

1946.

Sept. 1, 1982

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ADO Fathorn, B.W. 12/11/46 - 20/11/46.

Uyaya - 18 houses - VC BOSA - "Maisira"
 - Bosa with 30 years service 'old and side'
 Uiahu - rest house at Ganj. 75 houses VC Berembo
 Timberly had warned them 7 mo's ago to clean up but they
 had not - village very dirty - around 500 pop.
 Ganjiga - VC Givi 170 in 33 houses
 * Maisira a difficult lot compared to rest of area.

"The chief feature about this patrol was the sight of native trade stores established or being established in villages. It seems that the natives are at last aware to the fact disappearance of their savings are (sic) determined at all costs to keep what little money they have left in the community. In a number of villages permission was sought to open a trade store. I told the natives that neither my permission nor a license was necessary for a Papuan to trade. When I asked them the reason for all these trade stores they invariably replied "The white men are taking away our money and we want to keep it in the what we have left in our village." I thought the establishment of the stores a very good scheme and asked how they were obtaining their trade goods, and the prices they were charging. It was revealed that the "storekeeper" on behalf of the community bought the trade goods from the local European traders and then sold them to his village people for exactly the same price he gave for them. When I pointed out to the "storekeeper" his system was not a profit making one, he didn't seem to mind that at all. As long as the original turnover come back to the village that was all that mattered to him. In addition to the imported trade goods one enterprising storekeeper at UIAKU had in his store locally made cooking pots, tapa cloth and mats. The Tapa cloth made by the Uiahu women is considered the best you can buy anywhere in Papua. I suggested to the storekeepers that they try and commercialise more of their local manufactures."

1947-48

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G. R. Burfoot P.O. 12/2/47 - 20/2/47 "Recruiting"

Uyayn 94 houses, Ganj. 29, Uiakhu 94, Siripara 13, Siripara 24
Kirara 12, Marua 13

At Uyayn report that an old woman had been taken by crocodile while gathering shells on beach in the morning.

All requests for recruits (to last Masterly) emphatically refused
"Food is plentiful and with the springing up of Native Trade Stores, thereby ensuring a steady income, the people do not lack money or goods, ... (!) no incentive
- in some villages people seemed surprised and puzzled that a Government Officer was recruiting.

Houses tending to European design with windows, locked doors, separate kitchens and more variety

Note by P.O. to effect that before the War Government Officers always did recruiting for Administration.

(another report says visiting Maisin canoes up to dance at Fona - dances all along coast) R.S. Bell 1/7/48 - 8/8/48

R. Bell 3/9/48 - 20/9/48.

Uiakhu VC - Ambrose & Beremu

Ganjiga VC - Gira & Uiakhu

- war compensation claims being investigated.

G. Smith recruiting for Kaitali Rubber Estate

Some compensations for the dead

Best rest house at Uiakhu

Maisin (and other coastal) having villages encroached upon by the sea - filling in the mangrove swamps with sand preparing to move back.

Occasionally a few families from Uiakhu would find to go past Kevonasap to fish - smoke a supply - but only lasts 3 ^{weeks} days or so.

- all villages making plenty copra

VC Momonka of Siripara the best in area

Census 1948

	Child		Adult		Male	Female	Total	Widow child bearing age	Able Borbid men	Industrious Labourers.
	M	F	M	F						
Birava	20	17	23	24	43	41	84	16	16	—
Marua	19	18	19	21	38	39	77	17	15	1
Sinipara	19	14	25	21	44	35	79	19	20	3
Sinopa	14	17	25	27	39	44	83	22	20	4
Uiahu	66	69	155	143	221	212	433	108	125	19
Gonija	32	18	54	55	86	73	159	39	38	7
Yuoju										

" An outbreak of the "AGUTOL" Cult occurred at UIAHU in the MASIIN district. This is the continuation of the cult which was first practiced preached in the district by UWANI who came across from ABAN in 1946. The last previous case was in the WINIAFIA area in March 1948. A variation of the cult is practiced which deals with the healing of the sick. The participants who are an extended family group, gather around the sick man's house at night, beating drums and singing. This is continued until the man is better. Two successes are claimed since the group commenced about six weeks ago.

The leaders PITO and Buripu and their followers were taken to the A.D.O. at TUFU. Complaints were made by various natives in the village about the cult being practiced. In the past two years some natives have been gaoled for offences committed with the cult and it is thought that the fear of gaoled is all that stops the whole population from participating."

Hygiene Commissioners appointed in the villages.

J. B. C. Bromell adds: (A.D.O.)

" An inquiry into the alleged AGUTOL Cult practiced by the UIAHU natives has been completed. It in no way resembles that which was introduced by UWANUA from ABAN two years ago.

An age old custom by the MASIIN people for healing the sick was practiced called SEVA SEVA. This takes the form of beating of drums, singing, giving the patient a drink made from certain crushed leaves and

spitting betel nut over his body.*

Twenty of the UIAKUL natives, who had been performing this custom have been interrogated. The ABUTOI song is now being used to replace that of SEVASEVA. It is thought by the natives that the ABUTOI song is the stronger of the two for the cure and so is used. There is no suggestion of a cargo cult.

The words used are those of a language in the ABALU District, none of which are able to be translated by the natives. A surprise might be in store when this translation is obtained. The words of the song are being sent to ABALU for this purpose.

A medical post for UIAKUL was suggested and met with favour by all. I consider this will be the only method by which the unhygienic practice might be stamped out. The natives agreed to build a house from which a N.M.O. can operate. The matter is being taken up with the Medical Assistant."

JBC Bramwell ADO 12/4/49 - 20/4/49 #5 of 48/49

Uiahu, Ganj. VC's Giri, Orerega & Beremun

- best rest house

- Strangled instrument made from frond of sago palm on verandah

Vincent MOI - leader of cooperative movement in area

- producing copra & trochus

- "Kiwa" arrived for copra

Ganj. 20 houses 158 pop.

- latrines erected over the water & being used.

Oiahu: 95 pop 448

- village in poor shape; bids with yaws and Cipoma (?)

Robroy in charge of mission

Randolph the new N.M.O.

"The Co-op. movement headed by the VINCENT MOI did not seem to be flourishing. There were two large copra sheds with little inside, also devoid of supplies, was a trochostore"

- 2-3 bags copra/mo.

"I hope hoped that the Medical Post may have cured the faith-healing cult which, last year, started in this village, but although activity is not great, a type of seance, is still held at times by a woman called PURIPU. This woman sits, or walks about during the day,

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covered by a tapa cloth cape. She does not attend her garden, which now falls onto her husband, who does not appear overburdened with intelligence. At census-taking she did not wear the cloak, and her skin was found a shade lighter than the others."

Medical Post located at outskirts of Uiahu

- treatment only of minor injuries, sores and yaws.

At Airora, many young girls being tattoo. Shrouded in ramis at census time when giving names.

Later Vicent Mori offered rice seed, but was not enthusiastic.

"ANTHROPOLOGY"

- Airora - girls at 14 yrs undergoing facial tattooing

- none worn see till day of unveiling

"The occasion is celebrated with feasting, and much discussion as to the capabilities of the tattooer, takes place. She, the tattooer, proudly mixes with the throng, accepting congratulations for her good work and design."

Uwe - no. of pig ^{jaws} bones strung up outside the house indicated the ability not of the hunter but of his dog!
- thrown away or buried on death of the dog.

Tapa - best from hand-planted trees; grown in plantations and shifted to exhausted taro gardens when 6' tall

- wild varieties produces thinner, darker, harder and with a more open grain - usually used for undergarments

"It was also noted that not many natives refrained from eating certain foods, especially pig, as a sign of mourning. When near relations die this practice may continue from 2 to 3 years, depending on how close is the relationship to the deceased."

"The wind instrument seen at UIAHU rest house was supposed to have been made to improve the combat of the person residing there. Breezes passing through the strings cause them to vibrate, and an eerie organ-like sound, mainly in discord, emanates. The instrument is about six feet long, and is made from the stem of a sago palm frond. The hard skin on the rounded edge is split, and the five strings so

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made are raised on a bridge. Another four strings are ~~to~~ raised even higher on a different bridge, and when slid to either end of the instrument, tighten the strings to the required degree. "

"Whilst at AIRARA village, natives complained that they had put money into a co-op. movement, headed by VINCENT MOI of UYAKU. They had done this because they had been told by him that their money would "grow" in a very short time - their pound would become 25/- or maybe, 30/-. This happened 3 years ago, and now, discontent with this investment, want their money returned (sic). Placing the position before MOI, he explained that others of the same village required their money to be refunded, which he had done, and the complainants who want theirs, can have it for the want of asking. MOI was a power among the MASIN tribe, and probably still is, but he must have lost some of his prestige for failing to readily achieve his object. He informs me that he has recently sold 87 lbs. of trochus for £10.4. - - this has taken him 2 to 3 months to collect. Copra-making is at a standstill, due to the fact that all palms have been skinned of ripe nuts. None are to be found on any of the palms. There is no attempt to make it an industry, but only to reap the benefits from pre-war forced planting. It is quite apparent that these natives are only too eager to produce Copra where the money is 'easy'."

People addressed about the advantages of education, comparing those who had received ed. at Sogeri with those who had not. - out of 1400 addressed only 2 youths wanted further schooling they had reach Grade 3 at Mission School.

Fr. Andrew just left and Fr. Libbette coming. Talk of moving Wonigela station inland.

1950; 1952

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R.W. Born 18/2/50 - 28/2/50 2 of 49/50

An officer of the Co-operative Branch to visit and settle the trouble with Vincent Moi. (Special Report - Tufi)

Attempts at rice at Uiahu.

- also co-op garden system, the produce being sold at Tufi at 1 d. / lb of tuber & sago, 1/2 lb. / lb. fruit

Between Lako and Uiahu (18 miles) 26 had died between patrols - "mild outbreak of dysentery" in Oct-Nov. 1949.

all adults: Morua - 2, Pitaha - 4, Sinapa - 2, Uiahu - 13

symptoms: 1. Bad stomach pains 2. Headaches 3. slight fever
4. Diarrhoea (in some cases passing blood) 5. Urness of 5 days before death

- NMO's in area hadn't been there at time.

- VC's severely reprimanded for not reporting the illness.

Uiahu asked if it would be a good idea to plant topa so as to ~~repair~~ repair back around country - told them to wait until coop's officer came.

JR Stuntz P.O. 16/4/52 - 6/5/52

Yuayu - had shape VC Orobe
Committees Noma & Kakama

Ganjiga - people building 'temporary houses' before commencing on new ones - told not to do this

VC Giri

Committee Emani retired
now Keibe, Daima & Sira.

Uiahu: Ore rege - northern
Berema - southern

Committee Watura died
- now Seri, Kunei, Bore & Degina

Pop. of area increased 3.4% btw April 1949 &
April 1952 2384 → 2465

Deposit of clay near Gorope Mtns. One old man at Uiahu remembered that pots used to be made there.

1952

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5 parcels at Ailala Pt. leased by Mr EE Smith as a trading site.

Coops - now two unregistered at Uiahu - Cong.
- wanted to extend to rest of Muisin; advised not to do this without franchise. Supt. They said these 2 should go to Co-operative Training School at Mueshy.

Livingstone Mwaia 30 St. III at Wauigela; 5 years as pupil teacher
Hubert Emahi 30. " 2 yrs as pupil teacher.

J.R. Stuntz P.O. 8/9/52 6/10/52 Tu. 3/52-53

Ganjiga pop. 168
- 4 sea latrines

Uiahu pop 427

Beremu Court for Native Matters convicted of assault fined 30/- otherwise o.k.

- some rice grown and consumed at Uiahu - people satisfied and want their own machines

- no desire to turn it to commercial ends but as supplement to diet

No coconut planting since 1920-30

- suggested that they clear and plant new palms.

Small no. of citrus in villages.

Mission - Miss En Clarke is teacher at Wauigela
- schools well attended

"At Uiahu two graves were seen within 50 yds of houses at the northern end of the village. The Village Officials stated that these natives had not been buried in the village cemetery as they were not Christians. They stated that, pre-war, the villagers had been told by a European missionary that only Christians could be buried in a cemetery." (Law was explained to them).

Gorupa Volcano - 15 miles inland from Uiahu - visited
- Waioa River 1/2 mi from volcano
- at summit is a small lake. - some vapour
6 1/2 hours walk to crater. ; Camp at hot stream

Planning to move aid post to Ganjiga.

Coops Uiahu (2 at Wanigela)

"This village was visited by Mr H. Jackson, Co-operative Officer, immediately prior to the arrival of the patrol.

The winding up of the Iamakerso Christian Co-operative Society and the Waiowa-Ganjiga Christian Co-operative Society which were functioning at this village with available funds of £ 226-10-4 and £ 258-8-3 respectively, and the formation of the Uiahu Christian Village Society with an initial subscribed capital of £ 442 are covered in his Inspection Reports.

Unfortunately this new organization has already undertaken marketing on a society basis, a representative having received £ 22-4-0 from the sale of timber on 2/10/52, and it appears that, except in name, there has been little actual change in the previous unsatisfactory position at this village."

**pg. 18-20 on Trade & Customs p.c.

Wowo Gap road maintained jointly by Grougou, Ganjiga & Uiahu (March, June, Sept. & Dec.)

WCJ Grafen CPO to Lower Musa 16/2/53 - 22/2/53

DR Marsh ADO adds the following:

- about a 'religious war' in Musa:

Momoiogo VC Tunju

"Dependent TUNJU States: I gave the orders to the village people and they answered me by saying: "We are going to die, why should we clean the roads". They said this because they have adopted S. D. A., faith and a Mission has been established. Recently Fr. H. Andrew of the Anglican Mission and later Bishop David Hand of the Anglican Mission came to Momoiogo and both said "If you become S. D. A.'s something will happen to you, like a flood and you will all die. Bishop Hand, then took me to Wembadi and said to me "See, these people are Anglicans and they are not going

1953

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to die like you people from Momoriogo who are listening to the S.D.A. talk."

"This is why the people will not clear the roads and village, I have not arrested the men for refusing to obey because I am only one and they are many."

S.H. Yoman the D.O. responded that there was no sign of tension betw the churches and that during the time he had been in Northern the locals frequently used the mission as an excuse for not getting on with their work.

W.C.J. Grafen 416153 - 27/6/53 #11/52-53

Aicara 88; Morua 77; Sinapa 79, Sinipwa 123

Ganj. 173 - 2 or 3 families in single houses - orders for more houses to be built.

- paid for the work of cutting the Uworo road - to be done 4 times yearly

New road from Uiahu to Anara Push Barracks on road to avoid Yuayu swamps.

VC Giri - described as "hereditary chief of Mais-i-trike"

C - Keibe, Sira & Daima

Uiahu - 426; two schoolhouses; 8 latrines above sea level
Can. Bore, Seri, Kiviri & D Regina

Yuayu - 91

Trapi School - interest at Sinapa, but no rations could be provided

- 6 planning to go to Admin. School at Popuditta

Cemeteries divided into 2 for pagan & Christian

1954

W.C.J. Grafen 3/5/54 - 19/5/54 TU 7/53-54. 90

Kimota Village abandoned and now part of Marua

Marua 77 → 104

Arara 88 → 92

Sinapa 78

Sinjara 127

Ganj. 177

- some men sent to Tufi for reposing
to carry.

Uiahu 424

- Beremu dismissed and Oreroga has whole.

New section of 'all-weather road' constructed, road
from Uiahu.

Village Schools to Standard III

Wangela IV → Martyrs.

- village schools taught in the vernacular although attempt
to help children read in English; real training in
English starts at Wangela

- glorifies the superiority of the admin school where children
at 11 can read English, speak it & do maths.

Paulus Arch - a government teacher - went to Wangela &
suggested to the people that a Government School be built
people in, away as 2 mile walk to Sarod.

But Lidbetter was very opposed and said if they would
build the school, he would send the teachers.

- Lidbetter also pressing for a school training students in
manual arts.

Bramwell (DC) notes that Lidbetter is trying to get
the Wangela people to move inland, something they
won't do as they need fish. The new kind of a government
school should improve Anglican education services in the area.

1955

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RS Bell assit. ADO 10/13/55 - 25/13/55

Morua 14 102
Ailala

Siraya 73
Siripara 18 128
(7 sentenced - village not being
cleared after repeated orders)

Ganjiga 180 37 houses

6 arrested for refusing orders to clean rubbish

3 new houses ordered to be finished shortly

- new barracks paid for with tobacco

"GIRI is also the hereditary chief of the MAISIN group or
tribe. Even so he still finds it difficult to get his
people to work."

Uiahu - Waiwa - 33 houses Uiahu - 42

- swamp behind village ordered to be reclaimed - drained
& filled

"It would take a wonder man to bring the MAISIN people into
line" (all clearing up for inspection at the last minute).

Safa Road - 3 days travel.

- villagers paid £10 each time road is cut

Some activities to make road to Siraya land - inquiries
from some companies about it

Arrangements being made with Kingsford-Smith co. at
Ulton - cocoa - to cut Wainigela air strip to serve
the growing European population of the area.

"The Mission is having a great deal of trouble
in Collingwood Bay with marriage and divorce. The Maisin
people especially are gradually taken up with their
old habits of polygamy. This would be bad enough if it
was not for the fact that most of the natives are married
in church and the marriages are registered under the
Marriage Ordinance, Papua. Where natives make a
polygamous marriage or 'throw away' their legally wedded
spouse the mission & communicate the guilty party. However
this does nothing to help to strengthen straighten out the
legal position."

Cooperatives 2 pp. pc.

U-11

1955 - 56

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Cocoa

- start up in Kingsland - Smith Plantation started a craze in cocoa ~~pubb~~ production; Gonjiga with 972 plants.
 - got instruction ~~either~~ at Cluton or at AWALA where they worked for 6 mo without pay to learn the method.*

Price not being taken to - but still pushed.

*Awala got £1 per mo & weeded

K Laughlin CPO 13/7 - 30/7/55

Large areas of swamp being reclaimed as result of erosion

- cocoa - G & U have 5500 seedlings
 Interestingly Sinapa → Marua not interested in cocoa but 'talked into' increasing copra areas.

While at Uiahu, four nets cast and last one had 729 fish @ 2lb. each

Some score of Aguti's Cult - "money coming from the sky" song - but it turned out (at Farari) they were only dancing, not reviving and the ADO before had said they could use this dance.
 - cult was rit 1947/48

Coffee being planted at Uiahu and elsewhere - some trouble about figuring out 'shade' (?).

RS Bell 17/1/56 - 22/1/56 #7 of 1955/56

3rd patrol in 9 months and a great improvement in villages.

But

Marua 21 fined } patrol came up & they didn't have time
 Arrara 10 " } to make quick clean-up.

Marua 102, Aitala 85

- Sinapa & Sinipara 73, 128

- last minute clean up

- Monday was work day

Gonj - one prosecution for body buried in village
 Uiahu - tidal swamp behind village stopping spread.

1956 - 1958

Yoyu 89

Uiahu St III; rest St. II.

RS Bell 9/4/56 - 23/4/56 12 55/56

Morua 105

Atala 90

Sinapa 73

Sinipara 139

Ganjiga - Giri wt Keibe a Daima

Uiahu Orege wt Bare Seri Kivivi a Regina

Yoyu 88

Over-recruiting: % of able-bodied men
Lega 50% Laho 56% Uiahu 39% Yoyu 56%
(several apparently working at a nearby plantation)

Sept. 7

ND Lucas 21/5/57 - 16/57

(Archie) & Mrs Inlay

Mr Moody in charge of Wangela Plantation - cuts air strip.
- mostly about cocoa at Wangela villages which he does not expect to be profitable (except maybe as fertilizer) unless combined with Uiahu's holdings

- also no one is keeping track of amount of labor put by each individual. When the trees start producing there will be arguments over who should receive the profits.

- many trees attacked by a grass grub which attacks the roots

Barry Holloway & Ian McLachlan PO & CPO 4/7 - 2/8 1958

Ganjiga VC Giri Giri
Councillor Sangi Daima
Keibi Temembo
Daima Foiya

Uiahu VC Orege Jawogi
Councillor Barei Koro
Kivivi Lavevedi
Seli Meraru

1958

Uiahu 10% decrease pop. 2200 males away at work
 Banjiga 10% " 3400 " " " "
 Top census of Banjiga £ 11 collected.
 Uiahu £ 37

Uiahu pop. at 466

- 6 child deaths in past 27 months - told to report any more

- AP in charge of Gladstone Kopukoru

- one poorly constructed copra drier in village

Banj. cocoa at BABARA - 646 trees bearing and about same no. newly planted - KANIA in charge
 Uiahu have cocoa at LAVAL (810), SUOSAO, Uiahu (250) (540)

GUREIA #1 and #2, KIRAL-I, John Hunt, Adelbert, Kitorei and Cuthbert in charge of these.

- slight increase of population in Singa, Marna areas
 - Criddle's store at Singa

* Patrols in 1960/61 missing

John Neil Dunherley 10/5 - 27/5/62

(Earlier report mentions extensive flood damage at Kewansalap)

Anglicans have for a long time been marketing copra under C.M.B. brand name out of Suva via mission boat. Enquiry into how being used.

" With the consent of the people numbers of inactive C.M.B. Society Accounts have been terminated. This has been done as too little of the copra earnings at present finds its way back to the original family producers and has been instead held in these Society Accounts which in some cases have not been operated on for periods of up to 10 years. In certain cases control of monies has been vested in clan leaders (sometimes also church deacons). It is felt that copra production might be improved if proceeds are put instead into the hands of individual families who can then decide whether they will bank it for the

group. ... The Commonwealth Bank will only agree to accept C.S.B. Society Accounts when they are non-profit making and from an administrative viewpoint it is obvious that pseudo co-operative ventures where the handling of the community savings by a semi-educated leader occurs can lead to mis-use of monies. For this reason the MAISON Society Account ... has been terminated and the native RADAAMON leader of the Ailola Village Account will be told to cease activities."

- memo from ABO Tufi

Land dispute over coconuts btw Uliaku and Singjua reported. (Centrally Aicara).

Village	Qty Nags	Coconut	Presid (T/ps)	Cocon Sales	Cocon in	Soldy Cofe	STILL	Average
Gangiga	36	1505	7564	773	500	2050	710	710
Uliaku	75	3010	151	71129	1526	8120	710	710
Village	Pago.	Qty Nags	Qty of Qty/Pago.	NO of denising in one	STANDSTALE	Village		
Gangiga	188	36	1407	16				
Uliaku	429	75	1706	53				

States that during his first few months at Tufi engaged in busting up Village Savings Accounts and redistributing to individual family accounts.

"On the surface this appears to be a retrograde step however such action may prove to be the best as the people who contribute to the village account generally have no idea of what purpose it might serve. Their only intention seems to be to amass a large quantity of money" - against Native Economic Development Ordinance - particularly section 6.

3 - at Aswara people voted not to split the account but to start a trade store with a capital of F116.
- approved although the PD seems certain it would fail but perhaps "teach them a lesson"

Uialua - proceeds from copra into a Samarai Account controlled by the Mission.

"The people had no idea of the value of the account. In the past the money has been used to provide permanent materials for Church and Schoolroom buildings. From appearances some of the money at least has been put to good use."

3. "The MANSIN Society Account, was commenced by a Co-operative Inspector, ROMINY (sic) GEGELO of UIRKIB, and now stationed at Bourgainville. Quite illegally, he instructed the people to contribute £5 and 3 shares to commence a 'Society'."

- list of contributors compiled by Theophilus Maitiri Fieldwork in charge of Agriculture Extension Centre at Uirigila

- original contributions to £156

- balance remaining of £31 paid out in the village

People cooperative in maintaining Aid Posts.

Uialua v.e. Buno Prima 2 years 'Fair - all talk and no action'

Ganz Inu Konde 2 yrs Good - young
In-ai-in Orobi Taimu 16 yrs Average

1962-63

Schools	No of teachers	M	F	Total
Apirara & Marua	prep	9	8	17
	St. 1	2	5	7
Singa	2 prep	12	8	20
	1	5	3	8
	2	1	3	4
		18	14	32
Uiahu & Gaj.	5 prep	16	13	29
	1	30	23	53
	2	13	6	19
	3	2	16	18
	61	58	119	
In-ai-ue	1 prep	6	9	15
	1	6	9	15
	12	18	30	

Wanigela up to St. 5 - 369 students.

John Neil Pankerby 21/3/65 - 4/4/65.

Memo WTT Johnston

"There is no organised recruiting in the area, the people organise their own movement to places of employment. This increases the difficulty of imposing any control. However, the matter will be watched and discouraged as far as possible."

Apirara	3.2% Incr.	39% away	£16
Sinjara	6% "	28% "	£52
Sirapa	7.7% decrease	57% "	£10/10/-
Uiahu	0.9% "	54% "	£60
Ganjige	1.6% Increase	47% "	£23/10/-

Uiahu described as "depressing" 3 cases C.N.M.
 - 4 new family 4 doses
 - people eager for coop.

TB Clinic had recently gone through the area & made a favorable impression on the people.

Interview at Wanigela re health

surprised that people still believe in surgery after 50 years of mission influence.

Uiahu School - 93 94.

missing 1964/65, 1965/66, 1966/67.

G.R. Medaris Po. 16/12/68 - 14/3/68

- purpose was conducting the election for the House of Assembly.

Pre-Election Campaign

- very little campaigning done in some areas so people voted only for those who they knew.

- Mr R.W. Webster spent 3 weeks in CTS on pre-election education

"No female candidates stood. Large proportion of voters were female. This was due to the fact that the large number of village population remain in the village are female (sic). Much interest was shown in this election by females."

- a few voters wanted to vote for the polling officers!

Election period from 17 Feb. to 16 March.

- polling at 31 places

Polls kept open till everyone had voted.

2370 votes - 1181 female; but voted after the men.

Climb to top of Suckling & Victory in 1962 - repairs

Census figures for 1968~~88~~, 1969.

1972 - off assessing the damage of Cyclone Hanna May 1972

H.G. de C. Mine A/ADO.

- selections for LGC.

- John Hunt elected by large majority. Not surprising as he is also D.A.C. member

Numerous trips on Siebel / Criddle land land & attempts of PO to keep out of it & not give local people impression that they were taking sides (1966)

1968 - report on conducting 1968 election to Home of Assembly
no incidents

7 Aug 1967 Routine patrol. T. Kamomai ~~wrote~~ R.W. Webster wrote confidential letter to A.D.O. re 'cult activities' - not these !!

General Election to LGC

C.M.G. Siebel elected to LGC!