

from TUFU, CAPE NELSON, coastwise to BANIARA, and return vis Collingwood Bay, visiting all villages en route.

1919.

OCTOBER

Thursday 9th. With seven A.Cs. in the whaleboat, I left TUFU at 9:30 a.m. and pulled against south east wind and sea to AWANINA, where I arrived at 2:30 p.m. Just before entering AWANINA Creek, I met Village Constable IAGIRUA with 21 WANIGELA natives who had been carrying for Patrol Officer Wigglesworth, and who were on their way to TUFU for payment of their services. Sent them on to be paid at TUFU.

After lunch, made an inspection of the areas cleared for coconut planting on AWANINA Creek, and was agreeably surprised to find so much work done since last visit. V.C. PORPOR is to be complimented. Selected one of the smaller areas, which I lined, and in it planted 75 young PARA Rubber trees that I have brought with me from TUFU, where I had them in the nursery. Am afraid that some of the young plants will die for want of water. Have instructed V.C. PORPOR to see that the plants are watered for a day or two, to give them a start. The seeds of these rubber plants were sent to me from KOKODA some time ago. I intended planting all the young rubber trees on an area that I specially selected for them on UWE Creek, and which is lined and holed ready for planting. The AWANINA men expressed a desire to have some rubber trees growing on their ground so I put in 75. The majority of the men on AWANINA Creek have been away at work on Rubber Plantations, and understand a good deal about rubber cultivation.

Went up the creek to another cleared area, and selected what I think is suitable ground for the planting of seed rice received at Tufu per "TALBAR" on the 5th. instant. Loaned some mattocks and spades to the AWANINA people and told them how to dig the soil, and make drills three feet apart, ready for the planting of the seed on my return. I would not give them the seed to put in, for fear of its being planted contrary to directions.

I am hoping rain will fall before I return to this place. Finally, before returning to the rest house, I instructed the natives to go on clearing land, as I wished to see some more land ready for lining on my return. Returned to Rest House at 7 p.m.

Friday 10th. Got away from AWANINA at 5:30 a.m. and pulled to GIGORI, then waked up to the clearing on UWE Creek. V.C. ARIGITA is responsible for the work going on here. He has done good work, although he has had A.C. WAMURA to hasten things along. At least 20 acres have been cleared ~~and planted~~, lined and holed ready for planting. The lining and holing was done by A.C. WAMURA, or under his supervision. The greater part of the morning was occupied in planting the balance -166 - of the rubber plants brought from TUFU. There is still a fairly large area ready for planting with coconuts, but there is a shortage of seed nuts. These people will insist upon eating hundreds of nuts, notwithstanding that I have told them to keep some nuts for planting. Owing to there being a great shortage of food along the whole coast-line, the natives eat more coconuts than they do when there is a plentiful supply of other foods. Told V.C. ARIGITA to go on clearing land, and plant same with passeflora and sweet potatoes - cover crop - to prevent the lelang and undergrowth from making headway. Walked up to MAMANIABA where there is another small area - about five acres - ready for lining and holing and planting. These people also say they are short of seed nuts. I told them not to eat so many, and they would have more for planting. UWE Creek land is really excellent, and a plantation of at least 600 acres can be made here without going on to the hills. Like AWANINA, there is a huge alluvial river flat with a permanent stream flowing through the land, and a good anchorage not far from the landing. Along the seashore, there is a belt of mangrove swamp, as is the case along the whole coastline of Collingwood

Bay,

Bay, but this is no obstacle to the land being planted. Pulled to WANIGELA where I arrived at 3'30 p.m. By the time I had finished lunch it was too late to start work, so I went along to the Mission.

Friday 11th. Left WANIGELA at 6 a.m. and pulled to UIAKU (MAISIN) V.C. GAITU, where I breakfasted, and called on the Rev. A.P. Jennings. When going into UIAKU Creek, I was met by at least 60 men of UIAKU and GANJIGA; also by BOBOGI Village Constable of GANJIGA. I heard one man say to another:—"Do not fear; he will not say a word to us until he is coming back, so you need not talk of going to the gardens. There's time enough when we see him on his return." This was quite true, as I had no intention of doing anything here on my way to BANIARA. I told the Village Constables that I would want to see all the men on my return, and that I intended to take some of them to TUFU because they went to their gardens when the police, sent by Mr. Wigglesworth for carriers, visited UIAKU and GANJIGA. BOBOGI presented me with a fairly solid cane, and remarked that I might want to use it on some of the MAISIN men when I came back. I accepted and thanked him for the gift. The Reverend Jennings tells me there is a shortage of food in his (Maisin) district. Left UIAKU at 10 a.m. and pulled against a stiff S.E. wind and sea to AIRALA (MAISIN) no Village Constable at present, where I lunched at 2 p.m. Found this village dirty and one of the rest houses in disrepair. The sea has encroached all along the shore in the vicinity of this village with the result that over 40 young coconut trees have been washed out. Left AIRALA and after a very stiff pull against wind and choppy sea, reached LAKWA at 7'30 p.m. Here I met four A.Cs. two on their way to KOKODA to where they have been transferred, one (LOBENAI-IA) on his way to TUFU on transfer, and A.C. GADEBU who let a prisoner escape on the 30th. August, while bringing him from BANIARA to Cape Nelson. GADEBU reported to me at TUFU on the 3rd. ultimo (see station journal for this date) and I immediately turned him round and sent him back to find the prisoner, and not return to TUFU until he captured his man. On my arrival at LAKWA, GADEBU reported to me with the recaptured man - one ARBARI, a deserter. My cook boy in the hurry of getting the billy boiled, mistook his foot for a piece of firewood and badly gashed it with the tomahawk. I was occupied for half an hour in dressing the wound. He admits that he thought his foot was a piece of firewood, but makes the excuse that the darkness caused him to make the mistake.

Day 12th. Inspected LAKWA Village - no village constable at present. I understand there is a new area of coconuts, recently planted under the supervision of A.C. WAMURA who did the lining, a short distance inland. There is no more land suitable for coconut planting along the seashore near LAKWA Village. Left LAKWA at 9 a.m. and pulled on to WOIUAN (V.C. IAKWESI). Found my Rest House in bad repair, so ordered out male adult population to "set to" and have the building in a habitable condition by the time I returned from MOIBIRI, 25 minutes walk from WOIUAN. Spent a couple of hours at MOIBIRI making census and general inspection. There are 111 persons in MOIBIRI Village. Returned to WOIUAN at 5 p.m. and found the work of repairing the rest house finished. A rumour has just reached me that Mr. Humphries A.R.M. is patrolling the GWOIRA and MANEAO Districts, so it is quite likely that I will find BANIARA without a European Officer. Rain is very badly needed along the coast. Everything has a parched appearance. Food is scarce; none has been offered for sale to me since I left TUFU. The result is that I have to feed my police on rice, of which I brought only four mats.

Day 13th. At 5'30 a.m. I left WOIUAN and pulled until 9'30 a.m. when I stopped at a small island for breakfast. It happened to be low tide at the time, and inside of an hour the police had gathered two kerosene tins full of delicious oysters. At 11 a.m. I set sail and beat against a strong easterly wind and rough sea, and incidentally wet everyone - and reached WAMSIA at 4 p.m. The rest house - what is left of it - is minus part of the roof and walls and floor. The Village Constable informs me that the travelling public (natives) owing to the scarcity of firewood, use parts of the rest house to "keep the camp fires burning". He says he is building two good Rest houses at the village about a mile from the landing. T



will have it lined for them towards the end of next month. these people now deserve a Village Constable, so I have selected a man named AGERA -not the hnoted AGERA- who will be given a uniform I have warned him of the responsibilities that he will have when a Village constable, and also told him that if he does not get the work done, he will be punished. Village Constables in this division are beginning to realize that they have more to do than simply wear the uniform, chew betel-nut, accept bribes, and occasionally visit the Government Station for a supply of tobacco and a feed of rice. The Rest houses at LAKWA are in good repair. Like AIRALA the sea has encroached and washed out a good many of the coconut trees planted during the last six years. There is a shortage of seed nuts here; in fact, this is the case along the whole coastline. Now that plantation work has begun properly and in a systematic way, the natives will have to eat less coconuts. When I remind them of this they say something in their own language, which I take to mean:- "D--- the plantation, we must have our bellies full! Quite right too; ~~but~~ but if the coconuts are planted, there will be plenty for the ~~people~~ people when the trees grow up and bear more fruit. Made a census of LAKWA and found there are 139 persons. (Particulars on Census return) . Went on to WAIANUNUNU and BAIMOKOROTOR, and made census and inspected villages. These people work with the LAKWA men on the plantation. Sailed on to MARUA but was unable to land owing to the heavy surf breaking on the beach. Ran on to AIRALA where I landed at 4 p.m. made a census here. Finished at 7 p.m. Camped in AIRALA Rest house/

lay 20th.

"Up with the lark, and back at MARUA by track at 6'30 a.m. Found most of the men had gone up to the plantation on GURUGURU Creek. However managed to make census. Inspected village which is built on on a mud bank. Suggested to the people that it would be a good idea if they built a village on GURUBURU Creek, but they do not want to do this. All houses in good repair. Returned to AIRALA and had breakfast; then got a canoe and pulled up GURUGURU Creek where I found a good many men awaiting my arrival. The plantation is about three miles from the mouth of the creek which is fresh water, and permanent. The people of MARUA, AIRALA, SINIPARA, and SINAPA work this plantation. At present there are 155 coconuts planted 30' apart, and lined for by A.C. WAMURA some weeks ago. Ordered the people to enlarge the area, and informed them that they should have at least 500 coconuts in by now. Arrested some AIRALA and MARUA men. Told these people that I would visit the place about the end of November, and expected to see as much again cleared ready for me to line. Selected one SASARU for Village Constable . He will control the natives of the four lastmentioned villages, and see if he can make a little more headway with them plantation than has been done lately. These people want some "shaking" up. They are all MAISIN and are the laziest tribe on the coast. There is no more room for coconut planting on the beach. In any case the sea is encroaching and it is a waste of time putting in nuts on the seashore. Returned to AIRALA, lunched, then pulled across to SINAPARA. Made a census at the two villages of SINIPARA, and found a good many of men had gone away, so as to avoid arrest, for "Not planting coconuts" Found the village clean and houses in good repair. Went on to SINAPA and made census. Unlike SINIPARA, I found all the men at home, as they had done their share towards clearing land and planting same with coconut. I hoped to reach UIAKU today, but the work was taken longer than I reckoned it would. Despatched several A.Cs. to the SINIPARA gardens to see if they could see any men, and to tell them to come and see me. They were instructed not to arrest anyone. Three men came in late at night accompanied by the police. Several other men came into the village, and would have remained there had not ~~the~~ a man who calls himself a "Village Councillor" (ORGA) and generally amuses himself about the mission station, told them to "get out" as the Government was still at SINAPA, and he this "ORGA" 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 "ORGA", and afterwards reported him to the Reverend A.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.

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

Ben was sitting on the steps leading up into his house. I asked him if there were any SINIPARA man in his house. He, did not answer me. I again asked him, and he said there was one sick man in his 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 SINIPARA 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 TUFU on the 10th. proximo.

It is impossible for me to make a correct census without seeing the men, as when they leave their villages, they do not leave any record of their name, age and other particulars that I require. Although the SINIPARA men are supposed to be assisting in the making of the plantation on GURUGURU Creek, they have done practically nothing, and the bulk of the work has fallen upon the AIRALA men. I have only managed to arrest six SINIPARA men, but this may have the effect of making the others do some plantation work.

Left SINAPA at 10 a.m. and pulled across to BERIA Creek where there are three houses occupied by MARUA natives who have their gardens on BERIA Creek, and where I expected to find a number of men. Saw only one elderly man who stated that most of the men were away wallaby hunting, canoe making, and other occupations that would take them into the bush. Strange; that not one had gone fishing. I suppose it is because there are no trees in the sea that they can hide behind!!!! Counted the people living in the three houses. The men always leave their women and children behind for they know that the Government do not want them. When a Missionary visits a village, it is a different matter. All the small boys and girls go bush, while the ~~men~~ men remain in the villages.

Left BERIA at 12 noon and pulled across to SESEGA Creek where the UIAKU, GANJIGA, and BONANDO men are making a plantation. On my arrival, there were ten men on the plantation. Since the place was last visited, about four acres of scrub have been felled and burned off. There should have been another 20 acres ready for lining, for there are not less than 90 men in the three villages, at present, and they are supposed to all work every wednesday on their plantation. Of course they have not done this. The Reverend Mr. Jennings was with me some months ago when I made this arrangement with the men, and since then he has endeavoured to keep them up to their work, but, as he ~~says~~ says, they have not done it. He has just as much trouble as the Government in getting MAISIN men to do Mission work, such as erecting buildings and getting material for same. At present there are 38 men working for the UIAKU Mission on buildings. They are paid for their services, so should not be against working for the Mission. Village Constables BOBOGI and GAITU tell me that I ought to take the whole lot to gaol for six months. Of course I cannot do this, but have decided that 10 men from UIAKU and 10 from GANJIGA must go to gaol. Went on to UIAKU, and called on the Reverend A.P. Jennings and discussed various matters with him. Returned to Rest House at 9 p.m.

Wednesday 22nd. The Reverend A.P. Jennings has decided to accompany me as far as WINIAFI. Yesterday I told the Village Constables that I would not send any A.Cs. out to look for the men who were away from their villages, but that I expected to see the whole lot this morning at my Rest House. BOBOGI and GAITU must have spread the news, for at 8 o'clock this morning the beach was alive with men from the Village of UIAKU, GANJIGA, and BONANDO waiting for me to "make a speech". They knew that 10 from ~~each~~ each of the two large villages were to go to gaol, and I suppose were wondering who would have the bad luck to be selected. I called them all up, and spoke to them in what I thought "a very sensible way" -Mr. Jennings was present at the time- and finally informed them of what I had told the Village



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uesday 22nd. Village Constables yesterday, e.g. that 10 men from UIAKU and GANJIGA must go to gaol, as the Government could not go on talking forever without result. I told them I would not select any particular men, but would ask ten from each village to step forward. The first man to offer himself was one NIKWAIA of GANJIGA who only arrived home a few days ago after having done 18 months work on KANOSIA. He arrived at TUFU per "TALBAR" on the 4th. on his way home. I told him he need not go with me, as he had had hardly sufficient time to do his share of plantation work. At any rate, after about half an hour, the ten from each village were ready. I took their names, and told the Villages Constables that I would expect them with the 20 men at TUFU on Sunday night, to appear in the Court on Monday morning at 9 o'clock. They arrived at TUFU to time. It is a strange thing, how docile these men are when in the presence of the Government, but when there is no 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 never forget my introduction to the men of UIAKU, nor will some of them forget it. It happened in 1914, so would be rather a belated tale to tell now.

Visited GANJIGA and BONANDU, both LAISIN villages, and with the Reverend A.P. Jennings set out for WANIGELA. On arriving off IUAI-U (LAISIN) V.C. BOSARU, there was a heavy surf breaking on the beach, so decided not to anchor. Got two A.Cs. up to their necks in the sea, and I squatted on their shoulders, and was carried ashore. The Reverend A.P. Jennings in the whaleboat went on to WANIGELA. I went out to the IU-AI-U plantation, and found that very little extension has been made since the Government last visited the place. Arrested six men from here, and ordered the others to make an impression on the scrub inside of a month. Had a walk about the village, where everything appeared in good order, then went on per beach to WANIGELA. Had lunch, then with about 150 men, women and children went out to see this much talked of plantation, the property of the natives of ORERESAN, RAINU, KUMARBUN, AI-AFI, MURIN and AIRAM (WANIGELA District). Some time ago I arranged with the men of these six villages that every ablebodied man was to work the whole of every Monday on their plantation. I selected the area for clearing, and the work with the assistance of the Reverend J.E.J. Fisher - has gone on famously ever since. The three village constables - NONUS of ORERESAN, EDRIC of KUMARBUN, and IAGURU (Bartholomew) of MURIN, every Monday morning at 7 o'clock, round up all the men and go out to the plantation. If one man avoids work, his name is taken and he is brought to TUFU. It is a great idea, and it is being strictly adhered to. The WANIGELA Missionary, I think, does not forget to occasionally remind the people of the arrangement.

In addition to the area previously lined by A.C. WAMURA, there is another - and extension of the first - which A.C. WAMURA and commenced on straight away, but could not complete before dark. These people are really doing good work. It is time, considering how it has been driven into them by myself for the last six years, and also by the Missionary lately. While I was lining the natives dug out about 60 lbs. sweet potatoes from the clearing. Although there is a shortage of food in the district, they would not take any potatoes from the plantation until they had seen the Government, as they appeared to be under the impression that the potatoes were the property of the Government. I informed them that the plantation and all growing on it is their own property and they were at liberty to dig potatoes whenever they wished. The soil here is excellent, and ought to grow coconuts well. Returned to the Rest house at dark, and found about 20 natives waiting to sell me sweet potatoes taken from their plantation. I was greatly in need of food, so bought the lot, and would have bought a lot more if the people had brought them along. The natives are beginning to realize that a plantation is a benefit to them, if in a short four months they can reap a harvest of potatoes that will bring them in smoking material that will last a few days.

I informed them that if they gathered in a ton of sweet potatoes and brought them to TUFU, the Government would pay for the same in cash, which would go towards paying their tax.