

4 of 69/70 Duffield, J. 13 Oct to 12 Dec. 1969

purpose to take census, to explain a Prospecting Authority initiative in the southern Collingwood Bay area, to deliver Political Education Talks, administration

Notes that while the council is doing good work for the people, little information gets back to the villages about what the Council does; suggests further efforts at educating the people. Notes that not all councilors report back.

People generally like the Council - especially having their "own body 'to look after them' as they put it, and often regard it has having more authority over them than the 'Government'." (sic)

"It would not be unfair to say that to most people in Council is their Councillor and the value of the Council lies in what it can do for them and be dammed to the people living across the next fiord. (sic) There is no great sense yet of being a unified group of people administered by a representative body of their peers. The people's outlook is still very parochial."

Discussion of people's knowledge about the House of Assembly, especially with a Wanigela man as the representative – great deal of pride in this. Tend to think of him as a big councilor who mostly should represent the place of his place.

"Self Government or Independence is something most people seem to have heard of and generally give the answer that it means Papua/New Guinea will look after itself. The idea is still not an apparently popular one in the area due mainly, I think, to the fact that the people think of independence as a time when Australia will leave all together and take everything which belongs to it with it. They equate wealth with Australia, poverty with themselves (in comparison) and are naturally rather appalled at what would be left were everything Australian to go. The concepts of Independence require (sic) a great deal more explanation. A statement which has occurred a number of times and which I find interesting, goes like this: 'Australia should not leave us yt because we are not strong or rich enough and we have no factories to build guns so we can fight people who might like to fight us.' Is this memories of World War 2 and the Japanese and fear of the Indonesians or someone else doing the same? Probably."

3 cooperatives purchasing copra at Uiaku, Wanigela and Tufi; also a couple of European buyers and two native men including John Tavone of Airara, who also ran a trade store. Problem getting copra out as passing boats reluctant to stop until certain that sufficient copra will be ready for pick up. In Sinapa, Michael Geroto worked as an agent of Mr. A. Robins of Rabaraba to ship copra under Robins Copra Marketing Board Number & believed that he would be able to take over the business in recognition by Robins of his years of service. About half the population use the cooperatives, but general sense that the pay is too low. The Maclaren King picks up copra when possible, but this is irregular. Shipping the biggest problem.

Copra the biggest cash crop, but considerable coffee somewhere and some cacao starting at Uiaku.

** Note that the Agricultural Extension Centre started at Uiaku and then moved to Wanigela! The station purchased some "wet beans" from surrounding villages.

Not many ways of making money. Notes that the Cridlands are running their small tourist establishment out of Wanigela and that the southern Collingwood Bay villages from Kewansasap to Sinapa sometimes sell canoes into Baniara sub-district. Lists Maisin villages and Wanigela as making a "reasonable income from the sale of Tapa Cloth." Purchased by Cridland and Mr. H. Milne of Tufi Enterprises, who buy "as much as they can produce." A large well-made cloth will fetch up to \$7. The Tufi LGC was then negotiating with a Mandang firm to establish a regular outlet.

A large number of tiny trade stores operating, but a couple of larger outfits including Aidan Aroda in Naukwate (since 1958) and John Tavone of Ailala. "This man is the instigator and controller of the Ailala Village Society Store which has been operating for three years. The people have just completed construction of a permanent materials building. A man by the name of Cecil Murray Aburin, an ex Postmaster Grade 1 assists in the running of the store and on my visit to the village presented me with a beautifully compiled ledger of the last three years operations which could not possibly bear any relation to fact. Mr. Aburin was sacked from Posts and Telegraphs for fiddling with registered mail. It is hard to really know how successful the venture is but it is obvious that Mr. Tavone holds a fair amount of sway and as yet there appears to be no obvious dissatisfaction on the part of the people. During the patrol Mr. Tavone and his followers enquired about attaining a Liquor Licence, but after discussions, decided against applying."

Also briefly mentions Michael Geroto of Sinapa as a capable man.

Land Resettlement blocks at Wanigela – road developed by LGC & now open for development; great interest

- ◆ notes other evidence of awakening interest in land conversion, especially in Cape Nelson area and north of Wanigela where the Miniafia people then were moving to ancestral land that they had apparently abandoned after the eruption of Mt. Victory

Education

- ◆ too many schools & about half with unqualified teachers

"The attitude of the people towards educating their children is a good one. The number of people working away from their villages in very good jobs is impressive when the general level of schools in the area are taken into consideration. Imposition of school fees has taken some toll on children attending school, particularly those attending the exempt or village schools." High school fee then \$30

Missions: "The people have been firmly indoctrinated with the Anglican Religion but they are by no means religious fanatics nor do they let their religion spoil all the pleasures inherent in their traditionally free and easy life. They like their religion, even respect it, pay more than lip service to it, but they have firmly put it in a certain niche of their existence and do not allow it to intrude, except sometimes on the surface, into other areas of their existence. All in all, their attitude is a healthy one (sic), but one feels that if the Anglican Mission in the area was a more virile, muscle flexing religion, the people would possibly exhibit a more get up and go attitude towards their development in other fields of endeavour. As it is, the Mission here has been long established, is secure and rather complacent, much like a successful business man who knows his future is assured."

Notes the trouble that Women's Clubs have getting off the ground and the particular troubles that the Welfare Assistant (probably Rebecca Gegeyo) had in getting women interested and keeping disputes down long enough to keep the clubs going.

Cults: rumour spread that some Wanigela and Uwe people believed that tourists at Crids were returned ancestors – no truth to this rumour.

- ◆ apparently a rather heated discussion at Uiaku over the Prospecting Authority (unlike other places)
- ◆ Crids were taking about 30 tourists every two weeks for ten months of the year (mostly Americans)
- ◆ stats on school attendance and some other interesting measures:

Village	Shotguns	Radios	sewing machine	trade stores
Ailala	3	4	2	1
Marua	3	1		
Sinapa	2	1		1
Sinipara	5	2	1	1
Uiaku	16	7	3	1
Gamjiga	3	2	1	
Iu'ai'iu	5	3		

cash crop census

List of people with acquired skills living in the villages