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Papua New Guinea Patrol Reports

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PATROL REPORT OF: MANUS MANUS
 ACCESSION NO. 496
 VOL, NO: 3 : 1949/50 NUMBER OF REPORTS: 15

REPORT NO	FOLIO	OFFICER CONDUCTING PATROL	AREA PATROLLED	MAPS/ PHOTOS	PERIOD OF PATROL
[1] 1 OF 1949	1-27	J. R. WHITE A/A.D.O	WESTERN ISLAND HERMIT GROUP, NINIGO GROUP		14.8.49 - 8.9.49
[2] 2 OF 1949/50	25-69	J. R. WHITE A/A.D.O	WESTERN ISLANDS	MAPS	N.A.
[3] 1 OF 1949/50	70-78	ALLAN H. PITTS CPO	SAU NO. 1 VILLAGE		19.8.49 - 2.9.49
[4] 3 OF 1949	79-89	A. F. GOW A/A.D.O	TONG ISLAND, PAK ISLAND, RAMBUTYO ISLAND		17.7.49 - 27.7.49
[5] 4 OF 1949/50	89-102	A. F. GOW A.D.O	EASTERN, SOUTH EASTERN AND SOUTHERN ISLANDS		
[6] 3 OF 1949	103-111	ALLAN H. PITTS CPO	SOUTH & SOUTH WEST COAST - PATUSI TO BUNDRATEI		4.10.49 - 14.10.49
[7] 5 OF 1949/50	112-127	T. W. WHITE CPO	ALL ISLAND & MAINLAND VILLAGE FROM BIPI ISLAND		2.11.49 - 23.11.49
[8] 2 OF 1950	128-134	T. W. WHITE CPO	BIBUKE, JOHNSON ISLAND, WARAI & BUNAI		25.1.50 - 18.2.50
[9] 2 OF 1950	135-140	GORDON STEEGE ADO	BALUAN ISLAND		17.2.50 - 18.2.50
[10] 3 OF 1950	141-161	GORDON STEEGE ADO	HERMIT, NINIGO, AWIN ISLAND AND SIMA IS		20.3.50 - 29.3.50
[11] 4 OF 1950	162-179	T. W. WHITE C.P.O	SAPONDRAUS & WARAI		22.3.50 - 1.4.50
[12] 5 OF 1950	180-193	J. W. WHITE C.P.O	PINA ISLAND, BALUAN ISLAND & RAMBUTYO		17.4.50 - 28.4.50
[13] 6 OF 1950	194-208	T. W. WHITE C.P.O	SOUTH AND SOUTH EASTERN ISLAND GROUPS OF MAIN MAP		28.4.50 - 21.5.50
[14] 7 OF 1950	209-212	T. G. AITKENSON	WESTERN ISLANDS		15.6.50 - 24.6.50
[15] 8 OF 1950	213-227	T. W. WHITE CPO	COASTAL VILLAGES EAST OF PATUSI & No. 2 ROAD		15.6.50 - 25.6.50
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PATROL REPORTS

MANUS DISTRICT

1949/1950

District Office,

LORENGAU.

MANUS.

October 26th 1949

The District Officer,
MANUS DISTRICT.

SUBJECT:- PATROL REPORT NO. 1. of 1949 of the WESTERN ISLANDS

OFFICER CONDUCTING PATROL:- J.R. WHITE, Acting Assistant ^{District} Officer,
Manus District

OBJECT OF PATROL:- Overalienation of Native Lands, Payment of
War Damage Claims, General Routine and Census

AREAS PATROLLED :- Those inhabited Areas of the WESTERN ISLANDS
consisting of, The HERMIT GROUP, The NINIGO GROUP, and the islands
of AUA and WUVULU.

DURATION OF PATROL:- 14-8-49 to 21-8-49

PERSONNEL ACCOMPANYING PATROL:- Constable HAPAK R.P.C.

The Patrol was transported by the Government Trawler "ROUNA FALLS"
which was retained throughout the trip

DIARY

Sunday 14th August :- Departed from LORENGAU at 10 a.m. per
M.V. "ROUNA FALLS"

Monday 15th August :- Arrived at the Hermits very early a.m. and
circled until daylight. Went ashore, met people and warned them of
census on return. Discussed problems and located old Marker Pegs
of plantation area on LUF, the only inhabited island in the group,
there being only one village (LUF) Influenza raging, treatment
given. One passenger for Ninigos.

Tuesday 16th August:- Departed Hermits at 7 a.m. for Ninigos, arrived
six hours later, anchored at PIHUN village. Sent warning of census
to be taken on my return from AUA-WUVULU in approximately 10-12
days time. Departed at 12:30 p.m. for KAU, (AINAKVILLAGE)

Wednesday 17th August:- Departed Pihun at 12:30 p.m. for Lau
Island Village. Gave Medical treatment and spoke to villagers.
Departed Lau for Wuvulu at 4:30 p.m. with four passengers from
Ninigos and one from Luf (Hermits)

Thursday 18th August:- Very early a.m. at Wuvulu, awaited dawn and
went in. Ship stood by and I went ashore at ONEI village and warned
of census on my return from AUA. Proceeded to AUA with nine
passengers from WUVULU. Arrived at 1 p.m. went ashore and made camp,
no Rest House. Inspected all village areas. Evening spent speaking
with people, who had not seen a patrol for five years.

Friday 19th August:- Census taken and island inspected. Weather
very bad, gales. Customs observed and noted.

Saturday 20th August:- Weather still very bad. Observing natives
and moving among the people

Sunday 21st August:- Departed for Wuvulu at 10:30 a.m. in heavy
sun. Seventeen passengers for Wuvulu, eight to go to Manus at their
own request. Set up camp at ONEI village, no Rest House, lived with
native HULAKAU, the last of the natives of the ANCHORITES, a very
able and intelligent native, who was of immense assistance to this
patrol.

Monday 22nd August:- Census taken at Onoi and at Aua which is about one hour distance from Onoi. These villages are connected by an Ox Track, which extends to the wharf at Agita Plantation; it could be used by motor traffic.

Tuesday 23rd August:- General work and cutting traverses of native areas, which are marked by cement markers (overgrown by heavy undergrowth).

Wednesday 24th August:- As on 23rd.

Thursday 25th August:- As on 23rd and 24th. Departed for NINIGOS at 9-30 p.m. Very sorry to leave such nice people as those of Aua and Wuvulu. Four passengers for Manus, three for medical training, one to obtain employment until next patrol to area.

Friday 26th August:- Arrived PIHUN at 11-30 a.m. Set up headquarters at PIHUN Village. No Rest house, slept in large residence of Lulua. Carried out census of Pihun village.

Saturday 27th August:- 0700 to Mal, Pateku, and Lau Islands. Census taken at Lau and Pateku, Police investigation carried out at Mal Plantation. Village Officials and some villagers returned with patrol to Pihun at 0630 hours.

Sunday 28th August:- To Longan and Pelleluhu, saw Mr. Douglas and Mr. Batze, delivered radio message to later regarding native labour. Sea too rough to land at Pellitola Island (Pelleluhu Group) which I wished to examine regarding resumption.

Monday 29th August:- 0700 hours to Lau Island, picked up villagers and proceeded to ARU Island. Examined same, returned natives to Lau and returned to Pihun at 1745 hours.

Tuesday 30th August:- 0700 to Pateku Island Village and thence with natives to Suan-Suan Plantation. Examined same, returned natives to Pateku and thence back to Pihun. Arrived at 1616 hours. Portion of Suan-Suan Plantation marked as suitable for resumption. Fires lit.

Wednesday 31st August:- At Pihun Village, conferred with Village Officials and did clerical work. Purchased pig, rations very low caused by 19 native passengers coming in from Aua and Wuvulu for see treatment, training, and employment. Rouse Falls having hull scraped and general engine check up.

Thursday 1st September:- 0700 to Longan, native copra transported to store. Pellitola Island (Pelleluhu Group) examined regarding resumption. Natives receiving fifteen shillings for company copra, trade store selling at cheapest seen for some time.

Friday 2nd September:- 0600 to LIT Village, on Government Island of the same name (5 hours from Pihun). Carried out census and examined island. Lulua and some natives returned with us to Pihun at 1630 hours.

Saturday 3rd September:- To ANIN, where part of Pateku Village is producing copra on company land. Departed at 0630 hours and arrived after six hours, no anchorage. Native copra and shell transported.

Sunday 4th September:- To WUWAH Island Plantation with natives of PIHUN. Examined same regarding resumption. Carried native copra and shell to Longan.

Monday 5th September:- Conference held with all Officials of the Ninigo group. Sago distributed as a present from the Government to each of the four villages. "ROUSE FALLS" re-fueling.

Tuesday 6th September:- 0600 Departed Pihun for Hermit Islands arrived 1100 hours. Checked census and examined the island of LUF. Inspected Maron, estimate number of cattle at between 120 and 200.

Wednesday 7th September:- Cut survey line between native and company ground on LUF, did cement work on Maron. Discussed pig as no meat left for ration. Discussed problems with villagers, issued medical supplies. Departed for LORENGAU at 9p.m.

Thursday 8th September:- Quiet trip, arrived Lorengau at 10-30 p.m. Native passengers given food and beds.

The western Islands are three distinct and very separate areas, and for that reason this report will deal with them separately, namely (a) The HERMIT Group. (b) The NINIGO Group. (c) AUA-MUVULU Islands.

The HERMIT Group which is the first contacted on leaving MARUS has very good anchorages, it consists of a number of islands of which Luf, Maron, and Arib are of natural formation such as the mainland of MANU and the rest of coral formation. Luf is over 500 feet in altitude, and Maron and Arib are lower. The island of Luf is the only one that has not been cleared and therefore the supplies of bush timbers is plentiful.

The village of Luf (the only one in the area) has a population of only thirty people, the majority are of foreign blood which has married into the village from the plantation labourers, when Maron was being worked. The language spoken is "Pidgin English", so less than one half the population can speak the original local language, all can speak "Pidgin English" and all get along very well together.

It is pleasing to see that female children form such a large part of the population: at present there is only one girl approaching marriageable age, but, if no epidemic occurs, in ten years time population figures should be on the way up as men from other areas will marry into the group.

AGRICULTURE:-

Agriculturally these people are the best off in the Western Islands, the soil is reasonably fertile and there is an abundance of fish. Sago grows very well and there is plenty of it at present. All types of native foods grow well. Unfortunately the company portion of Luf is the area on which the food is grown.

Stock:- The natives possess a fair number of European type pigs, also the local type. They have been advised to concentrate on the European variety. Hovis are plentiful.

Luf Island is plentifully stocked with deer which are seldom seen, the natives possess a large number of large dogs (well fed and cared for) but these are no match for the deer, which are seldom if ever caught.

Maron plantation contains approximately 120-200 head of cattle which appear to be of the normal and not BENU type, the island appears to be overstocked and the condition of the beasts is poor.

There are no wild pigs in the group but occasional trips are made to the Aribite Group (uninhabited) which teems with them.

HEALTH:- At the time of the visit (Outward Trip) an epidemic of influenza was raging, such treatment and medical treatment supplies as were available were given, over three weeks later when the patrol returned the epidemic had abated and there were no deaths.

No large sores were seen and health generally was good. There were no latrines, the sea shore being used. With patrols visiting them so infrequently it seems hopeless to expect these people to use latrines, in any case the sea is an efficient drainage system.

Village Officials:- The village of Luf possess a Lalual and a Medical Tul Tul, both are old and both are of the original Luf people. Both are quite efficient and do a good job despite the mixed population, they have more influence than any other officials in the Western Islands.

Native Customs: These people, being of such mixed blood, and having taken
Krikan English as their common tongue, are very close to being assimilated.
As a result of this they have no definite customs or beliefs. Marriage is not subject to any strict rules, only one person has two wives, but this is because of the shortage of women and not custom. A small bride price is paid but women are in no way subservient. There is all round a very pleasant atmosphere.

Arts and Crafts: Such a small population has little time to engage in anything except the pursuit of a livelihood, and again the mixed blood has caused the old crafts to be lost; some old canoe prows show some very fine carving and patterns, but this has not been carried out for many years.

Dances are constructed after the Niango style (of which people these were an original branch) they are planned and decked. However the influence of natives from Bougainville, New Britain and New Guinea appear even in them.

Most native goods needed by them are brought by Niango natives who come to bar to obtain raw materials such as timber, native rope, and native gummy.

Trade and Supply: These natives are in a bad position as regards cash and trade goods. The only way they obtain such is to run errands for the trading Niango natives and to work for Europeans at the missions. The money thus earned is spent on trade goods. They then have to wait the return of a Niango canoe to bar as there are not sufficient of them to go on their own and still keep up village life. A very small barbery arrangement.

There is a good supply of trade goods available locally but there is no market. The natives would welcome some Europeans to come and bar and work the plantation at same, this would provide them with a market for their small amount of native goods and their trade goods. It would also provide them with a trade store to provide them with the goods they so much need. The promotion of village life caused by the enforced stay at the Niango would also help.

Housing: Houses are built on stilts, they are of local materials and are very clean, and at least on the ground, they are kept clean and tidy.

Native Diseases: No diseases were brought before this point.

Education: Nothing is reported.

Missions: There is no mission, nor has there ever been any.

General: A pleasant people, truthful and intelligent, a little touch of this is what will be found at the end of this report. If their numbers increase their future could be good.

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Over-Allocation of Native Land in the Marshall Islands.

The amount of land owned by the natives is small, it consists of a small portion of the island of Iuf, and that portion is the best part of the island. All crops now grown are planted on the customary portion of the island, in this area two portions have been cleared and planted, and one cleared and not planted.

The island of Iuf is ruined and such of the land is unfit for agriculture, however if the natives possessed the whole of the island of Iuf their land requirements would be secured. Apparently prior to the war they had been in the habit of using this land but a domestic difference with the war caused them to be put off the land.

The old cement markers are still in position and bearings showing the boundary are shown in the attached map, while the bearings are only approximate, as is the map, they give an idea of the respective areas.

It is respectfully suggested that the whole of the island of Iuf be given over to the natives. If this is done and the plantations started up on the other islands, the position of these people will be very good, and as far as possible, their future assured.

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THE NINIGO GROUP OF ISLANDS.

This group consists of a great number of islands, most of them small, and all of coral formation; only four small islands are inhabited. The total population now only consists of two hundred and seventy nine persons. They are the remnants of a once numerous people of the same stock as those of ANA-WUVULU, but more diluted with that of foreign plantation labourers, but the long hair still persists in the women and the men have a Malay appearance the luluai of PIHUN is typical.

These people and those of ANA-WUVULU do not understand each other's language, but the names of trees, foods, utensils, etc. are identical. Folklore of both peoples states that the people of the Ninigo used to sail their canoes to and from ANA-WUVULU on trading trips, all of which suggests a large trading community in the past. A much more shrewd people than those of ANA-WUVULU these are still a very pleasant people, and were very friendly towards, and of great assistance to, this patrol.

There are four villages each bearing the name of the island on which they reside. They are:- PIHUN, PATEKU, LAU, and LIOT.

Agriculture:- Very little is practised, betel being the main crop, and babies eat it. Practically all food is bought at the trade stores at Longan and Mal, cash being provided by the sale of copra, at which the whole population works. The only people to practise agriculture to any extent are the people of Liot and they live on a government island the only one that has not been cleared and put down to coconuts in the whole area. They originally owned the whole of the Pelleluhu Group but the Germans took away all their land, for a while they lived at Pihun village, they later moved to Liot, an island given by the government to all the Ninigo peoples to grow food on.

Liot is the only really fertile island in the area (reasons before mentioned). Although not extremely good for growth, as is the case of most coral islands, fruit and sweet potatoes will grow, as will some other vegetables. These people could be self-sufficient in food at very short notice.

The people of Lau and Pateku, while their own small islands are useless for agriculture, do grow a little on plantation land (The larger islands) but mainly rely on the trade store. The Pihun people rely almost completely on trade store supplies, obtaining a very little fruit from Liot. Their own land will not grow even swamp taro or paw-paws.

Stock:- There are a large number of pigs which live on the plentiful supplies of coconuts, there is also plenty of fowls.

Fishery:- The surrounding seas abound in fish, but even so a large amount of tinned fish and meats are used.

Hunting:- There is no land to hunt on. A few pigeons are trapped.

Health:- Health is really bad, there are few sores or skin complaints; but mal-nutrition is everywhere apparent, the diet is almost exclusively rice and tinned meat or fresh fish; beri-beri is quite common.

Pneumonia and dysentery take a heavy annual toll of the population, many mothers do not have sufficient milk to feed their children. I do not think that a normal routine medical patrol would do much to relieve the position, forcing the people to go to hospital is not only unpopular (and keeps the people away from home for very long periods, transport being what it is) but it does nothing to remove the root of the trouble. A strong agricultural policy and a health and diet survey would do much more good.

The two Europeans in the area, Mr. Douglas and Mr. Batze share my views regarding the medical situation.

Trade and Supply:- At present these people have plenty of money and a good cheap source of goods at the trade store at Longan, in fact the prices at this trade store are cheaper than those in Manus, Madang, Lae, or Rabaul. Cash is provided by the sale of sun-dried copra at 15/- per bag (Mostly from plantation land) and most of the population of the four villages is engaged at this.

Mr. Douglas of Longan Plantation has no labour at all, but keeps the trade store and buys copra from the natives. If it were not for the plantations in this area closing down, should this occur the majority of these people could not live the undernourished existence they now do, and many would starve in a comparatively short time.

HOUSING:- Most houses are built completely of sago and coconut palm leaf; they are built on the ground but are spacious and sufficient for native needs. A few good houses, built on piles and with wooden (Drift wood) floors are in evidence.

There are no supplies of bush timber in the Ninigos, except a little on the small island of Liot, but most of this is cut out. Canoe hulls are cut from driftwood, poles, bamboos, bush ropes, and native putty, are obtained by long canoe trips to the Hermit islands.

Arts and Crafts:- Excellent canoes are constructed, the hull is built of planks on a dugout hull, somewhat similar to the Manus canoes. The hull is decked in to avoid swamping in heavy seas, the canoes are higher and slimmer than the canoes of Manus, they are really of excellent construction. Very large ones are built, and they carry a large amount of cargo. Sails are woven, I did not see one canvas sail in the area.

Excellent grass weaving work is done in these islands, beautiful baskets of excellent workmanship are produced, and bottles are neatly and completely covered with weaving making most attractive ornaments; these are in great demand from Europeans, much work however is entailed in the manufacture. Such is the workmanship in these baskets that they are in great demand by natives all over the district.

Customs:- Marriage is polygamous and monogamous, there is no polyandry but wives are lent and exchanged somewhat freely. There is no great marriage ceremony, a small payment of about £5 is made to the bride's parents, and no more. The women ~~work~~ do work in this area unlike Ana and Wuvulu, they also do all the cooking. There are no outstanding customs in the group, they are a normal, pleasant people.

Village Officials:- All were very helpful and pro-government, with the exception of the luluai of Pihun, all are old.

Native Complaints:- Not one complaint was brought before this patrol.

Missionaries:- There are none in the area and never have been.

Education:- There are no schools in the area.

Taken all round this area is in very great need of help, especially with the growth of food. This is their most urgent need and must be got under way.

They are above the average in intelligence and should do very well with schooling. NO difficulty would be experienced in obtaining scholars.

I think that a satisfactory food supply and balanced diet would settle a great part of the medical problem.

OVERALIEINATION OF NATIVE LAND IN THE NINIGO GROUP

This group probably provides the most shocking example of the alienation of native lands to be found anywhere.

The natives of Pihun, Lau, and Pateku, own one very small island each, all of these islands are VERY small and are of pure coral, also they are very low, with water to be found at the surface. They will grow only coconuts, NOTHING else will grow properly except betelnut, there are no supplies of building materials at all except coconut palm leaves. Any food at all grown by these people is grown on company land. Any sage leaf and small sticks are also obtained from company land. This means that these people depend upon the whims of the plantation managers in the area. At present no complaint could be found but managers do change.

The people of LIOT, once the owners of the whole of the Pelleluha Group of Islands, now own no land at all in their own right. The Germans took ALL their land. For a while they lived at Pihun, but later moved to Liot, a Government owned island, which as mentioned earlier, was given to all the Ninigo peoples to grow food on. It is insufficient for that purpose.

As mentioned earlier in this report the food position here is acute, land must be acquired and the people put to work on it, with guidance and assistance, they should be in a position to be self supporting in 5-10 years after resumption.

In looking for land for resumption two main factors were taken into account:- (a) To find land which although planted with coconuts, had some top soil and was large enough to be somewhat free from salt water action, and also for preference containing swamp land for the growth of swamp taro and sage.

(b) To return the natives to their ancestral ground

According to the very old men in the area, all the islands were once as fertile as Liot is now, they claim that clearing and planting of coconuts has ruined the ground for other growth. Even allowing for the passage of years this would appear to be true. The small islands are quite useless for agriculture, but some of the larger ones are still capable of growing food, and swamp areas on them while they were no good for coconuts, will still grow some native foods.

While this area will never be an agriculturists paradise it can be self supporting, again I quote the island of Liot as an example.

It is respectfully suggested that:-

(a) The Island of ANU, at present a part of MAL Plantation, be returned to the natives of LAU. This island has a fair top soil and has a large swamp in the middle which contains a little inferior sage. The natives are now growing food on it.

(b) The island of SEAUGH, at present a part of LONGAN Plantation, be returned to the natives of PIHUN. This island is similar to ANU but is larger; the population of Pihun is also greater than that of Lau.

(c) The island of LIOT (Government) be given to the natives who call their village LIOT. Until resumed lands are producing, an agreement could be made whereby other natives still had some use of the land. Liot is a very small village.

(d) Portion of the Island of SUNA-SUNA, a part of MAL plantation, be returned to the natives of PATEKU. I carefully examined this land it is similar to the others mentioned for resumption. The area recommended for resumption is the southern portion of the island and the boundary is a line due east and west and bearing 290 degrees True on Pigeon Island. Area is shown on the accompanying map. If the whole of the island were resumed, I recommend that the northern portion be held and used as most suitable to native welfare in the future.

ANA and WUVULU.

The islands of ANA and WUVULU are approximately fifteen miles apart they are populated by the same type of people, language is the same but there is a slight difference in dialect. Legend has it that many years ago a man of Wuvulu killed his brother and fled with his family to Ana, in this way the islands of Ana became populated and habits are identical, except that the people of Ana are more primitive than the people of Wuvulu and some customs which are nearly extinct in Wuvulu are still going strong in Ana.

In appearance the people strongly resemble Malays, and their folk lore would appear to show that their origin was in that area. There are stories about their ancestors coming from a far land in large decked ships, propelled by sails. The only place that such vessels could conveniently come from would be in the area of Malaya. They are normally small in stature and the women have long wavy hair, their main interest in life seems to be the combing of same (See customs) The men have a distinctly Malay appearance, and before the arrival of the Germans wore their hair long like the women.

Although it would appear that their blood has at some time been mixed with that of the New Guinea type, they are a distinctive type, absolutely unlike any other peoples of the Territory. They are of an amiable and friendly disposition, and despite (or perhaps because of) their unscrupulous and uncivilized ways, are a very charming people to be among, a very welcome change from the attitude of the people of Manus. To these people a Government Officer is a friend and helper, and a very common form of address, used without guile is "Tapa".

Customs:- The marriage customs are quite unlike those practised in any other part of the Manus District. Monogamy, Polygamy, and Polyandry, are practised at the same time. Wives are lent to other persons and none of the parties concerned see anything wrong in the practice. Sex is considered a commodity, the availability of which determines the distribution.

Polyandry is a direct result of a shortage of women, and also the fact that it takes so much effort to keep a non-working wife in a native community.

It is a common practice for friends to have the one wife (with her consent). It is common to see an old man with a young wife take a young man into the family as a second husband. Sometimes an old man of 60 years of age is seen married to a young girl of 14-16 years of age, in one case two such old men were married to one such girl. Such generally comes about by the old men taking the girl as a child and rearing her, taking her to wife when she reaches puberty; because of their attitude towards life the girls are quite happy about this arrangement.

In one case a young man left a young girl of 19 and married a woman of about 45, and both seemed contented. The changing of young children is quite common among these people.

It must not be thought that these people have no moral sense for of their own kind they have. For a man to have an affair with another's wife without the husband's permission meant death by dis-embowelling on the old days, this was done with a barbed knife made from the wrong end of a sawfish; even today this is a most serious social offence.

It must not be thought that women suffer an inferior position, for this would be very far from the truth, nowhere in the Islands could women have a higher life. Children are treated with great affection and looked after by men and women alike.

In marriage the husband goes to live with the wife's people, the marriage being arranged by the elders of the wife's family group and the husband is picked by them. Although at Wuvulu the practice is dying out, at Ana these old men can still send the husband away, if some breach occurs between them, and the husband, or between them and the husband's family. The men and girls concerned have no choice but to separate unless things can be fixed up to the satisfaction of the old men.

For all this the women have a remarkable amount of freedom, ~~XXXXXX~~ and do very little work, no heavy work at all. The men do all the gardening, and practically all the cooking. Women do a little sweeping up around the area and some of the fishing, but the bulk of the work is done by the men.

Women may be seen for hours at a time ~~XXXXXX~~ ~~XXXXXX~~ ~~XXXXXX~~ or combing their hair, of which they are so proud. Their main purpose is to be ornamental it seems. In many ways their attitude towards the men seems to be dictatorial and they are the reverse of subservient at any time. For the benefit of future patrols it should be observed that women never assist with the removal of cargo or any other village activities involving work.

There is no real central authority in these places, various clans are ruled by the old men, and inter-clan disputes settled by the same old men. At Aua the village officials have no real authority but are used by the elders to please the white man, the two villages extend for about a mile and a half along the foreshore in little hamlets ~~XXXXXX~~

At ~~XXXXXX~~ ~~XXXXXX~~ the houses are grouped together in the ~~XXXXXX~~ villages of Onai and Aua and the officials do have some authority, the Iulua Partou of Aua is a man of real authority in the island, but I think in this case the chief of one of the most powerful clans has been chosen as Iulua, a rare thing in any native community, where the power is generally behind the scenes.

Cooking is nearly all done by the men and is done on beds of fine coral previously heated up. The food is placed in ~~XXXXXX~~ small rectangular containers neatly made from leaves which are placed on the hot coral; the whole is then covered with leaves. The swamp taro which is the main article of diet is boiled for hours beforehand in water and coconut oil to make it soft enough to eat, it is then placed in the dishes with fish and cooked.

Agriculture:- Although food is plentiful, that is to say swamp taro is, there is a great shortage of any other food at Aua, at Wuvulu some other crops are grown.

The system of growing swamp taro at Aua and Wuvulu is something I have never before seen, neither have I seen the type of taro. The method and type is unique in the Marau district.

It is grown in large excavations, the removed soil forming the banks; these excavations which are about 6-10 feet deep, including the surrounding banks, are of no regular shape but follow the terrain. Small paths are built up above the water which collects in the bottom of the excavation, these permit the gathering of the crop; this can be harvested after 12 months but does not reach maximum growth for approximately two years.

The plant which is mostly stem and leaves grows to a height of about 8-10 feet, the root (edible portion) weighs from 2-5 lbs. When the plant is removed, the tip of the shoot is replanted, the remainder is thrown back into the pit as fertilizer, this apparently helps to re-vitalise the silt at the bottom of the pit. These pits vary in area from very small to one acre in extent they were all dug a long time ago, the present people merely using the old ones made by their forefathers. Only from one-twelfth to one twentieth of these pits are now used, this would appear to indicate that the population of these two small islands must have reached the huge figure of from 1500-2000 each.

The work involved in these excavations must have been prodigious ~~XXXXXX~~ and would indicate that once these people were very energetic and virile. Folklore states that large scale fighting broke out in the old days and decimated the population possibly this was caused by over population.

It is interesting to note that no new excavations have been made in living memory, today the people are somewhat lazy and indolent. It is some cause for concern that the yields of taro are decreasing.

On both islands it was forbidden to clear any more land for agriculture, and this has been observed at Aua with the notable exception of the family of one man who was a mission teacher at Aua from German times. They have cleared land and planted a ~~XXXXXX~~

AGRICULTURE (Continued)

little of other crops such as tapioca, sweet potatoes etc., but in the fear of the "TAMBU" holds others back.

The natives of Wuvulu have not taken this old order so much to heart and land is cleared and quite a lot of other foods are grown. They seem to look much better for the improved diet and appear to be more pliant than the natives of Aua.

Many seeds and plants are needed by these people who have not had a Government since 1944 and it is hoped that they can be sent out with the next patrol (List provided at end of report)

Fishery:- The sea abounds in fish which are mostly caught on hook and line, although netting and spearing are practised, hooks of tortoise shell are still used when steel hooks cannot be obtained. An excellent fish line, strong and durable, is made from the roots of a tree, small nets are also made from the same material, much work is involved in the construction of this string.

Stock:- There are no pigs in either island, and the people have expressed a desire for some to be sent there, there are plenty of fowls. Both islands possess a large number of big dogs which are well cared for, quite different to the unfortunate curs that one usually finds in a native village, they serve only as pets as do a large number of cats.

Hunting:- There is very little to hunt, birds and opossums are caught in loop snares

A point of interest about the swamp taro is that the women are forbidden to touch the pits in which it is grown, during menstruation they are forbidden to even walk near the gardens.

Housing:- Most of the people (in fact all at Aua) live in a small plank type of house, they are extremely small and have only one small outlet (a door), all are built on the ground. The reason for this construction is that the mosquitoes which breed in the taro pits would make life unbearable in any house which was not reasonably well mosquito proofed. A sketch is supplied at the end of this report.

The planking in these houses is very neatly done, and is dowelled and fitted in perfectly, making a very strong and lasting structure. Each group has one or more of its own "carpenters" who organise the building of houses. No new houses have been built for many years, as there are very few persons with the skill to do so, the old houses are replaced piece by piece as time goes on, but more and more roughly; consequently most of the houses will not be able to hold together (even with repairs) for many more years. In the day time the people sit or lie about on little beds placed under little lean-to shelters, roughly built.

At Wuvulu several ~~several~~ conventional type houses (off the ground) have been built, however the occupants of these houses have mosquito nets (bought from the trade store at Wuvulu). It is certain that within a decade there will be few if any of the old type houses left, probably those evolved will be all coconut palm thatch (in evidence at present). Lack of energy can be given as the main cause of not building new houses.

Arts and Crafts:- A lot of excellent wood carving was done in the past but now the people are somewhat listless and dispirited only a small amount is now produced. The canoes, which are not rigged for sail, are beautifully made and the craftsmanship is excellent (sketch attached at end of report. Most of them are small two man affairs, the large ones hold about eight persons (perilously)

they are more beautiful than useful; they do not sail and are not particularly sea worthy (in heavy seas). Hence the reluctance of the islanders of Aua and Wuvulu to maintain much intercommunication. This has been heightened by the loss of some canoes, two (with their occupants) drifted to the Minigos within the last two years.

many types of fancy combs ornaments etc. are made, these people in love adorning the person. A certain type of waist belt, made from small black shell, much like "Tantu Shell", is very much prized by the Ninigo natives when they are obtainable. The luluai of Pihun (Ninigo) sent a man with this patrol especially to obtain one.

Trade and Supply:- WUVULU or NATY island. Agita plantation is run by the ~~agita~~ ~~company~~. He employs some local natives on plantation work and buys copra from the natives (who are not producing much. No ship had collected copra for over eleven months and there were 600 bags in the store at the time of this visit. A trade store is kept.

The trade store has very little for sale at present, except such things as enamel tea pots, which are not in great demand. However the presence of Timio does give employment and issues to those desiring work, the sale of copra provides village cash, and when more trade goods arrive (they are expected) the people do have an accessible supply of goods; a great service could be done for the people if the company made some effort to keep the plantation going and to keep a good supply of trade goods in the store. If it could be arranged that the company's trawler, which sails between Madang and the Ninigos, could maintain at least a six monthly contact with Aua, and pick up and return natives wishing to work at Wuvulu, this, without disrupting village life would be of great assistance to the natives of Aua.

While the plantation keeps going, even in a small way, the position of the natives of Wuvulu will be ~~fairly~~ good.
fairly

AUA: The conditions that these people live under are extremely bad, it is most distressing to see the plight that they are in.

It is true that they will not starve (see agriculture) but they have absolutely no means of obtaining money, or the necessities and comforts of life, such as steel cloth, tobacco etc. Their canoes are such that they fear the trip to Wuvulu, which to say the least is extremely hazardous in such vessels; there is little in the trade store at Wuvulu, and also they have no money, the aforementioned canoe trip, and a period of work is the only chance that they have to obtain anything.

When this patrol arrived the people (who have never known grass shirts or bark loincloths) were in rags. In their natural state (Pre-European) they wore leaves or nothing.

It was really pathetic to see people in such a state, most lava-lavas were in absolute tatters and consisted of patches on patches. The hunger for cloth and tobacco was beyond anything I have ever seen, the greater part of the small supplies carried by this patrol were given to them.

These people at present can be said to have no source of obtaining goods at present, they are desperately in need of help. Their position is THE WORST IN THE MANUS DISTRICT

HEALTH

Generally speaking health is good, although the natives are not robust, the greatest sickness is a sickness of spirit; the medicine needed is communication and contact. They (especially the young men) must be given something to live for.

Six persons came in voluntarily for the treatment of sores, but there were very few more. As mentioned earlier in this report the mosquitoes on these islands have to be seen to be believed, it is noted that ANGAU in 1944 were trying to arrange malarial control and also to have the area sprayed from the air. This is probably impossible at present, but if the R.A.A.F. could co-operate the islands are only small and are close to the aerodromes at Manus, Wewak, and Madang.

Dysentery and pneumonia seem to be the main destroyers. As in the other parts of the Western Islands, I do not think that a routine medical patrol would do much good, a full survey by a medical officer with pathological facilities would be of great assistance to the natives and in the administration of the area.

Education:- There are no schools at these two islands, as in all parts of the Western Islands BUT the people are ready to welcome the establishment of them. Here is a unique opportunity for the Education Department. The natives are above average in intelligence; I believe that some of the best pupils at the government schools pre-war came from this area, unfortunately few ever returned to pass on their knowledge, or had no facilities to do so. ~~There, the life of the "natural" natives in the district,~~ are on the eve of a change to a new way of life, the old men cannot hold them much longer in the old ways, ways that may be "Quaint" and of anthropological interest, but which will now destroy the natives. Missions will have difficulty in doing much in the area for many years, but the government can move in now, the prestige of the government is high, despite the little assistance given.

One native teacher accompanied this patrol back to Manus, it is his earnest desire to start a school at Aua and to assist his people. He is Joseph Malis, his father became a Roman Catholic Mission Teacher in German times and married a woman from Kokope, the whole family returned to Aua just before the start of the Japanese War, with the exception of the eldest daughter who is married to a man of ANDRA MANUS (This couple accompanied the Patrol)

Joseph spent 12 years at school in Rabaul and attended the St. John De La Salle College at Rabaul. He is quite good at English, both written and spoken, he is of an earnest, studious nature, and is absolutely genuine in his desire to help. He is married to a charming girl from Aua, who is with him at Manus now and is expecting a child any time now. Because of his marriage ties his future is at Aua and not Kokope, so he is excellent material for a teacher. The people want schooling, Joseph wants to teach, the solution should not be difficult.

At present this man is studying and teaching at the school at Manus through the kind co-operation of Mr. Doonar, Education Officer Manus. It is sincerely hoped that he can be sent back in 5-6 months time (Depending on transport) to start a school.

The Roman Catholic Mission is willing to take him over and to send him back as a teacher, but he could do much more good as a Government Teacher, because the natives are anti-mission, Joseph's father, a mission teacher, for over 20 years has been able to do nothing in the mission field, although he is still a devout Catholic.

This is one place where the Government can go in first with a great initial advantage, doubtless missions will gain a footing later with the advent of education, and I think that it would be a good thing for these natives, because their old ways cannot exist in this age.

Another advantage for the teacher here is that the children are not put to work as they are in so many places, so that attendance should be very good. It is requested that on the next patrol to the Western Islands, which I hope to have the privilege to make, that the Education Officer, accompany the patrol and set up Joseph with supplies to commence a school at Aua. For further particulars see "Suggested Scheme For The Administration And Assistance Of The Western Island Peoples" at the end of this report.

The native Lauagaga or Lausi who spent 12 years at the Government school Rabaul, mostly at the Technical School doing carpentry, also returned with this patrol, mainly to earn some money, he is accompanied by his wife, a young girl of Aua. His knowledge of English is quite good, he is at present employed at the Native Labour Compound; as is the case with other natives who came in to work, he wishes to remain here for a few months and return with the next patrol. While he is not such a fine character as Joseph, he is quite a good man, and would perhaps be of assistance to the Education Department at Aua and Wuvulu. He is perfect in the local dialect, which Joseph is not.

Religion:- There are no missions in the area and the people are very anti-mission. Missions have never got a footing in the area although the Roman Catholic and Seven Day Adventists are now showing an interest. They could perhaps succeed if they concentrated purely on education and taught religion a long time later.

As far as I was able to ascertain (they do not discuss much on the subject of religion) there are no involved beliefs, there is a "Good Place" to which ALL people go when they die named OO-COANA. It is a spirit land existing at the same time and place as the present, it is a land of plenty the Betel nut grows close to the ground so that there is no effort to gather the nuts.

They are very superstitious of women inxuhikani when pregnant and believe that the spirits of birds, animals, fish, reptiles, and plants, catch the women unawares, and cause their spirit to enter into the unborn child. This happens to all children, and when the spirit is determined, that person must never eat or destroy that from which the spirit came.

Native Complaints:- No disputes were brought up. These people have learned to live peacefully together. Life is too communal to have much to argue about.

Over Alienation Native Land at WUVULU.

Agita plantation is the only one that is being worked, and it can hardly be said to be worked, the locals do a very little on it, even before the war. Plantation was only worked by the local on a share system.

Both native areas are at present separated by plantation land. Should there be an appreciable increase in population, and it is increasing, there could be a food shortage, especially as the main crop, swamp, is not bearing as well as before. Also the natives are clearing land and planting such crops as sweet potatoes, melons, fruit etc.

A large portion of the island is swamp, and while this is excellent for swamp crops (some of the land recommended for resumption is swamp), other land is needed, and will be more so.

Taking into consideration these needs, the following recommendations are made; that the area shown on the accompanying map be resumed.

The boundaries would not be difficult to define. I cleared the old survey lines and all the old cement markers were found. It is recommended that that area between the two native areas be resumed and given to both villages, they will settle the distribution or use without trouble, they are a wise people.

The resumption would merely mean extending the eastern boundary of the native area at ONEI right across the island to meet the northern boundary of the native area at Auna (enclosing the area shaded red in the map).

I apologise for any lack of skill shown in the mapping, but I am sure that it is sufficiently accurate to be followed up by a proper survey.

It MUST again be emphasized that it of the utmost importance to keep the plantation of AGITA in production, much more so than the resumption of land. It is the only means to provide the people of AUA and WUVULU with the necessities of semi-civilised life. Someone MUST keep this plantation going if the natives are not to lose everything.

Resumption is not as urgent here as it is in the NIHIGOS, but it is needed.

Over Alienation of Native Land at AUA.

The natives at present live almost exclusively on coconuts and swamp taro, which is plentiful; they themselves state that they do not want any more ground but, they want some company to come back, the reason is obvious (See trade and supply). It is fairly certain that ~~the natives will return to the~~ ~~plantation~~ ~~from the present plantation~~; it appears to be ruined beyond repair, this is I believe the opinion of Mr. Richards, The Custodian. It may be possible to use it in some other way but that will need a soil analysis by some qualified person, I should like the opinion of Mr. Richards, I believe that he has given the natives permission to use what coconuts there are on the plantation.

An increasing population will need at least half of the island and I do not think that the natives do possess that much land. There are no small islands or prominent marks on which to run a survey, so I in my ignorance was unable to draw a map to give an idea of the amount of land held by natives. I do know that the area shown as native land in the Allied Geographical Section-Terrain Study No. 67 is incorrect, but then so is most of the information in it about the Western Islands.

Some industry on the island would be very good for the natives but as mentioned before they must possess half the island to be ensured of sufficient land. Also as at Wuvulu they will later on clear land and plant other crops.

However the land situation is not urgent here, other things mentioned earlier in this report are of much more importance to the welfare of the natives.

The continuation of production at AGITA (Wuvulu) with its work and goods and some means of transport between Aua and Wuvulu is one of them.

This report on over alienation at Aua is very unsatisfactory, but as I have mentioned I was unable to map the area, and cannot make a full and correct report.

SUGGESTED SCHEME FOR THE ADMINISTRATION AND ASSISTANCE OF
THE WESTERN ISLAND PEOPLES?

Distance, lack of staff, shortage of shipping, and the smallness of the population of the Western Islands, have I think in the past, been the cause of the lack of Administration in the area. This was the first patrol to Aua and Wuvulu since August 1944 (Angau). The Hermits and Ninigos were visited by Captain Dishon (Angau) in 1945. Obviously if something is to be done to rehabilitate these interesting and unique peoples, it must be decisive and immediate.

We need only think about two groups, the Ninigo Group as one, and Aua-Wuvulu as the other, the small population on the Hermits is close enough to Ninigo to be cared for from there. Two headquarters would be needed, one at Pihun in the Ninigos, or their resumed group for preference; the other at Aua which needs assistance much more than Wuvulu.

Transport presents no problem in the Ninigo Group, all areas are within safe canoe distance of each other, and good sea going canoes are plentiful. If the suggested resumption could be carried out quickly here, for it is vital for the welfare of the natives, a program of agriculture could commence immediately. It would be necessary to take a small labour force, about a dozen, experienced in native agriculture to teach the local inhabitants. ~~It does not need an agricultural expert to do this, as has been seen by the New Guinea Compound Labourers in Manus.~~ I would suggest that immediately resumption is finalised, the most of the coconuts on the ground be cut down, leaving a few around the islands, sufficient for native use, this will permit the natural vegetation to grow up and restore the natural fertility of the land, as is done with other native agriculture. Comparing Lot with other islands the damage done by coconuts can be easily seen.

On all the land recommended for resumption there are swamp areas, it is suggested that sago be taken from Manus (Natives have requested same) and planted; the local variety is very poor, all these people have a great hunger for sago. The older men are very keen for agriculture to be taken up, the younger will I think also be when they see what can be done.

With an officer stationed in these areas (This has been presumed in the previous chapters) pneumonia and dysentery outbreaks could be curbed and many valuable lives saved; it is better to have a Patrol Officer with sulpha drugs than to have none at all.

If these people can be self supporting in food and still have their vital markets and trade store assured; which means that either either the Government or Private Enterprise, as at present, must keep copra production going to assure these things, then we shall started to justify to them a way of life that was thrust upon them, and also to right the grievous wrongs committed by the Germans, and permitted by us. These remarks are not theatrical, as can be seen by any person who goes there and views things from the point of native welfare.

Aua and Wuvulu present a somewhat different problem, local canoes are not safe to travel the 15 miles separating the two islands and it is impossible to station a large boat (even a work boat) there, because there are no safe anchorages and the islands are completely surrounded by reef, which drops straight down to 300-400 fathoms. A small 16 footer could be used and manhandled over the reef at certain times, but it is suggested that a large sailing canoe would be much more safe and efficient. It would be best to purchase a large canoe from the Ninigos (sea going and rigged for sail) and stationed at Aua and Wuvulu, a crew could also be obtained from Ninigo. The distance between the two islands is only 15 miles direct, a long way for a small canoe propelled by paddles but no distance for a large sea going canoe propelled by sail.

A canoe builder could also be employed, and it is certain that the clever carpenters of Aua and Wuvulu could soon be taught to build them as well, if not better than the Ninigo natives, this

reasonably good service between Madang, Wewak, Western Islands, and Manus, this would mean a relief means of supply and communication should other transport fail.

It is realised that this is only a brief outline and that difficulties will exist, but unless they are overcome and something is done, then these fine and interesting people have no future. I am sure that any officer, after experiencing the rather sullen, unresponsive Manus natives will find the job of handling these people one of intense interest and satisfaction.

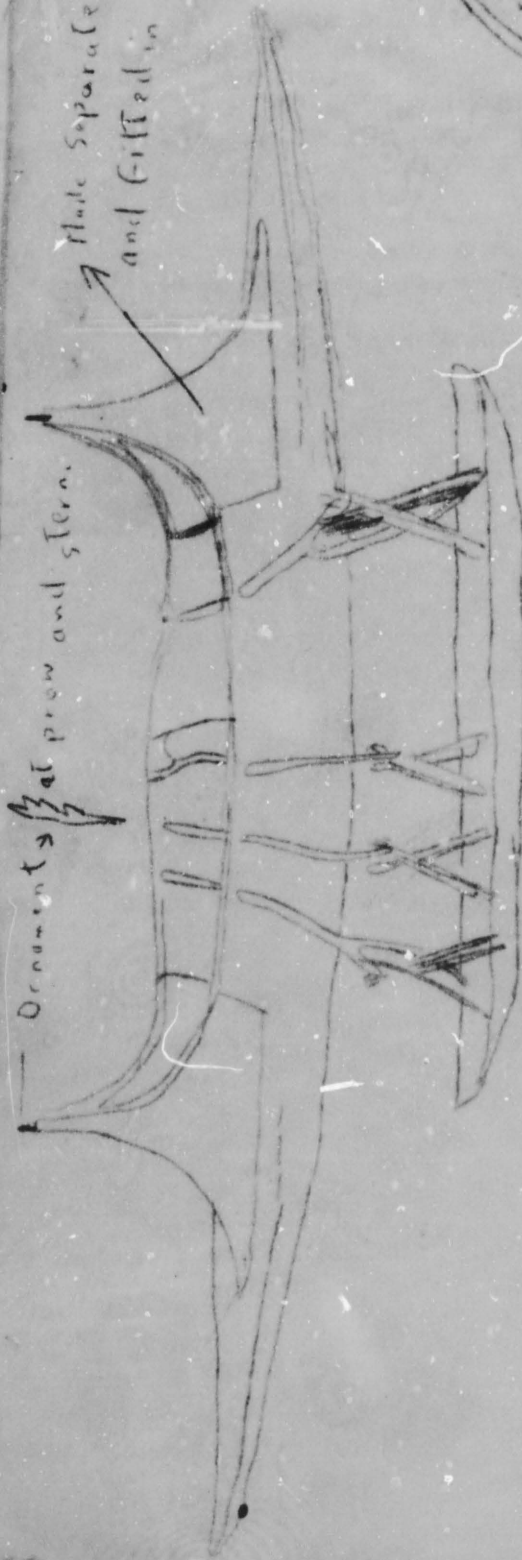
The Roman Catholic and Seven Day Adventist Missions are showing interest in the area, and while no slur is intended on these two fine bodies, it is suggested that the Administration do something in this case. They have never accepted Missions (There are no Christians in the whole area except four at Aua, and three of them were raised in Rabaul) but have always welcomed the Administration. Schooling and other things could therefore be much more easily introduced by the Administration; this would assist, rather than hinder, any mission work to be carried out.

It is emphasized that as regards medical patrols, these people are very adverse to being taken to hospital at Manus. In the past they have been forced to go and have had to spend very long periods (Twelve months and more) away from home, there has also been some trouble over women. It is urgently requested that any action taken by the Officers of that Department be very carefully considered before being carried out.

A medical survey to study conditions and customs, besides health and nutrition, would be of great value once that a District Services Official was stationed in the area. This would greatly help towards a better understanding on medical problems.

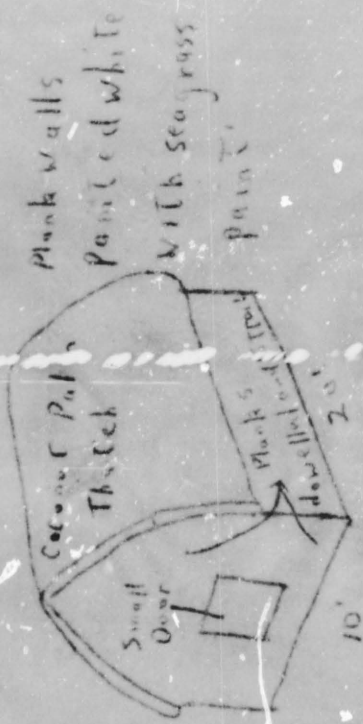
Complete co-operation between the Departments of Agriculture, Education, Public Health, and District Services, should make a vast improvement in these areas in a few years.

Ornaments at prow and stern.



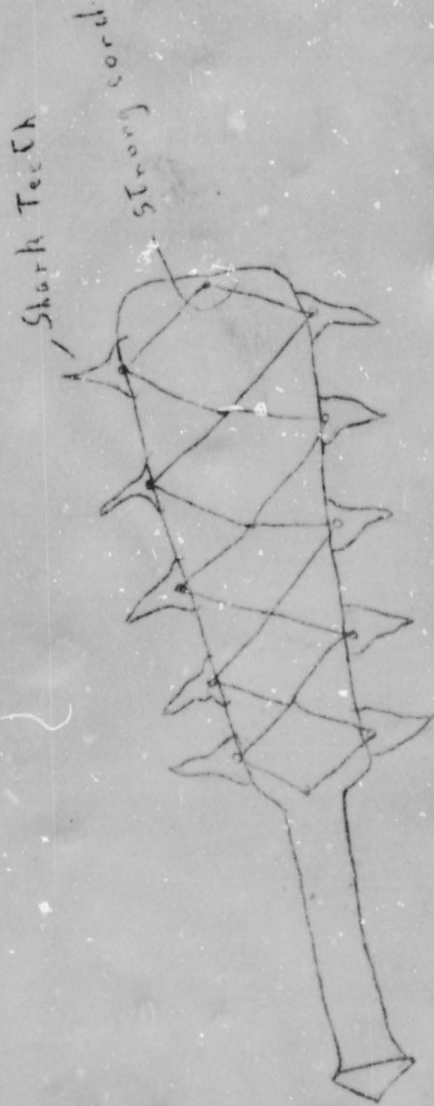
Made separately and fitted in.

AUA and WUYULU



Plank walls
Painted white
With seagrass
paint.

Coconut Pulp
Thatch



Shark Teeth

Strong cord

HINTS FOR NEXT PATROL.

It is the usual custom to take a large amount of native sago to the people of the NINIGOS. It has been the practice to sell it at cost price, they will buy a ship load if it is taken. Because this was the first patrol undertaken during Civil Administration, the sago was given free to the village on a per capita basis.

~~It is a good thing to get sago from at MARUS on the~~
HERMIT ISLANDS, there is only driftwood at NINIGOS

Insect repellent is useful at SHAUGH and AHU in the NINIGOS. Bush mites are bad at times.

Very little fresh food can be got at NINIGOS, it is advisable to get kau kau at MARUS or the HERMITS. There is a little kau kau at WUVULU but not much. Tinned vegetables are needed at NINIGOS and WUVULU, also AUA.

Take a large amount of medical supplies, there will be none there.

Do not get impatient with the people at AUA-WUVULU, especially AUA, they are not impertinent but do not believe in hurrying. Also in many cases their Pidgin is not as good as it seems.

If ashore always have one week's rations, it may be that the trawler will have to leave you and come back later.

The native BULAKAU of AUA(WUVULA) is a very useful man. He is a good pilot and cook, and a mine of information concerning all the WESTERN ISLANDS, he is the last of the Archerite peoples. He is also a "Jack of all trades."

SEEDS AND PLANTS TO BE TAKEN:-

Water melon, cucumber, corn, onions (shalotte), Chinese cabbage, radish, peanuts, native tobacco, taro(HERMITS) kau kau, yams(mani) oranges, tomato, pawpaw, passion fruit, cow-peas, beans and bamboo.

Picks, shovels and nails are badly needed in these Islands.

TERRITORY OF PAPUA-NEW GUINEA.

REPORT ON ANCHORAGES IN AND AROUND THE
WESTERN ISLAND GROUPS.

MATTI ISLAND:- There are three anchorages on the western side.

I. Due south of AWERANE Island extending half cable off-shore suitable only for ships with a draught no more than ten feet.

II. E.W. of AWERANE extending half cable off bow suitable for ships with draught no more than ten feet.

III. At N.W. point of MATTI ISLAND extending $1\frac{1}{2}$ to 2 cables off shore, suitable for all craft up to 300 tons. Fifty yards off shore there are three fathoms of water running out gradually to 10 to 12 fathoms $1\frac{1}{2}$ cables off shore.

There is only one anchorage on the Northern shore due S. of LUMIKI ISLAND, but in my opinion should only be used by small craft and then only in an emergency.

Off shore the S.W. point of HELOE BAY there is an anchorage from N.W. weather on a reef patch about $\frac{1}{2}$ mile 15 to 20 fathoms. Southern and Eastern sides no anchorage.

AUA ISLAND:- Contrary to the report supplied from MORESEBY, there is one very good anchorage on a large reef patch on the N.W. point extending $1\frac{1}{2}$ cables off shore with 2 fathoms 10 yards off shore and gradually sloping down to 15 fathoms $1\frac{1}{2}$ cables out. This anchorage is protected from all S.E. and E.E. seas - a perfectly safe anchorage. K.V. "Rouna Falls" outside a S.E. and E.E. (Force 8 Beaufort Scale) blow for 48 at this anchorage on one anchor. There is also one other anchorage in the centre of the Western side, this anchorage should only be used with caution, a sudden changing of wind to S.W. quarter would be most dangerous. I used this anchorage for discharging the Assistant District Officer and cargo, in this manner, by dropping my anchor in 2 fathoms close inshore and then backing off and fastening starboard and Port Hedge anchors over the edge of the steep-toe reef 12 fathoms, then winching in on my main anchor until after anchors were taut. We held thus for 36 hours whilst I checked the soundings on the main anchorage.

Page 2.

AUA ISLAND. (Continued.) Both these anchorages are only for use in N.E. and S.E. weather. Whilst in the Western anchorage you are completely hidden from N.E. to S.E.E. winds and seas as the coastline goes in about 4 cables between the N.W. and S.W. points. There is absolutely no surge whatsoever. The anchorage for N.W. seasons has already been charted by previous schooner Masters.

VINIGO GROUP:- All anchorages in this group are charted and have been used before. The Lidua anchorage is about $\frac{1}{2}$ mile offshore and open to all winds but no big seas. M.V. "Rouna Falls" used an inside anchorage which can only be navigated into in good light through a narrow and winding passage through "Nigger heads", into an ideal anchorage about 1 $\frac{1}{2}$ cables offshore and ranging from 2 to 3 fathoms, good holding ground and protected from N.E. and S.W. winds. This anchorage was used extensively by me because it was the Assistant District Officer's base of operations in this group being the main native settlement.

HERMIT ISLANDS:- The anchorages are charted and the only feasible ones to use.

Large landings can be made in any season by craft or canoes at both MATTI and AUA Islands, by using the leeward side the surge is practically negligible. At high water the fringing reefs are covered by 2ft. to 2 ft. 6" water which make them passable to large canoes, rafts and ship's dinghies.

TERRITORY OF PAPUA-NEW GUINEA.

38/15/71

D.S. 30/1.

District Office,
MANUS.
29th. October, 1949.

The Director,
~~Department of District Services~~
and Native Affairs,
PORT MORESBY.



PATROL REPORT NO. II 1949/50 TO WESTERN ISLANDS,
MANUS.
MR. ACTG. ASSISTANT DISTRICT OFFICER J.R. WHITE.

I forward herewith the abovementioned report.

Mr. White has worked with energy and with a real sympathy for these putlying peoples.

The report is detailed and interesting and there is a manifest need for land resumption in many areas.

I would like to strongly recommend the health, agriculture and schooling measures outlined by Mr. White in his suggested scheme for administration and assistance in the Western Islands.

With the posting of an extra Field Officer, a commencement could be made and I believe this could be more suitably carried out at first by a keen Patrol Officer with a supply of basic drugs and a commonsense approach to agriculture. There is not the time for a series of protracted investigations by experts. You will agree that the need is urgent.

Amongst many useful suggestions made, I would particularly recommend for consideration the possible assistance of the R.A.A.F. in anti-malarial measures in these islands.

The report on anchorages made by Mr. W. Howard, M.V. "Kouna Falls", will be valuable.

RB
(K.W.F. BRIDGE.)
ACTG. DISTRICT OFFICER.

TERRITORY OF PAPUA AND NEW GUINEA.

In Reply
Please Quote

D.S. 30-15-27

DEPARTMENT OF DISTRICT AFFAIRS
AND NATIVE AFFAIRS,
PORT MORESBY,

MEMORANDUM FOR—

10th November, 1949.

Patrol Report No.2 of 49/50
To Western Islands Marus.

The abovementioned Patrol Report is forwarded for
your perusal and information please.

On completion please pass to the next address on
this memorandum.

M.C.W. Rich

(M.C.W. Rich)
Acting Director.

to the Directors of—

Department of Public Health
Department of Agriculture, Stock & Fisheries
Department of Education, and
Secretary for Lands, Surveys and Mines.

W.H.

30-15-27

10th November, 1949.

The District Officer,
Manus District,
LOREGAU.

Patrol Report - No.2 1949-50
Western Islands.

This is a most interesting and instructive report.

I agree with what Mr. White has written regarding the resumption of land, agriculture, education and also the welfare of these natives. I have always heard that these were a fine people, and they will not be forgotten.

The report has been forwarded to His Honour, the Administrator and to the Directors of Public Health, Agriculture, Education and the Secretary for Lands.

M.C.W. Rich
(M.C.W. Rich)
Acting Director.

P.H.

AND
TERRITORY OF PAPUA/NEW GUINEA.



26 20/12/49
FILE No. C.A. 1/71/1

MEMORANDUM FOR—

Director of District Services
and Native Affairs.
Director of Public Health
Secretary, Planning and Development.

DEPARTMENT OF THE GOVERNMENT SECRETARY,
PORT MORESBY,
23rd December, 1949

WESTERN ISLANDS - MANUS DISTRICT

His Honour the Administrator has written a minute as follows:-

" I have seen the Patrol Report with regard to the Western Islands and I have subsequently seen the report of Sir Raphael Cilento on these Islands.

I regard it as important that we should undertake some work in the Western Islands well before the arrival of the Trusteeship Council's Mission in May. This, not only because it is desirable to save the Australian Government very serious embarrassment which could result from perusal of Sir Raphael Cilento's report and a noting of the present neglect of the Islands, but also because of the obligations the Administration must accept with regard to them at the earliest possible date.

Sir Raphael Cilento makes some suggestions with regard to the way in which the problem in the Western Islands might be handled. I should like these discussed by the Director of District Services and Native Affairs and the Director of Public Health, and a proposal put up for some immediate action to care for these people and also a plan which can be adopted as to the way in which a long term programme with regard to these Islands may be initiated. "

2. It will be appreciated if the addressees will confer as early as possible with a view to putting forward a proposal for immediate action and a plan for a long term programme with regard to the Western Islands.

3. The Patrol Report - No. 2 of 1949-1950, Manus- has been forwarded by His Honour the Administrator to the Director of Public Health.

[Signature]
Actg. GOVERNMENT SECRETARY

and
TERRITORY OF PAPUA/NEW GUINEA

30/15/50
27. ✓



FILE No. CA.1/71/1.

MEMORANDUM FOR—

DEPARTMENT OF THE GOVERNMENT SECRETARY,
PORT MORESBY.

21 January 1950.

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS.

(yb.)

WESTERN ISLANDS : MANUS DISTRICT.

My memorandum CA.1/71/1 of 23rd December 1949 refers.

Please advise whether the conference mentioned in the memorandum has yet taken place and when the proposals for immediate action and the plan for a long term programme may be expected.

S. H. Morgan
Acting GOVERNMENT SECRETARY.

*Ask DePentha
may now have
copy of submission
made by him as
result of conference.*



*Dist Services for info please
1/2/50*

22
39/1/50

PHD. 18-4-13
Department of Public Health,
PORT MORESBY.

10th January, 1950.

00227

His Honour the Administrator
(Through Government Secretary - 2)

Previous correspondence regarding the Ninigo Group of Islands and their inhabitants refers.

This matter has been under discussion with the Director of District Services and Native Affairs, and the following is a proposal submitted by me as possibly the quickest method to investigate the position and perhaps bring results. I can agree with the A.D.O. Mr. White who stated that short medical patrols would not help, and from my experience of the people and the experience of Sir Raphael Cilento in 1926, I am of the opinion that nutrition is their main problem.

Your Honour may remember that whilst we were in the Ninigo I commented on the paucity of their food stocks and the apparent infertility of the land available to them; I think I then said that I doubted whether their future could possibly lie in the Ninigos, even if all land were resumed, without some major effort as proposed below.

Sir Raphael Cilento claims that the main problem of the Ninigo people is

- (1) Malnutrition and
- (2) Epidemic seasonal malaria.

During our short visit to the Ninigos I was not able to say that malaria was a major problem, but their general physical condition was inadequate and if you remember their main complaints when we saw them were conjunctivitis, which may have been secondary to malnutrition, and respiratory infection.

In advising the following proposals, I am not un mindful of the expense, but I feel that it could be considered in the light of research into

- (1) a disease pattern of a comparatively isolated people
- and (2) the Administration rehabilitation of a people who have long suffered from insufficient agriculture.

If this is accepted, then the bulk of the expense should be found in the vote of the Department of Public Health. There will be a large initial expense, but the non-consumable items can be returned to store, and the final expense would be the cost of

- (1) foodstuffs used
- and (2) resumption of property
- or (3) transfer of the people to another centre.

W.A.

be sold for the people to the Plantation, thus allowing the people to earn money for the purchase of useful trade goods for their own prosperity.

To maintain existing gardens groups shall be detailed, or excursions arranged during the first week, perhaps including a visit to the Anchorites to hunt pigs.

Three months of such a life, tapering to the future diet pattern, will make a tremendous difference.

It will be essential that the required land survey and food potential shall commence before or with this regimentation, and that preliminary decisions be made within the first fourteen days of bringing the people together.

As soon as the decision is made, and if it is thought that the people can find a self sufficiency at their own village, proper planting and agricultural training must begin, the people being released under medical care to the agronomist as he requires them and as their physical condition allows. Women and children who are not gardeners in this community can be retained in camp to be taught domestic science.

It will be necessary to take immediate action to resume that alienated land that will be needed for their welfare if their future welfare depends on this, so that it can be brought into food bearing to give a continuity of supply.

If the report is adverse as to food potentiality under any circumstances locally, then the camp must be maintained whilst a future home is sought - perhaps Luf in the Hermit Islands, a group that should be resumed in any case.

At all costs these people must be prevented from remaining dependant on a doubtful supply of inadequate foodstuffs from a trade store, as is apparent at present.

If and whilst the gardens are being reconstituted, an anophelens survey will be made and measures taken to eradicate breeding by the use of drainage, oil and chemicals and naturalistic methods.

Villages will be improved and safe sanitary methods provided.

When food comes into bearing and a continual supply is assured, the camp shall break up and the policy shall be continued by a Medical Assistant and/or Patrol Officer with an acceptable native Medical Assistant, one of whose main functions will be to practice infant welfare.

It is recommended that:-

(a) A directive be issued to the Department of District Services and Native Affairs to detail an officer or officers experienced in erecting and controlling camps to detail an officer to undertake this task. He should provide 270 native rations for 100 days.

(b) A directive be issued to the Department of Public Health to detail an officer or officers to prepare to provide medical care and physically examine 279 people who may suffer from malnutrition, and to carefully measure their progress; to arrange for a series of health talks; to undertake a malaria survey; to co-operate closely with the Agricultural Officer to devise a local diet pattern as is possible.

(c) A directive be issued to the Department of Agriculture Stock and Fisheries to send an officer or officers with the party to make a potentiality survey; to make rapid recommendations regarding the possibility of self sufficiency for these people; to investigate the possibility of introducing perhaps pigs to their diet pattern; to plan, plant and instruct the people in planning, planting and harvesting the crops.

(d) The Department of Education shall be notified of these directives and if they can give assistance in training, welfare and general camp recreation, be requested to arrange this in consultation.

It will be necessary to detail one officer in charge of this party - which could be called the Ninigo Research and Rehabilitation Party. The officer so chosen should certainly have an acceptable personality and an instinct for welfare. Perhaps this decision should remain until the Departments nominate their officers.

The party should be kept as small as possible without losing efficiency. At the outset I should say:-

- Medical Officer
- Medical Assistant
- Assistant District Officer
- Cadet Patrol Officer attached for instruction
- Agricultural Officer
- Cadet Agricultural Officer attached for instruction.

Specialist officers from the Departments of Public Health, Education and Agriculture, Stock & Fisheries to be attached if necessary; e.g. Nutritionist, Welfare Officer, Sociologist.

Staff will be withdrawn as they are no longer needed.

The general requirements for natives in camp will be:-

Requirements:-

Dormitories ^x	
Boys and Girls 2 - 5	
Boys 5 - 12	
Girls 5 - 12	
Boys 12 and over	
Girls 12 and over	..... 5
(* Tents may be suitable for some age groups)	
Recreation Huts	..... 2
Hospital	..... 1
Laboratory	..... 1
Store House	..... 1
Kitchen	..... 1
Tents 14' x 12'	..... 100
Stretchers or Bed Boards	..... 270
Boxes for cribs	..... 20
Blankets	..... 270
Mosquito nets if necessary	..... 270
Eating Utensils	..... 270

28

- Soyer boilers 5
- Large pots 12
- Urns 6
- Other kitchenware as required.
- Spades, shovels, picks, trenching tools, rakes as required.
- Brooms
- Buckets 3 doz.
- 1000 gal. tanks 5
(or sufficiency of 44 gal. drums)
- Water pump for well 1
- galvanised iron 8' 20 sheets
for water catchment
- Axes 1 doz.
- Refrigerators (kerosene) 6
- Kerosene Stoves for Europeans ... 2
(probable)
- Hurricane Lamps 50
- Pressure Lamps 12
- P.O.L. sufficient
- Folding Tables 4 doz.
- Folding forms 2 doz.
- Blackboards 2
- Wireless sets for recreation..... 2
- Arts and craft material sufficient
- Instructional charts "
- Projector and films 1
(for strips)

Technical equipment as required by Departments involved.

The unit could move from a central point in one vessel or move independently after the camp has been established by the Native Affairs officers.

The above suggestions have been discussed with the Director of Agriculture, Stock and Fisheries (Mr. Cottrell Jorner) and the Acting Director of District Services and Native Affairs, Mr. Rich, who generally approve in principle and can make staff available. A Medical Officer can be made available early in April if your Honours approve it will take at least until then to gather the equipment together.

J.T. GUNNER
J.T. GUNNER
DIRECTOR OF PUBLIC HEALTH.

TERRITORY OF PAPUA AND NEW GUINEA

In Reply
Please Quote

D.S. 30-15-27 ✓

DEPARTMENT OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORLSBY,

10th November, 1949.

MEMORANDUM FOR—

10 NOV 1949

Patrol Report No.2 of 49/50
To Western Islands Manus.

The abovementioned Patrol Report is forwarded for your perusal and information please.

On completion please pass to the next address on this memorandum.

M. C. W. Rich
for (M.C.W. Rich)
Acting Director.

to the Directors of -

- Department of Public Health *Nov 12/49.*
- Department of Agriculture, Stock & Fisheries
- Department of Education, and
- Secretary for Lands, Surveys and Mines.

UB
21/11/49

DDS :

It is requested please that the report be made available to the Agricultural Office, Manus, for forwarding to me with his comment.

16.11.49.

W. C. Hill. Dir.

30-15-21

3rd February, 1950.

His Honour the Administrator,
PORT MORESBY.
(Through Government Secretary)

WESTERN ISLANDS - MAJUS

Sir,

Mr. Rich, M/Director of District Services and Dr. Gunther, Director of Public Health, discussed this matter and Dr. Gunther submitted a report to His Honour the Administrator through you.

I agree, in principle, with this report.

So soon as His Honour gives his approval, this Department will go ahead and assemble the necessary equipment and staff.

As the whole project is one dealing with Native Affairs, the overall control should be with this Department and the officer representing District Services and Native Affairs will have to be carefully selected.


(M.C.W. Rich)
ACTING DIRECTOR.

Copy to: Dr. J. Gunther,
Director of Public Health, Port Moresby.

LM

TERRITORY OF PAPUA AND NEW GUINEA



Administration Headquarters,
MANUS District,
LORENGAU.

July 30th. 1950.

THE DISTRICT
Department of District Services
and Native Affairs,
PORT MORESBY.

Subject:- "The people of the NINIGO Atolls, MANUS District".

(A report of a special patrol designed by the Administration of Papua-New Guinea to carry out a programme of research and rehabilitation among this semi-isolated community.)

written by Mr. P.J.MOLLISON, acting Assistant District Officer.

(1) Description of party employed on this work.

Dr. K. H. PIKE, MB. BS., Medical Officer, Department of Public Health.

Mr. P. J. MOLLISON, Assistant District Officer, Department of District Services & Native Affairs.
BSc Agr.

Mr. T. SORENSON, District Agricultural Officer, Department of Agriculture, Stock & Fisheries.

Mr. T. J. MILLER, Pathological Technician, Department of Public Health.

Mr. B. M. O'NEILL, cadet Patrol Officer, Department of District Services & Native Affairs.

Native Constables LEVI and BUADIEI of the Royal Papuan Constabulary.

Native Medical Orderlies OGI and NIO, trained at the Lae Medical School, Department of Public Health.

Village Medical Orderlies YAMILIS, AMUN, KEINA and AWANU, trained at the Manus District Hospital.

Native Agricultural foreman BESI, trained at Manus District Farm, Department of Agriculture, Stock & Fisheries.

Seen by J. J. J. J.

P. J. M.

13/11

(2) Patrol Plan:-

It was decided, soon after the party arrived in the motor vessel 'Laurabada' from LORENGAU, Administration headquarters in the MANUS District, that PIHUN Island, the site of the most central ^{and} populous village ~~in the area~~ group, was the most suitable place to establish a base camp.

Camping equipment and supplies were unloaded into canoes on the 30th April, 1950, and placed ashore under cover in charge of a native Constable.

An initial inspection was then made of each of the four villages, PIHUN, LAU, PATAKU, and LIOT and the food resources of the inhabitants. Each native was medically examined and the perishable cuttings and vegetable seeds brought with the party, distributed.

This inspection enabled departmental representatives to obtain an up-to-date picture of the native situation before the real work began.

The base camp was erected on our return to PIHUN and the party moved ashore into it. The camp consisted of four canvas tents, two native houses on loan, a kitchen, a lavatory and a shower house which had been constructed of native materials by the PIHUN natives during our absence.

The members of the different departments now began to work more independently and activities were planned so that, as far as possible, each was able to progress steadily unhampered by the work of the others.

The outlying villages and their hamlets were each visited on two further occasions for periods of up to ten days, varying according to population and the amount of work to be done. All uninhabited islands were examined as

The 'Laurabada' having left the area to embark the United Nations delegation for a journey up the SEPIK river, work parties for some time crossed from atoll to atoll and from island to island in the two masted NINIGO sailing canoes.

(The sea currents -

The sea currents running between the atolls and the weather need careful watching when travelling in such craft. One officer spent twenty-two hours on a canoe before he finally arrived at LIOT atoll from PIHUN.

The Administration vessel, *Thalys*, was made available on two occasions by the District Officer, Mr. T.G. Aitchison, and carried out useful work transporting parties and their stores from village to village.

The party completed its work on July 24th and returned by sea to LORENGAU, soon afterward.

(3) Introduction:

The NINIGO atolls are situated at 1° 13' south Latitude and 144° 18' east Longitude, thus being some seventy-three miles south of the Equator and two hundred and ten miles ~~westward of the EQUATOR~~ islands. There are seven separate atolls, containing forty-eight small coral-based islands and islets, none of them being more than a few feet above sea level. Thirty-eight of these have been entirely planted with coconut palms at regular intervals, the remainder being covered with natural vegetation, coconut palms and native grown fruit and vegetables.

This island formation is one of four island groups in the same locality, the other three being the HERMIT Islands, the ANCHORITE and nearby SAE Islands, and further to the westward WUVULU, AUA and MANU (ALLISON) Islands. (See map.)

These island groups are commonly referred to as the "Western Islands" of the MAPJE District.

The native inhabitants have no knowledge regarding their own origin. Certain physical features suggest they are predominantly Micronesian, whose ancestors may have drifted to these atolls and islands some centuries ago or who may have even been isolated on them by a downward movement in the earth's crust.

The people of each island group speak a language which is not understood by those of the other groups, although all are situated in the same isolated locality.

The NINIGO people, before the arrival of European traders and planters about the end of the nineteenth century, had established friendly contact with the people of the ANCHORITE and WUVULU-AUA Islands, but were enemies of the warlike HERMIT islanders from LUF and M'KON villages, who made many savage raids on their scattered communities.

They were considerably more numerous in those days, although their numbers were occasionally reduced by raids and by losses at sea when making journeys in their sailing canoes.

(It is said by the -

It is said by the older people that some canoes damaged from time to time during bad weather, drifted as far as the coast of Dutch New Guinea and that some of the people in them remained there, not having the means or determination to attempt the long journey home. One elderly man spoken to recently, claims to have returned to his NINIGO village with his wife and two others many years ago from a point on the coast west of HOLLANDIA, where they drifted ashore in their damaged canoe. They had originally intended to cross from PATAKU village to AWIN Island to visit friends.

The first Europeans with which these people had regular contact were Germans and during the next twenty years a very severe recession occurred both in their numbers and in the amount of land they owned. An estimate of the NINIGO population prior to the advent of Europeans, from the best information available, would be in the vicinity of five hundred.

Dysentery, previously unknown in these islands, was introduced and in a few short years had killed people by the score. A sale of land negotiated by a prominent planter named WAHLEN reduced their land holdings by about seven-eighths. The primitive natives who did not understand at that time the full implications of the deal received in return a negligible quantity of trade goods.

Native men who survived the early epidemics of dysentery helped later to clear the islands sold, of natural vegetation, and about 1907 they were planted with coconuts.

The Ninigo people have never really thrived since these happenings. Sporadic outbreaks of dysentery and pulmonary diseases with malaria and venereal disease, have mitigated against a satisfactory rate of natural increase. An overall rise of fifty since 1920 is to a considerable extent due to a small number of native men from other New Guinea Districts

(marrying into NINIGO -

marrying into NINIGO families. This infusion of new blood has in most cases resulted in a large family of children being successfully reared.

The recent war in the Pacific did not disturb them to any extent. The Japanese came once but only visited the plantation buildings in search of the white managers and loot. Large quantities of food in drums and useful articles drifted ashore from sunken ships during this period, to be eagerly salvaged by the native people. Such windfalls unfortunately brought about some tragedies. A mine drifted on to the PELLELUHN atoll, whereupon some former plantation workers from other Districts thought part of it would make an excellent saucepan, and set to work. Fourteen of them disintegrated in the blast.

All such deadly objects on the NINIGO atolls have since been destroyed or rendered safe by naval experts.

The four post-war years have seen the neglected plantations reopened and then close down one after the other.

The native people at this time are in need of something to give them a purpose in life and a future.

(4) Population Trends:-

A study was made of the fluctuations in the population of the NINIGO people and the following remarks refer to the statistics which appear on the following page.

The figures in the first vertical column may be taken as a reasonable recording of village totals before the people came into regular contact with Europeans, and their Asiatic and native employees from other areas. They were obtained by a NINIGO native who had spent several years before the recent war at the Government school in RABAUL, working together with a few old men at each village, who had been alive well before the plantations came into existence in 1907.

The statistics in the other vertical columns are accurate extractions from the village books. Unfortunately some books issued between 1921 and 1926 had practically disintegrated.

There is little doubt that the real damage to this native population occurred during the first twenty years of white settlement. During this period the people of each village who had previously been scattered over several small islands were concentrated, after the sale of most of their land, on one or perhaps two islands. Maladies, foreign to them, such as dysentery and influenza, for which they had no resistance or cure, caused the most serious losses and were responsible for the population being more than halved.

Since 1920 there has been a slow increase in the numbers of natives now living at PIHUN and LIOT Islands. The other two villages PATAKU and LAU have made no progress. The marriages of three native men from other Districts with women of PIHUN village have resulted in eighteen children and grandchildren so far being alive today.

One factor causing anxiety at the present time is a shortage of marriageable females. There are at least twenty men needing wives and with little prospect of finding them in these islands for some years.

Villages	Before regular contact with Europeans M & F	1926					1934					1941					1945					1950				
		Child.		Adult.		Total	Child.		Adult.		Total	Child.		Adult.		Total	Child.		Adult.		Total	Child.		Adult.		Total
		M	F	M	F	M&F	M	F	M	F	M&F	M	F	M	F	M&F	M	F	M	F	M&F	M	F	M	F	M&F
PIHUN	119	21	15	46	37	119	32	18	47	35	132	30	19	46	43	138	20	25	33	33	111	6	23	41	34	114
LIOT	58																10	5	17	14	46	10	7	15	12	44
LAU	128	3	8	21	17	49	6	8	21	16	51	13	8	21	16	58	8	4	24	14	50	3	6	21	13	43
PATAKU	173	9	8	27	20	64	18	11	30	22	81	23	8	22	19	72	16	7	26	18	67	10	9	30	19	68
Total NINIGO Population	478	33	31	94	74	232	56	37	98	73	264	66	35	89	78	268	54	41	100	79	274	29	45	107	78	269

Several have asked to be taken over to WUVULU and AUA Islands to see if they could find wives there. Latest statistics from those islands show however that there is no apparent surplus of women there. It would give a decided lift to the population if wives could be found for these men. This shortage is the main cause of degenerate moral conduct which has been apparently taking place for some years. Men with wives are sharing them with others who have not, or exchanging wives temporarily. Undesirable habits such as these result in a greater spread of venereal disease, abortion and fewer children. The root of the trouble is the shortage of adult females which is likely to continue for some time. The bride price among the NINIGO people is Five Pounds.

One course might be to encourage men without wives to go and find work on MANUS Island and find a wife at the same time. Another way would be to take them to a similar type of island community, having a known surplus of adult females where they could choose a wife.

The matter however is one of importance to the future well-being of these people, and, it is felt, should receive active consideration.

(5) Native Administration:-

A major factor when determining what is best to be done for these "Western Island" people of Micronesian origin is that at present they are one of the few groups of intelligent law abiding natives, long since brought under control who cannot reach a government department or instrumentality when they so desire. They are not able also to visit a general store where they can purchase things which have become a necessity to them over the last fifty years, and those things which to them help to make life worth living.

It is true that their total number is not great, just over eight hundred in all, but it is felt that the Administration interested as it is, should consider special treatment for these people.

It is apparent that they need never fear starvation while mentally and physically fit, but could become extinct through a mixture of lack of medical care, apathy and degeneracy.

Their lives have been closely connected for as long as the present generation can remember with activities on the plantations. There the men have gained employment or sold copra and have been able to buy with the money received, the goods they required at the plantation trade store. The ships which serviced the plantations were a means of travelling to other places or at least keeping them in touch with what was happening elsewhere.

During the last two years commercial interest in these plantations has decidedly waned so much so that for nine months only one has been kept operating, whereas formerly throughout the "Western Islands" there were seven. The plantation still manned is PELLELUHN in the NINIGO group and natives can sell copra there, but it has no store, so that there is no incentive to make money, which most of the time is valueless to them.

(The writer is not -

The writer is not acquainted with any plans which may have been decided upon recently concerning these plantations, but should the present conditions continue, that is the plantations remain unproductive and cease to give the native people an interest in life, then it is felt that the Administration should reach out to them and bridge the gap.

The most effective action that could be taken in the best interests of these people would be for the Administration to establish a Station or Post in these islands, a nucleus that could be built on as time went on. This Post could be at first staffed by perhaps two men carefully chosen and genuinely interested in work among natives. The suggestion being put forward is for the long term future advancement of the "Western Island" people. It embraces the resumption or acquisition at the most favourable time of the alienated portion of LUF Island in the Hermit Group, LONGAN and MAL Plantations in the NINIGO Group and the alienated portions of WUVULU and AUA Islands. This latter part of the scheme is elaborated on under the heading of "Native Agriculture".

The best position for a Post would be in the most central island group, the NINIGO atolls, where there are recognized anchorages for small ships. The staff would need a launch and a teleradio. One member should be from the Public Health Department and carry out medical work and the other member a combination of general administrative duties, store-keeper and buyer of commercial products. It would be a distinct advantage if one or other were married and the wife was qualified and would undertake for a suitable remuneration pre-natal and mothercraft work among the native women. A permanent Post would involve considerable expense but it would be possible to recoup reasonably some of the outlay through the final sale of the products the natives have to offer. These products are copra, trochus shell, green snail shell and beche-de-mer. Small items which have a ready sale are

(attractive woven shopping -

attractive woven shopping bags and baskets, men's hats, covered bottles, carved walking sticks and model canoes.

The larger District vessel could visit the area several times a year to replenish stores, load the products bought from the natives and transport the staff around the other island groups to do similar work there.

The Departments of Education, and Agriculture, Stock and Fisheries could build on to such a foundation. The children would be excellent material for primary and technical training. The adult natives are generally intelligent and clever with their hands. They are ready for an advancement for example training in co-operative commercial enterprise. An officer of the Department of Agriculture if sent out to the Post for part of a year could continue their training in artificial manures, the preservation of large catches of fish and how to make the best use of their property assets.

The aim underlying the plan suggested for the future administration of these natives is the safeguarding of their health, to encourage increase of population, to improve living standards and to supply an incentive to survive and advance in the future.

It is generally accepted that the land particularly in the NINIGO and HERMIT Groups was over-alienated during the period of German Administration. The reasons for the suggested resumption of considerable parts of it are to provide gardening ground for the many landless people, to provide a field in which to train the natives in commercial enterprise, and to give them room to expand into. The people have no incentive to increase on the amount of land they have at present and it is quite possible it is a factor in inclining them against large families.

Should a Post not be practicable just at present, the next best thing would be to establish a base camp in the NINIGO group for part of each year.

(The occasional short -

The occasional short patrol has now little to offer these isolated people, if they are going to make any real progress.

The base camp party could carry out work similar in nature to that previously outlined and spend part of their time in the other island groups. They could be ~~sent during~~ the period by representatives of other Departments mentioned to organize work appropriate to them.

The Seventh Day Adventist Mission is entering this field and in the present circumstances have a lot that is good to offer these people. They have under consideration the establishment later on of a Mission station manned by a white Pastor. Should their work be of the same calibre as that carried out on MUSSAU Island in the St. MATTHIAS group of the NEW IRELAND District the people here will benefit considerably in health and Education as well as spiritual upbringing.

This party arrived at the right time to accelerate the rehabilitation of the NINIGO people. They had existed during the war in an atmosphere of uncertainty. The efforts made to produce copra from the neglected plantations after the war by commercial interests contributed to a gradual deterioration in the health and well-being of the native people.

The philosophy of these natives built up over the years, toward the white man is "do what he says, carry out his instructions". When a government officer is among them, they will do what he tells them. When he is not they will do what the resident plantation manager tells them.

When the patrol under Mr. J.R. WHITE, acting Assistant District Officer, arrived last year, the natives were generally in a very poor condition. The PINUN natives in particular were ill with feverish colds, malaria and some had contracted dysentery. They had been living for the past eighteen months, in families, out on the small plantation islands, under an arrangement effected locally by a plantation manager. Most of these islands are barren of anything except coconut palms and undergrowth. They had been producing sun dried copra.

(Their village gardens -

Their village gardens were non-existent or in a neglected condition, so that when an epidemic of sickness occurred they had little to rely on. Sick natives cannot go fishing or climb coconut palms. They were only paid for copra by the day, so that if they were forced to discontinue their work, they would soon have no money to buy food at the plantation trade store which was operating at that time. Undernourishment would soon become apparent under such conditions.

The patrol however was able to get the natives back on to firm ground by getting garden work going again and improving conditions generally on their own islands. The plantation where they had been working and buying most of their food, ceased its activities. The natives settled again on their own islands in the way they had been accustomed to for generations. There is no reason why the people should not play their part in producing commercial products but it should be done after food, shelter and other basic necessities exist to meet all eventualities.

When this party arrived some months later and an initial inspection of the natives had been made the Medical Officer was able to say that they were generally in good health and certainly not suffering from malnutrition or any form of diet deficiency.

This party has, over three months in the NINIGO group, provided free individual medical attention of a high order, considerable quantities of medicines and special foods, trebled the extent of existing vegetable and fruit gardens, stepped up canoe and house construction, had lavatories built over the sea at each village and hamlet, and helped them in many other ways.

Apart from the foodstuffs given to certain individuals under medical direction, it was deemed bad policy to give things to the natives, under ordinary circumstances, for nothing, as it only inclines them towards becoming acquisitive parasites. Some garden tools and nails were distributed for village use and of course medicines were left in quantity at

(each village and -

each village and isolated hamlet. Services rendered to the party, and they were many, were rewarded with appropriate quantities of either rice, biscuits, tinned meat, stick tobacco, beads, lava lava or in exceptional circumstances a knife or torch. ~~When the work of the party was nearing~~ conclusion, foodstuffs, tools, mosquito nets, soap, matches and other useful articles, were sold to the natives of all villages, as costed at the government store from whence they came. Each village was able to purchase a fair share according to its density of population, and carpentering tools and sago sent out specially from LORENGAU, were included in this sale.

Native Health:-

During the last three months the NINIGO people have received the best medical coverage of individual tests and treatments possible on patrol in such a distant field. The most up to date drugs were used and any individuals needing ~~strengthening physically~~ were supplied with ~~foodstuffs~~ under medical direction.

Any people would be fortunate indeed, to receive such treatment at no cost to themselves.

Each native was first given an external physical examination and the data recorded on a card. Samples of blood and faeces were taken and microscopically examined for a count of red and white blood cells, haemoglobin content, malarial, filarial and intestinal parasites. Special slides were prepared in cases of suspected venereal disease and the incidence of tuberculosis was compiled using tuberculin injections.

These preparatory tests entailed a great deal of time and careful work but they enabled the Medical Officer to treat each case on an individual basis and supply the Public Health Department with the information concerning each native, for future use.

There were no lavatories of any sort at any of the villages or hamlets at the time of our arrival. The people were using the beach below high water mark. However elderly or sick natives are generally very careless in this regard. It is noticeable that cases of dysentery often occur when a village has been suffering as a whole from some other form of sickness. Nails brought for such a purpose were provided and lavatories of native materials have been constructed out over the sea at each island village and hamlet.

The negligible number of mosquitoes encountered on the native owned islands was a surprise. It is the dry time of the year and the swampy areas had all but dried out. Anti-malarial work was however carried out small pools being oiled and coconut shells destroyed or burned down. During the heavy rains of the north west monsoon, mosquitoes apparently

(become very numerous -

become very numerous, breeding in the swamp areas which have filled up with water.

The type and amount of medical assistance rendered by the Administration to the "Western Island" people in the future is of paramount importance to them, even if many of them do not realize it. They do not appear to be the resilient kind of natives, who, after declining rapidly during the early rough and tumble years of colonization, with help pick up and before long thrive even better than before. They do not seem to have "turned the corner" after contact with members of more advanced races. They seem delicate in the sense that if there are germs around, they are easy targets in which to gain a hold. If a small ship visits a village and has someone with a bad cold on board, it is sure to spread quickly throughout the village, often bringing on other types of illness in its train. It seems that in the intervening years until they can manage properly equipped health centres in each of the island groups as the Torres Strait people do they will need continuous and sympathetic medical attention. The Torres Strait natives are sheltered from harmful outside contacts and influences in that it is illegal for non-natives other than Government officials and Mission workers to land on inhabited islands without a permit from the Protector of Islanders. This measure was adopted to diminish sickness brought from outside and to lessen interference with native women.

A table showing the number of births and deaths among the NINIGO population between 1945 and 1950 is set down below. There would be a certain "hidden" infant mortality during the period 1945-1949. Many of the people who died and are recorded in the column "over 13" were not aged natives. There have been twelve deaths since last September as against seven births.

Village	BIRTHS		DEATHS								Village Population		
	M	F	0-1 mth	1-4 yr.	5-8 yr.	9-13 yr.	Over 13	M	F	M		F	
PIHUN	6	12	1	1	-	-	1	1	-	-	5	6	116
LIOT	2	3	-	-	-	-	-	-	-	-	-	-	45
LAU	1	5	-	-	1	1	-	-	-	-	5	3	43
PATAKU	3	4	-	-	-	-	-	-	-	-	3	3	67
TOTALS	12	24	= 36 BIRTHS		M F		17 19 = 36 DEATHS		TOTAL POPULATION		269		

The number of deaths taking place is cause for concern as two thirds of the above total died before their time from one form of illness or another.

Conclusions reached by the Medical Officer after exhaustive survey are that respirator, diseases and dysentery are the real menaces. Dysentery as far as can be ascertained has probably caused fourteen deaths since the war. Deaths from respiratory tract diseases are the result of complications ensuing from upper respiratory tract infections. The latter are more often than not introduced by carriers on visiting small ships. Everybody suffers from malaria at one time or another but a relative immunity has been achieved over the years. It does however cause deaths among very small children.

Tuberculosis has been introduced but no active cases of this disease were diagnosed. Twelve per cent of the people were positive reactors to the tuberculin test, proving that the organisms had invaded their systems.

Fifty-one cases of the venereal disease gonorrhoea were detected and treated with penicillin. The disease is extremely mild and probably causes less damage than one would expect. No cases of granuloma were detected.

No person was suffering from any form of diet deficiency but nearly one hundred per cent of the people were infected with intestinal worms. The most common form was whipworm; round worm and hookworm were detected in relatively few cases.

(The treatment given -

The treatment given was oil of chenopodium and tetrachlor-ethylene. The Medical Officer was of the opinion that this treatment should be administered again within a year.

There were no tropical ulcers and no cases of frambosia among the children. Trilli was rarely noted. The Filarial parasite was present in the great majority of adults, but there were however, only two cases of elephantiasis. Three people are suspected of having leprosy but none of these cases were proven, as the organisms were not found.

A fact that is of interest is that during the war years when no ships called and contacted the NINIGO people there were no epidemics of respiratory diseases.

The occasional short patrol which might stay one or two days at each village is liable to do more harm than good among these isolated and susceptible people if unwillingly, from carriers on board the ship, it causes an epidemic of sickness which the people are left to face alone. It is not the initial infection but the more lethal forms of disease which ensue from it that cause deaths.

The native medical orderlies OGI and NIO who received their training at the medical school at LAE are now stationed on AUA and WUVULU islands respectively. Two NINIGO men TUALI of PIHUN village and NAISAN of LIOT have been selected and are willing to undergo a year's training at the same school. They accompanied the Medical Officer to LORENGAU for this purpose.

Native Agriculture:-

The NINIGO natives like many others living on small islands in the Pacific are a sea-faring rather than an agricultural people. They are much more at home fishing or searching for turtles in their sailing canoes, than tending garden plots. They have only six small islands of their own and one Administration island to use. The soil on these islands is mostly of poor quality being deficient in potash and nitrogen; and, much of the ground has been used before. Disappointments in the past have inclined them against putting much reliance on kitchen garden crops. They have a regard however for their swamp taro (hula) gardens and this hardy vegetable is one of their staple foods. It grows well in the muddy depressions and the lily-like leaves have been seen reaching to a height of fifteen feet. These patches of swamp where the mosquitoes breed heavily in the wet season are of considerable value from the point of view of food. Sago palms have been planted in increasing numbers around the edges and in the years to come more and more of this article of diet should be available. A few palms have been cut and processed during recent months, but it is only occasionally that a palm here and there reaches maturity at present. The leaves are nearly all used in the roofing of houses and this results in a smaller harvest of sago. Occasionally a sago palm log drifts on to the reef from the New Guinea mainland. If it has not become rotten, it is hauled ashore and dried, broken up and the sago extracted and eaten. Cane sugar is also planted in small quantities on the swampy ground, with ashes heaped up around the base of the stalks.

Some years ago a PIHUN man saw a clump of reeds, which had probably drifted over from the mouth of the SEPIK river, on the reef. He thought they would be something for the children to play with and unfortunately planted the roots in the swamp taro gardens. The reeds spread rapidly and now cause a great deal of extra work in preventing them from

(overwhelming the other -

overwhelming the other plants.

The three tons of superphosphate and muriate of potash brought with this party, has been used at each village and hamlet island in the work of expanding existing gardens. ~~Latives have been shown how to apply it and have been impressed with the results.~~ Kitchen gardens are particularly valuable to them during an outbreak of sickness or when the sea is too rough for fishing. These gardens are now of a satisfactory size, mainly planted with sweet potatoes, banana palms and pawpaws but containing as well pumpkins, tapioca, yams, beans, peanuts, chinese cabbage, silver beet and tomatoes. Bread-fruit trees are much in evidence but most of them only supply a small yield. Much of this fruit drops before it is ripe.

The expanded gardens will be an asset to the people for many months to come but it is doubtful whether they would be able to keep them up to this standard under present circumstances. Consistent clearing of garden areas and planting up would either require artificial manure or being able to freely utilize the better patches on the plantation islands. A certain amount of bushland must be always set aside to provide timber for house rafters, canoe masts and many other useful things.

A close approximation of the amount of land available to the two hundred and sixty-nine people would be three hundred acres with a further two hundred and fifty acres of Administration land at LIOTI atoll. Much of this land is not suitable for garden crops. The acreage alienated during the period of German Administration would be four thousand acres. The people have increased by about fifty since 1920.

Lau village is definitely in immediate need of another island. Their own small one is unsuitable in every way. AHUR island would be the most suitable in all respects for them. The other villages would benefit too from additional land but if the most promising islands were chosen the remainder of MAL and LONGAN Plantations would probably no longer

(be economic propositions-

be economic propositions as entities. The palms on these plantations are forty-three years old and cannot said to be growing under the best conditions. Many islands have not been cleared of undergrowth and self-planted palms for many years, and have all but lost their original value. LUNGA Plantation is now worth little more than the value of the buildings on it; MAL Plantation is of greater value as in addition to a house and store-sheds there are patches of heavy bearing palms on MAL, AHUR, and SUMA SUMA Islands.

The acquisition of these two plantations on behalf of the native people as proposed would be best is accompanied by some form of supervision, which could be supplied if a permanent or part-year Post, was formed in the NINIGO Group. It would not be possible for the natives to work these plantations in the usual manner, there is not a sufficient labour potential; but it would be possible for them, under supervision, to preserve the best parts of them and for many years get the most out of these waning properties. The remaining plantation land could be allowed to accumulate and later supply more native materials of all types. The people could use any good patches of ground for kitchen gardens, and the swampy areas for swamp taro and sago.

There are at present many landless people. The few islands remaining to the natives are owned by the descendants of the original owners. The descendants of the original owners who sold their islands, and the sizeable families of the men from other Districts who married into NINIGO families, have no land of their own.

It is hardly possible for the native owned islands to cater for more than perhaps a small expansion in members. If the resumptons suggested in the 'Western Islands' could be effected at a time when the financial aspect is most favourable, they might one day prove a useful reservoir of land. Gradual deterioration or over-population of other outer island groups

where the people are of sea-faring type might take place and necessitate their transfer to some other islands congenial to them. Such people rarely prosper on a mainland coast where the climate is humid and conditions different.

The Archonite, Sea and Maru (Allison) islands were not mentioned at the time only because they are no longer inhabited and would not be accessible to the 'Western Island' people until they reach the stage where they can manage sea-going craft larger than canoes.

Village Life and Work:-

The NINIGO natives depend on the sea for many other things than the food they draw from it. All their canoes are constructed from logs which drift on to their reefs from the New Guinea mainland. The heavier timbers for house frames, and ~~firewood~~ ~~are~~ ~~obtained~~ ~~from~~ the same source. When a canoe becomes unserviceable the sides are preserved and used again as flooring in a house or made into beds, tables or platforms. Poles and lengths of timber of narrow diameter are cut in the nearby bushland. The building of a house, owing to the lack of sufficient materials close at hand, is an arduous task for these people. Sago leaf for thatching often means several canoe journeys to other islands. Cane tying material and bamboo shafts are sought as far away as the HERMIT islands, forty-five miles distant.

A feature of village life is the monthly trapping of fish in a large enclosure on a part of the reef. The low walls of this trap were built up of large coral fragments by a former generation. The day before the lowest tide of the month, an advance party of men leave to sleep on an island near the trap. Next morning while the tide is high they block all exits, and are soon joined by several canoe loads of men and women. When the tide has commenced to run out and the top of the wall is just above the surface, a concerted drive is made toward a funnel shaped race leading into an inner enclosure. A successful drive might trap a thousand fish of all types. The fish are shared out and later placed in rows on raised platforms, to be smoked by fires which are kept stoked all that night. A good catch usually lasts a village about a week.

Once a year during the month of June there is a rock cod run into PELLELUHEN lagoon, when thousands of these large speckled fish spawn in the quiet waters. The fish remain in the lagoon for some three weeks and natives have in the past reaped a rich harvest at this time.

A division of labour occurs markedly in only a few NINIGO activities, all forms of fishing except the monthly journey to
(the big trap -

the big trap are carried out exclusively by men while the women do all the cooking and look after the young children. Men do all the wood-work in canoe and house construction, while the women weave the high sails from pandanus leaves and help with the thatching. Women, particular young adults are often ~~participating~~ as ~~sailors~~ during canoe journeys. The men carry out most of the garden and copra cutting but the women do help in this work at times.

Turtles are a greatly fancied form of diet and the men will spend much time and effort if there is a chance of securing one. They are usually speared in shallow water when feeding on the reef or when the female goes ashore at night to lay her eggs. The latter generally searches for a suitable place the night before she lays. If her marks on the sand are seen next day by any native, a number of them will watch that beach during the night to intercept her while she is digging a hole above high water mark in which to place her eggs.

Both men and women are fond of craft work, especially if they have a market for the finished articles. The men carve walking sticks, models of their own big sailing canoes and food bowls. The women weave round and flat shopping baskets, quite creditable men's hats and cover bottles, with finely woven strands of pandanus leaf. They also sew well-designed bead belts and necklets for the men. The hats are woven around carefully measured blocks of wood. The round baskets are made around empty cordial bottles of American type, many of which floated ashore during the war.

Native foods are cooked either in saucepans, over hot stones encased in leaf packages, or baked in an open fire. A large haul of fish is usually smoked. Most of their dishes placed in saucepans are cooked in the white liquor squeezed from grated coconut, for example clams, sweet potatoes, bananas and small fish.

Games and sport are not prominent in their lives at present. The men occasionally have races in their canoes using their biggest sails. Four former students of the Government school in Rabaul returned home with the knowledge of two

(school-boy games, -

school-boy games, draughts and noughts and crosses. The younger men often play these two games now and are quite expert at them.

Each village consists of two or three small hamlets ^{joined} formed by a pathway some eight or ten feet wide. The largest village, PIAON, has hamlets on three other small islands as well. Vegetation has been well cleared from around the houses. Each hamlet has a drier house for sundrying copra. One day a month has been set aside for keeping pathways clear of vines and other growth. Lavatories must be repaired or replaced whenever necessary. No houses for visiting officers were asked for as they would divert too much effort and materials in short supply which are at present needed in other directions. Each married couple who have no home of their own are to build one for themselves on one of the native owned islands. Some married people have been sharing one roomed homes with others; this is not right and leads in these isolated places to undesirable practices.

Several new canoes have been completed recently and more are under construction, so that in all, the people will have plenty of work for their own benefit to occupy their time and thoughts, for some months to come.

Mission Work:-

No religious body had until last year undertaken Mission work in the 'Western Islands'. The distance from established stations no doubt presented many problems. The Seventh Day Adventist Mission has now four native teachers living among these people, one at ANA island, ~~one at PIHUN village~~ one at LIOT island and one at LUF village in the HERMIT group. This Mission is noted for taking an active interest in the education, health, hygiene and personal cleanliness of native people. It is also noted for persuading them that certain foods, tobacco and betelnut should not be used. They have a fine type of native teacher at PIHUN and many of the people have helped him build a home for his family, and plant a kitchen garden. He teaches the children elementary primary work each morning and adults on some nights or early mornings. He holds two short religious services each day. The policy of the Mission is to concentrate on the spiritual teaching and education of the children and not to attempt too much too quickly with the older generation. A Mission vessel called at PIHUN recently and in the evening a large number of coloured slides of scenes and native life on the SEPIK river the Central Highlands and the port of MALANG were shown to the people.

The teachers when properly established should be able to render worthwhile assistance in influencing the natives against the exchanging and lending of wives, abortion and contraception, all of which occur in this island group.

The NINIGO people have retained many of their primitive superstitions. Misfortune at sea or on land are thought to be the work of evil spirits. Each native island has trees said to be inhabited by malign spirits, and offerings of food, generally coconuts are placed at the base of these trees to appease them.

The attitude of some of the people toward the Mission is "if they wanted to come here, why didn't they come years ago when they went to all the other places. Other people welcome their arrival as a means of learning and as a force against

(things that are wrong -

things that are wrong in the life of their village. The result at present is that those who wish to join in Mission activities do so, and those who do not, feel they do not have to and stay away. There is no sign among the keenest of the older adherents eschewing things like turtles, tobacco and betelnut to date.

Conclusion:-

It is suggested after a close study of the NINIGO native situation that :

1. It is not desirable or necessary to migrate these people to another place, for example the Hermit islands.
~~On the island of any consequence in that group which~~
is not entirely planted with coconut palms at regular intervals is LAJ. If this island is made entirely available to the natives it should comfortably support, allowing for normal changing of garden areas each year some eighty natives. There are all told thirty natives living on this island, including two NINIGO women who are married to LAJ men. This little village has at present ten female children and one male child. There should therefore be an opportunity later on to persuade NINIGO men to marry and live there resulting possibly in the doubling of the present total.
2. Continuous medical care is the most important consideration of all, for these susceptible islands. Pre-natal and mothercraft work among the women, medical treatment where necessary and training in medical self help would be a service of great value to these people and the means of saving many needless future deaths.
3. There is no reason why the natives while fit and healthy should at any time be without sufficient food. They should not neglect their kitchen or swamp gardens, as it particularly desirable that they have food within easy reach during a period of general sickness throughout their village. Undernourishment could, otherwise become apparent at such a time. A small but regular allocation of artificial manures containing potash and nitrogen would be a great asset on these atolls.
4. The present amount of land owned by the NINIGO and HERMIT island people is not sufficient to carry a substantial increase in population. The view taken is that, conversely, the existing population now needs more land. The NINIGO village of LAJ in particular should be enabled to permanently use the island of AHUR without delay.

WUVULU and AUA islands could support considerable additional population if the overgrown alienated portions were resumed.

5. There is a need to combat apathy and boredom, and rouse in the NINIGO natives an inte rest in future advancement. The people are far from being incapable of absorbing new ideas and are ~~very~~ interested in commercial enterprise, the selling of marketable goods and buying the things they need and like. They are above average among natives in this Territory in intelligence and skill. Since returning to LORENGAU I have been informed that the one remaining plantation still in operation, PELLELUHN, will cease activities and the staff be withdrawn within a few weeks. It would seem an opportune time therefore for the Administration to increase its activities among these island people and ensure their continued existence and progress in the future.

Quallison
a/A.H.O.

District Office,
MANUS.
7th September, 1949.

~~The District Office,~~
MANUS.

SUBJECT: PATROL REPORT No. / of 1949/1950.

OFFICER CONDUCTING
PATROL: Allan H. Pitts, Cadet Patrol Officer,
Manus District.

OBJECTS OF PATROL: 1. Routine Patrol.
2. To compile census and issue new
village books.
3. Payment of War Damage Compensation.

AREA PATROLLED: NO 1 Road - from SAU NO 1 Village on the
North Coast to LORENGAU.

LAST PATROL: NOVEMBER, 1947.

DURATION: 19th August, 1949 to 2nd September, 1949.

PERSONNEL ACCOMPANYING:

Const.	UGATA	Reg. No.	3716.
"	BURUGA	" "	5064.
"	BONG	" "	6281.
"	TOKINAKAP	" "	6143.

DAIRY.

- AUG. 19th. Departed LORENGAU per M.V. SIRIUS and arrived at SAU NO. 1 village early afternoon. Lined natives. Inspected village and instructed five children to report to the hospital, LORENGAU, for treatment.
- 20th. ~~Departed to KUI (SAU NO 2)~~. Lined natives, compiled census and issued new village book. Inspected village and then left for MUNDRAU. Heavy rain prevented census taking.
- 21st. SUNDAY...AT MUNDRAU. Patrol rested.
- 22nd. Natives of MUNDRAU lined and census recorded. New village book issued and some minor disputes settled. Left MUNDRAU arrived BADLOK. Inspected village, recorded census and issued new village book.
- 23rd. Settled minor disputes at BADLOK and then on to MUNDUBURTO. Natives lined, new village book issued and proceeded to WAIMINDRA.
- 24th. Lined natives of WAIMINDRA, recorded census and inspected village. New village book issued and two native complaints referred back to Luluai. Departed for PUNDRU, compiled census here, issued new book and inspected village. Proceeded to BUYANG NO 1.
- 25th. Compiled census and issued new village book to BUYANG NO 1. During the afternoon patrol visited BATRO (Buyang No 2) and recorded census.
- 26th. To KAWALIAP. Inspected village and had long discussions with village officials and prominent men from the village.
- 27th. Lined natives of KAWALIAP. Recorded census and issued new village book. The village was inspected again and had further talks with the villagers.
- 28th. SUNDAY...AT KAWALIAP...Patrol rested.
- 29th. Arrived TINGAU NO 1. Lined natives, issued new book and inspected village. Village temporarily quarantined until a sickness, similar to pneumonic influenza and affecting many young children, had finished.
- 30th. Lined TINGAU NO 2 and issued new book. The sickness at TINGAU NO 1 had spread to this village and necessitated the extension of the area under quarantine. Departed for YIRINGO.

AUG. 30th. Lined natives of YIRINGO, recorded census and issued new book. Village inspected and then on to BOWAT. Compiled census and issued new book. Inspected village and proceeded to DRANC.

31st. Lined natives of BOWAT and census taken. New book issued and War Damage Compensation paid. Inspected village and then departed for LUNDRET. Census recorded, W.D.C. paid and then village and Education Dept.'s Area School inspected.

SEPT. 1st. Arrived BULIHAT from LUNDRET. Recorded census and issued new book. War Damage Compensation was paid and then departed for SABON. Lined natives and issued new village book. Paid War Damage Compensation and inspected village.

2nd. Proceeded to TINGO. Lined natives, compiled census and issued new book. War Damage was paid and the village inspected. Patrol returned to LORENGAU late afternoon.

WAR DAMAGE COMPENSATION.

War Damage Compensation was paid to natives of five villages. Claims were mainly for property other than land and in the majority of cases were quite small. All possessions had been destroyed by the retreating Japanese in 1944 or by the Japanese during their occupation of Manus in 1942 and 1943. A number of claims were taken from natives who had not previously had the opportunity to present them.

CENSUS.

At every village census was compiled and a new village book issued. It will be noted that in most villages, births are in excess of deaths and taking the NO 1 ROAD area on the whole, it is found that there is a slight increase in population.

The very few absentees all had reasonable excuses for being absent from their village.

An amusing incident occurred at LUNDRET when a remark was passed about the village's high birth rate. The Tultul promptly countered this remark with - "Yes, it sounds good but actually they're nearly all females".

VILLAGES AND VILLAGE OFFICIALS.

Considering the fact that this patrol was the first in the area for nearly two years, the co-operation given by the village officials and the condition of the villages was quite good. Rest houses had been built at every village and the facilities provided for the patrol party were adequate.

Housing had not been neglected and it would seem that these people are at last realising the advantages the off-the-ground houses have over the old "beehive" type. Many villages have completely discarded the practice of building anything other than a verandah styled house and even the large club houses are of this design. However the importance of good housing drainage and sanitation was stressed in every village and the natives, if living in old unhealthy ground type houses were advised to replace them as soon as possible with the more hygienic verandah styled house.

Since the last patrol two villages have moved to new sites. The smallest of these, BULIMAT, is now situated on a small rise not far from their old village, on the main NO 1 Road. The houses are well constructed and a permanent water supply is available from a small stream only five minutes walk from the village. Extensive taro gardens are to be seen on the outskirts of the village.

The other village, BOWAT, now occupies a site which belongs to the natives of LUNDRET. The LUNDRET people have no objections to BOWAT remaining on this ground although it is thought that eventually the natives will go back to their own land. One factor causing unrest in the village at present is that the water supply and gardens although very near the old village are some distance away from the new site. The Tultul gave me the impression that the villagers will rebuild on their own ground as and when their present buildings become uninhabitable.

It was also noticed that many of the villages are attempting to line their houses - married quarters on one side and single men's quarters on the other side of the road.

A request for the appointment of two natives to the position of Lulusi will be the subject of separate correspondence to the District Officer. The few villages without Tultuls were asked to nominate a man capable of performing the duties required of this position and then await the arrival of the next patrol. The next officer should have ample opportunity to check on these men.

EDUCATION.

The Central School at LORENGAU and the Area School at LUNDRET both have on their rolls many young boys from the NO 1 ROAD villages. In actual fact some of the smaller villages have as many as ninety percent of their boys attending school.

In addition to the Government schools the Evangelical Mission has a school at LUGOS. These three schools and the Roman Catholic Mission School at PATUSI provide ample facilities for the education of the young people and yet there persists that tendency for the villages to hold back their young men for work in and about the village.

NATIVE AFFAIRS.

There were comparatively few complaints and disputes brought before the patrol. In some cases these were referred back to the Luluai concerned and in others a satisfactory settlement was effected.

In MUNDRAU village the Luluai complained that the majority of the natives were taking their troubles to ex Sgt. Major WANAI for settlement. This is not an ideal situation to have in any village and it was tactfully explained to the natives, including WANAI, that all disputes must go to the Luluai, but, it was also pointed out that if the people so desired WANAI could and should be present to give his opinions.

It was apparent to the patrol that a large percentage of the KAWALIAP natives desired to follow PALIAU's movement on the South Coast. Late 1947 and early 1948 this section of the village broke away from the old site and established a small hamlet and named it ROM. They have lined their houses, built pit latrines, a store, a small hospital and have appointed a clerk.

As is known these people have definitely broken away from the Roman Catholic Church and have services under their own religious leader KUA. This man is obviously an ardent supporter of PALIAU and at the time of the patrol's visit was staying at BALUAN ISLAND where he had been for some time. The main aspects of this new religion have already been reported. The Luluai MURU who is with the movement, states that the basic principles differ very little from Roman Catholicism and only break away from the old village customs.

When the patrol arrived at KAWALIAP the few people remaining on the old village site had cleaned the village and a section of the road, but the new camp under KUA had been totally neglected. Houses were in need of repair and the village ground had not been cleaned. When asked to explain this condition the Luluai and others expressed a desire to move to the coast and also stated that some families had already built "work" houses on the new ground. However during the discussions with representatives from both sections of the village it was found that the proposed site belonged to the Roman Catholic Mission and did not, as first thought, belong to the South Coast village of MATAWARI. The natives explained that this land dispute had caused more dissension between the Mission and themselves and quickly followed up this information with a request that they be allowed to settle on another area of ground, adjacent to the Mission block, which, it was certain, did belong to MATAWARI village.

Taking all these points into consideration and the fact that these people were obviously trying to settle closer to PALIAU's village, the patrol thought it advisable to instruct the natives to remain on their present site until the District Officer had reached a decision.

ROADS.

From SAU on the North Coast to KAWALIAP the road was in a awful state. Continuous rain for the first week had completely washed out any drains that may have been dug previously and had made the surface of the road extremely slippery. However from KAWALIAP to LORWISAU the road improved - the rain ceased and the surface became dry and firm.

It was noticed that KAWALIAP was the only village which had not devoted time to clean and cleaning its section of the road.

HEALTH AND HYGIENE.

Particular attention was paid to village hygiene and health. Latrines and drains in most villages were by no means sufficient for community needs and it was found necessary to instruct villages to build new drain-type latrines and to enlarge on their existing drainage systems.

Medical dispensaries are to be found in most villages although a few were without. These villages were asked to nominate a man who would first attend a course of instruction at the Native Hospital, Lorengau, and then, if suitable, would be appointed as the village M.T.T.

Fremboesia and the usual skin diseases were prevalent amongst the children and approximately thirty cases were ordered to hospital for treatment.

At the villages of TINGAU NO 1 and TINGAU NO 2, a sickness not unlike pneumonic influenza had attacked the younger natives and within one week had resulted in the death of one small child and one youth. The lack of medical supplies in the villages and the patrol having such limited stocks, prevented any mass treatment and meant that only the worst cases could be treated. The M.T.T.s were instructed to take the necessary precautions within the villages and a temporary quarantine was ordered pending the Medical Officer's instructions. The medical Tultuls were advised to wait two or three days before reporting to the hospital at LORENGAU.

Immediately the patrol returned to the station the above information was passed on to the Department of Public Health.

The leper family at LUNDRET, consisting of three children, is now under the care of the village M.T.T. The children had previously reported to the hospital and have no symptoms of the disease. The leper from BOWAT had also been examined by the Medical Officer and is now living in isolation some short distance from the Bowat Village.

AGRICULTURE.

An ex R.P.C. Sgt. Major, WANAI, is now working with a small line of natives on SAU plantation. No clearing is being done and all efforts are directed towards collecting, cutting and sun-drying copra. The produce is then bagged and at regular intervals is bought and collected by EDGELL and WHITELEY LIMITED.

Apart from this one individual enterprise all No 1 Road villages are concerned only with their gardens. Usually of an extensive nature, these gardens are planted with one main crop, TARO, (the staple food of most inland villages) and many subsidiary plots of SUGAR, BANANA and YAM. COCONUTS and PAW PAW are confined to village limits or old village sites.

The villages of KOUF, MUMPRAY and BA LOK each supplement their taro diet with sago from the swampy coastal regions.

The domestic pigs, although few in number, are continually causing friction between their owners and the gardeners. Constantly the question arose as to whether the pigs should remain and the gardens fenced or have the pigs killed and leave the gardens as they are at present. The natives were advised that this was something for them to decide although they must think well because pig, apart from the bush possum, is the only meat in their very monotonous diet.

AGRICULTURE. (cont.)

While compiling census it was observed that most villages had one or two natives working with the Agriculture Department at LORENGAU. It is thought that when these men return to the villages they will have some knowledge of improved garden technique and new crops that could be applied to their own gardening.

REPORT ON POLICE ACCOMPANYING PATROL.

Const. UGATA Reg. No. 3716. A capable man who carried out his duties as acting N.C.O. in an efficient manner.

Const. BURUGA Reg. No. 5064 proved both willing and useful to the patrol. His conduct was excellent.

Const. BONG Reg. No. 6281. Good conduct although inexperienced in bush work.

Const. TOKINAKAP Reg. No. 6143 was found to be unsuitable for any field work.

Allan & Pitts

TERRITORY OF PAPUA-NEW GUINEA.

30-15-20 ✓



D.S. 30/1.

District Office,
MANUS.
12th. October, 1949.

The Director,
Dept. of District Services
and Native Affairs,
PORT MORESBY.

PATROL REPORT.

I forward herewith patrol report by Mr. A.H. Pitte, Cadet Patrol Officer.

The patrol to this area was urgently needed, the last being in November, 1947.

Concerning what is known as the "PALIAU Movement", present administrative action in Manus is to encourage the social reform features of the movement whilst checking any tendency towards fanaticism. It is also regularly pointed out to the natives that the good behaviour rules enunciated by PALIAU are already provided for in the Native Administration Regulations and that his wish for improved native conditions has always occupied the attention of the Government. It is considered that PALIAU'S influence is steadying down these days.

The rift with the Church is being closely watched but is left at present to Mission effort.

Sgt. Major WANAI is a fine old veteran of many arduous exploratory patrols. I consider that Mr. Pitte acted very sensibly and tactfully.

The patrol has been a useful contribution to the native administration of this District.

K.W.T. Bridge
(K.W.T. BRIDGE.)
ACTG. DISTRICT OFFICER.

10

30/15/20

18th October, 1949.

a/District Officer,
Manus District,
LORENGAU.

Manus Patrol Report - No.1 of 1949/50.

Mr. Cadet Patrol Officer Pitts appears to have conducted the patrol in an efficient manner.

Pallio is a very advanced native and with guidance should be able to do good work.

As the patrol was of a routine nature, no comments are necessary.

Leatiani
LA

I.F. Champion
(I.F. Champion)
Acting Director.

District Office,
Lorengau,
MANUS.

14th November, 1949.

The District Officer,
Lorengau,
MANUS.

Patrol Report No. 3 of 1949.

SUBJECT: Report of patrol to the islands to the east, South East and the South of Manus Island.

OFFICER CONDUCTING PATROL: A.F. Gow, Acting Assistant District Officer Manus Island.

OBJECTS OF PATROL: Compilation of Census, Issue of new Village Books to each village, General native administration, Investigation regarding over-alienation of native lands on Pak Island.

AREA PATROLLED: TONG Is., PAK Is., RAMBUTYO Is. & HORNOS GP., NAUNA Is., PAM Is., BALUAN Is., M'BUKEI Is. Gp., PURDY Is. Gp.

DURATION: 17th - 27th September, 1949 and 3rd - 12th Nov. 1949.

PERSONNEL ACCOMPANYING.

Act. Sub-Insp.	J. Graham	17th-23rd Sept.
Mr.	J.C. Doonar	17th-27th Sept.
Reg. No.	4173 Cpl SIWINUNG	17th-23rd Sept.
"	" 3129 Const WASAN	17th-27th Sept.
"	" 3549 " AVENA	3rd-12th Oct.
"	" 5419B " POSEI	17th-27th Sept.
"	" 6325 " SANDIMAN	3rd-12th Oct.
"	" 6021 " SAPA	3rd-12th Oct.

METHOD OF TRANSPORT: The patrol was conducted in M.V. "ROUNA FALLS", with Mr. W. Howard as Master.

DIARY:

Sept. 17th: Embarked party and supplies M.V. "Rouna Falls" and departed Lorengau at approximately 11 a.m. Proceeded as far as Hyane Harbour and sheltered for night.

Sept. 18th: Left Hyane Harbour at 3 a.m. and continued to PATUSI Police Post to discharge stores. Departed PATUSI 10 a.m. and proceeded BALUAN island arriving at about 3 p.m. after smooth passage. "Rouna Falls" anchored in safe anchorage between MOK Island and the village of LIPAN on main island. A.D.O. Gow and party disembarked and continued to rest house at LIPAN.

Sept. 19th: "Rouna Falls" left BALUAN 5 a.m. to return to PATUSI, collect C.P.O. White's effects and transport him to Lorengau. Population of LIPAN-MOK lined and census check conducted. In p.m. same procedure followed at LIPAN No. 1 village.

(10)

- Sept. 20th: Census check conducted at Villages of MANUAI and SONI in morning, and new village books prepared. In afternoon census check and preparation of new village books at PARIOT and PIRILIK.
- Sept. 21st: Proceeded by canoe with A/Sub-Insp. Graham to PAM Is., where population were assembled and census check was conducted.
- Sept. 22nd: General native administration routine at LIPAN. Some quantities of food purchased for demonstration purposes at Lorengau native school. "Rouna Falls" returned at approximately 5 p.m.
- Sept. 23rd: Left BALUAN in very early morning and arrived at PAK Island at about 9.30 a.m. Mr. Gow and party to MOKARA village where census check made. "Rouna Falls" returned Lorengau with A/Sub-Insp. Graham and to take on water. In afternoon census conducted at HAHAI village.
- Sept. 24th: "Rouna Falls" returned at about 7 a.m. Some native court cases attended to at MOKARA village. At 11 a.m. "Rouna Falls" returned to Hyane to discharge some native prisoners convicted under Section 119 of the N.A.R. Arrived 2.30 pm. and stayed for night.
- Sept. 25th: From Hyane to TONG Island. Arrived approximately 11 a.m. and Mr. Gow went ashore by canoe and made census check and issued new village book. After leaving TONG at 3.30 p.m. continued to anchorage in HORNOS Group near PATUAM Island and stayed overnight.
- Sept. 26th: To N'DRIOL village. No anchorage near village and canoe used to go ashore. Rejoined trawler at 1.30 p.m. and an effort made to find safe anchorage. None found and trawler returned to anchorage at PATUAM for night.
- Sept. 27th: TO LENKAU village, in morning where census check made and new village book written up. Same procedure followed at PENCHAL in afternoon. Trawler then returned to PATUAM, where Mr. Gow went ashore to investigate return by natives of sawn timber stolen by them. Radio message received instructing patrol to return. Arrived Lorengau at about 9.30 p.m.
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- Nov. 3rd: From Lorengau at 10 a.m. to PAK Island. In afternoon interviewed natives of MOKARA village regarding alienation of native lands.
- Nov. 4th: At PAK. Proceeded to HAHAI village in connection with alienation of native lands, and in afternoon heard native court case at MOKARA village. "Rouna Falls" developed engine trouble. R.A.A.F. crash boat with electrician to PAK to repair damage. Unable to complete repairs and "Rouna Falls" returned to Lorengau to have mechanical troubles repaired. Arrived at Lorengau at 1.30 a.m.
- Nov. 5th: Trawler repaired and ready for sea at 10 a.m. Left for Hyane at 10.30 a.m. and arrived at about 2 p.m. New transmitter for 3 BZ arrived on plane and installed during afternoon.

9

Nov. 6th: Left Hyane Harbour at 12.45 a.m. and proceeded NAUNA Island, arriving there at approximately 7 a.m. Mr. Gow went ashore by canoe and lined and censused village. Left at about 9.30 a.m. for TONG Island. Disembarked TONG at 12.30 p.m. and returned to ship at 3.30 p.m. Thence to N'DROVA where ship stayed overnight.

Nov. 7th: At 3 a.m. sailed for M'BUKEI arriving there at 9 a.m. Census check made and new village inspected. Left at 11 a.m. for Purdy Islands, arriving at BAT Island at approximately 6 p.m. where "Rouna Falls" anchored for night.

Nov. 8th: From BAT Island to BALUAN Island after inspection of previous R.A.A.F. camp and phosphate deposits. Arrived BALUAN at about 5 p.m., collected court witnesses from LIPAN and proceeded to Hyane Harbour arriving there at about 9.30 p.m.

Nov. 9th: Left Hyane for BALUAN at approximately 4.30 a.m., arriving LIPAN-MOK at 8 a.m. General census check made at LIPAN-MOK and new village book prepared.

Nov. 10th: General native administration work at LIPAN-MOK. Attended "council" meetings. Trawler "Rouna Falls" again in mechanical difficulties.

Nov. 11th: Radio messages sent Lorengau asking assistance in towing "Rouna Falls" to Hyane for repairs. Decided to continue patrol by canoe. Left LIPAN at 11 a.m., but unable visit Johnston Islands because wind in wrong direction. Continued on to PATUSI arriving at 6 p.m. and slept overnight.

Nov. 12th: Departed PATUSI 10 a.m. and proceeded Lorengau via Loniu Passage arriving there in mid afternoon.

NARRATIVE.

Introduction:

The Eastern, South Eastern and Southern Islands may be listed as follows:-

Eastern Islands:

- (1) Nauna Island - inhabited.
- (2) Los Reyes Islands - uninhabited.
- (3) Tong Island - inhabited.
- (4) Pak Island - inhabited.
- (5) Rambutyo Island and Horno Group - inhabited.

2. South-Eastern Islands:

- (1) Fedarb Islands and St. Andrews Anchorage - uninhabited.
- (2) Pam Island and Pam Ling - inhabited.
- (3) Baluan and Mok Islands - inhabited.
- (4) Lou Island - inhabited.
- (5) Papialou and Sauwei Islands. - uninhabited.

3. Southern Islands:

- (1) Alim Island - uninhabited.
- (2) Purdy Islands - uninhabited.
- (3) M'Bukei Islands - inhabited.
- (4) Johnston Islands - inhabited.

All the Island groups shown as inhabited were visited with the exception of the Johnston Islands and Lou Island. The reason for not visiting these two areas was that the trawler "Rouna Falls" developed mechanical trouble before the patrol was completed. An attempt was made to continue by canoe, but owing to the disturbing effect of strong North Westerly Monsoonal winds it was considered unsafe to do so. The number of natives on the Johnston Islands is very small, and these people have journeyed from TAWI on the mainland to settle there. However, living conditions are not favourable and it is confidently expected that they will shortly be returning to their former place of abode.

The only uninhabited group to be visited by the patrol was that of the Purdy Islands, mainly to inspect the phosphate deposits in that area. A safe anchorage was found between North and South Bat Islands, and the phosphate deposits on South Bat were inspected and a sample collected. This will be handed to Mr. Sorensen of the Agricultural Department when the "Rouna Falls" returns to Lorengau.

Native Situation.

Naturally in an area which in the last few years has been the centre of one of the "cargo cult" outbreaks, the native situation is at the moment both unusual and unsettled. The line of native thought, at the moment may be divided roughly into three groups:

1. The followers of the PALLIAU "doctrine".
2. Seventh Day Adventist Converts.
3. The older people in the villages, and followers of the Evangelical Mission (formerly Liebenzell Mission).

There is also a small number of people of the Roman Catholic faith, who are still loyal to the Mission. Most of PALLIAU's followers insist that they are members of the Roman Catholic Church, but are not regarded as such by the R.C. Mission.

Since the return to his village, LIPAN, Baluan Island,

6
tunately being caused by the limited amount of ground available for building sites.

From a sense of curiosity many other village people have visited BALUAN Island and become interested in Paliau's ideas, and as a result have returned to their villages and introduced them into the surrounding islands on the South coast of the mainland.

Although PALIAU has many followers in the Southern part of Manus, and despite the fact that rumours are often heard of his attempts to undermine the work of the Australian Administration, the impression was gained by the writer that PALIAU is not actively attempting to sway native people against the present Government policy. On the contrary many times during the recent patrol the loyalty of the people was evidenced, and when villages were visited the singing of "God Save the King" by the combined village people was the first duty that they performed. Naturally in an area where the bulk of the able bodied males have at one time or another been employed under indenture or with the Police Force, a veneer of sophistication is shown on the village life and a certain sullenness in the bearing of the men may be attributed to grudges, real or imaginary, still fostered against past injustices? This is illustrated by the reluctance of young men in this area to seek employment, but this difficulty will probably solve itself when money is not so easily obtainable.

Native Agriculture and Livestock.

Foodstuffs were plentiful in all the areas visited. Fish and sago were the most important items of diet, the former being easily obtained by the island people who are expert in the art of fishing.

Sago is found in sufficient supply only at TONG and RAMBUTYO. On PAK a certain amount of sago is available but this is usually supplemented by supplies from other islands or purchases of rice and meat from the local trade store. M'BUKEI people have large sago gardens on the mainland and are able to obtain ample supplies of sago from these.

BALUAN is the only island which has no sago, and is obliged to trade with other islands or the mainland for this commodity, and also for the building materials available from the sago palm. However, there are many other forms of food on Baluan Island, and bananas, mamies and yams appear to thrive in the hard volcanic soil.

Such livestock as domestic pigs and fowls have now built up in sufficient numbers to be of valuable assistance to the vegetable diet.

Education.

The only place where a properly conducted school was found operating, was at the village of PIRILIK on Baluan Island. This was supervised by a S.D.A. Mission teacher, and was not well attended.

In LIPAN-MOK a school has been started by some ex-indentured labourers on their return to this village. The number attending the school would be about 80, and both male and female children are compelled to attend under the new PALIAU regime. The teachers have had no previous experience, and it is doubtful if the children receive much benefit from their schooling. In talking to PALIAU it was

5

Education (Contd.)

suggested that some of the students should be sent to attend the area school at Lorengau, where they would have the opportunity of expert instruction, however he stated that both the children and their parents were reluctant to travel so far from the village, although the many benefits of such education were realized.

If an area school were opened at PATUSI, the idea of these people sending their children into a Government school might be more attractive. With the number of villages in close proximity to PATUSI, it is almost certain that the school would at least have the support of the villages nearer to the station, and when this initial barrier had been overcome, undoubtedly the island people would also respond.

The Seventh Day Adventist mission have schools on Lou Island, but these are attended only by members of that Church. As Lou was not visited by the patrol no comment on these schools can be made.

Village Officials.

With the exception of Luluai PALIAU and his Tutul CHOKA, of BALUAN, most of the village officials seen had held their appointments for many years, some almost from the time of the Australian occupation of the Territory. In many places, particularly RAMBUTYO, where villages have amalgamated and there are now only three villages, N'DRIOL, PENCHAL and LENKAU, the village officials approached the patrol and asked if they might resign their positions in favour of younger men. In view of the impending change over to Village Councils, it was considered that a change of Officials at this time would not be desirable, and they were advised to retain their executive positions until the necessary legislation for village councils was implemented.

In some places where marked factional differences existed the power of the village officials was definitely questioned by the more progressive PALIAU group, who wanted to isolate themselves and be responsible only to a village council. Because of flagrant disobedience some men were prosecuted at PAK Island and charged under section 119 of the Native Administration Regulations.

Census:

Vital statistics of each village visited are to be found on the Patrol Report cover and have been entered into the District Office Register.

It was found necessary in nearly every village to make new village books, as in most places the existing books had been prepared by Mr. J. Jones, District Officer, in 1936, and because of frequent amendments since that time they were completely unintelligible.

As stated earlier many smaller villages have been amalgamated, and this move, with apparently the amalgamation of the entire population seems advantageous, as well constructed new villages are being built.

One of the most startling disclosures of the census was the marked excess of male adults over female adults, and

4

- 3 -

Census (Cont'd).

the following masculinity rates have been calculated.

PENCHAL	138.4%	per 100 females
HAHAI	145.1%	"
MOKARA	122.7%	"
PAK	195.6%	"
PIRILIK	140.9%	"
MANUAI	131.6%	"

In all of these villages there are some fine young men whose chances of becoming married are extremely remote, as no suitable females are available.

It is probably this surplus of male population which has caused the hostility of the younger people towards 'Bride Price'.

A warning was given in PARIOTI village to avoid child marriages, as two recent brides were observed to be very young.

Alienated Land.

An investigation of Pak Island was made during the second part of the patrol concerning the alienation of native land in this area, but this is subject of a separate report.

Missions.

No European missionaries were contacted during the patrol.

In all, the peoples of these Islands come under the control of three mission bodies:

1. Roman Catholic Mission.
2. S.D.A. Mission.
3. Evangelical (formerly Liebenzell Mission) Mission.

1. Roman Catholic Mission.

The Father who visits in the Eastern Islands is stationed at PAPITALAI, and the natives in this area do not seem to have been contacted a great deal since the war. Natives of NAUNA report that they have only been visited twice and those of RAMBUTYO about the same number of times. PAK being closer to Manus has received more frequent visits. The natives of NAUNA and RAMBUTYO are avid followers of PALLIAU and conduct their own religious services.

The Mission station for the South-Eastern Islands is at PATUSI. The bulk of the natives in the Baluan area who previously attended Roman Catholic Mission services, have now adopted PALLIAU's teachings, and for this have received the reproof of the local missionary. However, they still continue their religious services, which are apparently conducted along identical lines as those of the Roman Catholic Church.

2. Seventh Day Adventist Mission.

This is a well established mission, which despite all the native upsets in the area, has maintained a firm hold on its native followers, very few of whom have accepted the new PALLIAU doctrines. On Baluan Island PIRILIK and PARIOTI

3

Missions (Contd.)

villages are completely of Seventh Day Adventist faith, and these villages are both well set up and clean, and the natives in them a polite and law abiding community.

3. Evangelical Mission.

The only village visited where this Mission was operating was at MOKARA on Pak Island. This village is visited only occasionally by Rev. F. Walter, who is handicapped by lack of water transport from visiting the islands very often.

Health.

The health in general in this area was surprisingly good, although it is apparently some time since a European Medical Assistant has visited the area.

On RAMBUTYO and BALUAN Islands some cases of framboesia were noticed and as no medical orderly accompanied the patrol, these people were sent either to LOU Island or LORENGAU for treatment. The Seventh Day Adventist Mission on Lou provide a considerable amount of the medical treatment given in this area.

Whilst at BALUAN Island a native medical orderly reported to me and stated that he was having difficulty in arranging medical inspections on that island. Accordingly it was arranged that the necessary medical inspections should take place, and some cases for treatment were brought to Lorengau, including a woman suffering from leprosy in a fairly advanced stage, who had previously been returned from hospital to her village.

Although it is appreciated that European medical staff in the District is insufficient, and very hard to obtain at the present time, it is considered that no great purpose can be achieved and probably trouble develop from sending Native Medical Orderlies on patrol without the supervision of a European officer. With a native situation in the Baluan area, which at the least may be described as 'unsettled', the visit of a medical orderly without any official authority could be detrimental.

It is suggested that some native medical staff could be attached to the PATUSI Police Post, where they could operate a small native hospital, do minor treatments and give injections and send any serious cases to the native hospital at Lorengau, and still be under the administrative control of the Officer in Charge at PATUSI. In that case a medical orderly could also accompany all patrols proceeding from that station.

Police.

Only a small number of Native Police accompanied the patrol, three in the first phase and four in the second.

Individual reports are as follows:

Reg. No. 4173 Cpl SIWINUNG.

Not an impressive type of N.C.O. Fairly intelligent but inclined to be lazy and does not attract the respect of his subordinates or the natives amongst whom he is working. A sore on his leg further

Police (Contd.)

handicapped this N.C.O., and he was returned to Lorengau at the first available opportunity.

Reg. No. 6129 Const. WASAN.

A young constable with potential intelligence who should do well if he can overcome his rather sulky and arrogant tendencies.

Reg. No. 3549 Const. AVENA.

A very suitable type of policeman, willing, patient and efficient, who at all times served the patrol well.

Reg. No. 5419 B Const. POSEI.

Growing rather old for active patrolling, but of unailing energy, and through his local knowledge was of great assistance to the patrol.

Reg. No. 6021 Const. SAPA.

A well disciplined energetic native, who did well at all times.

Reg. No. 6325 Const. SANDIMAN.

Not a suitable type for patrol work in this area. Well behaved and willing enough, but hardly a match in intelligence with the quick brained Manus native.

General.

Since the return of Civil Administration to the District Of Manus, mainly due to the shortage of field staff personnell, patrol work has been limited, and this was the first patrol to view the Eastern, South Eastern and Southern Islands as a group. Most of the villages had no received visit for over two years, and in the cases of NAUNA and TONG it was more than three years since a census check had been made.

Naturally these people are in a neglected state, and with the apparent disinterest of the Government and the Mission, it can hardly be wondered that they have accepted so readily PALIAU's teachings as the only progressive lead.

It is suggested that with future patrols, caution and patience be used in dealing with these people, as it is considered that only by regular patrolling and sympathetic understanding of the native mind that this area will be brought to understand fully Government policy in regard to their future. With the proposed introduction of Village Councils and Village Courts, these people, who are above the average native in intelligence, should quickly absorb the new ideas, and their reactions to this new form of government could be observed with interest in helping other areas in the Territory.

General (Contd.)

Councils already exist in all the villages which have accepted PALIAU's ideas, and these meet regularly and discuss matters vital to the well being of the community. One of PALIAU's initial steps was to introduce twenty two allegedly new laws, which are based on the ten Comm-
-ments, and are all contained in various forms in the Native Administration Regulations. However, these have been accepted and enforced rather rigidly by the Village Councils.

The Councils take two forms:-

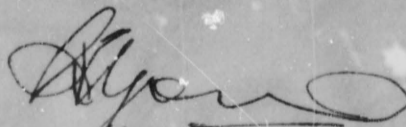
- (1) A weekly council which may be attended by any member of the village, and at which general domestic problems are aired, discussed and advised upon by the older members of the councils.
- (2) A restricted council consisting of the important men of the community, and at this meeting only matters of higher policy are dealt with.

Much thought and hard work has been contributed by PALIAU and his supporters in developing these councils as far as they have gone, and without any direction or supervision by Administration officers it is remarkable how successfully they are functioning.

A warning was given not to attempt to progress too rapidly, and the people were also informed that a Village Council and Courts Ordinances had been prepared and would shortly be implemented.

Considering the very satisfactory progress made by these people on their own efforts, it is strongly recommended that when a separate section of Department of District Services is formed to introduce Village Courts and Councils that priority be given them, and an officer stationed in this District. This would undoubtedly be a well earned fillip to their previously unrecognised efforts.

On the economic side also these people are well advanced, and possibly because of their age old education as traders, have now started many new schemes which should assist in the economic development of their villages. A large sum of money has been entrusted to PALIAU by members of his community and his supporters and he is anxious to receive advice in the manner in which a co-operative store can be started in the Baluan area. The posting of a co-operative officer to this District would be of value in firstly advising these people as to the suitability of certain trading ventures, and later the supervision of these schemes.



(A.F. Gow)
A/ASSISTANT DISTRICT OFFICER.

17
30-15-24

5th January, 1949.

District Officer,
Manus District,
LORENGAU.

Patrol Report - No.4 - 1949/50.

Receipt of the abovementioned report by
Mr. a/Asst. District Officer Gow is acknowledged.

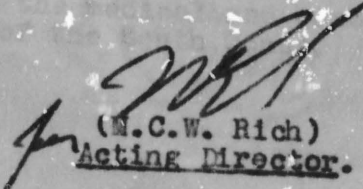
Mr. Gow has gone into things very well and
covered the areas which sorely needed a visit.

His remarks re the "Palisat" movement are
illuminating and instructive. Palisat is a man well above
average intelligence and is a born leader of his people.
A lot of careful watching and leading will have to be
undertaken in this group so that they walk along the right
road.

Now would be a good time for an officer with
"Village Council" experience to spend some time in the
Manus District. Co-operatives could also do good work
among these people.

Matters concerning other departments have
been extracted and passed to the departments concerned.

The report has been passed to His Honour,
the Administrator for his perusal.

17/A

(M.C.W. Rich)
Acting Director.

TERRITORY OF PAPUA-NEW GUINEA.

D.S. 29/11.

District Office,
MANUS.

30th [unclear], 1949.

30/11/49
13

KWTB/JS.

The Director,
Department of District Services
and Native Affairs,
PORT MORESBY.

PATROL REPORT NO. 4. - 1949 - 50.
MR. A.F. GOW + ASSISTANT DISTRICT OFFICER.

I forward herewith Report of Patrol carried out by Mr. A.F. Gow to the Eastern, South Eastern and Southern Islands of MANUS.

The patrol was an especially useful one as, owing to staff shortages, many of these islands had not been visited for some years. The issue of village books was long over-due.

Mr. Gow made strenuous efforts to reach LOU ISLAND by canoe after the complete breakdown of the "Roona Falls", but the exceptionally bad North West conditions made the voyage impossible.

I commend for your consideration this officer's remarks on the native PALIAU and his actions as presented in historical sequence. Though the regimentation of village life and efforts may not be according to democratic principles, it appears that definite progress has been made, and natives do not seem to resent the PALIAU "yoke" but see in his system a promise of continued improvement. Nevertheless, Mr. Gow's warning to hasten slowly was timely.

Here, it is suggested, would be an ideal native area for the gradual establishment of Village Courts and Councils and for a trial of Co-operative endeavour under an experienced Co-operative section officer. One thing to be avoided would be the stationing of such an officer for an insufficient period of time - once again leaving the District Officer burdened with an unfinished job.

I would also like to support and emphasize Mr. Gow's recommendations in regard to the medical and educational assistance to these peoples of the South Coast.

(2).

12

South Coast./

The patrol has obviously given sympathetic and detailed attention to all aspects of village life on these island groups and should have an encouraging effect on these ~~islands~~ previously somewhat neglected people.

K. W. T. Bridge

(K. W. T. BRIDGE.)
ACTG. DISTRICT OFFICER.



ADMINISTRATOR'S OFFICE

Received 9/1/1950

TERRITORY OF PAPUA - NEW GUINEA

Received with checks. J. Rich 15/1/50

In Reply
Please Quote

No. DS.30-15-24

Department of District Services
and Native Affairs,
PORT MORESBY.

6th January, 1950.

His Honour, the Administrator,
PORT MORESBY.
(Through Government Secretary).

Sir,

Patrol Report No.4 of 1949/50
MANUS.

The abovementioned report submitted by Mr. Assistant
District Officer Gow, is forwarded, Sir, for your
information please.

M.C.W. Rich
(M.C.W. Rich)
for Acting Director.

His Honour, the Administrator,
PORT MORESBY.

Sir, Forwarded please.

J. Rich
for Government Secretary.

DIRECTOR OF DISTRICT SERVICES &
NATIVE AFFAIRS.



30/15/74
M.52 (19)

Dear Rich,

Patrol Report No.4 - Manus District.

I was interested to see the Patrol Report No.4 Manus District, sent to me on the 6th of this month. I was particularly interested in the remarks made with regard to ~~the~~

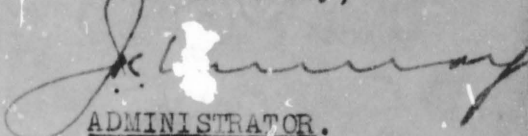
You will remember that a common jibe at Colonial Administrations is that they are able to handle native people in the aggregate very well but fail to solve the problems of using native leaders in the best interests of the natives themselves, and in conformity with the obligations in social development. It has been said that once a native leader is definitely in evidence, the easy solution is to ensure that the Colonial Administration increases its paternalism and its own guidance of the native people, suppressing the influence of the natural leader. It is obvious that Paliu, like many other leaders throughout the Territory, is capable of notable achievements and first class officers of ours should endeavour to see quite a little of such men with a view to their remaining leaders rather than becoming benevolent despots. The history of the latter anywhere in the world has been almost invariably unfortunate. Bringing Paliu into Moresby once is not, I think, the complete answer. You might consider again arranging for him to come to Moresby or some other centre and spending some time with an officer or officers with horse-sense as well as vision. A feasible way, I suppose, of handling the matter, provided you can make one or two fine officers available, is to bring half a dozen such leaders together and keep them together for a week or so showing them things and impressing on them those things in self-government, beyond the physical, which we think are well worthwhile. Repeating the procedure will be necessary.

In speaking to Fienberg with regard to the Village Councils Ordinance, I told him that I was very definitely of the opinion that we should not wait for the Village Courts Ordinance before forming Village Councils. It is desirable to have the Courts side brought into operation at the same time - but it is not by any means essential, and the sooner we set up Councils where we have leaders and a sufficiently satisfactory village background, the better. Maybe you can do something with regard to Paliu and other leaders at some centre where the inauguration of Village Councils would be fully discussed with native people.

I do think that we should prove that we can meet Paliu and similar people from Madang, the Gazelle Peninsula, Bougainville, (to mention only a few of the areas) and incorporate their ability in our proposed local government arrangements. One of our troubles is that officers become disappointed and down a bit because our arrangements are not perfection, or that they do not work perfectly. A moment's consideration should indicate that they never have anywhere, particularly so in the early stages.

Administrator's Office.
January 16, 1950.
JKM:MK

Yours sincerely,


ADMINISTRATOR.

(COPY)

TERRITORY OF PAPUA AND NEW GUINEA.

20

Registry of Co-operative Societies,
PORT MORESBY.

6th October, 1949.

The Director
Dept. of District Services & Native Affairs,
PORT MORESBY.

DEVELOPMENT OF CO-OPERATIVE SOCIETIES
IN THE TRUST TERRITORY.

The following comments are submitted as regards His Honour the Administrator's memorandum M.262 of 3rd October, 1949 following His Honour's perusal of Report on Training in Australia submitted by MIRIA-GAVERA.

The Registry's adviser, Mr. H. Hodsdon, has consistently stressed that two factors are essential to the firm establishment of co-operative societies in the Territory:-

Firstly, compulsion should be avoided;

Secondly, registration should not be granted till members are well aware of the principles of co-operation, and office-bearers are capable of complying to a fair degree of efficiency with the responsibilities of the societies under the Ordinance.

It would, therefore, appear inadvisable to hasten unduly the registration of co-operative societies in the Trust Territory. However, as regards the second factor mentioned above, a qualification is that temporary incapacity on the part of office-bearers to maintain adequate clerical and financial records, will not affect the operations of societies if Officers of the Registry are available to do much of that work for them till such time as office-bearers are adequately qualified. This would place a big burden on the Registry and would restrict opportunities to disperse the activities of Officers of the Registry over a wide area.

When the Re-classification of the Service is finalised, it is hoped approval will be given for the calling of applications for extra positions in the Registry. Upon the filling of such positions, it will be possible for the Registry to extend its activities to the Trust Territory without interfering with advisory and supervisory work in connection with societies already operating in Papua. It is submitted that the first task of officers in the Trust Territory should be the training of potential office-bearers in book-keeping, minute-keeping, procedure at meetings and commercial procedure and the spread of the principle of co-operation. It is desired to point out that 8 natives from the Trust Territory are now undergoing training along these lines, partly at Idubada Technical Training Centre and partly at the Offices of the Registry. Included with these 8 are 2 from the Central Highlands District.

(Sgd.) R.H. Boyan,
Deputy Registrar.

TERRITORY OF PAPUA-NEW GUINEA.

18 30/15/24



D.S. 30/1.

District Office,
MANUS.
16th. January, 1950.

TGA/JS.

Director,
Department of District Services
and Native Affairs,
PORT MORESBY.

PATROL REPORT NO.4 OF 1949-1950.

With reference to your 30-15-24 of 5th. January, 1950,
Para. 4:

I would be grateful if you could arrange to have an officer with "Village Council" experience and an officer with Co-operative Society experience sent to the District. If you can advise me as to when I may expect them I can arrange married accommodation (unfurnished) for one, and single accommodation (unfurnished) for the other.

Copy to co-op
for information.
23/1/50.

T. G. Aitchison
(T.G. AITCHISON.)
DISTRICT OFFICER.

(COPY)

31

DEPARTMENT OF DISTANCE SERVICES
NATIVE AFFAIRS

4.202

Dear Champion,

Report on Training in Australia -
Co-operatives - Miria-Gavara:

I was very glad to have the report of Miria-Gavara forwarded to you by the Deputy Registrar of Co-operative Societies. The report is a very interesting one.

I have already put some notes, I think, on a copy of the report which reached me earlier.

You must be very pleased that the first Co-operative Societies have been registered and I do hope that this activity, making the most of experience elsewhere, will go forward with a minimum of serious difficulties.

I should like to know whether some Societies will have been planned for and put in operation in the Trusteeship Territory before the arrival of the Trusteeship Council's inspection group in April next.

Administrator's Office,
October 3, 1949.
JEM:MK

(sgd.) J. K. Murray,
ADMINISTRATOR

26

30-15-24

District Officer,
MANUS.

6th February 1950.

PATROL REPORT - No. 4 of 1949-50

Enclosed herewith are comments made by His Honour,
the Administrator on the above-mentioned report.

At an early date the meeting between the native
leaders will be arranged.

M.C.W. Rich
(M.C.W. Rich),
ACTING DIRECTOR.

Enc.

PLA

TERRITORY OF PAPUA AND NEW GUINEA.



Registry of Co-operative Societies,
PORT MORESBY.

19th January, 1950.

MINUTE TO:

Director of District Services
and Native Affairs,
PORT MORESBY.

PATROL REPORT No.4 - MANUS DISTRICT.

The District Officer, Manus, requests posting of an experienced officer of the Co-operative Section but adds "one thing to be avoided would be the stationing of such an officer for an insufficient period of time - once again leaving the District Officer burdened with an unfinished job".

The District Officer, Madang, writes (memo M47/2/1 of 25/11/49)

"Enclosed please find comprehensive list of native projects already in force in the Madang District. In view of the extent of these projects, it is requested, please, that a qualified officer of your Department be stationed in the District of Madang to supervise and bring these projects under the Registry of Co-operative Societies.

I feel sure the appointment of one of your officers to this District would do much to further native welfare within the District".

The District Officer, Sohano, writes (memo 29/1/1-262 of 8/4/49)

"One group in the Kieta Sub-District desires to start growing rice on a co-operative basis and has already lodged £300 with the a/A.D.O. for safe-keeping. This money has been collected by the natives towards the cost of necessary machinery.

At MUSEI, Buin Sub-District, a further group is also interested in establishing a co-operative to grow rice.

Should the Co-operative Branch, Port Moresby, be willing to take natives from these groups for training, there would be no difficulty in obtaining applicants.

In the SOLUS Sub-District, Buka Passage Sub-District, some influential natives attempted to set up a Co-operative Society to market their copra. Collections were taken from all natives interested and a very substantial sum was collected before this office became aware of the scheme.

Investigations are proceeding and to date it appears that some unscrupulous natives took advantage of the scheme to enrich themselves by spreading talk regarding cargo.

The first intention was good, and if the principals had obtained advice from the District Office before collecting the money, it may have been possible to have established a prosperous co-operative.

A visit from an officer of the Co-operative Branch of the District Services would be welcomed, and would assist the officers and natives in the setting up of co-operatives and disposing of their produce on a business-like basis.

The Buin Basket Manufacture is being revived at the new Technical School being established, and it is hoped that a co-operative can be set up to market this work.

and in a minute on file 29/14/26 of 5/11/49 H.H. the Administrator writes "seen with interest. The Co-op. Section should keep an eye on Buka Passage Co-operative activities".

~~The District Officer, New Ireland, writes (memo 30-4 of 19/10/49).~~

"The instance of the rejection of a pool for the purchase of a store or pinance can only be due to the former A.D.O. (Mr. H.L. Williams) being severely over-taxed with general routine, and not to any diffidence in the matter. This district is ready for the introduction of co-operatives; but it cannot be undertaken without adequate supervision, which is beyond the present staff. Mr. Hodson of the Co-operative Section is expected here shortly to carry out a survey; and it is expected that the posting of a special Co-operative Officer will result".

and on file 30/1 of 14/12/49 he writes :-

"The Co-operative Store at New Hanover) is functioning smoothly but I suggest that an officer from the Co-operative Section arrange to arrive here in February 1950. By that date we will have something to offer any expert who may be available".

The District Officer, Eastern Division, writes (memo 30-4 of 4/8/48) in connection with Jedau Welfare Club :-

"There is now no officer in this district experienced enough and available to deal with the aftermath. In order to avert a repetition of this direct enthusiasm and money, I strongly recommend that Mr. J. Millar or Mr. P. Hardy be sent out to finalise the writing up of the accounts and arrange for the refund and distribution of moneys subscribed"

and in memo 30-3 of 3/8/48 writes :-

"In my comments on Patrol Report No. 8 of 4/7/48 - Milne Bay, I asked that an officer, either Mr. Millar or Mr. Hardy who are both experienced in the work of the Co-operative movement should be sent out to adjust and finalise the whole business. Unravelling the ramifications and reconciling the several accounts of the Jedau Welfare Club is a full-time job, requiring all the skills and patience an experienced officer can give".

Strong representatives have also been made for supervision of activities by officers of the (Registry of Co-operative Societies to ABAU, WISIMA and KIKORI (and in this latter district the District Officer is confronted with the intricate problem of the very tangled affairs of TOMMY-KABU - which after many months of work in the Registry have just been untangled sufficiently to allow for the refund of amounts to the many thousand small subscribers to TOMMY-KABU's boat fund to purchase the ketch ENA).

I attach also copy of minute by H.H. the Administrator (N.262 of 3/10/49) regarding putting into operation of Co-operative Societies in the Trust Territory by April 1950 together with copy reply from Deputy Registrar (CO.49-339 of 6/10/49).

In addition to the above requests for posting of experienced staff the Registry is already attempting to cope with the divers economic ventures of the native people in the Central Division, Northern Division, Gulf Division and Western Division involving over 200 villages and scattered over a wide area.

Whilst as a most important major task is the training at H.Q. of

- (a) Native Co-operative Inspectors
- (b) Native Co-operative Society office bearers
- (c) Native rural progress societies office bearers

whilst a full time training centre for native co-operative society office bearers ~~is being set up at Kerema shortly~~ the following staff is at present available and posted as follows :-

- 1. C.J. Millar - Registrar, H.Q.
- 2. R.H. Boyan - Asst. Registrar, H.Q.
(a proportion of whose time is also devoted to organisation detail for the South Pacific Commission Conference at Suva in April/May).
- 3. G.P. Hill - Asst. Registrar, H.Q.
(engaged on legal problems in connection with registration of Co-operative Societies and function of Co-operative Associations). On loan from N.S.W. Public Service and returning to Australia in April 6 (11 weeks hence).
- 4. C.F.H. Smith - Co-op. Officer, Central Division.
- 5. C.R. Clarke - Co-op. Officer, Gulf Division, whose time has been largely occupied in D.D.S. normal routine duties at Kerema caused through shortage and absence of D.D.S. staff.
- 6. H.H. Jackman - (Gulf Division
(Western Division
- 7. G. Morris - At present on leave in Australia and being posted Northern Division on return in February.
- 8. D.J. Sullivan - Co-operative Officer. Mr. Sullivan was appointed Co-operative Officer but has been diverted by D.D.S. to perform other functions and is not available to Registry of Co-operative Societies.

Following close liaison and discussions with D.A.S.F., a further new development and widening of scope of activities of the Registry of Co-operative Societies in the request by the Director of Agriculture Stock and Fisheries to take over the Administrative Control of all Rural Progress Societies initiated by his Department and the D.A.S.F., advised he is at present preparing an official memorandum to the Government Secretary on this subject.

This added function despite staff shortages, is welcomed as the wisdom of having all native economic projects under the administrative control of one section of Government is essential for the effective co-ordination of Administration effort in this field and is in line with Administration policy (vide Secretary for Planning and Development's Circular Memorandum of 7th October 1949) to all Heads of Department and District Officers).

Having therefore accepted the principles of necessity for (a) Co-ordination and (b) Extension of supervision, assistance and counsel to the native people in all economic development

the next step must be a critical review of the agencies of administration whereby these aims may be achieved.

25

As a first essential step the provision of adequate staff is paramount.

The staff situation of the Registry of Co-operative Societies as set out above, is most inadequate and immediate recruitment of additional staff vital.

Basing requirements on pre-war knowledge of the estimated potential of areas together with an assessment of post-war reports of District Officers the following additional staff is the minimum requirements for present needs.

- | | |
|----------------------------|---|
| H.Q. | 1 Asst. C.O. (native training) |
| Kieta | 1 C.O. |
| New Ireland | 1 C.O. |
| New Britain | 1 C.O. |
| + Madang, Sepik, Manus | 1 Asst. C.O. |
| H.Q. | 1 C.O. (for duty in Delta, Eastern, S.E. and other Papuan Division as need arises). |
| H.Q. | 1 a/C.O., relieving |
| + Morobe, Central Highland | 1 Asst. C.O. |

It was the original intention that all Assistant Co-operative Officers recruited to the Registry should first undergo a period of six months training in the N.S.W. Registry of Co-operative Societies in Sydney - however the commitments of this Administration are so urgent that whilst adhering to the principle that such training is necessary we must be prepared at this present juncture owing to the exigencies of the service to forego this training in order to fulfill present requirements.

A separate memorandum requesting formal appointment of staff and together with a copy of this minute is being despatched to the Public Service Commissioner, to whom a request has already been made for an appointment to discuss present staff shortage.

A matter for concern is the present salaries for C.O. and A.C.Os proposed in the Archer-Bland Report, viz,

- C.O. 690-780
- A.C.O. 645-735

and the serious problem of whether such entirely inadequate salaries will attract the type of officers that the Registry of Co-operative Societies definitely requires and it is strenuously urged that the Registrar of Co-operative Societies be appointed to any board selecting such officers to fulfill these very important functions, or at least have the opportunity of commenting on the suitability of applicants for selection.

Stuart
(C.J. Miljar)
Asst. REGISTRAR.

+ To be based at Madang under control of Asst. Registrar.

(7)

District Office,
LORENGAU. MANUS.
27th October, 1949.

~~The District Officer,~~
MANUS.

SUBJECT: PATROL REPORT NO 3 of 1949.

OFFICER CONDUCTING
PATROL: ALLAN H. PITTS, Cadet Patrol Officer.

OBJECTS OF PATROL: 1. To record census and issue new village
books.
2. Routine patrolling.

AREA PATROLLED: SOUTH AND SOUTH WEST COAST-PATUSI TO
BUNDRAHET AND M'BUKE ISLAND.

LAST PATROL: NOVEMBER, 1947.

DURATION: 4/10/48 to 14/10/49.

PERSONNEL ACCOMPANYING:

Const. HERA Reg. No. 664.
" NYAGA " " 6610.
" MUMOTO " " 6284.

6

DAIRY.

- OCT. 4th. Departed PATUSI per Administration canoe. Changed boatscrew at LOICHA and PELI and arrived KAPANO late in the evening.
- 5th. By canoe to BUNDRAHEI. The two villages BUNDRAHEI & SAPONDRALIS, on the same site, were lined separately. Census was recorded and new village books were issued. Patrol slept at BUNDRAHEI.
- 6th. Arrived KABULI from BUNDRAHEI. Lined natives, compiled census and issued new book. The existing village was inspected and the patrol then visited a site where the new village is to be built. The patrol proceeded to LIKUM, inspected village and heard some minor disputes.
- 7th. Lined natives of LIKUM (MALAI) compiled census and issued new village book. Proceeded by canoe to DORLIU. Inspected village, lined natives, recorded census, issued new village book and then on to KAPANO. The patrol slept at this village.
- 8th. Natives of KAPANO lined, census compiled and new village book issued. Travelled by canoe and on foot to BOHUAI NO 2. Lined natives and inspected village. Departed BOHUAI NO 2 for PELI and from there left for M'BUKE arriving early morning.
- 9th. SUNDAY - at M'BUKE ISLAND. Patrol rested.
- 10th. Inspected M'BUKE village, lined natives, compiled census and issued new village book.
- 11th. By canoe to DRABWI (PELI). Lined natives of DRABWI and then crossed to BOHUAI NO 1. This village has divided and two new books were issued; one to BOHUAI NO 1 and the other to PELI-BOHUAI.
- 12th. Visited SAPONDRO (TAUWI IS.) from DRABWI. Lined natives, compiled census and issued new book. The village was inspected and the patrol then proceeded to LOI. Village inspected and census recorded. A new village book was issued.
- 13th. Departed by canoe from LOI for METAWARI. Then by road to UNDRAU, TAUWI and DRABITO NO 2. (Three small villages on the No 2 ROAD) All villages were inspected, census was compiled and new village books issued. The village of PITARAIT was then visited. PITARAIT and METAWARI are both on the WARI River. Patrol slept at LOI.
- 14th. Travelled to LOICHA. Checked census and on to WARI. Inspected village, recorded census and issued a new village book. Patrol returned to PATUSI.

CENSUS.

At every village visited by the patrol an inspection was made of the village area and particular attention was paid to housing and sanitation. After the inspection, the natives if not already lined, were assembled, given a short address and then the census was compiled and a new village book was issued to the officials.

The villages under the influence of PALIAU and BALUAN ISLAND, were always ready for the patrol and after the singing of the National Anthem and the raising of the flag, the people would sit down. Logs or chairs had been arranged to form three sides of a square. These sides were occupied by the people, the remaining side being reserved for the patrol and village officials. Other villages lined in the usual manner and census taking was carried out in a more informal manner.

Only at one or two villages were there absentees. The natives had not expected the patrol to reach their village and excuses were reasonable and accepted.

TRANSPORT AND ROADS.

The Patusi Station canoe carried the patrol while working on the coast and only when visiting M'BUKE Island was it found necessary to hire a large village canoe from DRABWI. Boatscrews were hired from various villages along the coast and the station labourers, being bush people, were not used. The weather remained fair throughout the patrol and except for one or two occasions, the canoe was able to sail.

The road from the coast to BOHUAI NO 2 was very bad - half an hour walking through sago swamp and then forty five minutes along a shallow creek bed. Part of the NO 2 ROAD to the villages of UNDRAU, TAUWI and DRABIO NO 2 was also uncleaned and swampy.

All these villages have not worked on their roads because of instructions given by a previous patrol conducted by an A.D.O. However the condition of the road necessitated the issuing of new instructions to the effect that the roads must be drained and kept clean at all times.

WAR DAMAGE COMPENSATION.

The patrol did not pay or record any War Damage Compensation claims and it was noticed that although some villages had received their money, the majority were still waiting. It was explained to the natives that War Damage Compensation would not finish for some time yet and that their claims would be either paid or recorded first available opportunity.

HEALTH AND HYGIENE.

The pneumonic sickness which caused so many deaths on the North coast and inland, has now spread to the South. When the patrol visited BUNDRAHEI and SAPONDRALIS, most of the children were suffering and three or four had died. A limited quantity of sulpha drugs was given to the M.T.T. at BUNDRAHEI and he was instructed to report the sickness to the Medical Officer at LORENGAU and to obtain fresh supplies of Medicine.

Deaths in other villages were reported to have been caused by the same disease.

Skin complaints were prevalent and at least twelve cases were ordered to hospital to be treated for framboesia.

The island and many of the coastal villages had latrines. However, KABULI, DORLIU and KUPANO were filthy. Sanitation had been neglected entirely and the flies and stench provided ample evidence that these people had not carried out instructions given by previous patrols.

EDUCATION.

The Seventh Day Adventists and the Roman Catholic Missions each have their village schools and also have a number of young boys attending their station schools.

The "PALIAU" villages have schools of a kind. The teachers are usually ex policemen or ex mission and their standard of teaching is far below that set by the Government or Mission teachers. At all these villages the officials were asked why they did not have children in the Government or Mission schools, and always the answer would come back - "our standard is high enough and we don't like our children to be away from the village". This answer would probably lead to the reason as to why there are so few natives employed either inside the District or elsewhere.

VILLAGES and VILLAGE OFFICIALS.

Since ANGAU days many villages on the South Coast either changed their village site, combined with another village or divided. This unrest is still evident and in less than two years the following changes have taken place or are taking place now.

1. The small village of LIKUM (MALAI) is splitting. The Lulnai and approximately half of the population are moving from their present village site to their own land and possibly a better site. The Tultul and his followers will remain at LIKUM.

2. KABULI. The village at present is in poor shape. The housing is bad and spread out, with large boulders covering all clear ground. There is no sanitation. The patrol inspected the proposed site and agreed with the officials that the village should move.

VILLAGES and VILLAGE OFFICIALS cont.

3. KUPANO. The people are moving to a new site with a beach frontage - their own ground.

4. The villages of M'BUKE and BULTANGALO have combined and have built a large, well planned village on the main island. The Luluai of BULTANGALO has resigned and the remaining Luluai will be assisted by the two TULTULS.

5. The village now known as WARI is the result of an amalgamation of the three villages WARI, PITARAIT and LONDU. The villages had no Tultuls and the Luluai of WARI (old) is acting for the combined group. The Luluai of LONDU is acting as Tultul and the Luluai of PITARAIT has resigned. The new village is situated on ground belonging to WARI and is well planned and very clean.

6. About twenty five people from PITARAIT have broken from the main line and the Luluai, and have established a new village on the WARI River. The Ex R.P.C. Sgt.Maj. SILLI is acting as Tultul until his appointment has been confirmed.

7. BOHUAI NO 1 Village has divided. The Luluai and his followers have formed a new village which is named PELI-BOHUAI and will join with DRABWI in building a combined village on DRABWI land. The Tultul and his line are remaining on their old village site and the village will retain the name of BOHUAI NO 1.

The villages of M'BUKE, WARI and PELI-BOHUAI are ardent supporters of the PALIAU movement. Their villages were all clean and orderly.

NATIVE AFFAIRS.

The patrol, together with the village officials, was able to settle many minor disputes over sago, pig etc. In some cases where the complaints had been heard by the Luluai before, the natives were told to abide by the Luluai's decision.

Reading through past reports on this area, it is considered that there has been little change in the situation. The bad feeling between the S.D.A. and R.C. Missions and the PALIAU movement still exist and although PALIAU is no stronger he has lost very few supporters. It was noticed that there is a tendency for the villages following the movement to combine and it is thought that PALIAU, eventually, will have a strong chain of six or seven villages on the South coast. This will greatly reduce island and mainland trading (food) problems for the "PALIAU" islands.

At the village of WARI a paper setting out a system of fines, was found by the patrol. The officials when asked to explain this paper, gave the following information:

1. The paper had been sent by PALIAU from BALUAN and was signed by the prominent men of that village. Every "PALIAU" village had received a copy of this letter.
2. Every "PALIAU" village was holding its own court and complaints were heard by the Luluai and village heads.
3. The money collected in fines was held by the ~~MULTI~~

NATIVE AFFAIRS cont.

village office and spent or held for the people of the village. (The impression gained was that the money usually went to BALUAN ISLAND.)

A. PALIAU had devised this method of holding court and fining the people to relieve the Government Official of hard and unnecessary work.

The officials were told that this practise was wrong & that the matter would be reported to the District Officer. They were also told that Magistrates and Judges were the only people in MANUS who could imprison or fine natives.

All "PALIAU" villages have refused to trade with outside people and this has increased the difficulties of such islands as LOU and FAM who rely on the mainland for food and building materials.

Allan S. Pitts
 Allan H. Pitts
 Cadet patrol officer
 1949
 Report 103

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REPORT ON POLICE ACCOMPANYING PATROL.

Const. HEPA Reg.No. 664. This Constable acted as N.C.O. and proved himself efficient and reliable.

~~Const. NIAGI Reg.No. 6619. His correct sense and local knowledge proved useful to the patrol.~~

Const. MUMOTO.Reg.No.6284. Willing, intelligent and well behaved on patrol.

Allan D. [Signature]

TERRITORY OF PAPUA-NEW GUINEA.

30/15/22.



D. S. 70/2
District Office,
MANUS,
14th November, 1949.

The Director,
Department of District Services
and Native Affairs,
PORT MORESBY.

PATROL REPORT 2/1949/50.

I forward herewith copies of abovementioned patrol report by Mr. A.H. Pitts, Cadet Patrol Officer.

The patrol was of an exploratory nature as the area had not been visited since 1947. A follow-up patrol will be sent to carry out War Damage investigation and detailed work.

The dividing of villages is a result of the split between PALIAU followers and the Roman Catholic Church. As both sides are very bull-headed, there is not much chance at present of compromise.

Mr. A.D.C. Gow has left on patrol to investigate the PALIAU "fines".

Mr. Pitts has presented a clear picture of native conditions on the South Coast.

K.V.T. Bridge
(K.V.T. BRIDGE.)
DISTRICT OFFICER.

9

30-15-22

18th November, 1949.

The District Officer,
Manus District,
LORENGAU.

Patrol Report No.2 - 1949/50.

The receipt of the abovementioned patrol report
is acknowledged.

Comments are being withheld until the receipt
of Mr. Gow's report which will be read in conjunction with
this one.


(M.C.W. Rich)
Acting Director.



1.

30/15/25

(14)



District Office,
MANUS.

29th. November, 1949.

The District Officer,
MANUS.

SUBJECT: Patrol Report No. 5/1949/50/

OFFICER CONDUCTING PATROL: Terence W. White,
Cadet Patrol Officer.
MANUS DISTRICT.

OBJECT OF PATROL: 1. Census Check.
2. Payment of War Damage Compensation
already authorised and to complete
recording of other claims.
3. Native Administration

AREA PATROLLED: All Island and Mainland villages
from BIPI ISLAND and SALEAN VILLAGE
to LORENGAU --- Northern and North
Western Coast of MANUS.

LAST PATROL: MAY, 1949.

DURATION: 2nd -- 23rd. November, 1949.

PERSONNEL ACCOMPANYING:

Const. BONG	Reg. No. 6281.
" WUGALAI	" " 6513.
" PARISA	" " 6140.
" MANU	" " 6536.

Native Medical Asst. WANGI.

INTRODUCTION.

The patrol, which visited all the island and coastal villages of the North and North West extended over a period of three weeks. Careful attention was paid to all matters concerning health hygiene, agriculture, and trade, with emphasis on the latter two subjects where problems and comparisons arose between the island people and the coastal natives. All village matters were discussed at length and advice and suggestions wherever help could be given.

On arriving at a village the following procedure was normally followed. The police were formed up for the raising of the flag and this was followed by a short address to the natives explaining the purpose of the visit and the benefit of such patrols to the inhabitants. Census check, payment of War Damage Compensation and settlement of minor disputes followed. The village was inspected and notes taken of housing, layout, hygiene, and gardening or fishing facilities. Informal discussions with Officials and prominent villagers often brought forward inner secrets and problems for which solutions were sought. It might be noted that in many ways as much informality as possible was aimed at and every effort was made to gain the confidence and friendship of the natives.

Comparing these people with those on the South coast and S. E. Islands of Manus, I found myself much more impressed with those visited on this patrol. They were friendly and co-operative and made one feel that the patrol was really appreciated.

Taken to Bipi Island by the Administration pinnace the party worked its way back to Lorengau by canoe. Two or three canoes were required for this work as a precaution against the rough weather encountered at the commencement of the North West season. Four police and a Native Medical Assistant accompanied.

DIARY:

November 2nd. Departed Lorengau in Administration pinnace for HARENGEN ISLAND. Met Rev. Father Kelly from R.C. Mission Station at Bundralis.

November 3rd. Departed 6am for BIPI ISLAND: landed by canoe and pinnace returned to Lorengau. Checked Census at Salapai, Maso, and Matahai villages; paid War Damage Compensation. Meeting of Village Officials at night.

(12)

- November 4th. Settled minor disputes, inspected villages. Departed for KALI village 2pm, arriving there late afternoon.
- November 5th. Checked Census figures, paid War Damage Compensation and completed recording of others. Discussed village matters including possibility of forming local market with ~~the~~ ~~villages~~ sailed to SALEAN village in evening.
- November 6th. Rested SALEAN village.
- November 7th. Checked Census, paid War Damage and completed recording. Sailed late afternoon for NIHON village.
- November 8th. Worked at NIHON and then proceeded to LESSAU village. Completed Census check etc. here and sailed to HARANGAN Island.
- November 9th. Census check, payment of War Damage Compensation and recording of others. Inspected village and areas where food trees had been damaged by previous establishment off Allied post.
- November 10th. Settled minor disputes, discussed trading matters. Departed for small villages of ALUS, RUMISUM. Completed inspection of both places, sailed to NADA.
- November 11th. Census check, War Damage Compensation, settlement disputes at NADA. Departed for SORI No. I. Checked Census and paid some War Damage Compensation.
- November 12th. Inspected villages of SORI No's I and II, and LEVAI. Settled minor disputes, discussed village matters before departing for DREHET. Visited this village then sailed to TULU No. I.
- November 13th. Rested at TULU No. I.
- November 14th. Finished work here before sailing to TULU No. 2. Recorded some War Damage claims, checked Census. Arrived PONAM island mid-afternoon.
- November 15th. Inspected large village on PONAM, constructed from surplus American materials. Investigated complaints, checked Census and recorded some War Damage claims.
- November 16th. Departed for ARAN village on mainland. Completed routine duties here sailed to nearby villages of SAHA and LEIHUWA. Visited Rev. Father Kelly at Bundralis Mission and discussed local and religious matters with him.
- November 17th. Completed recording of War Damage Compensation and checked Census figures. Left for SOU No. I. Routine duties here then departed for ~~the~~ ANDRA Island late afternoon.

November 18th. Checked Census, paid War Damage Compensation and settled minor disputes at ANDRA before sailing to coastal village of DERAMBAT.

November 19th. Checked Census and inspected both hamlets that comprise this village. Walked along native track to nearby village of LUWA. At completion of duties for the island of HUS.

November 20th. Rested HES ISLAND.

November 21st. Census check, completed recording of War Damage Claims and inspected village which is one of the best of the coast. Proceeded to LUWA No. 1. and then inland along native track to LUWA No. 2. Returned at night to LABAHAN.

November 22rd. Patrol finished duties LABAHAN mid-day and sailed to BOWAT thence to the small coastal village of PULUSO.

November 23rd. Checked Census, completed recording of War Damage Claims and inspected this excellent little village. Sailed to PITYILU ISLAND and after performing similar duties there, returned to LORENGAU.

CENSUS CHECK.

A Census check was made in all villages visited and observations showed that in most places there has been a steady increase in births since the Census was last compiled by Mr. A. D. O. MOLLISON in February.

Migrations have occurred in some instances, usually where natives have returned to their former pre-war villages. It was noticed that in some villages far too many young men are working at Lombum and Momote, leaving only the aged and women to carry out village work and thus eliminating any communal effort. This is particularly so in the cases of SORI No. I. and ALUS and the writer is of the opinion that a percentage of these men should be urged to return to their respective villages.

WAR DAMAGE COMPENSATION.

The amount of War Damage Compensation paid out totalled £367-7-0. Claims were accepted from natives in some cases where they had little or no chance of making them previously.

All recording of Claims in this area is now complete and the majority of natives have received payment.

VILLAGES AND OFFICIALS.

BIPI. The three villages of SALAPAI, MASO, and MATAHAI are built along the shore line of the eastern side of the island. Bipi supports the largest population on the coast. The three villages are neatly lined along a wide well kept road and there is much evidence that the people take great pride in their island home. Houses are mainly of the old "bee-hive" construction but the improved raised type dwelling is taking a gradual hold. Some of the youth of these villages have formed separate centres at which an improved standard of living is aimed at. It would appear that these places are run by a senior member on somewhat boarding school lines. Enthusiasm, however, seemed to be waning, probably because of the monotonous routine its members are subject to, and due to the lack of experience on the part of the leader in running such organizations. There would appear to be a certain amount of jealousy between the three villages and the Luluais in particular, seemed to spend a lot of time finding fault with each other. There is no co-operation between villager or co-ordination where communal effort is called for. Each acts entirely independantly of the other.

KALI: This small village in Kali Bay supports a population of eighty. As in most villages visited there were signs of a hurried clean up prior to the patrols arrival. The village is unaffected by any new progressive moves and the natives adhere to the old type dwellings and customs. No reason for complaint was found and the Officials were quite co-operative.

SALEAN. A very good village and the people were the friendliest and most likable encountered. New type houses raised off the ground are slowly taking hold as in Bipi. An excellent rest house has been built and the Officials are exceptionally good.

NIHON. Nihon is another village with a small population, located in Kali Bay. It was found to be a rather dreary place and little had been done to repair many of the worn "bee-hive" type houses. The inhabitants were urged to correct this fault.

LESSAU. This village was in a disgraceful way and it was apparant that no one cared under what conditions they lived. Houses were in foul conditions and no effort had been made to repair ones almost falling down. They were instructed to replace these hovels and clean up the village area. Officials either have no influence over the their people or else they are completely indifferent to village matters.

HARANGEN. Harangen island is a very attractive place. Housing consists of small hamlets scattered around the edge of the island. A connecting road, well cleaned and wide, joins these small groups of dwellings. Raised houses are not numerous and the inhabitants on the whole, still prefer the old style "bee-hive". The Luluai, who is very old, has handed over the bulk of village management to the very capable Tul-Tul. The whole area was very clean and neat at the time of the visit.

ALUS. This village is very small, consisting of only forty odd people. At the time of the visit it was found that all the young men of the village were either away working or at the R.C. village school at Nada. All the work in both village and garden had been left to the Luluai, a few aged men and a handful of women. Many of those away were urged to return and encouraged to take part in village activity and to do their shares in the gardens. Young men were advised to marry as soon as possible and to have large families. It must be realised that this community has been very close to dying out and its only chance of recovery is to insist that all the present generation remain in the village while every encouragement should be given to married couples in having plenty of children.

BUMISUM. These people are in the midst of building a new village on a new site. The site is on the coast near Nada village but not ideal as it provides no room for expansion. Houses are already rather cramped on the top of a rise that provides the only suitable ground available. The vicinity, however, is desired to that of their old camp some miles inland. Houses going up are of the improved raised type and gardens have been dug in the area.

NADA. The smaller village of ALULUK has joined forces with NADA although to date there are two village books and two Luluais. The present village consists of old type dwellings and no new houses have been built because it is the desire of all to move to a new site a little up the coast. This area, consequently, was inspected and found to be suitable for the proposed construction of the village. The natives were advised to space the houses well when building commences and to adopt the new type dwelling in favour of the ground home. The present village was very clean and in order at the time of the visit.

SORI No. 1. & 2. and LEVAI. These people are grouped together in rather different circumstances. SORI natives have been driven from their island home to the mainland and are living under poor conditions. This is especially so in the case of SORI No. 1. who are now crowded onto a tiny swampy island just off the shore of Manus proper. SORI No. 2. have a slightly better place on the coast but are not very happy about it. LEVAI are inland folk come to live on the coast and they have no complaints. Housing in these three villages is not good and many dwellings need repairing. The area was very clean and in order however.

DREHET. An inland village that has now settled on the coast. The village is neatly ~~xxxxxx~~ set out and consists of the old "bee-hive" style houses but all are in good condition and very clean. No reason for complaint was found and the Lulua is both capable and well liked.

TULU No.1. This village is similar in appearance to that of Dreney. Old style houses have been maintained and the village is set out neatly along the beach. It is inhabited by inland natives who have become quite capable fishermen. There is a desire to move to a site near Tulu plantation, on their own ground. They complain that the present position is too open and subject to strong wind and sea erosion during the N.W. Season.

TULU No.2. Located further down the coast, this village was found to be quite in order and well looked after. New raised houses are rapidly replacing the old ones.

PONAM ISLAND. The village on Ponam Island has the appearance of a small suburban town. Large well built homes have been constructed from surplus American building material and are neatly lined along well kept streets. It is obvious that the natives take great pride in their "town". The Tul Tul SELIP is the real driving force behind this island's ambitious plans. One or two complaints against ~~him~~ were groundless. It is possible that he is a little "too persuasive" as he desires to bring about a sudden change of conditions and better standard of living. He was advised that while such aims were for the good of all there would have to be a transitional period and possibly it would be best to wait until the few objecting elders had passed away and present generation "ruled the roost". They would then be in the position to put their ambitious ideals into effect.

ARAN. ARAN is a small coastal village located near BUNDRALIS MISSION STATION. The village was clean and no fault found. A move, however, is planned to return to their old pre-war site on the RUNUN River. Several families now at LIEHUWA Village and originally of ARAN (NON) wish to rejoin this village when established on the new site. This was not objected to because it will help build-up the small population of ARAN which is urgently needed. At the same time it will not seriously affect LIEHUWA which has a rather large population and is coupled with the Village of SAHA. The NON site is preferable being free of pigs and in the vicinity of good garden land.

LIEHUWA AND SAHA. Both villages with adjacent sites were clean at the time of the visit. Sanitation was good and housing consists of a mixture of the old style dwelling and the new raised type. Some very unhygienic houses were to be destroyed and rebuilt. The present TulTul is one of those who desires to return to ARAN. He will remain a TulTul and act in that capacity for ARAN. The Lulua who is aged and ill wishes to resign. Recommendations for the appointment of SO-ONBOLIK as TulTul and KALAI as Lulua will be submitted to the District Officer.

7

SOU No.1. Only a portion of this village is centralised, the remainder being scattered in family groups some distance from each other. Encouragement was given for them to combine if a suitable site can be found. The present situation is very small and inadequate for a good village lay-out. The village was clean and a few new type houses are in the course of construction.

ANDAK ISLAND. This island has a large population and the village consists of two hamlets, one located at each end of the island. Many houses are in poor condition and the people were persuaded to construct a better type when the North West abates and they are able to obtain sago thatch from the mainland. The Luluai intends to completely reconstruct the village with houses well spaced along the road connecting the two hamlets. The village has been neglected in the past and such an effort may encourage a little village pride. It is appreciated that difficulties are encountered in obtaining sago thatch from the mainland but laziness has been mainly the cause for the present dilapidated state of the village.

DEREMBAT. A small village in excellent condition consisting of two hamlets on the coast. New type raised houses have been built and the place is very well laid-out and clean. The aged Tultul WAK wishes to resign and the native MOI has been recommended for appointment.

LIAP. This is another coastal village comprising of natives originally from the inland. The condition of the village was not satisfactory. The surrounding area was filthy and housing poor. Here again, a move is being considered but they were told that this provides no excuse to neglect their present village. They were given a month to put the place in order. The Village Officials were co-operative although I gained the impression that the Luluai was not well liked or respected. The road connecting Liap and Derambat is to be cleaned and kept in respectable order.

HUS ISLAND. HUS, similar to the other Islands off the coast, has a very large population out of proportion to the amount of land owned by them. The people were cheerful and friendly and the Officials among the best encountered. They were very co-operative, sensible in native dealings, and hold the respect of all their followers. Similar to Harangen, housing is in small groups surrounding the island. Communal effort has resulted in a very good sports field and a well kept cemetery. Except where housing needs improving no reason for complaint was found.

LUWA No.1. This village is made up of two hamlets, one influenced by the Paliau movement. This will be discussed in detail under "Native Affairs". The latter has all raised veranda type houses lined in regimental order. All grass has been removed and the village is swept every day. The other hamlet, under the Luluai, consists of "bee-hive" style dwellings but was also found to be very clean and in order. The Luluai and Tultul share a bitter relationship, the latter being under the "Paliau Movement" and causing the village split. The track connecting LUWA No.1. and LUWA No.2. has been neglected and it is to be cleaned and be kept in order in future.

(6)

LUWA No. 2. An hours walk inland brings one to this small inland village. Its occupants, unlike most, prefer to remain in their hill village and not move down to the coast. The village was very clean and well cared for, the people cheerful and co-operative.

LABAHAN & DREKOT. Both these villages have been combined and DREKOT has been recently abandoned. Like many of these inland people now located on the fore-shore there seems to be ~~any~~ little evidence of any village pride. Houses, of the raised type, have been neglected and are cramped together in spite of the fact that there is plenty of room available for spreading them out. Grass has over-grown and little has been done to clean the village area. The natives were lined and reprimanded for the condition of their village and told that it was the duty of them all to make an effort where improvement was called for. It is likely that the Luluai has little influence over his people.

BOWAT. Another coastal village located close to Labahan which was found to be in good order at the time of the visit. Raised houses have been built by the majority of the natives and the area was very clean and appeared healthy. The Luluai resided some distance from the village so is actually little use in administering his followers. The Tu'Tul does the brunt of the work and appears to be very capable.

PULUSO. Easily the cleanest and neatest village on the coast. It consists of all new houses, verandered and raised off the ground and it is easy to see that natives are very proud of their work. The Officials were very helpful and co-operative.

PITYILU. Like PONAM, PITYILU has done well out of American building materials and all houses are constructed from dressed timber and galvanised iron. Small European-like dwellings are scattered over half the Island's length. There are two villages and some of the people from these villages have become "PALIAU" supporters. These villagers have established a separate community, lining their houses regimentally, and have appointed a "Besman" as their leader. Although this section has broken away from their villages, it was made quite clear to them that any leader that they appointed would not be recognised and that they must obey the orders of the Government Luluai.

HEALTH AND HYGIENE.

A native Medical Assistant accompanied the patrol and conducted a medical inspection in each village. Several cases of framboesia were ordered to hospital and some N.A.B. injections were administered in the villages. The health of the natives on the whole appeared to be very good. The Island people were comparatively free of skin complaints, whereas the coastal natives suffered from the common skin diseases. A few cases of elephantiasis were observed in villages situated on swampy ground.

Village hygiene was found to be satisfactory in most cases. Sea-type latrines have been built in some villages although in others the people complained that heavy seas and strong winds had destroyed their efforts. Pit-latrines are unsatisfactory because seepage on both the mainland and the islands.

Many villages desire to be free from the trouble caused by pigs and dogs. Complaints were made that the pigs are

continually fouling the ground inspite of their efforts to keep it clean. The fencing in of these pigs was advised.

Every encouragement was given for the natives to do away with the unhealthy "bee-hive" style of dwelling and adopt the more hygienic raised type of house. They were shown how to make these houses draught proof by thatching right to the ground, thus eliminating any wind blowing through the "limbom" floor which is liable to cause severe chills to the inhabitants. The advisability of bedding and the necessity for frequent washing of body and clothes was stressed.

Native Medical Assistants have recently been posted at BIPI, NADA and SOU. They should be able to keep a constant check on the health of the native population in their area and they will no doubt be an asset to the community.

AGRICULTURE AND TRADE.

Under this heading we are faced with a major problem. How to ensure that the large and increasing island population obtain sufficient fresh food for their numbers, is no easy matter. The bulk of the population in this area of Manus is located on the islands of BIPI, HARANGEN, PONAM, ANDRA, HUS and PITWILU. With one or two exceptions, their ground is unsuitable for the growing of food crops. They rely entirely on fish and the mainland markets. On Bipi, where some food crops can be grown pigs played havoc with the gardens. It was arranged to fence all domestic pigs in in an effort to overcome this.

The weekly markets on the coast are relied upon for obtaining sago, kau kau, yam, taro and other vegetables, but these markets are by no means adequate. Typical of the islanders' complaints is this one. A native from ANDRA island who has a family of six to support, took two dozen fish to the Saturday market on the coast. Fresh foods were available but he could trade only some of his fish for a fraction of his requirements. If the first few island natives to the market took all they needed it would mean another ~~two~~ two hundred odd going without. The mainland natives are not enough in numbers to support the larger island population. BIPI has no such market to trade with and enquiries proved that the coastal natives in that area were mostly fishermen themselves and that they could not consume all the fish BIPIs' six hundred natives would supply nor could they produce enough food crops for trade, as their numbers are so small. Coupled with this is the fact that the bitterness between island natives and coastal still exists, and the mainland people, knowing that the islanders are dependant on this markets would like them closed. They do not support them to their fullest extent by any means and sago, which the islanders desire most, is seldom provided for trade in large quantities.

Many ex-land and coastal natives have mastered the art of fishing and now want to ban coastal reefs to island natives for fishing although these reefs were at one time open to all. As they are now able to fish themselves, coastal natives are less dependant on markets and no longer want the islanders sea foods.

The position maybe somewhat eased if the following recommendations are put into effect. First, that land be resumed for island people where it will help them in their struggle for food. This will be discussed in detail under a separate heading. Secondly, it is recommended that these natives be given

ground on the mainland. The Administration could buy land suitable for the planting of gardens from coastal natives, who have plenty of ground, for the islanders. If this was done it should be insisted that these people plant food crops. Thirdly, that the coastal people be urged to give the fullest support to the markets, and where possible, provide more sago, yams, taro etc. for trade. Finally, it is recommended that all inland natives who are now settled on the coast be instructed that they cannot ban reefs near their ground to island natives. These coastal natives have gardens and as mentioned previously, if they do all their own fishing they will no longer want to trade for it and markets will collapse.

The natives from SORI ISLAND have been evicted from this island and are now living on the coast, the former being the property of Messrs. Edgell & Whiteley. As fishermen, they have lost the better part of their fishing reefs and they have no land on which to plant gardens. An arrangement was made between LEVAI and SORI No. 2. for the latter to secure the loan of a section of ground in which food crops will be planted. This will somewhat ease the position although they look to the Government to help them in regaining possession of their island.

Several villages are now producing copra on some of the plantations and selling it to Messrs Edgell & Whiteley. BIPI natives are working SISI, HARANGEN natives, NAURA plantation, and the TULU No. 1. people are producing copra on TULE Plantation. The BUNDRALIS Mission plantation is now being cleared and production will commence soon by the LIEHUWA and SAHA natives. People from SALEAN village are very keen to work SOPA SOPA plantation. They are keen to purchase this plantation, or have the Government do it for them, as it was originally their own land.

EDUCATION & RELIGION.

The majority of the natives in the area visited belong to the Catholic faith. There is a sprinkling of 7th Day Adventists and Lutherans. The former are found mainly at SALEAN and NIHON villages and the latter at NADA, LESSAU, and FULOSO. Each faith still tries to entice those belonging to the other over, and an unhappy atmosphere exists in some villages where this goes on. In villages where two or more Mission bodies exist, this is particularly noticeable. Relationship is such at NADA that the patrol was greeted by the "King" at the bottom of the track, sung by Lutherans, and again at the top, sung by Catholics.

The Roman Catholic Mission Station at Bundralis, in charge of the Rev. Father Kelly, is preparing for the arrival of some Sisters. It is proposed to post two at BIPI island and open a school there.

Where schools were located in villages, they were visited. Some very good village schools were found at SALEAN, in charge of an excellent S. D. A. native teacher, and at BIPI, NADA, and HUS, under Catholic Catholicists. The usual practice seems to be to send promising pupils from these schools, to the District S. D. A. school on LOU ISLAND or to the Roman Catholic Mission school at VUNAPOPE. With the exception of the above-named village schools, others were found to be poorly attended and the standard very low. This is probably due to the fact that these teaching in such cases, have never been trained or had any previous experience in the work they are expected to do.

A number of students attend the Catholic Mission school at BUNDRALIS and the Government District school at LORENGAU. It is likely that there would be many more at the Lorengau school were it not for the fact that the local Priest strongly objects to parents sending their sons to any schools other than those run by the Mission itself.

The Lutheran Mission school at Loniu has a number of pupils in attendance from the North and North West coastal villages.

NATIVE AFFAIRS.

Except for the frequent disputes between the coastal and island natives concerning market, reef and fishing rights, the situation would appear to be normal. In only two cases have the natives been affected by any radical progressive inclinations. Mainly the majority of the villages adhere to the old customs, but PITYLU and LEWA NO 1 are the exceptions. In these villages groups have broken away from the main body and have come under the influence of the "PALIAU MOVEMENT". Both these groups regard the PALIAU as their real leader and make frequent trips to BALUAN ISLAND to visit him. They follow all the doctrines of his movement and in their villages are found well built houses, lined, and the site is cleaned daily. There is a bell struck for rising in the morning, another for all to wash, another for the morning meal, another for lining for work followed by more throughout the day for rest periods and meals. "KIVUNGS" (secret meeting) are frequently held and courts are conducted by the village "BESMEN". Native NUKALAI of LUWA and POKUS of PITYLU hold these positions. Natives from these communities admit to sending money to PALIAU but refrain from stating their reasons. A sympathetic attitude was adopted towards these people and they were urged to send their children to the Government school. It was explained that the white man spends many years at school and that our present standard of living was not achieved over a matter of a few years and that the Administration is helping them to improve their conditions by the establishment of schools, hospitals and other technical departments.

It is a pity to see many of the native cultural attributes being neglected or forgotten. Wood carving is rarely seen and a few aged men are the only people who practice this art. In those villages influenced by the Seventh Day Adventists Mission and PALIAU dancing "Sing Sing" are forbidden, although in other villages the vigorous "Manus Dance" is still to be seen and the elders continue to teach the young men to beat the "GARAMUT".

It is the desire of most young men to abolish the present high "bride price" operating in many villages. Elders, who

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oppose them however, still appear to have the upper hand. It was explained that the high bride price of the equivalent of thirty pounds or more, was far too ^{high} and many young men were unable to become married because of it. This also had a very bad effect on the birth rate and a lower price would result in a higher rate and thus strengthen the communities. With this as a point of departure, the village agreed to mark one thousand dogs teeth (the equivalent of ten pounds), as the maximum price but I was later informed that in no time the elders would again disagree, and ridicule and humiliate the young men who adhered to this price, thus making them ashamed of it.

One factor that has caused much unrest among the natives of this area is the rumour of another war approaching. I strongly suspect Poles or members of the Works and Housing Department at Lombrum or Lorengau, for spreading such reports. The natives were told to ignore such rumours and that no war was likely to effect them or their villages as the last one did.

Many of the coastal and inland villages have the present tendency to move to new sites. Scorcery, coupled with a desire for improved sites are probably behind these moves. Scorcery is still very strong and where a village has been affected by a sickness or epidemic "poison" is immediately blamed and the village vacated. Many inland villages have moved down to the coast as in the south of Manus, because coastal regions have easier access and inland sites are now generally regarded as unhealthy.

LAND RESUMPTION.

In German times much land was purchased from the Manus natives for a little more than a few sticks of tobacco and trade goods. It is now the desire of many of these villages to buy back the land that was originally theirs, or for the Government to resume it for them. The natives of BIPI ISLAND want SISI and PAHI islands ~~to be~~ returned to them. As mentioned BIPI supports six hundred natives which is considerably out of proportion to the land owned by them and to the area of the small island they are on. The resumption of these islands would mean that they would be able to expand and would have a place for their pigs which ruin any garden efforts they attempt. The islands of SISI and PAHI are at present, the property of Messrs. Edgell and Whiteley Ltd.

PONAM ISLAND is another glaring case of land grabbing in which the natives only own about a third of their island. The other portion belonged to the late Mr. McEvoy. None of the land on this island is suitable for growing purposes but the population of the natives is already large, and is increasing and they have no room to build any more houses without destroying much valued cocconut trees. All other food trees were removed when the Americans constructed an air-strip on the island.

The natives of SORI ISLAND have been removed from their old home and are now living under poor conditions on the coast. The island is the property of Edgell and Whiteley Ltd. and the SORI people are very anxious to have it resumed so that they may return. They possess no ground on the mainland and are fishermen, with very little reef now available for them.

REPORT ON POLICE ACCOMPANYING PATROL.

Const. BONG; Reg. No. 6281.
Reliable and very efficient.

Const. TORASA; Reg. No. 6140
Inexperienced but very capable and has the makings of an excellent policeman.

Const. WOGALAI. Reg. No. 6513
Efficient but inclined to take things too seriously and lacks any sympathy in dealings with natives.

Const. MANU. Reg. No. 6536
Well behaved and willing but not intelligent.

James White

30-15-25

30th December, 1949.

The Director,
Department of District Services
and Native Affairs,
The District Officer,
Manus District,
LORENGAU.

Patrol Report No.5 - 1949/50.

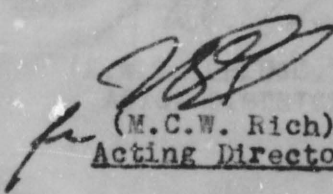
The receipt of the above mentioned patrol report is acknowledged.

It is very pleasing to note that there is an increase of births over deaths.

The subject of ownership of land at Manus has always been one of the problems in that area. The island people have, up to date, always been fishermen and sailors. Owing to the present trend, careful investigations will have to be made and recommendations submitted.

Education appears to be of rather a low standard and it is hard to understand why any person objects to children being sent to a Government School when, on his own showing, he is sending pupils out of the District for further education.

This question of the resumption of land is coming up right throughout the Territory and is a thing which will need very careful handling.


(M.C.W. Rich)
Acting Director.

PA

TERRITORY OF PAPUA-NEW GUINEA.

30/11/23.



30/11
District Office,
MANUS.
30th. November, 1949

The Director,
Department of District Services
and Native Affairs,
PORT MORESBY.

PATROL REPORT NO. 5/1949 - 50.-
MR. T.W. WHITE, CADET PATROL OFFICER.

I forward herewith Report of Patrol by the above-named officer to the Inland and Coastal Villages of North and North West MANUS.

The patrol was a valuable follow-up to the previous patrols of Mr. Assistant District Officer Mellison in February, 1949 and Mr. Cadet Patrol Officer Pitts in May, 1949.

The increasing lack of economic balance between the thriving sea-faring Island natives and the agricultural coastal (ex-inland) peoples has been carefully investigated by Mr. White and his remarks on the necessity for land resumption in previously over-alienated areas are timely. It is also obvious that the sea-going villages will have to adopt a certain amount of agriculture.

The references to possibility of war will be investigated amongst those suspected.

This was Mr. White's first solo patrol and I submit that he has given evidence of a real and intelligent interest in native work.

K.W.T. Bridge
(K.W.T. BRIDGE.)
ACTG. DISTRICT OFFICER.

30-15-23

16th December, 1949.

District Officer,
Manus District,
LORENGAU.

PATROL REPORT No. 5/49-50
MR. T. W. WHITE, C.P.O.

Your memorandum DS 30/1 of the 30th November
1949 refers.

The patrol report referred to therein was not
received at this Headquarters.

Please expedite the despatch of the abovementioned
patrol report.

WJ
(M.C.W. Rich)
ACTING DIRECTOR.

P/A

TERRITORY OF PAPUA-NEW GUINEA.

Page 1.

(5)

Patrol Post,
PATUSI.
Mandu.

Report on patrol carried out to the South Coast villages of BUNAI and WARAI and the Southern Islands of MBUKE and the JOHNSON group.

Objects of Patrol: 1. Census check at MBUKE.
2. Issue of new Village Book and census check Johnson Islands.
3. Carrying out of native administration and endeavouring to obtain pupils for proposed Patusi school.

Last Patrol: MBUKE - November, 1949
JOHNSON Is. - MAY, 1947.
WARAI - November, 1949
BUNAI - February, 1949.

Members of Patrol:

Cdt. P/O. T.W. White.
Const. NYAGA
" KILITU
" CHAPAN

Duration of Patrol.

BUNAI - WARAI 25th-26th. January.
MBUKE - JOHNSON Is. 8th-11th. February.

(4)

Diary.

- Jan. 25th. Departed station Sam for WARAI village. Inspected village taking particular note of matters concerning hygiene, health, and observing agricultural activities. Inspected village school and spoke to village people on ~~the~~ of education.
- Jan. 26th. Sailed per station canoe to south coast village of BUNAI. Inspected village, school, and discussed education with villagers.
- Feb. 8th. Departed for MBUKE island. Called PELI and awaited favourable sailing winds. Arrived MBUKE 2am.
- Feb. 9th. Checked census and inspected village, school and gardens. Discussed working of Messrs Edgell and Whitely plantations in group, addressed natives on importance and value of education. Film showing at night with use of battery operated 35mm strip projector.
- Feb. 10th. Sailed for JOHNSON Islands. Adverse winds caused another late arrival at 12pm.
- Feb. 11th. Lined village and inspected natives for yaws etc. Issued new village book and checked census. Discussed village matters and sort pupils for Patusi school.
- Feb. 12th. Returned to Patusi station.

HEALTH AND HYGIENE.

The native inhabitants of the four villages visited, would appear to be enjoying excellent health. A few cases of yaws were located at MBUKE and in the JOHNSONS and such cases were sent to hospital. Both these islands are very isolated and both have no Medical Tultuls or native Medical Orderlies. Advice to send a native from each village to hospital at Lorengau for training in such work, was politely ignored, in spite of them being told that it would be for their own mutual benefit and convenience. Perhaps one of the most dangerous of the Palisu doctrines, is that all ills can be cured in the village if the natives adhere strongly to his beliefs.

All villages had ample "sea-type" latrines and hygiene measures were found to be carried out satisfactorily.

AGRICULTURE AND TRADE.

The combination of MANUS and USIAI villages at BUNAI and WARAI has brought about an improved standard of eatable products available for consumption by the population, and has also lessened the necessity for trade. The USIAI tender their gardens while the MANUS catch fish. At the end of each day all this food is divided evenly amongst each house.

3

MBUKE and the JOHNSON Islanders must trade continuously with mainland villages in order to procure sufficient fresh foods for themselves. MBUKE has some canoes to do this and each week a few of them sets out to trade fish and other sea foods for coconuts and other garden products. The JOHNSON Islanders however, who come from TAWI Island, do not have canoes, and at that, not very large ones. They were warned that unless they built more canoes they would possibly have to return to their old home. A careful medical survey is needed to this island in order to find out if the population is obtaining sufficient foods of the right kind.

MBUKE Islanders have attempted to plant gardens but pigs and birds, which continually destroy the crops, make it impracticable. Food crops do not yield at all on the larger of the JOHNSON Islands and although a small garden is planted on one of the lesser islands in the group, it is enough to support only a fraction of the inhabitants.

All work in these four villages is carried out on a communal basis. Food products go through a "customs-house" and is dealt out to each family by "customs-clerks".

A serious trend, is the gradual loss of knowledge in canoe building. This is being left to the village elders and very few of the younger men bother to acquaint themselves with the art. A timely warning was given that canoe building must be one of the "musts" in village life and to help counteract this trend, canoe-building has been included as one of the subjects to be taught at the Pajuel school.

EDUCATION.

One of the main objects of the patrol was an endeavour to make the natives realize that education was one of the most important factors that would enable them to obtain a higher standard of living, and without it, they would always be very backward. In the past, natives of these areas have complained to me that Lorengau was too far away to send their children and that they had schools in their villages, anyway. All these so called village "schools" were found to be most unsatisfactory. Pupils received little more than two or three hours instruction a day and the limit of their standard was the ABC. In one case it was even found that the "teacher" himself, (an ex Police Constable) did not know this and yet was endeavouring to teach it to a class of children.

The natives of these villages are very hostile towards education because another of Paliu's doctrines stated that the only schools would be within the villages and that Government or Mission schools did not ever teach them anything useful. Secretly, he possibly fears losing some of his followers if their minds are enlightened by sane teachings. The difficulty in obtaining pupils was made even more difficult by the fact that prior to the patrol, Paliu sent word saying not to let children go to school in any circumstance and if asked why, the parents and children were to answer that they merely did not like.

However, after some persuasion and encouragement they decided to send two pupils from each village concerned to Patasi school.

The writer is of the opinion that one of the most satisfactory ways of dealing with the "LIPAN" problem is the education of the younger generation from villages under his influence. Even if only a few could be drawn from each village at a time, it would be a step in the right direction. The introduction of compulsory education, of course, would be the answer to the problem. Drawing a parallel between Paliou of Lipan-Mouk and Hitler would not be an exaggerated one. Hitler knew only too well what propaganda can do to the young untrained mind and so does Paliou. That his followers' minds are ~~xxxxxxxxxxxx~~ being poisoned against the Government, Mission and European on the whole, cannot be denied.

NATIVE AFFAIRS.

The native situation in the villages visited remains in the most part, unchanged. Rumours of military type drill being carried out were investigated. It is apparent that such activities are being indulged in and the natives were warned that such drill is illegal.

A new factor observed is the fencing off of the village and roads within the village itself. Also the employment of turn-styles and an entrance gate or arch in each case. Above the entrance is the name LIPAN followed by the name of the village. For example, "LIPAN-WARAI". Fences are merely of a decorative nature and while this points to an indication of village pride, it is also alleged, that once all the villages are fenced in the "cargo" will come. The original belief that the "cargo" was stolen by the whiteman is very strong, and they still believe that if they adhere to the teachings of Paliou, it will eventually come to light.

In each village visited it was found that "basmen" have been appointed to the position of "namba wan Gauzin", "kiap", "sutara" and that the elders are all lawyers. The object is to make each village completely self contained. A "book of law" has been made available to each village by Paliou. Actual jail sentences have been carried out in the villages but because of the strict secrecy kept, it is difficult to obtain proof of this.

At MBUKI island there may be a tendency for a section of the population to swing to the right. (Perhaps in keeping with the Australian elections!) Very few MBUKI natives attended the Christmas "sing-sing" held at BALWAN by Paliou. Secondly, they are enquiring about working the nearby island plantations owned by the firm of Edgell and Whitely Ltd. Although they were non-committal when asked about the latter two factors it is felt that many are beginning to tire of the shackles that tie them to Lipan-Mouk. What can be said with a fair amount of truth is that the natives of this island are not as fanatical and are more law-abiding than the other "cargo-cult" villages. If a steady sympathetic plan of education was applied to them they would yield in time. To this end, a 35mm strip film projector was kindly loaned by the Education Department and the natives were shown films of educational value. A far better arrangement would be for the Administration to do a round of these islands with a loan projector, better operated, and a selection of suitable films that would show these natives that the Europeans' goods are only available to those who work for them.

(1)

Rumours of a further European war were also investigated. A real fear of this does exist in one or two cases but on the whole the natives would appear to accept it at its face value. It was alleged that Pellaie told them that the next time, the Australians would be driven out never to return and that they they had under the Japanese was convincing enough to make them doubt this.

The natives of all the villages were urged to concentrate their efforts on gardening, canoe building, improving village housing and hygiene, and while jetties, "customs-houses", and fences, were all very nice, the former were by far the most important matters to be attended to.

T. W. White

(T.W. WHITE. Cdt. P/O)

TERRITORY OF PAPUA-NEW GUINEA.

30/1/76

D.S. 28/2.

TGA/JS.



District Office,
MANUS
27th February, 1950

(6)

Director,
Department of District Services
and ~~...~~
PORT MORESBY.

MANUS PATROL REPORT NO. 1 of 1950.

AGRICULTURE: The trading should provide access to foods for the island people so long as the mainland people do not become fishermen, and thus independent of the islanders. Communal gardens appear to be uncommon - usually, no more than the family groups share.

EDUCATION: The "village schools" mentioned may not be efficient, but are manifestations of the peoples' desire for education.

The Ialuai PALIAU has been at LORENGAU for the past week together with other officials from PALUAN Island, for a series of conferences and instruction.

A number of pamphlets will be sent to PATUSI for distribution to try and combat the "cargo" cults.

I wonder if all these messages credited to PALIAU are true? I do not know the man sufficiently well to be able to sum him up, and reports vary to such a degree that they are confusing.

NATIVE AFFAIRS: If proof can be obtained of gaol sentences having been carried out, the necessary legal proceedings will follow.

The observations made in this report are most interesting.

T. G. Aitchison

(T.G. AITCHISON.)
Actg. DISTRICT OFFICER.

Distribution:

O.I.C. PATUSI.

Mr. Loungau

*See my remarks on P/R. No. 2
in regard to PALIAU.*

19/3

30-15-26

11th March, 1950.

District Officer,
Manus District,
LORENGAU.

MANUS PATROL REPORT No. 1 of 1950

Receipt is acknowledged of the above Report.
Please refer to my remarks on Patrol Report
No. 2 in regard to PALIAU.

[Handwritten Signature]
for (I. F. Champion)
ACTING DIRECTOR.

[Handwritten Mark]

3

District Office,
LORENGAU,
MANUS.

23rd February 1950.

The District Officer,
LORENGAU,
MANUS.

PATROL REPORT No. 2 OF 1950.

SUBJECT: Report of a visit to BALUAN IS.

OFFICER REPORTING: Gordon Steege, Assistant District Officer,
MANUS District.

OBJECT OF VISIT: To collect Village Officials of BALUAN IS. and
bring them to LORENGAU for discussion of Village
Councils with the District Officer.

AREA VISITED: BALUAN IS. villages.

DURATION: 17th - 18th February 1950.

PERSONNEL ACCOMPANYING.

No. 6129. Const. WASAN N.C.P.F.

No. 5787. Const. KAGUP

GENERAL.

1. The District Officer, not having met the native BALIAU or other officials of BALUAN IS. which, since the war, has been the centre of origin of a native movement, desired that the Village Officials of this island visit him at LORENGAU. The ostensible reason for Village Officials' visit to the District Officer, was to discuss "VILLAGE COUNCILS".

2. Though the period spent at BALUAN was necessarily of short duration, the District Officer required that record be made of observations. As Mr. A.D.C. GOW had stayed at LIPAN-MOUK during the last patrol to the Island in November last, I went ashore at PIRILIK at the Western end of the Island and remained overnight there. I was met by GUAM and SILOK, Luluais of BARIOI and PIRILIK respectively. By later in the evening, Luluais of all villages ~~except except~~ except SOLOI and LIPAN-MOUK had called. Luluai of the former was on the mainland and it was later found that Luluai BALIAU of LIPAN-MOUK was suffering from a badly swollen leg.

3. Both GUAM and SILOK whose villages are strongly 7th Day Adventist and farthest from BALIAU's LIPAN-MOUK were quick to raise the subject of BALIAU and his influence. They were not questioned and they gave no specific details of the movement (of which much written information is on the files of the MANUS District Office) but they stressed that they were not pert and did not want any part of it. They affirmed their loyalty to the Administration and the 7th Day Adventist Church.

2

Church./

recommended for the position 7.

4. SIILOK who was appointed Luluai by Mr. AITCHISON in 1934 and TAM GUAN, appointed by Mr. MMLROSE some time earlier, both appear staunch and loyal supporters of the Administration and are valuable as providing a balance of power on BALUAN. Their villages are models of cleanliness and the housing excellent. The villagers' personal cleanliness and the women's home-sewn clothing are of surprising standard. White dresses of an attractive pattern have been machine-sewn on machines owned in the village. On questioning as to where the money came from for materials - for very few MANUS people work for wages - I was informed, "from sale of fruit to the District Office".

5. The only remark passed during the evening which contained complaint of specific activity by PALIAU concerned trading for SacSac for roofing. This is obtained from the mainland and villages with whom PIRILIK and BARIOI previously maintained good trading relations will not now trade SacSac unless a "pass" from PALIAU is produced. (This savours of some of our competitive business methods.) According to ELK GUAN and SIILOK, the villages from whom they can obtain SacSac are now very limited.

6. On the morning of the 18th February, I walked from PIRILIK to LIPAN-MOUK arranging that the workboat pick me up there. En route the villages of BARIOI, SONNE, MANUAI and LIPAN were passed through. An arch over the entrance to SONNE bears the inscription "LIPAN - SONNE", evidently as indication that it has connections with PALIAU's LIPAN-MOUK.

7. On arrival at LIPAN-MOUK, the villagers, many wearing the now symbolic straw hat, were formed in a hollow square from which they sang the National Anthem. At this stage the Tul Tul LUKAS arrived advising that the Luluai PALIAU had a swollen leg and was in his house. I visited him there and after removing bandages saw that his leg was badly bruised from a fall. His house is much the same as any other in the village. On being explained the reason for the visit he asked would it be in order for the Tul Tul to conduct an inspection of the village while he gathered his requirements for the trip and also because he had difficulty in walking.

8. Five Luluais of RAMBUTYO IS. visiting PALIAU were met in the village. The purpose of the BALUAN IS. Luluais' visit to the District Officer was made clear to them and also that when the District Officer ~~wishes~~ wished to discuss Village Councils with them, as he would eventually with all other Luluais of MANUS, he would contact them.

9. LIPAN-MOUK has been built to a town plan. Houses are in rows accurately aligned about three sides of a square of sixty yards or so. On the North side of this square is sited a church of considerable proportions and credit to the builders. It is floored with strip matting about four feet above ground level, contains a choir at rear and two vestries and Roman Catholic pictures and ornaments. Behind the church are further houses. The village square is devoid of grass and because of the ~~SCORCHED~~ cleared rising ground on the South side of the village forming a rain shed, there is danger of soil erosion forming deep gutters across the area. The Tul Tul was advised that planting of the area with grass, border and traversing paths, prohibition of walking on grass, are the type of matter for the projected Village Councils. A village jetty has been built ~~with~~ of stone, and it is sufficient for the workboat to come along side.

Choir loft

①

side.
2a
10.

All of the villages of BALUK, both 7th Day Adventist and "PALIAU influenced" are notably clean and neat. The 7th D. A. Villages are planted with clover and have coral paths. All villages have rail fences to protect the grass, and line paths.

11. The ~~departure~~ departure from LIRAN-MOOK was attended by all of the villagers and there was considerable farewelling of PALIAU. Village children formed up and sang an attractive farewell air but it may have been either to the party generally or specifically to PALIAU. He has apparently been the subject of considerable inquiry and comment and in view of the short duration and nature of the visit, though interested in all I was told, I did not make inquiries which might concern the man's practices and influences. During the five hour return trip to LORENGAU, though it was subtly apparent that there were two factions aboard there was no indication of antipathy between Village Officials.

Gordon Steege

GORDON STEEGE.
Act. Asst. District Office

(5) 30/15/50

TGA/JS.



D.S. 29/2.

District Office,
MANUS.
3rd. March, 1950Director,
Department of Services
and Native Affairs,
PORT MORESBY.MANUS PATROL REPORT - NO.2. OF 1950.

The primary object of the Patrol was to get the village officials from the two sections of the island of BALUAN together and bring them to LORENGAU with a view to assisting and guiding them in the implementation of Administration policy and to obtain an unbiased impression of the general feeling on the island.

The Luluai, PALIAU, who is a man of considerable influence in the District, together with other village officials, displayed considerable interest in the discussions which were held at my office over a period of three days.

There are apparently two distinct factions on the Island, the people of which are considerably advanced in village and general welfare.

One ^{faction} is that under the influence of PALIAU, and the other under the influence of the Luluais GUAM and SILOK. It appears to me that their objectives are the same, but the method of implementation differs considerably. GUAM and SILOK use the method of example and quiet propaganda, while PALIAU is more inclined to regimentation, with a view to obtaining quicker results.

During the discussions at my office, all appeared most interested in Administration policy concerning village councils and Education and on explanations given concerning "cargo cults".

It was impressed upon the officials that revolution and "black magic" did not get people anywhere in the long run, and that it was necessary to have a firm foundation before real progress could be achieved - progress was what we were all striving for, but not by revolutionary methods.

At the final meeting, PALIAU spoke in agreement with the idea of the necessity for a firm foundation on which to build an improved manner of living and general advancement towards independence in due course - but, he stated, it would be a matter of some generations before the peoples of these islands are ready to take over the responsibility of government. He agreed that village councils were the first step towards the goal of independence, but asked, together with the other officials, that should these councils not work smoothly, the Administration should step in and lend guidance.

He suggested that a council of Councilors be formed at BALUAN, but agreed with my suggestion that the setting up of such a council would be premature and that we should get the village councils on a firm foundation in the first instance.

4

.....first instance./

It was agreed by ALL the officials at the meeting that should differences arise between people of any of the villages of BALUAN, those differences would be aired publicly at a meeting of the parties concerned in the matter. All agreed that the "chewing over" of a grievance to a considerable degree, which could cause discontent all around, but, should the grievance be aired publicly, then it would revert to more reasonable proportions.

It appears to me that should the experiment in intensive administration, in such a place as BALUAN, with its two distinct factions be successful, a good deal of the distrust and many of the undercurrents so obvious in this District at present may be eliminated.

The "LIPAN" prefix to village names is used by those villages modelling themselves on LIPAN-MOK local administration which has a strong bias to regimentation: LIPAN was apparently the first village in the district to subject itself to this form of internal administration.

For the present it appears to me that the best we can do is to advise and guide. ||

Mr. Steege's observations and descriptions are most interesting.

T. C. Aitchison
(T. C. AITCHISON.)
Actg. DISTRICT OFFICER.

D. O. Hourigan (r).

a very interesting report. Regular visits by your officers will do a great deal of good in these islands. Men like PANIAN can be of great assistance to the Administration provided they are guided and advised by officers.

8/9/3

30-15-27

11th March, 1950.

District Officer,
Manus District,
LORENGAU.

MANUS PATROL REPORT - No. 2 of

A very interesting report. Regular visits by your Officers will do a great deal of good in these islands. Men like FALIAU can be of great assistance to the Administration provided they are guided and advised by officers.

WBA
(I. F. Champion)
ACTING DIRECTOR.

PLA

36/14

District Office,
MANUS.

5th April 1950.

The District Officer,
MANUS.

SUBJECT.

Patrol Report No. 7/1950.

OFFICER CONDUCTING PATROL.

GORDON STEEGE, Actg. Asst. District Officer.

OBJECT OF PATROL.

1. To take Sago to natives of HERMIT Group.
2. To inspect properties in the HERMIT GROUP, NINIGO GROUP and WESTERN IS. in company with the Act. Director of Agriculture, Mr. E DWYER and Mr. J. KOFOT, Valuer, Lands Department. (But see " Introduction ").

AREA PATROLLED.

HERMIT GROUP, NINIGO GROUP including AVIN IS. and SAMA Is., and WESTERN IS.

LAST PATROL.

Mr. R. WHITE, A.D.O., August/Sept. 1949.

DURATION.

26th March to 29th March 1950.

PERSONNEL ACCOMPANYING.

Mr. E. DWYER, ACTG. Director Agriculture, Stock and Fisheries.

Mr. J. KOFOT, Valuer, Dept. Lands Survey and Mines.

Mr. T. SORENSON, District Agriculture -al Officer, MANUS.

No. 6284 Coast. HUMOTO N.G.B.F.

AUAU, Native Medical Orderly, a native of WUVULU Is.

Sgt. M. BOGOKU N.G.P.F. (on leave at his village in MANUS).

Gordon Steege

GORDON STEEGE,

Actg. Asst. District Officer.

Maps No's 3, 8 and 9, of Terrain Study No. 67., ADMIRALTY ISLANDS.

MAP REFERENCE :

PASCEG REPORT NO 2/ 1950.

INTRODUCTION.

This report is a preliminary report on the following D.D.S. Letter 34.1.7. dated 17th January which asked for valuations of properties in the HERMIT and MINIGO Groups and the WESTERN Is. A joint purpose was also to take Sago and Rice to the natives of the MINIGO Group. (D.D.S. radio #z IS 342 15th March). However, departure was delayed due to unserviceability of the trawler and again when news was received that Mr. Dwyer Actg. Director of Agriculture, and Mr. J. KOEFOT, Valuer, were due at MANUS, for their advice in regard to the valuing of such heavily capitalised properties was desired. On their arrival the matter of valuation and resumption of the land in question was discussed and radio No. MANUS IS 124 was despatched (as under) to SERVICES HQR SBJ.

" REFERENCE YOUR MEMO IS 34-1-17 of 17/1/50 have discussed with DWYER AND KOEFOT WHO INFORM ME VALUATION PROPERTIES TAKE SEVERAL WEEKS STOP SEVEN MAJOR FREEHOLD PROPERTIES INVOLVED ORIGINAL SALES PRICE BY CUSTODIAN APPROXIMATELY TWO HUNDRED THOUSAND POUNDS STOP PELLELLUNU ALONE PRODUCED EIGHT HUNDRED TONS COFFA PER ANNUM BREWER STOP REQUEST FURTHER DIRECTION AND ADVICE "

2. The arrival of these two gentlemen was indeed fortunate and they were pressed to accompany the patrol. A few minutes prior to departure on the morning of Monday 20th March D.D.S radio IS 432 (as under) was received.

" TAKE NO FURTHER ACTION UNTIL ADVISED BY THIS OFFICE "

Because of this, the estimated value of the properties in question is not covered in this report and it is suggested that in and when required, values could now better be given by Messrs. DWYER and KOEFOT. However, general remarks in regard to the properties and factors affecting their value, are submitted together with recommendations in regard to natives concerned in possible resumption of land.

ITINERY.

Monday, 20.3.50. Departed LORENGAU in trawler " ROAMA TAILS " 01300

Tuesday, 21.3.50. 0600. Arrived LUF Village HERMIT Is. Viewed islands of Group from Trawler and inspected MARON Plantation.

Wednesday, 22.3.50. 0600 Departed HERMIT Is., arriving FIMUN, MINIGO via LIOT Is., 1500. Anchored at LONGAN overnight.

Thursday, 23.3.50. 0600 for AUA Is via ALLISON Is, arriving 1700 hrs.

Friday, 24.3.50. At AUA inspected villages and investigated Influenza cases. Messrs. DWYER, KOEFOT and SCHEIBEN inspected plantation.

Saturday, 25.3.50. 0600, departed AUA and arrived WUVULU Is. 0900. Inspected both villages. Above gentlemen inspected plantation. 1830 hours departed for AWIN Is.

Sunday, 26.3.50. Arrived AWIN Is. 0800. Proceeded on to BUKAKU Village, SARA Is. and anchored overnight at LONGAN Plantation, MINIGO Lagoon.

(12)

Monday 27.3.50. To PELLELLU and HEINA Groups. Returned to anchor at RIMUN in late afternoon. Messrs. DWYER, KOEFOOT and SCHWENSON inspected PELLELLU and HEINA in company with Mr. KARL BARTZ, Manager of those plantations.

~~28.3.50. The above gentlemen inspected LUI Plantation. Departed from KINIGO Lagoon at 1300 hrs for IORENGAU. Hove to off LIOT to talk to villagers.~~

Wednesday 29.3.50. Arrived IORENGAU 1130 hrs. End of patrol.

PLANTATIONS.

HERMIT GROUP or MARON (owned by Estate late McEVROY).

3. Has not been worked since the war. Planters house on MARON erected by H. WAHLEN in 1901 to a design ad standard which we do not seem to be able to achieve to-day. From its high central position it commands a glorious view of the entire HERMIT Group. It is of concrete foundation and ground floor, with timber first floor. The timber portion is badly deteriorated but concrete sound. Other buildings on MARON are about 5 per cent useable.

4. The population of this group is thirty natives only, all sited in the small village of LUF, on LUF island, separated by narrow passage from MARON. This number covers men, women and children so that virtually no local labour could be anticipated for the working of MARON Plantation. Population of the HERMIT Group is total 279 in five villages and these are insufficient to contribute measurably to extensive plantations in that Group. Therefore labour for MARON would have to be brought from either MANUS or the mainland of New Guinea. Very few MANUS natives work on plantations at MANUS and labour for these is brought from the mainland, mostly by air, because of shortage of shipping. Except in the case of a European with really unusual influence among MANUS natives, labour would have to be imported from the mainland.

KINIGO GROUP.

PELLELLU GROUP AND HEINA GROUP PLANTATIONS

5. These plantations owned by F.R. CARPENTER NEW GUINEA Co. have been worked since the war. They are at present managed by Mr. KARL BARTZ who is stationed at PELLELLU. He has a half caste Malay in charge at HEINA, forty minutes distant by trawler. Buildings are of corrugated iron and the Managers house is a small iron two roomed affair on stilts about eight feet above ground. It appears to have been very little capital improvement since the war. The plantation does not operate a trade store. There are forty three imported SEPIK District labourers working the plantations, twenty being stationed at PELLELLU and twenty three at HEINA. The total production is now FIFTEEN TONS per MONTH. (But see para 13.)

LONGAN PLANTATION.

6. Both plantation and Trade Store have been closed since the departure of the Manager, Mr. DOUGLAS, in January. There were no imported labour but half a dozen locals were employed as casuals at LONGAN proper. The plantation purchased Sun Dried Coconuts at FIFTEEN SHILLINGS per bag (bag supplied) from local natives who cut the coconuts of the Company's property. From

From/ information available, the Manager is not returning to LONGAN. The house, though of poor standard, and the corrugated iron buildings are in fair condition.

MAL KKKK PLANTATION.

7. Was leased by Mr. D. HALL from BURNS PHILP. The Manager Mr. J. BROADHURST, previously of KARAKAR Is., returned to MADAGA early this year. Natives report that only FOUR indentured imported labourers were employed, but that fifteen natives (local) cut copra on SURIA SURIA for Mr. BROADHURST. Copra was bought from local natives at FIFTEEN SHILLINGS per bag under the same arrangement as with LONGAN. Early in March the M.V. MALAKUA, an eighty-five footer loaded Copra from MALA. The Manager had already departed but he had arranged with the natives of IAU village to handle the loading. They quoted "Nine hundred bags" but in any case I gather the MALAKUA was fully loaded. There is no news of this plantation re-commencing work, either under BURNS PHILP or MR. HALL.

ALANSON (or MANUX) Island. (Expropriation Board).

8. Uninhabited. Has not been worked since the war and is heavily overgrown but palms appear (from offshore) to be bearing well.

AUA IS. (Expropriation Board).

9. Property has been inspected by Mr. RICHARDS of Expropriation Board since the war, but has not been worked. Plantation is in very poor condition, complete blocks being useless.

WUVUJU Is. (W.R. CARPENTER NEW GUINEA CO.)

10. For some time since the war TIMO an emigrated native of WUVUJU has been the Company's representative here, on a salary of TEN POUNDS per month. (TIMO was taken back to WUVUJU by Mr. T. CORLIE (now of W.R. CARPENTER) then of ANGAU, from ANGAU Station at IRRIM MANIS, later in or on the termination of the war). There was no imported labour and only six locals worked on a monthly basis. In addition to these local natives received FIFTEEN shillings per bag (bag supplied) for copra cut from the Company's plantation. On first establishment of the trade store after the war when natives had been without manufactured items for a long period, there was a fair cut out of copra, but after immediate demands had been satisfied production dropped to just sufficient to keep them in consumed items. Sometimes as little as TWENTY BAGS per month were produced and TIMO estimates that SIX HUNDRED is the figure for the last twelve months. About ten natives only at any one time were employed in drying copra to sell to the plantation at fifteen shillings per bag.

11. In January of this year, J. PRINCE Accountant of W.R. CARPENTER, MADAG, visited WUVUJU. He paid off the six local casual labourers and TIMO. He took the trade store stock and receipts (amounting to £ 181) and all locks back to MADAG, advising that it had been decided to close the plantation. There is not now a trade store at WUVUJU.

GENERAL.

12. None of these plantations suffered damage - other than neglect - due to the war and it is possible that some may have improved because falling nuts and foliage have been allowed to rot into the soil. Only three, MALAKUA, LONGAN and MAL have had European Managers since the war, and only one has imported

labour (EHELELUHU-HEINA) though the fact that there is insufficient local labour to fully work the plantations is known. Only one, EHELELUHU-HEINA, in the NINIGO Group, is working to-day, and that at only 40 per cent effort.

13. The following are ~~estimated~~ estimated production figures from the ~~various plantations in the NINIGO Group.~~

<u>Plantation.</u>	<u>Labour Required.</u>	<u>Tons per month.</u>
EHELELUHU HEINA	{ 100.	30 25
IONGAN (including ANIN I.)	60.	30
HAL.	60.	25 Plus.

14. The natives are simply not interested in producing Copra beyond the amount to keep them in necessities to which they have become accustomed, from the Trade Store. In the absence of a trade store, they are not interested in producing copra at all - for money is of no use to them. (The case of the NINIGO natives at present.) Further, especially in the NINIGO Group, the amount of copra which can be produced by a total of 279 natives in five small widely separated villages, is limited. Therefore it is patent that plantations at MUVUHU, in the NINIGO Group and the HERMIT GROUP, must rely almost wholly on imported labour. With the high price of copra to-day, why is it that firms are not operating these plantations - particularly those in the NINIGO Group all of which have been worked in some measure, since the war. Is it due to :-

(a) difficulty in obtaining ~~native~~ Native Labour (imported), though the firms concerned obtain labour for their plantations elsewhere,

(b) difficulty in obtaining shipping to uplift copra and labourers, though EHELELUHU has a ship approximately every two months,

(c) difficulty in obtaining managers. (Understandable when conditions are of the standard of EHELELUHU where the manager has not even a REFINER.)

(d) the firms believing that the plantations are agriculturally finished. There does not seem to be grounds for such an assumption at present.

(e) the possibility that the firms have heard rumours of "resumption" and are eager to be relieved of the properties.

Having in mind the probable heavy cost of resuming such heavily capitalised property, the following is submitted.

THE QUESTION OF CLOSING OF PLANTATIONS AND THE QUESTION OF RESUMPTION.

15. Natives of all these Groups benefit from the presence of functioning plantations, provided trading facilities are offered. It is probable that the cost of resuming to the ADMINISTRATION of resuming highly capitalised properties from private concerns would be considerable and it is considered that the land itself, without the presence of trade stores would assist the natives not one whit,

not

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unless there are development plans of which nothing is known here - it is felt that the following remarks and recommendations are pertinent.

HERMIT GROVE.

16. The total population here is thirty of the village of LUF, and owning the shaded area of land shown as the shaded portion of APPENDIX "A". These people would undoubtedly be better off if LUF were functioning. ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~. Because of their small number they are not in a position to work even the limited planted area on LUF. Further it is considered that islands which have been planted for many years and where natives are not in a position to work the copra are not of use to the natives for other purposes. Accordingly it appears pointless to expend large sums in acquiring such land for them. It is considered that the unplanted area of LUF is the only land which would be useful to the LUF Natives, and it is recommended that it and it only be resumed for them. (Unplanted area means LUF, except two clearly defined and specifically planted areas, one in the central South Coast and one on the Western tip.)

ABBISON IS.

17. Because of its remoteness and the fact that it is uninhabited and fully planted, ABBISON Is. is of no use to natives. Recommended that it be not resumed.

AUA

18. A representative of the Custodian of Espropriated Properties (Mr. Richards) during a post war visit to AUA, advised the natives that they could make use of the AUA Fln. and the material from the decaying buildings there. Because of its condition, it can be accepted that the property will never leave the hands of the Custodian and it is considered that resumption is unnecessary.

WUVULU.

19. From the point of view of garden produce, these people are the most fortunate. However for many years now, with the exception of the war period, they have been accustomed to the availability of a trade store, and it has become an accepted part of their life. Women have lost, if they ever knew, the art of making grass skirts, and and lappas, fishhooks and other general trade store items have become necessities in their life. The importance of the closing of the plantation trade store (see para 11.) is not really felt yet. The presence of a functioning plantation with a trade store is of more use to the WUVULU people than possession of the land without a trade store. They cannot be relied on to make considerable quantities of copra (unless conscripted) but only a small though steady flow to enable them to purchase those of the items they require which the trade store has available.

20. In this case, has the firm any obligation in regard to the plantation or is it permissible for the plantation to be closed down for an indefinite period, operations to be resumed just when the firm so desires? ~~XXXXXXXX~~. It is considered reasonable, if the owner is not prepared to maintain the simple trading facilities described in para 10 and recently closed down, that natives should be permitted to work copra from the plantation. In this case, a small co-operative trade store would amply meet requirements. It would not then be necessary to incur the considerable expense of resumption just to

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to achieve the same end.

WUVUWU VILLAGES.

21. The native TIMIO has already managed the trade store recently closed down by W.R. CARPENTER for a considerable period. His history is; attended school at BIRNIE, employed as clerk Dept. Agriculture Rabaul, Government Store and Native Labour Dept. Solomons for a total of four years until stranded there at outbreak of war. He joined ANGAU FINCHAMUN and later moved to MANUS. He was taken back to WUVUWU to be employed by W.R. CARPENTER, by Mr. J. COMMISS. Whereas most villages requiring a co-operative are handicapped by lack of suitably educated staff, WUVUWU is eminently well equipped in this regard. Accordingly, the following is recommended:-

- (a) Either the firm re-open their trade store or natives be permitted to work copra on the company's plantation.
- (b) If the firm do not intend to reopen the trade store, a loan be arranged by the Administration to float a WUVUWU CO-OP. PURCHASING AND TRADE STORE CO-OPERATIVE. Capital of 6500 would be sufficient.
- (c) Salvaged corrugated iron be sent from MANUS for construction of the store.
- (d) Suitable stock and cash to be taken to WUVUWU for the setting up of the co-operative
- (e) Natives purchase copra sacks from the store and sell sacked copra cut from the Company's plantation to the store.
- (f) Govt. trawler visit WUVUWU each three months, to collect copra, and replenish trade store stock.

It is considered that the lack of a tradestore will assume such importance to these people in the near future, that this plan would be well supported. If TIMIO worked two days per week at the Trade Store, his return could be reduced to considerably less than the ten pounds per month paid by W.R. CARPENTER NEW GUINEA Co. for full time duty.

WINGO GROUP (ANIN IS., BAKARU, PINUN and BLOT Villages).

22. These people far more than any others visited miss the availability of a trade store. They are accustomed to buying soap, as their spotless apparel advertises, tobacco, needles cotton, laplap and buttons. They sew up their own well designed clothes. They have also purchased meat and rice regularly. (All of the 2000 pounds of sago and ten bags of rice were purchased from the Trawler). With the closing of the Trade Store at LONGAN, their diet has reverted to kixxh fish and Coconuts.

/to LONGAN

23. Until the closing of the LONGAN plantation, ANIN Islanders made up to THIRTY bags of Copra per month working it on the W.R.C. plantation on the Island. When the LONGAN launch became unserviceable and could no longer collect the copra from ANIN, production dropped to FIFTEEN bags per month for the full days sail across open water in canoes of limited carrying capacity was a deterrent of some magnitude. They advise they could guarantee 60 bags per three months provided the copra was collected from ANIN, and TRADE STORE CHIEFBEE-LEATHY GROUP.

24. The Manager of BEEBEEBUN stated that he had endeavoured to have the natives of the Group from his Company's properties

make copra

properties/
 and sell it him at FIIIBLUNU, but without success. Naturally the
 native attitude is "TIVILAKS COPRA FOR FIIIBLUNU SHIIBINGS FOR DAI
 WHEN THE MONEY IS OF NO USE TO US FOR THERE IS NO TRADE STORE HERE".
 IRANU of MANAM Is., DOGIL appreciate soundly in his attitude that
 even if his TRADE Store did not make any profit, its existence
 was imperative, for the MANAM Islanders would not make copra unless
 and following Special Report re MANAM IS. TRADING COMPANY.)

25. Resumption of land in this Group, all of which is low lying
 island planted with coconuts, will not assist the people from an
 agricultural point of view. In any case it would have to be accompanied
 by the permanent siting of a trade store in the Group if the people
 are to make any use of the land, by making copra. Functioning
 plantations and Trade Store in the Group are all that is required to
 rectify a disturbing situation and the question as to whether the
 firms have any obligation to work properties which have not yet been
 completely purchased from the Custodian of Expropriated properties
 again arises. If they have and are not perhaps it can be arranged
 that natives be permitted to work copra on Company property and
 sell it to their own co-operative trade store to be set up. This
 factor is important inasmuch as natives have not sufficient
 land of their own to make copra and on the suggestion of the
 possibility of their own Trade Store asked whether they would be
 permitted to work on Company land.

coconuts

26. If this cannot be arranged then it will be necessary to
 resume certain land in the group - but only sufficient to
 enable these small communities to obtain the limited amount of
 copra they can produce to provide them with purchasing power. This
 would amount to,

- for PIMUK; One adjacent island, say CHUUNU
- " LAU, / AHU IS.
- " BIKAKU SAMA IS. Group + portion of SUMASUMA
- " AWIN KZE AWIN Is.

and
 HIOE Is. is already a native reserve, though there is a small
 community now permanently resident there.

27. Planted land beyond the above cannot be worked by local
 natives and is not of use for other purposes. But these islands
 suggested to be resumed are portion of the LONGAN and MAI
 Group plantations and because their resumption reduces the
 overall area of the plantation may call considerably higher prices
 than they are worth as units of the whole. Because of this and the
 factor mentioned in para. 14 (e), the situation will be rectified
 if the natives be permitted to work copra on the above islands
 whenever firms are disinterested and do not provide a copra buying
 agency and trade store.

RECOMMENDATION.

28. (a) (i) the above islands be resumed for villages shown or /
 and in any case until the decision is made,

(ii) natives be permitted to work copra on the above
 islands whenever firms do not provide a copra buying agency / trade
 store.

(b). Trade store on the lines described for WUVU to be
 set up at LAU. A native of BIKAKU who previously managed MAI
 plantation trade store is prepared to move to LAU, which is most
 centrally located, to be responsible for the trade store.

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store,

(c). People of the NINIGO GROUP weave exquisite purses and envelopes around ~~some~~ bottles with fine grass. These could be purchased at a ~~minimum~~ fair price by the Trade Store.

29. See ANNEXURE "D".

AGRICULTURE.

30. District Agricultural Officer accompanied the patrol and is submitting a report.

NATIVE AFFAIRS.

NINIGO GROUP.

31. Villages are particularly clean, though small, are well laid out with plenty of room between houses. These are an alert people who have had contact with plantations under European management since the time of the German Administration. This explains their apparent sophistication in so remote an area. It is hard to realize that many of the bright ones particularly women, have never seen MANUS or the mainland of WEST GUINEA. They are clean in habit and generally have progressed much further than other island peoples of the area. Paths are clear and lined with shrubs and cemeteries are suitably placed and well tended. Spotless clothes carefully worn and well kept, are an inducement to keep up the supply of desired materials to these attractive people.

32. The NUNUAL of BIRAU appears a sound man, though other NUNUALS despite the fact that they have one foot in the grave appear mentally alert. ~~XXXXXXXXXXXX~~ ALL displayed an intelligent interest in discussion of the Copra Production / Trade Store subject.

33. People of these villages build planked canoes and regularly make the forty mile crossing to the NINIGO Group, with whom they are related. These voyages take place at the change of the North West to the South East Season.

AUIA.

34. This effete people, appeared preoccupied and concerned with themselves rather than the visiting ship which I would have thought would have been met with considerable enthusiasm. Children were quite friendly but adults detached. Recent deaths due to Influenza and the arrival of an SEVENTH DAY ADVENTIST Mission Teacher (see "MISSION") of whom only one of the two villages approves may have something to do with this. It was ascertained that the S.D.A. ship brought the Influenza.

35. It is recommended that next Census Patrol take and prepare new Village Books.

36. S/Mjr. BOGANAU M.C.P.F. at present on leave at MANUS accompanied the patrol. He was stationed at AU for two months in 1944 and sometime later when based in BIRAU heard that a woman AUIA had borne him a son. AUIA has since married and has a child to her husband. BOGANAU's child is being cared for by AUIA's mother to whom BOGANAU presented varied gifts including combs, soap, laplaps, a roll of laplap, powder, oils and scents to the value of ~~ADN~~ POUNDS. BOGANAU has no children and is at present not married. He would like

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stick/.

This group marched smartly from one end of the area to the other actuating the stick between the xxix files backwards and forwards as piston, in time with the step, at the same time reciting words in a deep but single note. At the end of the area the line halted but continued to actuate the stick reciting further words in the same note and terminating in a loud exclamation. ~~After~~ the files turned about and repeated the procedure in the opposite direction.

45. It is regretted that a reliable translation of the words could not be obtained. One explanation was that the women described a young man's falling from a Kapiak tree. Another gave a sexual motif along the lines of a man complaining that a woman rejected his advances but opened him the door of her house to another man. As return for the entertainment, during the second night at AUA the trawler boatscrew, a mixture of CIASSI, NIMONWATEK, MADANG and SEPIK natives, decorated and with kundas gave an exhibition dance in the New Guinea tradition which intensely interested the AUA Islanders.

46. At PINUN in the NINICO Group, women dressed in white homemade frocks sang several songs. These were a series of descriptive songs in rather a nasal monotone containing many pidgin words. One beginning, "LUS LAINA, LUS LAINO ... " (Loose the lines, loose the lines) concerns the departure of ships and canoes. These airs are composed around events, persons and things.

MISSIONS.

47. The Seventh Day Adventist Mission early this year set down teachers at PINUN in the NINICO GROUP, PERSUA at AUA Is. and at UPE in the HERMIT GROUP. There have not previously been Missions of any denomination in these islands. The Iulua is somewhat piqued because he was not consulted in regard to the matter which was discussed with the Adm in his absence. He and several other villagers asked whether the Administration had sent the Mission. They were of the impression that setting up of Mission Teacher bore the encouragement rather than just the approval of the Administration.

48. Iulua of IAK and BAEKU in the NINICO Group (an hour and ~~two~~ hours sail South West of PINUN) volunteered that they had advised the S.D.A. Missionary that they did not want the Mission in either of their villages and asked if this was in order. Iulua PINUN was advised that whilever some persons were keen to have a Mission teacher in their midst and on their ground it was in order for the Teacher to be there unless of course there were grounds for complaint. I think the situation at PINUN will settle, particularly as the teacher is a good personality, but as the people of the other villages are adamant that they do not want the Mission, I feel it inadvisable for the S.D.A.s to attempt inroads there. These are god people and because of their comparatively advanced state the Mission will have difficulty in giving them tangible benefits.

AUA

49. The island is now divided into two camps, roughly, almost all of the village where the S.D.A. teacher has been sited, who have come under the S.D.A. influence and the other village who resent the Mission and are critical of it. Main comment at both places is that the Mission did not leave ~~it~~ with the teacher

faad

teacher/
who is being supplied by the villagers and that there have been four deaths due to Influenza brought by the Mission Vessel. The explanation as to its origin by the AUA people is more accurate than that of the teacher who in a letter describing it said "SATAN I GAT BIG FELA CROSS ION NI FELA ...". The value, and there is one, of a Mission at AUA was explained to all people, though I thought I sincerely trust the S.D.A. will not attempt to plant or KAPOL BEAT which forms part of the AUA diet. That the Mission Teacher was planting a garden and that naturally, until it was ready for harvest, he would need assistance, which could be returned, was also explained.

50. Introduction of Missions inevitably causes a schism, if sometimes only temporary, in the local society. Where it is doubtful whether the Mission has more to offer than already exists - as in the case of WUVULU where people volunteered that they would rather not have a Mission - I consider the question of Missions foisting themselves on a good community where the bulk of the people are not eager, should be given some thought. In these remarks I do not wish to infer a distaste for Missions either generally or specifically for I am fully aware of the excellent work being done by the S.D.A. Mission in particular, in this District, but the NINIGO and WEEWEN IS. people because of their characteristics and isolation are entitled to specific consideration.

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MEDICAL AND HEALTH.

All villages were advised that a Medical party is due to make a comprehensive tour of the area in the near future.

2. Because of rain, the boat could not anchor, it was not planned to go ashore at RIKAKI and villagers came aboard to buy sago. The M.T.F. reported sickness and requested attention for a man whose instep had been cut with an axe and another ~~XXXX~~ suffering from a swollen stomach. I went ashore and treated the cut which was clean but deep with Sulphanilamide Powder and Elastoplast. The man was blind and had cut himself while attempting to cut wood.

3. At the far end of the island I found the other man in bed with a belly far more shockingly distended than even I could have imagined. It was swollen from the chest down to a far greater degree than that of a woman in advanced pregnancy, the navel had faded to a dark smudge, the man breathed with great difficulty, and was obviously in great discomfort. At intervals his wife assisted him to sit up so that breathing might be easier. Legs were swollen to a degree of fairly mild Elephantiasis and testicles were enlarged to the size of a one pound bag of flour. Penis was moderately enlarged. Arms were comparatively wasted.

4. This man had suffered a swollen abdomen for some time, lined at the last census in August 1949, but for the past ~~two~~ five months had been confined to bed and become progressively worse with frequent evening fever. Testicles which had swollen on previous occasions and reverted to normal had been swollen for the past four days. M.T.F. stated that the man stools though daily were very small in quantity and watery. M.T.F. had administered CASTOR OIL and BISON SALTS which had assisted bowel action a little and accordingly made breathing a little easier (reportedly) but had no effect on the distention of the ~~XXXX~~ abdomen. Patient also urinated in very small quantities but suffered no discomfort in urinating. There are four healthy children, eldest twelve, and his wife stated ~~that~~ that neither she nor he had ever suffered V.D. Her care and resigned attention were most touching, particularly in view of the difficulty of nursing such a case under village conditions. The house and bed were strikingly clean and on being questioned as to sanitary arrangements for the man who could not move without assistance the woman produced a disposable leaf commode in which was a layer of clean white sand. The man appeared too far gone to attempt to move and it was particularly distressing to be unable to relieve his discomfort.

5. M.T.F. was instructed to administer Atebrine, 5 Vitamin C 5 Vitamin B plus cod liver oil & (those being the extent of the drugs available) daily. At FIKUN the subject of this man was raised and the Iulua reports that many people suffer ~~XXXXXX~~ swollen bellies accompanied by pain and fever. Several ~~XXXX~~ people illustrated the origin of the complaint by holding the area of the spleen. I was told that there have been previous cases of death due to complaints whose symptoms are as described above. One man, SAMUGAN, at FIKUN who was reported as being unfit for continued hard work due to apparently being in the early stages of the above complaint was brought into LORNGAU NASEVA HOSPITAL for examination. It was found here that his spleen is considerably enlarged. ~~XXXXXX~~ MOSQUITOES were numerous at all islands visited.

6. Colds and coughs were common throughout the area, but at AUA there had been three deaths apparently due to Influenza and another during the visit. The first three were old men but ~~this fourth~~ was a young and previously healthy man. Villagers stated that at this time of the year ("TILIAU I TAIK IAI NA GAI I LAIK KAMAP" - the change of W. to S.W. season) colds are always common and older people succumb. Several people were recuperating

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recuperating/
From what had been fever attacks. Cough medicine was administered and it was noticed at night that this instantly relieved coughing spasms. Checking coughs and colds it was noticed that the complaints of several adults were referred to as " KUS BILONG BEFOR YET " (of old standing).

7. Bandages, Bint, Cotton Wool, Sulphanilamide powder, Quinine, Vitamin A B and C and four gallons of Cod Liver Oil were distributed. Instructions were given for that all ~~villagers~~ *villagers* are to take one vit. B and C pill each day, and that Cod Liver Oil is to be reserved for children needing fattening and anyone recuperating from an illness.

8. Despite the limited diet of FISH and COCONUTS, people especially children of the NINIGO GROUP looked surprisingly fit

Genea Steep
A.D.O.

APPENDIX "B" TO MAJOR DISTRICT REPORT

REPORT ON NATIVE CONSTABULARY.

No. 6284 Const. MUMOTO. N.G.P.F.

A smart alert and useful Constable. It is regretted that MUMOTO collapsed and died suddenly a few nights after return to LORENGAU. Post mortem revealed an extremely high incidence of MALARIAL parasites in the brain.

GORDON STERNE.
Atg. Assistant District Officer

TERRITORY OF PAPUA AND NEW GUINEA.

D.S. 30-1-1.

TGA/DW

District Office,
Manus District,
LORENGAU.

21st April, 1950.



The Director,
Department of District Services and
Native Affairs,
PORT MORESBY.

MANUS PATROL REPORT No. 3 of 1950.

As stated in the introduction of the Report, the objects of the patrol were to inspect the plantation position at the Islands and to take food to the natives who were said by Mr. Harrison of the S.D.A. Mission, who had visited the Group, to be short of food.

Advantage was taken of the presence of two experts, Messrs. Dwyer and Koefod, in order that should the question of valuation be again raised they would have sufficient material evidence to provide the information required.

PLANTATIONS: As will be seen by the remarks in the Patrol Report, the plantations are not being worked to capacity.

The suggestion of Co-operatives can be thoroughly investigated during the visit of Mr. A.D.O. Mollison to the Islands; all reports on Western Islands will be made available to him immediately upon his arrival in this district.

MEDICAL: This will no doubt be adequately dealt with by the Research Patrol due at the Western Islands shortly.

AGRICULTURE: Same remarks apply.

NATIVE AFFAIRS: Mr. Steege's remarks and observations are interesting and should give you a fair indication of the position in the Western Islands.

ANTHROPOLOGICAL: An extract has been made for Manus District Native Customs File.

MISSIONS: The introduction of Christianity may be a fine thing for these Islands.

T. G. Aitchison
(T. G. AITCHISON)
ACTG. DISTRICT OFFICER.

30-15-29

Government Secretary,
PORT MORIESTON

1st May 1950.

MANUS PATROL REPORT NO. 3, 1949-50

This Report by Mr. Steege is forwarded for
His Honour's perusal.

Mr. Dayer has obtained information about the
plantation properties.

Before any decision is made, it would be better
to await Mr. Mollison's report.

I
(I. F. Champion),
ACTING DIRECTOR.

ENC.

AND
TERRITORY OF PAPUA/NEW GUINEA.

30-15-29
17

10 MAY 1950
NATIVE AFFAIRS

FILE NO. CA.1/5/3/3

MEMORANDUM FOR—

DEPARTMENT OF THE GOVERNMENT SECRETARY,
FORT MORESBY,

DIRECTOR OF DISTRICT SERVICES
NATIVE AFFAIRS (2)

9th May, 1950

MANUS PATROL REPORT NO. 3 of 1950

16

I refer to your memorandum D.S. 30-15-29 of 1st May, 1950 under cover of which you forwarded copy of Manus Patrol Report No. 3 for perusal by His Honour the Administrator.

2. The report is returned herewith and His Honour has minuted the Report as follows :-

"Awaiting Mr. Mollison's report is alright, provided that there is no likelihood that delay prejudices or makes impossible action which it may seem clear should be taken."

A. Longman
Acting GOVERNMENT SECRETARY

~~PIA~~

B/c. 21/6/50 ✓
B/c. 14/7/50 with S.M. 1-37. ✓

See reply 41-1-31
on 29/7

B/c Director
13/7/50
with DS. 41-1-31

~~PIA~~

Territory of Papua-New Guinea.

Page. 1.

10

Patrol Post.
PATUSI.
WERU District.

Patrol Report No. of 1950

Report on patrol carried out
to villages on the South coast
and hinterland, from SAPONDRALES
to WARAI.

Objects of Patrol: 1. Census check
2. Re-investigation of
War Damage Claims
3. Native Administration.

Last Patrol: November, 1949.

Members of Patrol: Cdt. P/O. T. W. White.

Const. NYAGA. No. 6610
" PRANIS No. 6544
" KIBIN No. 6316
" KILITUT No.
" HERBA.

Duration of Patrol: 22nd MARCH, 1950 - 1st. APRIL, 1950.

8

AGRICULTURE AND TRADE.

As on the North coast, many of the inland villages are now domiciled on the coast and have taken to fishing in addition to gardening. This has made them independent of trading and marketing with island people for sea foods. Fortunately this does not upset the system of economics as it has in the past. The islanders are in a far better position for obtaining garden produce. Namely, because they either have good garden ground on their island or else they are possession of land on the mainland. One exception is MBUKE Island and in an effort to overcome their difficulty the KAPANO-BOHUAI natives have been instructed to revive their weedy "ban" with these people.

The MANUS and USIAI villages under the "PALIAU influence" conduct a co-operative arrangement with regards to garden produce and sea foods. It is permissible for a MANUS native to collect timber, sago thatch and other requirements from USIAI natives land and likewise, permissible for USIAI native to fish on MANUS reefs. It is the duty of mainland "PALIAU villages" to supply islanders with garden foods and the MANUS islanders are required to supply turtles, and fish where necessary, to mainland villagers.

The villages of BUNDRAHEI, SAPONDRAHIS, TAWI, KABULI and LOI were all instructed to concentrate their efforts on village or family gardens.

Fish and sago constitutes the staple diet in most of the villages visited. MANUS natives were urged to work gardens where possible in addition to their fishing. As most villages are now indulging in these two occupations, the need for trade in food-stuffs is fast dying out. Extensive areas of taro, yam, tapioc, and kaukau have been planted by most of the USIAI villages.

ARTS AND CRAFTS:

It was rather alarming to note that most of the old arts and crafts handed down from generation to generation are fast being lost or forgotten. Among these, the most important as far as the MANUS "sea-water" natives are concerned, is canoe building. In most of these villages only one or two of the elders still know how to construct good sailing canoes. The younger are either too busy up in political "progressive" moves or are simply too lazy to learn.

MALAI, a "Metanker" village, is among the most industrious of the canoe builders in the area. These people have a large canoe for every family and as well as this they manufacture and repair canoes for other villages! Other villages were urged to rectify the matter immediately and the young men were told that they must make an effort to learn canoe building from the few elders who still know.

Very few of the old cultural arts remain. Bead work, wood carving and decorating with local designs are rarely to be seen. A few TAWI island natives manufacture clay cooking utensils but the majority are not interested to learn the craft.

Efforts are being made at PATUSI school to teach such crafts, as canoe building, basket and mat weaving, rope making and other useful handicrafts.

⑦

EDUCATION AND MISSIONS.

Most of the villages visited are those that have broken away from the Roman Catholic church and have come under the domination of PALIAU or LIPAN-MOUK. These villages still carry out a form of Catholic service, usually conducted by an ex-Catechist. However, this is possibly one of the most harmful religions ever practiced, a ~~good~~ distorted religion originated by PALIAU.

MALAI and SAPONDRALES both have excellent village schools conducted by S.D.A. native teachers. Another of fair standard is the R.C. village school at DEHET.

Villages under PALIAUS' influence have schools of a type in their villages but I rather suspect that all the children are only given this "schooling" on days of a patrol visit. All these villages are still very determined not to send any children to the Government school at PATUSI.

A number of S.D.A. or Catholic villages have pupils at their respective Mission schools at LOU ISLAND or DRASUSUM.

WAR DAMAGE COMPENSATION:

A number of War Damage claims, forms A & F., were re-investigated and a few claims were taken from natives who had no previous opportunities of lodging them. The investigation of War Damage Compensation in the area visited is now completed.

Claims amounting to approximately FOUR THOUSAND POUNDS, (£4,000.) are held at PATUSI station pending payment.

ROADS AND COMMUNICATIONS:

Travel between most of the villages patrolled was by canoe. There is no connecting road or track between the coastal villages. Extensive areas of mangrove swamp would make the construction of one impracticable.

From KAPANO village there is a native track to the inland village of BOHUAI No. 2. This is one hours walk. The track traverses patches of mangrove swamp and lagoon then rises gradually for the latter stage of the journey.

A second track begins on the Catholic property at BATUT and rises steeply to the mountain village of PITEIYA (Bohuai No. 1.). This is one and three quarters hours walk. The track was found to be in good condition although it is impassable at the MAEKAM AUSI river in time of flood.

(6)

NATIVE SITUATION.PELI (DRAEWI).

This small village, PALIAU influenced, has had a large influx of natives from KAWALIAP who come from No. 1. Road. Both villages wish to combine on a sight on the foreshore opposite PELI ISLAND. The proposed sight was inspected and found to be satisfactory. Natives were ordered not to build their houses too close together.

The Luluai of PELI died recently and it is the wish of the villagers that the TULTAL LILI be appointed to this office. A separate recommendation will be submitted.

The Officials of this village and of BOHUAI No. 1. and TAWI, proposed a plan for the combination of their three villages. They desired the appointment of one Luluai for the three village and one Village Book, pointing out at the same time that they wanted to remain on their own land.

No decision was given pending the District Officers advise on the matter. It is felt that such a combination would not be wise. For one thing the villages are a mile or so apart and of different linguist groups and secondly it is too soon to judge yet whether this PALIAU movement about "MANUS-USIAI relationship" will last. It is also thought that one Luluai could not carry out satisfactory village administration in three places at once.

BOHUAI No. 1.

This village is previously from the inland and came down to the coast during the "KAGO" craze. They would appear to have settled down well but there was little evidence of village pride. Houses were dirty and many in a state of disrepair. Those concerned were told to right this fault. "Besman" SIMON, an ex-Catholic Catechist is the real leader in the village. In common with most of the USIAI villages that have come under the influence of PALIAU, these people are not as fanatical and complacent as those found in the "true" MANUS villages. If PALIAU'S influence can ever be suppressed or subdued, it will take little effort to gain the confidence of these villagers again.

TAWI ISLAND.

The present Luluai wishes to resign because of his age and it is the desire of the people that the native PENI be appointed to this position.

TAWI Islanders, who split into two groups sometime ago, are amongst those who wish to join the planned PELI-BOHUAI combination. They argue that they all have similar ideas and one outlook under the "PALIAU Movement" so it would be beneficial for all if they were united as one body, officially.

Here, as in all PALIAU influenced villages, one hears rumours of grilling and illegal courts and sentences being decided by the KIVANG. (Now Council) The fact that no court cases or disputes have been presented at PATUSI station for the past two years certainly makes it look suspicious.

5

KABULI.

This small village has recently moved onto a new site. The houses are well spaced and of excellent design. A complaint was made by the village officials that the S.D.A. teacher was interfering with their authority. An instance stated was that he would not allow a canoe crew to bring sick cases to hospital. The absurdity of this attitude was pointed out to the native teacher and he was warned that he must co-operate with village officials in the future.

MALIA (LIKUM)

Malai natives are perhaps the most willing and industrious in the area. They are keen fishermen and enthusiastic canoe builders. They are also working copra on PATALI island for Edgell and Whiteley Ltd..

A dispute over land that arose between the Luluai and Tultul which had caused a split in the village population, is settled, and the people have been brought back together again. The Tultul SANO wishes to resign on account of ill-health and the native KUBWI was recommended to fulfill his position.

DEHET.

The situation within this village would appear to be normal. There were, however, numerous tangles and disputes over land matters. Most of these disputes would need a comprehensive study for weeks before any decision could be made.

Housing in the village is good and some new dwellings are in the course of construction. The R.C. Catechist in the village has a good deal of influence over local matters.

BAPONDRALIS AND BUNDRAHEI.

Both these villages from inland, (BABUN area), have settled on the coast, west of MALAI BAY. They are now largely dependant on fish and sago for food. It was their wish to purchase ground behind their village for the purpose of planting gardens. This was company land but has now been declared a native reserve so permission was granted for them to work gardens and sago in this area.

The bitterness observed on a previous patrol between elements of the Catholic and S.D.A. faiths seems to have moderated and these two sections are now living together in happier circumstances.

Natives of both villages wish to work copra for EDGELL and WHITELEY Ltd. in the MBUKE group of islands. They were advised to approach Mr. K. A. Saxty, manager at NDROVA Plantation, on the subject.

KAPANG.

Kepano has recently constructed a new village east of their previous site and on the coast. The present site is only fair as it is bounded by mangrove swamp. Houses are of good design but too close together. This village was built when there was no officer stationed at FATUFI.

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They complained that there had been too much sickness and too many deaths at the old site but whether this can be attributed to the site, or to lack of village hygiene, is debatable. KAPANO has always been a dirty village lacking in any communal pride. Nevertheless, they seem to have made a bold move to improve. ~~They have built houses~~ There was no other reason for complaint. The area was clean and well looked after, hygiene satisfactory and over the sea latrines had been constructed.

The natives were urged to pay particular attention to all matters affecting health and hygiene, to report all outbreaks of sickness, to concentrate on gardens, and the young men were advised to remain and take an active part in improving their village. The community still adhere to the old bride price customs and are very anti-Paliau.

BOHUAI No.2.

This is one of the few villages in the area that has not migrated down to the coast. Now situated a little west of Mt. Dremsal, BOHUAI No.2. has occupied many inland sites over the past years. The village was found to be very clean and no reason for complaint could be found. The subject of "bride-price" was raised and it was decided by all, that in the future there should be only one initial payment. Whether this will be adhered to or not remains to be seen. If the experiment is successful other villages, similarly effected, will be encouraged to follow the lead.

PITEIYE (BOHUAI No.1.)

Consists of the remainder of BOHUAI No.1. who did not wish to migrate down to the coast. The community are industrious gardeners and have large areas planted with taro, tapioc, yam and other food crops. The village was very clean and occupies an excellent site near Mt. DREMSAL.

The Taitul KAHUN has been recommended to fulfill the office of Luluai.

LOI.

The situation in LOI is rather serious as regards the future of the village and the people are holding together only with difficulty. Recently there has been a large migration out to PALIAU influenced villages and too many of the young men are employed at NDROVA Plantation or at LOMERUM. The population has declined from eighty to thirty odd in the last year and this must be checked.

The village itself, was found to be in very poor condition and housing deplorable. The Luluai desires to construct a new village and gardens a little further along the coast. This proposed site was inspected and found to be far superior to the area in which LOI now stands. As most of the young men are absent from the village though, the Luluai is faced with a major problem. I feel that it is necessary that most of the men engaged working in other centres be compelled to return and take part in the construction of the new village. High "bride price" is no doubt the reason why so many have migrated out to PALIAU influenced villages. This was pointed out to those present and in the interests of the village it was decided that in future there would be only one initial payment, as in Bohuai No.2.

3

LOICHA.

Situated on the small island of LOICHA, this MANUS village does not occupy what might be called the ideal site. At low tide it reeks of sea mud and slime, and at high tide the ground becomes swampy and greasy. Encouragement was given to find a more suitable site ~~on the nearby coast~~.

LOICHA is another community that desires to amalgamate with other "PALIAU villages" inasmuch as having one Lulua and one Village Book for the combination, but at the same time remain on their own site. They wish to combine with the USIAI village of WARAI which is approximately one mile away. No decision ~~will be~~ given on the matter until the writer has been advised by the District Officer.

WARAI.

WARAI is perhaps the most impressive of the "PALIAU villages" on the coast. It consists of the combination of DRAMDRAU, LONDU, PITERRAIT, and WARAI villages, or sections of these villages. Housing is excellent and the village is attractively set out in streets. Gardens, however, have been neglected and too much effort has been put into fencing the village, making "customs houses" and other absurdities, to the expense of the former. The people were advised to rectify this matter.

GENERAL:

The harmony that exists between MANUS and USIAI natives in combined PALIAU influenced villages is a creditable factor. Especially when we consider the bitterness that existed between these two rival groups before they became affected by the "Movement". PALIAUS' doctrine of "no more disputes over land and reef matters" is in fact, being carried out to the letter. The system of "free trade" that exists between MANUS islanders and coastal natives however, would seem to be only really beneficial to the island communities. Under the system, they are able to help themselves to timber, sago thatch and other requirements from the coastal natives' land. The latter are also expected to provide them with all the sago and garden produce they require and the only return they receive for this is an occasional turtle or perhaps a few fish that they can quite easily catch themselves!

Nevertheless, this does not seem to concern the coastal people and PALIAU and his MANUS followers on the islands certainly won't object.

If it were possible to sift all bad from the good in the so affected "Kago-Cult" villages the Movement would be a worthwhile one in many respects. Observations made tend to show that in most cases it is only one or two fanatical leaders in the villages, leading the sheep. I do not hesitate to add that teachings by these leaders, (lesmen) are anti-Government and anti-white. What is important is the fact that children who are growing up in these villages REALLY BELIEVE ALL THEY ARE BEING TAUGHT. They accept without question PALIAUS' supremacy and because he has shown them some good things, (which cannot be truthfully denied), they accept ALL he says as being right.

(2)

Compulsory education is possibly needed more in this area than anywhere else in New Guinea at the moment. It was easily seen that the MANUS pupils who could only be persuaded (because of outside influence), to remain at PATUSI school for two months, were already beginning to doubt many of PALLIAUS' teachings and that we were gaining their trust and confidence. If their belief of PALLIAUS' supremacy over the Government ~~was~~ ~~be destroyed and the~~ ~~Government~~ ~~school~~ ~~the~~ ~~matter~~ ~~of~~ ~~solving~~ ~~the~~ ~~problem~~ ~~would~~ ~~be~~ ~~an~~ ~~easy~~ ~~one~~.

Natives are still drifting over to the PALLIAU influenced villages. In many cases this is done in order to escape the high bride payments in their own centres. The "bride price" is still ridiculously high in these villages but village Officials who want to do away with it are between two fires. They realise that if they do not abolish the high payment they will lose most of their young men to the "PALLIAU villages". At the same time they are faced with the loss and abuse of the elders who will say that the Lulusi is Palau inclined, if he abolishes the old custom. In two of the villages visited, LOI and BOHUI No. 2., the natives were addressed on the subject and encouraged to openly discuss the pros and cons of the matter. It was pointed out that a move to lower the payment to one initial payment would not be recognized as one of PALLIAUS' moves. In both cases all the villagers agreed on one price of a lower nature. It is felt that as these villages were on the verge of collapse such a change was very necessary.

All village communities were addressed during the patrol and the importance of carrying out health and hygiene measures was stressed. USIAI villages were urged to concentrate most of their efforts on subsistence gardens and "salt-water" villages were told to concentrate on canoe building. The importance of the few elders remaining who still know the craft, teaching the younger men in these villages, was made clear.

"Propaganda" talks were given to PALLIAU influenced natives. They were told that the Government had no intention of hiding knowledge from them or suppressing them and that what they wanted could only be brought about mainly by their own efforts. It was pointed out that most things the European had achieved had only been done so by hard work. They were told that the simple proof that the Government wanted to help them progress was that we provided the opportunities and facilities for them to do so, in schools. It was said, that while we wanted them to later have self-government, it was doubtful that the MANUS would be in a position to share in it because they were not willing to work for it. As they did not want to attend schools it also looked as if they wished to remain backward and not accept any of the opportunities we had to offer them. Because of this attitude they would not be able to hold good jobs or earn better wages as would the natives who now want to learn in schools throughout New Guinea.

They were asked, that if PALLIAUS' claim that the government wanted to suppress them was true, why was it that the people of Australai gave 25,000,000 a year in tax to help them? Why should the Government give them free hospital and medical treatment, free education, and advice and guidance by Officers of the technical branches, if we wished to suppress them. Why then, War Damage Compensation, Just Laws and freedom in their villages?

These villages were shown how to conduct a simple form of council meeting in order to settle minor village disputes and discuss local matters. It was made clear, however, that they had no power or jurisdiction to fine or deal offenders and that all natives had a right to appeal to PATUSI PATROL POST.

James White 22 P/O.

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REPORT ON POLICE.

Const. NYAGA Reg. No. 6610.

Shows excellent qualities as a leader. Is worthy of promotion.

Const. PRANIS. Reg. No. 6641.

Has the makings of a good policeman. Is intelligent, willing and conduct always excellent.

Const. KIBIN. Reg. No. 6316.

Willing but not very intelligent.

Const. KILITUT.

Inexperienced in dealings with natives but will make a very capable and efficient Constable.

Const. HERBA.

Conduct fair.

*Ask
White*

T. W. White
(T. W. White, Sgt. P/O.)

(11)

DS. 14-3

Patrol Post,
PATASI.

District Officer,
MANUS DISTRICT.

VILLAGE OFFICIALS.

LULUAI : PELI VILLAGE.

It is recommended that the TULTUL LILI be appointed. The previous Luluai died December last and it is now the wish of this village that the native LILI should hold this Office.

LULUAI: TAWI Village.

The present LULUAI LILIN is very aged and wishes to resign his Office. It is his desire and the desire of the villagers, that his son, PENI, be appointed in his place.

ENITUL: MALAI Village.

The present TULTUL SANO wishes to resign Office on account of age and ill health. All the villagers are desirous of the native KARUN being appointed in his place.

This native is an ex-Constable and I was favourably impressed.

LULUAI: PITIYE (Bohual No. I.)

The Luluai of this village has gone over to the "PALKAU Movement" and it is the wish of the people that the TULTUL KARUN be appointed Luluai.

T. W. White

T. W. White.
C. I. C. Patasi.

TERRITORY OF PAPUA AND NEW GUINEA.

28

30/15/50

(12)

TGA/DW



D.S. 30-1-1.

District Office,
Mamus District,
LORENGAU.
21st April, 1950.

The Director,
Department of District Services
and Native Affairs,
PORT MORESBY.

PATROL REPORT No. 4 of 1950 - MANUS DISTRICT.

HEALTH & HYGIENE: It is hoped that a Medical Assistant will be available to patrol these villages in the near future. In the meantime action will be taken against those natives requiring treatment who do not report at the hospital.

AGRICULTURE & TRADE: The position in this area appears to be much more satisfactory than that on the North Coast. The insistence that people from the small islands produce their own food crops should obviate any food shortages. O.I.C. Patusi has been instructed to take action against those who will not plant sufficient crops to provide food for their families.

ARTS & CRAFTS: As stated by Mr. White, the old arts and crafts should not be lost and encouragement should be given them. Mr. White's local school at Patusi will probably assist in this.

EDUCATION & MISSIONS: It is pleasing to note that there are at least a few good village schools in the area. Father Patrick, a local missionary, informs me that the followers of the PALIAU movement still hold services following the Roman Catholic form, but they WILL NOT have European priests conducting their services.

A useful patrol by this officer.

T. G. Aitchison

(T. G. AITCHISON)
ACTG. DISTRICT OFFICER.

DS. 30-15-28

LORENGAU
MANUS

28th April, 1950.

PATROL REPORT - No. 4 of 1950 PATUSEI

Receipt of this report is acknowledged.

The old arts and crafts have been dying throughout the Territory for years but in some cases are being revived. There were many good ones in Manus and it would be an excellent idea if they were revived.

It is to be hoped that medical patrols will be made throughout the District.

Young officers should be very careful in their handling of the "PALIAU" movement. Doubtless you will advise Mr. White on this subject.

It is noticed that no map accompanied the report.

I. F. Champion
(I. F. Champion)
ACTING DIRECTOR.

TERRITORY OF PAPUA AND NEW GUINEA



D. 1

Department of Education,
PORT MORESBY.

8th June, 1950

MEMORANDUM for: NATIVE AFFAIRS

Director of District Services &
Native Affairs,
PORT MORESBY.

Subject: Establishment of Schools by Officers of the
Department of District Services.

Reference: DS. 30-15-28 of 28th April, 1950 and DS. 8/3/9-3
of 23rd May.

In the Patrol Report submitted by C.P.O. Mr. T.W. White of Patussi, Manus District, No. 4 of 49/50, appears this sentence:-

"all these villages are still very determined not to send any children to the Government School at Patussi."

As there is no record in the files of this Department of any Administration school at Patussi I wrote to the District Education Officer at Lorengau, asking him to make enquiries and ascertain what was the school referred to by Mr. White as "the Government School at Patussi." The District Education Officer has now replied as follows:-

"The Government School at Patussi referred to is one conducted by Mr. T.W. White at his Police Post at Patussi and is in no way connected with this Department. He has a native assistant who is employed by the Department of District Services.

When originally approached on the matter of founding a school at Patussi I told Mr. White our Department's attitude and also that it would be impossible to promise anything at all. He then decided to start his own school."

This is not the only instance of schools being started by officers of your Department, independently of the Department of Education. In a letter addressed to the A/District Officer, Kokopo by the District Officer, Rabaul, on 23rd May, 1950 regarding the establishment of a native school at Kokopo, Mr. McCarthy said; (paragraph 3)

"If Mr. O'Donnell can produce teachers for the schools he is instructed to carry on."

This can only mean that Mr. McCarthy is starting his own schools Branch of the Department of District Services & Native Affairs, independent of the Department of Education. It follows, of course, that the teachers will be paid and school material will be purchased, not from the Education vote but from the District Services vote.

It is not merely Departmental jealousy that causes us to view these developments with concern. The Department of Education is accustomed to co-operating with Missions who conduct schools independently of the Department and we would welcome any agency, private or public, which co-operated in the enlightenment of the native people. Unfortunately, we know only too well that the "teachers" who are likely to be employed in this irregular manner by District Services' officers are only semi-illiterates and have no training in the art of teaching. The result of appointing such persons to conduct so-called Government Schools can only lead to bitter disappointment of the native people and damage to the prestige of the Administration.

18

Page 2.

I have to repeat what I have said before in correspondence with your Department that an untrained native teacher is not better than nothing but is actually worse than nothing.

However, it is appreciated that your officers are moved by the best of intentions in taking this action. They are genuinely concerned at the need for education and the slow progress being made in meeting that need. I am, therefore, prepared to instruct Education Officers that in cases where the Department of Education cannot supply a native teacher for a proposed school who, in his opinion, would be capable of taking such a school, the District Education Officer should visit the place and interview the prospective native teacher. If he finds that the candidate is at all acceptable he should recommend to this Department that the native be put on our payroll as a probationer and the school provisionally recognised as an Administration school which will, of course, enable us to supply school equipment at the charge of the Education vote. Where the District Education Officer considers that the native nominated by District Services is unfit for appointment as a temporary teacher it would be wise to refrain from opening a school at all.

This Department is particularly anxious to maintain co-operation and good feeling between its own Field officers and those of the Department of District Services and it is suggested that if instructions to District Services' Officers and District Education Officers on the subject of the establishment of schools were issued after consultation between the Director of District Services and the Chief Inspector of Schools, a situation would be avoided which is undesirable from every point of view.

G. T. Roscoe

(G. T. Roscoe)
Chief Inspector of Schools
for: Director of Education

36/15/50

TERRITORY OF PAPUA AND NEW GUINEA

DS. 8-1-1

Department of District Services
and Native Affairs,
PORT MORESBY.

25th July, 1950.

CIRCULAR MEMORANDUM to :

All District Officers and Assistant District Officers

ESTABLISHMENT OF SCHOOLS.

The attached copy of a letter from the Chief Inspector, Department of Education, is circularised for general information.

I agree with Mr. Roscoe's remarks generally. For many years Mission Schools under the supervision of semi-illiterate Mission teachers have operated on the coast of Papua. The results are extremely disappointing. District Officers are to report on any schools now in operation in their Districts staffed by employees of this Department.

(I. F. Champion)
ACTING DIRECTOR.

TERRITORY OF PAPUA AND NEW GUINEA

C
O
P
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D.1

Department of Education,
PORT MORESBY

8th June, 1950.

MEMORANDUM for:

Director of District Services &
Native Affairs,
PORT MORESBY.

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It is not merely Departmental jealousy that causes us to view these developments with concern. The Department of Education is accustomed to co-operating with Missions who conduct schools independently of the Department and we would welcome any agency, private or public, which co-operated in the enlightenment of the native people. Unfortunately, we know only too well that the "teachers" who are likely to be employed in this irregular manner by District Services' officers are only semi-illiterates and have no training in the

art of teaching. The result of appointing such persons to conduct so-called Government Schools can only lead to bitter disappointment of the native people and damage to the prestige of the Administration. I have to repeat what I have said before in correspondence with your Department that an untrained native teacher is not better than nothing, but is actually worse than nothing.

However, it is appreciated that your officers are moved by the best of intentions in taking this action. They are genuinely concerned at the need for education and the slow progress being made in meeting that need. I am, therefore, prepared to instruct Education Officers that in cases where the Department of Education cannot supply a native teacher for a proposed school who, in his opinion, would be capable of taking such a school, the District Education Officer should visit the place and interview the prospective native teacher. If he finds that the candidate is at all acceptable he should recommend to this Department that the native be put on our payroll as a probationer and the school provisionally recognised as an Administration school which will, of course, enable us to supply school equipment at the charge of the Education vote. Where the District Education Officer considers that the native nominated by District Services is unfit for appointment as a temporary teacher it would be wise to refrain from opening a school at all.

This Department is particularly anxious to maintain co-operation and good feeling between its own Field Officers and those of the Department of District Services and it is suggested that if instructions to District Services' Officers and District Education Officers on the subject of the establishment of schools were issued after consultation between the Director of District Services and the Chief Inspector of Schools, a situation would be avoided which is undesirable from every point of view.

Sgd. G. T. Roscoe

(G.T. Roscoe)
Chief Inspector of Schools
for: Director of Education

Patrol Report No. 5 of 1950.

This patrol was to investigate the Paliou Movement and to carry out general routine matters that could be done in the time.

The patrol visited PAM Island, BALUAN Island and RAMBUTYO Island.

Duration of Patrol - from 17/4/50 to 28/4/50, inclusive.

Members of Patrol - J. R. White; s/A.D.O. (part of patrol).

No. 6299	Constable	HAPPA
" 6289	"	MAKATI
" 6805	"	WOONA
" 6129	"	WASAN.

D i a r y.

- 17/4/50: Departed Lorengau on .m.v. "Rouna Falls". Called at Patusi to pick up Mr. T. W. White, C.P.O. Slept at Patusi.
- 18/4/50: To Pam Island, arrived 11.45 p.m.. Investigations made and general routine duties carried out. Spent night here.
- 19/4/50: To Baluan Island. Investigations. Investigations. Officials of six villages seen. Two court cases held, N.A.R.
- 20/4/50: "Rouna Falls" to Lorengau, dropping Mr. T. White off at Patusi en route.
- 21/4/50: Investigations and routine duties. Workboat "HABOB" from Lorengau to relieve "Rouna Falls". Temporary Village Councils explained to natives and District Officer's authority given to commence.
- 22/4/50: To Pam Island. Investigations and routine duties. Three disputes settled amicably by arbitration. Back to Baluan.
- 23/4/50: Investigations. Explanations of Temporary Councils to be set up at each of the six villages.
- 24/4/50: 0600. To Rambutyo 5½ hours. Party spent night at NDRIOL village. Workboat to anchorage at Patuan Island. Investigations carried out. Place swarming with mosquitoes.
- 25/4/50: To Penchal village. Investigations. Slept here.
- 26/4/50: At Penchal. Investigations and general routine duties.
- 27/4/50: To NDROUA Island. Saw Mr. Saxby, Plantation Manager. On to Patusi to consult Mr. T. White regarding his investigations in the Patusi Area. Slept at Patusi.
- 28/4/50: To Lorengau. Patrol completed

The six villages of Baluan were all visited, but most time was spent at Lipan-Mouk. (There is no rest-house at this village.) At this village most housing was excellent except for some hovels which housed the old people. The other five villages of Baluan, Perilin, Paliou, Sont, Manuai and Lipan also had excellent housing; these latter villages do have accommodation available for visiting government officers.

/Health:

Health: Health generally is good, but the policy of avoiding treatment at hospitals as advocated by Paliou is noticeable when comparing his people of Lipan Mouk with the other five villages.

Hygiene: All villages are clean, but there are few latrines. However, this does not matter much because the sea is so close.

Education: The Seventh Day Adventist villages are the only ones with any regular or ordered educational facilities; and the effect of this is most noticeable: they are so far advanced above the other people.

Pam. Both the villages of Pamlin and Pamandrian are settled on the island of Pamlin. It is a split village, partly Paliou and partly Seventh Day Adventists and others. Both sections have excellent housing. The non-Paliou section maintains a good rest house for Government Officers and Travelling Natives (Police, etc.).

Health, Hygiene and Education is the same as at Baluan.

I have high hopes that this little community will improve and get back to normal fairly quickly.

Rambutyo. There are now only three villages (combined at Rambutyo). - The village of NDRIOL (which also contains the villages of KULJA and BUGU), PENCHAL (which also contains the village of PENEPANU, and LENKAU (which is still one village). All houses are new and of good construction. There is not one government rest house in the whole of the area.

Health: Generally speaking, health is bad; there are numerous bad cases of yaws and many sores. A medical patrol is urgently needed here. The four years of absolute break-away from the Administration have also had the effect of causing the Medical Tul Tuls to lose what knowledge they had; they will all need re-training, and some new appointments will be necessary to replace deceased M.T.T's.

Hygiene: Same applies as at Baluan.

Education: There are no real schools in any of the Rambutyo villages. The Besmen appointed by Paliou have started schools of a kind, but none of these men has any education themselves. Most of the teaching is religious and political, and these schools are much worse than none at all. The children (as in all similar areas in Manus) are regimented; all their games seem to consist of drilling and marching - even tots of 2 and 3 years of age. I would describe the peoples of Rambutyo as being the most backward, as a whole, in Manus. It is to be hoped that the foolish boycott on Government and Mission schools which these people are carrying out, will be lifted and that some real schooling will be carried on. The Roman Catholic Mission have been trying for a long time to get pupils from the area, but unsuccessfully. At one time it was under their sphere of influence. Some reorientation is urgently needed in this area.

TRADE AND SUPPLY.

Baluan: - All of the villages carry out an extensive trade in fruit and vegetables at Lorengau. The village of Lipan-Mouk is short of all manufactured goods because they must put all their money in the village "bank"; however, as they receive gifts from fellow-villagers in the "movement" from other parts of Manus, they manage to get along and also to keep their money. The other five villages are conducting a little trade in shell and copra which should increase considerably. They appear to have all the goods they need.

/ Pam:-

Pam: - The position is the same as that at Baluan.

Rambutyo: Despite the fact that these people have so much money in the "bank" at Baluan, I was surprised to find that they have no ready cash and are extremely short of goods. The shock of Paliou's conviction had somewhat stunned the fanatical leaders, and the ordinary villagers tried to sell whatever they could to the patrol and also to buy things. Requests were made regarding a market for their shell (of which they have a huge amount) and also for copra. This matter has now been arranged for them.

These people have supplied Baluan (Lipan-Mouk) with foodstuffs for years. Their only return has been propoganda. It is possible that if the Paliou movement does not build up strongly again, these people will even work the unoccupied plantation at Rambutyo on a share basis. It would be an excellent thing if the terrific energies spent in talk and meetings could be diverted into productive channels and education.

GENERAL.

It will be necessary to patrol these areas regularly and to keep in close contact with the thought and activities of the people. Much sympathy and guidance will be necessary, particularly at the present time. It will require much patience on the part of officers, because the last three years have made the people very suspicious and sullen. However, I think that the majority of the people will gladly and willingly follow a firm lead.

J.R. White
J.R. WHITE,
e/A.D.O.

SUMMARY OF INVESTIGATIONS (cont'd.)

- 2 -

He has placed an economic boycott on those natives unwilling to follow his doctrines. No place may trade with another unless they go through the Customs Houses he has set up in each village. Outsiders must have a permit from him. This has had a great effect on the people of Irian and those of Baluan and Pam that are Seventh Day Adventists, as they cannot obtain sago palm for the construction of houses.

Where he has been unable to completely dominate any place or area, he has gathered malcontents from that place or area and instructed them in his doctrines, thus destroying the influence of the Government and Village Officials in those places. At PAK, PITYILU, LOHA and POLUSO these malcontents have come into the open and built fenced-in villages with the sign LIPAN over the entrance, e.g., LIPAN-PITYILU, etc.

He has caused all those under his control to get themselves into a state of fanatical hysteria, and he constantly builds up this state. Some of his followers wish to retire from the Movement, but have been unable to do so. The loyal natives in Manus are in a jittery state about their future if Paliou's Government should gain control.

It can now be seen from documents that the trouble in the No. 2 Road in 1947, when government huts and books were destroyed and churches desecrated, was the result of Paliou's orders. This could not be ascertained at the time. Paliou ordered the huts and books to be thrown away in 1946 and 1947.

8

The Paliou Movement.

To understand the Paliou movement and the extent of its grip upon the Native Peoples of Manus, one must bear two facts in mind. One is that Paliou stated that he was carrying out the work of the Government, the other that he was carrying out the work of God. He had persuaded a very many people that he was doing those things, although a careful analysis of his acts and teachings since 1946 shows that he has catered mostly to his own mad ~~heart~~ ~~lust for power, a power which he tasted in 1942-45 when he was a very~~ powerful Native Official under the Japanese in Rabaul.

Paliou returned from Rabaul in September, 1946, where he had been held for inquiry into war-time activities. Owing to the fact that natives are not British subjects, he was released. Immediately he arrived at Imrim Plantation (then Administration Headquarters, Manus), he began to organise meetings to gain power with the native peoples, who were in a disturbed state at that time and were largely pro-American and anti-Australian. Paliou did not encourage the natives in their wish for the Americans to take over control of Manus. His actions as now exposed show this to be part of his anti-European attitude and not a pro-Australian feeling on his part. He was told by the District Officer, Mr. Sansome, to go quietly, return to his village, and obey the village officials.

Paliou returned to Baluan on the 19th October, 1946 aboard an American barge, accompanied by the A.D.O., Manus. He immediately set to to organise meetings. By the end of November he had persuaded the natives to build a huge "House KIWUNG" at LIPAN, and he called a meeting of all the peoples of Pam and Baluan to attend in December, 1946. At this meeting, among other statements he made was one stating:-

"I am tired of the Government and the Missions. The Government and the Missions are both very wrong. (The word used was "bullshit.") If either one comes to you, send them away. You must do only what I say. Pay no attention to those natives who have been many years with the Government: they do not count."

Among others, this statement was heard by -

SAMEL of MANUALI village,	Baluan
IMAN of SONI "	"
AIWAI-SIWAM of LIPAN village,	"
NGASOW " " "	"

There are many more witnesses who can testify to this speech.

At or about this time he began his anti-European doctrines and also his religious doctrine, which must be accepted as the cause of the Cargo-Cult activities in Manus. As the religious movement is the cause of the whole movement, it is necessary to explain this before going any further.

An entry in a diary written in Rabaul in 1942 and found at Pityilu, states that Paliou had found a new religious talk at that period.

For a long time (from 1946 until now), I have been unable to understand the religious basis of PALIOU's cult, but it has been obvious that the followers of PALIOU's religion (which, although he never received teachings in the Roman Catholic Church he claims to be the teachings of that religion) have had something to account for their fanaticism.

I have now discovered the basis of the faith; it is not very complicated, and accounts for many hitherto unexplainable things.

To put it briefly, the faith commences with the perfect life led by Adam and Eve in the Garden of Eden ("Paradise" as quoted by PALIOU). These people lived a perfect existence, with no sickness, pain, sorrow or grief. Everything was to be had for the taking ** (OIAETA SAMTING KAMAP NATING) and no-one WORKED.

/ Then

Then Adam and Eve committed sins, and these conditions were no more. They had pain and sickness and brought forth children in pain. All the good things of Paradise vanished and the earth became covered with useless trees, etc. Adam and Eve and all their descendants have lived in misery every since, and have had to work and work and work.

Paliou enumerated 21 sins committed by Adam and Eve; and the idea is that, if none of these is committed, all the ~~Manus People~~ of Paradise will return; God having taken pity on them will take them back to the Garden of Eden. This talk has been carefully hidden, and these 21 laws have been passed off as "Laws of the Government."

Paliou claims that the missions and the government have misled the people by not giving them this information, which HE found out. His BESMEN (Political and Religious Leaders) have foisted this belief on the people and disguised the pill by ordering prayers, etc. as practised by the Roman Catholic Church to be carried out.

*** It was this belief that led WAPI of RAMBUTYO (later murdered) to lead the people into a religious-cargo frenzy at NDRIOI, which led to his murder in 1947. This is confirmed by RAMBUTYO natives. WAPI gathered his so-called facts at one of Paliou's meetings at LIPAN. He returned to RAMBUTYO, and the active cargo-cultism commenced at NDRIOI and was taken back to BALUAN within two days by Paliou's men who were with WAPI; it spread rapidly among all those who had come in contact with the New Religion.

Paliou was called into INRIM by Mr. District Officer Sansome. At this time natives from other areas had been sent to Port Moresby to be "Oriented", and Paliou was also sent in at their request. One LUCAS (now deceased) and William METBI, D.S.M., went also.

Upon his return from Port Moresby there was no holding Paliou. He was now able by lies and deceit to convince very many persons that his work was that of the Government. He told of how he was feted in Moresby, and how William Metbi was ignored and crept away and cried. He boasted of how he had lived in the house of "The Government", and that when the "Great KIVUNGS" were called it was he called the big men of Moresby to come to them, and not that they called him. He also stated that HE had had Mr. Sansome removed as D.O. and had brought Mr. Bloxham. Mr. Bloxham called Paliou to task at Lipan Mouk over this statement.

Paliou had apparently been shown somewhat of the workings of the Councils in Papua, and returned and set up his own version of them wherever he could in Manus without any reference to the District Officer. (He personally appointed all officials.) He had also apparently been told of ultimate self-government for the native peoples. I know that Mr. H. Jones had while on tour told them that with hard work and education it could be achieved in MANY GENERATIONS.

Throughout 1948 the movement grew with great rapidity. The people of Rambutyo and NAUNA have never visited the Government Station at Lorengau since 1947, but have haunted LIPAN-MOUK.

By the beginning of 1949, it can be said with certainty that one-fifth of the people of Manus had ceased to take any notice of the Administration at Lorengau and did all their business through the "District Office" at Lipan Mouk.

All villages were fenced in (in all areas affected), the meaning of this being that "we are inside, together in this movement; the Government and the Mission are outside." (There are many witnesses to this..) Only one entrance was permitted into the village, a turnstile was erected and people had to enter by the left and leave by the right. Overhead was a sign with symbols (meaning unknown) and bearing the lettering LIPAN-LAK as the case may be. At all places

it was admitted that this meant that Paliou of Lipan Mouk was their ruler.

In each of these villages life was strictly regimented, from dawn until 9 o'clock at night (the curfew). Everything was done to the ringing of bells.

All food was brought into the Customs House, and queues were formed to obtain rations twice a day. ~~While this was the case, it was not as any individual who transgresses against the law of the KIVUNG in a bad position, as that person must then go hungry as normal methods of individual trade for food by the sea people have ceased.~~ Any canoes coming to a village had to blow certain blasts on a conch shell to identify themselves, and all their cargo went through the Customs. Canoes from other than Paliou areas were forbidden to land. No person or canoe could leave the area without the consent of the Council (in all cases PALIQU's BesMen). Natives have been fined for disobeying these instructions. Two natives of PERI were fined 15/- each for taking a canoe to Lorengau and selling fish to the Administration. No native from the non-Paliou portion of Manus was permitted to trade with the Paliou portion unless they had written permission from Paliou. This caused great hardship on the six villages of Baluan whose inhabitants (or part thereof) did not conform to the doctrine; also to the people of Lou Island, as these people have no sago of their own and were in the habit of obtaining same from the Rambutyo and Patusi areas (both under Paliou). At some places, e.g., Rambutyo, non-believers were not allowed to enter the fenced villages on any pretext.

Paliou's rise to power was partly a result of his own organising ability and partly of the extremely unsettled conditions in Manus that began with the American landing in 1946. The natives were definitely dissatisfied with their material state, but then - as now - failed to see that the road to the European way of life was beset with hardships and terrific effort and that real education was necessary.

When Mr. Sansome was D.O., Manus, Mr. A.D.O. McLeod made a report about the people of MOUK being on an inhospitable rock, and he suggested that arrangements be made to bring these people on to Baluan Island and incorporate them with those people. Mr. Sansome spoke to the two officials of LIPAN, ASARKIAU luluai, and LIPANMUL (tultul and later luluai), and these people agreed to help the people of MOUK by giving them land.

On his return, Paliou was not slow to see the opportunity of enlisting these people (over 300) to his shock troops. He went to live at Mouk, and not his own village of Lipan. It must be admitted that he carried out the organising of the move from Mouk to Lipan. He spread his revolutionary gospel (both religious and political) before the move took place; the people of Mouk became very militant, and Paliou became supreme among them. He had a bodyguard wherever he went, and these strong-arm men caused much trouble during 1946-47, when Paliou's power became such that he did not openly use these people except on rare occasions.

While the construction of the village of Lipan-Mouk (consisting of a few people of old Lipan and all the salt-water people of Mouk and Palut) was in progress, Paliou's propaganda was increasing. The cargo-cult activities broke out at this time. This cult and its excesses caused a little trouble with the missions, and Paliou was able to use this trouble as a means to set up his own mystic-materialistic religion.

His conquest of the Mouk "Salt Water" people made it comparatively easy for him to gain the support of the remaining Manus "Salt Water" people, and these people are even now the backbone of the whole movement.

,/ Having

Having successfully united the people of Mouk, Paliou now set out to carry out his policy of large combined villages in every area that he could. With a skill and ability that was astounding, he was able to persuade many of the inland USIAI peoples to come down to the coast and form large combined villages together with the Manus "Salt Water" peoples. In this way he was able to ensure his "Salt Water" followers of adequate food supplies. The large composite village of Bunai consists of Bunai and five USIAI villages, the latter being the milch cows for the former; they are led by one KOMBO, an ignorant self-appointed chief (advised by one PIMA). These men are treated royally by Paliou and are of the elite. There are nearly 700 people here.

Practically every area completely controlled by Paliou consists of these combined villages. Controlling these villages are a few officials appointed by Paliou. Over these officials is one absolute ruler, sometimes a luluai and sometimes an ordinary native - whatever else he is, he is an obedient follower of Paliou.

The island of Rambutyo provides a typical example of this combining of villages, and also an example of the ultimate aims of Paliou.

As previously mentioned, the outbreak of cargo cult, while instigated by Paliou, commenced at NDRIOL village, Rambutyo, a Manus Salt Water village. Paliou's new religion took root immediately here and spread almost immediately to the other Manus "Salt Water" village at Rambutyo. At both of these villages, Paliou put in a Besman (a mixture of religious and political leader). This was in early 1947, and by the end of that year Paliou had the whole of Rambutyo Island and the Island of Nauna under his control. From the middle of 1947 up till May, 1950, not one canoe from these places visited Inrim or Lorengau, despite the fact that before this they were frequent visitors. Infrequent or practically non-existent patrols caused by lack of transport, lack of staff, and the difficulties encountered in making the new station at Lorengau, played into the hands of Paliou. Since Paliou's return from Port Moresby in 1947, a wall of silence fell over the whole movement; great secrecy was observed. Information reached the Administration through native rumour, and strangely enough much of it has now proved to have been correct.

Paliou instituted Village Councils in most of his areas on the 14th September, 1947. His ideas on this subject were fantastic, but became understandable when one considers the object of his movement, i.e., THE REMOVAL OF ALL EUROPEANS FROM MANUS AND THE SETTING UP OF HIMSELF AS KING OF ALL MANUS. Put briefly, these so-called Councils merely meant that the people were harangued day and night by the Besman, who completely dominated village life. (He was, of course, appointed by Paliou.) Large supplies of army shirts, trousers and boots were obtained from abandoned stores at the Purdy Islands and from the Americans, military drill proceeded apace and regimentation grew.

By 1948, Paliou had reduced the seven villages of Rambutyo to three; two USIAI villages and two Salt Water villages had combined as NDRIOL (his most important village politically), two USIAI villages had combined as Penchal, and the large village (for Rambutyo) of LENKAU remained as before but moved to a new site; all were on the coast. Luluais and tul-tuls ceased to exist as Government officials, in 1946 and 1947 Paliou told all the people that the "Hats" and village books must go. After the trouble on the Number Two Road, when all hats and books were burnt and churches desecrated, etc., the other peoples were afraid to openly discard the hats and books; but the Government-appointed officials were no longer in charge. People like LUNGAT (Besman) of NDRIOL and KULEP (Mesman) of Penchal, were in charge; some of the old officials were permitted some authority under these men if they followed Paliou.

/ The fenced-in

The fenced-in villages became more and more fanatical. Strangers and visitors were forbidden to enter, and all individual freedom vanished. As explained earlier in the report, all life was regimented from dawn until dark, and even to THINK against the movement was a crime. Each person was told each morning what duties or work he or she would perform; culprits were punished by fines or by forced labour. Food was all placed in the Customs House and issued daily. (The leaders did not partake in this work, but organised and supervised.) Large supplies of sago, betel nut, and other goods were constantly sent to Baluan (no amount being received). In this way Paliou was able to feed his beloved MOUKS and to feed also the large numbers of visitors who constantly went to Baluan to learn his teachings and to get their orders from him, also those coming before his courts of law.

By 1949, Paliou was so strong in Rambutyo that he was able to persuade these people that Port Moresby and KING BERRA had appointed him to rule Manus and to completely oust the Government, and they believed it. He appointed LUNGAT of NDRIOL to be in charge of all Rambutyo, Nauna and PAK. (The latter is a little presumptuous seeing that the natives KAS and KOKI of that place only had a very small following among the two villages at PAK. KAS of Pak, KOLEP of Panchal and BOLULU of Lenkau were to be his sub-leaders in each of these villages. These people were to go to NDRIOL to hear the orders that Paliou passed on to LUNGAT and enforce them in their own villages. All court cases were to be brought to LUNGAT, and any that he could not handle were to be taken to Paliou at Lipan-Mouk.

At a council meeting (so-called) the people all decided that they wanted PALIOU to be the Ruler of all the Native Peoples (LUNGAT did this). By a strange coincidence, this was decided by all the able Paliou peoples at approximately the same time.

- Paliou told these people that --
- (a) if they built good villages and kept them clean and hygienic;
 - (b) if they wore European clothes;
 - (c) if they established the Council;

an official from Moresby would come and inspect them; and that if they passed the test, all Europeans would be sent away and they would keep their own government WHICH HE HAD ALREADY SET UP.

The Peoples of Rambutyo were all waiting for this to happen this year (1950).

He forbade these people to -

- (a) have anything to do with European missionaries and traders;
- (b) build rest houses, thus preventing government officers from visiting the villages;
- (c) attend any mission or government school;
- (d) bring any court case before the Courts;
- (e) take any sick persons to Government Hospitals.

He convinced these people that the Administration at Lorengau was a sham and that they need not obey it -- he had his instructions from Port Moresby and KING BERRA, and the Government Officers at Lorengau were the False Prophets who were attempting to prevent Paliou creating Paradise on Earth for the people of Manus. LIPAN-MOUK was referred to (and written to) as the District Office.

Taking all these matters into consideration, it is no wonder that a grave situation has developed, and that the position at Rambutyo will take some changing. This movement has gone on for four years, and the hatred and prejudice he has built up will take a long time to remove.

Much the same thing has happened in other areas, and Paliou has, through this system, complete and absolute control over a

large section of Manus.

In many of the (so-called) unaffected parts of Manus there are self-seeking men who see the realisation of their dream of power through Paliou. Pak, Pityilu and Lat are instances of militant minorities under the rule of Paliou. They are disrupting village life and causing endless trouble in the villages. The village officials are indignant about the whole business. (At these places the movement is open.) However, certain individuals from other areas are secretly trying to spread the belief. There is danger of the movement spreading along the North Coast, particularly around the NYADA area. The action of the District Officer in arranging for the island peoples to obtain gardening lands on the mainland in this area will help to avert the people from being "saved" by Paliou's doctrine in this respect.

One other factor which has become grave is the fear of the non-Paliou peoples of Manus. Seeing Paliou go unchecked for such a long period has caused these people to think that perhaps his talk is true and that the Government is going to leave Manus and let Paliou be the ruler. These people are naturally fearful of reprisals should this take place, and thus the non-Paliou areas are affected also by the movement.

Because of the strict secrecy of the movement and the iron discipline that is preserved, it has been very difficult to obtain accurate information on the subject. However, the conviction of Paliou caused such a temporary shock that information could be gathered for a time and documentary evidence was obtained. Within two weeks, however, BAPI (the second-in-command to Paliou) and other leaders were able to gather all the leaders of the movement in Manus together, and came in to petition the District Officer. The secrecy, lying, and belief in mass statements as a means to strength was back.

A notable absence in petition to the District Officer was MALAI (BESMAN of Pam) and his people. Mr. T. White (Cadet Patrol Officer) has sent in a report that the ex-Paliou natives who are (or were) Roman Catholics and the Seventh Day Adventists at PAM have settled down amicably together to form a united village life. Malai has removed his beard and straw hat (or office as worn by his followers), and is co-operating whole-heartedly with the old luluai of Pam. Mr. Harrison, the Seventh Day Adventist Missionary, confirms this, as do also visiting natives of Pam. This is a very hopeful sign.

Paliou has always taught that there is strength in numbers, hence his combined villages. He has also taught them to say, "We all did it," if any individual or individuals, cause trouble. A typical example of this is the time that certain people of MBUKE burnt some houses down. The people stated "We all did it." Certainly, this case was not very serious, and severe lack of field staff at the time prevented the matter going further.

It will be very difficult to obtain any more information for some time except from those people who have already made statements, as these people are determined to carry on the movement. Should Paliou return to Baluan, it is absolutely certain that the movement will carry on and increase.

It would be a very bad thing for the Native Peoples if this sullen anti-European attitude turned into action. (Mob rule is never good.) It is my sincere and considered opinion that the time of such an occurrence was not very far off. This would be a tragedy in more ways than one. The only way these peoples can obtain advancement and education is through Europeans, and while doubtless the attitude of some Europeans towards natives leaves much to be desired, it is a foolish thing for these people to boycott all Europeans, including the local administration.

The term "Village Council" has now somewhat of a confused meaning to the Native Peoples here now: the fantastic meaning given it by Paliou has confused all of them. However, it is sincerely hoped that the trial councils now instituted by the District Officer will, in time, change the erroneous ideas held by many. I

/ think

think that at the present moment no abrupt change can be made from the Village Official system, and that in some places it will need to be temporarily increased in power to permit a strong chairman to lead the councils when they are formed.

In my opinion, it would be a great mistake to prosecute all those who have committed breaches of the law during the period 1946-1950 when such breaches were the direct result of the "Paliou Movement". It is far better to remove the cancer, prevent further infection, and let the wound heal. These people have foolishly and arrogantly gone ahead on what they believed to be "a short road to fortune," gaining all that Europeans have by mysic means. However, they have really made their own punishment. The main thing to do is to prevent the resurrection and continuation of the movement as such.

To this end, I suggest that -

- (1) Paliou be not permitted to return to LIPAN-MOUK;
- (2) the mass combination of non-homogenous villages be discouraged;
- (3) a firm stand be taken against FUTURE breaches of the law and of mob rule;
- (4) native trade and industry be encouraged and co-operatives established. Lou Island is ready for this now, and would be an excellent trial area. They have saved much money and have still to receive War Damage Payments.
- (5) Educational facilities be increased, and that it be vigorously pushed ahead. It is only by an understanding of commerce and the outside world that this uncivilized and ignorant train of thought can be diverted into useful and progressive action.

I hope and trust that this report will be taken in the way that it was written. I have studied this movement for a long period, and it is my earnest desire to assist the Native Peoples to progress towards that standard which we, and many of them, desire them to have.

TERRITORY OF PAKA AND PANGLOSS

This is a copy of the ORDERS for the DAY in all Paliou villages.

The most important thing is the talk of God. The next is prayer.

District Office, LORINGA, 23rd May, 1950.

6.00	6 o'clock bell	Arise
6.30	" "	Ablutions.
6.45	" "	Prepare.
7.00	" "	Prayer.
7.45	" "	Fall in.
8.00	" "	Allocation for duties.
12.00	" "	Luncheon Break.
13.30	" "	Return to work.
16.00	" "	Finish Work.
16.30	" "	Ablutions.
16.45	" "	Prepare.
17.00	" "	Prayer.
18.00	" "	Light Lamps.
19.00	" "	Dinner.
21.00	" "	Lights Out. Cease noise. A curfew which permits no movement after this hour.

EDUCATION: The S.D. villages with their regular and educational field. are particularly good in the educational field.

SATURDAY: Work half day only. This is all; it is to be carried out throughout the years.

LIST OF FINES for those disobeying bells: Ordinary workers 10/- fine. Clerks & Officials 15/- fine. The Leader £1 fine.

EDUCATION (RAMBEYO): It is hoped that the Roman Catholic Missions are more successful in the not distant future in their efforts to obtain...

TRADE & SUPPLY: The remarks on BAJUAN form of trade - show I say BIPAN-MOUK form of trade - are most interesting. It must be pleasant for the people of BIPAN-MOUK to be able to bank their money and live on their friends.

RAMBEYO: Action is being taken to ensure the natives find a market for their shell.

GENERAL: You will notice that the island of BAJUAN divided into two sections - that of BIPAN-MOUK and that comprised of the villages of FERILIK, PARICH, SOU, MANA, and BIPAN. These last named villages are not part of the Paliou Movement, and it is proposed to set in Village Councils. Discussed with the Director during his recent visit. In this way we may be able to absorb the Paliou Movement into the staidier and more stable routine of the other villages of BAJUAN ISLAND.

Mr. David Wierberg is expected in some three weeks to commence work in the setting-up of these Councils.

F. B. MITCHELL
DISTRICT OFFICER

TERRITORY OF PAPUA AND NEW GUINEA.

30/15
44

TGA/DW



D.S. 30-1-1.
District Office,
Manus District,
LORENGAU.
29th May, 1950.

The Director,
Department of District Services
and Native Affairs,
PORT MORESBY.

PATROL REPORT No. 5 of 1950.

The main object of the patrol was to investigate
the PALIAU MOVEMENT at BALUAN ISLAND.

Notes on housing are interesting, particularly the
remark "At this village most housing was excellent except for
some hovels which housed the old people."

HEALTH: The remarks are of interest.

EDUCATION: The S.D.A. villages with their regular and
ordered educational facilities, are particularly good in the
educational field.

RAMBUTYO: Under the heading "Health" the remark "The
four years of absolute breakaway from the administration have
also had the effect of causing", in my opinion
a little more patrolling would have assisted in keeping these
people from joining such movements as the PALIAU MOVEMENT.

EDUCATION (RAMBUTYO): It is hoped that the Roman Catholic
Missions are more successful in the not distant future in
their efforts to obtain students on this island.

TRADE & SUPPLY: The remarks on BALUAN form of trade - or
should I say LIPAN-MOUK form of trade - are most interesting.
It must be pleasant for the people of LIPAN-MOUK to be able to
bank their money and live on their friends.

RAMBUTYO: Action is being taken to ensure the natives
find a market for their shell.

GENERAL: You will notice that the island of BALUAN is
divided into two sections - that of LIPAN-MOUK and that
comprised of the villages of PERILIK, PARIOI, SONI, MANUAI and
LIPAN. These last named villages are not part of the PALIAU
MOVEMENT, and it is proposed to set in Village Councils as
discussed with the Director during his recent visit here.
In this way we may be able to absorb the PALIAU MOVEMENT into
the steadier and more stable routine of the other villages of
BALUAN ISLAND.

Mr. David Fienberg is expected in some three
weeks to commence work in the setting-in of these Councils.

J. G. Aitchison

(T. G. AITCHISON)
ACTG. DISTRICT OFFICER.

11

D.S. 30-1

Patrol Post,
PATUSI,
Manus District.

22nd. MAY, 1950.

Patrol Report No. of 1950

Report on patrol to South and
South Eastern Island groups of
MANUS.

Object of Patrol:

1. Census check.
2. Native Administration.

Last Patrol: November, 1949.

Members of Patrol:

Mr. T. W. White, Cdt. P/O.
Const. Nyage Reg. No. 6670
" Franis. Reg. No. 6644
" Chapau Reg. No. 15111
" Para. Reg. No. 6644

(To M'Duke only) Herba. Reg. No

Duration of Patrol - 28th. April - 9th. May, 1950.
18th. May - 21st. May, 1950

10

Diary:

- 28th. Apr. Departed from PATUSI station for LOU ISLAND per canoe. Arrived LAGO village at night.
- 29th. Apr. Visited Mr. R. Harrison of S.D.A. Mission. Discussed local matters.
- 30th. Apr. ~~Visited~~ inspected villages of LAGO and RAE.
- 1st. May. Sailed to PAUN village on south side of LOU.
- 2nd. May. Departed for PAM ISLAND.
- 3rd. May. At PAM.
- 4th. May. At PAM.
- 5th. May. Patrol sailed to BALUAN ISLAND. A very quick trip was experienced in rather boisterous seas and strong north west winds.
- 6th. May. Addressed people of LIPAN-MOUK and inspected village and gardens.
- 7th. May. Checked census at S.D.A. villages of PERIEK, PARIOL, and MANUAL.
- 8th. May. At SONI village and LIPAN-MOUK.
- 9th. May. Returned to PATUSI. Awaited favourable winds to sail to Southern Island groups.
- 18th. May. Patrol departed for LOMBUCHO (Johnson Is.) per station canoe.
- 19th. May. Addressed people of LOMBUCHO and inspected village. Sailed to M'BUKE ISLAND.
- 20th. May. At M'BUKE.
- 21st. May. Returned to PATUSI PATROL POST.

HEALTH & HYGIENE:

The PATUSI N.M.O. accompanied the patrol and carried out medical inspections in all the villages visited. Health was found to be very good and only one or two cases of yaws were ordered to hospital for injections.

Hygiene was also satisfactory. The island people in the area take great pride in keeping themselves, and their villages very clean. Each village visited had over-the-sea type of latrines constructed.

The LOU people have the benefit of a Mission hospital and dispensary on the island. PAM and BALUAN natives also take advantage of these facilities.

Most villages have native Medical-Talms who render first aid and look after minor cases. The natives of LIPAN-MOUK stated that they desired to send a married couple to the P.H.D., LORENGAU for training in village medical work. The isolated island of M'BUKE has recently had a natives appointed

Medical-Talut, their easing the problem that existed here. At LOMBUCHO, however, there is no one to carry out this work and the natives are not willing to send one of their number to be suitably trained.

AGRICULTURE & TRADE

LOU, the most fertile island in the Admiralty group, produces huge quantities of fruit and vegetables worthily. At present the demand exceeds the supplies and the natives are doing a booming trade with Europeans at LORENGAU, MONOTE and LOMBUCHO. It is to be hoped that with the permanent establishment of forces at MANUS that the demand for this fruit will not die out. It had become no less than an industry to the LOU islanders. These people have extensive gardens in which are planted a great variety of fruits and vegetables.

At PAN the people have subsistence gardens but they are not sufficient in size to fully support the population. They were instructed to work larger gardens. At present much of their requirements must be purchased from Baluan or Lou.

BANUAN soil yields good gardens and all villages, with the exception of LIPAN-MOUK, have sufficient areas of garden to meet their needs. The natives of LIPAN-MOUK have commenced planting small gardens of topics and taro as advised. The MOUK and POLUT people in the village are "salt-water" natives and have little idea of gardening but the LIPANS' ^{are} slowly educating them in the art. In the past this village has been dependant on mainland villages for garden produce and sago. So great has been the demand for sago that many areas of sago swamp on the mainland are now ruined because ^{the natives} have been continually cutting down young palms without allowing them to fully develop. Some coastal villages, such as PERI are now without sago themselves and must go else where to find it.

At LOMBUCHO the people are still the most desperate for food. As pointed out in the last report their isolation and the fact that these islands won't yield food crops, makes them entirely dependant on the mainland for their requirements. Coupled with these factors are the difficulties they are faced with in communications. They are not good seamen, have few canoes and in rough weather it is impossible to leave the island. An attempt has been made to plant small gardens on one of the three islands in the group but wind and sea erosion tend to make their efforts not worth while. A visit to the island by the Agricultural Officer is recommended in order that he may report fully on the situation to be found there. It is significant I think, that many of the people have returned to their island home of TAWI near the coast, because of the hardship they are faced with in obtaining sufficient food.

At M'BUK the natives have commenced planting subsistence gardens as they were advised to do on the last parcel. Pigs and pigeons are a great hindering factor in this work in that they continually run crops on the island. These islanders have a fine fleet of canoes and trade up and down the coast for sago.

The MANUS "salt-water" natives have never been particularly keen to work for Europeans on plantations and it is doubtful if they ever will be; but this attitude does not necessarily apply if they are employed in some cash cropping scheme of their own. The formation of a Rural Progress Society as outlined by Mr. Cottrill Dorrner in the March "South Pacific" would appear to be ideal. It has been suggested that the KUMILI groups to native ownership or control be given consideration. In such a case I would recommend that the SIBISA ISLANDS be given to the LOU people, who have already worked them for copra, and the KUMILI Islands, be given to the POLOT natives. The LIPAN-MOUK natives could then produce copra in this group, as one island already belongs to the POLOT natives who have migrated to the former combination of villages.

Again, economic advances may possibilities for economic advance may exist in an organized fishing industry. Are there possibilities of a fish canning concern? It is important that any such scheme should ensure in an equitable direct return to the natives concerned and offer them opportunities for advancement in technical, and later, managerial capacities. Naturally, when we consider potential industries we must consider cost, capital available, transport and markets, always keeping in mind that economic, social, and political advancement go hand and hand and that a balance must always be maintained between them. Again, they should not have a lot of money unless there is a means of raising their standard of living to go with it.

A second factor to consider is whether the employment of the family as the primary unit of production is more satisfactory than the communal effort, or vice versa. With the latter the incentive to work and initiative is often lost. In the FALIAU MOVEMENT, however, there already is this communal basis which could be utilized for any cash cropping or collective scheme. In some respects this aspect of the Movement is likened to Russia because the incentive comes from revolutionary faith and is backed by local political and "police" pressure.

To sum up, these natives are rapidly casting off the old social forms and customs of village society, and are passing through a transitional period. Whether "modernization" is to be desired to their old traditional form of life is in itself questionable but the fact remains that the natives themselves are demanding a change, thus the problem cannot be ignored. It is therefore essential that with the decaying of the old pattern of life that they be directed through the best channels towards economic and a social structure of a high standard.

ARTS & CRAFTS:

In common with most villages in the area, the old arts and crafts are decaying and knowledge of them is being lost. This is largely attributed to two things. For one, the younger generation, in the belief that all the old customs are not to be desired, have lost interest. Secondly, Mission schools that exist in many villages, are completely ignoring this work. Village Mission schools as established by the Seventh Day Adventists expect children to attend school every day when part of that time could be profitably spent with their fathers or elders, learning necessary crafts such as canoe building and the manufacture of fishing implements.

(6)

All these crafts should not be sacrificed for the sake of learning to read and write. Both are necessary but crafts such as canoe construction are vital to village life in the case of the islanders. In some villages visited natives were advised to construct a specified number of canoes during the year. Every encouragement was given to young men to learn the necessary crafts from the few aliens who still remain. In some BALUAN villages, notably in the S.D.A. sector, there is not one man who is now capable of building a sea-going planked canoe and the natives are compelled to buy their craft from LOU at very high prices. Other crafts, of which knowledge is dying is in the making of clay dishes and fishing "umbans" and nets.

The only place where good wood carving is to be seen is on PAM. The one aged native who is excellent at this art said he had offered to teach others but no one was keen to learn.

M'BUKE is the only village where clay pottery is carried out and this too, is only in the hands of a few elderly females.

An interesting discovery on LOU was the finding of a large clay vessel some eight feet under sedimentary layers. It is quite possibly hundreds of years old. No one on LOU does pottery work, or are the people aware that it was ever done in the past. The vessel had a domed bottom, would stand about two feet high and tapered outwards from the base to the top. The rim had a diameter of about eighteen inches and was decorated with a criss-cross and stroke pattern.

Have colored marbles to obtain and forward together with any information.

EDUCATION AND MISSIONS:

It is hard to understand the attitude of natives in PALIAU influenced villages, towards education. They obviously are progressively inclined and yet continue to refuse to send children to school. PALIAU'S attempt to organize "schools" in his villages was his answer to Mission and Government schools. He could now point out to his people that they had their own Mission, Government and now educational facilities - all without the help of the whiteman. In some cases villages I was asked why didn't the Government send them teachers to open schools in their own villages. It was pointed out that the shortage of trained native teachers could possibly be overcome if they would adopt another attitude and send children to school, so that eventually, they could receive training in this work and later have their wish when they returned and opened schools in the various villages.

An excellent area school is established by the S.D.A. Mission on LOU Island. Native teachers of this Mission have also established village schools in their areas of influence. The standard of these schools is very fair.

A section of PAM and all PALIAU influenced villages on BALUAN, LAKBUCHO, and M'BUKE have all left their church although services on the Catholic pattern are still carried out by ex-Catechists. A small number of natives at LIPAN No. 1 have returned to the Catholic faith. It is significant that they went back immediately following the arrest of PALIAU. With encouragement others may follow the lead.

NATIVE SITUATION:LOU ISLAND.

Lago. This is a small clean village, consisting of two lines of raised style houses, situated on the north shore of the island. The inhabitants, similar to other Lou people, live for their Magic, which to some extent, has been broken away from the old pattern of native society. They are always found to be cheerful and cooperative to patrols.

Rae. This village is situated near the Seventh Day Mission station at "PISIK". Capably led by a very ambitious Lulua, KOMETS, the people are anxious for both economic and social advance. The Mission is a helpful stabilizing factor in the transitional period they are passing through. The village is well set out and housing excellent.

Paun. Situated on the south side of the island the Paun natives are the least money conscious of the Lou people. They are unspoilt, happy, and the friendliest natives the patrol has encountered in MANUS. I think village layout, and housing would equal that of any village to be found in New Guinea and the villagers take great pride in this.

The native PANO is recommended to hold the office of Tuftal. The previous native to hold this position resigned last year.

PAM ISLAND.

The natives on this island would appear to have completely dissociated themselves from the PALIAU MOVEMENT. It was very pleasing to see the S.D.A. section of the community and the PALIAU influenced people, again living together in harmony. All officials were extremely co-operative and the aged Lulua, PORON, said that his people were finished with Paliau who had brought them so much trouble. Some of the people, including a very active "bossman" POL, are gone to work at RABAUL while another of their leaders has been encouraged to work at PATUSI for a time. The natives of PAM-LIN now intend to return to their own nearby island where they will reconstruct their village and plant additional gardens.

BALUAN ISLAND.

Lipin-Mouk. All beliefs of PALIAU'S supremacy were rudely shattered following his arrest and imprisonment and frantic efforts were made to have him released in order to save face. His Lieutenants even told people that he had gone to Europe to see the District Officer or the "Gaman". This event has left the people of this village rather defiant but at the same time a little confused and bewildered - so great was their belief in the power of their "big boss". It would seem natural that this people will be the hardest to reason with but if consistent procedure is applied and if they are subject to Government "propaganda" on the basis that if you say a thing often enough people will eventually believe it, it is likely that they will slowly but surely yield.

An illustration of their present feelings toward PALIAU is shown when Mr. Harrison, of the S.D.A. Mission, asked the

... natives of this village if they would like to hear the experiences of the native SALAU who has recently returned from a trip around the world. After a typical "kivung" they replied no and added that they could not act without their leader, PALIAU. Similarly, when the Rev. Father Lemere of DRABUSUM MISSION, invited them to church at LIPAN No. 1, they again replied that they could not act without the consent of PALIAU.

The people are very conscious of the improvement and raised standard of living PALIAU has brought about in their village, although it is reasonable to accept that the changes would have been brought about on their own accord sooner or later. However, because PALIAU was responsible for the abandonment of reef dwellings, the doing away with "bride price" and the casting off other old customs and the introduction of a highly organized system of village life on a communal basis, he stands in their estimation as a little demigod. As PALIAU's power spread he became aware of the hold and influence he had and foresaw possibilities of possessing even greater power. From this arose his form of native "republic" and it was nothing less than that. He had his own flag, his own executive bodies and "government" to carry out his policy, he controlled the church and this year, his own schools. Directing all this, and indeed directing the will and morals of the people, was PALIAU, a pro-Jap. anti-white native with very evil intentions. Whether or not the cargo belief existed right up to the present time is hard to say as we really have no proof of this. Possibly his people believed it but PALIAU didn't, although was cunning enough to use it as an incentive to hold his people together. Lies such as this and distorted religious speeches was PALIAU's main method in maintaining the unity he had been responsible for.

Many of his followers at one time or another sought to leave the movement when they saw some of the ridiculous and wrong aspects that began to creep in but they feared two things. For one, if they left, they would be economically boycotted. PALIAU controlled all food supplies in the village. (In other such influenced villages the "bossman" did.) Fish, or sago and other food commodities from coastal villages all went through the "customs house" where they were dealt out to each house-hold. Thus, if you left the movement you would be cut off from this source of supply. The other controlling factor was fear of being an outcast. Leaving the movement meant that natives had no one else to turn to because all the MANUS linguist groups were affected by it.

Mr. Radely of W.R. Carpenters Ltd. recently informed me that when at BALUAN loading copra on the M.V. "Madang", he asked LIPAN-MOUK natives if any would care to come and work for him in Rabaul. Several natives said that they would like to go but feared what PALIAU would do to them when they came back, or as to their parents in their absence.

Taking all this into consideration it would appear that the best thing for PALIAU would be departure from MANUS

LIPAN No. 1.

This village consists of those natives who did not migrate to LIPAN-MOUK when the amalgamation of those villages came about. The community are all strong supporters of PALIAU with the one exception of their Luluai YIEP. The people were found to rather passive following the arrest of their real leader. They were advised to follow their Luluai and to stay in the vicinity of their own village. As mentioned previously a few of the natives have returned to the Catholic Mission. This is important because it is the only move in this direction that had been made in this direction for three years.

SONI.

SONI is the third PALIAU influenced village on BALUAN. A small section of the community have remained loyal to the Seven Day Adventist Mission and have not been affected by the movement. The Luluai has very little power or real influence and most of the village affairs are in the hands of the very pro-Paliau and fanatical Tultul. The lawless element in the village is more or less being held in check by fear of Government action.

MANUAI.

These people have settled down considerably over the past year. When the writer accompanied Mr. P/O. Sebire to the village in November, 1948, the community were observed to be most unsettled and were undecided as to follow the PALIAU movement or not. As it so happens only two family groups did and the remainder continued to adhere to the Seventh Day Mission. The inhabitants of MANUAI were found to be very content and were in every way co-operative to the patrol.

PERILIK.

Predominantly an S.D.A. village, the people of PERILIK have very few problems. The natives are cheerful and co-operative and are devoted to their Mission. There does appear to be an abnormal amount of marriage disputes continually cropping up. This is probably due to the fact that there is an unbalanced population factor in that the males greatly outnumber the females of marriageable age. This problem is common throughout most villages on BALUAN and on LOU and presents serious difficulties to these people.

PARIOI.

This village is in most aspects very similar to PERILIK. The people mainly belong to the Seven Day Adventist faith and adhere very strictly to its doctrines. The village is always found to be very clean and well cared for. A small hamlet exists inland where the Tultul and a few families have remained in preference to coming down to the beach. It is hard to understand why the people left this site as it is much more attractive and suitable in every way than the new village area, on the shore line.

2

LOMBUCHO (Johnson Is.)

It would appear that many of these people are doubting the wisdom of migrating from their island home of TAWI in favour of the swampy mosquito and sand fly ridden island they are now on. The people are all followers of PALLIAU and at the time of visit seemed very suspicious, ill-spirited and sullen. As advised on the last patrol they have commenced construction of houses on the larger island, which is a step which will ease the trade difficulties they are faced with. The houses are well built and lined along the beach of the larger island in the group. It seems odd that they were not built on the leeward side of the island because as they stand they are subject to strong north west gales and are frequently in need of repair. An arduous task when all building material must be transported from the mainland.

M'BUKE.

The M'BUKE natives are the least fanatical of the PALLIAU followers, and they are the most willing to listen to reason. They will not, however, voluntarily come to a European with their problems and disputes. It seems that this attitude is not so much a resentment of whites but an unwillingness to disclose that they are incapable of dealing with all their village and local affairs. Their confidence, nevertheless, is slowly being gained. On the two previous patrols to this island the people were sullen and un-cooperative but this time more friendly and cheerful although a shadow of suspicion still exists. The village officials stated that they had accepted PALLIAU'S doctrines because they thought they were good but added that any they did not like they sifted out and did not put into effect. This attitude is very sensible because many of PALLIAU'S teachings were good and at M'BUKE the fault seems to lie where the officials have not defined between the desirable changes under the "new order" and the undesirable. The TULU SANO is the real leader in the village the it is the wish of the people that he be appointed Lalua. The present Lalua KABIN wants to resign office because of old age and falling health. SANO expressed the wish of the natives to work copra on Edgell and Whiteleys' Ltd., nearby plantation islands but added that there was yet much work to be done in the village which they desired to finish first.

Their attitude toward the Roman Catholic Mission is unchanged, and I am sceptical that they will make any early attempts to return. Of course any future moves in this direction are hard to speculate, especially after the lead Lipan No. 1. has made. At present the natives are sitting on the assumption that there is only one church and that is the church of God and that they can direct their worship in this direction as well as the Catholics can. No doubt, in time, they will become aware of this illusion.

T. W. White

(T.W. White. Cat. P/O.)

REPORT ON POLICE.

Const. NYAGA. Reg. No. 6610. Efficient in dealing with natives. Capable and reliable.

Const. PANIS. Reg. No. 6644. A very keen and efficient Constable.

Const. CHAPAN. Reg. No. 1511. His enthusiasm runs away with him at times and he needs to be restrained.

Const. PARAL. Reg. No. 6120. A very good Constable.

Const. HERBA. Reg. No. 6604. Capable but also needs restraining at times.

30/5/51
13

D. S. 30-1-1.

TGA/DW



District Office,
Manus District,
LORENGAU.
31st May, 1950.

The Director,
Department of District Services
and Native Affairs,
PORT MORESBY.

PATROL REPORT No. 6 of 1950.

HEALTH & HYGIENE:

The health of the people at LOU and BALUAN appears to be most satisfactory. Further efforts will be made to encourage the people of LOMBUCHO to send one of their number to Lorengau for training as a Medical Aid Tul.

AGRICULTURE & TRADE:

The natives of LOU ISLAND are most industrious and are setting an example to the rest of Manus in their gardening for food and trade. BALUAN ISLAND is, I think, as fertile as LOU, and the natives there are mostly good gardeners. However, the island people from MOKU require considerable experience in gardening.

The situation concerning Sago at Manus generally is being closely watched, as in some cases villages have combined and are using only the Sago in the immediate vicinity of the combined villages, neglecting their gardens in the hinterland.

The problem of thatch for the people at LOU and BALUAN is being investigated.

Could I please be advised concerning SIBISA and KUMILI islands, as to whether they have reverted to the Custodian or not.

I recently asked that some natives from LOU be trained in growing cocoa at KERAVAT. However, owing to lack of accommodation at that station it was not possible to offer this training.

We have recently had a visit from an officer from the Agriculture Department who investigated the salting and drying of fish at Pitilyu. It is hoped that methods of drying and salting fish may be improved in order that labour employed at Manus might be fed at least partly on salted and smoked fish.

ARTS & CRAFTS:

The remarks are of interest. There is no reason why the old arts and crafts should not be studied together with reading and writing.

EDUCATION & MISSIONS.

The remarks are of interest.

31st May, 1950.

RECEIVED
6 JUN 1950NATIVE SITUATION:

PAM ISLAND. It is most encouraging to see the people again together after their "political" split.

BALUAN ISLAND. It is hoped that the people of LIPAN-MOUK may be helped with the arrival of Mr. Fienberg in a few weeks' time, and the establishment of a Village Council. Mr. White's notes are most interesting.

LIPAN No. 1. The return of natives to a Mission after a break of three years is, I think, significant.

This is a most interesting report into the compiling of which has gone a great deal of thought. It is suggested that His Honour the Administrator would be most interested in the observations made and views expressed by Mr. White.

T. G. Aitchison

(T. G. AITCHISON)
ACTG. DISTRICT OFFICER.

30-15-31

16th June, 1950.

District Officer,
Manus District,
LORENGU.

PATROL REPORT - No. 6 1943/40

Please endeavour to obtain for the Administration the large clay pot found at LOU. Mention is made of this pot on page 6 of Mr. T.W. White's report in his last paragraph under Arts and Crafts.

The Administration is making a collection for a proposed Museum and items such as this are invaluable.

Please see that the pot is very carefully packed before shipping it to this office.

Any information regarding this specimen should be forwarded by mail.


(I. F. Champion)
ACTING DIRECTOR.

TERRITORY OF PAPUA AND NEW GUINEA.

District Office,
Manus District,
LORENGAU.
15th June, 1950.

The Director,
D.D.S. & N.A.,
PORT MORESBY.



PATROL REPORT NO. 7 of 1950, MANUS DISTRICT.

CONDUCTED BY: T. G. Aitchison.
AREA PATROLLED: Western Islands.
DURATION: From 15th to 24th June, 1950, inclusive.
Total number of days on patrol - 10.
LAST PATROLLED: March, 1950.

DIARY.

- 15th June. Left Lorengau in M.V. "ROUNA FALLS". Sea calm.
- 16th June. Arrived Hermits 7.45 a.m. Anchored Iuff Village. Recruited married couple for hospital. Inspected village. S.D.A. teacher appears to be welcome in village. Yams left by A.D.O. Mollison to seed did not strike. Beetle also attacks yam in this island. Moro n Plantation visited. Number of photographs taken by "Daily Telegraph" reporter. Picked up twelve passengers for Ninigos.
- 17th June. Left Hermits 12.30 a.m. Arrived PIHUN in Ninigo Group 9.45 a.m. Met A.D.O. Mollison, Dr. Pike, and Path. Assistant Miller. Agricultural Officer Sorensen and Cadet O'Neill away on adjacent islands. Inspected gardens and canoes under construction.
- 18th June. Left for AUA Island 2 p.m. Twelve passengers.
- 19th June. Visited villages of PORAITARE and PERGUA on AUA Island. Inspected gardens. These people in poor condition. Left for WUVULU 2 p.m. Visited ONEI village and inspected gardens etc.
- 20th June. Visited AUA village and inspected gardens, including those in artificially created swamps. Series of photographs taken by "Daily Telegraph" reporter. Left for Ninigo Group 5 p.m.
- 21st June. Visited PELLELUHN Plantation (Ninigo Group). Saw Carl Batze, Plantation Manager. Anchored PIHUN.
- 22nd June. At PIHUN. Loaded cargo etc. for LIOT where medical party to be put ashore.
- 23rd June. Put medical party ashore LIOT Island 10.30 a.m. and proceeded Hermits. Dropped and took on passengers. Proceeded to Lorengau.
- 24th June. Arrived Lorengau in afternoon.

HEALTH AND HYGIENE.

The Medical Officer of the Research and Rehabilitation Party at present working in the Ninigo Group informs me that the natives have a higher standard of health than the natives of Bougainville generally. The natives at AUA Island are those who have malaria and are causing me considerable concern. I have discussed the matter with Dr. Pike, who agrees that when the work at the Ninigos is completed in a few weeks' time, the party return to Lerengau and re-equip, and then proceed to AUA. This will be covered in a separate memo. It is remarkable that the MATTY (WUVULU) people appear to be healthy and progressive, and the AUA people indolent and apparently not in good health.

AGRICULTURE.

The most successful agriculturists seen during the patrol were those at MATTY (WUVULU). The forebearers of these people created artificial swamps on their island, and to this day the natives cultivate and tend swamp taro growing in these swamps. A series of photographs was taken by the reporter accompanying the patrol, and will be made available for the Administration when enlarged prints are returned from Sydney. Mr. Sorensen, District Agricultural Officer, will no doubt write at length on these gardens.

It appears to me that the system of growing vegetables in mineralised waters might be a development from this swamp culture, or at least have some relation to it.

The MATTY people have invited New Guinea mainland natives to live in their village and have learned from them the art of cultivation. The variety of foods on MATTY is remarkable, particularly when compared with the varieties available at AUA Island. The yam seed put ashore at the Hermits unfortunately did not strike.

At PIHUN village where superphosphate was mixed with the soil, the yams and other seed have struck and appear to be doing reasonably well in the shallow sandy soil. However, these natives require a good deal of pressing in order that their gardens will bear successfully.

The trawler "ROUNA FALLS" which leaves here on 27th June to be attached to the party for two or three days will visit islands on which there are deposits of phosphates and obtain samples. It may so happen that the phosphates would be suitable for distributing to the Islanders for their new gardens.

The natives are asking for tools to assist them in their canoe construction, and I have despatched some to-day.

ARTS AND CRAFTS.

The natives produce a very fine woven handbag and weave fibre on to bottles. Their canoe making is excellent - the work of real craftsmen: they are some of the few natives in New Guinea who now have mat sails for their canoes.

Photographs were taken of old quartz and clam axes from WUVULU and PIHUN. Prints of these should also be available and it is proposed that the samples photographed be purchased from the present owners and forwarded to Moresby for the Museum as there are very few samples available.

EDUCATION AND MISSIONS.

Seventh Day Adventist native mission teachers appear to me to be doing a good job in these villages, and are providing them with cultural activities so badly required. The natives are not only taking to the teachers but also join in community life, going on fishing expeditions, assisting in erection of houses, etc. TIMRO, an educated native of ONEI village, MATTY ISLAND, desires twelve months' training as a teacher in order to prepare himself for the job of teaching his own island people. The matter is being taken up with the Department of Education.

GENERAL.

The main object of the patrol was to contact the Research and Rehabilitation Party and check on their requirements. This party is doing really remarkable work, and I feel sure that a good deal of surprise will be expressed when the findings from their research work are published.

I had written previously concerning the food consumed by these natives. The set-up in the Nimigo Group was this:- the firms employed families of natives on piece rates. Perhaps one or two families would live in a small house provided by the firm on an atoll where there were coconut palms and a drier. The firms would pay the natives so much a bag for copra, the price being such that the natives had to work but two or three hours a day to live very comfortably. From the money earned they bought hard rations, i.e. rice, meat, etc. and neglected their gardening - became, in fact, subjects of the "economic sanction". During wartime the natives were forced to resume the cultivation of crops - this meant a good deal more effort had to be expended than previously and the natives naturally resented this. However, from a health angle the natives appear to be better off with their fresh foods rather than the hard rations.

What I think is really required in these islands are more frequent visits from Administration officials, and instead of rush trips, an officer to be left amongst these people for at least a month each year. With the closing down of the plantations we should make an effort to visit the islands at least twice a year and if possible more frequently. The natives have responded very well to the encouragement given them in canoe construction, and have a fine fleet of canoes.

The drop in population at BORAITARE village has been from 65 to 45 over a period of ten years. Over a period of ten months there have been ten deaths, apparently caused by Influenza or some such complaint. Influenza also struck MATTY Island, but there were no deaths and I am most concerned that this number of deaths should have occurred in this one village. It appears to me that the natives here have not the resistance of those at MATTY.

These AUA natives have some strange superstitions and will not use their forest country or cultivate their swamp taro in the artificially created swamps on their island. It appears they are frightened of ghosts said to be in their bushlands. This fear will have to be overcome, and I

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propose to station an experienced officer at AUA - even though it means routine matters may have to slide - in order that he may direct and encourage these natives to plant, tend and harvest crops sufficient for their needs.

T. G. Aitchison

(T. G. AITCHISON)
ACTG. DISTRICT OFFICER.

9

DS. 30-1.

Police Post,
PATUBI.
Manus District.

28th. JUNE, 1950.

Patrol Report No. 8 of 1950.

Report on patrol to coastal
villages east of PATUBI &
Number. 2. Road, MANUS DISTRICT.

Object of Patrol:

1. Census check.
2. Native Administration.

Last Patrol:

BUNAI - February, 1949.

OTHER VILLAGES - December, 1948.

Members of Patrol:

Mr. T. E. White. Cdt. P/O.

Const. PANIS. Reg. No. 6644

Const. PARAI. Reg. No. 6120

Duration of patrol:

15th. - 25th. JUNE, 1950.

Diary:

- June 15. Departed for PERI village per station canoe. Checked census, inspected village and addressed people.
- June 16. ~~PERI~~ PERI village. Census check, inspection of village gardens.
- June 17. At LAHAN, YIRU, and LOWAIA villages. Took census, inspected villages, gardens. Conference with Officials of above villages and BUNAI.
- June 18. Rested BUNAI village.
- June 19. Sailed to LAUIS village. Census check, inspected village.
- June 20. LAUES - discussed village matters.
- June 21. Departed by local canoes for KARON village. Journeyed up LAUIS river to commencement No.2. Road thence by foot to KARON.
- June 22. Checked census, addressed natives KARON. Proceeded to BULIHAN village.
- June 23. Census at BULIHAN, inspected village, gardens, spoke to people. Left afternoon for SONILU.
- June 24. Census, native administration duties. Proceeded to SIRRA-KAPOR villages, thence to NOHANG.
- June 25. Returned to PATUSI station.

HEALTH & HYGIENE.

The general health of the coastal natives would appear to be very satisfactory, and of the inland natives, fair.

The same may be said for village hygiene. Over the sea type of latrines have been constructed in all coastal villages visited, but some inland communities were found not to have latrines of any description. In such cases the people were advised to build them immediately.

Raised, European style dwellings have been adopted by all the coast natives but from a health point of view the advantage of these has been more or less counteracted by the cramped and close conditions under which they have been built. In many cases houses are only an arms length apart. This is common in all PALIAU influenced villages where the desire has been to combine in large numbers. In many places this has been done and large villages have gone up on small inadequate areas of land. PERI village is ridiculously overcrowded in this sense, and over three hundred natives are cramped on a small piece of re-claimed swamp land on the end of EDGEL and WHITELEYS' Ltd., SHELLALAU Plantation. Any contagious outbreak of sickness would soon develop into an epidemic that would spread through the village.

The inland people are far more susceptible to skin complaints and tropical sores than those natives located on the coast of MANUS. A number of such cases were ordered to hospital for treatment. Medical Tultuls seem to be treating minor complaints satisfactorily but they too, show a certain unwillingness to send cases to hospital if they can possibly avoid it.

AGRICULTURE & TRADE.

The villages located along No.2 Road are not faced with the agricultural problems that are presented to the less fortunate natives in coastal regions. KARON, SONILU, BULIHAN, SIRRA and KAPOR, all have extensive garden areas planted with a variety of native foods. Taro, predominates but yams, tapioc, sweet potatoes and fruits are to be found. There is no shortage of food in these village and as pigs, opossum, and fish from the PAF SI "bung" supplement the meat supply the diet would appear to be well balanced.

The present dry spell in the area has been very harmful to native gardens and unless there is rain soon it is expected that many of the planted crops will wither and die.

Villages that have left No.2.Road and migrated to the coast, namely NOHANG, LAHAN, YIRU and KEMX KATIN, have neglected their gardens and have been dependant mainly on sago and fish. These people have become lazy and possibly too engrossed in politics to be concerned with gardening. All these villages were instructed to plant gardens sufficient to meet the needs of their families. LAHAN, YIRU, and KATIN have completely abandoned their gardens on No.2.Road and the people of LOWAIA villages have given them areas of ground located behind BUNAI.

BUNAI-POMABAU, combined "MANUS" villages have little knowledge of gardening but as such activities with this village and the near USIAI villages are on a communal basis they will have good opportunity to learn. LOWAIA natives have also given ground to this village for the planting of food crops.

PERI possesses no land for the planting of gardens and the inhabitants of this village are entirely dependant on the procuring of sago and sea foods. This large community was the last of the reef dwellers to move to the mainland. As pointed out previously in this report they are now located on a small section of native owned SHELLALAU plantation. Efforts by other Officers to have procured for them an extension of this land, seems to have failed. The natives say that they are not interested in the coconut fringed edge of SHELLALAU but in the unplanted, unused land behind their present site. It section of this could be resumed or purchased for them they would be able to extend their overcrowded village and plant gardens.

I would strongly recommend that they be assisted in this matter.

6

ARTS & CRAFTS.

The trend is the same as to be found in other villages in the area - a gradual decaying and dying out of the known arts and crafts. In most cases these are known and practiced by only a few elders in each village.

The villages of PERI and BUNAI have not lost the knowledge of canoe building and the manufacture of fishing implements. BUNAI natives are more industrious canoe builders than many of the island folk and they have a large fleet of sea going craft.

The PALLAU influenced communities have purposely dispensed with all the old practiced cultural arts. At one time they did very attractive bead work but today there is very little of this fine art work to be seen.

EDUCATION & MISSIONS.

In the villages visited three Mission bodies were represented, the ROMAN CATHOLICS, SEVEN DAY ADVENTISTS and the KING EVANGELICAL MISSION. PALLAU influenced centres still adhere to the CATHOLIC form of worship but now claim to have their own "PALLAU faith".

I was very pleased to observe the improvement that had been made over the last year in villages following the EVANGELICAL church, LAUIS and KARON. The general appearance and bearing of Mission boys in these villages is to be commended and they have had a marked influence and impression on village life. A large school has been started at KARON under a capable native teacher and education is tackled in a sane manner. Half of each day must be spent in the gardens or learning village crafts from the old men.

It would appear that the CATHOLICS have not interfered with the various forms of social life and entertainment to be found in their No.2. road villages. Feasts and garamut dances (Solomon island varieties and not the obscene MANUS shell dance), are frequently held. The unfortunate part of it is that all these celebrations are connected with the high "bride payments". In other villages where the "bride price" is no longer practiced the garamut dances have also been abolished. The people should be encouraged to adapt these celebrations to public holidays and to celebrate important National events etc. If Mission bodies in MANUS made it clear to their followers their views towards these celebrations it is probable that they would be held more than they are today. Mr. HARRISON, for instance, of the SEVENTH DAY ADVENTISTS informs me that his Mission has no objection whatsoever to such dances yet many S.D.A. natives have told me that the Mission considers such practices as sinful.

Natives in all influenced villages were found to be still hostile toward Government education and missions. They are beginning to realize, however, that education is the concrete means of progress and it is very likely that their present attitude towards schools will change. It is unlikely that their attitude to missions will change and one is sceptical of any large numbers going back to the CATHOLIC faith. It is more likely that other Missions will be established in their villages because they are enclitured toward the CATHOLIC priests, who they claim ridiculed them and condemned them to hell. The PALLAU religious teachers in the villages have a great deal of power and influence which they naturally do not wish to give up to any Mission. The distorted lies and stories they tell their people are generally believed. It is my opinion that these distorted and undigested religious teachings are more deleterious and harmful to the village communities than most of the other PALLAU ~~beliefs~~ beliefs. While they remain in power and under PALLAU guidance I fail to see how there can be any improvements or desirable changes in these communities. Without a doubt the religious teachers or "bosmen" are the real influential leaders in the villages and not the Government appointed Village Officials except where one of these men has actually been appointed an Official.

ROADS & COMMUNICATIONS:

The patrol travelled by canoe to LAUIS on the south coast and then along No. 2 road back to MARI. The road was found to be in only fair condition and the villages that have migrated to the coast had neglected the areas they are responsible for. In such cases they were warned that the road must be kept clear at all times.

NATIVE SITUATION:

For convenience the villages visited by the patrol have been divided into three categories; the MARI VILLAGES, INLAND VILLAGES MIGRATED TO THE COAST and No. 2 ROAD VILLAGES.

MARI VILLAGES:

MARI. On the surface this village would appear to have made some surprising changes for the good. The patrol was met with a startling contrast to the sullen hostility that had been extended to a previous patrol early in 1949. Whether this is merely a window show or a genuine bid for co-operation and improvement remains to be seen. Village Officials could not have been more co-operative and willing to please, nor the people more cheerful and friendly. More complaints and village disputes were presented for settlement and as pointed out in a previous report, this has not been done in MARIUS villages for over a period of three years. Another important factor is the change in their attitude towards seeking employment with Europeans. A large number of MARI natives are now working at M'DROVA plantations and others have sought employment elsewhere. The Luilai BOKANU seems to be behind these moves. He was a very staunch follower of PALLAU and one of the last to be expected to turn against any of the latter's doctrines. His change of outlook is therefore a mystery although it is feasible to admit that he was so greatly shocked to see his leader go to goal that he "tripped his sails to meet the wind".

MARI. The people of MARI continue to display a rather sullen defiance since the death of PALLAU. Much to do with this attitude is the native MAMOL, an ex-CATHOLIC priest and the real leader in the village. It is the villagers desire to have MAMOL appointed as Luilai but this

is neither encouraged or recommended. SAMOL is clever, influential and a powerful leader but he is an evil instrument of the PALLIAU MOVEMENT and his intentions would not meet with the desired policy of a Government appointed Official.

What natives have always been reluctant to deal with and they would appear to be the most fanatical of the PALLIAU followers. I have always found them to be coldly hostile towards Europeans. No disputes were presented to the patrol and Officials and natives declined to have much contact. Always courteous, nevertheless the general feeling was one of "we can manage our own affairs without your help or advise." However, frequent patrolling to this village in efforts to gain the confidence of the people, but at the same time the showing of a firm hand at the slightest sign of any lawlessness, should in time show way to improvement.

The monotonous routine of village life continues, from the first gong to rise in the early morning to the curfew at nine at night when no one may leave their house. In the past it is known that an offender who broke these rules would be punished but now the illegal courts and punishments have been stopped and it will be interesting to observe the peoples re-action to all these village laws. It was made quite clear to the people that there was no law to compell them to follow the strict regimental form of life they are subject to. It is probable that the people do not wish to follow these absurdities and many of the PALLIAU doctrines but they decline to make an admission that they are wrong.

INLAND VILLAGES MIGRATED TO THE COAST.

Villages falling under this heading include NOHANG, people from SIPA and KAPOR now domiciled near PATUSI, LOWALIA from the old No.3.road and YIRU, LAHAN and KATIN, all from No.2.road and now living in joint villages with BUNAN.

LAUIS has also left its' old site on the banks of the river of the same name and have now settled on the western side of KELAUVA harbour. All these villages with the exception of LAUIS are followers of the PALLIAU MOVEMENT.

Over the past year quite a number of natives have migrated back to their old inland villages and I think this is significant of the unsettled state that exists in these centres. It would appear that many more are doubting the wisdom of their coastal move. A very large number of these people would be only too willing to return to their former villages were it not for two things. Namely, the high "bride price" that exists in their inland centres and secondly the lavish promises and propaganda they are continually being fed by the pro-PALLIAU leaders in these communities.

At NOHANG the people are obviously beginning to tire from the long trek back and forth to their gardens and with the present insistence that they must plant larger and more gardens, they are going to become even more weary.

The EVANGELICAL MISSION school at KARON is throwing out strong temptations to the young men of NOHANG and former followers of this faith, some who now admit that the PALLIAU

MOVEMENT has shown them nothing and are demanding a change. Again, the fanatical religious leaders are the obstacle

LOUAILA is the only village that is perhaps as well off on the coast. Their previous site is directly behind BUNAI and their garden land is conveniently close. VIKRI, KATIN and I have been asked to work on their own ground on No. 2 road which is far healthier than where they are now located. They have completely abandoned their own gardens and now plan to plant crops on LOUAILA soil. Their actual village sites are on village BUNAI ground. How long this gentlemen's agreement will last remains to be seen but the ultimate outcome of it all is rather obvious. Such an arrangement and bitter disputes over ownership are synonymous with Manus natives.

These four villages wish to amalgamate with BUNAI and elect one Luluai to control all, notably the native SAMOL. They desire this on the characteristic PALLAU assumption that the more unity there is the more power kaxhaxx they have. While this cannot be denied I would consider such an amalgamation very unwise. It is obvious that the people can co-operate and work together just as well if they are not combined. Taking into consideration the unsettled state that exists in these villages and the fact that they may later see fit to return to their own ground, it seems undesirable to allow them to combine with BUNAI. On the other hand, in two years or so we will be in a position to determine their real intentions and if there is a good deal of inter-marriage between the USIAI and MANUS communities such a move would possibly be welcomed.

No. 2 ROAD VILLAGES.

The villages still located along No. 2 Road are KARON, SONILU, BULIHAN, and SIRA-KOPOR. All have rejected the PALLAU MOVEMENT and have remained loyal to their various churches. On the whole they still adhere to the old social customs including "bride price." Sorcery is still practiced, prayers and rituals to the tanbaran are still carried out and the people are generally more superstitious than the more sophisticated types to be found on the islands and coastal regions. Most progressive and "alive" village is that of KARON. A very capable and ambitious Luluai BOKAR is the driving force behind the people who welcome him as their leader. I would say he controls one of the happiest and most satisfied villages in Manus. Although most of the time is spent in the extensive village gardens groups of young men, at intervals seek employment with Europeans. When they return to the village after a few months another small group goes off to work.

"Bride price" is still very high but unlike the other road villages, only one payment is made, the usual successive payments and big feasts have been abolished for sometime. This is because the village contains a large percentage of young ambitious men who have rebelled against the elders and some of the age-old customs.

KARON is a village where one can see most of the PALLAU improvements such as good type housing with the lawless without the lawless and absurd practices. There is individual freedom but at the same time, a good communal spirit prevails.

LAUIS was once located near the beginning of No. 2 road on the banks of the LAUIS river but because of constant flooding the people moved to the mangrove fringe of KELAUA harbour. The site is not ideal but is probably an improvement on the previous one. There was a lot of unrest in this village but at the time of the visit the natives appeared to be far more settled than they were observed to be on a previous patrol.

It seems that the trouble was caused over a minor land dispute and a section of the community had planned to break away under the native GAMAI and return to the old site. The matter has since been settled and the people would now appear to be willing to settle down together and work together contently.

The remainder of the "road" villages, the elders and adherents to the old social structure continue to have the upper hand in village affairs. This is the reason why so many of the young men have gone to join the PALIAU movement on the coast. PALIAUS' new novel doctrines together with the broadened outlook brought about by the war caused the inevitable rebellion on the part of the more virile young men against the powerful restraining elders. Although it is a pity to see the old native celebrations and dances go the present high "bride price" to be found in these villages is objectional. Young men must devote all their lives to pay their debts under this system and as a consequence their families and village life must suffer. Under such a system there is no real freedom and social and economic advancement in the villages is hampered. It has a deleterious effect on the birth rate and many young men simply cannot afford to buy wives. It is therefore understandable that while this continues these villages are in constant danger of breaking up as the temptation will always be to migrate out to a "PALIAU village".

In each village the evils of the system were pointed out to the people and they were asked to hold a meeting and consider the wisdom of one initial payment of no more than one thousand dogs teeth, or the equivalent of TEN POUNDS, in preference to the present large initial payment of seven thousand or so dogs teeth and the successive payments that are made. The people of BULIHAN and SONILU agreed in this matter but SIRA and KAPOR were non-committal. It is very necessary that the payment be reduced and if tackled consistently the problem can be overcome.

T. E. White

(T. E. White. Cat. P/O.)

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REPORT ON POLICE:

Const. PRANIS, No. 611.

A very capable and willing Constable.

Const. PARAI, No. 612.

Slow but always found to be willing and reliable.

James Skit

TERRITORY OF PAPUA AND NEW GUINEA.

T GA/AMO



DS 30-1

District Office,
Morus District,
LORENGAU.

30/15/50
11

17th July, 1950.

The Director of District
Services & Native Affairs
PORT MORESBY.

PATROL REPORT: Coastal Villages,
PATUSI Area: No. 8 of 1950.

Health and Hygiene: Care must be taken that houses are widely separated, in case of epidemics or fire. There is authority under N.A.R., which will be used.

Agriculture and Trade: Steps will have to be taken to direct the natives from No. 2 Road who have come to the coast, to plant, tend and harvest gardens sufficient for the requirements of themselves and their families. No time will be lost in enforcing this.

The matter of the purchase of Shellalau Plantation has already been taken up.

Arts and Crafts: Encouragement should be given that useful arts and crafts may not be lost.

Education and Missions: Observations in paragraph (3) are most interesting, and the people will be encouraged to hold celebrations to celebrate national events.

The observations on the attitude of the natives towards the Roman Catholic Missions are interesting, and from personal observation and conversation with natives it appears to me that they do not wish to have European priests conducting services for them.

Morus Villages: The change in attitude should be treated with reserve. As remarked by Mr. White, the natives are inclined to "trim their sails to meet the wind."

Bunai: I am not in favour of having a renegade catechist appointed a luluai. I concur in remarks concerning handling of Bunai natives.

Inland Villages: The disintegration of the larger groups follows the usual pattern when migration from small groups to large groups occurs: the usual economic pressure and quarrels forces the people to return to their own land.

No. 2 Road Villages: The village of KAWON appears to me to be a well-run and well-balanced village. As remarked by Mr. White, young men join in the Paliou movement against the customs, such as high bride prices, forced on them by the powerful restraining elders in the village.

A most interesting Patrol Report, which

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indicates the general trend in native thought and activities in the area.

It is suggested His Honour the Administrator may be interested in the Report.

T. G. Aitchison

(T. G. AITCHISON),
ACTING DISTRICT OFFICER.

12

30-15-33

8th August, 1950.

District Officer,
Manus District,
LORENGAU.

PATROL REPORT No. 8 of 1950

Receipt is acknowledged of your DS. 30-1 of the 17th July together with the above (two carbon copies). As you say, it is an interesting report. In future, the original and two copies should be submitted to this Headquarters.

ARTS AND CRAFTS.

Every endeavour should be made to encourage these people to retain and improve such crafts. It may even be necessary to assist them in finding markets for their products or arrange village or inter-village competitions in respect of bead work for instance. These aspects should be investigated, and if favourably received could be celebrated by feasts or dances.

EDUCATION AND MISSIONS. *page 4 & 9 report*

Reference is made to the concluding paragraph under this heading. Please advise if one of these men has actually been appointed an official, if so the reason for such, when and by whom appointed.

MANUS VILLAGES

Frequent sympathy patrols will need to be made to these villages, and the appointment of SAMOL as Luluni is not to be made, in view of the information given.

INLAND VILLAGES.

If these people are desirous of returning to their old sites, they are not to be restrained in any way.

No. 2 ROAD VILLAGES + Bride Prices.

Care should be exercised in endeavouring to

8/10 20/9/50 ✓

District Officer,
LORENIGAU.

Page 2,
8th August, 1950.

arrange a reduction. Admittedly the figure mentioned appears high, but it would no doubt make for a more lasting attachment in view of the commitment, whereas a smaller amount may result in a losing of morals.

(I. F. Champion)
ACTING DIRECTOR

TERRITORY OF PAPUA NEW GUINEA.

D.S. 14-2. (13)

Patrol Post,
PATUSI,

13 SEP 1950

District Officer,
MANUS DISTRICT,

VILLAGE OFFICIALS.

Reference your DS 30-1-1 of the 24th AUGUST, 1950, concerning Village Officials in PALIAU influenced communities.

For the last two years it had been the trend in these villages for the younger men to try and ease the older Officials out of position and replace them with the PALIAU appointed men. The aim being that PALIAU may increase his power and have such Officials owing first allegiance to himself. There are several villages now, where all the Officials wish to resign and the people have nominated the PALIAU "besmen" or religious teachers.

Examples are SAMOL of BUNAE, MANOI of PERI, and FOKOPES of PATUSI. Such moves have of course been disallowed but it is likely that in the early days of the "Movement", the "besmen" were appointed officials unknowingly by Officers who were unaware of their dual-role. Such were the cases referred to in the report.

POSILI the Luluai of BOHUAI is one example in mind. This native is a fanatical PALIAU leader but no doubt when he was recommended by Mr. A.D.O. O'Donald for appointment to Luluai, this Officer did not know of his other status.

KOMBO of LAHAN, TI-AU of WARI, are other Luluais who are also powerful PALIAU leaders and religious teachers, (of the PALIAU kind).

There are no records of these appointments held at this office.



[Signature] T. W. White

(T. W. WHITE.)
(O.I.C. Patusi.)

TERRITORY OF PAPUA AND NEW GUINEA.

36/15/33
14

TGA/AMJ



D.S. 30-1-1
District Office,
Manus District,
LORENGAU.

8th September, 1950.

The Director,
Department of District Services &
Native Affairs,
PORT MORESBY.

12

VILLAGE OFFICIALS.

Ref. your D.S. 30-15-33 of the 8th August,
1950, attached is a memorandum covering your enquiry
concerning the appointment of officials.

T. G. Atchison
(T. G. ATCHISON)
ACTING DISTRICT OFFICER.

PA
(see 31.1.57) M.V.