

NATIONAL ARCHIVES & PUBLIC RECORDS SERVICES
OF PAPUA NEW GUINEA

PATROL REPORTS

DISTRICT: MANUS

STATION: MANUS

VOLUME No: 2

ACCESSION No: 496.

1946 - 1949

Filmed by/for the National Archives of Papua New Guinea,
PORT MORESBY - 1989. 1991

Sole Custodian: National Archives of Papua New Guinea.

Papua New Guinea Patrol Reports

Digitized version made available by



Copyright: Government of Papua New Guinea. This digital version made under a license granted by the National Archives and Public Records Services of Papua New Guinea.

Use: This digital copy of the work is intended to support research, teaching, and private study.

Constraints: This work is protected by the U.S. Copyright Law (Title 17, U.S.C.) and the laws of Papua New Guinea. Use of this work beyond that allowed by "fair use" requires written permission of the National Archives of Papua New Guinea. Responsibility for obtaining permissions and any use and distribution of this work rests exclusively with the user and not the UC San Diego Library.

Note on digitized version: A microfiche copy of these reports is held at the University of California, San Diego (Mandeville Special Collections Library, MSS 0215). The digitized version presented here reflects the quality and contents of the microfiche. Problems which have been identified include misfiled reports, out-of-order pages, illegible text; these problems have been rectified whenever possible. The original reports are in the National Archives of Papua New Guinea (Accession no. 496).

PATROL REPORT OF: MANUS

MANUS

ACCESSION NO. 496

VOL, NO: 2 : 1946/49

NUMBER OF REPORTS: CONT

REPORT NO	FOLIO	OFFICER CONDUCTING PATROL	AREA PATROLLED	MAPS/ PHOTOS	PERIOD OF PATROL
[1] X OF 1946	1-8	J. McLEOD A.D.O	EASTERN ISLANDS AND THE SOUTH COAST OF MANUS		22.8.46 - 29.8.46
[2] 1 OF 1947	9-15	J.R. LANDMAN P.O	SOUTH COAST OF MANUS ISLAND		14.2.46 - 22.12.46
[3] 2 OF 1947	16-25	J.R. LANDMAN P.O	NO.1 ROAD AREA OF MANUS ISLAND		24.1.47 - 7.2.47
[4] 3 OF 1947	26-29	J.R. LANDMAN P.O	BALUAN ISLAND OFF THE SOUTH-EAST COAST OF MANUS		9.2.47 - 21.2.47
[5] 4 OF 1947	30-32	J.R. LANDMAN P.O	TAUI ISLAND		5.3.47 - 10.3.47
[6] X OF 1947	33-36	J.R. WHITE A.D.O	KAWALIAP		23.3.47 - 29.3.47
[7] 1 OF 1947/48	37-42	J.R. LANDMAN P.O	SOUTH COAST OF MANUS ISLAND		23.7.47 - 30.7.47
[8] 2 OF 1947/48	43-44	J.R. LANDMAN P.O	SOUTH-EAST COASTAL		2.9.47 - 6.9.47
[9] 3 OF 1947/48	45-48	J.R. WHITE A.D.O	PAK ISLAND		23.9.47 - 27.9.47
[10] 4 OF 1947/48	49-56	P.F. SEBIRE P.O	NO.1 ROAD AREA OF MANUS ISLAND		10.11.47 - 25.11.47
[11] 5 OF 1947/48	57-61	M.B. ORKEN P.O	ROSSUM AND WAKRAMISI LONIU LOMBI POINT		15.12.47 - 21.12.47
[12] 6 OF 1947/48	62-66	M.B. ORKEN P.O	RAMBUTO ISLAND		25.1.48 - 29.1.48
[13] 7 OF 1947/48	67-76	A.A. BLOKHAM A.D.O	EASTERN ISLAND		17.1.48 - 4.2.48
[14] 1 OF 1947	77-81	M.B. ORKEN P.O	SAU, PONAM, HARLU RIVER & NARO ISLAND		9.7.47 - 14.7.47
[15] 1 OF 1947/48	82-89	M.B. ORKEN P.O	NORTH WESTER & SOUTH WESTERN COAST OF MANUS		24.7.47 - 14.8.47
[16] 2 OF 1947/48	90-95	P.F. SEBIRE P.O	BALUAN		17.1.48 - 6.3.48
[17] X OF 1948	96-105	P.F. SEBIRE P.O	MEUK, BALUAN, JOHNSTON ISLAND		16.9.48 - 27.9.48
[18] X OF 1948	106-112	P.F. SEBIRE P.O	BALUAN AND PAM ISLANDS		14.11.48 - 23.11.48
[19] X OF 1949	113-120	P.F. SEBIRE P.O	LOU ISLAND		16.12.48 - 11.2.49
[20] X OF 1949	121-135	P.J. MOLLISON A.D.O	PIPI ISLAND AND SAHEVU	MAP	10.1.49 - 12.2.49

3
Cleared

Buy 28/11/69

MANUS DISTRICT

PATROL REPORTS:

1946/1947

1947/1948

1948/1949

TERRITORY OF PAPUA-NEW GUINEA.

30/I

District Office,
INRIM,
MANUS.
August 31, 1946.

The District Officer,
MANUS.

Report of a Patrol to Eastern Islands and the
South Coast of Manus.

Object: To meet a cross-section of the MANUS people, and to obtain some ideas as to their general attitude at this time.

Personnel: Dr. W. Smythe, J. McLeod, A.D.O., and two police.

Duration: August 22 until August 29.

Transport: M.V. NHILL

D I A R Y.

- August 22. Departed INRIM Gov. Station. To LORENGAU for water. To PAK Island. Called on Mr. and Mrs. Whiteley and discussed native and labour situation. Obtained his views on the MANUS natives as he has experienced them over the past twenty five years.
- August 23. Visited MOKARA Village-land dispute adjusted. Inspected village and had a talk with the people, and those of HAHAI, which is situated on the Eastern end of the Island. To TONG Island, inspected the place and addressed natives. Onto RAMBUTZO Island, anchored. Medical inspection of all villagers as we come to them.
- August 24. Ship remained at RAMBUTZO anchorage. A.D.O. and M.O. to BANUSELU, by road to PENJAL, then to LENGAU and BURSU. Inspected and talked with all the natives and influential men of these places. Constable who has been stationed on this island has been behaving as police who are unsupervised must be expected to behave in any area away from Administration centres. I have never been in favour of Base Camp Police, or any other unnecessary display of force in native Administration. Picked up by M.V. Nhill and proceeded to Mok Is. from LANGONDOA Pt.
- August 25. By canoe to BALUAN Is. with M.O.-visited and inspected IPAN, SONNI, and PERINEK villages. Addressed natives and held medical inspection. Adjusted two marital disputes with the assistance of the local elders. Short talk on general world news, and the new Administrative set-up.
- August 26. To LOU Is. Visited PAUN. Housing extraordinarily good-the best I have ever seen. Every house as good, if not better, than an ordinary house of a European; native material, of course. M.O. decided to remain on this island and to be picked up later at a village on the North Coast. To M'BUKE Is. and BULATANGALO, addressed natives. Natives of these islands less distrustful than those of the MANUS North Coast.

- August 27. To PATUSI, inspected Police Post. To PERI, by canoe, inspected villages, and addressed natives. To PATUSI Village, inspected. Saksak from station loaded onto M.V. NHILL.
- August 28. To NDROVER Is. Visited R. Booker and wife, concerning PATUSI Lighting plant and tank. Discussed local situation as far as they were concerned. To LOU Is. visited LAGO and PERI villages, addressed natives. M.O. came aboard. Inspected temporarily abandoned S.D.A. Mission.
- August 29. Per M.V. NHILL to LORENGAU-thence to INRIM.

GENERAL .

The object of the patrol was mainly to get to know the MANUS people, adjudicate in disputes, and generally to have a look around. Census was not checked, but in most cases the mortality ratio appeared to be favourable, since the last visit by a D.S. official.

The inhabitants of the Eastern Islands, and the South Coast, appeared anxious to please; more so than the more sophisticated brethren of the North Coast, whose frenzied education of the past five years, makes them more apt to fight for what they want, instead of intriguing for it. Even in our communities there are two schools of thought.

I generally got the impression that the MANUS natives would be very difficult to drive, but very easy to lead.

The A.N.G.A.U. type of propaganda is definitely distasteful. I recommend in the present position, that there be no deviation from the absolute truth.

IMPRESSIONS.

PAK Island .

For the most part, a collection of rugged individualists; rather anxious to get their own back for what they consider pre-war injustices. Much in the same way as an employee who has inherited a lot of money, might be expected to look with equanimity on the misfortunes of his previous employer, especially if the conditions of that employment had not been the best.

I was impressed by Mr. Whiteley's attitude to the locals—he is the owner of quite a few plantations in this District, with his H.Q. on this island. For the amount of difficulty he is experiencing in labour matters, I found him particularly unbiassed, and very fair in his dealings. He was willing to assist with advice of the MANUS people, of whom he has had experience since 1921. Unfortunately like the majority of New Guinea employers of labour, he finds that it is their "night to howl" He is optimistic however, and maintains that with continued fair treatment, his labour problems will eventually iron themselves out. I agree with him.

TONG Is.

Very small population and satisfactory.

RAMBUTZO Is.

The most backward of those visited. I am still not in favour of stationing unsupervised police in order to force the indigine to carry out Administration edicts—not that there is anything innately wrong with that policy. providing the member does not include a lot of his own: that is, however, always the case. The present man has done nothing to make me change my opinion of the practice.. I recommend the withdrawal of police from these islands.

BALUAN and MOK Islands.

A friendly crowd if approached in a friendly spirit. Most people do not find it difficult to like anyone who likes them.

LOU Island.

One village on this island is the most advanced of any group I have met in Papua or New Guinea, due, I think, to the influence of two Solomon Island missionaries. There are two avenues of houses, each house being better built than my own quarters. Each place has been constructed of sawn timber, and they are painted in various colour schemes—all in good taste. Kitchens of native material are situated behind each dwelling.

A very pleasant community, despite the fact that Mission influence is strong.

M'BUKE Island.

The most interesting of the patrol. All rather sulky, initially, but eventually they turned out to be the least inhibited of the lot.

They do very little work of any description, except to fish and manufacture pottery—all vegetables, building materials, etc. are obtained by trading with the mainland.

An interesting feature was noticed. The women have almost exactly the same physique as the men, when seen from the back. They have broad shoulders, narrow hips, and solid calves. The Lulua'i admitted the difference but attributed it to the fact that they did almost no gardening, or any really hard work.

PATUETI.

A big population in this vicinity. The Base Camp is in a state of disrepair, and all buildings are now U.S.

Swamp, mudbanks, and the reef studded bay makes the site unsuitable. It's only advantage is that there are four villages in the contiguous area.

I recommend that the Base be moved Eastwards to a healthier site.

Incidentally this Camp is only five hours from INRIM by pinnace and a day's walk away. I fancy it would be an improvement to have the Station further towards the more inaccessible S.E. Coast.

The natives in this area are more forthright than those on the outlying islands—probably they'd have been called insolent pre-war, but I don't think the word covers the attempt to stand up for their rights.

In my experience of New Guinea, there has been too much emphasis on orders, and too little on explanations. In short, a detailed plan of Government Education is a screaming necessity in this District, if we are to avoid trouble and embarrassment in the future.

VILLAGE OFFICIALS.

I refer you to previous reports of mine on this subject from MISIMA, PAPUA. I have frequently aired my views on Lulua'i and Tultuls, to such an extent that I have become bored with the whole matter, myself. It is I am convinced, a momentous argument, and one that intimately affects native administration. Government should be by the leading men, and not through them; since there is always more than one leading man in each average village, our system defeats itself. Especially as each change of individual D.O. makes the policy just as confusing to these men as it is to the District Officer's juniors. The leading man has his remedy and that is to resign his position!

on account of the economic situation this solution is not possible for his equally confused colleagues in District Services.

In most areas of New Guinea, I have found the position of Luluai to be occupied by nonentities, stooges, or vociferous ex police, who promptly lost all control as soon as the Administrative representative departed. No really influential man will suffer being the scapegoat, upon whom inexperienced officials vent their spleen.

Additionally ANGAU took the view, that if a man co-operated with the Japs-as in most cases he had to do-he should be summarily disrated. Also it was held that in such times of transition, young blood was called for. They promoted shrewd and sophisticated young men to the position. I need say no more.

I have also referred to the uselessness of Paramount Luluais on many occasions-pre-war, during the War, and post-war. I repeat that they have no influence outside their own particular group: I except certain areas in the highlands, and a very few extraordinary places, such as the Trobrlands. Their apparent authority derives from the undue Administrative authority with which they are backed.

Discard the whole system, which was designed for the entirely different cultural civilization of South Africa. Elect Councillors by secret ballot of both males and females, and then the Services personnel should act in an advisory capacity, except insofar as infringements of our own criminal code, are involved.

The fully controlled areas of PAPUA and New Guinea are ready for these changes now, but only if the right men are in the positions of responsibility.

It was proved by this Officer that the MISIMA peoples were well able to settle their own disputes and infractions of their own moral codes. A few injustices are bound to arise for a start-that is to be expected. But there will not be as many as when the decision is given by a white man, in many cases comparatively inexperienced, sitting in a case involving kinship, land matters, reciprocal exchanges, and bride price, etc.

Rulings by C.N.A. magistrates must generally provide a good deal of hilarity around the cooking fires at night, but it should always be remembered that ~~generally~~ usually these humorous decisions are adjusted as soon as the Officer who made them leaves the area.

MISSIONS.

Seventh Day Adventists and Roman Catholics control the area. The majority of the villages ~~are~~ is of the latter faith.

This patrol was my first experience of the work of the S.D.A. Mission. It was very impressive: there is no European representative in the District.

TRANSPORT.

M.V. NHILL

I have previously given as my opinion in quite a few reports that the pre-war Government policy of buying large, comfortable, and commodious yachts as patrol boats, was mistaken.

Firstly, a large boat for village to village patrol work is practically useless, on account of reefs, lack of anchorages, etc.

Secondly, the delusion that a lot of European Boatswains suffer under, that they are deep sea Master Mariners.

Thirdly, the large boat cannot be always made available for ordinary patrol duties, by junior officers.

Fourthly, for the cost of one trawler, at least three small vessels fitted with sails and simple auxiliary engines, could be bought.

Fifthly, maintenance and running costs cheaper. Native Boss-boy and the crew invariably did a better job. In all the large Administrative boats, the natives did the actual navigation, such as it was.

Sixthly, the cabin accommodation, the patrolling Officer, naturally sleeps on board, when his work demands that he sleep in the village.

Seventhly, the difficulty to pry the European Boatswain loose from any place he wishes to be in. It was generally his prerogative to report on the condition of the engine or the weather or the suitability of an anchorage.

And finally, the necessity due to the exigencies of patrol work, to retain the boat for a considerable time; a costly procedure with a large schooner and a European in charge.

In short, I consider that trawlers are useful only to the D.O. when he wishes in course of duty, to visit outside Europeans, outstations, or sections of the coast, in order to check whether the proper Administration policy is being put into effect by his juniors.

POLICE.

A Serg/Major and a Corporal were taken on patrol for no other reason than that they requested a break from their station duties.

I personally prefer to patrol without police- vide, para under RAMBUTZO Is. above.

CONCLUSION.

The patrol was of more use to me than it was to the natives. I think I gained a fair idea of their outlook at this time.

Generally, the MANUS are more "au fait" regarding their cultural relations to the white man, than are the Papuans I have met- that includes the people of HANUABADA.

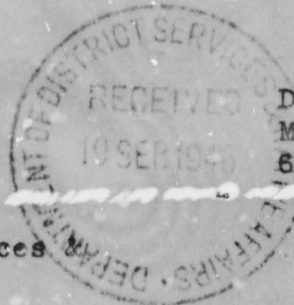
However they have been denied the education to handle satisfactorily the present situation, nor have they been fortunate enough to have an Administrator like Governor Murray.

I refer to my Patrol Report No. 2 from MISIMA, PAPUA- the paragraph on Education covers the Manus natives exactly.

John S. McLeod
John S. McLeod.
A.D.O.

TERRITORY OF PAPUA - NEW GUINEA

ADM 30/1 - 79



DISTRICT OFFICE
MANUS.
6 Sept '46.

The Director District Services
Native Affairs.

PORT MORESBY

SUBJECT:- PATROL REPORT * MR A.D.O McLEOD

Enclosed herein is the report of a Patrol of the islands to the east and south of Manus undertaken by Mr McLeod Assistant District Officer.

The Medical Officer accompanied Mr McLeod and will furnish his report to the Director of Public Health.

The object of MrMcLeods visit was to try and get the feeling of the natives living in those areas and to gain their confidence.

Some of his opinions are very forthright but full of sound common sense. I certainly agree with him on the question of village officials.

File

W.E. Sansom
(W.E. Sansom)
DISTRICT OFFICER.

①

PATROL REPORT NO. 1-1947

PATROL REPORT

Report of a Patrol carried out by
Patrol Officer J. R. Landman to
the South East Coast of Manus Is.
for the purpose of Routine Patrol
and Checking of Census.

Last Census Patrol made in this area in approximately June 1945.
Other patrols made to various villages by Field Staff & Medical Staff.

Members of Patrol Patrol Officer J.R. Landman
 Constable Sōmoni
 Constable Kasiek
 Constable Sosongan
 Constable Angau

Diary

- 14.12.46 Left Inrim 1100 hours by Station Workboat.
 Arrived N'Drova 1500 hrs. Received complaints
 from Plantation Manager re Peri natives
 stealing timber from Company land.
 Left N'Drova 1600 hrs.
 Arrived Bunai 1630 hrs.
- 15.12.46 Remained at Bunai.
 Conferred with Paramount Luluai and natives
 re land disputes, fishing rights and
 education.
- 16.12.46 Left Bunai 0700 hrs. Proceeded by canoe
 and native track to Luvai arriving at 0800 hrs.
 Lined natives and compiled census. Inspected
 village area. Departed at 0930 hrs and
 followed native track to Malei arriving at
 1130 hrs. Compiled census and inspected area.
 Departed 1330 hrs. Followed native track to
 Drondrau arriving at 1430 hrs. Compiled census
 and inspected village area and gardens.
 Departed 1700 hrs. Proceeded to Petussi by
 native track and canoe. Arrived 1745 hrs.
 Discussed various matters with village officials.
- 17.12.46 0700 hrs Lined natives of Petussi and compiled
 census. Advised in minor disputes. Received
 complaints re decisions of Paramount Luluai.
 1230 hrs departed and proceeded by canoe to Peri.
 Arrived 1300hrs. Lined natives and compiled
 census. Inspected village. Advised in minor
 disputes. Returned to Petussi 1700 hrs.
 Further discussion with Petussi natives at night.

Diary (Continued)

- 18.12.46 Departed Petussi 0700 hrs. via canoe. Arrived Drondrau 0745 hrs. Compiled census. Inspected village area. Left 0945 hrs by canoe. Arrived Loicha 1030 hrs. Lined natives and compiled census. Inspected village. Dispute over land between ~~Loicha and Wari~~ referred to D/O. Left Loicha 1200 hrs. by canoe. Arrived Wari 1230. Compiled Census. Inspected village. Site unsatisfactory but refrained from action until land dispute settled. Left Wari 1315 by canoe. Arrived Loi 1445. Compiled census and inspected village. Left Loi 1615 hrs. Arrived Petussi 1800 hrs. Deputation of Village officials at night to discuss Loicha-Wari land dispute.
- 19.12.46 0700 hrs. left Petussi by canoe to junction of track and river near Drondrau. Thence by native track to Kapo arriving 1100 hrs. Compiled census and inspected village area. Left Kapo 1200 hrs and moved on to Sirra via Government Road (No. 2 Road) arriving 1245. Compiled census and inspected village area. Departed 1415 hrs via No. 2 Road arriving Yiru 1700 hrs. Compiled census and inspected village area. (Sirra to rebuild Rest House) Gardens of villages along this road inspected en route.
- 20.12.46 0700 hrs lined natives of Katin at Yiru and compiled census. Left Yiru and inspected scattered hamlets of Katin. Natives to return to former village area as ordered by ANGAU. Departed 1000 hrs via No. 2 Road. Arrived at River Luis 1130 hrs. Proceed by Luis canoe to new village site arriving at 1300 hrs. Lined natives of Luis and compiled census. Inspected village. Departed 1400 hrs. Arrived Pommasau 1500 hrs. Discussed land and reef disputes with village officials but advised them settlement matter for D/O.
- 21.12.46 0700 hrs lined natives of Pommasau and compiled census. Inspected village area. 0830 hrs departed for Bunai. En route inspected site for Bunai village school. Arrived Bunai 1000 hrs. Discussed the minor disputes encountered en route with Paramount Luluai. Natives of Luis advised of Court decision re Botomo Is. as made by Mr. Melrose. 1400 hrs departed by canoe for Sellalau. Inspected boundaries of Company and native land. P/L advised to warn Peri natives re boundaries. Returned to Bunai 1645 hrs.
- 22.12.46 1000 hrs returned to Inrim by Station Workboat.

Census

Name of Village	Births		Deaths		In		Out		Total Population				Total	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	M.	F.	M.		F.
LUWAIA	2		3		1	2		3		21	24	30	29	104
MALEI			2	1		1		3		23	12	18	22	21
DRONDRO	2		2	2	1	1		1	2	8	8	12	11	39
PETUSSI	4		2		1	3		4	1	35	33	31	32	131
PERI	3	3		2	1	6		1	1	33	38	34	32	137
PENSAL	1	2		1		3		1	1	30	37	41	30	144
DRONDRAU						1			2	16	9	19	23	67
PITURI		1				2			3	9	14	24	13	60
LOICHA						1		1		8	9	10	7	34
WARI		1	1		1			1		11	11	14	13	49
LOI	3	1	1	1					1	17	18	25	23	88
KAPO		1	1	4		1		2		16	16	25	29	88
SIRRA	2	2	2	2			2	1	2	23	28	28	23	102
YIRU		2	2			3				23	13	34	30	100
KATIN	1	1	3	2				2		14	4	17	11	46
LAUIS			3	6				1		17	14	22	18	71
POMMASSAU	2	1						1		10	11	15	19	55
										133	118	313	400	371
														1394

37.2.15
D/W

Native Complaints

Many disputes have arisen in Wari and Lauis areas due to inland natives transferring their villages to coastal areas and claiming land used over a long period by the inland and coastal natives for Sacsac and timber. Natives advised to await patrol by ADO for settlement.

Complaints received from Village Officials of Petussi area re decisions of Paramount Lulual. There would appear to be widespread dissatisfaction with this P/L. His decisions will be checked by ADO on next patrol.

Complaints received from Lou natives re behavior of Lonu natives in passage between Manus and Los Negros. Since adjusted by D/O.

Gardens

Gardens in inland areas in good condition. Taro is the main crop with smaller quantities of Yams, Tapioca, Kaukau, bananas, pineapples and Pawpaws. There are also a considerable number of fruit bearing trees in village areas such as Breadfruit trees, citrus fruit trees, Lulau, Pandanus, Iakmak, Sopsop etc..

The coastal people grow Sacsac only in the swampy coastal areas and coconuts along the beaches. Sacsac is plentiful and would appear to form the staple diet in this area.

Trading

Is carried out on a large scale. The coastal and island natives trade fish and Sacsac for the various garden products of the inland natives. Trading centres are located along the coast in positions easily accessible to inland peoples.

Health

A medical patrol, passed through this area in July, following an epidemic of acute lobar pneumonia resulting in approximately 10 deaths. At present the general health of the natives appears good. The inland natives suffer considerably with skin infections and after treatment and cure in the native hospital quickly become re-infected in the village. There is much less skin trouble amongst the coastal people.

D.P.H.
16.2.15

Hygiene

Satisfactory. Inland villages are using pit latrines constructed after the medical patrol. Coastal natives use latrines constructed over the sea.

Roads

The Government Road - No. 2 Road - has had no attention for a long period, except for Sirra village area. The villages concerned have been ordered to keep the road in better condition. The native track from Yirru to Katin is also in poor condition and the Katin natives instructed to clear this track.

Education

The desire for European education is very strong in this area. Bunsai natives are voluntarily constructing their own school under the guidance of a native mission boy. Peri natives are also planning a school in their area under an ex-government school teacher. The wife of NDrova plantation manager intends to teach the children of the plantation work boys.

D.P.H.
8.1.2

I have informed the natives that the Government will give all possible help and that Manus should eventually receive a European School Inspector.

It would appear that education of natives in Manus in the past has been left entirely to the Missions.

General

Throughout the Patrol, with the exception of one inland village the village officials were co-operative and in most cases friendly. The natives were anxious to discuss matters such as education, abolishment of "Brideprice" as well as their own complaints. This excessive "Brideprice" would appear to be general throughout Manus except for Lou Is. Petussi village intends to emulate Lou and it is hoped that the idea will spread. The younger men returning from service on the mainland during the war claim that the Manus system of bride payment is both unique and antiquated - certainly the payments are heavy and go on indefinitely.

Many of the island natives are experiencing difficulty in obtaining building timber as the local supplies are exhausted. The Paramunt Luluai however controls large quantities in his area and states that the other villages may obtain timber from this source.

There would appear to be a potential source of unrest in certain Ex-NGIB natives, who have returned to their villages and established miniature dictatorships. Whilst they have done good work in certain directions, such as building better houses, they are upsetting the old order of authority in the village and causing friction. As these natives appear to have the energy and ability to make changes amongst their own people, it is most probable that they can be of considerable help to the Government and I consider that they encouraged, but guided where necessary.

Should be

General (Continued)

The drift of inland natives to the coastal areas is causing considerable trouble. The disputes over land (including Sacsac) and fishing rights have been referred to the District Officer, and the natives instructed to await his decisions.

The factors controlling this movement would appear to be :-

1. Intermittent epidemics sweeping inland villages, greatly depleting population.
2. Upkeep of government roads becoming a burden on villages with few able bodied males.
3. Envy of coastal people whose way of life may seem easier by comparison to garden work in the inland.

In most cases the inland natives seem to own most of the land down to the coast, the inland and coastal people only using portions because it was formerly not required by the owners. Now, however, facing the prospect of having the use of this land denied them, they are naturally not very happy. In many cases though, the coastal natives have acquired considerable areas of coastal swamps formerly purchased from the inland people and while they retain this ground and the sacsac thereon, are in quite a good position.

I consider that much more valuable work could be done in this area if patrols could be executed without hurry and sufficient time be available to spend longer periods in each village in order to develop confidence in us by the natives and so gain insight into their problems. In the past patrols through this area have been hasty and infrequent and invariably by different officers thus offering no chance whatsoever of gaining the confidence and friendship of the natives.

Report on NCPF members of Patrol

- Constable Simoni Reg'd No. 3875
Conduct good. He is both willing and reliable but displays no qualities of leadership or initiative.
- Constable Kasiak Reg'd No. 3851
Conduct good. Capable and willing worker.
- Constable Angau Reg'd No. 4062
Conduct good.
- Constable Sosongan Reg'd No. 3703
Conduct good.

J.R. Landman
(J.R. Landman)

21.1.6

TERRITORY OF PAPUA - NEW GUINEA

30/15/25

(2)



DS

District of Manus
INRIM
22 Jan 47.

Director of District Services
and Native Affairs,
PORT MORESBY

PATROL REPORT NO. 1-46/47
MR. J.R. LANDMAN

Enclosed is a Report of a Patrol conducted
by Mr. Patrol Officer Landman.

This patrol was of a routine nature for the
purpose of getting in touch with the South Coast natives
who have not been visited for some considerable time.

As Mr. Landman is not yet a Member of the Court
of Native Affairs, no court work could be undertaken.

I think that Mr. Landman carried out his work in
a very efficient manner.

*bb
Entered as marked*

W.E. Sansom
(W.E. SANSOM)
District Officer

D.O. Manus

*Your attention is drawn to the ultimate
Paragraph of Page 5.*

A 3/2

TERRITORY OF PAPUA - NEW GUINEA

DS : VD

DS. 30-15-2

Department of District Services
and Native Affairs,
PORT MORESBY.

3rd February, 1947

MEMORANDUM FOR :
District Officer,
Mamu District,
MAMU.

PATROL REPORT No. 1 - 46/47.

Receipt is acknowledged of the abovementioned
report, extracts from which has been forwarded to the
Departments concerned.

Your attention is drawn to the ultimate
paragraph page 5.

(J.H. Jones)
ACTING DIRECTOR.

PATROL REPORT NO. 3-1947

PATROL REPORT

Report of a Patrol carried out by Patrol Officer J. R. Landman over the No. 1 Road area of Manus Island for the purpose of routine patrol and checking of census.

Last Patrol December 1945

Members of Patrol

Patrol Officer J.R. Landman
Constable Silip
Constable Kasiak

Mr. J.H. Wootton, Anthropologist and
Mr. W.L. Conroy, Agriculturist,
accompanied patrol from Sau to Metavari.

Diary

- 24.1.47 Left Inrim 1130 hours by Station Workboat. Arrived at No. 1 Sau 1320 hrs. Inspected village. Compiled census. Inspected gardens. Discussed various matters with village officials and natives such as Cash crops (limited to copra), form of authority in pre-european times, attitude to village councils, and attitude towards "brideprice".
- 25.1.47 Left Sau 0800 hrs by canoe, arriving at Torlau 0840 hrs. Inspected village, which is hamlet of Sau. Situated in low lying area - very swampy. Followed road through Sau Plantation to Koup, arriving at 1200 hrs. Inspected gardens en route. Lined natives of Koup and compiled census. Inspected village. Condition fair, but latrines to be constructed. Discussed various matters with natives, as at Sau.
- 26.1.47 Left Koup 0800 hrs. Arrived Mundrau 1030 hrs. Examined Koup gardens en route. Lined natives of Mundrau and compiled census. Inspected village - in clean condition but latrines to be built. Settled minor dispute. Road work neglected.
- 27.1.47 Left Mundrau at 0800 hrs. Arrived Badlok 1000 hrs. Compiled census and inspected village. Condition good. Iuluai appeared efficient but hostile - but improved upon acquaintance. Latrines to be built. Left 1400 hrs and arrived at Munduburio at 1445 hrs. Compiled census and inspected village. Village clean but latrines to be built. Resthouse to be improved. Iuluai sullen and unco-operative. Several minor disputes settled. Road work neglected.

Diary (Continued)

- 28.1.47 Left Munduburio 0700 hrs. Arrived Waindra 0730 hrs. Lined natives and compiled census. Inspected village - clean - latrines to be built. Minor disputes settled. Left 1100 hrs. Arrived Pundru 1130 hrs. Lined natives, compiled census. Village in good condition. Left 1430 hrs. Arrived Buyang No. 1 1600 hrs. Settled minor disputes. Discussed matters with natives as at Sau.
- 29.1.47 Lined natives and compiled census. Inspected village. Latrines to be built. Left 0830 hrs. Arrived Buyang No. 2 0945 hrs. Inspected village - condition fair. Lined natives and compiled census. Left 1100 hrs. Arrived Kawaliap 1200 hrs. Inspected village. Condition good. Lined natives and compiled census. Inspected Tingau No. 1 & 2. and compiled census. Both villages in clean condition. Minor disputes settled.
- 30.1.47 0700 hrs left Kawaliap, arriving at Undrau at 0900 hrs. Lined natives of Undrau and Tau'i and compiled census. Inspected village - condition good. Road work neglected. Gardens in good condition. Minor disputes settled. Left 1300 hrs. Arrived Drabito 1315 hrs. Inspected village, condition fair. Deep trench latrines proving effective. Lined natives and compiled census. Luluai wishes to resign and pass Hat on to son of former Luluai. Minor disputes settled. Left 1530 hrs. Arrived Metawari at 1615 hrs.
- 31.1.47 0700 hrs lined natives of Metawari. Village clean but excreta disposal a problem due to swampy ground. Luluais of Wari and Loicha arrived to discuss land dispute. Advice of former patrol repeated, to await decision of A.D.C. 0900 hrs left by canoe, arriving at Piturait at 1130 hrs. Internal split in Piturait village discussed with Luluai Kwiei and native Sili. Decision re removal of village and appointing of new Luluai referred to D/O. 1300 hrs left by canoe for Suna arriving at 1430 hrs. Lined and compiled census. Village inspected - condition fair. Settled minor disputes & discussed various native problems with natives and Luluai of Piturait.
- 1.2.47 Left Suna 0800 hrs. by canoe, and arrived at Drabito (No. 1) at 0930 hrs. Lined natives and compiled census. Inspected village. Latrines to be constructed, otherwise village in fair condition. Minor disputes settled. Left at 1100 hrs via native track, for Sonilu. Arrived at 1630 hrs. Lined natives and compiled census. Inspected village - latrines to be built, also house. Road work neglected. There is no Medical Tultul and none of the natives are desirous of accepting the position.

Diary (Continued)

- 2.2.47 Left Sonilu 0700 hrs. Arrived Bulihan 0730 hrs. Inspected village, in clean condition. Lulual absent-with village book. 0830 hrs left Bulihan, arrived Lahan 0845 hrs. Lined natives and compiled census. Inspected village - condition fair. Settled minor disputes. Friction between Lulual and Lulual personal master, no complaints about their work. 1000 hrs. left Lahan, arriving at Karrun at 1030 hrs. Lined natives and compiled census. Inspected village. ~~and compiled~~ Condition fair. Left 1230 hrs for Drano, via Sonilu. Inspected village gardens en route. In excellent condition. Arrived Drano 1300 hrs.
- 3.2.47 0800 hrs. lined natives of Drano and compiled census. Inspected village, condition good. 1000 hrs. left for Viringo, arriving at 1100 hrs. Lined natives and compiled census. Settled minor dispute. Younger men of village request assistance with regard to building materials, in order to rebuild village and Pesthouse. Matter referred to D/O on return. Latrines to be built. Returned to Drano 1300 hrs. Gardens inspected.
- 4.2.47 0700 hrs. left Drano, arriving at Bowat 0800 hrs. Lined natives and compiled census. Village in poor condition - new site being cleared near Lundret, and village transferring. Latrines to be constructed and road work commenced as soon as new houses completed. Left 1000 hrs, and arrived at Lundret at 1040 hrs. Lined natives and compiled census. Inspected village - in good condition. New houses have been constructed and on completion of housing, road work to be commenced. House for Leper family finished and family to move in as soon as possible. Left 1300 hrs. and arrived at Bulihat at 1400 hrs. Lined natives and compiled census. Village tiny but in good condition. Left 1500 hrs. and arrived at Sabon 1600 hrs.
- 5.2.47 0700 hrs. lined natives of Sabon and compiled census. Village in poor condition, but new houses are being constructed. Latrines to be built. Left Sabon 0900 hrs. Arrived Tingo 1030 hrs. Lined natives and compiled census. Inspected village, clean but most houses of very poor type. Veiled insolence shown by some of younger men. Latrines to be constructed. "House Paper" also to be built. Left Tingo 1430 hrs. Arrived Rossum 1630 hrs.
- 6.2.47 0800 hrs. lined natives of Rossum and compiled census. Inspected village, condition good, although some houses to be rebuilt. Latrines to be constructed. Settled minor disputes. Left 1300 hrs and arrived at Warrumbu 1345 hrs. Compiled census. Inspected village and new site at Niwa. Latrines to be built at Niwa. Returned to Rossum 1700 hrs.
- 7.2.47 Returned to Inrim via Lorengau.

Name of village	Births		Deaths		In		Out		I/L	Total Population				
										Children		Adult		Total
	M.	F.	M.	F.	M.	F.	M.	F.		M.	F.	M.	F.	
SAU No.1	1				1			1	4	26	26	33	30	115
KOUF			4	1		3				10	10	13	14	52
MUNDRAU	1		1	2	1		1		6	36	27	53	43	159
BADLOK	1	1	1	4	8	6		4	7	44	26	44	45	159
MUNDUBURIO	1	1	2	1		1		4	2	16	10	22	25	73
WAIMDRA	3	3	1					2	3	21	21	29	30	101
PUNDRU		2			2	3		3		27	26	27	24	106
BUYANG No. 2					1	3		1	1	6	12	10	13	41
BUYANG No. 1	1	1		1	1	4		1	1	35	21	48	50	154
KAWALIAP	2	2	2	4		1	1	5	5	30	19	39	45	133
TINGAU No. 2	2		1			1		1		24	11	23	17	75
TINGAU No. 1		1		2		2				15	15	24	20	74
UNDRAU				1	2	4		1	2	9	11	14	16	50
TAUI No. 2			1					1	1	11	14	21	12	58
DRABITO No. 2	2	2	1	1	1	1		3	3	13	19	24	25	81
METAWARI	1	1			1	1	2	4	3	13	16	24	17	70
TAIYA & DRASALU				1	1		3	1	5	12	5	18	17	52
DRABITO No. 1		5	4	7		1		2		9	17	19	21	66
SONILU		1	4	3		1				6	15	21	17	59
BULIHAN														
LAHAN	1	1	1						1	21	14	23	19	77
YARRUN			3	2		1		1	1	8	14	31	27	80
DRAWO	1		2	3		3		2	1	27	19	27	23	96
YIRINGO		1	3	1		2		1	1	10	10	11	14	45
OWAT		1	3	6				2		28	33	32	27	121
LUNDRET	1	2	1				1	2		21	17	22	23	83
BULIHAT		1	2			1				7	4	8	6	25
SABON			1	1	1	1			1	18	12	14	12	56
TINGO		2	3	1	2		3	3		17	13	20	20	70
ROSSUM	1	1	1	4	4	3		1	1	12	10	12	12	46
WARAMBU	2		1	1	1	2		3		9	8	11	10	38

57540 57772 1697 2379

Native complaints

Apart from the usual innumerable disputes over bride purchases the only dispute encountered during the patrol was between Loicha and Wari over the island "Lokabia". As reported in Patrol Report No. 1-1947, the two Luluais have again been advised to await court decision by A.D.O.

The Natives of Piturait wish to return to their own ground on the banks of the Wari River, but the Luluai, Kwiei, and others prefer to remain with the ~~settlers~~ of Brondrau, with whom they have been living over a long period. The split in the village is due to S^r Major Sili who has encouraged the natives to return to their own ground. The natives have been informed that the matter will be referred to the District Officer.

(Appointment of Luluai)

Village Officials

The following villages do not possess Luluais and the respective Tultuls have requested that they be appointed.

Buyang No. 2	Tultul Sigai
Kawaliap	" Muru

In both cases the work of the Tultuls appears satisfactory and they would also appear to be the village choice.

Gardens

Except for the few coastal villages encountered, which subsist almost entirely on saccac and fish; the villages of the No. 1. Road area grow mainly taro. Some villages seem to prefer small individual gardens but in the majority a family group will work a fairly large area. With the taro is grown a small amount of "Aipica" a few bananas, a few yams and occasionally a little Kaukau. Generally the Kaukau is planted in small patches close to the houses, but the quantity is negligible as a dietary factor. Pineapples, pawpaws and coconuts are also grown in village area, together with tobacco and in one village, peanuts.

Although complaints of damage done to gardens by wild pigs are general throughout the interior only two villages have built fences around their gardens, the others appear quite content to accept the depredations and have no desire to erect fences. Nor is any desire shown to hunt the pigs despite the fact that the "capel" is the only source of meat apart from fish obtained by trading and a limited amount from the rivers.

In few cases do the natives evince any interest in new types of crops. Whether this is due to unsuitability of ground, dislike of changes or laziness, it is difficult to say.

The agricultural survey being made by Mr. Conroy will be ~~more~~ valuable in throwing light upon these difficulties but I consider that changes will not be made easily. The natives know of the type of crops we would like to introduce, and it is possible that they have tried them already, (quite a few say that this is the case) but there is no enthusiasm shown.

Trading

Considerable trading is done between the inland natives and the island and coastal peoples. However the villages which ~~is~~ are situated around the centre of the inland do not appear to relish the long walk to the trading areas, and the uncertainty regarding the quantity of fish available for trading. Garden produce, amongst which betel nut plays a large part, is traded for fish and saccac from the coastal natives.

Health

During the patrol approximately 50 natives were sent to hospital. Most of these were children suffering from yaws, with only a few odd cases of sores and advanced skin infections. Of 31 villages, 8 do not possess Medical Tultuls and show little desire to select a suitable trainee. Of the 23 present M.T.T.'s, many show no interest and apparently the position is far from being a popular one. All were ~~informed of the~~ consequences of having sick children from inspection.

Hygiene

With few exceptions during the patrol, latrines were conspicuous by their absence. Many villages possessed the remains of drain type latrines and where the ground was unsuitable for deep trench type, are to rebuild the former. In several villages (actually in the No. 2 Road area) deep trench latrines had been constructed and were proving satisfactory; other villages where the ground was suitable were instructed to copy this pattern.

Roads

Apart from a few villages ^{which} had cut the grass and bush back from the road close to the village, there has been no work done on the No. 2 Road since A.N.G.A.U. days. One Iuluai (Badlok) explained that they had been told to leave road work alone and concentrate on gardens by the first A.N.G.A.U. D/O. about three years ago, and was inclined to disagree with any change.

With the movement of some villages and the small population of others, it would seem that a few alterations in the boundaries of the road work of respective villages, would be an improvement.

All villages have been instructed that the road must be maintained in good condition.

Education

Three villages in this area have schools run by native teachers of the Seventh Day Adventist Mission and two by native teachers of the Lutheran Mission. The former teach "Pidgin" English and a little English, the latter "Pidgin" only. There did not appear to be as much enthusiasm shown by the inland peoples towards education as by the "Manus" natives (Patrol Report 1-1947) but there is nevertheless a strong desire for English-teaching government schools.

General

With several exceptions the village officials were co-operative and helpful. I would not say particularly friendly but many were anxious to discuss matters of interest. The natives themselves, were in many places, quite indifferent, but there was no difficulty found in obtaining carriers.

It would appear that many of the natives still entertain hopes of America assuming full control of Manus and I consider that this accounts for much of the indifference and actual hostility which is present amongst them.

General. (Continued)

There was a much higher proportion of inland natives, absent from the villages and working for the government than has been noticed amongst the island and coastal natives, who show no desire for ordinary labour, but prefer to work on ships or as personal servants.

One of the main themes of all discussions with the natives, hinged around "bride-price". With few exceptions the natives seem to desire to reduce the huge payments or entirely abolish them, but some of the older people with considerable power do not desire the change. Also the important factor, that the natives do not appear to be able to co-operate with anybody, but their immediate neighbours, and often not with them, prevents any widespread movement. A.N.G.A.U. endeavoured to carry out the policy of spreading throughout Manus the rule of one bridepayment only. This was apparently agreed upon at the time but has not yet been put into effect.

The subject of village councils was discussed frequently and the general opinion of all the natives, as given to me, was most favourable. The form of authority belonging to pre-european times does not seem to offer any basis which would help in instituting village councils now as it was always vested in the one man except where the village was spread over a large area and then there would be a leading man in each hamlet who would be responsible to the "Chief". The position of "Chief" was largely hereditary and in many cases at present the Luluais are direct descendants.

The natives, at present, show little interest in cash crops. Copra would appear to be the only available crop and according to the natives there is very little, if any, surplus, over village requirements. The natives have been offered profitable employment on a share basis on Company plantations, but are not interested.

There is, particularly amongst the younger males, a very strong movement towards copying the European way of life. Unfortunately this interest is directed towards the privileges rather than the responsibilities. There is much dissention over wages paid by the Government and pay for casual work, based I consider, largely on the astronomical figures given to them by the Americans, and also of course on their knowledge of the actual pay of European employees of the Government. Explanations that the wages are proportionate to the cost of living in the respective countries are understood by some, but the feeling remains that they are being victimised, and that it is possible that the Americans would rectify this matter.

Further evidence of unrest originating from ex-N.G.I.B. and N.G.P.F. natives also comes from this area. These returned natives have considerable power and undoubtedly bring about good results, in the way of housing and general village conditions, but the friction between them and established authority and older natives caused much internal strife. The native "William" an ex-N.G.I.B. S/Major and D.C.M. winner is gaining considerable power amongst the inland villages and may eventually require checking. N.G.P.F. S/Major Sili has also loomed into the picture at Piturait and his influence is effecting the villages in this area. Any native who has the power to weld separate villages into one body, regardless of which direction he chooses to follow, will become a force to contend with in Manus, because the natives realise that their weakness lies in their disunity.

General (Continued)

Report on N.G.P.F. Members of Patrol

Constable Silja

Conduct good

This constable is both a willing worker and reliable and displays plenty of initiative.

Constable Kasiak

Conduct good. Capable and willing worker.

J. R. Landman

(J. R. Landman)

TERRITORY OF PAPUA - NEW GUINEA

30/15/47

5

DS 30-1-1

District of Manus
Headquarters,
INRIM.
24 Mar 47.

Director of District Services
and Native Affairs,
PORT MORESBY

PATROL REPORT NO. 2-46/47

Mr. Landman's report shows that he has carried out the patrol in a very efficient manner.

In various other parts of Manus besides the No. 1 Road, the natives show a great desire for all European ways but none of the responsibilities.

The only solution of the American versus Australian idea of the natives, is for one of the two to get out of Manus as soon as possible.

It is hoped that the Naval Base will definitely close very shortly and the personnel be removed.

W.E. Sansom
(W.E. SANSOM)
District Officer

TERRITORY OF PAPUA - NEW GUINEA.

DS. 30-15-3

Department of District Services
PORT MORESBY.

21st April, 1947.

MEMORANDUM FOR :

District Officer,
Manus District,
MANUS.

PATROL REPORTS NOS. 2,3 & 4. of 46/47

Receipt is acknowledged of the above reports.

The patrol appears to be well carried out, but Mr. Landman should be instructed that he cannot order rest houses to be built.

Disputes over bride purchase have been going on in the Manus District for the past sixteen years, to the writers knowledge.

The man gets "flinched" by his wife's relations on any pretence but he in turn flinches from his brothers in law and so gets most of it back.

These people were always keen to "make Court" and will try out any new official on a case, especially land disputes, that have been settled probably ten years previously.

(J.H. Jones)
ACTING DIRECTOR.

TERRITORY OF PAPUA AND NEW GUINEA

Page 1.

District Office,
Inrim,
Manus.

PATROL REPORT NO. 3-1947

PATROL REPORT

Report of a Patrol carried out by Patrol Officer J. R. Landman to Baluan Island off the South-east Coast of Manus for the purpose of investigation into activities of native Paliau and rumours of "Cargo Cult".

Last Patrol to Baluan by A.D.C. J. Mcleod in Sept. 1946.
Last Census Patrol December 1945.

Members of Patrol

Patrol Officer J.R. Landman
S/Major Kipau
Constable Silip
Constable Rohas

Diary

- 9.2.47 0700 hrs. departed from Inrim by canoe.
1500 hrs. arrived Loniu.
1530 hrs. left Loniu by canoe and arrived at Bunai at 2000 hrs.
- 10.2.47 Left Bunai 0800 hrs. Arrived Peri 0930 hrs. Left Peri 1000 hrs.
1130 hrs. arrived N'Drova. Met District Officer at N'Drova.
- 11.2.47 1300 hrs. accompanied D/O to Lou Is. Movement by canoe. Situation at Baluan discussed with Missionary at Lou.
- 12.2.47 0800 hrs. accompanied D/O to Paun.
- 13.2.47 0800 hrs. accompanied D/O to Baluan. D/O left Baluan at 1400 hrs. Paliau went with D/O.
1500 hrs. lined natives of Fipilik and compiled census. Inspected village. Lined natives of Pajoi and compiled census. Inspected village. During evening sought information from village officials and natives re "cargo cult" and activities and Paliau.
- 14.2.47 0800 hrs. lined natives of Manual, Sone and Lipan, and compiled census. Unable to obtain information from Sone or Lipan where outbreak was supposed to have commenced.
1200 hrs. Left Baluan. Arrived Pam 1245 hrs. Lined PamMandian and compiled census. Left 1400 hrs. Arrived Lou 1900 hrs.
- 15.2.47 Conferred with District Officer at Lou. Instructed to return to Baluan and collect witnesses of "Cargo Cult" activities at Baluan, Nok or Pam.

Diary.(Continued)

- 16.2.47 0800 hrs. left Rei and returned to Paun.
- 17.2.47 0700 hrs. left Paun and returned to Baluan, arriving at 1500 hrs. Spent evening acquiring information from natives.
- 18.2.47 Inspected proposed site for village Lipan. An iron store shed has been constructed here with galvanised iron sheeting obtained by Paliau and Mok natives from Siviso. Inspected villages of Lipan and Sone. Still unable to obtain any information from these natives. In afternoon inspected gardens of Manuai and Parioi. Found several natives of these two villages and Pirilik who were able to give eyewitness statements.
- 19.2.47 Discussed situation with all Luluais and Tultuls of Baluan. Informed them that stern measures would be taken with any natives causing trouble between the two religious factions on Baluan. Names of all officials and natives who were able to offer information taken and rough statements prepared.
- 20.2.47 0800 hrs. left by canoe for Pam. Arrived Pam 0930 hrs. Lined natives of Pamlin and compiled census. Eight children for hospital. Warned Medical Tultul of consequences of neglecting his work. Natives of Pam saw many canoes drifting out to sea from Mok and Baluan but Malai of Pam instructed them to leave the canoes alone. 1130 hrs. left Pam, and arrived at Mok at 1300 hrs. Both village books of Mok had been thrown away by their respective custodians. Several natives as well as the Luluais implicated in "Cult" as leading lights, and devoted followers of Paliau. 1600 hrs. returned to Baluan.
- 21.2.47 Left Baluan by Station Trawler, together with all natives concerned and returned to Inrim, arriving at 2100 hours.

Census

Name of village	Births		Deaths		In		Out		Total Population					
	M.	F.	M.	F.	M.	F.	M.	F.	I/I	Child	Adult	Total		
PIRILIK	1					2		2		10	7	28	22	67
PARIOI	1			1		4		2		13	9	30	31	83
MANUAI	4	1				5	1	9		24	12	44	41	121
SONE	1	1		2		3	7	12		17	11	27	31	86
PAMWANDIAN	1	2	2	2	1	6		2		13	24	28	18	73
PAMLIN		1	2	3		1	1	2		10	11	15	14	50

Village books belonging to LIPAN, MOK and LONGAI thrown away by respective Luluais, when they threw away their own belongings.

Result of Investigation

I was unable to obtain any direct information from Lipan or Sone, the two villages where the "Cargo Cult" was reported to have arisen, on Baluan, or from Mok. The natives would not admit that they expected "cargo" to arrive despite the fact that they admitted throwing all their belongings away.

The Mok natives informed me that they first heard talk of this new "fashion" from Rambutso. Rambutso and a party of natives were not allowed to remain at Rambutso when they went there to obtain saccac but were told to return to Mok as a great "noise" had come up at Rambutso and all the natives had "shivered" and thrown away their belongings. When the Iuluai and his party returned to Mok, the "noise" came up at Mok and the natives there followed the same course of throwing away their belongings. From Mok it spread to Baluan, effecting the two villages of Lipan and Sone and gaining a partial hold in the village of Mantai.

Some of the natives admit throwing everything they possessed away, others only their belongings which had been passed down from their ancestors, and some with a little foresight, passed theirs on to friends outside the area, or hid them. (The latter course, according to rumour, was the reason for the non-arrival of the cargo)

None of the natives of the villages mentioned would implicate Paliau with these matters. The very weight of their denials tended to prove the statement by an outside native that he had heard Paliau ordering the natives to refuse to implicate him.

However statements have been obtained from various natives of Parioi, ~~and~~ Piriilik and Manuai, and two natives (a policeboy & a workboy) who were spending their holidays at Sone which show fairly clearly that Paliau was, if not totally responsible, at least responsible for the movement on Baluan. (Statements attached)

Paliau's power in the Baluan area should not be deprecated. He is an orator ~~of~~ of no mean ability and his word is law amongst hundreds of natives. His "House-Meeting" at Lipan is about the largest native building on Manus and when he calls a meeting every man woman and child of the area under his influence (Mok, Polot, Lipan, Sone, Manuai and many natives from other islands in the Eastern Islands group) come to hear him. ~~As~~ As I mentioned in Patrol Report 2-1947 the Manus natives will follow enthusiastically, any leader who can offer them a chance of advancing towards European ways of life regardless of the method he chooses. And Paliau has endeavoured to do this. Many of the ideas he advanced before the "Cargo Cult" appeared were good, although rather on the puritanical side. He banished all feasting, dancing etc. and laid down rules of conduct rather on the line of "thou shalt not kill" including fighting, adultery etc.. He also emphasized the use of European clothing.

A rather delicate situation was brought about on Baluan by the presence of two religions. The Seventh Day Adventists reign supreme in Parioi and Piriilik with a few followers in Manuai, whereas Lipan, Sone and the majority of Manuai embrace the Roman Catholic faith. The S.D.A. followers would not have anything to do with Paliau, but the R.C. followers were behind him to a man. Thus, when anything went wrong, it was easy for Paliau to put the blame on to the other faction. According to the natives, it would not have been long before open warfare broke ~~out~~ out on Baluan, between the two factions. Now, of course, this investigation into Paliau's activities is blamed by his followers entirely upon the S.D.A. natives, and it is possible that trouble will follow.

I consider that if Paliau is allowed to return to Baluan now, he will, in the eyes of the natives, have achieved a victory over the Government, and that his prestige will be greatly enhanced.

Handman (S.R. Landman)

TERRITORY OF PAPUA - NEW GUINEA

DS 30-1-1


District of Manus
Headquarters,
INRIM.
24 Mar 47.

Director of District Services
and Native Affairs,
PORT MORESBY

PATROL REPORT NO. 3-46/47

I consider that Mr. Landman went into the
questions at Baluan very thoroughly.

I agree with his remarks with regard to
Paliau.


(W.E. SANSOM)
District Officer.

TERRITORY OF PAPUA AND NEW GUINEA

Page 1.

District Office,
Inrim,
Manus.

PATROL REPORT NO. 4-1947

~~PATROL REPORT~~

Report of a Patrol carried out by Patrol Officer J. R. Landman to Tauli Island, off the South Coast of Manus Island for the purpose of investigation into Cargo Cult activities.

Last Patrol through this area March 1946.

Members of Patrol Patrol Officer J.R. Landman
Constable Silip

Diary

- 5.3.47 Left Inrim 1000 hours. Proceeded via No. 3 Road to Bowat arriving 1130 hrs. Left Bowat 1200 hrs by canoe, arriving at Labahan at 1230. Left Labahan 1300 hrs. by canoe arriving at Lowat No. 1 at 1500 hrs.
- 6.3.47 Left Lowat at 0630 hrs. Arrived Kawaliap 1500 hrs. Left Kawaliap 1530 hrs. Arrived Undrau 1730 hrs.
- 7.3.47 Left Undrau 0700 hrs. Arrived Drabito 0725 hrs. Left Drabito 0730 hrs. Arrived Metawari 0815 hrs. Left Metawari 0830 hrs. by canoe, arriving at Loi 1030 hrs. Left Loi 1330 hrs by canoe, arriving at Tauli Is. at 1600 hrs. Discussed situation with village officials and various natives.
- 8.3.47 Spent day at Tauli Is. Inspected Spondro village.
- 9.3.47 Lined natives of Tauli and Spondro and compiled census. Left Tauli Is. at 0930 hrs. by canoe, arriving at Peri at 1100 hrs. Left 1115 hrs by canoe arriving at Bunai at 1330 hrs. Left Bunai 1500 hrs. Arrived at Loniu 1830 hrs.
- 10.3.47 Left Loniu and returned to Inrim.

Census (Last Census December 1945)

Name of Village	Births		Deaths		In		Out		I/L	Total Population				
										Children		Adult		Total
	M.	F.	M.	F.	M.	F.	M.	F.		M.	F.	M.	F.	
Tau	6	3	4	2	2	4	1	2		35	25	51	44	155
Sopondro		2	4	1		4		4		24	16	26	26	92

Result of Investigation

I was not able to obtain any direct information either from the village officials or the natives of Tau Island of any "cargo cult" activities on the island. They knew that Baluan and Rambutso had been effected, but maintained that it had not spread to Tau.

Information was freely given about the abolishing of old customs, symbolised by the throwing away of all their belongings which had been passed down from their ancestors, such as the large plates for feasts and the drums. They also express intentions of disposing of their own native "currency" i.e. dogs' teeth and tambu by purchasing food and other necessities from the mainland natives. This native money, they explain, was the source of most of their troubles as it was the medium of payment of their traditional "brideprice". They apparently do not expect any trouble to follow the use of Australian currency, mainly because the general trend is towards lower "brideprices".

It was also admitted that a few old canoes had been allowed to drift because they were of no further use.

The Metawari and Piturait natives however state that many good canoes, both large and small, belonging to Tau drifted on to the beaches and were taken by them. I saw several of these and they were in good condition. These natives also say that the Tau natives tried to buy them back. However the Tau natives denied this and said that the canoes came from M'Buks Is.

The situation would appear to be very similar to that existing at Baluan (reported on in Patrol Report No. 3) except for the lack of a religious split in the community and an open leader.

There appears to be little doubt that some individuals at Tau have thrown away valuable property, including good canoes, but nobody will offer information about the matter except people outside Tau.

General

The situation at Tau at present appears quite normal. The natives, who derive their living entirely from fishing and trading with the mainland, appear to have sufficient canoes and food. Their houses are in fair condition, and there was no framboesiapresent. The village officials were co-operative and the natives, although not communicative, were quite friendly, and helpful.

J.R. Landman
(J.R. Landman)

REPUBLIC OF PAPUA NEW GUINEA

30/3/47



DS30-1-1

District of Manus
Headquarters,
INRIM.
24 Mar 47

Director of District Services
and Native Affairs,
PORT MORESBY

PATROL REPORT NO. 4-46/47

This was a special patrol sent after certain rumours had reached this Station.

There appears to be no doubt but that the 'Cargo Cult' spread as far as TAWI but no further.

Everything has now quietened down and with the knowledge that Paliau is away from BALUAN, things may now take a peaceful course.

W.E. Sansom
(W.E. SANSOM)
District Officer

TERRITORY OF PAPUA - NEW GUINEA

District Office,
INRIM,
MANUS.

Patrol Report No. _____

PATROL REPORT

Report on patrol carried out by J.R. White A.D.O. to the village of KAWALIAP on the No. 1 Road, to check up on alleged Cargo Cult activities and irregularities of the native KUA who is stated to proclaim himself GOD.

Last patrol through this area January 1947.

Members of patrol J.R. White A.D.O.
P.F. Sebire P.O.
Const. YAMBOA

DIARY

- 23.3.47 Departed Tarim 1300 hours by canoe for SOU. Arrived 5.30 PM. Slept here. Village in bad condition.
- 24.3.47 Departed SOU 7.30 AM via No. 2 SOU to MUNDRAU. Arrived 1.30 PM. Heavy rain. Three court cases (marriage). Slept here.
- 25.3.47 Interviewed officials prior to departure. Departed MUNDRAU 7.30 AM for KAWALIAP via BATLOK, MUNDABURIO, WAIMDRA, BUNDRU, BUYANG 1 & 2, arrived 4.30 PM.
- 26.3.47 Interviewed officials and natives, also the 'Prophet' KUA, as he is known locally. Obvious that NO cargo cult had occurred. Natives obviously in an emotional condition. Attended service of 'new religion' - three sessions, people very orderly and apparently sincere.
- 27.3.47 Stayed at said village talking to people and observing, again attended church services. People much relieved to find that they were not imprisoned for their religious activities. Reassured and told of religious freedom. Atmosphere in the village good.
- 28.3.47 Departed KAWALIAP 7.30 AM arrived MUNDRAU 1 PM stayed overnight.
- 29.3.47 Departed MUNDRAU 9.15 AM arrived SOU 11.30 AM. Inspected native market, left by canoe for Tarim 2 PM. Arrived Tarim 8.30 PM.

There is no trouble at all in the village of KAWALIAP, it is the cleanest and most friendly on the No.1 Road.

The native KUA is under the impression that God came to him in a vision and instructed him in certain matters. The gist of his (KUA'S) preaching is that, the missions have failed, they have only told certain things to the natives, the rest they have withheld. Education has been useless as the natives have only learnt a little religion only and have been told to work, now that God has come to the natives themselves and told them to start their own church. God is now sorry for the black man.

Various natives have been seized with fits of trembling which they interpret as a sign that God has come to them. I myself attended several of the services and there was nothing anti-government or anti-white man in them, in fact the emphasis seems to be on co-operating with the government. I pointed out that the form of religion observed by any people was purely their own affair and that providing the law was not broken no person could interfere with them.

I think that had not Mr Wootten been present at the village religious fervor might have caused certain excess to occur, however they had not and the people are happy and contented.

It is to be hoped that if these people are genuine in their wish for education, that some means will be found to assist them, and as an Education Department Officer is on his way, this would seem to be quite feasible. I think that they are some of the most genuine people in the area.

Marriage. Once again the question of "Dog's Teeth" payment for brides and the extreme difficulty of the young people in getting married has caused them to revolt against the old system. It is my opinion that until these young people have more say in village life and in running their own affairs more unrest will occur. The economic situation has changed, the war has developed a changed mental outlook among the people.

While nothing in the way of violence occurred, these things can quite easily lead to it; for instance in this case there was quite an amount of voluntary destruction of dog's teeth as a protest against the present marriage system, which places progressive young men in a position where they have only Australian money in an unenviable position.

I think that three things would tend to improve the situation:

- (1) The young people to have more say in village life.
- (2) An attempt at education.
- (3) Frequent Patrols.

Mr. Patrol Officer Sebire showed himself to be a conscientious and keen officer who takes a kindly and helpful interest in the natives.

Constable YOMBOA proved to be absolutely useless and unreliable. He has no bearing or character, and in my opinion should be restricted to jobs such as that of Office Orderly.

J. P. White
A. D. O.

TERRITORY OF PAPUA - NEW GUINEA



DS 30-1-2

District Office,
MANUS.
15 December, 1947.

Director of District Services
and Native Affairs,
PORT Moresby

SPECIAL PATROL REPORT NO. ??
ADO WHITE TO KAWALIAP

This report has been located among court records at Tarim and was obviously not forwarded to Director of District Services and Native Affairs. Subsequent investigation has shown that the native KUA had visited PALLAU of BALUAN at TAWI IS. early in 1947, TAWI is the area where the first manifestations of the trembling associated with a religious revival occurred. KUA's teachings had not violated any of the laws of the Territory and no action has been taken against him. However, there is a strong suspicion that he was responsible for the refusal of the KAWALIAP people to allow their children to attend the area school although they had erected a school, pupils dormitory and teachers' house at KAWALIAP.

Patrol Officer Sebire visited the KAWALIAP area in November 1947 and reported that there was no change in the native situation since ADO White's patrol.

The latest information is that PALLAU of BALUAN is visiting villages in the Patusi area and that he made a very short visit to KAWALIAP. KUA then accompanied PALLAU on his tour. The matter is being investigated.

A. A. Bloxham
(A.A. BLOXHAM)
A/District Officer.

TERRITORY OF PAPUA-NEW GUINEA.

DS. 30-15-10
Department of District Services
and Native Affairs,
PORT MORESBY.

26th January, 1948.

MEMORANDUM FOR :

Director of Education,
PORT MORESBY.

SPECIAL PATROL REPORT BY ADO WHITE - MANUS.

Copy of the above report is enclosed.
Referred for your information please.

(J.H. Jones) *JHJ*
ACTING DIRECTOR.

Encl. 2.

PIA

PATROL REPORT NO. 1/1947-48

PATROL REPORT

Report on Patrol carried out by Patrol Officer J.R. Landman along South Coast of Manus Island for purpose of Routine Patrol, checking of census and receiving War Damage Claims.

Last Patrol through this area was made by A.N.G.A.U. A.D.O. in March 1946.

Duration of Patrol 23rd. July to 30th. July.

Members of Patrol Patrol Officer J.R. Landman
 Constable Bosai

Diary

- 23/7/47 Left Fatusi 0700 hrs. by canoe, arrived Piturait 0830 hrs. Discussed building of new village with Luluai. War Damage claims compiled. Luluai and natives of Dromdrau arrived to discuss building of new village also, in conjunction with Piturait. Dromdrau War Damage claims compiled. Left 1330 hrs. by canoe, arrived Wari 1345 hrs. New village almost completed. War Damage claims compiled. Left 1430 hrs. by canoe, arrived Ioidia 1500 hrs. Natives clearing ground for building of new village. War Damage claims compiled. Left Ioidia 1700 hrs. arrived Loi 1730 hrs. New village has been constructed on bank of Wari River.
- 24/7/47 Compiled War Damage claims at Loi. Luluai of Loi died recently but Tultul carrying on. Left 0700 hrs. arrived Peli Island 1100 hrs. Compiled census at Drabwi village (now living on Is.) War Damage claims taken. Left 1600 hrs. by canoe, arrived M'Buke late at night.
- 25/7/47 Compiled census at the two M'Buke villages, Bulatangalo & M'Buke, and collected War Damage claims.
- 26/7/47 Left 1400 hrs. by canoe, arrived Kupanu 1630 hrs. Census compiled at Kupanu and War Damage Claims taken.
- 27/7/47 Natives of No. 2 Bol arrived at Kupanu. Census compiled and War Damage claims taken. Advised that it is not necessary for them to come down to the beach. 1100 hrs. left Kupanu by canoe and arrived Porliu at 1600 hrs. Census compiled and War Damage claims taken. Plans for building of new village have also been made here.
- 28/7/47 Left 0900 hrs. by canoe, arrived Kabuli 1100 hrs. Census compiled and War Damage claims taken. Left 1400 hrs. by canoe and arrived Idkum 1500 hrs. Census compiled and War Damage claims taken.
- 29/7/47 Left by canoe at 1000 hrs. arriving at Bundrahei at 1130 hrs. Census compiled at two villages, Bundrahei and Sependralis, which are adjoining, and War Damage Claims taken. Sependralis building new village.
- 30/7/47 Left 0700 hrs by canoe and returned to Fatusi.

Census

Name of Village	Births		Deaths		In		Out		I/L	Total Population				Total
	M.	F.	M.	F.	M.	F.	M.	F.		Children		Adult		
										M.	F.	M.	F.	
DRAWI	1	2	1	3	1		1			12	16	14	20	62
BULATANGAIO	9	3	2	1		9		8		29	21	61	70	181
M'BUKE	5	6	6	1	11		9			33	26	57	5	112
KUPANU		2			1		1	6		11	8	13	15	47
BOHUAI No. 2	1	1	2	3	2	6		3	2	10	23	29	33	95
DORLIU	7	5	4	2	8	6	1	4	3	46	33	38	42	159
KABULI	3	2			1	3		1	1	24	10	19	15	68
LIKUM	3	2	3	3	2	3	8	4		30	21	27	28	96
BUNDRAGEI	2	7	2		1	2	4	5		16	22	23	26	86
SAPONDRALIS		3	3	3	3	2		1		16	20	20	21	77
									6	217	201	245	320	1033

Gardens

Throughout all the villages visited, sago would appear to be the main food, with the exception of the village, No. 2 Bohuai, who live some miles from the coast and depend more upon their gardens.

Sago is plentiful along the coast, and many of the villages possess more than they could possibly consume. Some of this surplus is traded with the Manus natives for fish and other sea foods.

Also many of the villages plant taro, sweet potatoes, yams, bananas and other fruits and vegetables but not in great quantities, depredations by wild pigs discouraging large gardens.

Likum would appear to be an exception to the usual village, as they have always depended upon the sea for their living, and equal the Manus natives in their ability to handle canoes.

Trading

Is extensive between the Manus natives of Thui, M'BUKE & Ioidia and the mainland natives, fish being traded for sago and garden produce.

Health

Situation would appear to be normal. Approximately 30 children were sent to the hospital for treatment of yaws, from the coastal villages. Amongst these people, the usual skin complaints were prevalent also, but the Manus natives of M'BUKE showed little signs of skin infections and appear to enjoy excellent health.

Hygiene

Satisfactory. Most of the villages have their latrines built over the sea, while those whose villages are some distance from the coast use drain type latrines which appear quite effective, mainly due to the heavy rains.

Roads.

There is no recognised road along the coast, the only village requiring one being Bohuai, where a native track leads from the coast to the village.

Education

The villages of, Kabuli, Likua, Bundrehei and Sapondralis, where the natives are predominantly Seventh Day Adventist, have schools run by native teachers from Lon Island. Pidgin English and a little English is taught but with the exception of one native teacher, a Solomons' islander, who has had many years training and experience, the standard of the teachers is not high, and supervision by the European Missionary is limited to a visit once every year or so.

The remainder of the villages embrace the Roman Catholic faith, but there are no schools as yet.

The desire for European schools seems general throughout this area the M'Buke natives being particularly anxious to have a school established.

Native SituationVillages of Dromdrau, Piturait & Wari

These three villages are originally from the interior, but have been living on the coast for some years now and have come under the influence of the Manus natives. They have followed the Manus in the break-away from the old customs, and have abolished the heavy "bride-price" and their own native money, and are anxious to follow in the steps of the white man, using only Australian currency and wearing shirts and trousers in preference to laplaps. This break-away has angered the nearby inland villages, who are constantly reporting to this station that these three villages are followers of the "cargo cult" and against the government. These reports have so far been found groundless, and the village officials have always been found co-operative and friendly.

The Wari natives have rebuilt their village on an excellent site, close to Piturait, and have constructed a good type of house. The two other villages are also discussing rebuilding their villages but on the old sites.

The most prominent man in this group would appear to be the Luluai of Piturait, Kwisi, a man of undoubted power and with a strong mind. However a split in his village was caused by another forceful personality, Sili, an M.G.F.F. Sgt. Major who returned to Piturait this year, on leave, and persuaded a little more than half the village to leave the beach and return to their own ground on the Wari river. Sili has since returned to Rabaul, but these natives have rebuilt the original village of Piturait, and show no inclination to return to the beach. The question of village book and Officials has yet to be settled.

Village of Ioi

This village also came under the influence of Major Sili and at his instigation shifted their station from its old, swampy site, to a relatively clear site on the mouth of the Wari river, and are building new houses, but following the old pattern.

The Luluai died during the recent epidemic, (pneumonia) and the Tultul is carrying on, but has requested that he be made Luluai and and new Tultul be chosen to assist him. Recommendation will be made separately.

Village of Ioidia

This is a Manus Village, built out on the reef, with a very small population and are rarely seen or heard of, except on patrol. The Luluai, on behalf of his people, has claimed the island of Iokabia, and has cleared portion of it preparatory to building a village, despite the fact that the actual ownership of the ground has not yet been settled, the Wari natives also claiming it as their property.

Village of Drabwi

Originally an inland people, the Drabwi natives have been living for some years on the Island of Polji, whose original inhabitants have died out. These natives were very friendly and the Luluai and Tultul most helpful.

There would appear to be a strong community spirit present in this village, fostered largely, I think, by the Luluai, who would appear to be a rather prominent man in their immediate area.

Native SituationVillages of M'Buke & Bulatangalo

These two Manus villages have also abolished the old "brideprice" and their own native currency together with most of their old customs. They seem particularly money conscious and require exact details re rates of pay for labour, canoe hire etc. Many enquiries were made with regard to the establishing of a school, at M'Buke.

The villages of M'Buke and Bulatangalo are popular in their own places and were most co-operative and friendly towards us. The Luluai of Bulatangalo, Minda, wishes to resign and pass the task on to a younger man, Chokumai, as he considers himself too old now, having been a Luluai for about 30 years. Separate recommendation will be made.

The natives here impressed me considerably - they are healthy, clean and vigorous, and manage to give both an attitude of friendliness and one of independence. Shorts and trousers are the most common dress amongst the men, who deplore the lack of these articles of dress in the trade store.

There was considerable talk of the return to the M'Buke natives of the islands of the M'Buke group which are owned or controlled by Edgell & Whittely; but when I suggested that they should come to some arrangement with Mr. Whittely for working copies to their mutual advantage, little enthusiasm was shown.

Village of Kupanu

This village was the only one visited which had a definitely unhappy atmosphere. The village was untidy, sanitation non-existent, houses dilapidated, and several of the small population wished to transfer to other villages. The Luluai is undoubtedly unpopular and does not appear able to control his people. There were many minor disputes which would ordinarily have been settled without reference to me but the natives appeared disinclined to follow the judgement of the Luluai.

This dis-satisfaction will be investigated more thoroughly on the next patrol.

Village of Bohuai No. 2.

This village was not visited, and little was gained from the brief encounter with the natives, who came to Kupanu. Their village will be visited in the near future.

Village of Dorliu

This village has the largest population of all the coastal villages and are a happy crowd. They are planning the rebuilding of the station on the present site, but will spread the houses out further as at present they are somewhat crowded.

The Luluai and Tultul were friendly and co-operative, as were the people, and appeared to take a pride in their lack of internal disturbances.

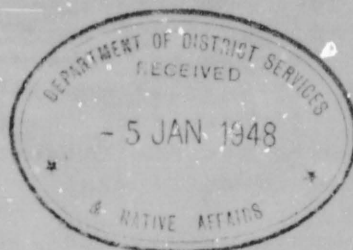
Villages of Kabuli, Likum, Bundrahei & Saponralis

These four villages embrace the S.D.A.'s religious beliefs and are inclined to follow the stereotyped pattern of village customary to them on Manus. The natives were friendly and the Officials co-operative, and each of the villages was busy with its building programme. The houses constructed are similar, a medium sized, raised house with verandah, and the thatching follows the Solomons' style. All of the villages were clean and the natives themselves contented, with the exception of Kabuli where a court case of long standing was raised, which seemed to involve many of the inhabitants of this village and also Dorliu. This case, over an unfaithful wife, apparently should have died a peaceful death years ago, but the Officials and the Paramount Luluai have been unable to successfully settle it and the matter has been referred to the A.D.O.

The Luluais of Kabuli and Likum wish to resign and hand over to younger men - separate recommendations have been made.

J.R. Landman
J.R. Landman P/O.

TERRITORY OF PAPUA - NEW GUINEA



DS 30-1-1

District Office,
MANUS.
15 December, 1947.

Director of District Services
and Native Affairs,
PORT MORESBY

PATROL REPORTS Nos. 1 & 2 of 1947-48

These Reports cover visits by Patrol Officer Landman to the portion of the south coast of Manus included in the Patusi area. Reports were forwarded from Patusi on October 4th but I have deliberately refrained from forwarding them until I could obtain more experience of this area. P.O. Landman had established the post at Patusi and had devoted much energy in an attempt to overcome some native opposition to the re-opening of this centre of local administration.

The re-building of villages of a radically different type, the abolition of "bride price", and the general tendency to abandon ancestral customs is now an accomplished fact, indeed, it appears that Margaret Mead's "Growing Up in New Guinea" appears to be a record of a past era in many respects. It is still difficult to ascertain how far these radical changes are associated with the leadership of the native PALLAU of BALUAN.

Development of the last few months show that the native situation appears to be satisfactory on the surface, and while no reflection is made upon the work of officers stationed at Patusi, underground currents of native thought have continued, crystallising in a noted refusal by the western areas to adopt the anti-Administrative ideas of PALLAU which do exist, and the persistent belief in these ideas by the villages to the east of KUBANU. The situation is not helped, in my opinion, by the determined stand of the fathers of the Catholic Church who have refused to administer the sacramental rights of their church to PALLAU and his followers. While they may be justified by ecclesiastical law, their actions may be interpreted as a general European objection to any progress by natives.

Mr. Clark, please - JH 5/1

The teachings of PALTAN, in some respects, have been
X... .. of the Seventh Day Adventists
Church. Rumours, which are being investigated, have reached
Tarin to the effect that the adherents of PALTAN have threatened
the western villages who refused to adopt his teachings with
physical violence, and that one village which opposes PALTAN's
teaching and had been threatened with violence has cut down
feed trees of the village which threatened them.

Recommendations for appointment of village officials
have been referred back to ADO Patusi for further investigation
in view of the unsettled nature of the area. It is essential
that the right man be chosen at this critical period.

It has been found necessary to refer back all native
War Damage claims recorded by PO. Landman. The District Officer
is not prepared to approve of the claims as submitted and has
instructed that all claims be re-investigated. This is not a
reflection upon Mr. Landman's ability, it is considered that
he was instructed to compile these claims without previous
experience of this work and that he was given no guide to assist
him in assessing claims. In some cases his recommendations for
payment are excessive and in many cases it is considered that
sufficient compensation was not recommended.

A.A. Bloxham

(A.A. BLOXHAM)
A/District Officer.

TERRITORY OF PAPUA AND NEW GUINEA

Patusi,
MANUS.

7th. ^{Sept.} Aug. 1947

PATROL REPORT No. 2/1947-48

PATROL REPORT

Report of a Patrol carried out by Patrol Officer J.R. Landman to South-East Coastal and No. 2 Road Area, for purpose of routine patrol and investigation of War Damage Claims.

Last Patrol March 1947.

Members of Patrol Patrol Officer J.R. Landman
Constable Bosai.

Diary

- 2.9.47 Left Patusi 0800 hrs. by canoe, arrived Schellellau Plantation 1000 hrs. War Damage claims received from Plantation laborers. Left 1030 hrs. by canoe, arrived Malei 1100 hrs. War Damage Claims collected & village inspected. Left 1300 hrs, arrived Luwaia 1315 hrs. Village & gardens inspected and War Damage Claims taken. Left 1700 hrs. Arrived Bunai 1800 hrs.
- 3.9.47 Remained at Bunai. Compiled War Damage claims for Bunai and Pomasau.
- 4.9.47 Remained at Bunai. Investigated War Damage Claims. Village matters discussed.
- 5.9.47 Left 0800 hrs. by canoe for Luis. Arrived 1100 hrs. War Damage Claims compiled, and investigated. Village & gardens inspected. Village matters discussed with natives.
- 6.9.47 Left 0800 hrs. via No. 2 Road for Yiru, arriving 1200 hrs. Village inspected & work commenced on War Damage Claims. Arrival of runner from Patusi at 1600 hrs. with news necessitating my immediate return to Patusi. Patrol terminated and returned to Patusi via Pomasau and Bunai, arriving at 2330 hrs.

Census Census figures were not taken on this Patrol as a complete census of this area was made in December 1946 - ref. Patrol Report No. 1/1947. However particular notice was taken with regard to natives absent from their villages, details of these absences being noted below.

<u>Malei</u>	Natives absent	2.	Casual laborers at Patusi.
<u>Luwaia</u>	Natives absent	7.	Casual Laborers at Patusi-1, N'Drova Plantation-4, the other two natives left Manus many years before the war for Samoa, where it is believed they have married and show no inclination to return.
<u>Bunai</u>	Natives absent	2.	Have been absent for many years, at Kavieng, where they have married and settled down.
<u>Luis</u>	Natives absent	Nil.	
<u>Yiru</u>	Figures not obtained.		

Native Situation

Bunai Paramount Luluai Kisegup and natives friendly and co-operative during visit. The men of the village are clearing a new village site on the mainland near Schellellau Plantation where the Bunai and Pomasau natives are combining their two villages. This change from building over the sea to on the land is a radical one for these Manus natives, who have also followed the other village of the Manus group in abolishing their former customs, in particular the heavy "Brideprice", and native currency. There is a strong community spirit present amongst these natives and also a keen desire to discuss their problems openly.

Louis Tultul and natives friendly and co-operative during visit. Cemai, a former N.G.I.B. Sgt. and a prominent man in the village most helpful, was instrumental in bringing these natives down to the beach from No. 2 Road and has now almost completed the construction of the new village.

Malei Tultul and natives friendly and co-operative. This village has also moved down to the coast, at the same time splitting into two sections, part of the village under the Tultul building on the beach near Luwala and another part building some distance away on their own ground near Schellellau Plantation, under the leadership of one of the older men of the village, named Bulu. War Damage in this village was negligible.

Luwala Tultul and natives friendly and co-operative. This village has also moved down to the beach, and have built their village in two sections, one right on the beach and the other a short distance back on a small rise. War Damage in this village was insignificant.

Yiru Natives of this village friendly and co-operative. Village officials absent. War Damage extensive, but few claims received in the short time spent in village. Natives advised that this task will be continued by another officer.

General

This patrol was terminated abruptly by my recall to Patusi for onward movement to Australia, and there has not been sufficient time to write a full report on the area covered. This report is intended to convey only an appreciation of the work done on the Patrol with regard to War Damage, and the Native situation.

J.R. Landman
(J.R. Landman)

P/O

TERRITORY OF PAPUA - NEW GUINEA

District Office,
MANUS.

PATROL REPORT NO. 3 / 1947-48

PATROL REPORT

Special patrol to PAK Island for the purpose of :-

- (a) Recording and paying War Damage Compensation
- (b) Ratifying contract between Messrs Edgell & Whitely and natives employed on their plantation.
- (c) General administrative inspection.

Members of patrol:-

J.R. White. a/A.D.O.
M.B. Orken. P.O.
Reg. No. 3658, Const SOITEL. N.G.P.F.

Duration of patrol:-

23- 27 September, (inclusive).

D I A R Y

- 23 Sep. Departed INRIM per Trawler "POSEIDON". Arrived PAK 1700.
- 24 Sep. A.D.O. & P.O. explaining contract. P.O. Orken to MOKERA village to investigate War Damage. A.D.O. inspected village in afternoon, generally in good condition, with exception of latrines.
- 25 Sep. A.D.O. to HAHAI village on War Damage investigation. P.O. at MOKERA continuing investigation. Several local complaints heard at night and all settled amicably in cooperation with village officials. Trawler to INRIM with claims for approval by D.O. Return early morning with money and claims.
- 26 Sep. A.D.O. and P.O. to HAHAI to pay war damage claims. Returned to MOKERA in afternoon and inspected gardens. Particulars taken of alleged damage to gardens by cattle owned by Edgell & Whitely.
- 27 Sep. MOKERA war damage claims paid. Departed PAK 1100 hrs and returned to INRIM via BEHU POINT at 1600 hrs.

E N D O F D I A R Y

WAR DAMAGE CLAIMS:- These would appear to be rather high, but it must be remembered that the people of both villages were evacuated to TONG Is. before the recapture of PAK. As a result of the activities of the enemy, the Allied forces and various foreign natives, the PAK people lost nearly all their possessions and livestock.

By a stroke of luck, a canoe from the remote island of NAUNA was visiting PAK and the crew included the luluai and the only native who suffered losses during the war. These losses were incurred at WEWAK and compensation was paid. The island of NAUNA was untouched by the war.

A total of £ 3300.0.0. in round figures was paid at PAK in war damage compensation and it my impression that these rather blase natives were agreeably surprised and impressed with this practical demonstration of the Administration's determination to honour all pledges given during the war with regard to war damage compensation.

PLANTATION PROFIT SHARING AGREEMENT:- The agreement between Messrs [redacted] and Whitely and the natives employed on their plantation was carefully explained to the natives in the presence of Mr Whitely. I signed the agreement as representative for the natives. I have to thank Mr. G.J. Corlass, the D.L.O. who made a special trip to PAK with me and assisted me considerably in this matter.

NATIVE SITUATION:- I formed the impression that the natives of both villages (MOKERA and HAHAI) resent the presence of a European plantation on PAK. They feel that the ground was filched from their fathers by the Germans prior to 1914 and they refuse to co-operate with Mr Whitely in the hope that he will eventually be forced off the island as a result of a lack of labour.

I carefully explained to the people that any revision of land tenure in this case would take considerable time and necessitate an amount of legal and other action. I advised them that if they did not want to help produce copra (and I particularly stressed the vital world need of such production), then they would be acting very feebly, as Mr Whitely would import foreign natives to work for him and they would reap the benefits of the good wages and conditions that this plantation provides.

I consider Mr Whitely to be a very reasonable and understanding employer with a deep sense of his responsibilities to his employees and I regret to report that in my opinion the PAK natives will rue their present course of action, as Mr Whitely has offered the property to them on a 50% basis, instead of the proposed Administration 30%.

These people are outstanding among the other island people in that they engage in extensive gardening. Gardens were large and with the exception of fences, were in good condition. Crops that were in good supply include corn, kau-kau, wami, pineapples, cabbage, watermelons, cucumber and tomatoes.

Although the war damage claims indicated that most of their livestock was destroyed, their stocks of pigs have been built up again by the acquisition of wild pigs from neighboring islands. Pigs seem appeared to be healthy, and PAK has regained its prewar position as the centre from which many of the MANUS people acquire pigs. Exaggerated prices are often asked for these pigs, P. O. Orken being quoted £ 50.0.0. for a fully grown hog.

Both villages were extremely clean, HAHAI particularly so. Houses were of a good standard, those that were not are being rebuilt. Latrines at HAHAI are sited over the sea and are good, but MOKERA had no latrines at all and the surrounding bush was very foul and it was nauseating to walk along the tracks. A 14 feet deep trench latrine was built for the rest house, and instructions were given that four more similar latrines be constructed for the village. Digging to this depth is not hard as the soil is sandy and easy to shift.

Health of the natives appeared to be very good, and no patients for the hospital were brought in.

GENERAL Patrol Officer Orken accompanied the patrol and carried out his duties efficiently. Reg. No. 3658, Const SOIYEI also performed his work in a satisfactory manner.

J.R. White
(J.R. WHITE.)
a/ A.D.O.

TERRITORY OF PAPUA - NEW GUINEA



DS 30-1-1

District Office,
HANOI,
16 December, 1947.

Director of District Services
and Native Affairs,
PORT MORESBY

PATROL REPORT NO. 3 - 1947/48
ADO J.R. WHITE TO PAK IS.

A routine visit which is self explanatory.

Since Mr. White's visit a number of labourers recruited in other districts have arrived at Pak and this will naturally offset any idea of the Pak people of inducing Mr. Whiteley to abandon his plantation through economic pressure.

Claims for alleged damage to native gardens by cattle will be dealt with upon the return of Mr. Whiteley from Australia. Compensation reportedly offered was considered insufficient by the District Officer.

C.A. Bloxham

(C.A. BLOXHAM)
A/District Officer.

TERRITORY OF PAPUA-NEW GUINEA.

DS. 30-15-9
Department of District Services
and Native Affairs,
PORT MORESBY.

26th January, 1948.

MEMORANDUM FOR :

District Officer,
Manus District,
M A N U S.

PATROL REPORT NO. 3-1947/48 - ADO J.R. WHITE,
TO PAK ISLAND.

Receipt of this patrol report is acknowledged.

In regard to Mr. Whitely's offer to the PAK people to work his plantation on a 50% share basis it may be advisable on a subsequent patrol for the officer conducting it and a native of influence to independently explain to the people concerned the generous offer which they have refused.

I am sure that the PAK notions of property are such that in their hearts they must realise that they cannot expect to benefit from developmental work done by others without reasonable compensation being made. The native notion of reciprocity is innate and if Mr. Whitely's offer is understood in its long term implication it is felt they would welcome it. In effect such a generous offer means the opportunity to obtain capital to purchase an improved estate or to develop unimproved land of their own.

If, as the native sees it, it is a question of unfair alienation of land then he should realise that it is not just a case of returning an area of undeveloped land - but the land, plus the capital improvements on it. They are in the same position of any European buyer - if they have the money they can buy an improved estate. It is time they stopped crying for the moon but started to take steps to earn money, produce copra and other products and get the savings that will allow them to engage in production on the same efficient basis as the European. Share planting agreements with the proprietors of European estates is a stepping stone to their economic advancement.

J.H. Jones
(J.H. Jones)
ACTING DIRECTOR.

PIA

TERRITORY OF PAPUA AND NEW GUINEA

District Office
MANUS

PATROL REPORT No. 4/1947-48

PATROL REPORT

Report of a patrol carried out by Patrol Officer
P. F. Sobirey ~~with Constables Seivea and Lehi~~
for purpose of routine patrol and investigation
of War Damage Claims.

Last Patrol January 1947

Members of Patrol Patrol Officer P. F. Sobirey
Constable Seivea
Constable Lehi.

Diary

- 10.11.47 Left INRIM by canoe for Sau No. 1. Stayed overnight.
- 11.11.47 Lined natives of Sau No. 1 at Drekeron. People clean and well nourished. Village Officials conscientious and helpful. Collected War Damage Claims.
- 12.11.47 Left Drekeron for Sau No. 2 (Keup). Lined village and collected war damage claims.
- 13.11.47 Left Sau No. 2 for Mundrau. Lined village and collected war damage claims. Village clean and healthy. Collected information from various village officials, who were visiting Mundrau for a sing-sing, about land boundaries and hunting rights of their villages.
- 17.11.47 Left Mundrau for Badleck. Lined village and collected war damage claims. Luluai efficient and helpful.
- 18.11.47 Left Badleck for Munduburie. Lined village and collected war damage claims. Village clean but some houses in bad repair.
- 19.11.47 Left Munduburie for Waidra. Lined village and collected war damage claims.
- 20.11.47 Left Waidra for Pusdra. Lined village and collected war damage claims. Luluai helpful but in poor health.
- 21.11.47 Left Pusdra for Buyang No. 1. Lined natives and collected war damage claims. Lined Buyang No. 2 and collected war damage claims.
- 22.11.47 Left Buyang for Kawaliap. Lined natives and collected war damage claims. The houses and inhabitants of this village are cleaner and better cared for than any other on No. 1 Road.

Diary (continued)

23.11.47 Left Kawalia for Tisgau No. 2. Village lined and war damage claims recorded. Lined Tisgau No. 1 and recorded war damage claims. Much work has been done on the latter village in the past three months.

24.11.47 Left Tisgau No. 1 for Virisau. Natives lined and war damage claims recorded. Two children suffering from Yaws sent to the hospital for treatment. Left for Drano. Village lined and war damage claims recorded. Village clean and road well kept.

25.11.47 Left Drano for Iaria via Bowat and Warohi. Both the latter had been visited by Mr. White A.D.O. three weeks before.

Native Complaints

The main disputes on No. 1 Road are about ground boundaries and hunting, fishing and gardening rights.

The four villages of Badleck, Munduburie, Waindra, and Fudru were previously moved in, from their areas, to No. 1 Road and their villages are built on the ground of coastal villages. Their own areas, for gardens and game are quite a distance away. A series of mutual agreements, for hunting and gardening rights on the ground they at present occupy, have been made between these four villages and the actual owners of the ground. These arrangements and ground boundaries were settled years ago and recorded in the village books. Unfortunately the books and records were destroyed by Japanese orders during the occupation of Manus.

At a meeting of officials and representatives of the villages of Mundrau, Badleck, Munduburie, Waindra and Fudru with those of Sau, Tulu, Arew, Lehuva, and Saka held at Mundrau, it was unanimously agreed that Badleck had less an area, that rightfully belonged to it, when the boundaries were marked by the Paramount Lulua in the presence of an Administration officer. This Paramount Lulua (since deceased) was responsible for numerous other, equally inexplicable, changes in boundaries and for the numerous verbal and written agreements for hunting rights on the areas he had changed.

The area originally owned by Badleck extends past the present mark, on top of Lulua mountain, as far as the Wainat river. At present this land is held by Tulu and Badleck has had a verbal contract with them for the hunting, fishing and native sage rights. Naturally many disputes have arisen.

Badleck's present holdix is around a small and fertile mountain and their village has the largest population on No. 1 Road. Tulu does not use the ground but they like to assert authority of ownership, so it would appear that either a written agreement should be made by the officials of the two places or the boundary shifted. I would like to suggest that a meeting of village officials and representatives be held in the Lulua Mountain area, where this and several other disputes could be discussed.

Many long standing disputes about boundaries could be adjusted by greater cooperation between officials of the areas concerned. Sgt. Wana of the R.F.C. is, at present, on leave at Mundrau and, as he was present when these disputes were settled before, can be of great assistance to younger village officials who were not present at these settlements.

Bride price and second wife disputes were numerous but with a few exceptions were settled by the village officials.

Village Officials

The majority of the officials were helpful to the patrol and exceptions were usually due to senility. The people in these latter places were asked to nominate a new man for the position as the other wished to retire.

In two villages, where the people had been previously asked to nominate a new Lulua, meetings were held and the following men nominated:

At Sau No. 2 (Keup) - Kenwi, who with the help of the present Lulua, whose health is the cause of his retirement, should be strong enough for the position.

Village Officials (continued)

At Mandra-Pari, who has been assisting his father the present tulul, ever the last few weeks and has been responsible for many improvements, in housing and gardens, in his village. Feri's knowledge of the people and disputes along No. 1 Road was of great assistance to the patrol.

Gardens

Gardens were not abundant but seemed sufficient for local consumption and a small amount of local trading.

New and well tended gardens are being worked along the road but the majority of the gardens are far from the villages and the native save resources even further.

Gardens are very seldom fenced and disputes over destruction to gardens, near the village, by domestic pigs, are frequent but are usually settled by the joint slaughter and eating of the pig concerned. As the timber, available for fencing, is mainly soft wood the building and maintenance of pig-proof fences, except by communal effort, is impracticable.

Trading

Trading, with the island and coastal peoples, is slack at present due, we doubt, to the State of the road in this season, the unreliability of the amount of fish supplied to the market and the off season for betel nut.

Health

The fact that the patrol had been preceded by a patrolling medical orderly was responsible for the small number of sick encountered in the villages. Two cases of Yaws were sent in by me and these were from a village not visited by the medical orderly.

The few remaining medical tululs and some village officials are successfully treating small sores and minor skin infections. Nearly all villages have recently drawn their supplies of medicine from the hospital at Tarin.

Most villages are without medical tululs and there are few volunteers for trainees to fill these positions. In some cases where a village has sent a man in for training he has preferred to stay on at the Native Hospital at Tarin after completing his training.

Instances of loss of children due to premature birth and of death seen after birth were all too frequent in the villages.

Hygiene

The villages are now well supplied with drain type latrines but in many cases the theory of this type does not seem to have been too well understood and alteration and enlargement of existing drains was necessary to render these latrines efficient.

Housing

There is a great amount of building activity along No. 1 Road. Tingau No. 1 and Yirinsu are both moving to new sites. Mavin, a hamlet of Mandrau, is moving to the other end of the main village because of numerous deaths and illnesses that have occurred recently in their old position. In all cases the new houses are the "off the ground" type as are the replacement houses in the other villages. The old "beehive" type are still being constructed for the large community house.

Roads

Owing to heavy rain throughout the patrol it is difficult to give an unbiased account of the road but on a Sun

(Roads (continued))

to Kawaliap it was in need of repair. The remainder showed signs of recent hurried clearing of grass but more serious attempts at drainage are necessary. The villages along this part of the road are being rebuilt and more time should be available for road work when this is finished.

General

In all villages the officials and people were friendly and helpful.

The wish for American control of Manus seems to have died since the American Army Engineer's sapping party worked along No. 1 road and employed and paid labourers and carriers.

Since rumors of the building of a vehicular road, following No. 1 Road and then on to the western coast of Manus, and of passing American trucks distributing food and clothing to the natives, have had no confirmation, by word or action from the Americans, adherents of the American rule for Manus are no longer prominent.

The building and use of triangulation towers instead of highways, and the talk of Field Staff officers, seems to have convinced at least the ex. N.G.I.B. and other sophisticated natives that it is only a sapping project.

The cooperation of Field Staff and members of the native police, with the sapping parties, has furthered the idea that the Americans are not a permanent force on Manus.

The behaviour of the people of Kawaliap and their religious leader Kua seems very little changed since I was there with Mr. White A.D.O. on the 23rd March 1947 and when I stayed over night in August 1947. There are still no signs of hysteria and Kua's church services are held regularly and are quite orderly gatherings. The Luluai, who is one of the few who has not followed Kua and previously gave much information about Kua, his teachings and beliefs, had nothing new to report. Paliap of Belusa had not been to Kawaliap. Kua had someone to see Paliap and, as far as was known, had received no word from him.

When staying overnight in the village in August I copied the following commandments from Kua's book, which contains prayers, commandments, dates of births and deaths and some letters on councils.

- "You must not buy your wives after the original payment, or help others to buy theirs.
- You must not hold, attend or help others to give, large feasts.
- You must not hold feasts to celebrate births or deaths.
- You must not sell your daughter to a man she does not like.
- You must not cut off the head of a man who dies and keep it.
- You must not adorn your women for their marriage."

Although Kua broke away from the Roman Catholic Mission because they "were" tired of being fooled by them "it would appear by the commandments that his religion is more of a breaking away from the customs of the "big men before".

Some followers of Kua are building a new hamlet adjacent to the main village and its organization seems similar to that of the "young men's camp" at Eipi Island but, as yet, there has been no friction between its religious leader Kua and the Luluai of the village as has happened at Eipi. This may be due to the fact that the hamlet is still in course of construction and Kua and his followers have work to occupy their minds.

P. F. Sebire D/O

23/12/47

11
TERRITORY OF PAPUA - NEW GUINEA



DS 30-1-1

District Office,
MANUS.

6 January, 1948.

Director of District Services
and Native Affairs,
PORT MORESBY

PATROL REPORT NO. 4- 1947/48
PATROL OFFICER SEBIRE TO NO. 1 ROAD

This is the first unaccompanied patrol undertaken by this officer.

Adjustments of land boundaries will be made by the next patrol to this area, when two officers will be paying War Damage Compensation.

It would appear that the native KUA is now coming into the open as a follower of PALIAU of BALUAN. Since this patrol was completed KUA paid a visit to PALIAU at TAWI IS., and his explanation of this visit is most unsatisfactory. KUA is under close observation at present, it is certain that his activities are now allied with those of PALIAU.

A.A. Bloxham

(A.A. BLOXHAM)
A/District Officer.

TERRITORY OF PAPUA - NEW GUINEA.

DS.30-15-12

Department of District Services
and Native Affairs.
PORT MORESBY

5th February 1948

MEMORANDUM FOR:

His Honour the Administrator,
PORT MORESBY

(Through Government Secretary)

REPORT ON ALLEGIANCE OF MANUS NATIVES

Below is a report on the allegiance of the Manus natives, submitted for Your Honour's information, please. This is an extract of a report on a patrol by Mr. P.E. Sebire, Patrol Officer to No.1 Road Area, Manus Island.

" In all villages the officials and people were friendly and helpful.

The wish for American control in MANUS seems to have died since the American Army Engineers's shipping party worked along No.1 road and employed and paid labourers and carriers.

Since rumours of the building of a vehicular road, following No.1 Road and then distributing food and clothing to the natives, have had no confirmation, by word or action from the Americans, adherents of the American rule for Manus are no longer prominent.

The building and use of triangulation towers instead of highways, and the talk of Field Staff officers, seems to have convinced at least the ex N.G.I.P. and other sophisticated natives that it is only a mapping project.

The co-operation of Field Staff and members of the native police, with the mapping parties, has furthered the idea that the Americans are not a permanent force on Manus."

J. H. Jones
(J.H.Jones) per H.A.H.
ACTING DIRECTOR

TERRITORY OF PAPUA NEW GUINEA.

DS.30-15-12

Department of District Services
and Native Affairs,
PORT MORESBY

5th February 1948.

MEMORANDUM FOR:

District Officer,
Manus District,
MANUS

PATROL REPORT NO.4-47/48

PATROL OFFICER SEBIRE TO NO.1 ROAD

References to KUA will be made in a separate memorandum in reply to your Monthly Report and covering the activities of PALIAU. The cooperation given to Patrol Officer Sebire by village officials is a good sign and their influence with Government support may soften the effect of such evangelistic activities as these of KUA.

Mr. Sebire's information concerning the natives no longer wishing to come under American rule has been passed to His Honour the Administrator.

This officer is to be commended on his first "solo" patrol.

J.H. Jones
(J.H. Jones)
ACTING DIRECTOR.

PIA

TERRITORY OF PAPUA- NEW GUINEA

District Office,
MANUS.

Patrol Report No 5-147-48

30 Dec, 1947.

PATROL REPORT
Report of a patrol by Patrol Officer M.B.Orken to ROSSUM,
WARAMBU, LONIU, LOMBRUM POINT and PAPITALAI in order to:-

1. Record War Damage claims at ROSSUM and WARAMBU.
2. Inspect and mark land required by Evangelical Mission at LONIU.
3. Investigate alleged theft of £ 7.0.0. at LONIU.
4. Inspect land at LOMBRUM POINT owned by the native KATI, and claimed to be a plantation prior to 1944.
5. Investigate activities of three Australian civilians on M.V. "KWATO".

Members of patrol:-

Patrol Officer M.B.Orken.
Reg. No. 4149 S/M. KIPAU. N.G.P.F.

Duration of patrol:-

15 to 21 Dec., (incl).

D I A R Y

- 15 Dec 1947. Departed INRIM at 9 a.m by canoe, which sank just off the TINGO RIVER. Walked to LORENGAU and obtained truck from U.S.Engineers. Arrived ROSSUM at 3 p.m. Inspected village and environs, generally in good order, with the exception of latrines.
- 16 Dec 1947. Recorded war damage claims at ROSSUM. In afternoon had an informal discussion with the villagers in which items of general interest were brought forward and discussed. Inspected S.D.A. village school and obtained particulars of curriculum, equipment and attendance for A.E.O.
- 17 Dec 1947 To WARAMBU, only about 25 minutes walk away. Recorded war damage claims and inspected village. Very small with a population of 30 men, women and children. Village in good order and rebuilding along European lines is proceeding. To LONIU, arriving in afternoon. Investigated alleged theft of £7.0.0. A separate report on this matter has been submitted to D.O.
- 18 Dec. 1947. To Lombrum Point by canoe and road. Measured and marked land owned by the native KATI, who claims that he had a small plantation thereon, run on European lines, which was destroyed during the building of naval installations at Lombrum Point. Returned to Loniu in afternoon, and gave instructions that the pre-war practice of the Loniu people marking the Loniu Passage be revived.
- 19 Dec. 1947. ~~XXXXXXXXXXXX~~ Measured and marked land adjacent to Loniu village, which the Evangelical Mission desire to acquire in order to build mission station and school. To Papitalai in afternoon by courtesy of Rev. Father Kelly, M.S.C. who lent me a truck.
- 20 Dec 1947. Boarded M.V. "KWATO" which was anchored off Papitalai and interviewed Messrs R.STARES and J.CARLYTON, the owner and master respectively, in reference to alleged trading without a Trader's or Pedler's licence.

20 Dec 1947 (cont). In afternoon a Catalina from Madang^{a/} carrying fresh food and other supplies for the European residents landed at Lembrum Point. These supplies were only unloaded through the help and courtesy of Father Kelly who lent me the mission pinnace.

21 Dec 1947. Departed from Papitalai in mission pinnace, arriving Inrim at 11 a.m.

END OF DIARY

NATIVE COMPENSATION:- The villages of Rossum and Waramba are quite close to the old Government station at Lorengau. They suffered fairly heavily from Japanese depredations and also from Allied bombing and machine gunning. Rossum also experienced the only known Japanese atrocity on Manus, the then Iulai, KEPO, being first tortured and then burnt to death for not supplying labour to the Japanese. His six children survive him and recommendation on the approved form has been made that they receive the maximum compensation allowable.

The case of the native Kati, although the subject of a separate report to the D.O. is briefly mentioned here. KATI claims to be one of the two remaining male survivors of the people of Lembum. He states that in 1930, after completing three years service in the police, he returned to Lembum and started a plantation on the lines of European plantations he had seen the natives of the Rabaul district cultivate. The land on which he claims the plantation stood was completely cleared to permit of the construction of U.S. naval installations. Full particulars as to the area and condition of the property have been supplied in the separate report mentioned above.

INVESTIGATION AND INSPECTION OF LAND REQUIRED BY EVANGELICAL MISSION

A compass traverse was made of this area of land and the boundaries were marked. The Loniu people are quite agreeable to sell this land to the Evangelical Mission, and the prescribed forms have been completed.

INVESTIGATION INTO ALLEGED THEFT OF £ 7.0.0. AT LONIU:-

Exhaustive enquiries were made into this alleged occurrence and a report has been made to the District Officer.

ACTIVITIES OF AUSTRALIAN CIVILIANS ON M.V. "KWATO":-

The N.V. "KWATO" arrived at Inrim on 14 Nov 47 and departed the same day, to occupy an anchorage off Papitalai village. A complaint was received that the three civilians on board were trading with the natives and charging exorbitant prices. Upon being interviewed, Mr. R.J. Stares, who was apparently the leader of the party, produced a current Licence to Trade with Natives, issued at Port Moresby, and bearing a notation that such licence was valid in Papuan waters only. Mr Stares admitted trading with the natives of Papitalai and adjoining villages and stated that he was unaware of the notation on his licence. I instructed him to cease trading forthwith, and told him that if he desired to obtain a Pedlar's licence he would have to make application to the District Officer.

No price list was displayed on the vessel, but from enquiries made from various purchasers, it would appear that prices were reasonable, excepting rice for which £ 3.15.0 was demanded for a 112 lb. bag.

NATIVE SITUATION:- All the villages visited are in close proximity to U.S. installations at Lorengau and on Les Negres. As a result, the people have come into close contact with servicemen, whose knowledge of the customs of the indigenes, is at the most, of a rudimentary nature.

The natives have not been slow to take advantage of this fact and are plentifully supplied with dollars, and all varieties of U.S. equipment and clothing, the latter being flaunted on every possible occasion. They have also acquired considerable quantities of building materials, by various means, and the villages now possess many houses of European standards, some of which have been exceptionally well built.

American slang terms and other manifestations of American contemporary life such as 'Pinups' are also encountered and I feel that, in common with all peoples who felt the impact of large numbers of U.S. servicemen, it will be a long time before these influences disappear, if ever.

I took every opportunity of having informal talks with the villagers, and from my observations, I feel that many now realize that the days of 'easy money' are fast coming to an end and that they will have to co-operate more fully than in the past with the Administration, if they desire to reach a higher economic, social and cultural level.

The native PALIAU of Baluan visited Loniu recently, but the Loniu people, always 'lone wolves' gave him a rather cold welcome. The Luluai of Rossum reported that he had again been visited by one of PALIAU's representatives and invited to Bunai, on the South coast, to hear PALIAU talk. The Luluai declined the invitation, stating that he and his people preferred to abide by their traditional customs.

GENERAL:- I desire to express my appreciation of the help and kindness of Rev. Father Kelly of the Catholic mission at Paitalai. Without his co-operation in lending me his pinnaçee, the aircraft which brought supplies for the European residents could never have been unloaded without a tremendous amount of difficulty and inconvenience.

REPORT ON N.G.P.F. MEMBER OF PATROL:- Reg. No. 4449 S/M KIPAU has been a well known member of the police force for many years. His local knowledge, high intelligence and patient and considerate attitude to peoples of the villages visited, made him an invaluable member of the patrol.

M. B. Orken

(M.B.ORKEN)
PATROL OFFICER.

TERRITORY OF PAPUA - NEW GUINEA

30/15/13

AAB/WLC



DS 30-1-1

District Officer,
MANUS.
16 January, 1948.

Director of District Services
and Native Affairs,
PORT MORESBY

PATROL REPORT NO. 5/47-48

Report by Patrol Officer Orken is forwarded herewith.

Report on land at Loniu applied for by The
Evangelical Mission has been forwarded to the Secretary,
Department Lands Surveys and Mines.

No action has been taken to prosecute the Europeans
trading near Papitalai as trading ceased on 20 Dec 47 and the
persons concerned left this District on 24 Dec 47 after
reporting to the District Officer.

The Licences Ordinance and Regulations thereunder are
not held in this District.

Report on the claim of KATI is forwarded under separate
cover.

Until United States personnel completely evacuate
Manus normal administration in the Los Negros area is impossible.

A.A. Bloxham
(A.A. BLOXHAM)
A/District Officer.

P/A

TERRITORY OF PAPUA .. NEW GUINEA.

DS.30-15-13

Department of District Services
and Native Affairs,
PORT MORESBY

5th February 1948.

MEMORANDUM FOR:

District Officer,
Manus District,
MANUS

PATROL REPORT NO. 5/1947-48

REPORT ON PATROL BY MR. M.E. ORKEN, P/O

Your difficulties in carrying on normal administration while United States of America personnel remain in the area are fully appreciated. Frequent patrolling is the only action that can be taken to impress upon the natives that they are still the responsibility of this Administration.

Mr. Orken's remarks on the native situation were read with considerable interest. The failure of PALIAU's visit to LONIU is a good sign and the attitude of these people could be tactfully quoted when dealing with PALIAU and his followers.

Typed copies of Ordinances and Regulations are becoming available from time to time and are sent forward as they arrive.

See in 470
(J.H. Jones)
ACTING DIRECTOR.

1A

PATROL REPORT NO. 5-47/48.

District Office,
MANUS.
14th February, 1948.PATROL REPORT.Report of a patrol to RAMBUTO ISLAND by Patrol Officer
M.B. ORKEN to

- (1) Record War Damage Claims.
- (2) Record Census Figures.
- (3) Investigate native situation in the light of the activities of the native PALIAU of LIPAN Village, BALUAN.

DURATION OF PATROL: 23 Jan - 29 Jan (inclusive)

LAST PATROLS: April 1947 (special) - Murder Investigation.
July, 1947 " Epidemic "

MEMBERS OF PATROL: Patrol Officer: M.B. ORKEN
Reg. No. Cpl. SIWUNUNG, N.G.P.F.
Reg. No. Const. AMOS "
N.M.O. SILIKARA BUAI
WILLIAM TETPI of BOWAT and PALIAU of LIPAN village BALUAN, also accompanied the patrol on the orders of the District Officer.

D I A R Y .

- 23 Jan. 48: Having accompanied the D.O. on his inspection visit to PATUSI, BALUAN and LOU, I disembarked at LENKAU at 10.30 a.m. Census taken and W.D. Claims recorded in afternoon.
- 24 Jan. 48: To BURSU by canoe and foot. Mr. Absentes, so Lulai informed I would return in 4 days to take census and W.D. Claims. Returned LENKAU.
- 25 Jan. 48: Inspected abandoned LAGENDROWA plantation on LENKAU Island - in fair condition.
- 26 Jan. 48: By canoe to PELCHAL. Census and W.D. Claims recorded. Minor dispute settled by arbitration. Slept at PELCHAL.
- 27 Jan. 48: To BAWESLU. Census and W.D. Claims taken. In afternoon to KULUA by canoe. Census and W.D. Claims taken. Returned to PELCHAL.
- 28 Jan. 48: To NDRIOL. Census and W.D. Claims recorded. To BURSU in afternoon. Commenced Census and W.D. Claims.
- 29 Jan. 48: Completed Census and W.D. Claims. "SIRIUS" anchored off coast at 1 p.m. Rejoined D.O. on "SIRIUS" at 7.30 p.m.

- End of Diary -

WAR DAMAGE CLAIMS.

At the time of the reoccupation of Manus in 1944, approximately 40 Japanese were stationed at RAMBUKO Island. LENKAU village was bombed and machine gunned and "mopping-up" of the enemy resulted in some fighting on the mainland of RAMBUKO. Claims for LENKAU were, in my opinion, reasonable and true, but with the exception of NDRIOL, where only 5 claims were lodged, the four other communities lodged exorbitant and untruthful claims. I contacted Mr. Booker of NDROVA Plantation, who was the ANGAU representative during and after the fighting on RAMBUKO and he concurs with my view. A separate report embodying Mr. Booker's comments and my investigations has been submitted to the District Officer.

CENSUS.

This was the first census check since January, 1946 and the figures obtained do not make happy reading. LENKAU and KULUA with the exception of all the other villages had an excess of dead over births and this fact plus many migrations has resulted in a dwindling population. Further comments on this aspect are given in the paragraph on health. Census figures are as follows:

VILLAGE	Births		Deaths		Migrations		Males		Females		Total
	M.	F.	M.	F.	In	Out	M.	F.	M.	F.	
LENKAU	3	7	1	2	1	2	27	14	37	31	109
PELCHAL	4	3	6	9	1	3	28	15	31	29	103
BANESELU	4	3	2	4	1	2	13	11	18	15	57
KULUA	3	3	1	2	1	3	16	12	20	15	63
NDRIOL	1	1	1	2	3	8	17	11	23	22	73
BURSU	2	1	3	3	2	10	16	14	22	24	76
	17	16	14	22	9	28	117	77	151	136	481

HEALTH.

N.M.O. SILIKARA BUAI examined for sick in each village and approximately 25 people were ordered to the hospital at INRIM as soon as the weather permits reasonable canoe travel. Framboesia and Tropical Ulcers were prevalent and, owing to the lack of latrines at all villages except BURSU and NDRIOL (two Manus villages where the latrines are built over the water), gastro intestinal illnesses were found, to have resulted in many deaths. Latrines were ordered to be constructed where necessary and instructions in village hygiene and safeguarding of drinking water supplies was given.

NATIVE SITUATION.

It will be remembered that NDRIOL village was the scene of the murder of WAPE of POMAT, one of PALIAU'S earliest followers. This act precipitated the "guria" which swept Rambuko, Mouk, Pam, Baluan and certain villages on the mainland of Manus. I was present at NDRIOL in April, 1947 when investigations and arrests were made in connection with WAPE'S murder and it was evident then that the people were in a highly emotional and unsettled state. It is gratifying to note that since the trial and imprisonment of WAPE'S murderers RAMEUKO natives visit District Headquarters more frequently and a more settled feeling is evident. If our shipping facilities only permitted more frequent visits to the Island, particularly in the N.W. season, I am of the opinion that this improvement in outlook could be maintained. On the instructions of the D.C., William METPI and PALIAU accompanied the patrol. This was done so that at the informal discussions which followed the recording of the census, the opportunity could be taken to "scotch" the many wild rumours that abound as the result of PALIAU'S visit to Port Moresby and his subsequent activities since his return. The method adopted was as follows:- I carefully explained the purpose behind my visit, paying particular attention to the reason and method of W.D. Claims. I stressed that the people of Australia, knowing the havoc that the war caused in N.G. and being grateful for the part played by the indigines (including the natives of Manus), are now paying taxes to provide money to compensate for the loss and damage sustained during the war. The so called "new" laws of PALIAU were then analysed, PALIAU, METPI and any who cared to being invited to join in the discussion. To the amazement of many, the exhortations of PALIAU with regard to fighting, stealing, adultery, scandal mongering, health and village life generally were found to be practically word for word identical with the relevant provisions of the N.A.R. and the teachings of every Mission. Both PALIAU and METPI spoke of their experiences in Port Moresby and the fact that PALIAU, instead of languishing in gaol, was permitted to speak freely in front of all, produced in my view, a favourable impression

of the policy to guide and educate these people, rather than to repress them. There is no doubt in my mind, that PALIAU is a natural leader. As to his ultimate motives I cannot yet express an opinion, but he still exercises a profound influence on the RAMBUKO people.

He is consistently opposed by PUERSAI of BANASELU, the semar catechist who is also, in his own way, a strong character. PUERSAI, through his mission affiliations has the hard task of explaining the action of the Mission Fathers in refusing the sacraments to avowed followers of PALIAU. That so many people still attend the services is, I think, due to PUERSAI's common sense and local knowledge, but his task is not an easy one.

Another strong character is MOLIAN, the luluai of BURSU. MOLIAN has been a luluai since 1922 and still preserves the village books of that date. An instruction issued by D.O. Oakley in 1930 directed that MOLIAN should adjudicate in disputes between villages and he appears to have carried out this task quite successfully. MOLIAN, like the shrewd person he is, has dabbled with the PALIAU movement but has not committed himself definitely to any declaration or course of action. I think he is prepared to use PALIAU in order to maintain his own position, but I am sure that such an "old timer" cannot look with tolerance on the abolition of dogs teeth, ceremonial feasts and the like.

In my opinion, these people are smarting under a sense of neglect rather than injury. They have access to ample supplies of food and fish but owing to their remoteness they are seldom visited. Moreover a study of the old village books which contains such comments as "the great unwashed" and "a good fine would be a godsend" would seem to indicate that a somewhat unsympathetic view of them was taken by some officers. I am sure this view was not lost on the people and they have reacted accordingly.

I think that these people will respond to a friendly approach. Most people do, and with more frequent contacts, and unequivocal explanations of administrative aims there should be no reason to doubt that the confidence and co-operation of these people can be obtained.

REPORT ON NATIVE MEMBERS OF PATROL.

CPL. SIWUNUNG, N.G.P.F. SIWUNUNG is a Markham native with about 10 yrs. service. He is a very good N.C.O. and displays initiative and energy.

CONST. AMOS, N.G.P.F. AMOS is an AITAPE native with about 2 yrs. service. On the station he is rather a "barrack room lawyer" but on patrol he was found to be keen, intelligent and quite amenable to discipline. More patrolling would develop him into a valuable member of the force.

N.M.O. SILIKARA BUAI. SILIKARA BUAI is an intelligent and competent N.M.C. but he was found to be an inveterate intriguer and rumour monger. He comes from the same village as PALIAU and is a fervent admirer of him. As a result, natives who are not prepared to accept PALIAU, distrust SILIKARA and are loath to obey his instructions on medical matters. It is suggested that he would be of more use as a M.T.T. in his own village than as a patrol N.M.O.

M. B. CRKEN
Patrol Officer.

TERRITORY OF PAPUA - NEW GUINEA.

30/15/48

AAB/JN.

DS. 30-1-1.

District Office,
PORT MORESBY.

5 - JUN 1948

23rd May, 1948.

Director of District Services and Native Affairs,
PORT MORESBY.

PATROL REPORT 6 - 47/48.

I forward herewith report of a patrol by P.O. Orken to RAMBUTSO Island. Manuscript of this report was left at MAMUS when P.O. Orken proceeded on leave in February. At that time no typewriter was available for his use.

It will be necessary to check on War Damage Claims on the next patrol to this area and all claims recorded by P.O. Orken have been endorsed accordingly.

The experiment of taking William Netbi on patrol may have had a lasting effect, time will show if his accurate description of what he saw at least in Port Moresby will counter-balance distorted versions of the visit of Paliau to the centre of the Administration.

SILIKARA BUAI is one of the two native Patrol Medical Orderlies appointed by the Medical Officer, as a medical orderly he can be of great use at a hospital, as the equivalent of a Patrol Medical Tultul he can be a mitigated nuisance from the point of native administration.

P.O. Orken accompanied me on my visit to Lou Island before commencing this patrol and on my visit to BALUAN after he left RAMBUTSO.

A.A. Bloxham
(A.A. BLOXHAM)
District Officer.

Mr McDonald, please.

TERRITORY OF PAPUA - NEW GUINEA.

DS. 30-15-14
Department of District Services
and Native Affairs,
PORT MORESBY.

10th June, 1948.

MEMORANDUM FOR :

District Officer,
Manus District,
MANUS.

PATROL REPORT NO. 6 - 1947/48.

Receipt is acknowledged of the abovementioned report
conducted by Mr. M.B. Orkell.

There are no comments.


(J.H. Jones)
ACTING DIRECTOR

P/A

Territory of Papua New Guinea



DS 30.1.1
District Office,
Manus

Patrol Report No. 7 of 1947/48

Report of a patrol by A.A. Bloxham, a District Officer to the Eastern Islands.

Objects of Patrol Observation of the native situation
Check of census
Recording of native War Damage claims
Observation of field work of Patrol Officers Orken and Sebire

D I A R Y

17. Jan. 48. Embarked on "Sirius" with P.O.s Sebire and Orks. Lt. Col. Sharp, USAF, arrived Inrim to report alleged attempted rape by member of USAF and to discuss question of jurisdiction. Proceeded to MOMOTE where questioned native witnesses and discussed jurisdiction with Lt. Col. Sharp.
18. Jan. 48. Returned to Inrim to send signals to Port Moresby re jurisdiction and returned to MOMOTE.
19. Jan. 48. Proceeded to PATUSI. Delivered stores to PATUSI and discussed District administration with A.D.O. O'Donnell. Mr. O'Donnell took oaths re appointment as Justice of the Peace.
20. Jan. 48. To BALUAN Island, where landed P.O. Sebire at LIPAN village, and to LOU Island.
21. Jan. 48. Visited PUEI-NILI village and proceeded to White Cliffs anchorage. Discussed native situation with Mr. Tutty of the S.D.A. Mission.
22. Jan. 48. Visited KON and LAGU villages.
23. Jan. 48. Proceeded to RAMBUTYO Island, where received signal from C.L.O. requesting that the USAF suspend proceedings in connection with court martial. Landed P.O. Orken and party.
24. Jan. 48. To MOMOTE where conveyed request of C.L.O. to CO USAF and returned to INRIM.
- 25) Remained at INRIM owing to investigation of
26-Jan. 48. alleged offences by Chinese civilians employed at
27) LORENGAU.
29. Jan. 48. To RAMBUTYO Island, where embarked P.O. Orken and party.
30. Jan. 48. To PAM Island, where visited villages of PAMLIN and MANDIAN.
- Jan
31. Feb, 48, To BALUAN Island, where disembarked at LIPAN village. Discussed native situation with P.O. Sebire.

1. Feb. 28. Visited villages of SONI, PARIOI, and PERILIK.
2. Feb. 48. Visited village of MAUNUAI and MOK Island.
3. Feb. 48. Final talk with Paliu and people of LIPAN. To MOMOTE to attend USAF summary court - trial of member of US AF charged with offences against native woman. P.O. Orken to Loniu to obtain witnesses.
4. Feb. 48. Attended USAF summary court and returned to INRIM.

General

I had hoped to spend more time in this area, but the incidents connected with offences by Americans and Chinese against natives compelled me to return twice to INRIM during the patrol, which was terminated by the necessity to leave Manus in time to attend the District Officers' Conference at Port Moresby.

These islands would normally be controlled by the Assistant District Officer stationed at PATUSI but it has not been possible to allot to him a vessel for the purpose, the workboat was unable to leave Seeadler Harbour until it had been repaired at Finschhaven in February 1948 and at no time has it been possible to allot the trawler for a patrol to this area. Canoes are not suitable for the purpose, and my monthly report for December 1947 suggested that a suitable boat be provided for the exclusive use of A.D.O. Patusi, a trawler is too large for the small anchorages. Before proceeding to the Eastern Islands I discussed the administration of the area with Mr. O'Donnell, who is unwilling to take over the islands until a suitable vessel is provided for his exclusive use.

I have discussed the social movements in Manus with many natives from all areas of Manus, including those men who have been imprisoned for offences connected with the disturbances which affected Manus early in 1947. Many documents and diaries have been shown to me and all agree that for many years the younger man have detested the involved social system concerned with marriage and mortuary feasts which hindered individual economic independence. The recent war resulted in the removal of European control for three years, the re-occupation resulted in the sudden contact with thousands of United States personnel and the return of all men who had been absent since the outbreak of war with Japan. These circumstances resulted in the first real gathering of the younger generation, who resolved that they would endeavour to break away from the traditions of their ancestors, the movement is to be classed as universal rather than inspired by one leader, but it is inevitable that leaders should arise at such a time.

Of these men PALIAU of LIPAN has become the most influential and, possibly because of his former police training, has been able to organise his followers with some efficiency. He is an excellent orator and has all the tricks of the professional politician. He was undoubtedly associated with the destruction of property, the breaking down of rest houses, and the drilling of natives which took place in January 1947 before he was sent to Port Moresby. Unfortunately rumour gathers around Paliu's name, and wherever he travels disturbing stories arise and spread. In December 1947 the current story was that he would make five tours of Manus and that after the fifth visit a ship would arrive and take away all Europeans leaving Paliu as ruler of Manus. Coupled with this story was the report that H.H. the Administrator had conferred extraordinary powers upon Paliu while he was in Port Moresby and that Paliu was a prophet inspired to teach the true religion of Christ, which had been perverted by the Missions, and that "carg" would arrive as soon as Paliu had made the

*Where did it
originate
63*

necessary arrangements. At this time Paliau had commenced a tour of Manus and his presence in the Patusi area had appeared to cause disobedience of certain orders, at the same time the native KUA, a minor prophet from KAWALIAP, had visited Paliau at TAWI Island and had been told to bring in fifty men to hear Paliau speak on "cargo". I therefore sent for Paliau and took him on patrol in the BALUAN area.

Discussions with natives

At each village a long talk outlining the expressed policy of the Administration was given to the people and it was pointed out that there is little original thought in the "new laws" of the Paliau group. The most important sections of the Native Administration Regulations were read to the people and it was demonstrated that most of the "new" ideas of general conduct as expressed in the new movement are not original but are in accordance with the principles of Christianity (it must be borne in mind that this is a Christian community) and with the laws of the Administration as laid down in the Native Administration Regulations. I informed the natives that customs changed in all societies and that the Administration would have no object to any reasonable modification of native custom.

Rumour had also stated that when Paliau had visited Port Moresby, he had seen the Administrator and had been recognised as the accepted leader of Manus while William Matbi had been discredited as a self seeking adventurer. To bring some measure of common sense into the situation William accompanied the patrol and at each village he described his visit to Port Moresby. His simple unprompted talks may have convinced the people that the visit to Port Moresby was a primer in the policy of the Administration and that Paliau was not treated as a Messiah. William volunteered to accompany the patrol to counteract what he considered to be a dangerous perversion of what he had seen and heard in Port Moresby.

After my own talks and William's accounts of his party's visit to Port Moresby the people were invited to comment and ask questions, the resulting discussion was stimulating and frank. Reference has been made to diaries which have been shown to me, the ideas contained in these documents were discussed. The following extracts show the trend of Manus thought.

(a) Extract from document written by Paliau of Lipan 10th Dec. 46.

"This is the list of the customs which we wish to abolish because they are no good and cause us to be ill and die.

- (1) Arguments over land are to cease.
- (2) Man must cease to be suspicious of the behaviour of his wife.
- (3) Women must cease to be suspicious of the behaviour of their husbands.
- (4) The custom of dressing women with ancestral ornaments is to cease.
- (5) Mortuary feasts are to cease.
- (6) People are not to be angry if young people have sexual intercourse before they are married.
- (7) The custom of telling lies and spreading scandal must cease.
- (8) Pregnant women should not perform heavy labour when they are near childbirth.
- (9) The constant disputes over marriage payments are to cease.
- (10) The custom of holding a feast for the first menstrual flow is to cease.
- (11) No one must be angry.
- (12) No one must fight.
- (13) No one must steal.
- (14) No one must cause disturbances during religious services.
- (15) No one must kill.
- (16) No one must steal.
- (17) All old customs must cease.

"16th Feb. 47.

These are the things which we want to do in our villages.

- (1) We want to work so that we can obtain money.
- (2) We want to make one payment only for our wives.
- (4) Our villages must be clean, houses must be clean, all men and women must be clean.
- (4) Everyone must think sensibly, obey instructions, go to school.

(b) Extract from diary of Malai of Pam
"10th December 1946

We assembled and decided the following things;

- (1) We must cease to argue over land.
- (2) Men must cease to think evil of their wives.
- (3) Women must cease to think evil of their husbands.
- (4) We will no longer wear ornaments as our ancestors did.
- (5) We will no longer hold funeral feasts, a dead man needs no feast.
- (6) All singsings and dances must cease.
- (7) We will no longer use the garamut for dances.
- (8) We will not fight.
- (9) We will not steal.
- (10) We will not disturb church services.
- (11) We will not assault men, women, or children.

27th Feb. 1947

Paliau told me that this is what Mr. Jones told the Baluan people. You people must establish councils in your villages and do so as soon as possible. Whatever village is most successful will then be the leader. The Administration will not be angry nor will the District Officer disregard you. It is a matter for the people of this country to make their own laws, they can do so. Later there will be no District Officers to look after us, we ourselves can look after our own land. Eventually the black man will provide his own rulers.

April 1947.

We assembled and decided as follows

We must obey the orders of the government.

We must not be angry.

We must not fight.

We must not be angry with any men.

We must not steal.

We must do as we are told by our luluai and tultul.

(c) Extract from document written by Kombo of Lahan

April 3rd 1947

We want these things in our village;

- (1) We want to work for money and to get the essential things, food, water, meat and firewood.
- (2) We want to make one payment only for our wives.
- (3) Village and houses must be clean.
- (4) Men women and children must tell the truth.
- (5) All must obey orders and attend church and school.
- (6) We will buy our wives in this manner, a young woman for £5, a widow for £3.
- (7) If a man commits adultery he shall pay to the aggrieved husband £1.
- (8) A woman who offends similarly must pay £1.

This is the list of evrything we wish to get rid of in our village, they are old customs which are no good and kill us.

- (1) We are not to suspect other people of evil intentions, men towards women

towards women, and women towards men.

- (2) We must get rid of the custom by which girls were secluded for one hundred days and then betrothed.
- (3) We will make no more funeral feasts, this is no good.
- (4) The elders are not to reprove young people who have sexual intercourse before they are married.
- (5) We must not tell lies or spread false rumours.
- (6) We will get rid of infant betrothal.
- (7) We will no longer make the ceremonial payments associated with infant betrothal.
- (8) We will no longer pierce the ears of children.
- (9) We will no longer fight.

I was not present when Mr. Jones addressed the Manus people. I now write what others have told me. You people are to put councils in your villages and hurry with this work. The first village to do this will be the leader of this good custom. The District Officer says that this is something for the people of this country, if they want to make their own laws they can do so. In time there will be no District Officers to hear court you will have your own courts in your own villages. Eventually you will have your own government."

Religious aspect of the movement

The adherents of Paliau are confined to the Roman Catholic section at present and many of his main supporters are catechists. All are now denied the sacraments of their church because they are accused of challenging the doctrines of their church. While avoiding theological discussion I have endeavoured to explain to these people why their church will not tolerate departure from its doctrines, the present situation is that Paliau's followers claim that they are still Roman Catholics. As those who do not follow Paliau are not allowed to attend his meetings, the sources of information open to the priests is extremely limited and subject to bias. The movement involves a protest against European domination but claims to be Christian, the hysterical displays of "shaking" appear to have vanished and services are conducted regularly by ex-catechists in an orderly manner, participants claim that this is normal Roman Catholic worship.

Paliau now has no followers among the Adventists. It may be that he has little to offer these people in the way of material progress, their villages are years ahead of other Manus folk. It may be that people who believe that there is no after life until the Day of Judgement will not believe that ancestors will bring "cargo" and it may be true that people who read their Bible regularly and have their own native pastors are not resentful of European domination. The fact is that at present they are a contented people. Their reaction to the cargo cult is still expressed in ribald yells of "Sail Ho" whenever Paliau's canoes are sighted, a bucolic reminder of the days when Baluan waited for the cargo. For a while the Pam people were attracted to Paliau's movement, but they no longer adhere to the excesses of the original movement.

The general expression of the idea that sexual intercourse before marriage should be allowed naturally draws the censure of all mission bodies.

Native building

Various reports from this District have shown that there is a widespread movement to improve housing and in particular to abandon the ancestral type of house built over the sea. The LOU islanders have built villages which are an amazing example of cleanliness and communal organisation, these villages were built before Paliau returned from Rabaul and offer a model to any village in New Guinea.

With the typical zeal of the prophet Paliu has preached sanitation and improved housing, but the Baluan villages under his influence show little sign of real progress. He has ignored certain practical consequences of his building programme and can show no real example of improved housing in the area which has been called the centre of his influence. Patrol Officer Sebire's Special Patrol Report dated 27th April 1948 has described accurately the lack of progress of Paliu's new village settlement in Baluan and has ascribed two very good reasons for the delay. I would emphasise his remarks that Paliu and his supporters follow him to spread their ideas "using force if necessary", even his own fellow villagers are not all in favour of his movement and recent reports and statements by Paliu show that there is a tendency to use force to ensure the completion of the new village, there is a suggestion that certain village offenders be given tasks involving the gaol sentence of "hard labour" in the new settlement construction. This idea has been checked firmly.

Agriculture

Paliu is attempting to organise the agriculture of his people on a communal basis. Land which has been assigned to the new village is certainly being cleared as a communal project and the planting of crops seems to be intended for the needs of the community as a whole, while this may provide for the aged and needy, time alone will show if this broader conception of the needs of the community will overcome the traditional independence of the Manus.

As a very large section of the new settlement consists of the MOK people who have existed for many years on their rocky islet without practising agriculture, the BALUAN people are now instructing the MOK people in the planting of crops and supplying them with the necessary seeds and suckers.

Local government

There is some opposition from the elders who are naturally involved in many financial arrangements arising from marriage and mortuary feasts, and as all the village officials fall into the older age grades, their opposition to change may have associated in the native mind with the concept that the Administration is repressive. Paliu has appointed his own village representatives who are known as "Besmen", their function has been described in Mr. O'Donnell's Special Report. It must be realised that the existence of these men provides a challenge to our local administration, in many cases they have more power than village officials.

The immediate introduction of an official Village Council with legal powers is the only solution to the problem. The village "kibung" already exists and provides a suitable foundation.

It is interesting to note that in nearly every village there was a request for the appointment of a village clerk.

War damage

During the patrol native claims were recorded by P.O. Orken. On the whole little damage was caused by the war in the area visited.

Census

Census was checked at each village visited. A new census was compiled at Lipan village, where the village book was destroyed during the disturbances in January 1947. A census was compiled at Mok by P.O. Sebire and is attached to his report.

Results of Patrol

I have attempted to demonstrate to this island group that customs change in every community and that the Administration is not a repressive institution. It is certain that the people appreciate the fact that the Administration was lenient in its treatment of

(7)

the disturbances in this area and contrast very unfavourably the attitude of their mission leaders towards them.

It is considered that the exposition of the policy of the Administration and the frank discussions of native aspirations has made these people realise that the Administration is in favour of sensible reforms and progress.

The talks given by William Matbi should tend to counteract the rumours of the exalted position of Paliou and the distorted ideas of what was actually said and done in Port Moresby.

It has been pointed out to Paliou that example is better than precept and that his uncompleted and decaying "model" town has laid such projects open to ridicule. His energies have now been directed towards the completion of this new village and until it has been completed and inhabited he has more than sufficient work to occupy his talents. Projects to aid the economic projects of his people have been discussed and can be undertaken when the new village has been occupied, at present three main plans have been made, the organisation of copra production, the salting of fish for sale, and the fishing of trochus shell. Paliou has been informed that he can make little real progress without the assistance of the Administration. His influence is great and may be turned towards sensible progress.

P.O. Sebire remained von Bauan until 3rd March 1948 to consolidate the work of this patrol.

A.A. Bloxham

(A.A. Bloxham)

a/District Officer

24th. May 1948

CENSUS

	Births		Deaths		New Names		Migrations				Total Populations excluding I/Ls				I/Ls	
	Children		Adults				In		Out		Children		Adults			
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
PUEI-NILI)	5	8	2	3	1		4	3	2	2	30	36	62	58	3	
KON)	6	7	2	4			1	1	1	1	54	47	36	32	1	
AGU)		1		3					1	2	6	9	12	13	1	
MINDJAN)	1	1	1	3	1		2	2			17	14	26	17		
PAMLIN)		3		1	1		1	2		3	10	11	16	15		
LIPAN)											24	18	60	45		
SONE)	2	2	1				1	5	2	5	15	12	26	30	3	1
PARIOI)	1	4	1						3	5	19	16	30	34	2	
PERELIK)							3	5	1	2	10	10	26	21	3	1
MANUAI)	1	4		1				1	2	3	23	15	43	37	2	1
											<u>208</u>	<u>188</u>	<u>337</u>	<u>302</u>	<u>15</u>	<u>3</u>

TERRITORY OF PAPUA - NEW GUINEA.

DS.30-15-15

Department of District Services
and Native Affairs,
PORT MORESBY

5th July, 1948.

MEMORANDUM FOR:

District Officer,
Manus District,
MANUS

PATROL REPORT NO. 7 - 1947-48

It is unfortunate that the incidents connected with offences by Americans and Chinese forced you to cut short your visit to the South Coast, but the action taken by you, in the short time at your disposal, will do much to correct any wrong impressions held by the people, PALIAU, in particular. Taking William with you was an excellent move, despite the fact he is a North Coast native, and there has always been a more or less friendly rivalry between the people of the North and South Coasts, and William would not miss the opportunity to score a point.

It was obvious during my visit to MANUS, that the younger men were rising in revolt against many of the old customs, particularly those relating to marriage and mortuary feasts and I held long discussions with the people and the two paramount Chiefs promised me that they would use their influence to bring about a change in some of the customs objected to by the young men. Bride price was particularly mentioned.

The people were advised to establish the interim type of unofficial council referred to in Circular Memorandum and Instructions issued by this Headquarters, and that the young men should have representation on these councils to enable them to put their views forward in a proper manner. The District Officer was suitably advised.

In a number of villages it was noticed that the young men had broken away from the village and formed a small settlement of their own. They were strongly advised against this, and it was hoped that the advice in regard to Village Councils would tend to bring such villages together again.

The information in regard to PALIAU is most interesting and confirms my opinion that if properly handled and guided, he can be of great assistance to the Administration. The religious aspect of the movement presents a problem which will in view of the stand taken by the Mission, be difficult to overcome, and require tact and patience.

Improved housing should be encouraged, and LOU villages, which I inspected during my visit, is an excellent example what can be done. On this island they were of course, assisted and encouraged by the S.D.A. Mission.

STATS

P/A

PALIAU's attempt to organize the agriculture of his people on a communal basis, will be watched with interest. The action of the RALUAU people in granting land to the MOK people, is a fine gesture.

(J.H. Jones)
ACTING DIRECTOR.

TERRITORY OF PAPUA NEW GUINEA

District of MANUS,
Headquarters,
INRIM. 16 July 47.

SPECIAL PATROL REPORT NO. 1- 1947

SPECIAL PATROL REPORT

Report of a special patrol carried out by Patrol Officer M.B.ORKEN, to SAU, PONAM, HARLU River and NARO Island; to assist U.S. Army surveyors in the survey of the N.W. portion of MANUS Island.

Members of Patrol

Patrol Officer M.B.ORKEN
Reg. No. 4137, Cpl. SIWINUNG, N.G.P.F.
" " 3405, Const. SIMAI, N.G.P.F.

Duration of Patrol

9th to 14th July 1947.

Map References

ANDRA, BALSCOT BAY, NARES HARBOUR sheets,
(1" to 1 mile)

Diary

- 9 July 47. Left INRIM 1400 hrs in L.C.V.P. with Lt. PAPPAS, C.E. A.U.S. and 24 enlisted men. Arrived SAU village 1700 hrs, Iulmai away sick, and Tultul working in gardens. Tultul arrived at about 2000 hrs and I briefly informed him of our mission. Slept night at SAU.
- 10 July 1947. Arranged carriers for supply party of 4 men who are proceeding to KAWALIAP, dropping off supplies at each village en route. Detached Cpl. SIWINUNG to accompany party as guide and also to engage and supervise fresh carriers selected at each village. Arranged move of 10 personnel to SAU plantation where 2 men will remain for radio purposes and a survey party of 8 men will proceed along the No. 1 Rd. to KAWALIAP carrying out a level traverse en route. Departed for PONAM island 1100 hrs, arriving 1230 hrs. L.C.L. arrived during afternoon to replace L.C.V.P. which departed for LORENGAU. Slept at PONAM.
- 11 July 1947. Departed PONAM 1015 hrs, leaving 2 radio personnel there, for YIRI village. Arrived 1115 hrs and arranged for canoe to take 2 pers. up HARLU river to read barometric pressure. Arranged accommodation for 2 radio pers. who will remain at YIRI village. Departed YIRI for NORU island, arriving 1230 hrs. Made camp in abandoned house, formerly occupied by plantation manager.
- 12 July 1947. On recon. of island with Lt. PAPPAS to ascertain most practicable direction of base line for triangulation. Many trees and palms will have to be cut down and I informed Lt. PAPPAS that the D.O. would have to be consulted before this could be done.
- 13 July 1947. On recon. per L.C.M. of HARENGAN, NORUGROUP and PALAWAT group. Returned to camp 1430 hrs.
- 14 July 1947. Departed NORU 0630 hrs for return to INRIM. Picked up all pers. (4) at YIRI and supply party (4) at SAU. Arrived INRIM 1630 hrs.

END OF DIARY

GENERAL REMARKS

- (1). The survey of the ADMIRALTIES group is part of a large scale survey of the S.W. Pacific area by the U.S. forces, in which Engineer Survey personnel and Air Corps personnel will be engaged. So far as MANUS is concerned, much remains to be done and it is not expected that the task will be completed before 31 Dec. 1947/
- (2). The party I accompanied had three tasks, as under:-
 - (a) a survey of the No.1 Road from SAU plantation to KAWALIAP for the purpose of reading levels.
 - (b) a survey of the HARLU River area for the purpose of recording barometric pressures.
 - (c) a close reconnaissance of NORU island to determine the positions of a base line for triangulation purposes and a general 'look round' HARANGAN, the PALAWAT group and SOPA SOPA head.
- (3). In addition, three radio parties each consisting of 2 pers, were stationed at SAU plantation, YIRI village and PONAM island. The parties at PONAM and SAU plantation are still out, providing radio communications for the survey party on the No.1 Road, whose work is still in progress. This latter party is accompanied by Cpl SIWINONG who is acting as 'guide, philosopher and friend'.

Work in the HARLU river area and at NORU has been completed, for the time being and all personnel engaged have returned to LORENGAU. I accompanied this latter party.
- (4). It is respectfully submitted that a member of the Field Staff should accompany all future survey parties because of the following factors:-
 - (a). The personnel engaged, including officers, are new to this area, and have not the slightest knowledge or conception of jungle conditions.
 - (b). There is an almost complete lack of awareness of the role of the Civil Administration among the American troops at present at MANUS, indeed some of them were unaware that Manus is administered by AUSTRALIA instead of the U.S.A.
 - (c). The danger of bodies of American troops in native villages upsetting and disturbing the indigenous population is a very real one, and unless a member of the Field Staff, or some other selected officer of the Administration accompanies them, a totally wrong impression of their presence is likely to be created in the native mind.
 - (d). The engagement and supervision of carriers is an important matter that requires the presence of an Administration representative to obviate delay and misunderstanding. Lt. PAPPAS proposed to pay carriers with "C" rations which are of doubtful nutritional value to the natives. In addition, this method would have necessitated the engagement of additional carriers to carry the rations with which to pay the carriers, a veritable vicious circle. Therefore I sent Lt. PAPPAS sufficient tobacco to pay the carriers on the No.1 Road.
- (5). Before each party set out, with the concurrence of the officer in charge, I stressed the absolute necessity of avoiding any action that could disturb or upset the indigenous population. I asked Lt. PAPPAS to prohibit the use of firearms except in cases of real emergency, and to restrain his troops from lavishly distributing their rations, cigarettes and money in exchange for fruit or services.

I am pleased to report that Lt. PAPPAS and his men carried out my requests to the letter, and that their conduct and demeanor was at all times beyond reproach.

GENERAL REMARKS (cont)

- (6). Owing to lack of notice by the U.S. authorities concerned, of their intention to survey the N.W. coast of MANUS, some avoidable delay was occasioned at SAU village through the village officials being unaware of the approach of the party with its need for carriers.

It is therefore respectfully suggested that the U.S. authorities be requested to give early and some detailed information of future survey missions. This information could include the locality to be surveyed, the number of personnel to be engaged, and the expected duration of the task.

REPORT ON N.G.P.F. MEMBERS OF PATROL

Reg. No. 4137, Cpl. SIWINUNG:-

Cpl. SIWINUNG is a very experienced policeman and was detached at SAU plantation to accompany the survey party working on the No. 1 Rd. He is patient and considerate to the natives with whom he comes in contact and carries out his duties in an energetic and capable manner.

Reg. No. 3405, Const. SIMAI:-

Const. SIMAI is a very intelligent and hardworking policeman, who displays plenty of initiative. His knowledge of the reefs and passages around the islands visited was of great assistance to the party. In my opinion, he is worthy of consideration for promotion to non-commissioned rank.

M. E. Orken
(M.E. ORKEN).
PATROL OFFICER.

TERRITORY OF PAPUA - NEW GUINEA

30/5/6



LS 30-128

District of Manus
Headquarters,
INRIM.
21 July, 1947.

Director of District Services
and Native Affairs,
PORT MORESBY

SPECIAL PATROL - U.S. SURVEY

Enclosed is a report submitted by Mr. M.B. Orken,
Patrol Officer, on a patrol with an American Survey Party.

DOS

Mr. Orken carried out his work in a very efficient
manner and has the making of an excellent officer.

*I agree but
am of the
opinion that
it would be
a mistake to
try enforce
it in any way*

I certainly agree with his remarks that each survey
party should be accompanied by an officer of the field staff,
even if only to show the natives that we still control the
Territory.

The American forces knew nothing of the natives
or the conditions pertaining in these parts, and unless we
are represented would only make mistakes.

Since the patrol has been completed I have had a letter
from the Commanding Officer of the Survey Unit thanking us
for the assistance rendered in the successful outcome of this
first patrol.

*3/2 Agree but
it could be done
effectively if
a plan was
drawn up in view
of the fact that
there is a
objection*

W.E. Sansom
(W.E. SANSOM)
District Officer.

TERRITORY OF PAPUA-NEW GUINEA.

DS.30-15-6

Department of District Services
and Native Affairs.

21st August, 1947.

MEMORANDUM FOR:

District Officer,
MANUS.

Special Patrol - U.S. Survey.
Ref. your DS.30-1-2 of 21/7/47.

I agree with your remarks contained in paragraph 3, but for obvious reasons it would be unwise to try and enforce it in any way.

It could be given effect to by a diplomatic approach particularly in view of the final paragraph of your memorandum.


(J. H. Jones)
ACTING DIRECTOR.

TERRITORY OF PAPUA- NEW GUINEA

District Office,
MANUS, 26 Aug 47.

SPECIAL PATROL REPORT NO. 2/- 1947-48.

SPECIAL PATROL REPORT
Report of a special patrol carried out by Patrol Officer
M.B.ORKEN, of the N.W. and S.W. coast of MANUS and adjacent
islands to:-

- (a) Assist U.S. surveyors in further survey tasks,
(see Special Patrol Report No.1 of 1947)
- (b) Enquire into a dispute over food supply and
fishing rights between the people of SAU and ANDRA.

Members of Patrol

Patrol Officer M.B.ORKEN
Reg.No. 3405, Const. SIMAI, N.G.P.F.
" " 3657, Const. SOIYTI, N.G.P.F.

Duration of Patrol

24 July to 14 August 1947

Map References

ANDRA, BALSOT BAY, NARES HARBOUR, MALAI BAY,
SISI and KALI BAY sheets,
(1" to 1 mile)

Diary

- 24 July. Left INRIM at 1000 hrs per station pinnacle. Arrived ANDRA 1130. Inspected village thoroughly in afternoon. In good condition and although houses are of poor design, interiors and environs were clean and tidy. Discussed trade dispute with village officials and influential men. They decided that they would accompany me to SAU the next day to discuss the matter with the SAU people.
- 25 July. Lined village and inspected for sick. Two children to go to INRIM for treatment. Principals in dispute over guardianship of a child advised to see the D.O. for decision. Had an informal talk about matters of general interest. Departed for SAU arriving there by canoe at 1700 hrs. Conference with SAU representatives and settlement of dispute arrived at.
- 26 July. Attended market at SAU plantation. Trading proceeded quietly. U.S. survey party arrived 1200 hrs. Arranged carriers for 3 U.S. pers. proceeding to high feature at PUNDRAU. Left for LEHUWA and on arrival arranged carriers for party proceeding to high feature PAHULI (M.R. 932765- MALAI BAY sheet). LEHUWA had not been visited since JULY 1946. Left per PONAM and slept night there.
- 27 July. Left PONAM for NORU arriving there at 1000 hrs. Visited HARENGAN to engage pilot for KALI BAY and MALAI BAY trips.
- 28 July. On recon. to SORI island, HARENGAN and LESSAU. Observation parties of 2 men each detached at HARENGAN and LESSAU, which had not been visited since JULY 1946.

diary (cont).

- 29 July. Departed for PALAWAT group and BIPI. Observations taken at BUCHANAN island (PALAWAT group). Arrived BIPI 1800 hrs.
- 30 July. On Recce to SABEEN group (BUSSEAU island) and Pt. STONE.
- 31 July. Inspected BIPI mission school and obtained information for A.E.C. Reported for MALAI BAY observations were taken. Left for LESSAU and HARENGAN and picked up parties at those places. Arrived NORU 1830 hrs.
- 1 Aug. Departed for INRIM and LORENGAU. Picked up parties at LERETA and SAU plantation and paid native carriers. Arrived INRIM 1400 and made interim verbal report to D.O. Spent night at LORENGAU.
- 2 Aug. At LORENGAU discussing and planning MALAI BAY mission.
- 3 AUG. Departed for NORU and arrived at 1400 hrs.
- 4 Aug. Recce of base line marked and measured on NORU. This was achieved without cutting of palms and a fair amount of bush had to be cleared.
- 5 Aug. Left NORU 0800. Arrived LESSAU where 2 pers. were detached to work on high feature at M.R. 593777 (KALI BAY sheet). Arranged carriers for this work. Left for Pt. STONE and MALAI BAY but heavy seas and strong S.W. wind prevented us rounding the point. Returned to SALIEN where we spent the night. SALIEN has not been visited since JULY 1946.
- 6 Aug. Left SALIEN at 0700 accompanied by 10 natives whom I engaged to carry for the party working in the Pt. STONE area. Arrived Pt. STONE and dropped party to work on high feature at M.R. 580597 (KALI BAY sheet). Took particulars of a MBUKE canoe which had drifted on to the shore at Pt. STONE. I later sent this information to P.O. LANDMAN at PATUSSI. Pt. STONE is inhabited periodically by natives from BIPI who come to obtain saccas. Left for LIKUM in MALAI BAY and after very rough trip arrived at 1600. LIKUM had been visited the week before by P.O. LANDMAN operating from PATUSSI. Arranged for carriers to work for party proceeding to high feature at M.R. 693637 (KALI BAY sheet).
- 7 Aug. Left LIKUM for NORU via LESSAU. Still very rough weather and arrived NORU at 1500hrs. On return found additional pers. for tower construction had arrived.
- 8 Aug. Left for LERPAI with party who are to work on high feature at M.R. 695795 (NARES HARBOUR sheet). Engaged carriers for this party. In the meantime Lt. PAPPAS and Const. SIMAI had visited BUCHANAN and SORI islands, detaching two parties each of 4 men to construct towers.
- 9 Aug. To SORI island by canoe to pick up one U.S. soldier who had a poisoned leg. He was evacuated to LORENGAU by L.C.M.
- 10 Aug. To HARENGAN to hear minor dispute over a broken fence. The matter was settled amicably by the natives concerned.
- 11 Aug. Left NORU for WIHON and KALI. Neither village had been visited since JULY 1946. Walked from KALI plantation to KAPULI at head of MALAI BAY. Slept night at KAPULI. Lt. PAPPAS proceeded to LIKUM by L.C.M. picking up Pt. STONE party en route.
12. Aug. Arrived LIKUM 0800. Paid Likum carriers and left for SALIEN. Paid SALIEN carriers and proceeded to LESSAU, and LERPAI, picking up survey parties there and paying the carriers.
13. Aug. To BUCHANAN and SORI islands to pick up parties stationed there. Paid off HARENGAN pilot. Station pinnacle arrived HARENGAN.

Diary (cont).

14 Aug. Left NORU per station pinnacle for INRIM via PONAM. Picked up P.O. SEBIRE at PONAM and returned to INRIM at 1500 hrs.

END OF DIARY

U.S. Survey of the N.W. and S.W. coast

In continuance of the work reported on in Special Patrol Report No. 1 of 1947, U.S. Army surveyors carried ^{out} reconnaissance, observations lines of sight checks and construction work, during the period under review.

Wooden towers of approximately 15' in height were constructed at BUCHANAN and SORI islands, the recce of HARENGAN, PAHI and BIPI, revealed that towers (of prefabricated steel material) between 70' and 100' will have to be constructed later.

Parties proceeded to the high features already mentioned, and it is intended to use these features as control points when the actual triangulation of the area takes place.

A base line on NORU island was also measured and marked out.

During the performance of these tasks, native labour was engaged as carriers, canoe crews and a native pilot from HARENGAN was employed because of his specialised knowledge of the KALI BAY and MALAI BAY areas.

Natives were engaged at SORI, HARENGAN, LESSAU, KALI, SALIEN, BIPI, LIKUM, LEHUWA and SAU. Payments were made at the scale laid down and rations were issued. The D.L.O. assessed the amounts to be paid, and ~~XXXXXXX~~ payment by the U.S. Forces has been effected.

This system proved very satisfactory and far superior to the former American method of payment by 'C' rations.

The necessity of a U.S. Officer accompanying these missions was again evident and has been reported on fully in Special Patrol Report No. 1 of 1947.

I am pleased to report again that the conduct of the U.S. personnel was excellent, but they are still quite unable to appreciate jungle conditions. The cooperation shown me by Lt. PAPPAS in enabling me to visit remote areas was much appreciated.

Dispute between the peoples of SAU and ANDRA.

The dispute between SAU and ANDRA with regard to the exchange of food and the working of certain fishing reefs is of long standing duration and has no doubt been reported on before.

The facts of this particular dispute are as follows.-

1. The people of ANDRA complain that the coastal people of SAU no longer shew a readiness to continue the traditional trading customs whereby fish caught by the island people is exchanged for the produce of the gardens of the coastal people. They further complain that certain reefs near SAU belong to ANDRA and they want the people of SAU prohibited from using the reefs.
2. The people of SAU claim that as they cultivate the gardens, they have a right to dispose of the produce when and how they wish, and they state that rigid adherence to ancient customs will impede their progress to a better and higher social and cultural existence. With regard to the reefs they claim that as the reefs are so close to SAU, there should be no embargo on their using the reefs. In this regard, I understand that previous D.O's have supported this point of view.

Extract
See for towers
& towers

Extract to D.A.S.F

Dispute between peoples of Sau and Andra (cont'd)

The Andra point of view was presented to me at a discussion I had with the village officials and influential men on 25 July. I noticed that no young men were invited to take part in the discussion.

It was decided that the village officials should accompany me to Sau where I proposed to initiate a similar discussion to obtain the point of view of the Sau people.

After I had heard both points of view I counselled the officials to take notice of the changing economic conditions of their life. I pointed out to Andra that the coastal people had learned how to catch fish and build canoes so that they were now practically self supporting. I asked if Andra were prepared to cultivate gardens and make themselves self supporting. To this query I received an evasive reply and my impression was that the older influential men did not want to change their traditional customs and that they would discourage any progressive movement.

I pointed out to Sau that if they did not afford the island people an opportunity to obtain the produce of their gardens, the health of the island people would deteriorate, and that disputes and bad feeling would continue indefinitely. I emphasised that it was in the best interests of both villages to cultivate a spirit of co-operation and mutual understanding.

The luluai of Sau then offered to provide a tract of ground near the Sau Plantation so that Andra could cultivate gardens there. Pending consideration by the Andra people it was decided that the native market should continue as before. A sufficient supply of food was guaranteed by the luluai of Sau and the luluai of Andra agreed not to interfere with any of the Sau people fishing on the nearby reefs.

It is of course apparent that the coastal people have now become economically independent of the island people and the following two suggestions are submitted to attempt to solve this economic impasse.

(1) The acquisition of land on the mainland by the island people where they can cultivate their own gardens.

(2) A vigorous exploitation of the available land on the islands. Several of the younger men of Andra claim that with assistance and advice they could produce enough food on the island to become self supporting. It is suggested that the A/D.A.O. visit Andra and other islands to examine this possibility.

Native situation in areas visited.

Among the villages visited were some that had not been inspected since July 1946. My time was necessarily limited and the impressions I gained must of course be governed by the short time I was able to spend in each village.

War Damage. Little damage was caused to property or live stock and few casualties occurred among the people of the north west and south west coast and on the adjacent islands. Ponam is an exception as this island was transformed into a major airfield and sea plane base. Wherever possible I recorded War Damage claims and explained the purpose behind the payments. I feel that the action of the Government in implementing the Native Compensation Scheme will assist materially in restoring confidence in the Administration.

Agriculture and Fishing. The coastal villages and the two inland villages (Kapuli and Likum) visited appear to have an ample supply of native food. In the Malai Bay area some sugar cane is grown and saccas was plentiful everywhere. Agricultural methods are however crude but in the Malai Bay area some attempts are made at rotation of crops. Pigs and fowls are in reasonable supply and as the coastal people now build and sail their own canoes they can

Agriculture and Fishing (cont'd)

6
D of
A of S of F

obtain as much fish as they require.

With the exception of the three villages on Bipi Is. the other island people are dependent on the mainland for most of their food other than fish. Disputes similar to that between Sali and Andra are to be expected. The inexorable pressure of changing economic conditions will have to be faced by the island people and I feel that unless they readjust themselves to these new conditions they are doomed to die out. It is suggested that a thorough inspection by the A.D.A.O. of the food potentials of the land on the island and to assist and advise on improved methods would be of great value.

Education

Expand
6
D of E

With the exception of those villages under the influence of the S.D.A. Mission, I found little enthusiasm for any extension or development of education. At Bipi Is however the R.C. Mission teacher and a self taught native teacher are making an effort to interest the people in education. The children seem very enthusiastic and a fine school exists but they have little or no material with which to work. In the villages where S.D.A. Mission influence extends a different spirit is apparent. Mission and school teachers are stationed in each village and are inspiring the people by their example and industry. Particulars as to hours of attendance, curricula and material available have been supplied to the A.E.O.

Health and Population

So far as I could ascertain health generally was good. The usual crop of tropical sores was noticed and in the Malai Bay area I saw several severe cases of grilli. There was a reluctance on the part of many of the people to seek medical attention and the danger of this was fully explained to them. The villages were generally clean enough but the houses were of poor design except for a few in the Malai Bay area where the S.D.A. teachers are constructing and teaching the people how to build better houses. Latrines were satisfactory and always sited over a river or the sea. It was not possible to take any census figures but I am of the opinion that the population is declining. This is caused by a number of factors such as high maternal and infant mortality rates, late marriage and the Manus habit of limiting families. On Ponam, Harengan and Andra, I noticed an extremely large number of young unmarried men and women. The reason for this of course is the excessive bride price demanded by the bride's parents. I was informed that the people of Harengan are averse to marrying outside their own island, but I did not notice this anywhere else. I was struck by the number of apparently healthy old men and women and the good condition of those infants that had survived the rigours of their early childhood.

Missions Mt

The R.C. Mission at Bundralis ministers to the people of Andra, Lehuwa, Ponam, Harengan, Bipi, Sori and portion of the people of Salién. The S.D.A. Mission has extended its influence to Kali and Nihon and to half of Salién. The villages of Pundrahel Likum and Kapuli have been S.D.A. for some years. The village of Lesau is controlled by the Hungarian Protestant Mission, but the pastor, Mr Gareis was killed by the Japanese. It is understood that the Rev. Walter, who has recently returned to Manus intends to resume mission work at Lesau. As mentioned in the para on Education, the establishment of schools in these areas is controlled by the missions concerned.

General

The conflict between the old men and the young men was evident in each village visited. The causes of this conflict are well known and if trouble and distress among the indigenous population are to be avoided they will have to be guided and prepared for the responsibilities of life in these complex times.

Among the villages that had not been visited for over a year there was a general eagerness for news of every variety. So far as possible I held informal discussions and explained as fully as I could the aims of the Administration. I stressed the necessity for patience and I feel that if more visits could be paid to these areas a feeling of greater confidence in our plans for the people would result.

The people of the north west and south west coast have apparently not been affected by the recent manifestations of the cargo cult, nor have they come under the influence of the demagogues and agitators that have sprung up in other parts of Manus. At every opportunity I stressed the temporary nature of the American stay in Manus and I feel that the people of the north west and the south west coast have abandoned the idea of a permanent American control of Manus.

With three exceptions the influence of the luluais encountered was negligible and the authority of the paramount luluai SAVASO of Sori was non-existent. The exceptions were Samian of Salien, Savondro of Likum and Toulan of Bipi. These three have been luluais for a considerable period and in my opinion are doing a good job.

From my observations Bipi is the only place which at the present time could reasonably be expected to initiate a system of Village Councils. This island is self supporting with regard to food and contains three villages each with a population of over one hundred. Some measure of mutual co-operation exists among the people and the younger men are given some voice in community matters.

Apart from a few inquiries as to the possibilities of domestic service at Inrim I noticed no desire to engage in any work outside their own villages. This was experienced in each village visited.

Report on M.G.P.F. Members of Patrol

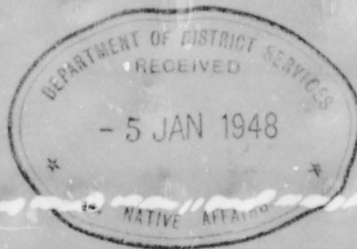
Baliac
Sep...
R.P.C.

Reg. No. 3405 Const. SIMAI. Const SIMAI is a Waria native who has served all his police career (four years) in Manus. I have reported previously on the high quality of his work and general demeanour and he again rendered excellent service.

Reg. No. 3657 Const. SOIYEI. Const SOIYEI is a Bipi native who has also served in Manus continuously since 1944. He is extremely intelligent and hard working and has a most cheerful disposition. However he seems to have no ambition for promotion in the force, which in my opinion is to be regretted. His work on patrol was of a high standard.

M.B. Orken
(M.B. ORKEN)
Patrol Officer.

TERRITORY OF PAPUA - NEW GUINEA



DS 30-1-2

District Office,
MANUS
16 December, 1947.

Director of District Services
and Native Affairs,
PORT MORESBY

SPECIAL PATROL REPORT No. 1 - 1947/48
PO M.B. ORKEN - NORTH WEST & SOUTH WEST
COAST OF MANUS

This report covers routine work performed while accompanying U.S. Army Engineers on the ground survey of Manus.

The dispute between SAU and ANDRA is typical of the changing social conditions in Manus, and while disputes of this nature are not new, it would appear that the mainland people have advanced at the expense of the islanders since the cessation of tribal fights, and that the Administration now faces the problem of highland peoples whose economic life is disturbed by the growing independence of their trading partners.

The MALAI BAY area is controlled from Patusi. More recent reports show that the new buildings designed by the Seventh Day Adventists native pastor have entirely replaced the original type of dwelling.

The north coast of Manus will be patrolled by ADO White in January 1948.

A.A. Bloyham
(A.A. BLOYHAM)
A/District Officer.

TERRITORY OF PAPUA-NEW GUINEA.

30/15/48 ✓

Letter No. 398
File No. C.24/48

Dept. of Agriculture, Stock & Fisheries,
PORT Moresby, N.G.A.

18th March, 1948.

22 MAR 1948

A/District Agricultural Officer,
MANUS.

PATROL REPORT OF MR. M.B.B.ORKEN OF MANUS
DATED 16TH DECEMBER, 1947

You are requested to discuss with the District Officer, Manus, the dispute between the Andra and Sau peoples and take whatever action you consider necessary at the same time advising this office.

2. Certain young men of ANDRA have stated that with your assistance and advice, sufficient crops could be raised enabling Andra villagers become self supporting. No effort should be spared to bring this about.

3. Patrol Report of Mr. M.B.B.Orken of 16th December, 1947 refers.

WCD:SEM

W.C.D.
(W. COTTRELL DORMER)
DIRECTOR.

Copy to D.D.S. & N.S.
D.O. MANUS

Sen
15/3

P/A

TERRITORY OF PAPUA - NEW GUINEA.

DS.30-15-16

Department of District Services
and Native Affairs,
PORT MORESBY

24th June 1948.

MEMORANDUM FOR:

District Officer,
Manus District,
MANUS

PATROL REPORT NO. 2-1947/48

Receipt of acknowledged of Mr. Sebire's
report.

The patrol appears to be well carried out
and in view of what has already been written to you,
there are no further comments regarding this matter.

J.F.
(J.F. Jones)
ACTING DIRECTOR

PLA

TERRITORY OF PAPUA - NEW GUINEA

District Office
MANUS 27 Apl. 48

SPECIAL PATROL REPORT No. of 1948

SPECIAL PATROL REPORT

Report on a special patrol carried out by Patrol Officer P.F. Sebire to BALUAN and surrounding islands to observe developments in the area subsequent to the Cargo Cult outbreak in January 1947.

Last patrol through this area Patrol Officer J.R. Landman between 9/2/47 - 21/2/47

Members of Patrol

Patrol Officer P.F. Sebire
Reg. No. 6041 pa Const. DOBI
Reg. No. 5378B Const. MOSANGA

Duration of Patrol 17th. January to 6th. March 1948

Diary

17th. Jan. Left INRIM with Mr. A.A. Bloxham District Officer and Patrol Officer M.B. Orken in M.V. "SIRIUS" for BALUAN ISLAND via. MOMOTE and PATUSI.

19th. Jan. Arrived BALUAN. District Officer and ORKEN left in M.V. "SIRIUS" for census and war damage claim investigation of other islands in the Southern area. Visited villages of BALUAN, MOUK and PAM Islands and talked with officials and representatives of all villages. Inspected gardens and area for proposed joint village of MOUK and POLOT islands and some of LIPAN village, to be made on LIPAN ground at BALUAN.

21st. Jan. District Officer and P/O ORKEN arrived on "SIRIUS" D.O. lined all villages of BALUAN for census and war damage investigation and talked to BALUAN, MOUK and POLOT Island inhabitants on Administration policy.

3rd. Feb. District Officer and P/O ORKEN departed on "SIRIUS" for INRIM

9th. Feb. Via. canoe to MOUK Island. Lined villages for census and compiled temporary new village books to replace those destroyed during "Cargo cult" outbreak. Also lined POLOT island natives for census. Spoke with officials and representatives of MOUK and POLOT islands.

15th. Feb. Returned to BALUAN via. canoe.

18th. Feb. Via. canoe to POLOT Island. Inspected island and village. Returned BALUAN.

1st. Mar. Addressed officials and large percentage of population of BALUAN, MOUK, POLOT and PAM islands, in BALUAN meeting house.

2nd. Mar. Answered questions in meeting house on address of 1/3/48

3rd. Mar. Left BALUAN via. canoe for INRIM, via LOU Island.

6th. Mar. Arrived INRIM.

END OF DIARY

CENSUS

Village	Births		Deaths		Migrations				Child		Adult		Tot.
	M	F	M	F	IN		OUT		M	F	M	F	
					M	F	M	F					
POLOT	3	-	-	-	4	3	-	2	15	6	12	10	43
MOUK									73	54	103	96	326

SOCIAL MOVEMENTS IN THE MANUS AREA.

When the native PALIAU first came back to BALUAN from RABAU in 1946 and started on his campaign of improving the condition of his people he first held a meeting of all the people of BALUAN and MOUK islands and they agreed to build a meeting house for discussions for their betterment and also to a proposal that the people of MOUK should come and make a new village on BALUAN.

Later PALIAU talked to the people on subjects as better housing, cleanliness, sanitation, decrease of "Bride price", one payment only for wives and of abolishing such impoverishing systems as feasts for marriages births and deaths. He spoke of abolishing the old systems of their forefathers and the throwing away of all things that symbolized these systems, such as dog's teeth, money, drums and feasting bowls. He spoke also of disposal of rubbish and of all things that were of no further use. In my opinion he found at this stage what a success he had been and was himself carried away by the force of the movement. Although over a year had elapsed from the outbreak of the "Cargo", I was unable, during my six weeks at BALUAN and MOUK, to find out how the "Cargo" talk actually started. The throwing away of good canoes, cooking utensils and money could easily have followed the throwing away of old canoes, dog's teeth and drums but who started the idea of building the wharf and the corrugated iron shed for reception of the "Cargo" is not known definitely outside the PALIAU influenced areas and the people inside the area either won't talk, or say that, at the time, they were in such an hysterical state that they don't know. From what I have seen of Paliu as a "mobilizer" I think he would have been quite capable of working these people into a very dangerous state, especially if he became excited himself.

On BALUAN ISLAND itself Paliu's influence covers the villages of LIPAN, SONI and portion of MANUAI. This is also the area influenced by the Roman Catholic Mission whilst the remaining half of Manuai, and the villages of PARIOI and PIRILIK are influenced by the Seventh Day Adventists Mission. On the surface it would appear that religious opinions may have had a lot to do with the pro- and anti-Paliu feelings on Baluan; but the peoples of these areas were hereditary enemies long before the arrival of either mission and this is very likely the cause of the different religions on the island.

~~XX~~

The people of MOUK and POLOT Islands are also strong supporters of Paliu. At one time these people settled on the reef off LIPAN village, and the present island of Mouk belongs to a Lipan supporter of Paliu. The people of Baluan, and especially Soni, have lost a lot of their fever for the Paliu movement but Mouk and Polot are still strong, perhaps because Paliu, with his plans for the new joint village and garden areas for MOUK and POLOT, has more to offer them than he has the rest of BALUAN. Anyone leading a more precarious existence than the MANUS "Salt Water" people of this area would be hard to find - Mouk, with a population of 326, living round a small unfertile volcanic cone rising sheer from the sea, and the 43 people of Polot living round a dwindling island consisting of a circular beach enclosing a brackish mosquito and sand-fly infested swamp. All these people depend on trading fish and coconuts with the Manus mainland people for all kinds of vegetable foods and Betel nuts. If the weather is bad, as it was for the whole of the week I spent at Mouk, the canoes cannot go to the mainland to trade and the water is too rough to fish. At such times the people live on the charity of the people of Baluan which they later repay with fish that the people of Baluan are quite capable of catching themselves. Paliu held out to these sea dwellers an opportunity to occupy an area of fertile ground on Baluan for both houses and gardens, and they saw some sort of security ahead.

This joint village (which is now to include 88 of Lipan, bringing the total population to 457) over a year since it was commenced, has progressed very little. When I came to Baluan it consisted of the piles and flooring joists of about 40 houses and there were 12 frail structures that had been roofed only. Three of these had fallen down a few days before my arrival. There are two reasons for the slow progress with these houses. (1) Lack of building materials (timber and sago-palm leaf) on Baluan, necessitating long trips to the mainland by canoes, which are scarce since practically all the large canoes were destroyed during the "cargo" outbreak. These trips have to take second place to trading trips.

(2) As in most new movements, Paliu and his followers wished to spread the new movement to other areas using force if necessary, and wasted a lot of canoes and manpower visiting various islands and villages on the mainland of Manus, talking to the people even after Paliu's return from his orientation course at Moresby, and work on the new village was neglected (The idea of working on the garden area when the buildings were held up by lack of materials had not occurred to the people)

All these delays have caused the old buildings of Paliu's area to be more dilapidated than ever, while those of the Catholic Bay Adventist influenced area and Soni and the Roman Catholic half of Manus have been greatly improved, as has the people's personal cleanliness and sanitation.

Paliu's new village scheme has not failed, but it has fallen far behind the other areas of Baluan and I think that he has at last realized that if he wishes to spread the movement to other areas he must make a model ~~XXXX~~ place of his own area first. When I left Baluan, Paliu had altered the plan of the village. The frail structures had gone, the new houses were further apart, and the numerous flooring structures were much stronger. Later reports from Baluan say that Paliu has not left the island and is working continuously on the new village and many houses have been completed.

The Mouk-Polot garden site is to be cleared, then divided into lots, and the people will be helped by Lipan in their first Agricultural venture. The ground is the most stone free on Baluan. The present gardening areas of all the Baluan villages consist of loose volcanic stone with little soil, and a colossal amount of work must have gone into the building of the present neatly walled, fertile enclosures, which produce large quantities of Taro, Yams, Sweet potatoes, Mamiies, Beans, Tomatoes, Pineapples, Bananas, Pawpaws and Melons.

BRIDE PRICE:

The most progressive thing that Paliu seems to have achieved for his people is the lowering of the Bride price and the rule of one payment only for wives. The present price of a new wife is \$5 and £3 for a widow or divorcee, instead of the old system of a large bride price and further payments for the birth of each child and the complicated process of "backing" all of these payments with "presents" from the bride's family. As a result, a man can afford to be married much earlier in life. The number of children approximately 3 months old in the Paliu influenced area, especially on Mouk, show how this law will improve the birthrate.

The old system of infant betrothal has been stopped and anyone who was betrothed before can, on reaching years of discretion, decide if they wish to be married or not. This is resulting in more congenial marriages.

Both the above rules seem to have raised the status of the female population and it was interesting to see the number of women that attended all discussions.

RELIGION:

Although the two areas of Baluan are hereditary enemies, and half of them refusing to follow Paliu has widened the breach, much of the ~~XX~~ unrest there at present is caused by the two different religions in a relatively small area. In my opinion anyone who wields as much power in a native community as a Catechist or mission teacher should be well supervised by his own mission. Left to himself, he tends to develop ideas of his own and preach them as mission teachings. They also tend to become too strong in affairs of the village not connected with the church. Some village officials also tend to confuse mission ideas with Government Laws, with the result that in a small village of mixed religion, such as Manus, there is an open breach.

The reasons for Paliu, and his area, being in disfavour with the Roman Catholic Mission are very vague. When I attended the church at Lipan I was unable to detect any deviation

Religion Cont.

was unable to detect any deviation from the normal Catechist held service. There is no new form of religion or expulsion of the recognized Catechists as there has been with KUA of KAWALIAP'S church. The catechists of BALUAN said that they had held normal services ever since the "Cargo Cult" outbreak. They had not been removed from their appointments as catechists by the Father at Patusi Mission station, and were completely at a loss to know why the mission was angry with the people. When the catechist TAPO was sent by Patusi Mission to investigate religious feelings on Paliau, I ~~was told that the catechist was that the catechist~~ at Mouk (who, as far as I could gather, ran a normal service) had been previously dismissed as a catechist by the Parish Priest of Patusi, who controls this area and they were afraid he may extend his influence to Lipan. No reason for his expulsion was given.

Paliau's disfavour seems to have been brought about by a statement that he made, during a speech on religious matters, to the effect that the Virgin Mary was a German.

PALIAU'S LEADERSHIP.

Paliau is still the leader in all activities in the Baluan area previously affected by the "cargo cult". All trade, done with this area by other islands, is done through Paliau who arranges distribution to his community and sets and collects the amount of repayment.

Paliau is not a "no-body" who has come to power because he had been a Sgt. Major of Police, or because he had "visions". His family have been a power in Lipan for a long time. When he returned from Rabaul in 1946 the Lulai of Lipan, who was dying of Leprosy, was the last of three brothers who had in turn been strong Luluais. It seems strange that a man of Paliau's position and popularity was not nominated to fill the position of Lulai then or during my patrol, when it was suggested to them by the District Officer, Mr. Bloxham. When I questioned some of the people later, they were so evasive about their reasons for his non-nomination that it seems possible that his position would remain stronger without Government backing. The present officials will blindly follow anything that Paliau says.

Although it has been pointed out to these people, on numerous occasions, that all of Paliau's talks on improved housing and cleanliness and his laws against fighting, lying, stealing etc., were laws of the Government Churches a-long time before, it has had little effect and it is still regarded as PALIAU'S new fashion. In one speech Paliau said that if a man beat his wife and accused her of having relations with another man, the wife was free to go to this other man and there could be no trouble. Many of the officials and people of the other area realized that such innovations were against native customs of which judicial notice had been taken and given effect to by many Courts for Native Affairs, and decided that all Paliau's ideas were wrong. This has caused a great amount of confusion although a few of his better ideas are slowly being adopted.

It may have been mistrust of following the ideas of an old enemy a people of a different religion, but the strength of the officials of PARIOTI, PIRILIK and MANUAI is mainly responsible for their villages being untouched by the "cargo cult".

Paliau's leadership seems essential for the completion of buildings and gardens of the new village and he may be able to weld it into one village, but I am afraid that all this will require constant supervision by patrols as also will the activities of Paliau and some of his more fanatical followers when the new village is completed. His influence extends from RAMBUIYO across to M'BUKE island and along the south coast and for some distance inland on the mainland of Manus. The constant patrols necessary to keep Paliau's activities diverted into channels for the advancement of his people can only be carried out satisfactorily by launch. It is possible to travel these large areas of water by canoe, but it is dangerous if you have not time to wait for good weather.

P. F. Sebire

P. F. Sebire,
Patrol Officer.

30/15/16.

Territory of Papua - New Guinea.



DS. 30-1-2.

District Office,
MANUS.

31st May, 1948.

Director of District Services
and Native Affairs,
PORT MORESBY.

SPECIAL PATROL REPORT NO.2. - 1947/48.

I forward herewith report of a special patrol by P.O. Sebire to BALUAN area. He was sent to this area to endeavour to assess the present trend of native thought in what is the centre of the movement associated with PALIAU of LIPAN. The real history of the movement is yet to be written and while it appears to have lost some of its somewhat dangerous elements, it is still difficult to ascertain the real value of the aspirations of PALIAU and his most ardent followers.

P.O. Sebire's information was obtained mainly after I had visited Baluan, the people were very reticent for the first week as they were uncertain as to the attitude which might be adopted towards PALIAU.

My patrol report No.7 of 1947/48 also refers to the situation on Baluan.

A.A. Bloxham
(A.A. BLOXHAM)
a/District Officer.

The Director, please.

*In view of what I understand
regard to this matter, a brief
ack. may be sufficient.*

*4/21
6*

PATROL REPORT NO. 748

Police Post
Patusi
MANUS

PATROL REPORT

Report on a patrol carried out by Patrol Officer P.F. Sebire to the islands of Mouk, Baluan, Johnston and M'Buke, for purposes of routine patrol and to check the activities of the native Paliau of Lipan.

Last Patrols Mouk-Baluan January-February 1948 by P.F. Sebire.

Duration of Patrol 16/9/48 to 27/9/48

Members of Patrol P.F.O. Sebire
Const Dobi

Diary:-

- 16/9/48 Left Patusi by canoe for Baluan arrived 9.30 P.M.
- 17/9/48 Inspected houses and gardens of the new joint village of Mouk, Polot and Lipan on Baluan.
- 18/9/48 Inspected new buildings and new sites of Soni and Manuai.
- 19/9/48 Interviewed Officials of Baluan and adjacent islands.
- 20/9/48 Lined the villages of MOUK NO. 1 and 2, POLOT, LIPAN and SONI
- 21/9/48 Lined Manuai, Parioi and Pirilik villagers.
- 22/9/48 Inspected garden areas of Baluan.
- 23/9/48 Spoke to officials and representatives of Mouk, Lipan, Soni, Parioi, Pirilik, Manuai and Pam villages.
- 24/9/48 Departed Baluan via canoe for Johnston Islands. On arrival inspected the houses and the gardens on the adjacent islands
- 25/9/48 Spoke to people of Johnstons. Departed for M'Buke islands. On arrival lined villages of M'Buke and Bulatangaol. Inspected new houses on main island and gardens on adjacent islands.
- 26/9/48 Interviewed officials and people of M'Buke. Departed by canoe for Patusi.
- 27/9/48 Arrived Patusi.

Native Situation in the Various Villages.

Baluan

The people of Mouk and Baluan are now settling down into three divisions. They are 1. The Paliau influenced village consisting of Mouk, Polot and portion of the village of Lipan. 2. The anti-Paliau, Seventh Day Adventist influenced area of Parioi, Pirilik and Manuai. 3. The village of Soni and the remainder of the old village of Lipan who did not go to the new Mouk village.

The Roman Catholic portion of the old Manuai village broke away some time ago and as yet do not seem to know what village they wish to join and they now form a fourth group.

Native situation Baluan (Cont)

These divisions are mainly religious. Since the original cargo cult outbreak on Baluan the Mouk joint village sections have been leaning further and further away from their original Roman Catholic religion and although their religious services were taken by ex-catechists (who had been removed from their positions as catechists by the Parish Priest at Paroi because they followed the Paliau movement) and the form of a service closely followed the mission service, this is gradually changing and it appears that the break with the Roman Catholic Church is final. Earlier in 1948 these people were bewildered by the mission's attitude towards them but now they have their own religion and seem content.

The 7th Day Adventist Mission influenced section of Paroi Pirilik and Manuai kept away from the Paliau movement not so much because of their religion but because of an enmity, that goes back before the German administration, ~~xxx~~ that is most likely the cause of their later difference in religion.

The village of Soni and the remainder of Lipan, although they were involved in the original cargo cult outbreak and some of Paliau's original lieutenants are in these villages, seem to have no desire to move to the new village at Mouk and the majority are practicing Roman Catholics.

The portion of Manuai that broke away from their village claimed that as Roman Catholics they were not receiving religious toleration from the 7th Day Adventist influenced Luluai of their village but now that they are living in the old village of Lipan they do not seem able to decide about remaining with their old religion or changing to that of the new Mouk village.

The Joint Village of Mouk

There has been a great amount of work done in this new village since I saw it last March. The houses are almost ready for occupation. In the building the principle of joint effort in the erecting of the frame and roof, and the floor and walls done by individual effort has been followed. The houses are close together but as the kitchens are going to be inside the houses there should not be too much congestion. The houses have been lined round a large village square and the old village divisions of Mouk 1 and 2, Polot and Lipan have been kept in the lines.

Over the sea type latrines have been built and the main men in the community seem to be rubbish disposal conscious but the people were warned of the possibilities of disease if hygiene and sanitation were neglected, as is probable in the case of these ex-reef dwellers who are used to the sea taking care of all rubbish dropped from the house.

Although, as is usual in this movement, the houses were started a long time before the gardens, a large tract of land has been cleared by joint effort and individual plots of land are being cultivated. These people are inexperienced in agriculture and have a tendency to

Native Situation Baluan(cont)

too soon but the Lipan people are gradually educating them. The sea going canoes are kept busy obtaining all building materials from the Manus mainland and Rambutyo island, and have little spare space for bring back mainland food but this does not seem to have had any adverse effect on nutrition especially in the case of the children. The death rate here seems to be higher than any other area on Manus.

The Mouks are not keen agriculturalists and, as the main idea behind this move to the land is to enable them to become self supporting it will take a strong leader to keep them headed towards this goal and to prevent internal strife in this community. It was pointed out to them that their unity depended upon the complete amalgamation of the old village groups, preferably under one leader. In my opinion the officials of these old villages could not supply the man and the only man in the community capable of holding the position is Paliau of Lipan.

Villages of Parioi, Pirilik and Manuai.

These three villages are the ones that kept clear of the cargo cult outbreak in 1947, perhaps due to the influence of the Seventh Day Adventist Mission but probably due to the strength and personality of KUAM, Luluai of Parioi. His level headedness has also avoided trouble stirred up by the younger men in both the pro-Paliau and 7th. D.A. influenced areas. Although slightly biased he does not adopt the "you are with us or against us" attitude of both factions.

These villages are also building, Parioi sticking to its severe line round a village square but Pirilik is building its new houses on the sites of the dispersed houses of the old village and paw-paws, flowers, trees and clover help to avoid the "army camp" appearance of far too many of both 7 D.A. and pro-Paliau villages.

Manuai has finally started its move to the beach but unfortunately most of the building sites have been taken and the houses are very scattered. I think that when the pro and anti Paliau feeling dies down a bit on Baluan that Manuai will gradually be absorbed into other villages. The reluctance of TUAIN luluai of Manuaia to leave the old village site and move to the beach is mainly responsible for the break away of the portion of the village that settled in Lipan.

Village of Soni.

This village, although involved in the original cargo cult outbreak, were not as fanatical about it as the other villages, perhaps due to the proximity of Parioi, and they were the first of the Paliau influenced villages to do anything concrete in the way of rehousing with the result that while the Mouk village were still discussing the advantages of building new houses Soni had almost completed its re housing. As in the case of Pirilik the houses are dispersed and fruit trees and clover have been planted round the houses.

Native Situation Baluan (cont)Lipan village

These people remaining in the old village of Lipan were most involved in the cargo cult outbreak of 1947 but they are not in favour of the move to the new village and the majority of them have not left their old religion (P.O.). Although ~~some of the~~ picked men in the early stages they are not too happy about the activities of a group of younger, irresponsible, men that has developed out of the earlier movement.

The luluai and tultul of this village have left for the new Mouk village and although they were only figureheads the old village feels the position of being without a leader. In my opinion the only man in this village capable of holding the position is YIEP.

The village is slowly going ahead with its re housing programme. Area clean and sanitation good.

Remainder of Manusai village

These people are one of the main problems of Baluan and their problem is repeated on the Manus mainland where numerous villages are breaking up because of religious differences, or pro and anti-Palau division. These people seem quite content to leave their old leaders and their village responsibilities, settle down in small parties, build a new village and then, lacking a leader, they seem to lose interest in all forms of joint effort and settle down to a life of petty bickering and minor disputes and they have no man in the village capable of leading them or settling their disputes. The only solution for settling such communities seems to be to join them to a village already established and having ideas sympathetic to their own, if possible. In the case of this portion of Manusai joining them with the old village of Lipan seems to be the solution.

The Manusai people have constructed excellent houses and although they are lined round a village square and the unfortunate practice of clearing all the grass has been followed shade trees have been left and pawpaws have been planted round the houses. Sanitation is good.

Johnston Islands

Very few of the Johnston Island section of the Tawi community were present ~~when~~ on the island when the patrol arrived. They had taken the opportunity, offered by the first fine day for some time, to send canoes to the mainland for food and building materials.

It is hard to find any good reason for the movement of these people to the Johnston islands. The island they have built on is a circular beach enclosing a mosquito and sand fly ridden swamp. One small island nearby is cultivated but it is too small to support the population. There are no building materials on any of these islands and everything has to be carried by canoe from the mainland where the people own land. The Tawi people have lived close to the mainland for

Native Situation Johnston (cont)

a long time and they are as good sailors as other Manus Salt Water people as the Mouks and their canoes are not built to stand the heavy seas liable to be encountered in the open sea travel that the village makes necessary, with the result that the trips to the mainland can only be made in good weather.

Lines of good type, off the ground, houses have been built but there is not the enthusiasm shown in the work that is evident in the Mouk village. Over the sea type latrines have been built but the exposed nature of the island causes these to be frequently swept away even in the moderate South East season.

The people seem dispirited and I think at times they doubt their wisdom in moving to a place so far removed from supplies of food and building materials.

M'Buke Island Villages

The two villages of the M'Buke island group, M'Buke and Bulatangaol are building a joint village on the largest of these islands. The village lacks the large village square of the Mouk village but the houses are built in lines and are the large off the ground type with detached kitchens. Unlike the Mouk village the gardens have not been neglected and the main island and several adjacent islands have been cultivated.

The people seem in far better spirits than the Johnston island community. The joint system of building is practiced and they have only a short distance to go to the mainland for supplies of building materials and food. These are about the only people who fish for Gold Lip pearl shell in the southern area and the only ones who manufacture pottery cooking pots, trading them to places as far distant as Rambuyo island.

The village is still in the course of construction but it is clean with good, over the sea, type latrines and the people are clean healthy and appear to be well nourished.

GeneralVillage Officials

During the patrol it was noticed, in the Paliau influenced areas, that there was a lack of co-operation by the village officials not so much towards the patrol itself but in their unwillingness to discuss village troubles and disputes. I think that this is not so much caused by resentment towards a European interfering as an disinclination to reveal their own inefficiency to settle their own complicated disputes. Much time was spent, both during this patrol and my stay at Baluan early in the year, both in personal talks and at meetings of all the officials of Baluan and Mouk, encouraging officials who were having difficulty in settling their village disputes to

to confer with other village officials, but, although the villages of Soni, Parioi, Pirilik and Manual now have meetings of village officials to discuss complicated disputes, in the Mouk village the disputes that remain unsettled mount up, the officials taking an exasperating pride in how little court work they bring to the Government official, not being able to see as far as the more serious cases that ~~will be~~ ~~or~~ ~~disputes~~ ~~can~~ are allowed to mature. If the aged and incompetent officials of the joint village cannot settle their own disputes it appears that the only solution is one competent man to lead the village and on the day that the official of Mouk village confers with Kuam, Luluai of Parioi village we will have progressed a long way towards unity on Baluan and perhaps on the whole of the south coast.

The officials of M'Buke are old and one wishes to retire but at present there is so much building activity the people have not been able to settle down into one village but soon after the new houses are completed there will most likely be agitation for one man to lead the village.

Gardens

With the exceptions of Mouk village and the Johnston Island community the gardens were all in excellent condition, producing enough for local needs and a surplus for trade with the mainland. Mouk is extending its garden area and the Johnston people may extend theirs to other islands but at present a period of rough weather stopping fishing and trading trips would soon reduce the people to a diet of coconuts. The "wet" native sago that they import from the mainland will not keep over long periods.

Health

All people seen were healthy and well nourished. The 7th Day Adventist Mission hospital at Lea island looks after many of the sick from all sections of Baluan and Mouk and in the other areas the village medical tultuls have sufficient medicine to look after minor complaints and frequently take the more serious cases the long trip to the Government hospital at Borogau.

R. F. Sebire
R. F. Sebire P.

Police Post

Patusi

Manus

11.12.48

DISTRICT OFFICER
LORENGAU
MANUS

REPORT OF VILLAGER OFFICIALS

DURING A RECENT PATROL to the Islands of Baluan and Mouk, at a meeting of the population of the new joint village of Baluan, consisting of the old villages of Mouk No.1 and No.2, Polet and portion of Lipan, it was decided to apply that this community be made into one village to be called Mouk (Lipan No.2) with one village book and one man to lead the village and an assistant. All the officials of the old village groups wish to resign their positions in favour of these two men to be nominated for the position.

The meeting then decided, after some discussion, to nominate Paliau, of Lipan, for the position of Luluai and Lukas, of Mouk, for the position of Tultul.

In my opinion two more suitable men could not be found in this village. Paliau's ideas started the village and he has been the main man in its planning and construction and now that the buildings are almost completed he appears to be the only one with the strength and personality to weld these old villages into a single contented unit. Lukas has been Paliau's assistant since the beginning and, although lacking the vision of Paliau, appears to be an able man. Both are willing to take the position if the appointment is made.

P.P. Sebire
P.P. Sebire P/O

G.I.C. Patusi

TERRITORY OF PAPUA NEW GUINEA

8

Police Post

Patusi

MANUS

11.12.48

District Officer

Strength

MANUS

APPOINTMENT OF VILLAGE OFFICIALS

During a recent patrol to Baluan island the people living in the area of the old Lipan village, consisting of the Lipan people (over half the original village) who did not wish to go to the joint of Mouk and portion of the village of Manuai, who broke away from their village because of religious differences, held a meeting to apply to be placed in one village book. As the two officials of Lipan have gone to the Mouk village (where they now wish to resign in favour of Paliau for Luluai) this group at Lipan decided to nominate Yiep for the position of Luluai of the new village.

In my opinion this is a very good choice. Yiep was one of Paliau's followers in the early days of the Baluan disturbance but later divorced himself from the movement when he noticed a lawless element that had sprung up with some of the younger followers of Paliau (mentioned in patrol and monthly reports of November). This Lipan group although followers of Paliau's ideas have mostly remained with their pre cargo outbreak religion (Roman Catholic) and I think Yiep has the strength to prevent any trouble that may develop ~~but~~ this and the other communities of Mouk.

As this was in the nature of an experiment only nomination for one position was made but in my opinion Manau would make an excellent ~~but~~ if Yiep is appointed as Luluai.

P.F. Sebire

P.F. Sebire P/O

C.I.C. Patusi

Territory of Papua - New Guinea



DS 30/1

District Office
Manus.
7.5.1949

The Director,
District Services and Native Affairs,
Port Moresby

Patrol Report - P.O. Sebire to South East and Southern Islands

I forward herewith the above report by P.O. Sebire, delay in forwarding is regretted, but my main reason for not submitting it earlier was the accompanying recommendation for the appointment of Paliau of Baluan as Lulua of the new Mouk-Baluan settlement. He is undoubtedly the real leader of this community and is the only logical choice as Lulua. He has been under close observation for the last year and it is considered that he should be appointed as Lulua. Lukas appears to be a good type and has been appointed as Tultul.

I recommend for appointment to the village of Lipan the man Yiep as Lulua. Kansu has been appointed as Tultul.

The report is of a routine nature and is a continuation of Mr. Sebire's work in these islands.

A.A. Bloxham
(A.A. Bloxham)

Actg. District Officer

appointments approved.

19/5/49

10
DS. 30-15-17

23rd May. 1949

District Officer,
Nanus District,
LORINGAU.

PATROL REPORT BY P.O. SEBIRE TO SOUTH EAST
AND SOUTHERN ISLANDS.

Receipt of the above-mentioned report, forwarded
by your memorandum DS.30/1 of 7th May, 1949, is hereby
acknowledged.

The recommendations for the appointments of YIMP as
Luluai of LIPAN and PALIAU as Luluai of MOUK are approved.

It would appear that Mr. Sebire has maintained close
contact with the natives of the area and he has reported
well on the rather mixed situation which exists there.

J. Jones
ACTING DIRECTOR.

11A

Patrol Report No. /1948

Report on Patrol carried out by Patrol Officer P.F. Sebire to Baluan and Pam islands for purposes of routine census

~~of the islands of Baluan and Pam.~~

Last Patrol 16/9/48 by P.F. Sebire

Duration of patrol 14/11/48 to 23/11/48

Members of patrol P/O P.F. Sebire

Cat. P/O T.W. White

Const. Dobi

Const. Sana

Const. Iatu

Const. Wogila

DISEY

- 14/11/48 Departed Patusi on M.V. Sirius for Baluan. On arrival lined the people of Mouk to inspect for sickness. Proceeded to Lipan.
- 15/11/48 Inspected children of Mouk. Inspected villages of Mouk, Liagn and Soni. Spoke with officials of all Baluan villages re census.
- 16/11/48 Inspected children of Mouk. Inspected villages of Parici, Pirilik and Mammal. Talked with officials.
- 17/11/48 Lined villages of Soni, Parici and Pirilik for census. New village books issued.
- 18/11/48 By canoe to Pam Island. Lined for census, new book issued. Talked with village officials and people. Returned Baluan.
- 19/11/48 Lined village of Mammal for census and new book. Lined new Mouk village consisting of old villages of Mouk No. 1 and 3. Polot and portion of Lipan, for census and issue of new book.
- 20/11/48 Heavy rain all day prevented line. Spoke with officials of Lipan and Soni. Inspected children of Mouk.
- 21/11/48 Lined Lipan people of old village and included portion of the old village of Mammal who have settled in Lipan in the census and new village book.
- 22/11/48 Attended meeting of all the people of Mouk village for discussion of the nomination of new Lalvai and Tultal. Attended meeting of Lipan village for discussion on nomination of new village officials.
- 23/11/48 Departed by canoe for Patusi. Arrived midnight.

The patrol originally started to investigate a report of sickness in that had broken out in the new village at MOK on BALUAN and the opportunity was taken to take the census which had not been done on the last patrol because the census forms and new village books had not arrived.

Report on Sickness

Inspection of the Mok people after the report of sickness in the new village revealed that four young children and one aged female had died, in the last two months.

From all reports I could gather of the sickness it appears that for almost two weeks before death the victims suffered from an "alternate day" fever, never becoming very hot. The only other general symptom was a headache. Towards the end there was a passing of watery excreta but in no cases was the passing of blood reported. The last death had been over a week before the patrol and there were no fresh cases while we were at Baluan. Although I found some slight fever in the children when I lined the village and subsequently inspected the children daily all these fevers had finished before the patrol left.

Some of the people blamed the heat over the ground for the sickness but two of the cases occurred before the move from the roof dwellings took place.

Native Situation

Joint village of Mok, Tolot and Lipan

At a meeting of the people of the new village the inhabitants asked that all the people of the old villages be placed in one village book and that the new village be known as Mok or Lipan No. 2. All the old village officials wish to resign their positions in favour of two officials for the new village. The people have nominated Paliau for the position of Lulua and Lukas for the position of Tula. In my opinion these two men are the only ones in the community with the personality and ability to weld these old villages into a single satisfied unit, and it would make Paliau officially responsible for a definite area and give him something concrete to work on.

Seeing Paliau holding an official position would, I hope change the ideas of a younger irresponsible element both in Mok and in other places affected by the Paliau movement. This element seems to be an unfortunate byproduct of such movements, originating in the early lawless stage and later, when the more responsible people are working at improving their lives and villages along the sane lines of the movement, this element seems to think that the laws of society can be discarded with the ease that they have discarded the "bride price" customs of their forefathers and their mission religion. It is this element and its intolerant counterpart in the non-Paliau influenced areas that are mainly responsible for the law breach and that the non-Paliau area is actually the anti-Paliau area.

The new village itself is in good condition. The houses and people are clean, sanitation is good and although the unfortunate habit of clearing the grass down to the bare ground has been followed an effort is now being made to encourage the growth of grass and clover. If rubbish in the village was the cause of the sickness outbreak there was no sign of it when the patrol arrived practically unannounced.

Old village of Lipan and portion of Mampai

The two officials of the village of Lipan have gone to the Mok village with some of the people but a number remain in the old village and although they were in the cargo cult outbreak they have no desire to have their leader so far away as the new Mok

Native Situation Lipan village (cont)

village and do not wish to move themselves and they wish to nominate ~~the~~ Yiep for the position of lualai. In my opinion Yiep is an excellent choice. Bari is the cargo outbreak he was one of Paliau's right hand men but later he divorced himself from the movement mainly because of the activities of the irresponsible element already mentioned. He is young, vigorous and levelheaded..

The people who have remained in the old village have in most cases, remained members of the Roman Catholic Mission church and this is one of their reasons for ~~not~~ not wishing to associate themselves with the Monk village.

The portion of Manual village, that left their lualai because he was interfering with their form of worship (R.C.) are now living close to the remainder of Lipan and between them should make a moderately sized village.

The re housing in this area is going forward, Lipan have their houses dispersed along the beach and Manual lined round a small village square. Over the sea type latrines have been built, the area is clean and grass and clover is being encouraged to grow on the loose volcanic soil. A new experimental house has been built in this area. It was built by Paliau and some of the men from Monk for Paliau's uncle. It is a three story house with a base roughly 40 ft. x 40 ft. and is constructed entirely of native materials. The upper floors are to be used as a residence and the lower main floor for a guest house for the frequent visitors to Baluan. Unfortunately owing to the fact that the floors were added separately and that the rocky nature of the ground at Baluan makes it impossible to sink deep post holes, the house is a bit unsteady. I think that the house will have suffered in violent North West winds that have been blowing since the petrols departure from Baluan but as yet I have had no reports. I think it would be unfortunate if this type of house became popular on Baluan because it would be the answer to the lack of building sites on the island and would cause overcrowding in the more stone free areas, bringing with it the danger of the spread of disease and the inevitable village disputes caused by families living under the same roof.

Village of Soni

This village, although involved in the early cargo cult outbreak soon divorced itself from the lawless activities and settled down to putting the best of the ideas of Paliau into operation with the result that twelve months after the cargo outbreak they had almost completed a model village while the people of Monk were still discussing their village and visiting other islands to tell them of the new ideas. It is typical of these people of Soni and their stolid, unimaginative lualai that although they joined in the destruction of their property during the outbreak they were one of the few villages in the Manus area affected by the movement that did not turn the village back and they have remained, for the most part, with the Roman Catholic Mission.

Villages of Parici and Pirilik

These two villages were not affected at all by the cargo cult outbreak and much of their village rehousing and general clean up had taken place before the outbreak. The strength and personality of the lualai Kuan of Parici being mainly responsible for keeping his people out of the outbreak and it is hard to say how much this stand by Parici and Pirilik had on their near neighbour Soni and how quickly Soni divorced itself from the movement. Kuan shows the power to control his youthful trouble making element that I hope Paliau will use if he is appointed lualai.

Village of Manual

The people who remain with the Lalusi in the old village group of Manual are now grouped roughly in one area close to the village of Soni and although small in number they are still a village group and the break away of the Roman Catholic mission section has drawn the remainder (mainly 7th Day Adventist Mission influenced) closer together. Being so close to Soni village I think they will eventually be absorbed into Soni but at present it seems impossible to have ~~the~~ Adventist influenced communities to live in peace together and I have kept the Manualis in their old village book only deleting the names of those who have moved to Lipan village.

The Manualis were so late in moving to the beach that all the good building sites had been taken and the rocky nature of the ground that they had to select for their village will make their rehousing very slow.

Villages of Pam Island

The two tiny villages of Pam Island were showing signs of ~~the~~ breaking into even smaller communities mainly because the aged Lalusi were overruled by the young Palian minded party of the two villages, whose only ideas for the betterment of the people seems to be to move the houses to a new area, break away from their old religion (in this case 7th D.A.) and create the maximum amount of trouble between the new village and the old. This would go practically unnoticed on a larger island than Pam but here the old and new villages are not one hundred yards apart.

The two small villages have been placed in the one village book and all orders given by the officials to be settled between the three first. In a talk to the assembled villages they were advised to make their village meetings general meetings and to avoid the secret society atmosphere of small private meetings. The officials were also advised to speed up settling disputes and breaches of the law to be quickly reported if too large to be settled by the officials themselves. In my opinion the strict enforcement for some time of the Native Administration Regulations is the only way that we can convince this trouble making element that the majority of Palian's "new ideas" have been Administration and Mission policy for a long time. As mentioned previously the appointment of Palian to an official position in the village of Kouk may have the same effect.

GeneralGardens

In all areas, excepting the new Kouk village, the gardens were excellent providing food sufficient for village needs ~~and~~ trade with the mainland and a surplus for sale to the Government stations and plantations. The gardens of Kouk are still being extended and should soon be extensive enough for the large population but it will be a long time before agriculture becomes more important than fishing to the Kouks. They still trade fish with the Balnans for food.

Trading

The amount of building that is going on in these islands makes necessary numerous trips to the mainland for building materials and advantage is taken of these trips for purposes of bringing garden produce to trade for native sage or building materials and some to the Government station for money. The Kouks usually bring fish or coconuts for trade.

Health

The people generally appeared healthy, clean and well nourished.

Hygiene All villages clean and supplied with over the sea type latrine.

T.F.S. & Co.
P.F. Sebire

30/15
(5)

Territory of Papua - New Guinea

DS 30/1

District Office Manus
7.5.1949

The Director
District Services and Native Affairs
Port Moresby

Patrol Report - P.O. Sebira to Baluan and Fun

I forward herewith the above report.

The sickness was reported to the Department of Public Health and a patrol medical orderly was sent to Baluan with necessary drugs and instructions.

(A.A. Fletcher)

Actg District Officer

PIA

TERRITORY OF PAPUA - NEW GUINEA.

30/15/17
7



DS. 30/1

District Office,
MANUS

30th. May, 1949,

Director of District Services
and Native Labour,
PORT MORESBY.

6

PATROL REPORTS - MANUS DISTRICT .

of the 23rd. May, 1949.

Please refer your D.S. 30 - 15 - 17

There have been four Patrol Reports submitted from this District during the current financial year.

- (1) Patrol to MOUK, BALUAN, JOHNSTON and M'BUKE ISLANDS by P.O. Sebire from 16th. September 1948 to the 27th. September 1948.
- (2) Patrol to BALUAN and PAM ISLANDS by P.O. Sebire 14th. November 1948 to 23rd. November 1948.
- (3) Patrol to LAU ISLAND and to the coastal and inland villages of No. 2 road, south coast MANUS ISLAND by P.O. Sebire from 16th. December 1948 to the 11th. February 1949.
- (4) Patrol to the island, coastal and hinterland villages northern and western MANUS, by A.L.C. Mollison and C/P.O Pitts from the 10th. January 1949 to the 12th. February 1949/

They have now been numbered accordingly at this office/.

P/A
[Handwritten signature]
10/6

[Handwritten signature]
(P.J. MOLLISON)
Actg. DISTRICT OFFICER.

P/A

6

DS-30-15-17

23rd May, 1949

District Officer,
Mamu District,
LORENGAU.

PATROL REPORT - P.O. SEEJEE - TO BAIJIAN,
MOOK AND PAH.

Receipt of the abovementioned report is acknowledged.

It is noted that no consecutive numbers have been allotted the Patrol Reports submitted from your District. Please take necessary action to advise the numbers of reports already submitted, and ensure that future reports are numbered consecutively in respect to the current financial year.

The report is comprehensive and the patrol was well conducted. Approval for the appointment of PALIAU as Lulual has been notified.

It will be necessary to maintain continuous sympathetic contact with the natives of these areas.

[Handwritten Signature]
J. A. Jones
ACTING DISTRICT OFFICER

PLA

TERRITORY OF PAPUA NEW GUINEA

Police Post
Patusi
Hanus

Patrol Report No.

749

PATROL REPORT

Report on patrols carried out by Patrol Officer P.F. Sebire to Lou Island and coastal and inland villages for purposes of routine patrol, census, issue of new village books and payment of War Damage Compensation Claims.

Last Patrols :- Lou Island January 1948
 Coastal June 1948
 No.2 Road July 1948

Duration of Patrols :- From 16th. December to 11th February 1949

Members of Patrol :- P.F. Sebire Patrol Officer
 T.W. White Cadet Patrol Officer.
 Constables Dobi M.G.P.F.
 " AMOS "
 " Maranon "

Diary :-

- 16 Dec 48 :- Departed Patusi for Bunai. Lined Bunai, Pomasan for census. New village book issued.
- 17 Dec. :- In new villages of inland villages moved to the beach with reference to forming them into one village. Due to disagreement among older men the idea was abandoned.
- 18 Dec. :- Lined villages of Lahar, Yiru, Katir and Lowaia for census and new village books.
- 19 Dec. :- Visit to M'Drover plantation.
- 20 Dec. :- Departed Bunai for Lauis village. Village lined for census and issue of new village book.
- 21 Dec. :- Spoke to people of Lauis re nomination of village officials. Returned via Bunai to Patusi.
- 22 Dec. :- Left Patusi for Peri. Lined villages of Peri Poinshal for census and issue of new village book.
- 3 Jan 1949 :- Attempt to travel to Lou Island via canoe. Turned back by weather.
- 4 Jan. :- Departed Patusi for Lou island via canoe. Arrived Lago village Lou Island.
- 5 Jan. :- Interviewed officials and representatives of Lou Is. Villages, re Census. Visit to Seventh Day Adventist missionary.
- 6 Jan. :- To Paun village. Lined for census, new village book issued. Investigated dispute over fishing rights between Paun and Houk.
- 7 Jan. :- Returned to Lago village.
- 8 Jan. :- Lago village lined for census new village book issued.
- 9 Jan. :- To Rei village. Lined for census and new village book issued.

- 10 Jan 49 :- Departed Lou island for Baluan island to investigate report of an outbreak of sickness and numerous deaths in the new joint village of Mouk. Report of findings to Public Health Lorengau. The census had been taken and new village books issued to the Baluan villages during a patrol to this island in November 1949. Interviewed officials and people of Baluan and Pen Island village. Investigated report of fishing with high explosives by natives of Mouk and Soni villages. Patrol weather bound at Baluan.
- 14 Jan. :- Departed Baluan for Patusi. Owing to high winds and seas forced into Lou island.
- 15 Jan. :- Inspected partly dismantled Naval mine (source of explosive used for fishing in the Baluan case mentioned above.) on the beach at Lou island. Report to D.O. Departed for Patusi. Again turned back to Lou by adverse weather conditions.
- 16 Jan. :- Departed for Patusi. Made land fall near Komote section of Los Negros island. Reached the beach to Patusi arriving on 17th January.
- 21 Jan. :- To Bunai to investigate report on sickness and deaths. Report to Public Health. Spoke to village officials of this community re. danger of infection of others and need for quarantine during such outbreaks. and to avoid contacts with the people of Mouk until such time as that area was declared free of infection.
- 22 Jan. :- Returned to Patusi.
- 27 Jan. :- To Lorengau to confer with District Officer re reef fishing disputes, general native situation and war damage payments.
- 7 Feb. Departed Patusi for the Bunai area. Paid War Damage Compensation to villages of Lahan, Yiru, Lowaia. Census already checked.
- 8 Jan. Departed Bunai area for Karrun. By canoe to Louis and by road to Karrun.
- 9 Feb. At Karrun paid War Damage Compensation, lined for census new village book issued. Departed by road for Bulihan. Paid War Compensation lined for census and new book issued.
- 10 Feb. Departed for Sonilu by road. Paid War Compensation, lined for census new village book issued.
- 12 Feb. :- Departed by road for Kapor where the portions of Kapor and Sirra villages that remain inland were joined in one book and the census taken. Departed by road for Patusi. Received word to proceed on leave thereby discontinuing the War Damage payments and the census.

Native Situation in the Various Villages

Lou Island. This island is completely influenced by the Seventh Day Adventist Mission and the three villages are actually an enlargement of the mission station that is situated on Lou. The villages are well laid out, the houses are excellent, the people clean, well nourished and free from sores, the officials competent and cooperative.

The health of these people is most likely due to the proximity of the 7th D.A. mission hospital and their fact that the garden

Lou Island (cont)

areas on Lou are the most fertile I have seen on the Manus Islands. It is unfortunate that the new village of Mouk on Baiuan who have so evidently adopted many of the ideas of the Lou villages should have renounced all missions and mission influenced communities when they broke away from their own mission because it has caused much bad feeling in this area and the breach between the Paliau influenced area and the 7 D.A. influenced areas of Lou, Baiuan and Pan islands is being kept open and perhaps widened by the actions of various hot headed narrow minded adherents to both sides. Far too much of the good and bad credited to Paliau by the respective members of the above groups Paliau is not even aware of and are rumours originated by the opposing hot heads. The reef fishing right disputes that have occurred in the area are mainly due to the younger men of Mouk fishing off Panu village on a Saturday while the 7th Day Adventist service is being held.

Coastal Villages.

In the Bunai area there are actually six villages which have recently moved to the beach, Bunai and Pomasan, Manus "Salt Water" reef dwellers, and Lahan, Yiru, Katin and Lowaia inland villages from No 2 road who have moved down since the cargo cult outbreak in that area ~~was~~ in April 1947.

Bunai-Pomasau have completed their joint village and are doing good work on their gardens. Houses are good, strongly built, off the ground, over the sea type latrines have been built and the village in general clean.

Lahan, Yiru, Katin and Lowaia are still building their new village but in its unfinished state it gives promise of being similar to the Bunai-Pomasau village. The main man in this community is Komboa Luluai of Lahan, gaoled in 1947 for his cargo-cult-out-break activities who has since developed into a very level headed official with the personality required to adjust these inland people who have moved to the beach and I think he will eventually weld them into one settled community. There was a movement while the patrol was in this area to form the four villages into one group with Komboa as luluai and the tultul of Lowaia as tultul but the old men of the old village groups caused so many disturbances during the meetings held on the matter that it was decided to postpone the amalgamation.

It is difficult to find any reason for the movement of these inland people. The only one they give is that they found it too strenuous coming down to trade for fish with the reef people and decided to catch their own. The fact that their gardens are still up on the hills

does not seem to worry them. It seems that these gardens are to be used only until such time as they have sufficient garden area planted in the area behind the coastal villages. This is one of the few areas on the Manus south coast that there is solid ground and not a mangrove swamp behind the strip of beach.

Pari-Pairahol These two villages are at present still on their old reef dwelling area but they have started construction of their new village on a strip of native owned ground on the Shellelau Plantation Island. Most of this area was originally a mangrove swamp with a small area of native planted coconuts. The mangrove has been cleared, extensive draining operations are in progress, a sea wall has been built and much land both swamp and beach has been reclaimed. The framework of about 30 houses have been completed and half of these have already been thatched. As in all the Paliau influenced (and Seventh Day adventist influenced) areas these two stages of the building programme are carried out by communal effort. I think that this move to Shellelau is an improvement on their original idea to move into the Bunai-Lahan area because the area allotted to them there was very small and they are now closer to their garden area on the mainland. These two villages are the last of the Manus reef dwellers to move to the land.

Louis This village was originally on No 2 road and moved down to the beach in 1947. Because they are at present on old plantation land they have decided to move further back up the Laia River. Their wild sago and fertile garden areas are close to the mouth of the river. They are a very quarrelsome people. The tultul is a trier but is harassed into incompetency. Most of the sound common sense used in settling village affairs comes from the wife of Gemai, ex Sgt. N.G.I.B., but he himself is torn between the Paliau influenced movement and his monetary interest in the old "Brideprice" customs. A younger revolutionary group have lately migrated to the new Lahan - Lowaia village area and Louis may eventually settle down. The fact that Louis is mainly Lutheran mission and their nearest neighbours ^{are} lapsed Catholics and anti mission does not help good feeling between villages.

Karrun This is one of the few villages on No 2 road that was not affected by the "cargo cult" outbreak in 1947 and on recent impressions I think imagine the main factor in keeping Karrun clear of this movement were the strength and personality of the luluai. The villages have excellent houses, drain type latrines and the village is clean.

Bulihau Affected by the 1947 outbreak, both luluai and tultul burning their hats. A new village, close to the old site, has been built since then and is in good condition. Officials very co-operative and appear to have divorced themselves from the earlier movement. Population are mainly Seventh Day adventist mission influenced.

Sonila Affected by the 1947 movement luluai burning hat and village book. Some of the ground houses have been built but

Sorilu (cont)

this was the only place on the patrol, with the exception of the new beehive shaped mens club house in Sira, where earth floored houses were encountered. There does not seem to be any desire to move to the beach. The officials were cooperative.

Sira-Kapor These two villages were affected by the 1947 outbreak and have since split up half of each village going to the beach under the leadership of Nakuan, luluai of the old Kapor village, and the old tultul of Sira, and the remaining halves have stayed on No 2 road under the leadership of the luluai of Sira and the tultul of Kapor. To save confusion they have been grouped as Sira and Kapor under the old luluais of these villages. The old village of Kapor ~~was~~ is scattered over such a large area that it is no extra hardship for them to line up with Sira. Nakuan previously tried to draw the houses closer together but his effort ended in the erection of a village half of the houses being used by their owners during the visit of a District Service official, their real dwellings remaining scattered about the area. Kapor's new village near the coast is in course of construction but as their only means of communication with their old garden areas is a ~~road~~ track through a sago swamp they are becoming more and more on sago as their main diet.

Loieha This village was not visited on this patrol but during a short visit to record War Damage Compensation claims, the opportunity was taken to record the census and issue a new village book.

A village of Manus reef dwellers these people have now moved on to a small island near the mainland near the mouth of the Wari river. The island is being drained but during the North West season most of the island is covered with water at high tide. The people depend mainly on the trading of fish for vegetables at the market at Meta-Warri and their position at the mouth of the canoe canal that was cut into the Warri river well above the mouth considerably lessens the distance to travel to this market.

General

Gardens :- The majority of the villages visited on the mainland patrol have good garden areas their agricultural practice being to fell the timber and small bushes only and to plant their vegetables in the small clear spaces in between the felled trunks. On Lou Island the practice of clearing and burning off is followed before planting. The people of Lou have a small population for their large areas of gently sloping, rich, volcanic soil. A large quantity of the Lou island produce is sold to the Government station at Lorengau. Much of the No 2 Road garden produce is traded at the tri-weekly market at Patusi with the natives of Patusi, Peri and Poinchal. The gardens of the reef dwellers are still in the experimental stages and their future success will depend very much on good relations being maintained.

Gardens (cont)

between the ex-reef dwellers and the actual owners of the ground. Wild sage is plentiful in most areas.

Health. The standard of health throughout the patrols was good. A large percentage of the inland people are covered in "grilli", this percentage decreasing with the ex reef people and becoming practically non-existent with the Lou island people. The amount of time spent by the children of the two latter peoples and a diet consisting of more fish seem to be contributing factors. It is too early to notice any change in this regard with the ex inland people of Lahan, Yiru, Katin and Iowaia. The sulphur fume baths given by the 7th. D.A. mission hospital at Lou has done a lot for the cleaning up of "grilli" (even if it should prove only a temporary cure) as it has for the general health of Lou. Village officials in this area have weekly lines of their villages and send all sick in for treatment to the local hospital.

Hygiene. Sanitation in most villages is good. Over-the-sea type latrines in the coastal villages and drain type in the inland.

Communications. Most of the travelling on these patrols was done by canoe. During this (the North West) time of the year travelling to Lou, Baluan, Pañ and M'Buke islands the weather is so uncertain as to make canoe travel dangerous and much of the patrols time was wasted through canoes being turned back by the weather. Unfortunately during this period the native canoes cannot travel to the mainland and little contact is made with them except by patrols.

Travel round the coast is possible in all weathers and if it is possible to obtain canoes and crews from Mouk Island trips to the islands mentioned above can be made with moderate safety.

Roads The continual shifting of the villages of No2. road over recent years and the consequent changing of parts of the road have resulted in stretches of the road being in very poor condition. Previous instructions "that no work on tracks is to be undertaken until the Administration Officers have horses" resulted ultimately in the natives concerned complaining about the state of the roads to the Patusi office because of the difficulty in negotiating these roads to come to the tri weekly markets with the coastal people. Although a few of the No2 road villages (or portions of villages) have moved to the coast these people still use their garden areas in the inland and in the majority of cases still use portions of No2 road to get there. Now that the people themselves have realized this fact the road is gradually improving.

P. F. Sebire
P. F. Sebire P/O
Patusi

13.2.49

Territory of Papua - New Guinea

DS 30/1

District 277
Mamu
7.5.1949

The Director
District Services and Native Affairs
Port Moresby

Patrol Report - P.O. Sebire to Ima and No. 2 Road

Above patrol Report is forwarded herewith. It is a routine patrol which was cut short as it was essential for Mr. Sebire to proceed on leave earlier than had been anticipated.

I doubt if the move of the Laban Yiru Katia and Lowia people is to their ultimate advantage, but these people must work out their own destiny.

No grouping of these peoples is inevitable in view of present Mamu native politics.

The instruction concerning the maintenance of roads referred to in the paragraph headed "roads" emanated from the unfortunate A.D.C. McDannell whose conception of native administration can only be described as quaint.

A.A.
(A.A. Klocher)

Actg District Officer

DS. 30-15-16

Manus,
LORENGAU.

PATROL REPORT - PATROL OFFICER SEBIRE TO LOU AND
NO. 2 ROAD.

Receipt of the abovementioned report is acknowledged.

Mr. Sebire has reported well on the situation in the
areas visited and the report has been read with interest.


J.H. Jones
ACTING DIRECTOR.

MA

District Office,
LORENGAU.
District of Manus.

February 12, 1949.

The District Officer,
MANUS DISTRICT.

SUBJECT: PATROL REPORT NO. of 1949. Report of a Patrol to Island, Coastal and Hinterland villages along the Western and Northern Coast of MANUS Island from BIFI Island and SALIEN village to LORENGAU, Administration Headquarters.

OPERATING COMMANDING OFFICER: Mr. F.J. Morrison, acting Assistant District Officer, Manus District.

OBJECTS OF PATROL: Compilation of Census. Issue of new village books to each village. Native Administration in General. War Damage Compensation recording and payment of those already authorized.

AREA OF OPERATIONS: All Island, Coastal and Hinterland villages from BIFI Island and SALIEN village to LORENGAU Administration centre.

DURATION: 10th January, 1949 to 22th February, 1949.

PERSONNEL ACCOMPANYING: Mr. A.H. Pitts, Cadet Patrol Officer, Corporal SIVIMUN and Constables AVENA, ANKANANA, KADIA, SASA, BONG AND WILLIAMS of the Royal Papuan Constabulary.

INTRODUCTION: Constable WILLIAMS was sent forward some days before the Patrol was due to commence, to inform the native officials of all the villages which would be visited, of our programme. He later rejoined the Patrol at BIFI Island.

The patrol embarked on the Administration motor vessel "SIRIUS" (E. Godson, Master) on Monday January 10, 1949 and, proceeding in a Westerly direction, visited day by day Island villages as far as BIFI Island. A crossing was then made to the main island of MANUS, where, commencing with SALIEN village, the patrol worked its way at first westerly then east from village to village back to LORENGAU.

My party received a favourable welcome everywhere, the natives being both friendly, co-operative, and interested.

Each village was visited and inspected individually. The only people absent when the census was compiled were those away at work, and a very few who had good reason for not attending.

The four mile to one inch Army maps mentioned in a recent Departmental Circular on the subject of "Census" have unfortunately not as yet reached this Office. I have however been able to borrow a copy of such a map with which to trace and fill in a Patrol map.

DIARY: Before setting down the Diary of day to day events and in order to avoid perhaps tedious repetition, the routine activities carried out at each village were as follows: An inspection was made of the village accompanied by village Officials. A ceremonial raising of the Flag carried out when all the native people had gathered together. An address was given to the assembled people by the patrol leader. The natives were then told to sit at ease in the shade nearby, and the census taking commenced. When the census had been completed, village officials and other natives were able to bring forward problems, disputes or claims, for attention. The now completed village book was handed over to the Lulua before our departure.

- January 10th: Embarked party and supplies H.V. "SIRIUS" to KAKIN BAY to shelter overnight owing to the blustering weather.
- January 11th: Spent day at NUS Island village. Returned in "SIRIUS" to KAKIN BAY to shelter overnight owing to the blustering weather.
- January 12th: Spent day at NUS Island village and spent the day there. In the afternoon travelled in "SIRIUS" over to nearby MABOON BAY to shelter overnight.
- January 13th: Day spent at POKAN ISLAND village. After 4 p.m. travelled in "SIRIUS" to small unnamed island near SABO ISLAND to shelter overnight.
- January 14th: Patrol working party disembarked early in the morning at MABONGAN ISLAND village. Vessel left to seek shelter behind NOKU ISLAND from north west gulls. Party re-embarked late in afternoon and vessel returned to NOKU ISLAND anchorage. Met Messrs Edgill and Whitely's manager of NOKU Plantation, Mr. Saxby.
- January 15th: Travelled to NIPI ISLAND. Weather much improved. Patrol disembarked with all supplies and occupied SAIPAI village rest house. Inspected each of the three villages. Took census of MATAI village.
- January 16th: Sunday. Patrol rested. "SIRIUS" departed for LOMBAU.
- January 17th: At NIPI Island. Patrol working party moved to MISO village and spent the day there. Returned to SAIPAI rest house in the late afternoon. Invited to and attended an evening meal and musical entertainment given by village officials at MATAI village.
- January 18th: At NIPI island patrol working party at work in SAIPAI village all day.
- January 19th: At NIPI island, paid some War Damage Claims already authorized and recorded many more.
- January 20th: At NIPI island, gave a further address to representatives of the three villages assembled together, followed by a discussion with the village officials of the three villages.
- January 21st: At NIPI island. Inspected village working parties cleaning villages. Fridays are set apart for village improvement work. Attended to some native problems and disputes.
- January 22nd: At NIPI Island. Attended to Native problems and disputes. Re-organized supplies for onward movement.
- January 23rd: At NIPI Island. Sunday. Patrol rested.
- January 24th: H.V. "SIRIUS" arrived from LOMBAU. Embarked patrol and crossed over to NABUS island, to village of SAHEU. Spent day and night there.
- January 25th: Travelled northward into KALI BAY. Spent day working at small villages of KALI and MUMON.
- January 26th: Patrol and supplies dis-embarked in SHALON BAY. Patrol working party walked across SOPA SOPA point and spent day at MUMON VILLAGE, while main supplies were taken by canoe to MABA village resthouse. Patrol travelled by boat and canoe in late afternoon from MUMON to MABA.

- January 27th: Visited BUBU I village in canoes, also deserted village of ALOKUK. Returned to NABA village in late afternoon. Met the Reverend WATERS of the Evangelical Mission who had arrived to hold church services in the area.
- January 28th: Spent day at work in NABA village.
- January 29th: Embarked patrol in six canoes and visited small village of MUKU on AROE Island. Taking advantage of fair weather proceeded later in the canoe to SABA Island where part of the SOMI Islanders are now domiciled. Met paramount Lulua SABA.
- January 30th: Sunday. Patrol rested.
- January 31st: Visited IREVI village and those SOMI Islanders who have settled next to them in a coastal hamlet.
- February 1st: Travelled in five large sea canoes to BUKET. Spent day and night there.
- February 2nd: By sea canoes to TUIV villages.
- February 3rd: By sea canoes to two small hamlets of ARANG. Afterwards visited BUNDRALIS MISSION, meeting Father DAMER. Spent night in IREVA village resthouse.
- February 4th: Completed work in small contiguous villages of IREVA and SAKI. Inspected NOK, a small ~~village~~ up river hamlet of IREVA.
- February 5th: By sea canoes to SO village. Spent day there, moving on in afternoon to LIAP rest house. Workboat arrived from LOBENGAN.
- February 6th: Sunday. Patrol rested.
- February 7th: Patrol working party proceeded to DELIMBAT village in workboat. Returned after work completed to LIAP.
- February 8th: By workboat to LABANAN village on LABANAN Island.
- February 9th: By canoes up DEBANGOI river to IOA hamlets, returning in afternoon to LABANAN.
- February 10th: By workboat to nearby village of NGAT. Proceeded later in the day to the small village of TULUSO.
- February 11th: Patrol landed at FIVYIU Island, spending the day at work and the night there.
- February 12th: Returned in workboat from FIVYIU Island to LOBENGAN.

NATIVE AFFAIRS: This patrol was the first one by the writer among the native people of the HANUS District in their own villages. They appeared above the average in intelligence and virility, especially those living on the small off-coast islands. Ordinarily good humored and of happy disposition they become heated quickly during a dispute or argument.

The people of the individual villages visited seemed to have settled down and are carrying out their every day tasks with little sign at present of any undesirable tensions or undue pressure between the older and younger generations.

The younger men freshly returned from war service, or long contact with Allied troops, had evidently tried against much opposition from their elders to do away with native currency and the bride price. They had hoped by rapidly adopting the customs of the white man and by immediate education to lessen the gap between them. These earlier efforts seem to a great extent to have lapsed. It was pointed out, when on a few occasions enquiries

NATIVE AGRICULTURE and LIVESTOCK. The most plentiful foodstuff in this region is sago which forms the basis of most native meals. It is generally eaten mixed with grated coconut meal. The palms grow in great profusion along the margins of the many slow moving streams which enter the sea along the north coast of MAUS. So much so that many palms were seen that had matured and died without ever being harvested. The wild taro lily was also growing in great profusion along the coast. The natives as a rule about the coast, make their vegetable and fruit gardens a short distance inland on the top and sides of the low hills. They were seen to contain quite a variety of foods, taro being the most plentiful. No pig fences were in evidence but the owners spend a lot of their time in the fields and garden houses, and rarely leave them entirely unguarded. Cassava, papaya, sweet corn, sugar cane, melon, pumpkins, banana, beans and the tobacco plant were growing satisfactorily. These people appear to be fortunate in the large variety of food available to them. The forest contains large numbers of possums which are evidently not hard to catch by rod climbers.

The island people, great seamen to whom catching fish and turtles is elementary, appear to have little aptitude for growing things, and I suspect rather lazy in trying to make the best of their poor land resources. Their efforts are confined to the fenced kitchen gardens. They say the pigs destroy their work, but the answer to that is to fence in the pigs and then they would have no trouble. They appear averse to doing this, possibly because their pigs do not thrive under such conditions.

Livestock such as domestic pigs and fowls are gradually building up in numbers and some good well fed specimens of the former were seen, however there are still probably only about half the number that there were, before the Japanese invasion. Domestic ducks are very scarce nowadays, but wild black duck are to be found on nearly every stream and estuary, especially where the natives make their sago. The black duck apparently are fond of the sago refuse. Having a shotgun and cartridges we were able to have several good meals from them, one remarkable shot produced three from the one cartridge.

Fish are plentiful in the river estuaries, inlets and around the reefs. The island natives from MAUS told me that now was the best time for shark fishing. They go far out to sea in their large three-masted canoes, until only MAUS Island can be seen, and which acts as a guide when they wish to return. Many logs and other pieces of wood have, during the north west gales been driven eastward and now come floating back with the current. Small fish shelter from the sunlight under them, and attract sharks to the surface. The drifting canoes appear the same underneath as the many other pieces of drift-wood. The sharks are easily lured on to hook baited with small fish.

MISSION. Each of the villages has its small Mission primary school; in this area they are Roman Catholic schools in charge of native Mission Teachers. Several of these little schools were visited by me and an address given to the boys and girls on the value of education and the need for a good effort by them. There is only one Missionary stationed permanently in this area at present, Father Dalmer, at MAUS Mission. More supervision of the teachers work and more visits to their schools appear necessary to make the training really effective. However I understand the Roman Catholic Mission is soon to post a Bureau to MAUS Island permanently, so that there will be two instead of one to carry out the supervisory work in this part of the District. There is no Government school in the area, the nearest being at LORRAINE, where ten boys from these villages are enrolled.

ROADS and BRIDGES. The patrol moved by sea during the whole journey. The number of wide inlets, estuaries and swampy areas on the coast make it difficult for a well laden patrol to move freely. Roads through village areas were in good order, especially on the inhabited islands.

VILLAGES. VILLAGE OFFICIALS.

Many coastal and island villages were destroyed during the present north west monsoon season. Apparently the earlier winds were unusually strong and destroyed many of the smaller buildings. All the villages had been well cleaned before the arrival of the patrol but several did not have warehouses. Officials in those places where warehouses were necessary were advised to build them after the north west monsoon had abated, and not exposed to the full blast of next seasons winds.

There are still many more of the narrow round houses than the veranda type raised off the ground. Each village has many old houses, the number depending on the size of the village. The best workmanship and materials seem to have gone into these buildings. Formerly these old houses must have all been high and shalved like a bee-hive. I only saw one good specimen of this type remaining, at MOUNTAIN MOUNTAIN SABBONS village on East Island. The newer types are lower, lower, and with rounded roofs giving them more the appearance of a hollowed out haystack. The sea, especially the younger ones seem to spend most of their time when in the village, in these houses, while the old or ground raised houses are ordinarily more the domain of the women and children.

At the small village of L. B. B. a great buoy, formerly no doubt used for mooring battleships and other large vessels is SERADIER MARROU had drifted on to the beach. A resourceful villager secured it firmly to a nearby tree with a length of rope and built his house on it using its top as the floor.

Village officials needed this patrol as a fillip to their official authority. They had old, much repaired boats which were repaired, and many of their village works were well out of date in regard to census statistics. Officials are given as much backing by this patrol as possible. Many had carried out a lot of maintenance work in connection with the improvement of ^{patrol} village. It would be most beneficial to this area if each or could visit it ⁱⁿ three or four to the time.

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

The method used at each village, when it was time to compile the census was to have all the people seated in the shade nearby. Nearly every village had constructed a small native material shelter from the sun and rain and locally called the house cover. The work was carried on in these, and the village officials standing by called the families and others to the table as the names were called out. They were then checked off from the old books and entered in the new book together with any new births in the required manner. Everybody was accounted for and each MOUNTAIN MOUNTAIN now has a village register night to date. The names of each MOUNTAIN MOUNTAIN and medical MOUNTAIN have been reported also, for District Office records.

It was noted ⁱⁿ all but a few of the old village looks that the last census check was undertaken in July 1944. The total number of births and deaths are those which have occurred during the last year and a half years. Births outnumber deaths by 130. There would be a certain "hidden" infant mortality during this period. The very fair number of births is due to no little extent to the return home of many young men about 1946, who had not been home for years, who got married and have one and in some cases two children. ~~There is a very large number of young men who have been away from their villages, for many years. Under 10% of all adult males were absent at work. Males outnumber females, in the area by 113. The migrations imposed out are inter-village ones taken from the back of the new village looks. The most recent circular on the subject of Census - Native People, had not been received at the time the patrol departed.~~

WAR DAMAGE COMPENSATION.

Claims already authorized by signature for payment were on patrol and said. Some have included claims now recorded. Most of these are small claims of value for destruction to the extent of \$100. The remainder were claims for compensation for the loss of land, trees, and palms. The property, which has been destroyed, has been liquidated or the property has been destroyed. During the patrol officers, several of the islanders said that they fled from their exposed islands and sought shelter among the hills of the main island of MANUS, and that when they returned many of their animals were no longer alive.

ALIENATED LAND.

Only four properties in this area have been improved since the end of the war, they are Messrs Edgell and Whiteley's NGRU, SOPI, SOPI, SOPI and SAMPANU Plantations. Work has been carried out on these coconut plantations in order to reviv copra.

The remainder are still idle and neglected and several enquiries were made by leading natives as to their future, and the chances of their being able to use the land again.

The coastal people have very much of land and do not require more, but the inland people have not and in some cases need more land to spread out in. The NPI, SOPI and SOPI people appear to be unfortunately short of land. NPI Island has a total population of 57. The island cannot be more than 75 acres. Their only other island possessions are a few uninhabitable stools, the SABBIN Islands. They hope, that if the plantations on SISI and SOPI Islands are not going to be used, that the Government will find means of returning this land to them.

SOPI Island, another village, where the population seems to be increasing (grand total of 87) are keen to buy back if possible the piece of land formerly held by the late Mr. McEvoy. This land is on their home island and immediately next to their village. Much of the remainder of the island was badly damaged by the installation of an airfield and wide roads, the top soil being entirely removed. Formerly, many men were busy at work for the SOPI, but now for the first time in many years these men are all at home together and have difficulty in finding suitable sites near the village on which to erect their houses. The SOPI Islanders (220) all are living on SOPI Island and the tip of a point of land nearby. Paramount Island SOPI raised the subject several times, of their return to SOPI Island, a matter of great importance to these people. SOPI Island plantation is being at present cleared of the dense undergrowth which has choked it since early in the war. It is possible that a fair amount could be reached between the SOPI and Whiteley and the SOPI natives to enable them to do this. Those of the SOPI Island people who live on the coast are not living in healthy surroundings where being a mangrove swamp, just behind their village. It would be much healthier for them out on SOPI Island.

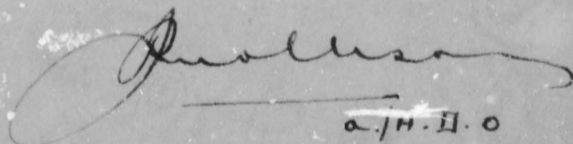
MISSIONS. The patrol met two representatives of both Missions operating in the area, Father Baker of the Roman Catholic Mission at WUPHAIIS and the Reverend Walter of the Evangelical who was visiting several villages around SHALLON BAY from his station at LULUI. Father Baker will later this year be joined in the field by Father Kelly who is to be stationed on NIPI Island. Unfortunately the best relations do not seem to exist between the Missions operating here. Attempts at reconciling adherents of one Mission to join the other is being put at the root of the trouble. Father Baker has almost completed the new ~~mission building~~ mission building at WUPHAIIS and has written to the District Office. The Roman Catholic Mission has a priest stationed at PIRIPIU and is dismantling the over time buildings for shipment to the "MISSION" to WUMIPOE Mission, KOKOFO. He expects to have completed this work within three months. Twenty-five Protestant huts, a church and a kitchen building will be left by him for the natives in return for their assistance in dismantling and shipping the Mission materials.

DECISIONS. Decisions that were reached in regard to native disputes were entered in the village books. Village officials were curious also that decisions reached by previous patrols should also be presented. Where old books appeared to be disintegrating through wear and tear, these decisions were copied into new books. As well as being a guide to the next patrol leader, officials state that if a decision is known to have been put down in writing in the village book, the people respect it, whereas if it has only been given to the verbally they do not attach the same significance to it is often lost sight of.

One day while the patrol was staying at NIPI Island, the Lului WOLAM of WUPHAIIS village asked the European and native members of the party to attend an evening meal at his village, in honour of the patrol's visit to their island. All members of the patrol attended. The meal was based on which was a young pig was well thought out and served European style. During the meal the school children sang songs they had learnt at school and later some of the native women performed native dances. This was about quite an interesting and entertaining few hours.

CONCLUSION.

The objects of the patrol were attained and I believe the patrol to have been well worth the effort and time expended. The natives appeared everywhere to welcome the visit. It was fortunate, at this time of the year that the weather was generally so good. After four days of high wind and rough seas to Niipi Bay, there was a calm period for nearly all of the remaining time, so that at no stage were we held up by heavy weather.


J. H. O.

MEDICAL and HEALTH REPORT from a patrol conducted by Dr. P.J. MORRISON, A.A.B.C. to inland, coastal and hinterland villages along the northern and western coast of MANUS Island, between TIFT Island and SAIKIV villages and IANWAL administrative centre.

The patrol was not accompanied by a Medical Assistant. The bearus-aking was fully attended and externally the native people of this area appeared at present in good health. The total population of 4,267 was counted and 124 of these were sent with care to or returned to FORENGAD native hospital, there was an unusually small number suffering from frambesia, scabies or tropical ulcers. The population in the last two years, when living conditions have become more settled, appears to be slightly increasing.

The coastal fringe of this part of MANUS contains several areas of swamp land. Villages near these swamps usually had a few people with the swollen legs of elephantiasis, not the extreme size but noticeably larger than normal.

Many people died during 1945 and 1946 of some disease similar to pneumonia, a large proportion of these people were between the ages of 20 and 45 years. The death rate during the last two years has been good and losses have been to some extent made up.

REPORT ON NATIVE POLICE accompanying Patrol conducted by Mr. P. J. HOLMES, A.A.D.O. to villages on the northern and western coast of NAUS Island. Duration five weeks.

A police detachment carried out all duties required of them satisfactorily. Their behaviour and general bearing was good. Individual reports are as follows:-

Reg. No. 4153 Corporal SIMONE :

A particularly good type of N.P.O. who took an intelligent interest in the progress and work of the patrol.

Reg. No. 6583 Constable WILSON :

He did good work and also took an interest in the work that was being carried out.

Reg. No. 6281 Constable MOSE :

A typical dark skinned young native from the KILMA District. Quiet, patient and reliable.

Reg. No. 5373 Constable MOSE :

Young and husky but either lacks initiative or is lazy. Inclined to hang back when there is work to be done.

Reg. No. 3903 Constable KAMA :

A good worker and reliable. Always did his fair share of the work.

Reg. No. 6552 Constable MOSE :

Unobtrusive but gave no cause for complaint.

Reg. No. 5342 Constable WATSON :

A promising young native Policeman. Well behaved, intelligent and reliable.

Territory of Papua - New Guinea

30/15/18



DS 30/1

District Office
Manus.
7.5.1949

The Director,
District Services and Native Affairs
Port Moresby

Patrol Report - A.D.C. Mellison to North Coast

The above report is forwarded herewith. It is the first routine patrol undertaken in this area for two years and very thorough work was performed by Mr. Mellison. The patrol enabled Cadet Pitts to gain very useful experience. Water transport was used as far as possible.

The interminable arguments over trade between the coastal and inland people were encountered.

The extent of actual education given in Mission schools is very doubtful and one priest cannot control the village schools. Bundralis Mission has since been visited by the Chief Inspector of Schools, he was also able to visit Bipi Island, whose people have maintained their own school in a very keen manner.

The interest of the Manus people in apparently abandoned plantations is general, it is hard to appeal to natives to produce copra from their isolated groves when they see plantations which have not been worked for years. The opening up of the Edgell and Whitely owned plantations has been delayed by shortage of European and native staff. Burns Philp and Co. have made no attempt to work their properties, no news has been received of the intentions of the executors of the McEvey, Munster, and Ah Tam regarding their plantations. The question of alienation of land is very complex and while native interests are of paramount importance it must be realised that the present owners purchased the properties in good faith and that in most cases the actual alienation took place during German Administration of this Territory.

A.A. Bloxham
(A.A. Bloxham)

Actg. District Officer

DS: 30-15- 18

2nd June, 1949.

District Officer,
MANUS

Receipt is acknowledged of an unnumbered Patrol Report submitted by Mr. P.J. Mollison.

NATIVE AFFAIRS: The young men of twenty years ago were much opposed to their elders regarding native currency and the bride price, so it would appear that those young men of the last generation who are now elders do not hold the views they did in their younger days.

The Manus people are not happy unless they are bringing up disputes to the District Officer on matters that have been settled years ago. A book was kept at the District Office in which all disputes as to ownership of land and other matters, not brought before the Court, had been settled or a ruling given by the District Officer was entered, as it was found that with every change of District Officers old cases were again brought up for settlement. The people who had previously won their case would usually be present and would have very little to say until they thought the case was going against them, then they would produce a copy of a judgment given them probably ten years previously. I agree with Mr. Mollison that all decisions reached in village disputes by pre-war patrols should be entered in the new village books.

Andra, Fonam, Sori Harengan and Bipi people are not agriculturalists and were never anxious to get land on the mainland if they thought that pressure would be brought upon them to use it for the growing of their own food, but were ever anxious to obtain it, for possession only.

It is a most interesting report and Mr. Mollison is to be commended.

(J.H. JONES)
ACTING DIRECTOR

5

District Office,
MANUS.
22nd June, 1949.

~~The District Office,~~
MANUS.

SUBJECT:

PATROL REPORT No. 5 of 1949

OFFICER CONDUCTING PATROL: Allan H. Pitts, Cadet Patrol Officer,
MANUS DISTRICT.

OBJECTS OF PATROL:

1. Payment of War Damage Compensation already authorised and recording of any other claims.
2. Native Administration and in particular village hygiene and agriculture.

AREA PATROLLED:

All Island and Mainland villages from BIPI ISLAND AND SALIEN VILLAGE to LORENGAU - Western and Northern Coast of MANUS.

LAST PATROL:

FEBRUARY, 1949.

DURATION:

23rd May, 1949 to 8th June, 1949.

PERSONNEL ACCOMPANYING:

Const. JANANDIMI	Reg. No. 3821
" AEOLA	" " 6144 PA
" DOBI	" " 5367 B

(4)

DAIRY.

- MAY 23rd. Departed LORENGAU per Administration Schooner M.V. SIRIUS. Arrived BIPI ISLAND late afternoon.
- 24th. Paid War Damage to natives of SALAPAI, MASO and MATAHAI Villages. Recorded claims and inspected villages.
- 25th. Patrol travelled by Mission workboat to SALIEN Village. Paid War Damage and recorded new claims. Departed by canoes for KALI. Inspected this village and stayed overnight.
- 26th. By canoe to NIHON. Inspected village and moved on to LESSAU. Patrol delayed by bad weather.
- 27th. Arrived NYADA by canoe from LESSAU. Paid War Damage and recorded claims of natives from NYADA, ALUS, BUMUSIM and ALOKUK Villages.
- 28th. Travelled in three canoes to HARENGAN. Inspected village and recorded War Damage claims.
- 29th. SUNDAY. At HARENGAN...Patrol rested.
- 30th. Departed HARENGAN for SABOI ISLAND. Inspected SORI NO 1, SORI NO 2 and LEVEI Villages. Paid and recorded War Damage claims.
- 31st. By canoes to DREHET, inspected village and then to TULU NO 1. Being low tide Patrol was able to proceed on foot along the beach to TULU NO 2. At all three villages claims were recorded.
- JUNE 1st. Visited PONAM ISLAND, inspected village and paid War Damage.
- 2nd. At PONAM ISLAND. Recorded War Damage claims.
- 3rd. Departed PONAM ISLAND for KOKO Village. Recorded claims from natives of ARAN, KOKO and SAHA Villages. Visited Roman Catholic Mission Station at BUNDRALIS.
- 4th. Arrived ANDRA by canoe from KOKO. Village inspected and War Damage paid, new claims recorded.
- 5th. SUNDAY. At ANDRA ISLAND....Patrol rested.
- 6th. By canoes to LIAP. Recorded War Damage claims from LIAP, and DEREMBAT Villages. Departed LIAP for HUS ISLAND. Village inspected and some War Damage claims were paid, others recorded.
- 7th. Travelled by canoe to LABAHAN. Paid War Damage claims to natives from LABAHAN, DRAGOT, LOWA NO 1, MARAMAN and BOWAT Villages. Arrived PITYLU ISLAND.
- 8th. Recorded War Damage Claims. Patrol returned by canoe to LORENGAU late afternoon.

WAR DAMAGE COMPENSATION.

The aim of this Patrol was to pay and record War Damage Compensation. At most villages a few of the natives received payment on claims recorded on previous patrols, but on the whole there was much recording to be done.

Quite a number of claims were presented at BIPI ISLAND and in most cases for livestock, palms or trees. The livestock, mainly pigs, died indirectly because of the Japanese who had had them removed to PAHAI ISLAND, not far from BIPI; the palms and trees were destroyed or used by both the United States and Australian Forces when constructing wireless stations on the Island.

On most islands the Americans had established some kind of station with the result that extensive damage was caused to native property and in particular palms and fruit trees. PONAM and PITYLU ISLANDS suffered very badly in this manner and in both instances villages were completely evacuated and then destroyed to make way for air fields. Little recording has been done on PONAM although on PITYLU it has practically been completed.

Damage was done in the majority of NORTH COAST villages by pre-invasion bombing and strafing by United States planes. Around SORI, LEVEI, DREHET, and TULU Villages slight damage was done by U.S. mortar fire.

In all villages the natives were given an opportunity to present their claims. The older men and women especially were helped with their claims and it is now thought that in many of the villages recording has been completed.

NATIVE AFFAIRS.

On the North Coast the disputes between the island and mainland peoples over marketing still continue. PONAM ISLAND was at the time quite satisfied with efforts made by their opposite numbers, TULU and DREHET, but HARENGAN, SORI, ANDRA and HUS all had their disagreements with the mainland natives. At all islands other than ANDRA it was explained that the Patrol was fully occupied paying and recording War Damage and that any discussions regarding land or market disputes should be held in abeyance until the next patrol. However the ANDRA people had a note of urgency to their appeal and so it was thought advisable to instruct the village officials from ANDRA and the Mainland to report, together, at the District Office first opportunity.

Some minor complaints were made and in most cases these were referred back to the Luluai concerned.

VILLAGES.

All villages visited by this Patrol showed evidence of having carried out instructions issued by the A.D.O's Patrol covering this area January and February of this year. The villages were well cleaned and many new houses had been built although it was apparent that priority had been given to the construction of rest houses, police quarters and village latrines. Many old ground type houses have been pulled down and replaced by the verandah styled house.

The old village of BUBWOI now known as BUMISIM has been moved from its inland site and the people are now living at NYADA until their new village is ready for occupation.

At every village the Patrol had a favourable reception. Officials were co-operative and at all times the people were very orderly.

Due to an agreement with the Mission the PITYLU Islanders have materials available when rebuilding starts on a large scale. Village officials have stated that as soon as the work for the Mission has finished, building will be carried on at an accelerated rate.

All the Island people are continually adding to their canoe fleets and at every village there were canoes in the course of construction. In particular ANDRA had many canoes very nearly ready for the sea.

Many of the Coastal people are without sea transport. They were advised that as there are no roads it would be better to build their own canoes rather than rely on the Island people.

HUS is the only village on the North Coast capable of making earthenware pots and ornamental baskets and had very high production. This village was doing a brisk trade with the mainland and other island peoples.

MISSIONS.

The work of dismantling quonset buildings on PITYLU ISLAND by the Roman Catholic Mission had practically been completed when the Patrol visited this Island. The natives had taken over the buildings given them under an agreement with the Mission and already breaking-up and distribution had begun.

Every large village had been given a dismantled quonset hut to be constructed and used as a Roman Catholic Church and in many villages the erection had been made.

The village schools conducted by the Missions had fair attendance from the younger boys and girls and in short talks with the teachers the importance of furthering the education of these young people was stressed.

HEALTH AND HYGIENE.

Generally the health of the village people appeared to be quite good. The Medical Tultuls had been sending the more serious cases to the hospital at LORENGAU. They had also been making regular visits to the station for medical supplies to replenish their own stocks.

On SABOI ISLAND, the village of SORI NOI, there had been four or five deaths since the last patrol. They were all elderly people and it would seem that they had died of pneumonia or some similar disease.

The majority of the villages on the coast had built latrines over the sea and those which had not done so were instructed accordingly. Garbage pits for road refuse, although not entirely necessary, have been dug in a few of the coastal and island villages.

Allan Pitts

VILLAGE GARDENS.

was

The native food position/satisfactory and although the natives are not over industrious and their methods crude, supplies of food were ample.

Being the calmer South East Season the people were able to go to sea on long fishing expeditions and to make frequent visits to the mainland markets.

The island people have no large village gardens and apart from a few vegetables growing in their kitchen plots, rely entirely on the mainland markets for sago and taro. Paw paw, bananas and coconuts have always supplemented the islanders' staple diet of sago, taro and fish.

The coastal natives, originally from the mountain country are natural gardeners. They all have their gardens which are usually situated some distance away from the village on well drained land. These gardens supply sufficient food for village consumption and a small surplus is left for trading purposes. It was noticed that kau kau, taro, sugar cane, pineapples, tapioc and bananas were growing exceptionally well.

REPORT ON POLICE ACCOMPANYING PATROL.

Const. JANANDIMI Reg. No. 3821 at all times carried out his duties in an efficient manner. His intelligence and initiative proved invaluable to the patrol.

Const. AEOLA Reg. No. 6144 PA, an intelligent native, did excellent work on the patrol.

Const. DOBI Reg. No. 5367 B proved to be willing and useful to the patrol.

Allan S. Pitts

TERRITORY OF PAPUA and NEW GUINEA.

30/15/19.

5



District Office,
MANUS.
2nd. August, 1949.

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

SUBJECT: - PATROL REPORT NO. 5/1948-1949 by Mr. A.H. PITTS,
CADET PATROL OFFICER.

I forward herewith report of patrol by the abovenamed officer to the island and coastal villages of the western and northern coasts of MANUS.

The patrol - primarily concerned with the payment of War Damage - was a useful follow up of the February patrol of Mr. ~~Assistant~~ District Officer Mollison.

This is Mr. Pitt's first patrol report, and there is evidence of careful attention to native village matters.

Delay in forwarding is regretted, but, in the absence of adequate staff, it was necessary to employ this officer in clerical work.

K.W.T. Eridge

(K.W.T. ERIDGE.)
(A/DISTRICT OFFICER.)