good work had been done on all plantations.

- Recruiters had been to Uiahu three times - few single men left

- at Airara - MATAISI (Ora) charged with abducting 3 mission girls - felt 2 should return to parents.

② cont. Feb. on way back.

25th Carlons & Mattoch had set up trading site at Marua - not able to get recruits or food

Sau Saura reported that Maisin in his area would not recruit as they felt this was only a ruse to arrest them.

Uiohu Jennings returned. Men returned & danced 2 nights then took off again.

J.W. Prosser there for recruits with no luck.
- after arriving women brought 1/2 ton food and sold it to Mr. after saying there was lots

"The MAISIN men possibly thought this supply of food would 'put them right with the Government', but it will not.

The Reverend A. P. Jennings has about a dozen school boys, all under 16 years of age, and the majority of whose parents reside at UIAKU. Mr. Jennings informed me this afternoon, that he was unable to buy any food, with the exception of a few measly bananas, for his school boarders, and that every day he gave his boys tobacco, and they wandered around the village, in the hope of buying food, otherwise they would probably have to go to bed supperless. Mr. Jennings stated that even the parents of the school boys will not supply their children with food.

- upon return to rest house, found 200 lb. of food from banj. made the owners take to Missions where J. bought it.

Jennings wrote: "... also thank you for sending the people with the food. It will be a real treat for these boys. They have had nothing to eat but peas for several weeks now."

"The whole thing is that the MAISIN neither want Government or Missionary near them, and do everything that is likely to discourage either of the two bodies."

At Yuayu (27th) the Maisin had told VC BOSARU they would not work on the plantations and that he should either hand in his uniform or get out!

Mentions that non-Maisin villages were competing to see who could plant the most coconuts at this time.

1970

66

May 27 - 7 June 1970 Macdonnell

28th - came upon a dance at GIBORI attended by many Ganjiga & Uiahu maisi - asked if they should stop, but Mac said do go on.

WOIPA ex V.C. of Ganj. greeted if 'have you come?' 'have you stopped'. Told him he should stop at Ganjiga

"... Since the two boys were killed by the falling tree, no one seems inclined to spend another night in the bush. I have been told that I am looked upon as having something to do with the making of the big storm that brought down the tree that killed the two men. New Guinea superstition again. Anyway, it has done no harm, although it is a pity the men were killed." (There was a big storm when he was in Uiahu in Feb. - that one?).

sett
not
buy

30th BOBOGI had built new rest house on Ganjiga spit - paid him; - rather it at Sesega "I have no wish to sleep near a village where babies, dogs, pigs and old men clearing their throats, make peculiar noises the whole night long. Even one does not become accustomed to these things, after many years in Papua."

Still trying to encourage a move to Sesega, but only Bokogi will move from land where father settled

Sesega - counted up 128 men - some actually too old to legally be made to work - and started from logging a felled area; considering upper area for rydker
- ordered men to work every day for the few weeks until return - trying to make a rectangular block 15 chains width - going 1/2 mile back from sea.

Marua - charged men with not planting
single - full penalty
married, no kids - 1/2
wife, 1 or 2 kids - 1/4
wife 3+ kids - 1/8
wife 4+ " - 0

"At present there are only 3 single men in MARUA, 9 single men in AIRACA, 3 in SINIPARA, and 1 in

1920

67

SINAPA. There are many single men from these villages who are at work. I am continually impressing upon all the natives the advisability of marrying and rearing large families. This was clearly demonstrated to them in several instances on this trip when it was seen how the men with children get off so much lighter than those without children. The women, naturally do not want their husbands to go to gaol, so have said they will all increase ~~the population~~ have few children. This will be a very good thing as it will increase the population, and perhaps assist in stopping abortion, which, in my opinion is common in this division. Evidently the Missionaries are quite pleased with my schemes for dealing with the men under the coconut planting regulations, as they are desirous of seeing all men married and bringing up large families, so on this point at least the Government and Missionaries agree. A rumour has reached me that all the single men of the last four mentioned villages are going to marry before I can get them so that they will not be severely punished."

2nd June

- returned to Urahu and found 120 working - progress
- doesn't feel that they will run out again "The MASIN when working properly, are as good labourers as any native in Papua" but as everyone who has worked them knows, they require good handling."
- Tox still has not been collected in this area.
- still pressing for a launch *

29th Points out that Mr Fisher is hypocritical about desire to keep natives in villages; when contract from mission offered no effort is spared to get natives - most drawn from the Wanigela district.

* suggests patrols be debited to Native Taxation Account because it is for the benefit of the natives that they are carried out

Patrol Reports 1920-21

140

© R. L. Dick 16-23 Dec. 1920

All plantations good. People described as proud of their work.