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OF PAPUA NEW GUINEA

PATROL REPORTS

DISTRICT: MADANG

STATION: BOGIA

VOLUME No: 3

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1953 - 1954

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PORT MORESBY - 1999

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Papua New Guinea Patrol Reports

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BOGIA.
23/7/55 - 4/8/55.
D.J. AYLING
HANSA BAY.

LINGUISTIC AND ANTHROPOLOGICAL

The villages in this division are parts of the Ilongot
groups. The natives of Manungay group villages Yin,
SIBIRANGON and YAK being part of a group which extends from the
LOWER HAWU area, and the island villages a part of a linguistic
group which includes villages in the vicinity of Manungay. The
dialects of this latter group are spoken in the villages
visited - the names of them seem to have been lost, providing
that they have names, and after a lot of questioning the names
of YOK and YIN were observed, though they are not

+
MISSIONS

Up to a few months ago this division had been entirely covered by the Roman Catholic missions most of the villages visited are managed in the parish of Fr. SCHORR stationed at KILANUP. It had been my intention to visit him during the course of the patrol on the way to PIR, but at the time he was absent at ALKISHAVIK. Most of the Catholic teachers under his control has been made under the heading of missions.

About 5 or 6 months ago the Seventh Day Adventist mission established a school, etc at SISIYANUM on the coast and has four native teachers stationed there. They have evidently achieved quite a deal in the short time since, and an appreciable proportion of the natives of NUNIA, SISIYANUM and AWAR have been won over to the new cause. The station is under the charge of Pastor JUDG of Helsing.

EUROPEAN AFFAIRS

The patrol visited all the European residents in the division - Mr and Mrs House and Mr Campbell at NUNIA Plantation, and Mr and Mrs Paxton and child at AWAR Plantation. Mr House has been in the area for some 30 years, and is able to supply much useful "background" knowledge pertaining to native affairs in the area.

I also took the opportunity, while the patrol was

[Handwritten signature]
1/14/52

TERRITORY OF PAPUA AND NEW GUINEA.

DS 30-10-166

Department of District Services
and Native Affairs,
PORT MORESBY.

10th July
.....1954.

MEMORANDUM FOR
Mr. Julius
.....
PORT MORESBY
.....

Subject: Patrol Report BOGIA No 10/53-54 Madang District
.....

Attached is an extract from a Patrol Report submitted by
P/O J.W. Frawley of a Patrol conducted to Lower Rari
..... during the period 7/5/54 to 27/5/54
P/R No. 10

Forwarded for your information and necessary action please, with
further advice to this office.

E.F.
29/8/54

A.A. Roberts
(A.A. Roberts)
Director, DDS&NA

Anthropological.

Local Customs, Arts and Crafts etc.

During the revision of census, it was noticed that most of the young girls were absent from the line. This was so particularly at Bosman. Enquiries revealed that the girls are confined at home for a certain time, receiving instruction and generally awaiting maturity.

The time of segregation commences at the beginning of real puberty and lasts until the girl is considered full mature and capable of bearing and looking after her own children.

During this time they remain in their parents' houses and only relations are permitted to see them. They are instructed in the making of "Bilums" fishing nets, grass skirts, baskets and rope, etc.

The girls are not permitted to either prepare food for themselves nor for anyone else. They are considered to be unhygienic and anyone who consumed such food as they prepared would not grow into a strong and healthy maturity.

When the term of segregation is at an end, the now matured girl is given a feast by her parents, invitations to which are restricted to relatives. She decorates herself for the feast with rows of dog's teeth, shells and similar ornaments, all of which belonged to her ancestors. These ornaments are worn for about a week and then the girl is free to choose and wear her own personal decorations.

At this stage, the girl is now considered to be eligible for marriage. She is free to marry the person of her own choosing and is not compelled to accept or be a partner to a wedding arranged by her parents.

There is no comparable period - e.g. segregation prior to initiation - for the young boys. And as far as could be ascertained, there is no initiation ceremony whatsoever for them. As they become old enough to appreciate and absorb information and detail, they are taught the art of making canoes, paddles, bows and arrows, houses, etc. Except in isolated instances, folk lore and tribal history are not being passed on, the people, apparently being apathetic towards it.

Art plays a very important part in the lives of the Basa people. Much time is spent in carving traditional designs of snakes, crocodiles and human figures on paddles, canoes, garamuts and on projecting beams and posts in their houses.

The carvings are done most effectively and skillfully, though the representations of human figures are somewhat grotesque.

Much of their carving and art work is bound up in tradition, though they claim they are not sure exactly in what precise manner it is so bound. At Bosman village, a large workshop was visited. Inside were over

TERRITORY OF PAPUA AND NEW GUINEA

DS 30-10-151

Dept. of District Services and
Native Affairs,
PORT MORESBY

..8th Jan.....1954

MEMORANDUM FOR -
Mr. Julius,
PORT MORESBY.

.....
.....
SUBJECT..... Patrol Report No. 5/53-54. BOGIA.

Madang District

Attached is an extract from a Patrol Report submitted by
M.V. Neal Makarup area
P/O..... of a Petrol conducted to.....
24/11/53 to 12/12/53
..... during the period.....

P/R NO. 5

Forwarded for your information, and necessary action please, with
further advice to this office.

ef
12/1/54

A.A. Roberts
(A.A. Roberts)

a/Director.
D.D.S. & N.A.

16

21

ANTHROPOLOGY.

There are three language groups throughout the area. The first encountered at the village of BEPA is called WAKREHAKAM, and is a very similar to that of the people of MAKAM Island. The second is by far the main one, being spoken in every village except ABAR, ISUNG, ARAP, IBINGAN, and IGANOK, this is called MALAVAKAM. The language spoken in those five villages just mentioned is called NEKAM, MANSER, and is vastly different from either of the other two. It is hard to discover where these people come from originally, for they are a completely isolated group in the middle of people speaking another language. They do, however, understand the language spoken by the people of the TANGU area, so it is possible that many years ago they came from that area.

The whole of the area is of both patrilineal descent and inheritance, and is based on the family system rather than the clan-ship idea.

With inheritance of trees in the gardens, they invariably go to the sons, but if the father himself has planted some trees then he may give some to his daughter if he desires. If the daughter does receive some and she then marries out to another village, she still retains ownership. However, when she dies if she only has a female heir then her property must revert back to her native village into another family, generally an uncle.

The marriage ceremony is short and simple, the parents cooking food and placing it on a table with the young bride and groom sitting opposite one another. The young couple then eat the meal using only one spoon between them, and are finally pronounced man and wife. In the areas near the coast the young couples can live together in the same house from the very beginning, but around ARINGEN, BUKUN and the GUN villages the young couples do not live together after marriage until after the first child is born.

There is a variety of kissing similar to the European way that is common throughout the whole of this area and especially with the young men and people and also with the younger married people. This is kissing with the tongue on the lips, and also the man kissing the breasts of the female native. Premarital freedom is not encouraged but very little is said to niprants so long as they keep their activities discreet and well hidden.

Polygamy is practiced slightly but is not generally popular throughout the area.

Bride price varies everywhere from 23 to 25, and is now always paid in money together with some dog's teeth. In the villages of HARAKIARANI, ARINGAN and GORAK no bride price at all is paid at present but the people state that they are going to introduce this very soon. It seems the Catholic Mission in the area disapproves of this and is endeavoring to get everyone married in church, without the use of bride price at all.

TERRITORY OF PAPUA AND NEW GUINEA

D80-10-124

Dept. of District Services and
Native Affairs,
PORT MORESBY

19th Dec

.....1953

MEMORANDUM FOR -

Mr. Julius,

.....
PORT MORESBY.
.....

SUBJECT..... Patrol Report No. 3/53-54. BOGIA.

.....
Madang District

Attached is an extract from a Patrol Report submitted by
R.W. Blaikie Guam river area.
P/O..... of a Patrol conducted to.....
..... 10/10/53 to 1/11/53
..... during the period.....

P/R NO. 3

Forwarded for your information, and necessary action please, with
further advice to this office.

ef
23/10/53.

A.A. Robert
(A.A. Robert)
a/Instructor,
D.D.S. & N.A.

The people of the Guas are much the same as those Guas people discussed in Federal Report No 2 of 1952/54. Their language is similar to that of the SHARI folk of the same and this is where suitable interpreters can be obtained.

The men wear no bank "hat" but a small net bag which the gonitaks are put into. This is tied to a plaited waistband. Over the top of this is worn a small grass cap. The cap is left completely bare. This is unusual in this Sub District.

When the natives surrounded the camp on the 13th October they performed a sort of dance hopping up and down from one foot to the other and backwards and forwards. This continual movement is to present a difficult target to the enemy. All this time they are blowing and growling. Some men put the long tail of the net bag which holds the gonitaks into their mouths and showed this whilst dancing round. This presents a most forbidding appearance and is designed to frighten the other party and also to increase the anger of the attackers.

As no women were seen no account of their dress can be given.

The Guas people make little of any value to others except net bags which is their main trade. These are usually very large and very well made. Members of the patrol were very keen on these and bought quite a number.

30.

There are several small species and the specimens found here. The specimens are very large and usually but are preserved in the way and work. The species are usually made of silver black and all the blades in pairs or groups of black pairs. Very few of them are broken but they are still very numerous specimens. Others are also used but none were seen at this time.

The old ones of the same have very little value. They do not follow their bodies and their value are not particularly placed. These are placed but no others were seen with bones through their means. Apparently this is only seen for special occasions.

TERRITORY OF PAPUA AND NEW GUINEA

LS 30-10-138

Dept. of District Services and
Native Affairs,
PORT MORESBY

30th. Octob. ... 1953

MEMORANDUM FOR -

Mr. Julius,
PORT MORESBY.....
.....

SUBJECT..... Patrol Report No. 8/52-53. BOGIA.
.....

Attached is an extract from a Patrol Report submitted by
K.W. Dyer,
P/O..... of a Patrol conducted to Lower Bogia.....
..... during the period 29.1.53 to 29.1.53.

P/R NO. 8

Forwarded for your information, and necessary action please, with
further advice to this office.

[Handwritten signature]
2/11/53.

[Handwritten signature]
(Deputy)
a/ Director
D. B. ...

5

NATIVE AFFAIRS:-

The last patrol to the area was early 1953 and the one before that early in 1950. Thus the area has been somewhat neglected as far as patrolling is concerned and this is reflected in the conditions found throughout the area.

The area was an interesting one as far as the patrol was concerned. Some aspects, particularly housing need improvement while other aspects - the good health of the population and its increase and a definite interest in commercial development showed decided promise. These are commented on more fully under separate headings.

There were very few complaints made to the patrol and no Court cases were held. The area appears well settled and there is no apparent unrest. In some villages however there is an increasing interest in the affairs of "men's houses" and this is worthy of special comment.

Elaborately decorated men's houses were found at BULIVA, MARANGIS, KABUK, GAMEI and BOROI No.2. In the houses are kept a number of carved wooden objects mostly in the form of a caricature of a human face. The houses have bark ceilings and the ceilings and walls are highly decorated with native paintings which in most cases are really quite good. It seems to me that the activities connected with these houses, the making of garamuts, dances etc have increased in recent times. A modern innovation which I viewed with suspicion was a pot of flowers (or shrubs) in the houses.

Similar bottles of shrub leaves were found - practically without exception - in the houses of the natives throughout the entire area. In fact the practice is common everywhere in the Sub-District but it is particularly noticeable in the Lower Ramu area. These bottles are usually on boxes or rough wooden tables and with them there is usually a basket containing a few betel nut and a lime gourd. Sometimes there were a few bottles of scent or hair oil and often a bottle of water. In several houses I noticed a large object such as a head-dress in the shape of a fish and commonly used in native dances hanging behind a screen of shredded coconut palm leaves and with the object was found the usual flowers, betel nut and lime gourd.

These practices seem peculiarly reminiscent of certain practices connected with the teachings of YALI. It is worthy to note that several years ago there was an outbreak of cultism in the Besman villages and unrest in the Coastal villages adjacent to the Ramu. Furthermore the last patrol to the area investigated the possibility of the spread of an outbreak of cultism in the MAKARUP area.

Efforts were made to ascertain the origin and meaning of the practice and in particular to try and find out if certain benefits such as cargo or money were supposed to result from the faithful performance of a ritual.

As to the origin - each village says they saw the practice in another village and copied it. Many said it came from the Sepik and that a native named WINGA of BIN, SEPIK was some way connected with it some time ago. His talk was to build good houses, keep villages clean and ~~that~~ there would be no sickness. The local idea concerning the flowers is that they will keep away sickness but just how it operates is not known. I did not believe this at first but near the end of the patrol I met an Aitape native who has been working for some years in the area and I am convinced that the safeguarding of health is one purpose of the flower ritual.

Placing flowers and other objects on a table seems to me to be a form of "private" worship of some sort and at the present time pointless but harmless. I think it is undoubtedly something carried on from YALI days and the best means of combatting any undesirable associations connected with it is to direct native energy and thought into other channels. It would be rather difficult to forbid natives to have flowers or shrubs in their houses!

The "men's houses" on their own are innocent enough but the new manifestation in grafting on the "flower" cult to the observances of the "men's house" is puzzling and undesirable. But here again I could detect no element of unrest. Some villages adopted the attitude of "There it is. What do you think of it? If you do not approve well we will get rid of it." In such a case I expressed disapproval on the grounds that their efforts could be directed to more productive effort which would benefit them far more than sitting down looking at flowers. On the other hand they were encouraged to preserve their arts as manifested in carvings on canoes and garamuts and other objects - their head-dresses and their dances.

At Boroi No.2 a native claimed that his wife had died as a result of the influence of the "men's house". He was unable to

(4)

state anything specific except that his wife died and that the "men's house" was bad. He stated that his wife had not had a child and the Lulua told him to go and find some meat for his wife and she would become pregnant. This happened but his wife died in child birth and the men's house was responsible for the death. It happens that there were 3 women who died during child birth at this village and I have no doubt that there were natural causes in each case.

I do not think there is any danger in the area at present but there is definitely a situation that should be carefully watched. At all villages in public and in private the theme that all progress flows from hard work and from work alone was pressed hard. Various natives who had been imprisoned for spreading false reports were mentioned and it was pointed out that there would be no progress at all for them so long as they expected something for nothing. The best they could do would be to direct their energy to productive effort as the basis of all progress was work.

ANTHROPOLOGY:

In olden times the Bosman natives appear to have been the undoubted leaders. They were head hunters and supreme along the Ramu River. In their raids the people nearer the Coast are said to have given them assistance.

The Bosman people even now seem to have more character and initiative than other natives in the area. They make clay pots and sell them over a large area. If natives wish to exchange commodity for cooking pots from the Bosman area they arrange a time and place by knotting a "tangst". Both parties hold a tanket with an equal number of knots - each party cuts off a knot each morning and the day no knots are left is the day appointed for the exchange.

Considerable inter village trading is done with cooking pots, native grass skirts etc. The coastal people all make a form of crude salt by burning firewood and putting large quantities of salt water on it. The ashes are consequently very salty and are much sought after by the inland people. When using this crude salt the inland people do not put it direct into their food - they put it into water and cook their sage in this salty water. Thus in a sense this salt trade is a convenient way of getting salty water.

There are good native carvings in the area - work on canoes, native garamuts and other small wooden objects is very good. Several canoes ready for launching were also highly decorated with paintings but these wash off quickly. Canoe paddles on the Ramu river are really good - well balanced, symmetrical, and the blades attractively carved. Fishing baskets abound and are well made. Fish baskets and small hand nets for catching fish is considered woman's work in the area.

Personal adornment with dog's teeth and numerous ropes of beads etc is common. Noses and ears are still pierced even in very small children.

With their large ocean going canoes much trading is done with the people of Monam Island. The most prized article which the Ramu people seek in exchange for Sage is Galip nuts. In the Ramu if a man has a large job in hand whereby he needs assistance if he can turn on a feast of galip nuts and the partakers will speedily assist him to complete the job.

Adoption of children is common and easy among these people. Cases were noted where foster parents already had more children than the true parents from whom the child was adopted. It seems that where brothers or sisters of the parents strongly desire to have the child the parents hand it over. It is however claimed that the parents do this voluntarily.

On marriage it is usual for the women to reside at the husband's village but there are one or two isolated cases where a man resides at his wife's village. In such a case the property of the father in his own village is lost to the son unless that son returns and lives in his father's village.

K. W. Eyer
(K. W. Eyer)

Actg. Assistant District Officer.

11
TERRITORY OF PAPUA AND NEW GUINEA

DS 30-10-118

Dept. of District Services and
Native Affairs,
PORT MORESEY

MEMORANDUM FOR-
Mr. Julius

3/3
.....1953

Subject

Attached is an extract from a Patrol Report submitted by
P/O **R. J. HARRIS** of a Patrol conducted to **REARUP AREA**
CHL. SUB. DIV C Regia sub-dist. during the period **22/10-23/10/53**
P/R No. **30-10-118**

Forwarded for your information.

Forwarded for your information and necessary action please, with
further advice to this office.

e.g.
1/1/53

A. W. Holden
a/Director:
D.D.A. & N.A.

the DOOR when he
with the names that I had managed to discover myself. IAROMOTA
has been spreading anti-mission talk.

KAUKE of BUKHRI also spent some time in IAR
in 1950-51 and was instructed by YALI. When questioned about
an incident he told me that twelve months ago he had a trance
(GURIA) and pictures and money appeared. When I asked to
see these he willingly produced them. The pictures included
mission holy pictures, pages from a child's book showing
cars trucks and ships. The money was a £5.0.0. fuse with
YALI's name on it. After further questioning he still
maintained his story. Whilst IAROMOTA appears to operate
about the southern end of the island, KAUKE seems to have
charge of the northern end.

ANTHROPOLOGY.

noticed among the MANBUAN people - when a man dies his wife paints her entire body with black paint. This paint is left on until either the woman remarries or the time of mourning, a period of up to two years depending upon the amount of grief felt at the woman's loss, is over. If a woman loses one of her children she paints her head only, and the period of mourning is shorter.

The people of RUGUSAK NO. 2 were asked about their connection with RUGUSAK NO. 1. in the Nansa Bay Area; they stoutly denied having any connection past or present with the other villages. Both villages have the same basic "talk-place", but a different dialect.

TERRITORY OF PAJJA AND NEW GUINEA

9

DS

30-10-53

Dept. of District Services and
Native Affairs,
PORT MORESBY

MEMORANDUM FOR-

.... 23/2 1953

Mr. Julius

Subject Anthropology

Attached is an extract from a Patrol Report submitted by
P/O ~~S. L. ...~~ of a Patrol conducted to ...
..... during the period ...
P/R No. ~~2-30/53~~

Forwarded for your information.

Forwarded for your information and necessary action please, with
further advice to this office.

e.f.
24/2/53

I. Roberts
a/Director:
D.D.A. & N.A.

IAROMOTA of course had forgotten that this was still in
the book when he handed it to me. This list conformed
with the names that I had managed to discover myself. IAROMOTA
has been spreading anti-mission talk.

KAUKE of BUKHEI also spent some time in IAE
in 1950-51 and was instructed by YALI. When questioned about
an incident he told me that twelve months ago he had a trance
(CURIA) and pictures and money appeared. When I asked to
see these he willingly produced them. The pictures included
mission holy pictures, pages from a child's book showing
cars trucks and ships. The money was a £5.0.0. fusc with
YALI's name on it. After further questioning he still
maintained his story. Whilst IAROMOTA appears to operate
about the southern end of the island, KAUKE seems to have
charge of the northern end.

ANTHROPOLOGY.

The island was anthropologically surveyed some 20 years ago by the Hon. Miss C. Wedgwood. It is regretted that her report is not at hand here. I feel sure that this report would assist considerably with the present situation particularly in regard to ancestor worship and marriage customs. Further it would be of assistance in the approach and study of anthropology for the beginner.

ARTS AND CRAFT.

The traditional eating bowls are still in wide use the trade store bowls and dishes are also used though not to any large extent. Pottery is imported from the mainland mainly from BUNAPUTA, MALALA and SIMBINI. These are brought with galips, 25 lbs of galips for one large cooking pot. This appears to be a reasonable exchange. The people still do very fine carvings on their canoes and the canoes are well decorated with charms and symbols for safe and speedy journeys. The women and young girls still wear the grass skirts and I did not see any female wearing lap lap either in the village or the church. The women still keep close to the old customs and because the island has the one language they are not conversant with Pidgin English.

Sing Sings are still playing a very prominent part in their daily lives. Whilst it is not desired that they lose their recreational pursuits the difficulty is that these sing sings are mixed up with ancestor worship and tend to make it difficult for the progress of the people. They seem to create a sing sing "at the drop of a hat" and I therefore stressed to them that more time should be given to work and village improvements. The exact nature of these sing sings will be discussed under NATIVE SITUATION.

7

NATIVE SITUATION.

The native situation is strongly influenced by the personality of YALI. The natives have a FLOWER CULT which is manifest in the following manner.

Every house on MANAM displays flowers set in four or six bottles placed on a table or box. When questioned about this practice the people gave a stock answer "We are following a European custom". Further inquiries revealed that the floral decorations originate from KAUKÉ of BUKURI and IAROMOTA of KULUGUMA and maintained under the supervision of the "bossboys" in each village. The people have been instructed to place flowers in their house which represent recently deceased relatives. They must be placed on the table during meal times and a sort of grace is said in which they call six names SINGURI, IARBIN, TUGAI, BIELSO, BEIBUL and KATARINA. When they call these names they bless themselves in the Catholic manner. There is also another form of the sign of the cross which is more significant it is "In the name of the Father and of the Son and Sergeant Major YALI. AMEN." This last one was demonstrated to me by the Luluai of DUGULABA.

Another practice is the YALI water from KULUGUMA and BUKURI. This is supposed to have healing and spiritual powers. It is carried in bamboo or bottles to the mainland where it is sold. It is also used to place the flowers in.

Whilst there were no HAUS TAMBARAN apparent to me in any village, there may be some in the bush. I think however that in view of the discouragement of the previous patrol to this practice they have devised the practice of having flowers in each house.

Little could be learned about the characters SINGURI, IARBIN etc. except that SINGURI is a snake belonging to their legends. Also it will be remembered that at the time of the YALI movement there was a certain veneration and respect paid to the snake as a species. After my return to BOGIA I learned that at KULUGUMA a snake was kept in a box which had some connection with the cult.

The people have and still are expecting the release of YALI and that he will make himself the leader on MANAM. Several of the leaders spent some time in LAE twelve months ago, where they were in direct or indirect contact with YALI. IAROMOTA of KULUGUMA ex catechist was in LAE and also on the RAI coast at the beginning of the movement. He handed me a book in which he had written a list of instructions regard village life on care of houses latrines pigs etc. all of which was in conformity with administration policy. However in the centre of the book was a page headed "EM HIR ~~SEM~~ BILONG OL MAN BLONG OL MANAM I HELPIM YALI". IAROMOTA of course had forgotten that this was still in the book when he handed it to me. This list conformed with the names that I had managed to discover myself. IAROMOTA has been spreading anti-mission talk.

KAUKÉ of BUKURI also spent some time in LAE in 1950-51 and was instructed by YALI. When questioned about an incident he told me that twelve months ago he had a trance (GURIA) and pictures and money appeared. When I asked to see these he willingly produced them. The pictures included mission holy pictures, pages from a child's book showing cars trucks and ships. The money was a £5.0.0. fuse with YALI's name on it. After further questioning he still maintained his story. Whilst IAROMOTA appears to operate about the southern end of the island, KAUKÉ seems to have charge of the northern end.

6

IRAKAU of BALIAU, the local entrepreneur, appears to be playing a double role. He needs the government support and European assistance to operate his store and sell his copra and he has to maintain the good will of the people. Whilst he denies association with the cult and puts on a great show of virtue by going to Mass each Sunday with his labour line and two wives and extended hospitality to the patrol, a visit to his house revealed the usual flowers and bottles hidden inside a basket. Because of this business status he has considerable influence though his personality does not suggest that he is a natural leader. He ~~speaks~~ the European in dress and living standard but has not persuaded others to do likewise. It is possible that in the native eyes he is considered eccentric. KABONGA is the other YALI leader of BALIAU.

The other leaders of the various villages are as follows

NAME	VILLAGE
BARAYA	DANGALI
TARAKAM	OARISI
BAIGI	OAEA
AMATA & NGASINGASI,	DAMARA NGASINGASI ex NGIB.
GEREMONGA	BUDUA
MANGTUKA	MADAURI
MANTANEPO ex NGIB	SOGARI
BASAE TUL TUL	KOLANG
ARONGO	BORDA
BOALPOLA	ABARIA
BASAE & EOAKIU	YASSA

The abovementioned natives seem to just follow out the instructions of KAUKU and IAROMOTA. The ex NGIB of which there are quite a few on MANAM do not seem to be playing an important role though apparently are giving their full support.

The whole business appears to be mixed up with ancestor worship and the sing sings which are very frequent and last for several days include blowing the bamboo and calling the ancestors. There is no sign of preparation for "cargo" however there is talk of it even in this year.

For all that an interesting feature is that the patrol was well received in so far that minor complaints and disputes were brought before the patrol in practically every village. Further more the people appeared quite friendly except towards the end of the patrol when they were aware that I knew more than they wanted me to know.

MANAM is the centre of a movement in the sub-district. The influence extends to my certain knowledge from MALALA to BOISMAN along the coast and probably a short way inland. There is considerable trading between the coastal people with sage and pottery to MANAM where they exchange for galips. However there is no manifestation of this movement below ULIGIN.

I do not pretend that this is the full picture but I think that it is indicative of the trend of the native situation. It is only hoped that these facts will assist in any further investigations that may be necessary.

Gerlad Szarka

 GERLAD SZARKA C.P.O.

TERRITORY WID NEW GUINEA

DS 30-30-113

Dept. of District Services and
Native Affairs,
PORT MORESEY

2/2
.....1953

MEMORANDUM FOR-

.....Mr. Julius.....

SubjectAnthropology.....

Attached is an extract from a Patrol Report submitted by
P/O R.M. Blakie of a Patrol conducted to Hansa Bay Area,
Logic Sub-Dist. Madang during the period 3/12/52-20/12/52
P/R No. 2-52/53

Forwarded for your information.

Forwarded for your information and necessary action please, with
further advice to this office.

e.g.
5/3/53

A.A. Roli
a/Director:
D.D.A. & N.A.
k

The natives of the Hense Bay Area do not shine in any particular art. Those of the coast are particularly versed in carving and the prows of the canoes are a work of art.

In all villages there are small houses set aside for the purpose of child-birth. In most cases these are small insanitary houses where the woman is more or less left to her own devices. In the village of SANJAN there was noticed a small house to where the women retire for their menstrual periods.

TERRITORY OF PAPUA AND NEW GUINEA

DS. 30-10-96.

Department of District Services
and Native Affairs,
PORT MORESBY.

6th August, 1952.

MEMORANDUM for:

.....The Anthropologist. (Mr. C.F. Julius)

.....D.D.S. & N.A.

Subject: Anthropological Matter

Attached is an extract from.... Patrol..... Report
submitted by Mr. C.P.O. MacGregor..... of KAUKOMBA River Area
..... Bogia Sub-District, MADANG..... District, dated.... 29/4. 19. 17/5/52
No. 9/51-52.

Forwarded for your information.
~~Forwarded for your necessary action and advice to
this office.~~

J. H. Jones
J. H. Jones
Director, D.D.S. & N.A.

P.A.
13/8/52.

A very interesting story told to the writer by the old men of MOAP village. This story also includes other people in the Sub-District.

A STORY FROM THE MOAP PEOPLE

Long ago there came onto this earth a man. His name was Wasup. He had no mother or father or brothers and sisters. He was very lonely so he went to the bush, cut a piece of wood and fashioned unto himself a woman. To this wooden woman he fastened a grass skirt and he made her his wife. Later while Wasup was walking in the bush he found a woman of flesh and blood this woman he brought home and made his wife, discarding the wooden one. When the wooden woman was thrown away in the bush she became two men. The oldest was Sicusi and the younger called Mukwara. These two brothers then lived with Wasup in time Wasup now being an old man died and Sicusi married one of his daughters

One day Sicusi's wife went to the garden to bring home food. The younger brother was out in the bush with his bow and arrow looking for game. Seeing a Kokatoo he fitted an arrow to his bow and shot at it but the shaft did not find its mark and flew high into the air landing at the feet of Sicusi's wife working in the garden. She picked it up, broke it and hid it inside her thigh. Mukwara searching for his arrow eventually came upon his sister-in-law sitting in an uncomfortable position with the shaft of the arrow showing beneath her leg. Mukwara seeing the arrow grabbed the woman and had sexual intercourse with her. Afterwards he made a drawing of the woman's genitals with the sap of a taro on a nearby tree.

Sicusi later coming to the garden to see how his garden was progressing found the drawing and at once recognized it. He then sat down and thought of a plan to find out who had committed adultery with his wife. Getting up he went to the nearest clump of bamboo where he cut several long pieces; these he then divided into small lengths. Carrying them to the village Sicusi asked the men of the village to mark them. Mukwara however did not mark the bamboo. Seeing this Sicusi told him to go to the bush and bring back a bamboo to mark. This Mukwara did and at once Sicusi recognized the style in which he had marked it. Sicusi now knowing who it was thought of a way of killing his brother.

Sicusi said to his brother, "we will build a big house." So they both went into the bush to get timber. On returning Mukwara sensing something was afoot threw his load down quietly and got well out of the way before Sicusi could throw his load on top of him to kill him. They then set about making a large hole to put the King post in. Knowing that Sicusi would drop the post in the hole while he was working at the bottom Mukwara filled his mouth with bettlenut and made a small tunnel to the side to hide in. Sicusi picked up the King post and threw it in. Sicusi seeing the bettlenut that Mukwara spat out at the bottom of the hole believed that he had killed his younger brother and his blood was there as proof. However Mukwara escaped with only a broken toe. Tumbling on Mukwara eventually came out at another village. Now Sicusi's village was experiencing a time of famine so went to this village nearby—the one Mukwara was hiding in, to buy food. Sicusi's young sister-in-law was with the women. She saw a man who looked like Mukwara but she wasn't sure so she tried to tie his hands with bush rope. Mukwara said, "it's only me your brother I got the broken toe when Sicusi threw the post in the hole. The young-sister-in-law returned home and told her elder sister who then went to see for herself. She recognized him returned home and told Sicusi. After some thought Sicusi devised yet another scheme to kill his brother. He invited all the villages to come for a big Sing Sing (dance). When Mukwara arrived he pretended not to know him but invited him to his house. Sicusi stood on the top step with the spear decorated with casowary feathers he had been carrying in the Sing Sing in one hand and meat in the other to offer to Mukwara. As the younger brother started to ascend the steps Sicusi plunged the spear home then jumped down on top of his younger brother to finish him off. They wrestled and fell on the slippery ground with Sicusi on top but Mukwara managed to slip through his grasp and escape.

After wandering around for some days Mukwara came to the present Tultul of MOAP'S ground. Here he settled. It was fenced about by stones. One of the stones is there to-day. Two women from BOLIVOL village & in the bush

ANTHROPOLOGY (contd.)

came down to the beach to bring saltwater back in bamboos seeing Mukwara, who had changed himself into an old man with a grille skin, they took pity on him and brought him back to their village. Here Mukwara lived in a small house at the gardens of the village. Each day he used to carry water to the village. This water was always brown and dirty. When asked why, Mukwara replied that there was a flood in the river. A lot of the village folk were getting sick through drinking this bad water so the men of the village decided to investigate. One day they followed Mukwara to the water. There to their amazement Mukwara became a young man and discarded his grille skin like a snake. He decorated himself with dogs teeth, casowary plumes, colourfull leaves and paint ready for a Sing Sing. Climbing up a large tree near the water Mukwara started to dance making the tree sway from side to side stirring up the water in the river till it was brown and dirty. Seeing this the BOLIVOLS were very angry, they took their axes and chopped down the tree.

The tree with Mukwara on it was carried down to the sea by the river. Mukwara was eventually washed up on the headland at AMBANA. Jalking into the bush he changed himself into a big tree. A native from MAMBUAN village hunting with his dog in the bush saw this big tree and thought it would make a good King post for the "haus tamburan" they were going to build. On his return home he told the villagers. Sailing their canoes to the headland they came ashore cut down the large tree, loped its branches and pulled it down to their canoes to be towed home. They landed it at the hamlet of AMBU (which is next door to the Government Station) where the "haus tamburan" was going to be built. The "haus tamburan" was built and the people went to work in the gardens. Mukwara seeing there was nobody around changed back into the form of a man again and started devouring the pigs, fowls and dogs of the village. When the MAMBUANS returned from the gardens and called out for their animals to feed them a lot of them were missing. This went on for several days and the people didn't know where their animals were going. Some of the men in the village decided to hid in their houses when the rest went out to the gardens. Mukwara did the same thing as before. Seeing this the men hiding knew what the cause of the trouble was. When the other villagers returned they told them what had happened. At once they pulled down the "haus tamburan" and cut down the big post throwing the lot into the sea.

Mukwara was then washed up onto the shore at MANAM Island where he again turned into a tree. This time a small one. A MANAM native wanted a pillow for his bed so he cut down this tree brought a section of it home and made a pillow. When the people of Manam went out to their gardens to work Mukwara again turned back into the form of a man. This time he was fully decorated for a Sing Sing. Not having anyone to Sing Sing with he turned the babies and small children which had been left behind into men and women then decorated them. All the children of MANAM came to this village for the Sing Sing. Just before their mothers and fathers returned home from work he changed them back again. All would have been well but one of the mothers noticed a small smudge of paint under the eye of her child. When asked how it came there the little his mother everything. The mother at once told the rest of the people who took the pillow and threw it into the sea. Mukwara was once more in the sea this time he was washed up on the shore where BONAPUTA village is now. He turned back into a man and went up into the bush of the PARIKINAM people.

Here the story ends as my informants did not know what happened to Mukwara after this but I am sure that the PARIKINAM people have their version also.