

Earlier report July 21 - Aug. 13 1919.

~~Borani~~, Borani, Ewudu, Gwedigwedi and Paiwa Districts.

21/6/19 - census of area

- complains about Mr. AL Blyth, A.R.M. - not a good job as the particulars which would allow taxation are not set down; need to start again

23/6/19 - suggested to Borani people that they plant corn instead of coconuts (given type of soil) to pay tax; H. would provide with seeds

Thurs 24: "Engaged on census of Meiatepana and Radara Villages. Very trying work even with Mr Gill's assistance to ascertain with certainty proper names the natives bear and the family relationships - one family tree occupied nearly a whole page of foolscap, another was notorious for the duplication of names and the number of same borne by one man."

Fri. 25 - job including CANING at school for "truancy"

Monday 28th - at Vidia or Baiwapa, south of Borani, had V.C. bring in herbs "allegedly alleged to be used for the purposes of abortion" - sent to P.M. at first op. with separate report.

- comment on tax laws - assumption that natives age early, so exempt after 36, or at 16; Humphries & claims support on basis of records by Copland King and Mr. Buchanon - 16 yr. old little more than schoolboy; followed by stats

In 1921, back to Central District. In NE D Nov. 1921 - Jan. 1922

- visited upper Musa & Mailu and Dinmege Districts

G.D. Jan. 1923 & Aug. 1924; ECD April 1923 - Sept. 1923

G.D. Oct. 1925 - Dec. 1926; NE D June 1928 - Oct. 1933 (end of reports)

"Patrol by W.R. Humphries R.M. through southern coastal villages and to Baniara Station for the purpose of inspecting villages and native plantations and holdings C.P.S." Thurs 21 June 1928 - Weds. 18 July.

Sat. 23 June - moved down coast - pleased with what he saw - until Wanigela: "Here in a miserable apology for a Rest House I spent the night. It is a fact, but it is not strange that where there is a resident Missionary in a village in this division the Government Rest House is of the poorest order."

24/6/28 Incidentals: carries 6d (day + food + return journey) - complains about the lack of a launch; still by canoe or whale boat
 Grand Wanigela: interior plain, the SARADA Run where one can see a water fall to the west (KOUNARA in the GOROPU range).

- talking to KOKIAS - an old conciler - about the last eruption of Mt. Victory (UERORO) - 3 miles away. "Of course it was all the work of those damn spirits" was the cause of his introduction to the tale (not recorded here).

- Wanigela V.C. NAKO - coconut plantations not good because of sea water; people prosecuted for neglecting coconuts

26/6/28 U-AI-U (Vc BOSARU)

- then a long monotonous pull to the Uliaku group

27/6/28 Inspected BANANDU No. 2 (3 houses); village plantation at SESEGA; 5 sections to Uliaku, each with a conciler

- "there was not a complaint of any kind and all the houses and villages were in splendid order."

- 112 kids in the school under Papuan teacher

- plantation not doing well due to swarming land and infestation of rats; then on to Sinapa

- other: Masua (12 houses) - no VC, councillor ABERDA
- praises LAKO plantation - one of best seen, including European
- BUNTING or SPILLER buying copra - GERERAWA

Impressed by richness of land; at MOIBIRI (30/6/28):

"As I passed towards the rest house in front of a long row of neat houses, countless pots of food containing the evening meal were over the fires, and, my mind still filled with the sights of the day, it occurred to me that there was no grinding poverty here, no degradation, no misery that stalks at noonday. I was comparing the scene with others I had witnessed in Manchester and in London some years ago.

As I see it, these people (all those I had seen since leaving TUFI) have enough of the Waters of Life, we cannot give them more; we can only take away. In short civilisation has nothing of value to give to them; yet, of course, it is coming to them - all too fast. This is especially (sic) noticeable in the churches, in the schools, in the cemeteries, where there is a sharp line dividing the people dead and living. The people themselves are fully conscious of it. One man asked - by reason only of his possessing a quaintly sounding name - if he were a christian (sic), replied and said quite promptly "No; I am a heathen". And some of the christians forget their names - their proper names I mean; this is not to be wondered at for in these villages one rarely hears such a thing among the christian section: everybody is John, Tom, Dick or Harry. "But what is your proper name?" I asked of one youth, and he had to confess that he had forgotten it! "Steve" was good enough for him. He is one of many Stevensons along this coast. I am not, of course, criticising mission work; I am only noting some charges which,

I know are inevitable." (punctuation as original).

- at Boniara interior (KAITWATARA) met a Dr PAPP and team of surgeons and geologists.

On Plantations:

"Some very fine work has been done on these in the past. They exceeded all my expectations. I have seen most of the native plantations in this Territory, and I can say that no Division has reached such a high standard as that attained here. Anyone with experience can see that the plantations are the result of the ideas and actions of a conscientious and very lively Magistrate. No thanks are due to the natives; their hostility and defiance nearly drove him to despair; they wanted, to use their own words "to out him". But it was ever thus with the bulk of t[he] Papuans - they love the easy going what-matters sort of master and detest him who compels them to sustained effort. It's (sic) a platitude, I know, but it's one that is often forgotten."

misc. notes 1.9.30 - seeing to introduce orange trees - at least one village; trouble getting people to prune them

*3.9.30 - about crippled man - taught himself pidgin from others

9.9.30 - at MOIAUIGIFOA - "a mere hole in the bush filled with mosquitos from the surrounding swamps."

- asked why they stayed - ancestors from PONGANI side - most went further south, but some stayed "Because ~~they could not get~~ we are told they could not get canoes good enough for the long sea voyage."

- Mr SANDERS' cook boy said: "It is true; their language is my language and we know all about them at MAISIN". "No, I have

never been here before. I was born at MAISIA."

- went on into AGAIAMBO swamp - to settlements of JEREPUDE, KWAIPADI - houses have big platforms for pigs - huge and like tame pets
- before this through EMBESA, TATARI, KAKASA, (treehouses), KOSIRAVA, FORU, JIRARI and MOIAUIGLOA.
- swamp area outside of latter; Agaiambo swamp full of good timber but under 4' water in wet season - lots of birds
- KWAIPADI - 7 frail houses on high piles; the real swamp village

"Patrol by W.R. Humphries P.M. to Maisia and District for the purpose of distributing copra monies, inspecting plantations and villages and holding conferences or council meetings" 29^{Oct.}-12 Nov. 1930

- not much here:

GANGIGA: councillors: KASAWA, WARIPA, KANIA, WOLDA

- bridge there are the creek

- big welcome at Uiahu - rest house covered with native foods

- held TOTORUGA with 7 councillors & 2 VC's

- new plantation Uiahu Creek - 1 mi. from village

(problem everywhere it seems of getting people to plant coconuts far enough apart: they like shade, H. wanted copra & spent enormous effort getting copra plantations planted and going).

- see also notes of TURA at WONARI where suicide and

MONOKO (male initiation) raised; mild opp. of mission to

MONOKO sensed; H. said he thought it was a good custom:

fortnight "Covers seclusion, fasting, sweating of the body, enforced sleeplessness (mild) at the hands of the guards (relatives), lessons on manners and customs, final feast and discharge."

31/10/30

83

Suicide of Rose Marie AMILALI - hung self after husband James
came home from indentured side & died in her arms; community divided
on reason: (1) shame and misery of seclusion; (2) grief; about 19
- councillors wanted to vote out custom; non-Christ. were
cautious; H. suggested that c. need to teach people why
custom no good - if no good

- mother at AIAFI in absolute grief; soothed her, he thought, by
talking "People says, 'They are not like us' But I don't
know; they seem shockingly like us at times."