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OF PAPUA NEW GUINEA

PATROL REPORTS

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STATION: Pindiu

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Papua New Guinea Patrol Reports

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PATROL REPORTS MOROBE DISTRICT

PINDIU 1963/64

<u>Patrol No.</u>	<u>Officer Conducting Patrol</u>	<u>Area Patrolled.</u>
3-63/64	B.M.Koe	Bulum Valley - Hube Census Division
4-63/64	B.M.Koe	Upper Kua Valley - Hua C/D
5-63/64	R.Willard	Part Hube Census Division
6-63/64	R.Willard	Dedua Census Division
7-63/64	R.Willard	Hube Census Division
8-63/64	R.Willard	Hube Census Division



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

PINDU-

District of **MOROPÉ** Report No. **3 of 1963-64.**

Patrol Conducted by **P. M. Kee, Assistant Patrol Officer.**

Area Patrolled **Bulus Valley - Hube Census Division.**

Patrol Accompanied by Europeans **Nil**

Natives **1. Constable
1. Personal servant.**

Duration—From **30/9/1963** to **13/10/1963.**

Number of Days **13**

Did Medical Assistant Accompany? **No**

Last Patrol to Area by District Services **/ / 19**

Medical **/ / 19**

Map Reference **Sketch Map attached.**

Objects of Patrol **1. Revision of Census
2. pre-election educational talks on House of Assembly elections.**

Director of Native Affairs,
PORT MORESBY.

Forwarded, please.

/ / 19

District Commissioner

Amount Paid for War Damage Compensation £.....

Amount Paid from D.N.E. Trust Fund £.....

Amount paid from P.E.D.P. Trust Fund £.....

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MIGRATION	
In	
M	F

67-6-0

4th December, 1963.

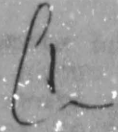
The District Officer,
Morohe District,
LAE.

PATROL REPORT NO. 3-1963/G - PINDIU.

Receipt of the abovementioned Patrol Report and covering comment is acknowledged with thanks. The content of the Report is adequately covered in the comment.

I think the best way to cope with your political education programme is to run training courses and let those trained pass the word down at village level. This can be later supported by officers visiting villages and including in their activities Political Education.

Mr. Koo has done very well.


(J. K. McCarthy),
Director.



DEPARTMENT OF NATIVE AFFAIRS
TERRITORY OF PAPUA AND NEW GUINEA

67. 6. 8



Telegrams
Telephone 67-2-10
Our Reference
If calling ask for
Mr.

Department of Native Affairs,
District Office,
L A E., Morobe District.
20th November, 1963.

The Director,
Department of Native Affairs,
KONEDOBU.

PINDIU PATROL NO. 3 1963/64


I am enclosing herewith the above mentioned report submitted by Mr. B.M. Koe Assistant Patrol Officer and this is supported by copy of patrol instructions issued to Mr. Koe and by comments from OIC, Pindiu and ADO, Finschhafen.

The comments from Pindiu and Finschhafen adequately cover this short report. The prime ~~Aims~~ of the patrol was Pre-Election Education activity and revision of the census for 1963.

The patrol was interrupted and the Kua Valley has yet to be covered on a subsequent patrol.

I have been well impressed by the work and general attitude of Mr. Koe and there is no doubt that he is a keen and interested young officer. It is true that his work shows errors of expression but I feel that further experience in writing reports of this nature will greatly assist him to overcome such deficiencies.

Matters affecting other departments have been passed to them and the report has been shown to the District Commissioner. I will look forward to receiving Mr. Koes' report of his patrol to the Kua Valley.


(J.P. SYNCLAIR)
District Officer

c.c. Assistant District Officer, Finschhafen.
c.c. Mr. B.M. Koe, Patrol Post, Pindiu.

67-1-4.

GS:ICS.

The District Officer,
LAE.

PINDIU PATROL NO. 3 1963/64.
BULUM VALLEY - HUBE CENSUS DIVISION.

Sub-District Office,
Finschhafen.
MOROBE DISTRICT.
14th November, 1963.

I am forwarding a report of a patrol to the BULUM Valley conducted by Mr. B.N. Koe, Assistant Patrol Officer. No claim for camping allowance was received at Finschhafen.

Native Affairs. I would like to see matters of divorce and custody of children referred to the Officer in Charge of PINDIU Patrol Post.

The cargo cult at MOMATENE seems to have died and I hope that the Officer in Charge will keep in touch with NIVELONG and advise me of any developments.

Economic Development. I understand that Council Rules covering Agricultural Hygiene and Processing have been used very successfully in the Eastern Highlands District. I am not sure that these rules would have the support of Agricultural Officers in the Morobe District, but would like to see them employed if possible.

Political Development. No doubt the Officer in Charge Pindiu will arrange for the BULUM Valley to be re-visited to complete pre-election education. Perhaps if the Councillors have not yet been used on this, it may be useful for them to be trained for a few days and sent out among their own people.

Health. I would like to see a medical patrol conducted by a European Medical Assistant in the HUBE area in the near future. Perhaps the Regional Medical Officer, Lae, could be asked about this.

Missions and Schools. I thought it would be of use for the Officer in Charge at PINDIU to be advised of the number and location of recognized schools in the PINDIU area, and whether or not they are teaching in the vernacular or English.

Roads and Bridges. It is very important for development that as much vehicular road as possible is constructed in the PINDIU area.

Villages & Housing. I am pleased to see that the Council and Councillors are taking a great deal of interest in the provision of good housing and in maintaining satisfactory sanitation and hygiene in the villages.

Village Officials. Village Advisory Councils will eventually become Ward Committees, Statutory Bodies under the Council Ordinance.

General. The general standard of reporting is fair. Possibly F. Koe finds English expression a little difficult, but this will improve with experience. Typographical errors should also be less with practice.

next

On the/leg of the patrol I would like to see some of Mr. Kee's GSA ideas for the development of the HUBE Census Division. He will find the standard instructions "General Field Administration" Volume I of assistance in the preparation of material for the patrol report.

GORDON SMITH,
Assistant District Officer.

67-1-2

Patrol Post,
PINDIU.

5th November, 1963.

Assistant District Officer,
Sub-District Office,
FINSCHEREEL.

PINDIU PATROL NO. 1 of 1963/1964

Submitted herewith is the above mentioned patrol report by Mr. B. M. Koe, Assistant Patrol Officer.

It is a pity that Mr. Koe has impaired his good work by poor expression and typing errors.

As per my instructions, Mr. Koe was to have visited the Kna Valley starting on 4th November. This section of the patrol has been postponed as Mr. Koe is required in Lae for examinations from 4th November to 22nd November. It now seems likely that this section will not be patrolled until December, so when I resumed duty on 28th October, Mr. Koe was instructed to submit a report for the section already completed.

It is hoped that there will be time and staff available for another visit to the Bulum before the House of Assembly Elections. With the posting of an Education Officer to Pindiu this month, more staff will be available.

Census figures are being held at Pindiu until the completion of the patrol.

All other aspects of administration in the Bulum appear to be satisfactory.

C.C.
MR. B.M. Koe,
Pindiu.

R. Willard
(R. Willard)
Officer in Charge

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of MOROBE Report for Patrol No. 3 of 1963-64.

Patrol Conducted by B.M.Kee, Assistant Patrol Officer.

Area Patrolled..... Bulum Valley- Hube Census Division .

Patrol Accompanied by Europeans..... Nil.....

Natives 1 member of the RP & NCG.
3 personal servant.

Did Medical Assistant Accompany ?..... No.....

Last Patrol to area by -District Services 18/3/63 .

Medical.....

Map Reference Sketch Map showing Patrol route attached.

Objects of Patrol..... 1. Revision of Census for 1963.
2. Pre-election education programme for the
House of Assembly elections in 1964.

Special Note.

An instruction for this Patrol was received from
Mr. R. Willard, Patrol Officer in Charge. A copy of
his written instruction, 67-I-1 of 23rd September 1963
is attached. The patrol was instructed to cover both
Kua and the Bulum Valleys, though only the latter was
completed and so the report covers that area only.



TERRITORY OF PAPUA AND NEW GUINEA

In Reply
Please Quote

No. 67-1-1

Pindiu Patrol Post,
Pinschhafen Sub-District,
MORobe DISTRICT,
23rd September, 1963.

Mr. M. K. Yoe,
Assistant Patrol Officer,
PINDIU.

PATROL INSTRUCTIONS - SULUM AND SULUM VALLEYS

As instructed in our recent conversation, please prepare to depart on patrol on the 30th September. The main purpose of the patrol will be to revise the census for 1963 and to carry out a pre-election education programme for the House of Assembly Elections in 1964.

You should now be fully familiar with the facts about the House of Assembly. If however, there are any questions you find you are unable to answer, please refer them to me. I shall endeavour to answer them or will refer them to the Registration Officer. Take with you a set of education aids from this office and use them as much as possible.

I suggest you patrol the Sulum Valley first, starting at Seluberg. You will be required to be back on the station on 14th October as I will be proceeding to live for two weeks on that date. You will resume your patrol on 4th November.

Whilst you are on patrol I require you to inform the people of the need for economic development and also stress that it is essential that they follow the advice of the Agricultural Officer.

Any disputes that you are unable to settle amicably, please refer to me.

Before you depart, read my memorandum 51-1-1 of 15th September to the District Officer. I feel that you will find things quite normal in Nomanene but take note of these people's attitude towards the Administration.

Constable Muat is to accompany you. Take, initially, an advance of forty pounds for the hire of carriers.

At the completion of the patrol you are to discuss with me your ideas for your patrol report. Also if you have any queries or problems, either before or during the patrol, do not hesitate to discuss them with me.

I trust you will have a pleasant and successful patrol. Where possible you should stay overnight in each village.

R. Willard
(R. Willard)
Officer in Charge.

PATROL DIARY

September

Monday 30th : 0825 am Departed Pindiu.
1430 pm Arrived Mindik after passing through Turnang.
Rain stopped further movement. Camped at Mind-
-ik.

October

Tuesday 1st : 0800 am Departed Mindik.
1215 pm Arrived at Selimbeng after change over of
carriers. Revised census for Maran and
selimbeng. Camped at Selimbeng.

Wednesday 2nd : 0830 am Departed Selimbeng.
1235 pm Arrived at Zengaren. Census for Kotkin and
Zengaren revised. Pre-election educational
talks given, though not completed because of
rain. Camped at Zengaren.

Thursday 3rd : Completed pre-educational talks of House of
Assembly.
1350 pm Departed Zengaren.
1515 pm Arrived at Numbut. Revised Census and camped

Friday 4th : Usual talks given.
2315 pm Departed Numbut.
1425 pm Arrived at Zewitzan. Ubaneng and Zewitzan
census revised and camped.

Saturday 5th : Usual talks on House of Assembly elections
given.
1315 pm Departed Zewitzan.
1425 pm Arrived Kor. Rain. Census revised, camped at
Kor.

Sunday 6th : Observed in the morning. Census for Keili
and the usual talks given.
1600 pm Departed Kor.
1750 pm Arrived at Zangung through rain. Camped.

Monday 7th : Zangung Census revised and usual talks give
n to the people. Rain stopped further
movement so camped at Zangung.

Tuesday 8th : 0710 am Departed Zangung.
0845 am Arrived at Nemanene. Census revised and the
usual talks given to the people.

Wednesday 9th : 0810 am Departed Nemanene.
0915 am Arrived at Simbeng. Census revised, usual
talks given then camped at Simbeng.

Thursday 10th : 0810 am Departed Simbeng.
0845 am Arrived Dubi. Census revised and usual talks
given to the people. Camped.

Friday 11th : 0815 am Departed Dubi.
0920 am Arrived at Ogerenang. Talks given to the
people of Selimbeng and Maran.
1300 pm Departed Ogerenang.
1515 pm Arrived at Aregenang. Rain. camped.

Saturday 12th : 0810 am Departed Aregenang.
1530 pm Arrived at Kwensengseng. Camped at Kwengeng-
seng. and organised the carriers.

Sunday 13th : 1000 am Departed Kwensengseng.
1150 am Arrived at Pindiu.

All walkings had been very hard because of
the wet weather.

End of Diary.

Y. INTRODUCTION.

On the 30th September, the patrol left for Bulum Valley. The main aim of the patrol was to revise the Census for 1963, and to conduct pre-election education programme for the House of Assembly in 1964. During the patrol the people were encouraged to plant more cash crops, especially the coffee which is the main and the only cash crop in the area.

The villages visited are marked in the sketch map attached. Aregenang and Sengeta were not visited, though they are the stepping places for patrols through the Bulum Valley. The villages seemed well kept. Some villages were only improved for the visit. In general are in good order and the standard of cleanliness is quite encouraging.

Reads and bridges were improved and repaired where possible. Throughout the area the new tracks have been made walkable.

People seemed to be calm and well controlled. Their attitude towards the Administration is good. No outbreaks of riotous incidents in the area visited.

Lae Shew for Meroke District Agricultural Society had been quite an attraction to the area. There were quite a big number of people who had left the villages for Laevia Bukaua through a pass that leads through the ridges that separate Bukaua from the Bulum Valley. Apart from these temporary absentees, there were 231 persons being recorded actually working in various towns. About 45% of these absentees are employed in the Meroke District.

The people are well contented with their gardening which is the main activity in the area. An encouragement was given to the people for other activities such as planting more cash crops for themselves. Coffee is the main and the only cash crop in the area.

The patrol was received by the population with warm welcome throughout the area. Carriers were raised from each village, and no incidents or disagreements had been experienced.

Constable NEUAT accompanied the patrol which actually returned to Pindiu after camping out for 12 Nights.

2. OBSERVATIONS- NATIVE AFFAIRS

2. Native Situations

The people in the area were concerned in subsistence farming or gardening which is the main activity in the area. They are easy going and casual with conservative ideas of the gardening which produces enough for home use only. This, however, is changing gradually especially cash cropping is introduced. The cash cropping is not intensive in the area. Sometimes the coffee gardens are neglected and are overgrown by the weeds. Talks had been given in regards to the advancement of the area through more plantings of coffee.

Peoples attitude towards the Administration is very good. The matter of the cargo cult movement as reported by Mr. R. Willard on his 5I-I-I of 15th September was re-investigated and the matter is quite normal. The movement is centred at Nemanene only and only one man is the responsible for it. This man, OSZONZING's present life was indirectly investigated and found to be quite normal. However, the village member of the committee- NIVELONG was advised to keep an eye on OSZONZING's movements in the future.

Five cases of divorce were seen in the area. These cases were not heard as a matter of complaints but as being informing the patrol their divorces. Both parties advised amicably, their intentions for divorce. The idea of these was investigated and the result being that the 'two marriages' in the area are to be stepped, as there a village committee in each village that have to settle them. In these five cases it was found that the second wife or No.2 wife is kept and the old wife is sent home to her relatives. There was a case

OBSERVATIONS-NATIVE AFFAIRS

2. Native Situations (Cont'd).

in which both parties were concerned. There was an disagreement on the children as to who should accompany which parent. This was easily settled when they were informed that since they were very small, their mothers should look after them until they grew up to decide which parent to choose.

In the general the living conditions of the are gradually improving. This is more marked from the way they dress themselves, and the use of cooking and the eating utensils in the area.

3. Economic Development

Throughout the patrol talks on economic development was stressed to the people with more emphasis on the cash croppings. Coffee is the main and the only cash crop in the area. More time is spent on subsistence farming than in coffee that some of the coffee gardens are overgrown with weeds. To encourage their planting and looking after the coffee there should be a law passed by the Pindiu Native Local Government Council.

4. Political Development

The people are aware of the new House of Assembly elections in 1964. This is because of the fact that during the compilation of Common Roll some talks were given about it. As instructed, a pre-election talks were given to the people in every village. Some villages such as Nubut, Ubaneng, Jemane and Sibeng have not shown some signs of understanding, and so, if time permits, another pre-election programme should be carried out.

5. Health and Sanitation

From village to village there seemed to be cleanliness and neatness all around. No malnutrition was seen in the area. Health of the people is quite good. They looked well dressed to receive the patrol. While through the patrol no outbreak of sickness has been reported. However, some deaths among the children were recorded. Aid Post Orderly, FOUNUK of Ubaneng, these were caused by the whooping cough towards the end of 1962. The Aid Post in the area have been out of stock of medicines for quite a good length of time and because of this shortage of supply he has been put out of work for some months, because of this the result has been that have been quite a few deaths in the area.

The general health and Sanitation of the area were seen to be quite encouraging. Water supply is good. Latrines have been built almost one to every family.

At Nubut village the people were instructed to plant grass in the village area to stop soil erosion, and the stepping of dusts in dry periods. The instruction has not been carried out so the people were made aware of it during the my second visit to the village. This village is the only one that does not impress me during my two visits. Apart from this the general acceptance of the patrol had been very good. The Councillor of the area has been much concerned about a new site for this village and he had informed that the area between Jemane and Nubut would be a possible site, he said. I have seen the site and have recommended it to be a better site for the village.

OBSERVATIONS-NATIVE AFFAIRS

6. NATIVE AGRICULTURE

Subsistence farming or gardening is the main activity in the Bulum Valley. All types of crops are grown. The introduced vegetables, such as potatoes, carrots, cabbages, beans are grown in the area. Nomanene is well known and much talked about for the cabbages which do very well there.

Coffee is the main and the only cash crop in the area. Few trees are planted by each family though neglected to be covered by the weeds. The Agriculture Officer with his field workers are giving more encouragements for tending and also for more intensive farming planting. Coffee beans are sold with good prices to Finschhafen Marketing and Supply Ltd., and Native Marketing and Supplying, which are the best customers.

7. Mission and Schools

At Selimbeng two boys were reported absent from school for three weeks. These boys come from Zangung village where, since the people still have a hazy ideas of schools, there was nothing done on it to send them back to school. These boys were asked why they have to stay for so long a time. In reply they had said that their parents have been sick for some time that they had come home to look after them. This is a usual answer that can be expected from the people who still do not know the value for education. The boys were sent back to the School at Selimbeng.

Lutheran Mission runs all the schools in the area. Most of these School are taught in Kotte except Orogenang and Aregenang Primary "T" Schools where English is taught.

8. Roads and Bridges

The roads were quite good in some places. Others were made walkable or improved for the visit. Every where new roads have been made. The road which links Zewitsan, Ker, Keili and Zangung had been made walkable. These effort encouraged as the patrol went through the villages.

Bamboo and the ~~grass~~ cane bridges were as usual repaired or mended for the patrol's visit to the area. In the near future the main cross-way between Marah and Zengaren will be built a wire suspension bridge across the Bulum River, by the Pindiu Native Local Government Council which is having a keen interest in the bridges.

9. Village and Housing

It was encouraging to see the people interested in improving the villages or moving on to new sites. The villages were in good order and the houses all looked repaired or had been replaced with new ones. This movement of leaving the old village sites for the new is going on in some places, such places as at Kotkin, Zengaren, Ker, and will be at Mambut which has a new village site being recommended for it, (See Health and Sanitation). This movement has been going on since Council passed the Rule on Village Hygiene and Sanitation. It is obvious that Councillors concerned are truly implementing the rule as passed by the Council.

OBSERVATIONS-NATIVE AFFAIRS

IO. Village Officials

In the Bulum Valley there only three Councillors to look after 3063 people. The Councillors have under them, members of the Village Advisory Committee, who, though unofficial, actually run the villages. This system of village committee is becoming handy not only to the Councillors who may have four or five villages to their wards, but also for the patrols which go out to every village in ~~the~~ ward where a Councillor may not be there for advice. The members of the committee are really acting as messengers to the Councillors while unofficially deputising them in their own villages.

II. Census

(See attached Census Statistics). The total number of persons recorded as being living away at work at various districts come to 231. About 45% of these absentees are employed in the Merobe District. Some of the people had been attracted by the Lae Show for Merobe District Agricultural Society. Nothing has been done because of the fact that the patrol went through a few days before the Show started, so these absentees had been recorded as temporary absentees and were totalled together ~~with~~ in totals excluding absentees column.

Apart from this there was incident on the actual census taking throughout the patrol.

12. Police.

Constable MEIUT accompanied the patrol. His conduct during the patrol had been very good and was helpful throughout the patrol. I have seen this man before during the period of my field training at Nenyanya where I accompanied an Assistant District Officer, Mr Murdoch through a patrol to April South West, West, and the Herbt Banner Census Divisions in ~~March~~ 1962.

CONCLUSION

The patrol in general was peacefully conducted, and no incidents or disagreements had been met or experienced. The people were co-operative as well as helpful throughout the patrol.

The matter regarding the pre-election programme for House of Assembly elections in 1964, I would suggest, if time permits another visit should be made before the elections. When visiting the area, ~~the~~ patrol should have a good interpreter, possibly from the area concerned would be a great advantage to the people, especially to the women folk to understand fully. However, a special training should be conducted for the purpose of pre-election programme. This suggestions are made because of the fact that the head-water villages such as Zangung, Nemanone, Simberg Keili and Ker where people seemed to be still in doubt of the talks given to them regarding the elections, for which three to four hours each were spent talking to them, though with very little response for such a time spent. However, they were told that during the election period, some explanations may be given before the actual starting of the elections.

The patrol actually returned to Pindiu after being away for 13 days.

[Signature]
B.M. Koe
Assistant Patrol Officer.
4/11/1963.



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of.....**MOROBE**..... Report No. ^{*Period 4*} **4** of **1963/64**.....

Patrol Conducted by.....**M.B. Koe, Assistant Patrol Officer**.....

Area Patrolled.....**Upper Kua Valley HUBE**.....

Patrol Accompanied by Europeans.....**Nil**.....

Natives.....**2 members of M.P.N.G.C. partly,
1 Personal Servant.**

Duration—From **21** / **11/1963** to **30** / **11/1963**.....

Number of Days.....**10 Days**.....

Did Medical Assistant Accompany?.....**Nil**.....

Last Patrol to Area by—District Services **August** / **1963**.....

Medical **November** / **1962**.....

Map Reference.....**Sketch map showing patrol route attached**.....

Objects of Patrol.....**1. Revision of Census,
2. Pre-election educational talks on House of Assembly
election 1964.**

Director of Native Affairs,
PORT MORESBY.

Forwarded, please

51 3/64

[Signature]
District Commissioner

Amount Paid for War Damage Compensation £.....

Amount Paid from D.N.E. Trust Fund £.....

Amount paid from P.E.D.P. Trust Fund £.....

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67-6-18

8th April, 1964.

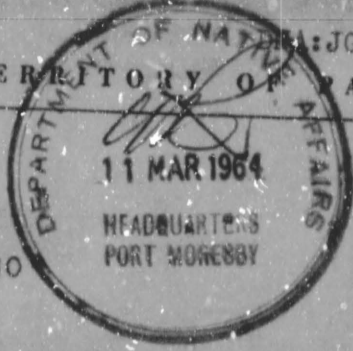
District Officer,
Nairobi District,
L.A.B.

PATROL REPORT NO. 4-1963/64 - PINDIE

Receipt of the abovementioned patrol report and covering comment is acknowledged with thanks.

2. I think Mr. Koe's powers of expression will probably improve with practice, so keep him practising on report writing. I agree in the Assistant District Officer's remarks that the report shows evidence of little, if any, remedial action.
3. If such action is taken at all officers should record it. You might also instruct your officers not just to talk to the people, but to demonstrate to them how things are done.
4. It is gratifying to note that the people took an interest in the candidates for the House of Assembly.
5. The report reveals that Mr. Koe has worked hard and generally performed very creditably.


(J.K. McCarthy)
DIRECTOR.



13

Telegrams
Telephone 67-2-10
Our Reference
If calling ask for
Mr.

Department of Native Affairs,
District Office,
L A E .. Morobe District.
5th March, 1964.

The Director,
Department of Native Affairs,
KONEDOBU.

PINDIU PATROL REPORT No. 4 of 1963/64

I forward the above report submitted by Mr. B. Koe, Assistant Patrol Officer together with copy of patrol instructions issued by Mr. R. Willard, Patrol Officer-in-Charge, Pindiu, also a copy of that officers 67-1-1 of the 13th December and covering memorandum from the ADO, Finschhafen Mr. G. Smith which covers most of the points raised in Mr. Koe's report.

Mr. Koe has carried out a very good patrol and has attended to all necessary matters. It is obvious that he has an excellent understanding of what is required of a patrol officer but it is a great pity that he is unable to express himself with more clarity. His expression leaves much to be desired and the report suffers seriously as a result. Mr. Koe is being transferred to Morobe Patrol Post and I will ask the Officer-in-Charge of that post, Mr. G. Gitts, P.O to carry out Mr. Smith's recommendation and let Mr. Koe gain as much experience as possible in drafting memoranda etc. while at that station, in an attempt to bring his written work to the same high standard as he has attained in other aspects of his work.

I am pleased to note that the Officer-in-Charge of the Finschhafen Training Centre, Mr. B. Jinks has included in his syllabus for this year three one hour lectures on remedial english and I consider this will be most beneficial to the P.O's in training who are attending the number 4 training course.

Copies under the headings of Health and Sanitation, and Native Gardening have been forwarded to the Regional Medical Officer and the District Agricultural Officer and the report has been shown to the District Commissioner.

(D. E. [Signature])
District Officer

- c.c. Assistant District Officer, Finschhafen.
- c.c. Officer-in-Charge, Patrol Post, Pindiu.
- c.c. Mr. B. Koe, Patrol Post, Pindiu.

Sub-District Office,
PINSCHHAFEN, Morebe District.
8th February, 1964.

The District Officer,
Morebe District,
LAL.

PINDIU PATROL NO. 4 OF 1963/64

The report on the above patrol, together with a sketch map, is attached.

The report was written in early December, but was returned to Mr. Koe, who was then on leave, for correction. Although most of the report is still useful, Mr. Koe should pay more attention to the wording of his reports in order to avoid such delays in the future.

I feel that most of Mr. Koe's difficulties with language could be overcome if he shortened his sentences and strove for simplicity of expression. For example, if paragraph 3 on page 1 were re-worded: "There are no cult movements in the area", it would convey all the necessary information. Similarly, short words usually have as much force as long ones. Mr. Koe is a good junior officer, but it is essential that he express himself more clearly in order to give his work some polish. He could perhaps be given practice in drafting routine memoranda, and drafts of his patrol reports should be checked by the Officer-in-Charge, Pindiu, before they are typed. There is also some repetition in the report, notably in the information on health and agriculture.

A number of points raised in the report are unresolved. The cleanliness of villages and the care of coffee plots are severely criticized, but no further comments are made. Since the patrolling officer has not enlarged upon these points, it is the duty of the Officer-in-Charge to do so. It would appear that Mr. Koe has been far too discouraged at seeing relatively little progress on his second patrol to this area, and while this is a natural reaction, it is also the result of a situation very common among such people. They are relatively isolated, and as yet there has been little incentive by way of increased consumer demand or example from other areas to promote development among these groups. It is thus necessary to put the situation in perspective, and I feel that Mr. Koe has not done this.

The questions of coffee planting and of caring for plots are similarly related to incentive,

10

and it is again possible to be over-pessimistic. For the present, the people should be encouraged to plant as much coffee as they can care for. The next patrol to this area will be requested to report more fully on this matter.

Mr. Koe states that roads in the area were in fair condition, but that he was nevertheless not impressed by them. This apparent contradiction should be resolved. Roads are obviously most important for the future development of the Territory, as Mr. Koe points out, but he does not say whether the people were interested in building vehicular roads or formed walking tracks, or even whether there was any discussion on this subject during the patrol. The question should be investigated during the next visit to the area.

The fact that there is ample food in the area would indicate that the people have been doing some work, and their good health shows that they have accepted advice on medical matters and appreciate the treatment available. Further developments may be slow, but it is sure to come, particularly under officers as keen as Mr. Koe.

The report should have been checked for typing and spelling errors. Larger margins on both edges of each page would be beneficial, and greater care could have been taken in lettering the patrol map.

It is hoped that the people will improve the standard of their living. The Committee have given instructions to the effect that...

(Gordon Smith)
Assistant District Officer

political education programme. An investigation was conducted in January for general education.

An agricultural school is at present in the area and it is hoped the people will become more active in the economic pursuits.

Mr. Koe is capable of better supervision.

Security matters will be held at P.O. until the orders for the area of the N.W. Division are revised.

Assistant Patrol Officer
T. J. ...



TERRITORY OF PAPUA AND NEW GUINEA

67-1-4

(4)
(9)

MOJOBE-DISTRICT
RECEIVED
19 DEC 1963
FINSCHHAFEN

In Reply
Please Quote
No. 67-1-1

Patrol Post Pindiu.
13th December, 1963.

Assistant District Officer,
Sub-District Office,
FINSCHHAFEN.

Pindiu Patrol Report No. 4 - 1963/64

Attached please find, three copies of the above mentioned report, together with claims for camping allowance.

Mr. Koe was not able to resume the patrol until 21st November. He was in Lae sitting for examinations until 20th November. He was unable to complete the patrol then as he proceeded on leave on 6th December.

ZILONG of PODZORONG was found guilty of having unlawfully struck another person by a Court for Native Affairs (C.N.A. 40 Pindiu). This matter was discussed with Mr. Koe and it was revealed that ZILONG was not seized. When he returned to his house he was told by the Councillor that he should go to Pindiu. He came voluntarily. During the Court it was also revealed that the reason he did not appear for census was that he had hit his mother and was afraid. No complaint was laid.

It is hoped with regular patrolling, the Upper Kua people will improve the standard of their villages. Respective Councillors have given instructions for maintenance of tracks.

It is pleasing to hear of the response to the political education programme. This area will be visited by an Education Officer in January for further education.

An agricultural patrol is at present in the area and it is hoped the people will become more active in their economic pursuits.

Mr. Koe is capable of better expression.

Census figures will be held at Pindiu until the census for the whole of the Hube Division is revised.

R. Willard
(R. Willard)
Officer-in-Charge

c.c. Assistant Patrol Officer B.M. Koe,
Pindiu.



TERRITORY OF PAPUA AND NEW GUINEA

8

In Reply
Please Quote

No. 67-1-1

Patrol Post,
PINDIU.

23rd September 1963.

Mr. B.M. Koe,
Assistant Patrol Officer,
PINDIU.

PATROL INSTRUCTIONS KUA AND BULUM VALLEYS.

As instructed in our recent conversation please prepared to depart on patrol on 30th September. The main purpose of the patrol will be to revise the census for 1963 and to carry out a pre-election education programme for the House of Assembly Election in 1964.

You should now be fully familiar with the facts about the House of Assembly. If however there are any questions you find unable to answer please refer them to me. I shall endeavour to answer them or will refer them to the Registration Officer. Take with you a set of educational aids from this Office and use them as much as possible.

I suggest you patrol the Bulum Valley first, starting at Selimbeng. You will be required to be back on the station on 14th October as I will be proceeding to Lae for two weeks on that date. You will resume your patrol on 4th November.

Whilst you are on patrol I require you to inform the people of the need for economic development and also stress that it is essential that they follow the advice of the Agricultural Officer.

Any disputes that you are unable to settle amicably please refer to me.

Before you depart read my memorandum 51-1-1 of 15th September to the District Officer. I feel that you will find things quite normal in Komanene but take note of these people's attitude towards the Administration.

Constable Miat is to accompany you. Take, initially an advance of forty pounds for the hire of carriers.

At the completion of the patrol you are to discuss with me your ideas for your patrol report. Also if have any queries or problems either before or during the patrol, do not hesitate to discuss them with me.

I trust you will have a pleasant and successful patrol. Where possible you should stay overnight in each village.

R. Willard
.....
(R. Willard.)

Officer- in- Charge

(1)

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of..... MOFOBE Report for Patrol No.3 of 1963/64.

Patrol conducted by B.M.Koe, Assistant Patrol Officer.

Area patrolled..... ~~Kua~~... Upper Kua Valley.....EUBE.

Patrol Accompanied by Europeans..... Nil

Natives..... 2 members of R.P.N.G.C. partly.
1 Personal Servant.

Did Medical Assistant Accompany? No.....

Last patrol to the area by District Services..... August 1963.

Medical November 1962.

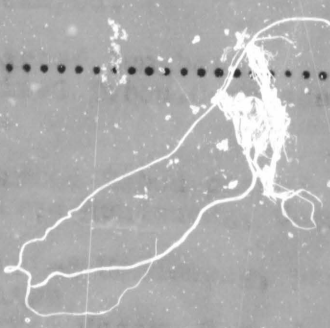
Map reference..... Sketch map showing patrol route attached.

Objects of patrol..... 1. Revision of Census.

2. Pre-election educational talks on House of
Assembly elections 1964.

Special Note. For patrol instruction Mr. R.Willard's memo 67-1-1 of 23rd
September 1963 is attached.

.....



(5)

TERRITORY OF PAPUA AND NEW GUINEA.

DIARY OF PATROL.

November.

- Thursday 21st; 1030 Am departed Pindiu
1300 Pm arrived Berakwaiyu, census revised Organised
and sent word to the villages of the visit
camped.
- Friday 22nd: 0830 Am Departed Berakwaiyu,
0900 Am Arrived Yapang, census. Educational talks on
House of Assembly elections in 1964.
1530 Pm Departed Yapang,
1405 Pm Arrived Nengit, censused and camped.
- Saturday 23rd: Usual talks giving in the morning
1130 Am Departed Nengit,
1300 Pm Arrived Lalang, Censused usual talks given
Camped.
- Sunday 24th: Observed am. Afternoon cases on divorce
investigated.
- Monday 25th: 0800 Am Departed Lalang after instructing the people
to cut around the village.
0850 Am Arrived Podzorong, Censused, usual talks
given and camped.
- Tuesday 26th: 0745 Am Departed Podzorong,
0840 Am Arrived Siu. Censused and usual talks given.
1230 Pm Departed Siu.
1300 Pm Arrived Awengu, Censused and camped
- Wednesday 27th: Talks given in the morning,
1300 Pm Departed Awenggu
1445 Pm Arrived Lengbati, Censused and usual talks
given camped.
- Thursday 28th: 0740 Am Departed Lengbati,
1035 Am Arrived Tobou. Censused and usual talks given
camped.
- Friday 29th: 0800 Am Departed Tobou passed through Korumba.
0905 Am Arrived Hendeneng, Censused and usual talks
given.
1400 Pm Departed Hendeneng, passed through Yapang
Berakwaiyu,
1800 Pm Arrived Ungesu, Camped.
- Saturday 30th: 0720 Am Departed Ungesu.
0930 Am Arrived Pindiu.

End Of Diary.

4

1. INTRODUCTION.

The patrol departed Pindiu on the 21st. November to resume patrol at the upper Kua Valley which is commonly known as TOBOU. The villages visited are all marked in the sketch map attached, with the exception that Berakwalyu village which is in the KULUNTUFU area was visited also. This being that it is situated at ~~the~~ the gate way to the area covered by the patrol.

The rest of the lower Kua valley villages had been left unvisited because of the fact that I am due for recreation leave on the 6th. December.

The area is calm as usual and no outbreaks of cargo or other movements that could inflict the Administration's policy was experienced in the area.

No complaints on epidemic or other major sicknesses had been experienced, or reported to the patrol throughout the visits to the area. However, few deaths among the infants had been recorded. Otherwise the area is quite good.

A case of a man unlawfully striking his mother was reported during the visit. The man- ZILONG of POZORONG village also stayed away from the census, knowingly that the village was to be visited. He was seized and sent to Pindiu to be dealt with by Mr. R. Willard, an Officer-in-Charge.

No shortage of food supply reported. The people are well content at what they have - primely with the subsistence produce- taro, sweet potatoes with the introduced vegetables such as potatoes, tomatoes, cabbages, etc.,. Cash cropping is done but not intensively but even if ~~there~~ there is any, people are inclined to neglect them to be overgrown by the weeds despite the visits by the Officers of the Department of Agriculture Extension Services and the encouraging talks given to them by the Field Officers of the Department of Native Affairs. The people's usual practice is to attend and improve their coffee gardens just before the visits by the Officers of the both Departments. These also applies to the Village hygiene and sanitation in which the people seem to benefit the officers rather than for themselves.

The patrol was accompanied partly by constables ORA 10987, and MAAWATUKA 9736. Patrol actually returned to Pindiu on the 30th November, 1963.

OBSERVATIONS-NATIVE AFFAIRS

2. Native Situations.

Subsistence cropping is the main activity in the area though cash crops are also grown in some patches of the hillsides as most of the land is covered with limestone and the kunai grass. Coffee, like in the rest of Hube, is the main and the only cash crop which in some places were found to be neglected and unattended. The people have inclined to the idea of improving the villages and the coffee gardens just before the visits by Native Affairs Field Staff and the Agricultural Officers rather than keeping up with them for their own benefits.

In every village the people have dressed up themselves nicely to receive the patrol. This clearly shows how their living standard is like compared to their neighbours in the head waters of the Bulum Valley where only few are still retaining the grass skirts by the women.

Cooking utencils are much used in the area. This is not so in some villages where bamboos are used for cooking. This is done by cutting the bamboo about a foot or two long, then leave one end with a knob for holding the contents. When is filled right up a lid is placed by having some leaves of taro or pumpkins placed on top and sealed. It is then placed near the fire for few hours then taken out ready to be served.

OBSERVATIONS- NATIVE AFFAIRS

2. Native Situations (cont'd.)

(b) Economic Development

Unless the people really get to work for their own benefit, this area will not develop properly. However, even if the area is in a stage of development, the question of transport will be the main problem until it is solved.

Coffee is the only cash crop in the area where, if it is worked intensively, the people would find themselves on the road for a greater success. During the patrol talks were given regarding this with more emphasis on actually working on the crops rather than neglecting them even if they had only few trees planted. At the rate the people are going with their coffee plantings, few trees would be easier to handle than than if they had more.

(c) Political Development

Pre-election educational talks were given on the House of Assembly elections in 1964. Not ~~the~~ like the population in the Bulum head-waters the TOBOUS grasped what was talked about and it was encouraging to see few who have asked the patrol of who is to be standing for the elections. For this the people were told that now is the time when they have to look around in their own Open and the Special electorates to see some potential leaders who would want to nominate themselves for the elections. The patrol was asked if SOMU/SIGOB M.L.C. is standing for the election again. For this they were informed that if he wants, he can, if he is able, stand for the Finschhafen Open Electorate provided he has £25. to apply and nominate himself for it.

3. Health and Sanitation

Despite their living surroundings the people seemed healthy and energetic. No complaints on outbreaks of sicknesses in the area visited. No malnutrition seen in the area. Throughout the area the people had put up best appearances when receiving the patrol. Yaws and Tropical Ulcers are unknown in every village visited. No complaints on epidemics or outbreaks of major sicknesses were heard, otherwise the area is quite good.

4. Native Gardening. (a) Gardening.

People are more concerned with the subsistence gardening. They produce enough for themselves but more can be produced for sale if there was any need for it in a way of marketing. The introduced vegetables such as cabbages, potatoes, beans, etc, are becoming more staple in the area. This month has been especially good for the planting of crops.

The villages visited, like the rest of the hube villages, do not experience shortage of food. Because of this the people look really energetic and very sturdy as usually the mountaineers are physically built to live in the surroundings in which they are more attached. This is not so as there are hundreds of young men living away from the villages do not wish to return to their homes.

(b) Cash Cropping.

The subsistence farming is slowly being replaced by the cash cropping in which coffee is the main and the only one which the people are engaged in it. This however is not intensively done for the fact being that more of the arable land are on the hill-sides which make the work unbearable, and also from the fact most of the land around TOBOU is formed of limestone and covered by kunai grass, which hinder the intensive plantings. Regardless of these, there are some patches of arable land suitable for coffee is not used by the people.

Throughout the patrol talks were given to the villagers of how important the Agricultural resources is to the Territory for self sufficient in that field. At some places the people are neglecting their coffee gardens. Such places as at LAIANG, AVENGGU, and MENGBATI. This is because of the fact the people are more inclined to sit idle until just before the visits by the Agricultural Field Officers or by the Native Affairs field staff.

OBSERVATIONS- NATIVE AFFAIRS

4. Native Agriculture (cont'd.)

(b) Cask Cropping (cont'd.)

This month have been quite good for the picking and drying of coffee in most of the villages. The people were seen busying themselves with coffee during the visits to most of the village -s.

Hube could be one of the main producers of coffee if the people really put some effort in it. However, the question of transporting the coffee has to be considered prior to the development of coffee in larger scale. The road transport would be especially helpful towards the development of Hube area in which hundreds of people are living.

5. Mission and Schools.

There are two Primary "T" Schools in the area both of which are run by the Lutheran Mission of New Guinea. Each Schools have 30 students and the highest classes being Std. 1 in both schools. In the other village schools Kotte is used in the school. Some of the children of school ages go to Tobou while some attend Uagesu and Kuluntufu Mission Schools.

6. Roads and Bridges

The roads and bridges in the area visited were in general in a fair conditions though the patrol was not impressed at all. The road between Nengit and Laiang, yapang and nengit, Korumba and Yapang and between Yapang and Berakwaiyu were all neglected to be overgrown by the weeds. Bridges were seen to be in fair conditions.

Generally the future development of this area like any other parts of the Territory would depend largely on the development of Roads and Bridge. This area with hundreds of people living side by side has no such roads and bridges for linking the two main centres of the District, namely, Lae and Finschhafen for marketting the produce of the area. Until this problem of transport is considered there will be a great setback in the area through non-availability good roads for development in large scale.

7. Village and Housing.

In general the villages visited are in fair conditions though in some places deserted appearances have been seen. BERAKWIYU especially was found to be in such condition. Pigs were seen running unfenced and the village itself in a semi-deserted condition. Coun cillor PAMPAWE of Berakwaiyu is more concerned in his own business of Trade store located at Pindiu that his attention in the village is terribly lacking. My impression in this and the other villages too is very discouraging as the general idea among the population is to improve the villages before the visits by the patrols rather than for their own living surroundings. LALANG village is in that condition in which not only the village is lacking attention but also the roads and their coffee gardens are neglected.

Lalang people were rather taken aback from such such a neglect. As usual they are inclined to impress the patrols rather than for themselves. The fact that cleanliness in the villages is for the good of those who occupy them was especially stressed to the people in each village. At Hendeneng village the people were instructed to plant grass in the village to prevent dust and soil erosion, during my first visit to the village on 25th March 1963. This however, has not been done until when I visited the village for the second time. During then I had stressed their need for the planting of grass in regard to the stopping of dust which contaminates the air that carries the deadly disease. This is obvious as there are three people who were recorded to away at the Hospital at Butaweng for the treatment of Tuberculosis. That danger that can be caused by soil erosion was also stressed to the population. The village spokesman said that it has been their practice to keep the village bear of grass for sometime but said they would plant the grass as soon as possible.

OBSERVATIONS-NATIVE AFFAIRS

8. Census.

The Census statistics are attached. There are lot of new born children recorded but also number of deaths among the infants were found during the revision of census.

There was no complaint on the taking of census. However, a male native ZILONG/BUGAWONG of Podzorong knowingly stayed away from the census, the time patrol was in the village for census and the talks House of Assembly elections in 1964. He was seized and sent to Pindiu for further investigation as to the cause of his being absent from the census. For preliminary findings see law and order.

9. Village Officials.

The councillors are giving away more of their powers and duties to the members of village Advisory Committees, and no wonder the villages are in shocking conditions as seen by the patrol. Councillor Pampawe of Berakwaiyu, Zonge of Lalang, Uleving of Yapang are such Councillors. It is usual thing to tell the people to improve their villages to be visited by the officers of the field staff. There has been no change in this attitude which once was practiced by the Luluais and the Tultuls before the introduction of the Native Local Government Council in the area. At Berakwaiyu the pigs are running wild unfenced in the village as being the result of the Councillor not being attentive to his village. People's attentions were drawn towards the fencing of pigs.

10. Law and Order.

The people of the villages visited were calm and seemed well controlled. No major complaints were brought before the patrol. However, a case of unlawfully striking was heard in a way of preliminary investigation. ZILONG/BUGAWONG a male native of Podzorong Village struck his mother SAWAMBE, an aged female also of Podzorong on the 20th November. When the patrol arrived in the village for the revision of census, Zilong, was reported to run away to the garden. He, however, returned to his house in the night. He was then seized and sent to Pindiu the next day for further investigation by Mr. Willard-Patrol Officer in Charge.

11. Police.

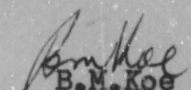
Constable Ora and Constable Maiawatuka partly accompanied the patrol. The former being quiet but very keen with his work while the latter is very reliable and helpful man. This is the latter's first to accompany me to the patrol. Constable Ora has been with me twice before to the patrol and it is encouraging to see much improvement with his work in the field.

CONCLUSION.

The patrol actually returned to Pindiu after camping out for 9 nights. The team have not met any complaints or troubles that could have happened in a way of accidents.

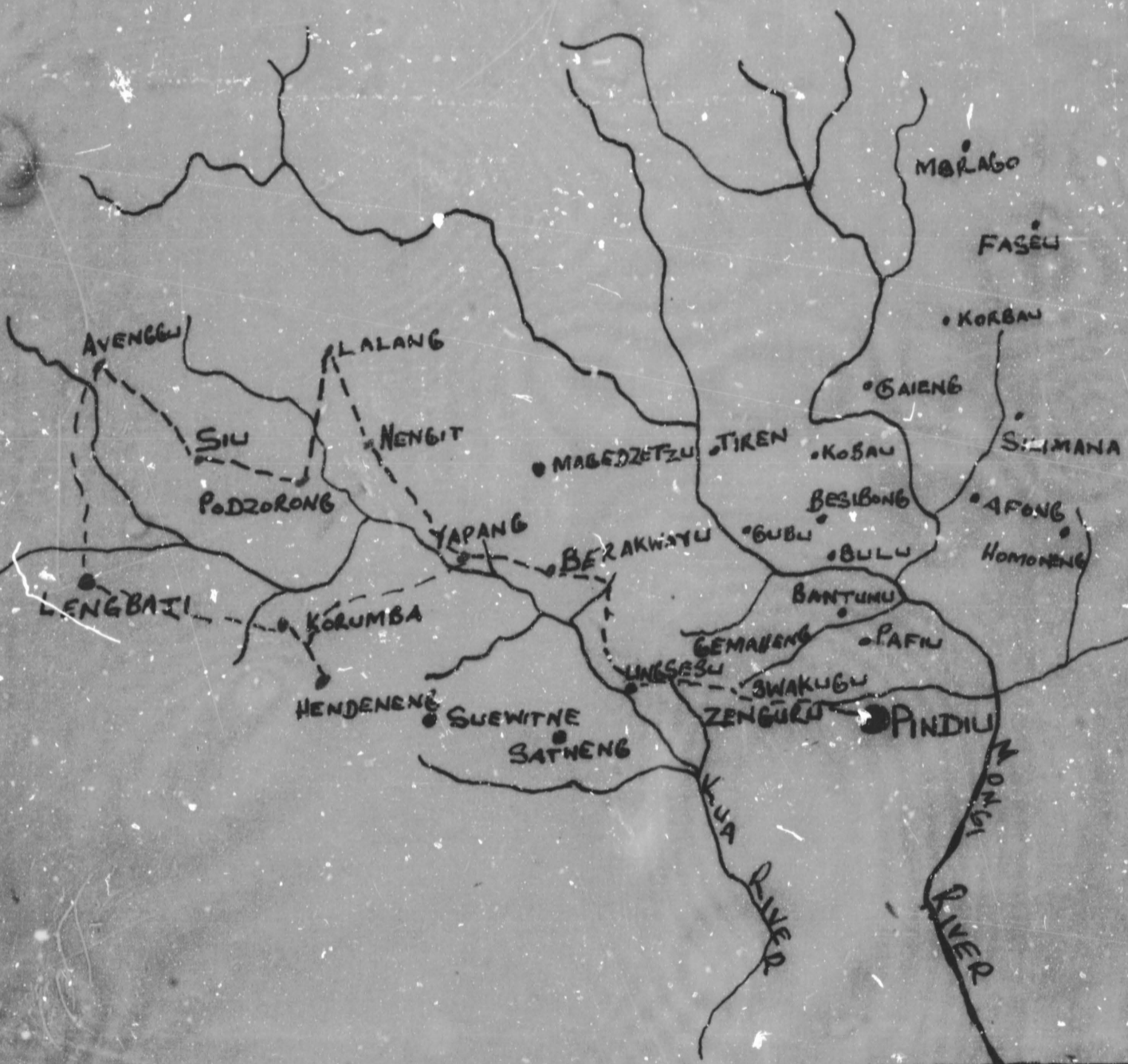
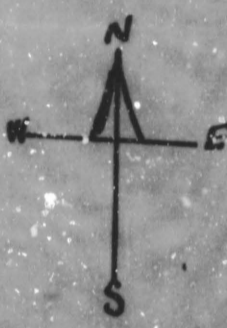
Lower part of the Kua Valley has not been visited as instructed owing to the fact that there were interruptions on my visit to Lae for the examinations and after resuming the patrol it was found that I have to leave for Lae as my recreation leave falls due on the 6th December so that I have to prepare before departure.

End of Report.


B.M. Koe
.....
Assistant Patrol Officer.

5/12/63.

--- Patrol route
• VILLAGES VISITED





H. Q.

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of MOROBE Report No. ^{Pindin} 5 of 1963/1964

Patrol Conducted by RONALD WILLIAMS - Patrol Officer Grade I.

Area Patrolled Hube Census Division (Part only)

Patrol Accompanied by Europeans nil

Natives Const. 9736 Const. MAIAWATUKA
1/Const. Bugler 11168 BOBIFINAL

Duration--From 13/12/1963 to 23/12/1963

Number of Days 10 days

Did Medical Assistant Accompany? -

Last Patrol to Area by--District Services 3/1963

Medical/...../19.....

Map Reference

Objects of Patrol Political Education

Director of Native Affairs,
PORT MORESBY.

Forwarded, please

6.3/1964


District Commissioner

Amount Paid for War Damage Compensation £.....

Amount Paid from D.N.E. Trust Fund £.....

Amount paid from P.E.D.P. Trust Fund £.....

.....
.....
.....

15

67-6-19

1st April, 1964.

District Officer,
Marobo District,
L.S.

PATROL REPORT NO. 6-63/64 - PINDRE

Receipt of the above-mentioned report is acknowledged with thanks.

The report is well presented and the content has been well covered in the comments by yourself and the Assistant District Officer.

It is heartening to see that the patrol was so enthusiastically received.

The village committee should be encouraged - they are a most fruitful source of information and can really become local executive bodies assisting the councillor.

I am pleased that the talks by Mr. Willard were interrupted by the people in order to ask questions and that he welcomed such questions.

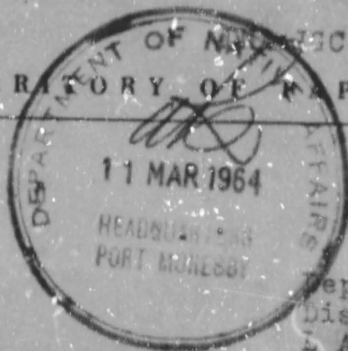
I am sure that Mr. Koe has earned the respect of the people.

A very good patrol.

J. K. McCarthy,
DIRECTOR.

TERRITORY OF PAPUA AND NEW GUINEA

67. 6. 19



14

Telegrams
Telephone 67-2-10
Our Reference
If calling ask for
Kr.

Department of Native Affairs,
District Office,
P. A. E. ... Morobe District.
6th March, 1964.

The Director,
Department of Native Affairs,
KONEDOBU

PINDIU PATROL REPORT No. 5 of 1963/64

The above report submitted by Mr. R. Willard, P.O. Officer-in-Charge Pindiu, together with covering memorandum from the Assistant District Officer, Finschhafen Mr. G. Smith is forwarded.

It is extremely gratifying to note that a/P.O Mr. Basil Koe is so highly regarded in the area and also that the people appreciate that their economy is not keeping pace with their political development. The Hube are among the most industrious in this district and I feel certain they will profit from Mr. Willard's good advice. Failure to harvest a large proportion of the coffee crop is common to all the highlands regions of this district. It is I believe largely associated with the communal ownership pattern of the groves. I doubt that cacao would be a suitable crop for Sanarona and the District Agricultural Officer will be advised of recent developments here.

I recently inspected the progress made on the Mindik Airstrip from the area. A tremendous amount of ground has been moved and much deep filling completed but it will be several months until this strip will be servicable unless work continues at a greater rate of progress than in the past. There is a real demand for Administration Schools in this area and the Lutheran Mission, because it has insufficient English speaking teachers and still teaches in Kotts (and Yabim in some areas) has lost much of its influence and the hold it formerly had on these people.

Mr. Willard is to be commended for conducting a good patrol; his report is clear and concise and of the standard I have come to expect from this young officer since he has been at Pindiu as Officer-in-Charge.

Relevant extracts from the report have been given to the Senior Officers of the departments of Education, Agriculture and Public Health and the report has been shown to the District Commissioner.

I regret the late submission of the report which has been held up in this office.

(D. J. ASHTON)
District Officer

67-1-4

Sub-District Office,
FINSCHAFEN, Morobe District.
28th January, 1964.

The District Officer,
Morobe District,
LAE.

PINDIU PATROL NO. 5 OF 1963/64
HOME CENSUS DIVISION

The report on the above patrol, together with a sketch map, is enclosed.

This is a good report on a sound patrol. The situation in the area patrolled is pleasing, as is the interest in, and response to, the political education programme. Knowledge gained from participation in Local Government matters has no doubt assisted, and the activities of the leaders and candidates have also increased the political awareness of the people.

It is good to see the people asking questions. Mr. Willard's answers appear to have been sound, and if the villager mentioned on page 5 has a ridiculously low opinion of his own people, this may be because he, too, appreciates the problems still to be overcome. The apparent opposition to PAMPANE need cause no concern; it indicates political awareness and knowledge of the power of a solid vote. The poll will give the people ample opportunity to express their wishes.

The problems of growing and of marketing coffee are closely linked, and with the further outlet at MINDIK the latter aspect should improve. The Agricultural Officer's opinion of the possibility of cocoa or lowland coffee for SANARANONG should be available in due course.

The question of a school for MINDIK was discussed at a recent D.A.C. meeting and is, I believe, being considered by the District Inspector.

The information on MINDIK airstrip is rather sketchy. Further detail on progress to date will be requested. The reference to correspondence on this matter (p.8) is vague, and its significance not apparent.

The report has been neatly and clearly presented. Reports on police accompanying the patrol should be forwarded direct to Police Headquarters on Form 1.

(Gordon Smith)
Assistant District Officer

(11)

PINDIU PATROL POST.

FINSCHHAFEN SUB-DISTRICT

MOROBE DISTRICT.

PATROL NO. 5 of 1963/64.

Patrol Conducted By: Ronald Willard
Patrol Officer Gr.I.

Area Patrolled: Hube Census Division (Part Only)

Personnel Accompanying: Const. 9736 MAIAWATUKA
T/Const. Bugler 11180
BOBIHINAL

Duration: 13.12.63 to 23.12.63
10 days.

Last D.W.A. Patrol: March, 1963

Object of Patrol: Political Education.

(10)

INTRODUCTION.

The area patrolled was a section of the Hube Census Division which is made up of the lower sections of the Kua and Bulum Rivers. The patrol also visited two villages in the Mongi Valley.

The patrol climbed the ridge at the west of Pindiu station and then proceeded down to the Kua River. From here the patrol climbed to the ridges in the Mindik area and thence along a series of ridges arriving eventually at the Bulum Valley. Thence the patrol proceeded down the Bulum valley to SANARONONG, the lowest village in this valley, back to Kua River and eventually Pindiu.

Villages are situated on the ridges above the rivers - generally at altitudes from 3,000 to 5,000 feet. Vegetation throughout the area is of a rain forest type with very few open grass spaces.

The area patrolled is all within the area of the Pindiu Native Local Government Council.

The main purpose of the patrol was to explain the House of Assembly and other political development to the people.

.....

D I A R Y

- 13.12.63 Preparation for patrol.
11.00 a.m. to Magadzetzu village, visiting Wagezaling Mission Hospital - arrived 3 p.m.
3.00 p.m. - 7.00 p.m. - Discussions with people re economic development and House of Assembly.
- 14.12.63 7.00 a.m. - Discussions with villagers re House of Assembly and Education.
9.00 a.m. - To Gemaheng.
10.00 a.m. - Discussions House of Assembly with villagers.
11.00 a.m. - To Tumnang visiting ZENGRU, KWENZENGZENG en route.
4.00 p.m. - Arrived RUMNANG. Discussions Rev. Jacobsen, Tumnang airstrip.
6.00 p.m. - Arrived Mindik. Evening - discussions with Crs. Oknaviong & Maxis.

Diary...cont.

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- 15.12.63 10.00 a.m. - Discussions with MINDIK, TUMNANG, SUEWITNE and SATNENG people at MINDIK. House of Assembly and economic development.
2.00 p.m. To SEMGETA, AREGENANG en route. Arrived 5 p.m.
5.00 p.m. - Discussions SEMGETA, AREGENANG and SELIMBENG people. House of Assembly and economic development.
Evening - Discussions with Cr. ZIVANG and RUKUNZINGA.
- 16.12.63 7.00 a.m. - To SELIMGENG.
8.00 a.m. - Village inspection and discussions A.P.O. OKENSING and Cr. TAITAI.
9.00 a.m. - To ZENGAREN.
1.00 p.m. - Discussions ZENGAREN & NUMBET people. House of Assembly, economic development and education.
- 17.12.63 7.30 a.m. - To KOTKIN arrived 9.30 a.m.
11.00 a.m. - Discussions House of Assembly & economic development.
3.00 p.m. - Village inspection.
Investigation death of female native in 1961.
Evening - Discussions Cr. GETSONG.
- 18.12.63 7.00 a.m. - To scene of death. Day spent on investigation.
- 19.12.63 7.30 a.m. - 10.00 a.m. - To SANARONONG.
11.00 a.m. - Discussions with people House of Assembly & Economic development.
4.00 p.m. - Village inspection.
5.00 p.m. - Further discussions with Cr. ZIVANG and old men concerning House of Assembly.
- 20.12.63 7.30 - 9.30 a.m. - To BULAMANONG.
11.00 a.m. - Discussions concerning House of Assembly, economic development and education.
3.00 p.m. - Village inspected and new camp further along the ridge.
5.00 p.m. - Further discussions House of Assembly.
Evening - Minor disputes settled amicably.
- 21.12.63 7.30 a.m. - To HAMARONONG.
10.00 a.m. - Discussions House of Assembly, education economic development and Tumang airstrip.
2.00 p.m. - To EBABANG.
4.30 p.m. - Village inspection and discussions Cr. WENZIONG, JERIMA & A.P.O. PAGWI.
- 22.12.63 p.m. - Discussions EBABANG, WAMUKI & ZALIMPA people re House of Assembly, Tumang airstrip, education and economic development.
- 23.12.63 7.30 a.m. - To Pindiu visiting KWENZENGENG en route.

END OF DIARY

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(8)

VILLAGES.

The patrol was received with enthusiasm at all villages. In villages which I had not already visited on previous patrols the patrol was met at a short distance from the village by a party of singing singers and then escorted to the rest house.

All houses are raised on posts above the ground level and consist of bush timber frame, bamboo walls and thatched roofs made usually from pandanus or bamboo leaves. Some bush sawn planks were also seen.

KOTKIN, BULUMANONG and ZENGRU villages are all presently moving the village sites. The move by the BULUMANONG people is most advantageous as the new site will be very close to a constant water supply. The people of KOTKIN AND ZENGRU have no other reason for moving their sites than just wanting a change. They were encouraged to make a permanent site and to develop it fully.

All other villages are on well established sites in close proximity to water and coffee blocks.

Village sanitation is good.

Adequate pit latrines are maintained in all villages. Pigs are not seen in the village but are kept in enclosures away from the village.

Generally, surrounds were clean and tidy.

VILLAGE OFFICIALS.

As the area is under the administration of the Pindiu Native Local Government Council, the officials are Councillors. Each Councillor has at least two villages in his ward. In each village are unofficial village committees. These are formed solely by the villagers themselves and assist Councillors in their work. All such committees were of assistance to the patrol in the discussions held.

POLITICAL SITUATION.

In the majority of villages, much interest was shown in the talks given by the patrol. The talks centred, of course, on the House of Assembly and the forthcoming elections. It was not the first time these people had heard of the

(7)

new House. Most villages had been visited previously and all had sent people to the courses conducted by myself, in December at Pindiu. Councillor WENZIONG of EENBANG had also attended a course at Lae conducted at the same time as the Morobe District Local Government Councils' Conference.

My talks were frequently interrupted by questions from the village people. Those, of course, were welcomed and answered.

On arrival at MAGEDZETZU, the first village visited, it was encouraging to see in the centre of the village, a blackboard showing diagrams concerning the House of Assembly. This had been prepared by Cr. LEKE who had attended a recent course at Pindiu. In this village the patrol was asked if the Administration really felt that the indigenous people could govern themselves or form an effective majority. SEPILIONG, who brought up this matter, said he thought that black-skinned people would never be the same as white-skinned people. He likened his people to dogs. The purpose of the ten official members in the House was explained, as well as the purpose of the special Electorates. His statement was refuted. It was explained that colour of skin had no effect on intelligence. As an example, the case of Mr. B. M. Koe, Assistant Patrol Officer, was quoted. Mr. Koe is highly respected by the people throughout the Hube/Dedua and is known as "Mister" or in pidgin, "Masta Basil".

It was also of concern to these people that they were progressing more rapidly politically than they were economically. They are fully aware that with the formation of the House of Assembly there will be no automatic development economically.

It was again explained that economic advancement must come through their own hard work and initiative.

Crs. ZIVANG of HAMARONONG and OKNABIIONG of MINDIK requested that the name of PAMPAWE be withdrawn from the list of candidates for the election. It was explained that the only person who could withdraw a nomination was the candidate himself. The system of preferential voting was explained in detail, and they were told that if they felt one candidate, in particular, should not be elected, he should receive the last preference.

PAMPAWE is a Hube native and the Councillors feel that as well as not being a good potential member,

(6)

he will take away votes from MECK. The leaders in the Mube/Dedua realise the importance of their vote in the Finschhafen Open Electorate and had hoped that only one person from the area would nominate.

All of my discussions were translated into the local tongue and illustrations and diagrams made on a blackboard. The various visual aids supplied by Keresby were also used. Incidentally, the cardboard poster sets proved most cumbersome as they would not fit into a patrol box.

Very few of the women had any comments to make. There is interest amongst the men though and it is felt that the women will be included in discussions in the villages themselves.

Discussions were also held on Local Government activities and the relationship between these Councils and the Central Government - the House of Assembly - explained.

AGRICULTURE.

At the time of the patrol, all people were busy preparing and planting new gardens. The food situation is good. There is plenty available and a degree of variety.

Coffee is the cash crop throughout the area. Production figures are not as high as they should be. It is estimated by the Agricultural Officer, that only one third of the coffee in the area is harvested. The people freely admit that they allow coffee to fall to the ground and decay.

The people at SANARONONG have not had much success with their efforts to develop coffee and have recently started a cacao nursery. This was done without prior consultation with the agricultural Officer who has now been asked to investigate the matter as soon as possible. The people claim that the coffee does not develop because of their lower altitude. If this is the case then the low altitude type coffee could probably be introduced. It would seem however, that the main problem is their general lethargy and lack of perseverance.

The people of this area sell their coffee at either Pindiu or Oligeda on the coast in the Bakana Census Division. Either alternatives entail a long and arduous walk over rough country.

At Pindiu the people sell their coffee to either NAMASU or the Finschhafen Marketing and Development Society.

BARING, a mission school teacher at EBABANG, grows lettuce, carrots, tomatoes and other vegetables. These he sometimes brings to Pindiu to sell to the Europeans, but as it is a five hour walk to Pindiu, he does this only when he requires a few extra shillings.

LIVESTOCK.

Cr. OKNAVIONG at Mindik, has recently bought a vealer bull and two heifers with which he intends to breed. He later intends to butcher regularly and sell the meat locally. A fence has been built and the cattle paddocked.

ECONOMIC DEVELOPMENT.

It was stressed by the patrol that economic development will come only through hard and consistent work on their part. They were encouraged to harvest all the coffee in the area and to improve their method of production. The people were advised to follow the advice of the Agricultural Officer.

With the opening of an airstrip at MINDIK (see airstrips), it seems reasonable to assume that NAMASU and F.M.D.S. will open buying centres at MINDIK. This will be of great encouragement to the people. The people will all be within half a days walking time of the airstrip.

COMPLAINTS.

Very few complaints were brought before the patrol and those which were, were mainly concerned with pig trespass. All were settled amicably by arbitration.

HEALTH.

Health throughout the area appears to be good although it is two years since a routine patrol was made by an Officer of the Department of Public Health. The people are served by a hospital staffed by the Lutheran Mission at Wagezaling, near Pindiu.

EDUCATION.

EDUCATION.

The people of the Mindik area have requested that the Administration open a Primary "T" School at Mindik. An airstrip (see airstrips) is at present being developed and the people have selected a site. The Lutheran Mission will soon be opening a station in the area and the people have requested that the Administration open a school and not the Mission. They want their children to be taught in English and not in Kotte. Within three hours walking distance from the proposed site is a population of approximately two thousand people.

ROADS.

Tracks throughout the area are maintained, considering the terrain, in reasonable condition.

MISSIONS.

At present there is no mission station in the area. However, at the moment, Rev. W. Jacobsen of the Lutheran Mission is living at Tumang village and is supervising the construction of an airstrip (see airstrips). The Mission apparently has applied for land in this area and when the lease is granted, Jacobsen intends to open a station which will be near Tumang, but will be known as Mindik. His wife and family are at present residing at Wagezaling.

AIRSTRIPS.

As mentioned previously, an airstrip is being constructed at Tumang but is to be known as Mindik. I refer to the District Officers memorandum 4-1-1 of 24th Dec., 1962 to Assistant District Officer, Finschhafen.

The only correspondence received at Pindlu is a telegram, No. AD903 of September. "Permission given Rev. Jacobsen commence supervision aerodrome Mindik" - signed District Commissioner.

A lot of earth has already been moved to level the site. The site runs approximately north, south and will have a length of 1,900'. In the first week of supervised work in December there were between three and four hundred labourers working. Rev. Jacobsen has funds and is employing the labourers on a casual basis.

8

I have requested through the District Officer, that
A D.S.A. Inspector visit the area as soon as possible.

CONCLUSION.

Approximately three thousand people were
contacted by the patrol, the main purpose of which was political
education. Interest should increase in the elections over the
next few weeks.

R. Willard

(R. Willard)
Patrol Officer Gr. I.
4th January, 1964.

APPENDIX "A".

(2)

Report on R.P. & N.G.C. accompanying patrol.

Reg. No. 9736 Constable MAIAWETUKA.

Dress: Neatly attired at all times.
Conduct: Good.
Ability: A reliable member.

Reg. No. 11188 T/Constable Bugler SOBILINAL.

Dress: Very good
Conduct: Good
Ability: Keen and willing.

Patrol Map - Patrol No. 5 of 1963/64 - Hube Census Div. (part only)

Scale: 1 inch = 2 miles
g = airstrip



H'Q (2)



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of MORORE Report No. Pindiu No. 6 - 1963/64
 Patrol Conducted by Ronald Williams - Patrol Officer Grade 1
 Area Patrolled Dedua Census Division (Pindiu Council Area)
 Patrol Accompanied by Europeans nil
 Natives Const. 1/C Zanza - Reg. No. 8476
Const. /T BUGIER BOBININAL - Reg. No. 11188
 Duration—From 7/ 1/19 64 to 25 1/19 64
 Number of Days 19 days
 Did Medical Assistant Accompany? no
 Last Patrol to Area by—District Services April/19 63
 Medical/...../19.....

Map Reference.....
 Objects of Patrol Political education, Census revision & routine Administration.

Director of Native Affairs,
 PORT MORESBY.

Forwarded, please.

15/11/19 64

[Signature]
 District Commissioner

Amount Paid for War Damage Compensation £.....
 Amount Paid from D.N.E. Trust Fund £.....
 Amount paid from P.E.D.P. Trust Fund

22

67-6-26

30th April, 1964.

District Officer,
Morobe District,
LAE.

PATROL REPORT NO. 6-63/64 - PINDJIN

Receipt of the above report is acknowledged with thanks.

I agree that it is unnecessary to conduct a census more than once a year.

The content of the report is well covered in the covering comment.

Mr. Willard has worked well and his recording is good.

Are churches used for assembling people normally? Officers should consult the missionaries concerned prior to using the churches.

The comment under "Political Situation" is good.


J. K. McCarthy,
DIRECTOR.

DWA:JGC

67. b. 26

(2)

TERRITORY OF PAPUA AND NEW GUINEA

Telegram

Telephone

Our Reference 57-2-10

If calling ask for

Mr. _____



Department of Native Affairs,
District Office,
P.O. Box 100, Morobe District.
17th April, 1964.

The Director,
Department of Native Affairs,
KORORUA

PINDIU PATROL REPORT No. 6 of 1963/64

I attach the above report of a patrol conducted by Mr. E. Willard, Officer-in-Charge, Pindiu in January, 1964. The delay in submitting this report has been occasioned purely by the Electoral Programme as the Assistant District Officer, Pinschhafen Mr. G. Smith was absent for a considerable period conducting elections in the Kalasa and was in addition, Returning Officer of the Pinschhafen Electorate.

No instructions have been received with this report from the Assistant District Officer but it appears likely that Mr. Willard conducted this patrol on his own initiative as part of the general Electoral Education Programme without specific instructions from ADO, Pinschhafen. Mr. Willard has conducted a thorough patrol and carried out all his tasks in a conscientious manner. I am certain that the people contacted by him have a much better idea of the House of Assembly than they had prior to his patrol. The covering remarks of Assistant District Officer, Mr. G. Smith adequately cover all aspects of the report and little comment is necessary from me.

You may rest assured that no further airstrips will be encouraged in this District without a thorough investigation being made into the needs and the suitability of any new proposed sites.

Consider that village population Registers need not be submitted with every report. This is especially so as most areas in this district have been covered three or more times during the past 12 months in connection with the compilation of the Common Roll, Electoral Education Programme and the Elections. I feel certain that this department is going to be involved in the maintenance of the Electoral Roll. I have been informed by the Chief Electoral Officer that, as a Returning Officer for a Special Electorate, I will be required to attend a conference in Port Moresby some time in May to discuss this and other problems concerning future elections. The subject of Village Population Registers, Census figures and the Electoral Roll are closely interwoven and I recommend that this matter be deferred until after the conference.

Relevant extracts of the report have been forwarded to the District Agricultural Officer, Regional Medical Officer, District Education Inspector and the report has also been shown to the District Commissioner.

Mr. Willard is to be commended for submitting a good clear report of a well conducted patrol.

(D. M. ...)
District Officer

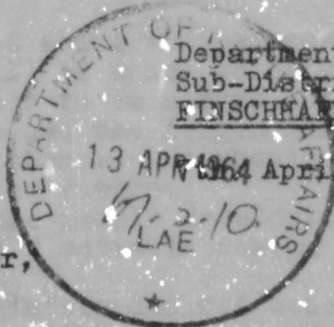
c.c. ADO, Pinschhafen.
c.c. CIG, Pindiu.



TERRITORY OF PAPUA AND NEW GUINEA

In Reply
Please Quote

No. 67-1-4.



Department of Native Affairs,
Sub-District Office,
FINSCHHAFFEN.

13 APR 1964 April, 1964.

The District Officer,
Morobe District,
LAE.

PINDIU PATROL No. 6 1963/64 - DEDUA.
PINDIU COUNCIL AREA.

A report on the patrol to the villages of the Pindiu Council area in the Dedua Census Division, together with a sketch-map and claim for camping allowance, is enclosed. The patrol was conducted by Mr. R Willard, Patrol Officer Pindiu, and the report was received from him on the 24th. February, 1964.

The evaluation of response to the Political Education talks is good and sound replies were made to the questions asked. Election statistics for the area reveal that the people were aware of their responsibilities and were able to make their decisions.

The inclusion of the Kalasa people is something that will have to receive serious consideration in the near future. The next patrol to the Kalasa will assess the peoples wishes in this regard. No doubt both the Pindiu and Finschhafen Councils will be discussing the matter in the near future.

It is encouraging to read that women are playing an increasingly important role in the social life of the villages. I hope that by stimulating women's activities we will encourage greater consumer demands and thus increase the output of economic cash-crops. At the present time approximately one third of the potential coffee crop is being processed. I have no doubt at all that the best way to increase production is to create needs and it is quite likely that social advancement of the women will do just this.

I would like to see more attention paid to making a realistic assessment of the income of particular areas. The effectiveness of a Council is gauged to a large extent by the services it can provide. Tax rates should be based on the capacity of the people to pay. Until this capacity is known reasonably accurately the tax rate tends to be set on what the people are prepared to pay rather than on what they could reasonably be expected to pay.

The onus of ensuring that Aid Posts are efficiently run still appears to me to rest with the Administration. To my knowledge European Mission Medical staff do not visit and advise Aid Post Orderlies in their villages. Finschhafen Sub-District has one part-time Medical Assistant stationed at Kelalo. She does not patrol. A Medical Assistant is due at Finschhafen in the near future. Can the Regional Medical Officer in Lae be approached please to see whether or not the medical staff of the New Guinea Mainland Region could be organized to provide an advisory/inspectorial visit to each of the Aid posts at least once each year.

I intend to assess the potential for road development in the

Dedua as soon as possible. It is probable that the road could follow the Masaweng River for a few miles, joining the coast road at Lakona. I will ask Mr. Willard to look into this on his next visit to the Dedua and will also investigate the possibilities from Finschhafen.

More detail is required about the proposed air-strip site at TURU. Mr. Willard will be asked to provide information regarding the population to be served, the distance of the villages from the site and the length and width it is possible to attain using hand labour. He should also assess the potential for extension in the future. I do not wish to see the people developing the site until its need can be proved and a suitable design prepared.

Village Population Registers did not accompany the report. The pertinent figures will be incorporated in the Statistical return for the year 1964.

It would be appreciated if the Director could be asked to give some clarification on his requirement of census. If not required annually, at what frequency. He may also advise whether he wishes estimates of increase made for admission in the Statistical return.

Gordon Smith

(GORDON SMITH.)
Assistant District Officer.

c.c. OIC PINDIU.

Pindiu Patrol Post,
Finschhafen Sub-District,
Morobe District.

Assistant District Officer,
Sub-District Office,
FINSCHHAFFEN

Patrol Report Pindiu No. 6 of
1963/64

Patrol Conducted By : Ronald Willard, Patrol Officer
Grade 1.

Area Patrolled : Bedma Census Division - (Pindiu
Council Area)

Personnel Accompanying
the Patrol : Const. I/C Zanze - No. 0476
Const/T Bugler Bobihinal - No. 11138

Duration of Patrol : 7/1/64 to 25/1/64

Last patrol to area : D.N.A. - April, 1963 - 3 weeks
D.A.S. - Dec., 1963 - 3 weeks.
P.H.D. - 1961 - 4 days

Objects of Patrol : Political education, Census revision
and routine administration.

Ronald Willard
(Ronald Willard)
Patrol Officer Gr. 1

INTRODUCTION

The patrol visited that section of the Dedua Census Division which is in the area under the control of the Pindiu Native Local Government Council. This includes all the inland villages or villages in the Highlands section of the Dedua Census Division.

Main topographic features of the area are the two short and quick flowing rivers, the Mesaweng and the Tewai, which drain these coastal ranges. Villages may be roughly divided into two groups - i.e. those in the Masaweng valley and those in the Tewai Valley.

Throughout the area the main type of vegetation is rain forest, however there are sections, particularly in the Tewai valley, of open kunai grasslands.

The main purpose of the patrol was to inform the people of the Facts about the House of Assembly and the forthcoming elections. Census was also revised in all villages and routine administrative duties carried out.

The patrol was received with enthusiasm. The usual welcoming singsing was held at the time the patrol arrived in a village. This was usually accompanied by a short prayer.

DIARY

(See Field Officer's Journal Folios 76 to 82)

- Tues. 7.1.64 3.30 p.m. - Departed for Silimana.
Arr. 5.30 p.m. in pouring rain - overnight.
- Wed. 8.1.64 Discussions H/A with Silimana people.
11 a.m. to Yunzain - 3 hrs.
4 p.m. Discussions with Cr. Taikone & elders of village.
- Thurs. 9.1.64 8 a.m. - made tape on H/A - Pidgin & Kotte.
11 a.m. - Assembled villagers - census revised & instructed on House of Assembly - village discussions.
5 p.m. - To Yunzain Primary 'T' School (½ hr.) for inspection of site & buildings - discussions with Mr. Thompson Jambota, Teacher-in-Charge.
8 p.m. - Discussions on economic development & village affairs with Cr. Taikone & committeemen.
- Frid. 10.1.64 To Gmabosing - 1½ hrs.
11 a.m. - Village assembled for census revision & people addressed on H of A.
4 p.m. - Discussions - minor disputes.
5 p.m. - village inspection & discussions on economic development.

- Sat. 11.1.64
 7.30 a.m. Minor dispute bought by Kuipa of Yunzain concerning his daughter, settled amicably.
 8.30 a.m. - To Masa, arrived 10 a.m.
 12 noon - People assembled for census revision and instruction on House of Assembly - Discussions.
 4 p.m. - village inspection - talks on management trade stores & economic development.
- Sun. 12.1.64
 Observed Masa. To Turu, inspection hamlet & site proposed airstrip.
- Mon. 13.1.64
 7.30 a.m. - To Kingfarinau, arrived 9.30 a.m. to find Hompua people also assembled at village.
 11 a.m. - Revised census Hompua.
 2 p.m. - Instruction H/A Hompua & Kingfarinau people.
 4 p.m. - Census revised Kingfarinau - village discussions, economic development.
- Tues. 14.1.64
 8 a.m. To Zaganemi - 2 hrs.
 11 a.m. Census revised & people instructed on House of Assembly.
 4 p.m. - Minor disputes & general discussions.
- Wed. 15.1.64
 7.30 a.m. - Village inspection.
 8.30 a.m. - To Zongafifi - 1 hr.
 11.30 a.m. - Village assembled for census revision.
 2 p.m. - Torrential rain - no church to assemble people.
 4 p.m. - people instructed on House of Assembly and general discussions held.
- Thurs. 16.1.64
 7.30 a.m. - village inspection and inspection of nearby hamlet comprising aid-post & mission school - filthy camp.
 9 a.m. - to Zorago - 1 1/2 hrs.
 11 a.m. - latrines built - also kitchen for rest-house.
 12 noon - village assembled, census revise and discussions held on H/A & elections.
 4 p.m. - Inspection of few houses in new camp site.
 Dispute brought by ATIA (f) of Masa concerning children of former marriage to Mone settled amicably.
- Frid. 17.1.64
 7 a.m. to Yamanzako - 2 hrs.
 10.30 a.m. - People assembled for census revision and talks on House of Assembly.
 3.00 p.m. - village inspection - general discussions on economic development and village affairs.
- Sat. 18.1.64
 8 a.m. - To Zanzumau, 1 hr.
 9 a.m. - inspection aid-post (Council (Finsch) Project) and A.P.O's house. Also circuit church.
 10 a.m. - Discussion with Cr. & Miss Eno, Pre-School teacher on leave.
 11 a.m. - Census revised and talks on H/A to assembled villagers. General discussions.
 4 p.m. - village inspection.
- Sun. 19.1.64
 Observed Zanzumau - further discussions H/A.
- Mon. 20.1.64
 7.30 a.m. to Siwea - 2 hrs.

- 11 a.m. - people assembled - census revised - discussion on House of Assembly & economic development.
4 p.m. - minor disputes and further discussions with Cr. Hovi & committee members.
- Tues. 21.1.64
7.30 a.m. - village inspection, also trade store & coffee store & machine.
8.30 a.m. - to Oraroko/Rebafu rest house - 1 hr.
10 a.m. - Census revision Rebafu.
12 noon - Discussions H/A & economic development.
3 p.m. - Census Revision Oraroko.
Evening discussions with Cr. Hovi, Gandeng and committee men.
- Wed. 22.1.64
7.30 a.m. - To Rebafu - village inspection.
8.30 a.m. - Oraroko - village inspection.
9.30 a.m. - To Saliu - Lutheran Mission Native Staffed Hospital - inspection & Discussions.
11.30 a.m. - To Zunzumuau.
2.00 p.m. - Further discussions House of Assembly.
3.00 p.m. - Complaints A.P.O. Winas & wife - various village discussions.
- Thurs. 23.1.64
7.00 a.m. - To Morago - 3 hrs. Inspected hamlet Hobo, comprising aid-post and some houses.
1.00 p.m. - village assembled - census revised & H/A discussions.
5.00 p.m. - minor complaints & village discussions.
- Frid. 24.1.64
7.30 a.m. village inspection.
8.00 a.m. - To Faseu - 1 hr.
10 a.m. Discussions & instruction H/A
1 p.m. - Census revised.
4 p.m. - Discussions with committee members.
5 p.m. - village inspected.
- Sat. 25.1.64
7.30 a.m. - To Silimana - 2½ hrs.
10 a.m. - further discussions H/A.
11.30 a.m. - To Pindiu - 2½ hrs.

END OF DIARY.VILLAGES.

Housing is generally of a reasonable standard and the particular materials used vary from village to village. Materials for rooves vary from sago palm leaves, kuasi, pitpit, bamboo leaves or leaves of pandanus tree. Walls were generally of woven bamboo but often of bush sawn timber. Floors were of bush planks or cut palm bark. A few houses were walled with bark. It seemed that each village used to its best advantage the particular type of material found in close proximity to the village.

All houses are raised above the ground and are heated by a fire which is made in the centre of the room —

many are one large room only.

Siwea village must surely have been commented on by all patrolling officers in the last few years. In the early fifties a new site was selected for this village by the villagers under the supervision of Luluai Hovi (Hovi is now a Councillor and one of the most influential members in the Pindiu Native Local Government Council). Individual home sites were marked out and given lot numbers. Houses are renewed as they become in a state of disrepair, but always on their original block of land. New sites are allocated as the need arises. This practice is still continuing to the apparent satisfaction of all concerned.

The majority of villages are situated on ridges above the river beds. This has been a disadvantage for water supply as long walks were often necessary to obtain water. This has been overcome since the Pindiu Council has been formed as the Council has supplied one thousand gallon water tanks to the needy villages. The tanks have been connected to the catchment area of the galvanised roofs of the churches.

Otherwise, sites are generally in a convenient position within reasonable walking distance of food gardens and coffee plots.

Hygiene and sanitation is generally satisfactory although the children were dirtier than those in the Hube. It would appear that the aid-Post Orderlies are carrying out their duties satisfactorily as regards sanitation.

Zerago was an exception to the good standard through the Dedua. Housing here is poor and inadequate for its population. Many recommendations for improvements were made by the patrol. This village is situated in the Towai valley at a distance under two hours walk from the coast.

A hamlet of Zongafifi village which comprises the aid-Post and the mission school was in a filthy state. Work was commenced during the visit of the patrol to clean the surrounds and improve the buildings.

VILLAGE OFFICIALS.

The whole of the area visited is under the jurisdiction of the Pindiu Native Local Government Council.

Councillors appear to be conscientiously carrying out their duties with the assistance of village committees.

POLITICAL SITUATION

Information on the House of Assembly was given by the patrol and also talks on the forthcoming elections. A tape which had been prepared by myself in pidgin and translated into the Kotte tongue was played several times in all villages. General discussions were then held with the aid of blackboard and chalk and the visual aids.

It is doubtful that the Dedua people are aware of the ~~mechanics~~ mechanics of the House of Assembly, however they are aware of the Common Roll and that they, with the Huga, Yabim, Kotte, Siassi and Kalassa people are to elect one member to the seat of government in Port Moresby, and that with many others in the Morobe District, they will be represented by a European.

Five of the seven candidates for the Finschhafen Open Electorate have campaigned in the Dedua. The people have formed their own opinions as to the best person to represent them as well as forming definite opinions as to who should not represent them.

Discussions have taken place in the villages and the various candidates have been analysed.

Winas of Zunzumuau expressed a popular opinion when he said he was grateful that provision was made for Special Electorates. Winas said he felt it essential that Europeans be in the House. He also said that if all the electorates had been Open he would have voted for a European candidate. However, with the provision of the Special Electorates, he felt he could give his first preference to a New Guinean in the Open Electorate, knowing that he would also be represented by a European. Winas felt that Europeans were essential to guide the New Guinean members.

The fact that as District Commissioner, Mr. H.L.R. Niall was an Official member of the Legislative Council and that he was unopposed in the North Markham Special Electorate, has led to some confusion. Many felt they did not have the right to vote in a Special Electorate. It was explained that there would be ten official members in the new House but Mr. Niall would be

a non-official member. It was further explained that as Mr. Niall was the only candidate in the North Markham Special Electorate, there was no need for an election. It was stressed that had there been more than one candidate, they would have been able to vote in the Special Electorate.

A vague understanding of the House of Assembly was held by the people prior to the patrol. Many village leaders had attended the political education schools at Pindiu and had conveyed the information to the other villagers. The patrol was then, with this as a base, able to provide a clearer understanding and answer any questions.

So that there would be no misunderstandings as to the duties of the member of the House of Assembly, the patrol explained the part that the member is likely to play in village life - it was stressed that the member would not be a magistrate and that he would not produce a miracle plan for spontaneous and rapid economic development.

Several Kalassa villages bordering the Dedua Census Division have expressed interest in the Pindiu Native Local Government Council. Just prior to the patrol, several leaders from Zandoa and surrounding villages had visited Siwea. Their purpose was to study the way of life in a village under Council administration and then compare it with that of a village under the Luluai system of Government. During the time of the patrol the President of the Council, Mr. K. Simongi Eidle, was at Zankoa and discussed Council activities with the local people. I have not been approached on this matter by the Kalassa people but it would appear that in the near future, a move will be made to include them in the Pindiu Council.

Discussions were held on Local Government activities in an attempt to relate the work of local Government with that of the Central government.

SOCIAL.

It was pleasing to note the part women play in village affairs in the Dedua. All villages have village committees and each village has at least one woman on its committee. This provides an outlet for the feelings of the women. It also means that new ideas are being conveyed to the women through their committee member. The Dedua people are indeed proud, of the fact that the women are actively included in village activities.

9 A problem that is facing the people of this area and that was brought to the attention of the patrol is the young people who receive a reasonable education and then are unwilling to return to their village.

The usual complain was that these educated people did not return to develop their own village or instruct their own people. It was shown to the villagers that, although these people were not working in their own particular village, they were helping to develop the Territory as a whole. The two Papuan teachers at Yurzain Primary 'T' School were cited as cases for this. It was explained that with an education the young people were seeking permanent work which resulted in a permanent income. To a very large extent such work is found mainly in the larger centres. This idea seemed to satisfy the people for an explanation.

AGRICULTURE.

The bush fallow system of agriculture is used in the area. Taro is the most widely grown food crop. Sweet potatoe also is an important food crop. The onions grown on the border of the Kalassa Census Division are excellent and are renowned. The Dedua produces a great many passionfruit. Potatoes are grown and sold at the Namasu & F.M.D.S. stores on the coast. Beans, cabbage, corn and bananas are also grown extensively.

Coffee is the main cash crop and is grown throughout the Dedua. There are an estimated one hundred and thirty two thousand plantings in the area. Most plots are owned on a community basis, but most men also have a few trees which they own individually. Much work is being done in planting cover shade (Albizia). The main work at the present time is the improvement of processing techniques.

Drying houses have been built throughout the area and pulping and fermenting facilities are maintained.

Agricultural Field Workers are active in the area, working at pruning and rejuvenation.

The people were informed by the patrol of the importance of proper processing techniques and advised to follow the advise of the Agricultural Officer. They were also urged to harvest fully their coffee crop and not to let it rot on the

trees.

LIVESTOCK & CATTLE. (See appendix A for a census on goats & cattle).

Many cattle and goats are found in the Tewai group of villages. It would seem that these animals play a part similar to that of the pig in village life - i.e. they are used mainly for ceremonial feasts and as an indication of wealth.

Not one herder kills regularly to obtain fresh meat, however there are killings and even if they are only on ceremonial occasions, it does mean more meat is included in the diet. Most herders expressed the intention of building up a large herd which would enable them to kill regularly. This idea was encouraged by the patrol.

The villagers are faced already with the problem of fencing their herds. It has been found that the cattle are usually kept inside an area bordered by large trenches, but that the goats frequently jump or climb the banks and then cause devastation in the food gardens.

The goats are bought for approximately £5 per head from people on the coast. The cattle for approximately £25 for a vealer from the Lutheran Mission or Nemasu at Finschhafen.

A small amount of Centroseara seed has been brought into the Pirdia area and the Agricultural Department intends to introduce stock beds of molasses grass.

ECONOMIC DEVELOPMENT.

Almost every village has at least one trade store. These were inspected and found, as a rule, to contain very little stock. It is doubtful if very much profit is made from these enterprises which are often in the village purely to serve as a convenience.

All licences were inspected and brought up to date as required.

The opportunity was taken to stress to the people that for an increase in economic development the onus was on them. A rough survey was carried out simply by asking each person his yearly income. For the area the average income per adult male appeared to be £2.

The average figure I feel, is very low and if records of coffee sales were checked with Namasu and F.M.D.S. I am sure the figure obtained would be higher. Councillors in the area informed the patrol that many people were not declaring their full income.

The buying points for coffee are the Namasu store at Warandai and the F.M.D.S. store at Wandokai. It appears that produce is divided evenly between the two stores although F.M.D.S. may receive a slight preference.

COMPLAINTS.

Very few complaints were brought before the patrol. Three disagreements over marriage settlements were settled amicably as well as several pig trespass complaints. No cases were heard by a Court for Native Affairs.

HEALTH.

On the whole, the health appears to be satisfactory. Two women were instructed to attend the Aid-Posts regularly with their children who had festering sores.

The Aid-Post at Zongafifi is not satisfactory. The area was filthy at the time of the patrol (although cleared during the visit) and the attitude of the Aid-Post Orderly is a disinterest in his work. A few villages in the area received a rush visit from a Medical Officer in 1961, and I have been unable to determine the next previous visit.

The Aid-Posts at Morogo and ~~Yamanzaka~~ ^{ZONAFIFI} are staffed by A.P.O.'s DIRIMA and WINAS are fortunate in that both A.P.O.'s are very keen and conscientious of their duty.

The Siwea, Rebafu and Orarako people have built a hospital at Saliau. This is staffed by two men who worked at the Buangi Mission Hospital for several years and a young lass who runs a Welfare Clinic and who trained at Buangi for four years after passing Standard VI at Dregerhafen Girls School. This staff receives an allowance from the local congregation and the hospital is supplied with medicine by the Lutheran Mission. The European nurses from Wegezaling Hospital visited Saliau in December.

EDUCATION

For a list of schools and particulars

see appendix "B".

Every child in the Dedua has the opportunity to attend a school. Many in fact have every opportunity to receive a reasonably sound education. It would appear that the brighter students move from the village mission schools to the Primary "T" School at Yonzain or various mission Primary "T" Schools in the Kotte, Dedua or Hube. There are many students from the Dedua at the Dregerhafen schools.

ROADS & BRIDGES.

Work has already commenced on building a walking track between Zongafifi and Zorago. The path used by the patrol could only be described as a pig track. Considering the rough terrain and the absence of road forming soils, the tracks are of a reasonable standard.

MISSTIONS.

All the people in the area are adherents to the Lutheran Church which is controlled from Sattleberg. The area is divided into two congregations with the main centres at Gunabosing and Zanzumau. Each village has its own church but a more important church is at Gunabosing and Zanzumau.

AIRFIELDS.

The patrol was requested to visit two sites which could be used as air-strips. This was done at the request of the people who had been encouraged along these lines by the Agricultural Officers who patrolled in December, 1963.

The first site was at TURU a hamlet of Masa village. This site could possibly be developed but it is at an altitude over 5,500 ft. and appears to be frequently surrounded by cloud. The people were advised that they could expect no assistance from the Administration at this stage in any work commenced. They were also advised that if they went ahead themselves they may find that D.C.A. would not open the strip. They were told that the administration intended to improve its present air-sites before opening new ones.

The other site was also at approximately 5,500ft. between Rehafu and Ouarako villages. They were told of the above information. On this proposed site are many coffee gardens. After some discussion with the patrol, the people decided it

would be ludicrous to take out their coffee before new plots had been established. It was later discovered that the Orareko people who own most of the ground were completely against the plan and that it was mainly the idea of the Siwea people. This site would involve the moving of a great amount of soil and I feel that unless urged by the Administration of the mission, they would not complete the venture.

It is possible, however, that the site near Turu village may be able to be developed.

CENSUS.

Census was revised. Figures are to be forwarded when those for the Dedua coastal villages are revised. It was interesting to note the number of single women between twenty and thirty. This is caused by so many men of a similar age being absent at work in other areas. These women will marry eventually but have found it necessary to fend for themselves. As a result the majority of them have small coffee plots and receive a small annual income - an estimate of this would be £1 per annum.

R. Willard
(R. Willard)
14/2/64

APPENDIX "A"

⑥

VILLAGE MISSION SCHOOLS

VILLAGE	TEACHER	No. of STUDENTS	CLASSES	PERMIT
KINGBARTON	John A	52	Std. 1	Permit held
MORNO	John A	52	Class 1	No permit held
ORZAKO	Kina	34	Std. 1	No permit held
REBAFU	Sisiwili Ausolu	35	Std. 1 Prep	Permit No permit
SINEA	Siwonga	22	Class 1	No permit
YAMAZAKO	Hatagau	- new school to be commenced in Feb. 64		No permit
ZAGHEMI	Kwabeng	30	Prep Class	No permit
ZONGAFIMI	Zongafing	25	Class 1	Permit
ZORAGO	Leleping	25	Class 1	No permit
ZUNZUMAU	Tambanya	30	Prep Class 1	Permit held

The only Administration school in the area is the Primary "T" school at Yuzain. A new teacher has recently arrived to increase the staff to three. This will probably bring the enrollment to approximately 100 for the first term of 1964.

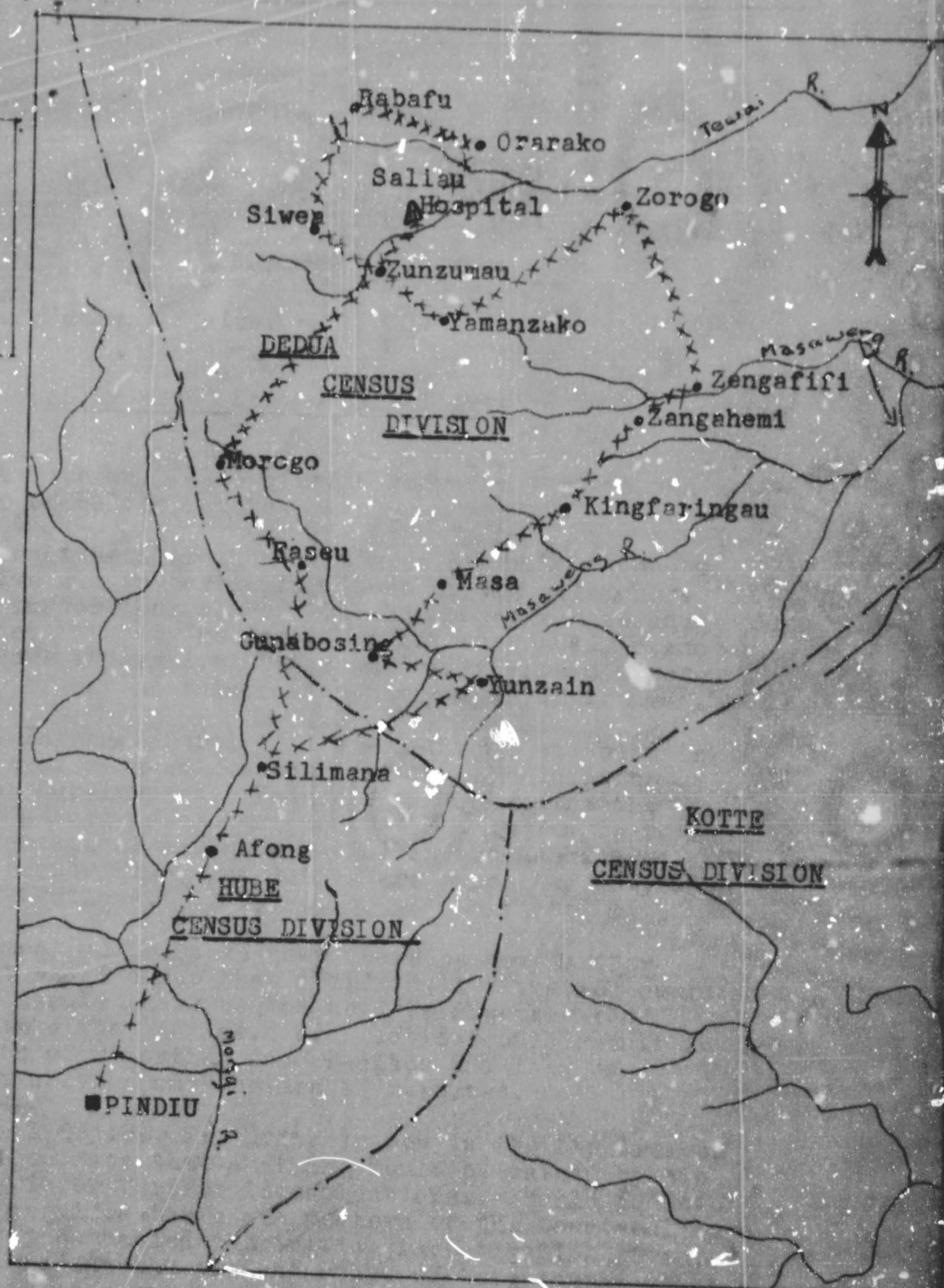
APPENDIX " B "

LIVESTOCK FIGURES.

VILLAGE	CATTLE	GOATS	SHEEP
ORARAKO) SIWEA) REBAPU)	6 one bull 4 heifers	2	
YIMANZAKO } ZONGAFIPI }	4 3 heifers 1 calf 23 one bull	2	
ZAGAHEMI	7	13	15
ZUZUMAU	4 one bull 3 heifers	17	
ZORAGO	4 one bull 3 heifers		
	48	34	15

Scale = 1" to 1 milc.
 - - - - - = Patrol route
 ▲ = Hospital
 - - - - - = Census Div. Boundary
 - - - - - = Rivers

Patrol Report Pindiu
No. 6 - 63/64



to be overlooked is the possibility that the remains have already been removed to a tribal cave for the dead as is customary amongst the Kukukuku people.

There was no Coroners' Inquest, the case was heard in the District Court at Wau on 27th and 28th September, 1963, the Defendant having been in custody at Wau from 23rd September, 1963.

During the Supreme Court Sittings at Wau in December 1963 the Crown Prosecutor was Asked at what stage of the Sittings would those concerned with the Aseki murder be required. After a rather vague reply further discussion revealed that the case was not listed as the District Court Depositions had been misplaced somewhere in the Crown Law Office. Chief Justice Swan was approached regarding the indefinite holding of the four witnesses and one interpreter at Wau and on his advice they returned home.

TERRITORY OF PAPUA AND NEW GUINEA

③

Telegrams

Telephone 37-3-1

Our Reference

If calling ask for

Mr.

Department of Native Affairs,
 District Office,
 L A E ... Morobe District.
 14th April, 1964.

The Director,
 Department of Native Affairs,
 Konedobu.

ALLEGED MURDER - ASEKI AREA

Your minute on 37-3-6 of 17th February 1964 to the
 Commissioner of Police refers.

The inhabitants of the Aseki area are without doubt
 very primitive and in particular those of the area where
 the alleged murder took place. The F.A.O people have had
 little contact with anyone outside their surroundings and
 it is therefore imperative that a Native Affairs Officer
 be in charge of any Administration patrols in their area.

Mr. P. Ingram, Patrol Officer-in-Charge at Aseki is
 quite capable of conducting such a patrol should it be
 necessary for Sub-Inspector Pembroke to re-examine the
 remains. It should be emphasised that Mr. Ingram is to be
 in complete charge of any such patrol in the Aseki area and
 that Sub-Inspector Pembroke's duties are concerned only with
 Police investigations.

It is most undesirable that there be any further
 disinterment and I agree that a difficult situation could
 easily arise should there be the need to dismember the
 remains and take them to Lae. Such action could result in
 the repression of reporting future cases and lack of
 assistance in solving such crimes if reported.

As Patrol Officer Mr. Smith is now in the New Ireland
 District I do not see that anything would be gained by his
 return to Aseki for further investigations. Should additional
 witnesses be required there are members of the Constabulary
 at Aseki that accompanied the initial investigation patrol,
 who could be used. At the present stage of this case I doubt
 if any attempts to prove that the remains are the same as those
 examined in August 1963 would survive any legal battle. Not
 to be overlooked is the possibility that the remains have
 already been removed to a tribal cave for the dead as is
 customary amongst the Kakukuku people.

There was no Coroners' Inquest, the case was heard in
 the District Court at Wau on 27th and 28th September, 1963
 the Defendant having been in custody at Wau from 23rd September,
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 a rather vague reply further discussion revealed that the case
 was not listed as the District Court Depositions had been
 misplaced somewhere in the Crown Law Office. Chief Justice Mann
 was approached regarding the indefinite holding of the four
 witnesses and one interpreter at Wau and on his advice they returned
 home.

2

Sub-inspector [unclear] is on leave, returning mid May 1964, which means any further investigations could not be finalised before June 1964, this will be nearly 12 months after the alleged murder took place and 9 months after the Defendant was taken into custody. In view of the current trends of Supreme Court findings and the difficulties to be overcome in establishing the identity of a skull if available, I cannot foresee a conviction in this case. However an Officer will be made available to conduct a patrol for the Police investigation if necessary.

(D.N. ASHTON)
District Officer



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

18

District of MOROBE Report No. Finia No 7/63-64
 Patrol Conducted by Mr. R. Willard PO
 Area Patrolled Ebabang, Bulum, Mindik and Ungesu areas of the Haba Sansu s
 Division

Patrol Accompanied by Europeans Mr. S. Gibson CPO
 Natives 2 Members of the S.P.N.G.C.

Duration—From 2/4/1964 to 3/7/1964

Number of Days 59

Did Medical Assistant Accompany? No

Last Patrol to Area by—District Services Dec/1963

Medical 1961

Map Reference KULUNGIWEL 3673 1 Inch Provisional Series

Objects of Patrol Census Revision and General Administration

Director of Native Affairs,
PORT MORESBY.

Forwarded, please.

27/10/1964

D. J. Hall 2/10
 District Commissioner

Amount Paid for War Damage Compensation £.....

Amount Paid from D.N.E. Trust Fund £.....

Amount paid from P.E.D.P. Trust Fund £.....

67-6-49

16th November, 1964.

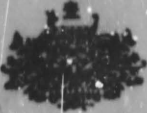
District Commissioner,
Dept. of District Administration,
Morobe District,
LAE.

PINDIN PATROL REPORT NOS. 7 AND 8
IN 1963/64.

Acknowledged with thanks are patrol reports 7 and 8 of 1963/64 from Pindin post, together with comments from the District Officer at Leo and Assistant District Officer at Vinschhafen.

- 2. Both reports made interesting reading.
- 3. It is presumed that you will raise matters raised with the R.M.O. and D.A.O. at Leo. Whilst the cult is not serious at this juncture, it should be kept under surveillance and it is suggested that Pindin staff liase with the Lutheran missionaries in the Pindin area to keep themselves informed.
- 4. It is stressed that Local Government Councilors have not the authority of formal village officials.

J. E. McCarthy
DIRECTOR.



TERRITORY OF PAPUA AND NEW GUINEA

67. 6. 49

78

Telegrams

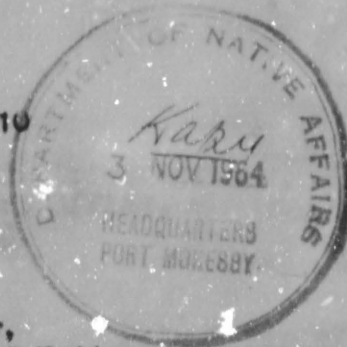
Telephone

67-2-10

Our Reference

If calling ask for

Mr.



Department of Native Affairs,
District Office,
L A E ... Morobe District.
27th October, 1964.

The Director,
Department of Native Affairs,
KONEDOBU.

PINDIU PATROL REPORT NO. 7 and 8 of 1963/64

Forwarded for your information, please a report submitted by Mr. Patrol Officer R. Willard covering the Hubs Census Division. During the patrol Mr. Willard was accompanied by Mr. S. Gibson, Cadet Patrol Officer.

No Patrol instructions were given, concerning the patrol, as the patrol was originated by Mr. Willard as Officer-in-Charge of the Patrol Post, Pindiu.

The situation, as reported, leaves a lot to be desired and it appears that cults of some description are extremely active throughout the area. It is to be hoped that Council activities will eventually bring home to the people that the belief in obtaining something for nothing does not exist and that economic development is the only method of acquiring material wealth.

The matter of livestock in the area will be brought to the attention of the District Agricultural Officer.

The situation as regards Aid Posts has been brought to the attention of the Regional Medical Officer.

No copies of the Census Figures have been supplied and these have been requested and will be forwarded as soon as possible.

The Patrol Report No. 7 is the work of Mr. S. Gibson, C.P.O and records his observations while accompanying Mr. Willard. This report has been submitted to give him experience in recording and reporting and as such should not have been given a separate report number. Quite a creditable effort for a junior officer, but there is room for improvement.

There does not appear to be a great deal that can be done to combat the cultist activity throughout the area. Apart from stimulating interest in the Council activities and by increasing patrolling of the area by all Departments with particular emphasis patrols from the Department of Public Health and the Department of Agriculture.

The report has been shown to the District Commissioner.

D.N. Ashton
(D.N. ASHTON)
District Officer

- c.c. Assistant District Officer, Sub-District Office, PINSCHHAFEN.
- c.c. Officer-in-Charge, Patrol Post, PINDIU.
- c.c. Mr. S. Gibson, Patrol Post, PINDIU.

17

Patrol Post,
PINDIU
Finschhafen Sub-District
Morobe District.
17th July, 1964

Assistant District Officer,
Sub-District Office,
FINSCHHAFFEN.

Patrol Report Pindiu No. 7/63-64

Patrol Conducted by : Mr. R. Willard PO

Areas Patrolled : Ebabang, Bulum, Mindik and Uagesu
areas of the Hube Census Division

Personnel accompanying the
Patrol : European - Mr. S. Gibson CPO
Native - 2 Members of the
R.P.N.G.C.

Duration of Patrol : 2/4/64 - 25/4/64
4/5/64 - 23/5/64
4/6/64 - 12/6/64
Day Trips - 16, 18, 19/6/64
1, 2, 3/7/64

Last Patrols to the area : D.N.A. - December 1963
(Election - Feb-Mar 1964)
D.A.S.F. - May 1964
P.H.D. - 1964

Objects of Patrol : Census revision and general
administration

S. Gibson
S. Gibson
Cadet Patrol Officer

(76)

PATROL REPORT - PINDIU No. 7/63-64

INTRODUCTION

The writer accompanied Mr. R. Willard P.O. on this patrol to the Bulam, Ebabang, Mindik and Ungesu areas of the Hube Census Division.

The patrol was a census and general administrative one. Owing to the need for Mr. Willard to be present at the May meeting of the Pindiu Native Local Government Council, this patrol was divided into two sections - firstly to the Ebabang and Bulam areas and later to the area around Mindik and Ungesu. Both areas lie to the west of Pindiu: the Mindik and Ebabang areas lie on the west side of the Kua river valley, while the Ungesu area is opposite Mindik on the east. The Kua river valley is separated from the Pindiu area by a range which divides the Kua and Mongi river valleys. The Bulam area refers to those villages in the Bulam river valley. The Bulam river is to the west of, and roughly parallel to the Kua. The Kua and Bulam rivers both rise in the Cromwell mountains. Both feed the Mongi river. The Mongi also rises in the Cromwells and eventually flows into Huon Gulf at Uligidu in the Bukaua Census Division. Both the Kua and Bulam rivers run through narrow valleys, and the range between them, and the range between the Kua and the Mongi, are rugged and rise to approximately 4000ft.

Twenty-six villages were visited. All villages are included in the Pindiu N.L.G.C. - in some places five villages are represented by one Councillor, while there are instances where one Councillor represents only two villages. Coffee is the main source of income - some people show an interest in small village trade stores. The Lutheran Mission is very strong in this area.

A census was conducted in all villages, and extensive talks were given by Mr. Willard on the elementary aspects of government and Local Government Council taxation.

PATROL DIARY

- 4.5.64 - 1645 Leave Pindiu and arrive U.S. Archbold Expedition campsite at 1750 - stayed overnight
- 5.5.64 - 0645 Leave Archbold campsite and arrive Zalimpa at 1245
1430 Census conducted
Overnight
- 6.5.64 - 0900 Village inspected
1100 General discussions held with people
1400 With arrival of Mr Willard PO, further talks with people
Overnight
- 7.5.64 - 0720 Leave Zalimpa and arrive Wamuki at 0910
1030 Census conducted
1400 Discussions re House of Assembly and Pindiu N.L.G.C.
Overnight
- 8.5.64 - 0730 Leave Wamuki and arrive Ebabang at 0900
1000 Census
1400 General discussions
1600 Census figures compiled
2000 Discussions held with Ebabang Councillor Wenziong
Overnight
- 9.5.64 - 0730 Leave Ebabang and arrive Bulamanong 0815
0900 Census conducted

(8)

1130 Leave Bulamanong and arrive Sonaronong 1300
1500 Census conducted
1600 Compilation of figures for census completed at
Bulamanong and Sonaronong

Overnight

10.5.64 - 0600 Leave Sonaronong and arrive Kotkin 1000
1100 Census
PM Observed
Overnight

11.5.64 - 0730 Leave Kotkin and arrive Zengaren 0900
0930 Census
1400 Talks given concerning the House of Assembly and the
Findiu N.L.G.C.

Overnight

12.5.64 - 0750 Leave Zengaren and arrive Numbut 0930
1030 General discussions culminating in an inspection
of the people's newly acquired hygiene system
1200 Census
1500 Discussions re political advancement
Overnight

13.5.64 - 0800 Leave Numbut and arrive Ubaneng 1030
1100 People lined and censused
1500 Discussions with villagers
Overnight

14.5.64 - 0800 Leave Ubaneng and arrive Zewitzen 0845
0900 Lined and censused people
1200 Talks given re Council tax and the need for it to
be higher
1300 Leave Zewitzen and arrive Kor 1330
1400 People censused
Overnight

15.5.64 - 0745 Leave Kor and arrive Keili 0915 having visited
No. 2 Kor en route.
1100 Census conducted
Overnight

15.5.64 - 0730 Leave Keili and arrive Keili No. 2 0800
0815 Inspection of nearby coffee garden re possible cult
activities in the area
1000 Return Keili
1300 Leave Keili and arrive Zangung 1400
1430 Census
Overnight

17.5.64 - 0745 Leave Zangung and arrive Namane 0945
1015 Census conducted
1500 Talks re political advancement
Overnight

18.5.64 - 0730 Leave Namane and arrive Simbeng 0930
1000 Lined and censused people
1300 General discussions
Overnight

19.5.64 - 0730 Leave Simbeng and arrive Dubi 0815
0900 Census conducted
1400 Visited village and discussed cult activities
Overnight

20.5.64 - 0730 Leave Dubi and arrive Keili 1400 - villages of
Zewitzen, Kor and No. 2 Keili inspected en route
in connection with the cult activities in the area
1530 Leave Keili and arrive Dubi 1800
2000 Further discussions held with people from Namane

(4)

and Zengaren concerning their cult activities
Overnight at Dubi.

21.5.64 - 0730 Leave Dubi and arrive Sengeta 1000
1030 Census conducted
1300 Leave Sengeta and arrive Aregenang 1500
1800 Census conducted
2000 Various complaints heard from people of Aregenang
and Sengeta

Overnight

22.5.64 - 0730 Leave Aregenang and arrive Tunnang 1000
1030 Visit paid to the Missionary at Tunnang
1200 Leave Tunnang and arrive Kwenanseng 1530
Overnight

23.5.64 - 0800 Leave Kwenanseng and arrive Pindiu 1000

Conclusion of patrol to the Ebabang and Bulum areas.

4.6.64 - Leave Pindiu at 0630 and arrive Tunnang 1015
1300 Discussions held re House of Assembly and the Pindiu
N.L.C.C. - also talks relating to tax collection

1500 People censored
Overnight

5.6.64 - 0700 Leave Tunnang and arrive Hamaronong 0900
1030 Compilation of census figures
1200 Lined and censored people
Overnight

6.6.64 - 0700 Leave Hamaronong and arrive Aregenang 1200
1215 Held various discussions re the Council Tax
1430 Leave Aregenang and arrive Sengeta 1530
Overnight

7.6.64 - 1030 Discussions with the villagers re House of Assembly
and the Pindiu Council

PM Observed
Overnight at Sengeta

8.6.64 - 0700 Leave Sengeta and arrive Mindik 1030
1200 Lined and census conducted
1500 Listened to House of Assembly Opening with the people
Overnight

9.6.64 - 0830 Leave Mindik and arrive Satneng 0930
1030 Compiled census figures
1400 Inspected the Satneng hamlet of Sambinum - returned
Satneng 1700

Overnight

10.5.64 - 0730 Leave Satneng and arrive Sueswitne 0815
0900 Census
1100 Census figures compiled
1300 Talked to people re House of Assembly and LG Council
Overnight

11.6.64 - 0730 Leave Sueswitne and arrive Uagesu via Berakwaiyu at 1200
1300 Census
1500 Compilation of figures
1700 Village inspection
Overnight

12.6.64 - 0730 Leave Uagesu and arrive Berakwaiyu 0900

0815 Talks to people re Council and their coffee interests
1000 Census 1100 Leave Berckwaiyu and arrive Pindiu

1345

- 16.6.64- 0900 Leave Pindiu and arrive Afong - census conducted
1300 Leave Afong and arrive Silirana - Census conducted
1600 Leave Silirana and arrive Pindiu 1715
- 18.6.64 - 0830 Leave Pindiu and arrive Sananga 0900 - census conducted
1130 Leave Sananga and arrive Kwekwandangu 1200 - census
1615 Leave Kwekwandangu and arrive Pindiu 1700
- 19.6.64 - 0900 Leave Pindiu and arrive Gemaheng 1030 - census
1500 Leave Gemaheng and arrive Pindiu 1700
- 1.7.64 - 1030 Census of Pindiu villagers
1330 Leave Pindiu and arrive Pafiu 1400 - census conducted
1700 Leave Pafiu and arrive Pindiu 1730
- 2.7.64 - 0830 Leave Pindiu and arrive Zenguru 1000 - village censused
1400 Leave Zenguru and arrive Xwenzenzeng 1430 - census
1630 Leave Xwenzenzeng and arrive Pindiu 1745
- 3.7.64 - 0900 Leave Pindiu and arrive Bantamu 1000 - census conducted

Conclusion of Patrol

OBSERVATIONS AND COMMENTS

RECEPTION OF PATROL

The patrol was received well in all villages. Singings were arranged to greet the patrol, and many bilums were presented as a token of friendship.

VILLAGES

The overall standard was pleasing. Housing was adequate and of reasonable construction, while the cleanliness and general appearance of the villages was evidence of the awareness and pride taken by most people in the up keep and maintenance of their villages.

The type of housing was standard throughout the four areas. Sawm and sometimes planed planks are used for walls, split bamboo for floors and kunai grass or bamboo leaves comprise the majority of rooves.

Villages are generally situated on ridges or prominent features - an exception here is Sonarenong, which is situated very low in the lower Bulum valley. The building of villages in high places has an obvious disadvantage as regards water supply. However most villages are centrally situated regarding their gardens. A number of the villages visited have only recently changed their sites. Kotkin and Zengaren are two such examples. The Kotkin people have now divided themselves into five "camps" - while Zengaren, Kor, Areganng, Zalimpa, Wamuki and Satnong people have each split into two defined groups.

Most people have considerable distances to carry water, especially the people in the western sector in the Bulum. The Pindiu N.L.G.C. has not installed any water tanks in this area as yet. There are very few rooves available which could be used as worthwhile catchment areas. There is usually at least one copper roof in each village, but these are mostly without guttering and in most cases need to be renovated before tanks could be installed.

The cleanliness of villages varied. Latrines were inspected in each village by a Councillor who accompanied the patrol.

(12)

The standard throughout the area was poor. Many people were advised to demolish existing latrines, and to construct new ones. Some villages are situated on rocky ground, where the task of digging pit latrines and rubbish disposal holes is a wearisome one - consequently the standard of sanitation in these villages was low. The presence of pigs in villages was commonplace, but the people appear to be unconcerned by the way their pigs down grade village appearance and cleanliness. Grass in villages had generally been cut prior to the patrol's visit.

VILLAGE OFFICIALS

The Pindiu Local Government Councillors are assisted in each village by village Committeemen. Councillors and Committeemen are keen and helpful during the patrol's visit, but it is obvious that they use little power and authority during the Government Officer's absence. From discussions held about the activities of the N.L.G.C. it is obvious that the Councillors fail to come back to their villages after a meeting and tell their people what went on and what is happening. The Councillors in the Bulum do not make regular visits to the other villages in their circuits. This was a most disturbing discovery - it reflects poorly on the interest these Councillors show in the remainder of their areas.

Apparent is an attitude which is common among many Councillors whereby they treat their office as something of a burden. They feel that they are Councillors (and Committeemen) only because they were elected, not because they really wanted the office. They feel that they themselves are handicapped through their sacrifice for their people's good. Asked about their chances for re-election, it was obvious that most Councillors preferred not to be re-elected, but mentioned as an after thought, that if there was no one else capable of assuming the office, they would "put up" with the job again.

Of course there are exceptions to these unfortunate traits among the Councillors. Councillors Meek of Ungesu and Oknaviong of Mindik, are both keen and successful Councillors. Oknaviong's coffee business is a flourishing one and among the best in the Hube; while Meek's trade store and the standard of his European type house, here evidence of his hard work and his initiative. Both men are respected members of the Council, and both have unfailing support in their villages.

OUTLINE OF POLITICAL SITUATION

Cargo Cult has again sprung up in the Bulum valley. It appears that the present movement is a resurgence of cult activity which has been a significant feature in the Bulum for many years. The people were questioned about their activities but in all villages, such questions were met with blank faces and an emphatic "I don't know a thing about it" attitude.

It was not until the patrol had almost completed it's circuit of the Bulum that the truth about the activities was partly revealed. The belief holds that cargo will eventuate at the head of the Bulum river near the village of Nomanone. No concrete evidence indicated a large scale money collection, but rumour has it that in certain villages some money has been collected by the Committeemen. Mystery surrounds a practice that is widely adhered to by the women in the Bulum. In most Bulum villages the women have cleared and decorated a piece of land near the villages. This is where the women congregate and bury their monthly menstrual discharge. Apparently a deal of ceremony surrounds this practice. One woman in each village organises this procedure, which is refered to by the people as "work hygiene" - a name which undoubtedly is designed to link the practice with their good intentions regarding village hygiene. The patrol was told that during a "burial ceremony" the woman concerned is obliged to give her village Committeeman one shilling - this is the only evidence which indicates that money collections are connected with the cult movement. The patrol's inquiries into the origin of this unusual practice met with no satisfactory explanation - people in all villages insisted that it was their own idea, and that it was designed in the interests of health and hygiene. It is interesting to note that trade store keepers in the Bulum are leading figures in this movement. It is also interesting to note that no outward signs of recognised forms of cargo cult are apparent. Villages are not neglected, and food gardens are well cared for and show not the first signs of neglect. Above all, Council tax was collected without incident, Very few men were unable to pay their tax, and at Nomanone, a village with 112 taxable males, £70 back tax was collected. Also the Bulum people are active in their coffee growing. It is true that the Bulum people have developed at a slower rate than the remainder of the Hube people, but it is the writer's belief that the present ideas and practices are not adversely effecting their lives, either economically, socially or politically. A change for the worst will eventuate, however, if such ridiculous beliefs continue.

The House of Assembly was discussed with people in all villages. The overall response to questioning was discouraging. There were people who were not aware that Zure Makili had been elected to represent the Finschhafen Open Electorate, and that as such, he was in fact, their representative. It was obvious that the type of work their representative will be doing in the House of Assembly is quite foreign to the majority of Hube people. It is hoped that Zure Makili visits the Hube area soon and is able to give the people a clearer picture of his tasks and responsibilities.

The Pindiu N.L.G.C. was also the object of much discussion. The people showed an interest in talks designed to tell them just where their tax money went to. The need for a higher tax rate was stressed. Of course, the people do not want the tax rate to be lifted, but they do realize that more money must be available if the Council is to continue providing facilities for their benefit. Although the male tax rate of £1-5-0 could be raised without causing hardship, it is obvious that in the Bulum, the people are not yet prepared to pay more. As yet Council projects have not eventuated in the Bulum and consequently the people have yet to see and appreciate what their money is going in to. Perhaps with the Council's intention to install a permanent bridge over the Bulum river this year, and with access at different periods, to use of the Council's new saw mill, the people will come to appreciate the need for a greater tax rate, and also come to feel less neglected by their Council.

AGRICULTURE

Food gardens in the area are plentiful and appear to be providing sufficient for the people's needs. No Bulum people carry vegetables to Pindiu for sale, and only rarely do Mindik and Ebbang people sell their produce at Pindiu. This may be attributed to the distance produce has to be carried. A great variety of fruit and vegetables are grown - quality, generally speaking is quite good. Many European types of vegetables have been introduced - most varieties are flourishing.

What is the damage?

Arabica coffee is the cash crop. Most gardens are small and neglected. Much coffee is left unpicked on the trees, and therefore only a portion of coffee grown is in fact processed and sold. Good quality coffee is grown in all the areas patrolled, but in the Bulum and Ebbang areas the people seem to lack the incentive to develop their coffee concerns. They seem content to let ripe coffee rot on the trees, and to see bush return to their coffee gardens. Only when money is required is coffee picked and processed for sale. This lack of incentive and dislike for hard work is unfortunate because it is slowing the people's advancement - the money is there to be made, the people realize this but make no effort to rectify the situation.

The Agricultural Officer Pindiu is encouraging the rejuvenation of old trees in the Bulum valley; in the Mindik area he is concentrating more on encouragement of new plantings. In both areas he is endeavouring to better processing techniques and to impress upon the growers the need for more harvesting. There is an agricultural Fieldworker in each of the Ebbang, Mindik and

Bulum areas, while the fieldworker in the Pindiu area supervises and instructs the people around Ungesu.

At the village of Kotkin, an entrepreneur coffee buying system has just been established. Now, instead of each individual washing, drying, carrying and selling his own coffee, he brings his coffee straight from the garden and sells it immediately to the entrepreneur. This man then processes the coffee - he alone is responsible for processing, transportation and marketing. This method relieves the grower of processing and carrying tasks, and in the hands of a keen person, should result in greater amounts of coffee reaching the buying points. Prices for different grades of coffee have been set by the Agricultural Officer because under this system, the grower's effort is considerably reduced - all processing, transportation and marketing being the task of the entrepreneur.

Mindik and Ungesu people carry their coffee to the Namasu and F.M.D.S. buying points at Pindiu; the Bulum and Ehabang people generally carry coffee to the F.M.D.S. buying point at Oligida down on the coast. The Mindik people are hoping that new buying points will be established near the site of the new Mission airstrip at Tunnang - this would be a great development and would surely result in an increased output from the Mindik area. As it is, Mindik is regarded as one of the Huho's best coffee growing areas. Councillor Oknaviong is the leading coffee grower - he told the writer that he earned £70 from his coffee in 1963. Recently, F.M.D.S. raised their buying price for coffee - it remains to be seen as to whether this move injects more incentive into the attitude of the people as regards their only means of obtaining money.

(See Appendix "A" for coffee figures)

LIVESTOCK

Pigs and fowls are kept in all villages. Both are of prestige value to the owner, but apart from the occasional sale of a pig, neither figure significantly in the people's economy. Fowls are in high demand throughout all the four areas. Lately the A.O. Pindiu has been ordering and distributing quality fowls to the people.

FORESTS

Tall hardwood trees are scattered throughout the area. This timber is most abundant in the Wamuka, Ehabang and Hamaronong areas. The people are able to cut planks of good quality for their housing, but commercial interests would prove uneconomical due mainly to the immense costs involved.

(3)

SOCIAL DEVELOPMENT

The men and women in the area patrolled participate little in social activities. Men do play a little football in the villages, but the women appear to have few interests apart from their gardens and family life. During the last few months the Pindiu women have shown a welcome interest in Women's clubs. The Women's Welfare Officer from Lae has made two visits to Pindiu, and now, interest having spread rapidly, there are five such clubs in the Hube-Dedua region. The Ungesu women form a very active section of one such club, while the women from Mindik have expressed the wish that they would like the opportunity to start a club too. So far the Bulux women have not voiced their opinions, but it is hoped that soon, despite their somewhat distant location, some Bulux women will wish to start their own Women's club.

The formation of these clubs is a substantial step forward in the lives of Hube women. With a large portion of Hube men being absent workers, the women are naturally left very much to their own devices. It is hoped that with the establishment of these clubs, the women will now have an interest that is capable of filling their spare time with worthwhile activity. The effect the club has had on the Ungesu women is already significant - their participation in organised games was encouraging.

COMMERCE AND INDUSTRY

This is restricted to small, poorly stocked and trade stores. There are trade stores in the majority of the twenty-six villages visited - these are generally run by one or two people. Stock is obtained from the F.M.D.S. and Nansen stores at Pindiu, or from the F.M.D.S. store at Oligidu. Store Keepers appear to make very little profit - stores are merely services to the community, with profit making taking a secondary role. Trading licences were inspected by the patrol. The majority of licences had expired, and quite a few store keepers had been trading for up to two years without licences. As mentioned under Outline of Political Situation, it is interesting to note that most store keepers in the Bulux are leading figures in the present cult movement. Councillor Meck of Ungesu would perhaps be the Hube's most successful and prosperous trade store keeper.

People around Ungesu occasionally bring fresh fruit and vegetables to Pindiu for sale - European type produce is purchased for 3d per pound and native produce for 2d per pound.

Distances between the Bulum and Mindik villages tend to turn the people away from carrying their produce in to Pindiu for sale. Meagre sums are made by some women who make bilums and sell them for 5/-. This is a poor price for articles which take such time and patience to make.

COMPLAINTS

Numerous minor complaints were brought before and settled by Mr. Willard P.O. Pig disputes and marriage troubles were the most common. The number of disputes concerning pigs was noted with concern. The people involved should themselves be able to deal with and settle amicably such minor complaints. The haste with which these questions were brought before the patrol indicates a defined lack of confidence among the people where thinking and settling their own problems for themselves is concerned.

REST HOUSES

These are to be found in most villages. All rest houses are built from native materials, and although small they quite comfortably accommodate two officers.

CARRIERS

Carriers are easily obtainable - women doing most of the carrying. The carrying rate of 1/- per hour is quite acceptable.

HEALTH

Health in the four areas was only of a fair standard. The patrol was preceded into the Bulum and Mindik areas by a minor influenza epidemic which claimed the lives of a number of aged people and small children. The Lutheran Mission medical assistant, from Wagezaling hospital near Pindiu, visited the Bulum village of Sibung and treated a number of cases. By the time the patrol had finished in the Bulum the sickness had been nearly overcome. Children in all areas were unwashed - it was admitted jokingly by many adults that washing was regarded by their children as a nuisance and something to be avoided.

All serious cases from the four areas are taken to Wagezaling, the Lutheran Mission hospital. This hospital is owned by the native people and can accommodate eighty people.

The four areas are well catered for by Government Aid Posts. The Aid Post Orderlies are a capable,

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efficient and keen group. The fact that they do not patrol the villages to which they are meant to administer aid is unfortunate. If the A.P.O.s were to inspect villages, undoubtedly the standard of village sanitation would improve. During the patrol's stay in the Bulum A.P.O.s complained about the fact that they had not been paid for eight months, and that they had not been able to obtain medicines when their supplies were short. Both situations have only recently been remedied - it is hoped that a similar unsatisfactory state of affairs does not repeat itself.

The Aid Posts themselves are built from bush materials. The Pindiu N.L.G.C. intends to use its new saw mill to cut suitable planks for the reconstruction of the Aid Posts. The Aid Posts seem to be serving their purpose satisfactorily. It was noted, however, that people from villages situated more than two hours walk away from Aid Posts were reluctant to make visits to obtain treatment for sores and minor complaints.

(For further information on Aid Posts see Appendix B)

EDUCATION

Small Mission schools are in most villages. The Kottor language is widely taught, while in some of the larger villages some schools do teach English. These schools are well attended and staffed by teachers who have been appointed by the Mission - the English speaking teachers have all trained at Heldsbach Mission school near Finschhafen. The village school teachers are paid through contributions by the village people. Generally this amounts to very little.

The Government school at Pindiu is the only Government school in the Hube - it educates children up to the Standard Four. Two children from the Bulum, 8 from the Mindik area and twelve from the villages of Ungeu and Sorakwaiyu attend this school. The total enrollment at the school varies from week to week around the 130 mark.

ROADS AND BRIDGES

Main roads in the area, considering the terrain and the nature of the soil, are quite good. In some places considerable work has been done in the cutting and levelling of roads. The smaller roads are not well attended to: they are usually rough and overgrown.

Bridges are of bush materials. They are mostly soundly constructed, but some are rather low, and are often washed away during heavy rain. This year the Pindiu N.L.G.C. is to build wire suspension bridges over the Kua river between

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Kwensenzeng and Turnang, and over the Bulum river between Selimbeng and Zengaren.

MISSIONS

There is now a Lutheran Mission Station at Turnang. This is only a new establishment - the Missionary, the Rev. Jacobsen and his family are still in a temporary house. The people have nearly finished work on an airstrip for the new Station. Rev. Jacobsen was formally stationed at Sattelberg Mission, near Pinschhafen - he is therefore well known to the Hube people, and most popular. At present his work is restricted to supervising work on the airstrip. The Hubes are very strong Lutheran people - there are churches in all villages and in many cases quite considerable sums have been collected and spent on the construction of most elaborate church buildings.

The Lutherans also staff a hospital, Wagesaling, near Pindiu - Mr. Metze is the male nurse in charge.

AIRFIELDS

Work has not quite been completed on the Mission airstrip at Turnang, however, a Mission plane has already landed on a few occasions. Work commenced during November, 1963, and under the Rev. Jacobsen's supervision, has progressed most satisfactorily. It has now been decided that the strip will not be a two way one, but it is hoped that 19000ft will be available when the strip is finally completed. This strip will be invaluable to the Mission, and with the possible installation of F.M.D.S. and Namasu coffee buying points, would also greatly increase the output of coffee from the Mindik and surrounding areas.

The people of Zengaren in the Bulum valley have been thinking of airstrip possibilities at a site above their village. Apart from the fact that the people would never complete such an undertaking without much assistance, the site in question is at a height where cloud would force such a strip to be closed often and for long periods. The need for a strip in the Bulum at present is negligible and consequently, the Zengaren people were not encouraged to think any more about it.

PERSONAL TAX

A N.L.C.C. tax patrol patrolled the Bulum and Mindik areas a few days ahead of the patrol. This patrol, composed of four Councillors and the Council Clerk collected the tax without any difficulty. The people were able to pay

the 5% increase in their tax rate without undue hardship. The number of women tax payers was small. Back tax collections were made in most villages.

CENSUS

One of the Patrol's purposes was to conduct a census. This too was accomplished without incident. A larger than normal number of people failed to appear for census in the Bulum valley - this was attributed to the influenza epidemic that was among the Bulum people at the same time. The Bulum area was found to have the smallest absentee rate for the Census Division - the higher Bulum villages were particularly well represented by the younger men.

APPENDIX "A"

TABLE SHOWING COFFEE FIGURES FOR THE EBABANG, BELUM, MINDIK AND UNCESU AREAS.

AREA	TOTAL COFFEE TREES	IMMATURE TREES	MATURE TREES
BULUH	62882	6485	56397
MINDIK	38304	8645	29659
EBABANG	21668	1540	20128
UNCESU	12727	1197	11530

14568
100 cc
Figures compiled during Agriculture patrol to these areas in May 1964

(2)

APPENDIX "B"

AID POSTS IN THE EBABANG, BULUH, MINDIK AND UNGESU AREAS

AID POST	VILLAGES	AID POST ORDERLY
EBABANG	Ebabang, Hamaronong, Wamuki, Zaliapa, Bulamanong, Sonaronong	APO PAGWI
ZENGAREN	Zengaren, Nurbut, Kotkin	APO SAMBING
UBANENG	Ubaneng, Zewitzen, Kor, Keili, Zanggang, Nomaneng	APO FUNUK
SELIMBENG	Dubi, Simbeng, Selimbong, Maran, Soggeta, Areganang	APO OKENSING
MINDIK	Mindik and Tumpang	APO POLEHUK
SATNENG	Satneng, Suwitno, (and Hendeneng)	APO BINGA

H. P. 43



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of Morobe Report No. Pindiu 2/63-64.

Patrol Conducted by Ronald Willard, Patrol Officer Grade I.

Area Patrolled Hube Census Division.

Patrol Accompanied by Europeans Cadet Patrol Officer Gibson.

Natives Two members R.P. & N.G.C.

Duration—From 2/4/1964 to 6/8/1964 (Broken.)

Number of Days 62

Did Medical Assistant Accompany? No

Last Patrol to Area by—District Services Feb Mar 1964

Medical/19.62.

Map Reference.....

Objects of Patrol Routine administration, census revision.

Director of Native Affairs,
FORT MCRESBY.

Forwarded, please.

27/10/1964

[Signature]
District Commissioner

Amount Paid for War Damage Compensation £.....

Amount Paid from D.N.E. Trust Fund £.....

Amount paid from P.E.D.P. Trust Fund £.....

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23rd November, 1964.

District Commissioner,
 Department of District Administration,
 Morobe District,
L.A.M.

PATROL REPORT NO. 8 - 1963/64

Receipt of the above mentioned patrol report together with comment from the Assistant District Commissioner, Finschhafen, is acknowledged with thanks.


Please let me have a copy of your comments to the Assistant District Officer, Finschhafen. The content of the report is most valuable, and reveals a keen interest by Mr. Willard in the people. He has gone to great pains to give a description of the area, the people and their mode of living, and is to be congratulated on the diligence exercised in the compilation of the material.

He has obviously gone to some trouble to study the councillors and their backgrounds - I have no doubt this made a good talking point in discussions with the people.

The manifestations of cargo cults are of minor importance in the area, as it seems the people are well along the road to progress, even though living in a not highly favoured area so far as communications are concerned.

I am sure that Mr. Gibson has benefited from the training he received during the period he accompanied the patrol. The Assistant Director, Local Government, and the Government Anthropologist, have both been most interested in this informative report.

Please ensure that vital statistics are forwarded to be filed with this report.

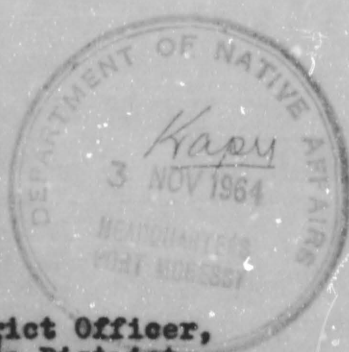

 (J.K. McCarthy)
DIRECTOR

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Department of Native Affairs,
Sub-District Office,
FINSCHHAFFEN.

16th. October, 1964.

District Officer,
Morobe District,
LAE.

PINDIU Patrols Nos. 7 and 8 of 1963/64
MOROE CENSUS DIVISION.

Reports on the patrol to the Kube Census Division conducted by Mr. R. Willard are enclosed. Claims for camping allowance have been returned to the officers concerned for signature or amendment.

The two reports were received at Finschhafen on the 13th. October, 1964.

Mr Willard's report gives a fair picture of the native situation in the Kube Census Division, but I must confess to being confused by the section dealing with the Political Situation. This would have been improved considerably—improved by the use of Sub-headings. I would have preferred to see Mr. Willard use an Item. Assessment, Action form when reporting on cult activities.

It would be appreciated if the Regional Medical Officer be requested to have an Aid Post inspection patrol mounted in the Division in the near future.

Although census was conducted no population Registers were forwarded with the report. Mr. Willard has had ample time to have these prepared. Roneoed sheets have been prepared at Finschhafen and forwarded to all stations, in the Sub-District.

The Anthropological data is of interest.

Mr. Willard has made no comment whatsoever on the prospects of developing vehicular roads. There must be some means of improving communications at least in the immediate vicinity of the two air-strips.

Mr. Gibson apparently accompanied Mr. Willard for the duration of the patrol but was only instructed to report on the section commencing on the 4th. May, 1964. Presentation is good and the content is much the same as the report prepared by Mr. Willard. More attention is to be given to spelling.

(GORDON SMITH.)
Assistant District Officer.

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Pindiu Patrol Post
Finschhafen Sub-District

The patrol was conducted over six days were actually spent in the whole of the Hube Census Division (every village was visited) as well as the area of the Pindiu Patrol Post. The patrol was conducted in the area of the Pindiu Patrol Post. The patrol was conducted in the area of the Pindiu Patrol Post.

Patrol Number Pindiu 8-63/64.
Patrol conducted by: Ronald Willard, Patrol Officer Gr. I.
Area patrolled: Hube Census Division.
Personnel accompanying the patrol: S. J. Gibson, Cadet Patrol Officer.
The patrol: Two members of R.P. & N.G.C.

Duration of patrol: 2/4/64 - 25/4/64
4/5/64 - 23/5/64
4/6/64 - 23/6/64
3/7/64
21/7/64
6/8/64.

Last patrol to the area: D.N.A. Feb Mar. 64.
D.A.S.F. May June July 64.
P.H.D. 1962.

Objects of patrol: Routine administration and census revision.

INTRODUCTION

The patrol was of a routine nature and sixty-six days were actually spent in the field. The patrol covered the whole of the Hube Census Division (every village was visited) as well as the two Kotte villages, Embawaning and Safifi, which are in the area of the Pindiu Native Local Government Council.

Physiography

The Hube Census Division is in the Huon Peninsula between the Cromwell and the Rawlinson ranges. These ranges form the South East section of the Saruwaged range. On the ground, the Rawlinson range (5,000 ft.) is hard to determine as a definite range - the ridges between it and the Cromwell range (8,000 ft.) are often higher. Mountain streams are found extensively throughout the area and carry huge volumes of water after heavy rain. The rivers are not navigable and the whole of the terrain is rugged. There are no flat areas or swamps.

The main river is the Mongi which is about fifty miles in length and has a catchment area of four hundred and twelve square miles. The Mongi rises at about twelve thousand feet on the Saruwaged range and drains a large area between the Cromwell and the Rawlinson ranges, flowing east for about twenty-five miles, then swinging south to enter Hanisch Harbour. After the turn, it is joined by two large tributaries from the north west, the Kua and the Bulum. (The Mongi is referred to as the Balesoa by the Yabin and Bukana people after it leaves the Hube Census Division). The watershed of the Mongi is wholly within the Hube Census Division and in its' upper reaches the Mongi flows parallel to the Cromwell Range and loses height gently, but after it turns south, it falls rapidly and about twenty miles from the mouth is one thousand, six hundred feet above sea level. The three rivers are fast flowing and still cutting down to base level.

Climate.

Annual rainfall at Pindiu averages at just over one hundred inches with a seasonal concentration in the months June to October. I feel that many areas in the division receive a higher rainfall than Pindiu. Winds are mainly south Easterlies but some bordering the Dedua Division are also influenced by the North Westerlies. In the Pindiu area there are often local winds which are mainly southerlies.

Soils.

Soils which are mainly of a limestone formation,

(211)

are shallow, over-drained and infertile. A type of sandstone or mudstone is seen as well as solid outcrops of limestone.

Vegetation.

A mid-mountain rain forest type of vegetation predominates with some areas of true rain forests in the lower altitudes. Throughout the forest are gardens and secondary growth. Garden areas are generally used as such for about three years and they are then allowed to revert to forest and for the next five years or so have a dense covering of undergrowth. In areas which have been gardened constantly, little virgin forest remains and a dense growth of a type of wild sugar cane. This vegetation grows to six and ten feet high and is found particularly in the upper reaches of the Bulun and Kua rivers.

Administration Activities

The whole of the area patrolled, together with the Dedua Census Division with the exception of the Dedua coastal villages is in the Pindiu Native Local Government Council and is administered from the Pindiu Patrol Post. The area was first patrolled by Australian Administration about 1928 and was regularly patrolled every year from 1931 to '41. Regular patrols began again in 1944 and have continued up until now. The Department of Public Health have regularly patrolled the area up until 1958. Agriculture patrols were commenced in the mid-fifties. Work was commenced on Pindiu station in 1959 and it began to operate as a Patrol Post in May 1960. An Agricultural Officer was posted in 1961 and also an Education Officer. The Pindiu Council was established in 1962.

Cult Movements.

Major outbreaks of cult movements occurred throughout the Kube in 1946-7-8. Since then there have been spasmodic outbreaks in individual villages. However there have been no outbreaks covering large areas with such antisocial actions as destroying gardens. Kotkin in the Bulun valley is frequently a source for cult activities. Usually the cult takes the form of a shaking sickness ("sik guria") and the persons involved allege they have been overcome by spirits. The people later have dreams which reveal the location of the cargo. Most persons involved also are obliged to "work hygiene". This means that the person is very clean and brooms the area around his home several times daily so that rubbish is not allowed to gather. The spirits of deceased parents or ancestors are also able to aid the living to obtain large sums of money.

(43)

Location.

It is three days walk from Pindiu to the district headquarters at Lee. By air (Astec) twenty minutes, 30 minutes (Otter or Cessna).

To Sub-district headquarters at Finschhafen it is two days walk and by air (Astec) ten minutes.

Pindiu Airstrip is open to Category "C" and "D" aircraft.

Objects.

Census was revised but the main object of the patrol was to obtain and then present a clear picture of the Division as a whole. Now that it is time to write the report I feel it will be a difficult task mainly because there are contrasts between the peoples of different villages within the division.

All routine administrative matters were attended to.

DIARY

2. 4.64 11.30 a.m. - To Safini.
2.00 p.m. - Arrived & welcomed - mock battle.
3.30 p.m. - Villagers assembled for talks.
Overnight.
3. 4.64 7.30 a.m. - Village inspection and minor dispute settled.
9.00 a.m. - 1100 to Embawaning.
12.30 p.m. - People assembled talks.
3.30 p.m. - Village inspected, and discussions.
4. 4.64 8.00 a.m. - 10.00 a.m. To Bongganke - welcome.
11.00 a.m. - Village discussions.
2.00 p.m. - 4.00 p.m. To Pindiu.
6. 4.64 7.30 a.m. - To Homong arrived in heavy rain.
3.00 p.m. - Village discussions
7. 4.64 8.00 a.m. - Census revised Homong
12.00 Noon - To Kobau. Ill with flu, overnight.
8. 4.64 8.00 a.m. - Census revised.
1.00 p.m. - Village discussions. Overnight
9. 4.64 7.00 a.m. - Village talks.
7.45 - 9.00 a.m. To Galeng and welcome.
10.00 - 15.00 - Census revision
4.00 p.m. - Discussions and inspection.
10. 4.64 7.30 a.m. - To Besibong (1/2 hr)
8.15 a.m. - Discussions with Cr. President
10.00 a.m. - Ceremonial welcome.
10.30 a.m. - 15.30 p.m. Census revision. Kobia.
P.m. - Discussions.

- 11.4.64 6.30 a.m. - 8.30 a.m. To hamlet of Gena. Inspected and return
 9.30 a.m. - 4.30 p.m. Census revision Besibong.
 6.30 p.m. - 10.30 p.m. Minor disputes settled - Tibaijong
 main concern
 10.30 p.m. - 12.30 a.m. To Pindiu.
- 13.4.64 12-00 noon Arrived Bulu. Discussions at Wagezaling hos-
 pital concerning flu outbreak en route.
 12.30 p.m. Census revision and discussions.
 4.00 p.m. To Gubu, inspected aid-post enroute.
 6.00 p.m. Minor disputes settled and discussions.
 Overnight Gubu
- 14.4.64 7.30 a.m. Census revision and discussions.
 11.00 a.m. To Tiren
 2.00 p.m. Census revision.
 Overnight Tiren.
- 15.4.64 8.00 a.m. School inspection - village discussions.
 11-30 a.m. - 12.30 pm To Hagedzetza
 1.00 p.m. - 5.30 p.m. Census revision and discussions.
- 16.4.64 7.30 a.m. - 10.30 a.m. To Lalang.
 11.30 a.m. Discussions and village inspections.
 3.00 p.m. Visited school.
 8.00 p.m. Minor disputes. (Sonoring).
- 17.4.64 7.30 a.m. - 8.30 a.m. To Podzorong.
 9.30 a.m. - Census revision.
 2.30 p.m. Discussions and inspections.
 8.00 p.m. Minor disputes settled (tukawong)
- 18.4.64 7.30 a.m. - 11.00 a.m. To Avenggu.
 11.00 a.m. Discussions.
 2.00 p.m. Census revision
 Overnight.
- 19.4.64 Observed Avenggu.
- 20.4.64 7.30 a.m. - 9.00 To Lengbati.
 10.00 a.m. - 2.00 P.M. Census revision.
 2.30 p.m. - 4.30 p.m. Discussions.
 5.00 p.m. C.N.A Adultery.
- 21.4.64 7.00 a.m. To Aid Post and inspection. To Tobau church
 site and Korumba arrived 11 a.m.
 Discussions.
 12.30 p.m. Census revision.
 4.30 p.m. Discussions and overnight.
- 22.4.64 7.00 a.m. To Hendeng
 10.00 a.m. Census revision.
 2.00 p.m. C.N.A. assault Ganzing V Indarive. 6 weeks.
 Discussions and overnight.
- 23.4.64 7.30 a.m. To Nengit 2 hrs. Visited new Korumba site en
 route.
 10.00 a.m. Census revision.
 2.00 p.m. Visited school.
 Discussions, minor disputes and overnight.
- 24.4.64 7.30 a.m. To Yapang. Visited ground known as Angula
 and Hamlet of Yapang, Wanzinia enroute. (4 hrs
 9.30 a.m. Census revision, discussions, minor disputes.
 3.30 p.m. To Berakwaiyu (2 hrs) Overnight.
- 25/4/64 6.00 a.m. To Pindiu to conduct Anzac Service.
- 5/5/64 7.30 a.m. To Zalimpa- bridge over. Kua washed away, return
 -ed station.

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6. 5.64 8 a.m. - to Zalimpa - visited Archbold Expedition en route.
2 p.m. to 5 p.m. - Discussions at Zalimpa on political and economic advancement.
7. 5.64 7.00 a.m. to 9.00 a.m. - to Wamuki.
10.00 a.m. - Census revision and general discussions.
Overnight.
8. 5.64 7.00 a.m. - Inspection of aid post then to Embabang - arrived 9.00 a.m.
10.00 a.m. - Census revision
2.00 p.m. - Discussions and inspection of coffee plots.
9. 5.64 7.00 a.m. - to Buiamaneng.
9.00 a.m. to 10.00 a.m. - Brief discussions then to Sanaronong - 2 hours.
1.00 p.m. - Census revision.
Discussions evening - overnight.
10. 5.64 8.00 a.m. - to Kotrin - 1½ hours.
10.00 a.m. - Census revision
2.30 p.m. - Discussions - evening. Minor complaints
11. 5.64 7.30 a.m. to 9.00 a.m. - to Zengaren.
10.00 a.m. - Census revision.
1.00 p.m. - village inspection of women's cemetery
4.00 p.m. to 6 p.m. - General discussions with villagers.
8.00 p.m. - Discussions with Guaping (FMDS) and Taitai (Councillor) - overnight.
12. 5.64 7.30 a.m. to 9.30 a.m. - to Numbut.
10.00 a.m. - General discussions.
12.00 a.m. - Census revision
3.00 p.m. - General discussions.
5.00 p.m. - Inspected new cemetery & discussions.
13. 5.64 8.00 a.m. - to Ubaneng arrived 10.30 a.m.
11.00 a.m. - Census revisions and general discussions.
4.00 p.m. - Village and aid post inspections.
Evening discussions - overnight.
14. 5.64 6.00 a.m. to 8.00 a.m. - To ^{Narupandeng} ~~Ubaneng~~ and inspection of hamlet.
8.30 a.m. to 9.00 a.m. - to Zewitzan.
9.00 a.m. - Brief discussions and inspections.
Census revision.
12.00 a.m. - 12.45 p.m. to Kor.
1.30 p.m. - Census revision.
5.00 p.m. - General discussions and overnight.
15. 5.64 7.00 a.m. - to No. 2 Kor - inspections and No.2 Keili inspections.
12.00 a.m. - Census revision, routine discussions
16. 5.64 7.30 a.m. - Discussions former Luluai Gauweli - Cultist ideas.
9.30 a.m. to 12.00 a.m. - Discussions on economic development with assembled villagers.
12.00 a.m. to 1.30 p.m. - further discussions with Gauweli and village committeemen.
2.00 p.m. to 3.00 p.m. - to Zangung.
3.30 p.m. and evening - routine discussions
Overnight.
17. 5.64

17. 5.64 7.30 a.m. to Nomanene - arrived 9.30 a.m.
10.00 a.m. to 2.00 p.m. - Census revision.
3.00 p.m. - General discussions and inspection
of cemeteries. Overnight.
18. 5.64 7.30 a.m. - to Simbeng arrived 9.00 a.m.
9.30 a.m. - Census revision.
1.00 p.m. - Village inspection, including
cemetery and general discussions. overnight.
19. 5.64 7.00 a.m. - Inspection of old village site and
thence to Dubi arrived 8.30 a.m.
9.00 a.m. - Census revision and routine dis-
cussions.
1.00 p.m. - Discussions with leaders from all
villages in Bulum re activity concerning women's
cemetery.
Evening - further discussions with A.P.O.
Kenseng and Timalyong. Overnight.
20. 5.64 Discussions with individual leaders of all Bulum
villages.
10.00 a.m. to 3.00 p.m. - to Maren and census
revision. Further discussions re "cemeteries"
and development.
21. 5.64 7.30 a.m. - to Selimbeng - inspecting Ogeranan
en route - arr. 10.00 a.m.
10.00 a.m. - Census revision and general discus-
sions.
3.00 p.m. to 4.00 p.m. - to Aregenang, inspecting
Sembeta en route.
General discussions. Evening - numerous minor
complaints settled. Overnight.
22. 5.64 6.30 a.m. - to Mindik.
6.30 a.m. to 11.30 a.m. - Discussions Rev.
Jacobsen and Crs. Ziwang and Oknaviong - also
native mission leaders.
12.00 p.m. to 4.00 p.m. - To Pindia.
4. 6.64 To Tumnang arrived 10.00 a.m..
10.30 a.m. - General discussions N.L.G.C., H. of
A. etc.
3.00 p.m. to 7.00 p.m. - Census revision.
Discussions Rev. Jacobsen, Lutheran Mission.
5. 6.64 7.00 a.m. to 8.30 a.m. - to Hamaronong.
9.30 a.m. to 1.30 p.m. - Census Revision.
Instruction N.L.G.C., economic development, central
government etc.
2.00 p.m. - minor complaints.
Discussions and overnight.
6. 6.64 7.00 a.m. to 11.00 a.m. - To Aregenang along
short road via Tumnang.
12.00 noon - Discussions.
2.00 p.m. - Minor complaints
3.00 p.m. - Village inspection
3.30 p.m. - to Semgeta - 1 hour.
7. 6.64 8.00 a.m. - to Selimbeng. - discussions with
leaders from Bulum villages. Overnight Semgeta.
8. 6.64 7.00 a.m. to 9.00 a.m. - To Mindik.
9.30 a.m. - Discussions.
1.30 p.m. to 5.00 p.m. - Census revision - overnight

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- 9.6.64 7.30 a.m. - Village inspection
8.30 a.m. to 9.30 a.m. - To Satneng
10.30 a.m. - Census revision.
p.m. - Discussions and overnight.
- 10.6.64 7.30 a.m. to Suewitne - visited Bu hamlet en route.
9.00 a.m. - Census revision.
p.m. - Discussions and instruction.
Minor complaints and overnight.
- 11.6.64 7.00 - To Ungesu via Berakwaiyu - 5 hours carrier time.
1.00 p.m. - Census revision.
3.00 p.m. - Housing inspection.
4.00 p.m. - Discussions and overnight.
- 12.6.64 7.30 a.m. to 8.00 a.m. - To Berakwaiyu
8.30 a.m. to 10.00 a.m. - Economic development, Council etc. topics for discussion.
It.
- 13.6.64 10.30 a.m. to 2.30 p.m. - to Lalang.
Discussions with village leaders.
- 14.6.64 Enquiry into death of a mentally retarded man - no suspicious circumstances. Overnight.
- 15.6.64 Observed Lalang.
- 16.6.64 Research - Anthropology data.
- 17.6.64 7.00 a.m. to 11.00 a.m. - to Magedzetz. Discussions and overnight.
- 18.6.64 Discussions - collection of anthropology data.
- 19.6.64 7.00 a.m. - to Gemeheng - 1 hour.
9.00 a.m. to 11.00 a.m. - Discussions economic development.
11.00 a.m. to 3.00 p.m. - Census revision
3.30 p.m. - Return Magedzetz and overnight.
- 20.6.64 Collection of anthropology data.
- 21.6.64 Observed Magedzetz.
- 22.6.64 7.00 a.m. to 9.00 a.m. - To Pindiu
- 3.7.64 8.00 a.m. - To Evakugu for Census revision and Discussions.
- 21.7.64 a.m. - To Kwenzengzeng Village - discussions.
- 6.8.64 To Sananga - inspection and discussions.

End of Patrol

Reception of Patrol

The patrol was received with enthusiasm. Welcome ceremonial dances were performed in most villages and these were followed by the presentation of string bags. These presentations were done despite the fact that most villages have already presented me with more than one bag and that I do not encourage it. Brief prayers for the well being of the patrol and the progress of the Hube were usually said.

Villages.

The overall standard of the villages is satisfactory. Houses are of a standard form. They are all raised above the ground on posts and consist of sawn timber planks with thatched roofs - the thatch is generally made of pandanus or bamboo leaves and kunai. Floors are of split bamboo. Most houses do not have a separate kitchen but cooking is done in the main room, which is, in most cases, the only room in the house. For this reason and also the fact that most villages are at altitudes between three and six thousand feet, all houses have a fireplace. The fireplace is generally made of strips of bark placed on the floor. Stones are then placed on the bark and they are then covered with earth to a height of approximately four inches. The fireplace is located in the centre of the room.

Adequate pit latrines are maintained in most villages. Two Councillors accompanied the patrol and gave instructions for the improvement of houses and latrines. Generally, surrounds were clean and tidy.

The patrol gave commendation where it was due - e.g. at Ketkin village the people are planting a couch lawn in the centre of the village from roots which have been collected at Pindiu and taken back to the village. However, Bonganko, Wamuki and ^{Homonang} Honereng were found to be in a bad state. After a talk on the necessity for village hygiene by the patrol, the Bonganko people immediately commenced to tidy their village.

Bulumanong, Zaren and Gemaheng villages are at present moving their village sites. Bulumanong are moving so as to be closer to a permanent water supply. The other moves appear to be for no other reason than just wanting a change. These people were encouraged to find a permanent site and to develop it.

The majority of villages and hamlets are built on ridges. This often means that the water supply is some distance from the village ~~sites~~ but sites have traditionally been on ridges or other prominent features and are centrally located to food and coffee gardens. More and more churches built of permanent materials, are appearing in villages throughout the Hube so that it is likely that the Council will construct water tanks which will provide the villages with a handy water supply.

Yaping village is not built on a ridge but is on a reasonably flat section of land below a ridge. The main section of the village has only been moved to this area in recent years. However this has been done so as to take advantage of the permanent water supply above the village. Lengths of hollowed bamboo have been positioned so that the water is piped to a central position in the village.

Most villages are made up of a main village and one or two hamlets (Kotkin in the Bulum is made up of five hamlets). The patrol stressed that a satisfactory standard of housing and hygiene must be maintained in all hamlets. The main reason for their existence appears to be that it means the people can reside close to their gardens. Because of this I feel that the idea of living in hamlets should not be discouraged, particularly when the other alternative is a home in the village which is used infrequently and a home, or kovel, in the bush which is used regularly.

At Ungesu village are two homes built of permanent materials. Timber has been sawn and planed and many of the rooms are lined with plywood. Louvres have been fitted to the windows which are also gauzed. Fuel stoves, have been installed and tanks are present and the houses have been painted. These homes belong to Meck, the Vice-President of the Council, and Soetina, an assistant at Wagesaling Hospital.

Pig areas are maintained at short distances (usually below) from the villages. They vary from fences of banks and drains or palings. One or two pigs are often seen in villages but numbers of pigs roaming through villages are not seen. It was stressed to the people that the presence of even one pig in the village could be a source of disease.

Village Officials.

As mentioned previously the whole of the division is in the Pindiu Native Local Government Council area. Seventeen Councillors represent the area. Amongst these men are some outstanding leaders - e.g. Meck and Simongi who are held in high regard not just in the Hube but throughout the District. Other capable and forceful leaders are Oknaviong and Zivang. Barai, Yambaya, Leke and Wenziong are also capable. Most of these men have a basic understanding of their work as a Councillor. Even so they do not use the power that is given them. In the time that I have been at Pindiu (fourteen months) only one Councillor has brought complaints under the Council rules. These men however, are able to see further afield than pigs and women and are anxious for development. They are aware of the part the people themselves must play in economic development. Taitai is quite proud of the fact that he is known as a "tree stump" by the other Councillors. The Bulum people, I feel, are poorly represented by their Councillors with the exception of Getzong. Wasanziong shows disinterest in Council activities and Taitai goes for months without visiting other villages of his ward. The people in this area do not appear to have much understanding of the Council. A brief history has been supplied for each Councillor at Appendix "C". Traditional and hereditary leaders are still found as Councillors (e.g. Wenziong, Oknaviong, Barai) although it is apparent that for some, the leadership has been acquired as the people are turning to the younger, educated and travelled men, e.g. Meck, Simongi, Wleving and Leke). Many of the older traditional leaders continue to play important roles in village life as members of village committees and church committees. The village committees are found in all villages and they were a useful source of information to the patrol. They are generally made up of a cross section of the community and almost act as Councillor's assistants. The patrol told of the powers held by Councillors and illustrated this by showing what action a Councillor can take under the hygiene and sanitation rule of the Council. The Committees were encouraged to assist their Councillors in this way. Meck and Pampawe were candidates in the House of Assembly elections.

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Outline of Political Situation.

It is this section that I found vast contrasts from village to village or in fact from ward to ward. After having contact with the Councillors for some months I am able to gain from them a reasonable picture of the various wards they represent. I assume, that it is reasonable to expect that a progressive community will elect a progressive candidate as its' Councillor.

This is illustrated by Meck, Oknaviong and Simongi. The people of the villages represented by these men must be the most industrious in the Hube. Gemaheng and Beraikwaiyu would appear to be a more indolent type of people. They are forever at the office with disputes over dogs and pigs. Their Councillor, Pampawe appears to be involved in many disputes. Taitai is quite proud of the fact that he is known as a "tree stump" by the other Councillors. He never expresses an opinion at a Council meeting. The people of his ward have not yet realized that hard work is necessary for development.

The people throughout the Hube are anxious for development. This, I feel, is one of the underlying causes of cult activity which was found in the Bulum valley. The usual shaking sickness ("sak guria") that has been evident with past movements was not seen. Such anti-social activities as the destroying of gardens and killing of pigs were also not seen. In fact gardens were plentiful - a vast amount of food is available.

The main feature of the cult however was the development of a "burial ground" for women - (I use the term "burial ground" because that is what the people themselves called it). This is not a separate cemetery for the burial of women, but a place where women buried their menses. The women of each hamlet cleared a section of ground reasonably close to the village. This was neatly laid out with flower gardens and hedges. The actual lay out varied from village to village but followed a basic pattern. At the end of each period the women buried their menses in a small hole (only six to twelve inches deep) and then planted a coloured shrub above it. In each village there was a woman who was in charge of the burial ground. Every ground, with the exception of the one at Kor which was overgrown, was spotlessly clean - not a blade of grass was to be seen. (It should be noted that this attention was not paid to the cemeteries). Each woman was allotted a particular section.

At this stage I am not exactly certain of the idea as rumours were rife, but no one from the Bulum was prepared to say anything definite. Apparently however, each series of menses was regarded as a spirit which, if treated in the right way, would be able to bring the members of the movement large amounts of money. Some women, I believe, actually paid money to the self-appointed leader in the village so that the spirit would have a start to obtain more money. In some villages, a special day was put aside for this work and after the burial, the participants took part in a small feast and then holidayed. The vast majority of women able to, took part in this activity.

This activity is regarded as "work hygiene" by the village community. I understand that "work hygiene" has been a characteristic of past cults in the Bulum Valley. Previously this term has just meant the person concerned persistently broomed the village area clear of rubbish and washed regularly several times a day. In the present case, these activities were still carried out as well as the burial of menses and neat hedges were grown around the houses.

The patrol was informed that the past method of disposal of menses - throwing away anywhere in the bush - did not meet with the Health requirements of the administration because dogs and pigs could eat the waste which would also be a breeding place for flies. Some expressed the idea that this activity had commenced as a result of talks given them on hygiene by Cr. Taitai after he had attended, with his wife, an Adult Education Course at Dregerhafen in 1962. Taitai admits that he did give talks on personal cleanliness, but claims he did not mention menses. (His wife is a participant in the movement at Selimbeng village.)

With the exception of Kotkin, the patrol was informed in each village in the Bulum by the organizer of the burial of the menses, that he himself had thought of the idea and that he had not received any encouragement or advice from neighbouring villagers. In each village a person (sometimes male and sometimes female) came forward to tell the patrol that he was the organizer. At Kotkin, a woman, the mother of the last Lulusi told the patrol that she had been the organizer but that she had been instructed by Guapiring of Zengaren.

There is, I believe, some connection between Guapiring and Neneki (also of Zengaren) who is the mission representative. The mission pastor for the Bulum who is from the Mindik area feels that Neneki's wife, who is from Nomanone was probably responsible

for bringing it to Zengaren. From all of this it may be seen that the patrol was unable to locate the instigator of the cult.

During the period in the Bulum I expressed the opinion that the new method of disposing of the menses was also unhygienic - I mentioned that as it was buried in a shallow hole, that pigs and dogs would still be able to locate it. I suggested that the method of disposal used by women from other sections of the Hube be adopted - that the menses and other waste be put in fly-proof deep pit latrines.

Guapiring operates a trade store which was unlicensed. When asked to produce the licence he brought forward a licence belonging to Taitai at Selimbeng. When asked for an explanation, Taitai informed that as he had invested money in the store at Zengaren, he thought his licence would cover both his own store at Selimbeng and the store at Zengaren. Guapiring also is a F.M.D.S. "delegate". This means that he collects share capital for the co-operative. His book records are negligible so it was impossible to ascertain what he had collected. This practice is not encouraged by the Co-operative Officer, Finschhafen and was definitely discouraged by the patrol. I suggested that the people should be issued with some type of receipt when handing over money.

Throughout the division most village stores are known as Namasu or F.M.D.S. stores. If a storekeeper buys his stocks at Namasu his store is then regarded as a Namasu store. When a storekeeper calls for money to invest in his store many people feel that they are paying in share capital to Namasu or F.M.D.S. It seems to me that this is the case with Guapiring and his store.

At no time during the patrol were the people told that they could not continue this practice of burying menses. However, at a meeting of village leaders from the Bulum, many people decided that they would not continue with it. This meeting was called by the patrol.

At every opportunity the patrol stressed that the only way they would obtain money and cargo would be to raise their income so that they had a greater purchasing power. They were advised to develop their coffee industry and informed of the hard work required to obtain a higher income. This sort of thing has been told these people every patrol for at least the last fifteen years. The people were told that people like Simongi and Oknaviong

were able to make about £80 per annum out of coffee and that with this money they were able to obtain cargo.

After I returned from the Bulum and had discussions with the Council on the subject I felt that perhaps the Council should include in its hygiene and sanitation rule, a clause to cover the disposal of menses. Many of the Councillors also expressed this opinion. However, I felt that perhaps the cult would die out without Council action. Reports from the Bulum indicate that the "burials" have ceased.

Underlying all of this I feel, is the idea held by all the Bulum people, that there is an easy way to cargo and that the white-man will prevent the cargo arriving. I feel that there is no anti-European feeling but that the people feel that in past cult movements, things have been halted as soon as the white-man was aware of the cult. As a result the people feel that the white-man does not want them to receive the cargo and therefore the white-man should not be advised of the activities. They feel that the cargo of the white-man has some connection with his Christian faith so they imitate Christian customs with a cemetery but still it is spiritual as they worship their ancestors which in this case are connected with the collected menses.

Councillor Getzong from Zengaren has been ostracised by his fellow villagers in recent months because he refused to allow his wife to bury her menses. Getzong mentioned this to the patrol because he claimed the Government would not approve of this talk of cargo and money from spirits. He claimed that he had seen the Government spoil these cults before and as a Councillor he felt obliged not to be involved. He then requested that it must soon be time for the Government to allow the cargo to be received.

The mission in the area has naturally been concerned and has endeavoured to change this belief. Pastors have gone into the area to confront the people with the Christian belief.

I feel that there are a few leaders in this activity and that the ordinary villagers have been lead by these leaders. If the leaders can be convinced that what they are doing is wrong the movement should die out.

The patrol stressed that this burial is not hygiene but did outline the meaning of hygiene. This was done to withdraw any kind of backing from the leaders who say that the work is sponsored by the Local Government Council.

At Keili village the patrol was welcomed by Gauwale, a former Luluai. Gauwale was particularly pleased to see the patrol because it meant that his deceased father would now be able to give him the location of his cargo. Gauwale had been having dreams in which he conversed with his father. His father had informed him that his cargo would arrive when the patrol officer visited his village. Gauwale claimed he had proof of these conversations because after one dream he had woken up to find two metal numbers - a five and a four - on his pillow - he had these in his possession. He also had a book of instructions and a piece of paper. He had also been given a Government flag.

Gauwale had been told by his father to work hygiene. As a result he swept the surrounds constantly - his house was very neat and was surrounded by flower gardens and he washed frequently. (It was interesting to note that he had no connection with the activity mentioned earlier concerning menses.)

Gauwale was also organising the planting of a new coffee garden. This work was also known as hygiene work as the garden was to be kept free of all weeds.

I spent many hours talking with Gauwale in the company of village committee men. He showed me the numerals, the book of instructions which turned out to be a booklet published by the Lutheran Mission for people wishing to be baptised into the church. The piece of paper was a five pound note. Gauwale denied that he knew this but readily took five pounds in silver in exchange for it. At first he refused to bring the flag but after many requests he brought it wrapped in a sale-cloth hat and handkerchief. His father then "informed" him that I must not see it. The following morning the villagers were assembled for discussions and Gauwale was again requested to produce the various articles - this he did with the exception of the flag. After much persuasion he brought out the 'flag'. I had already told the people of the store and then took the flag and opened it - it was a piece of dark blue cotton cloth and a man in the gathering said, "Why, that is my new lap lap. I thought I had lost it".

This appeared to have little or no effect on the audience which is in contrast to an audience at Mindik when informed of the happening. The Mindik people found it most amusing.

Gauwale operates a trade store which is known locally as a canteen. He frequently calls for money from people of surround-

ing villagers. It appears that people were also giving him money so that he would not forget them when his father's spirit sent the cargo.

When Gauwale first spoke to the patrol he told it that he had never seen the sea or a station. I noticed in an old village book that as Tultul he had attended a village Officials course at Finschhafen in 1944. When questioned about this he admitted that he often was not completely truthfull. After further discussions with the patrol he decided to return the money that had been given him. Many people had been to him to take their money a week earlier when a tax patrol was in the area. Gauwale was invited to come to Pindiu to observe the operations of the Administration, the stores and the Council.

It appears then, that the many talks on hygiene and coffee growing given the people in the Bulum by patrolling officers has had some effect. Because of the consistency of these talks a few leaders have decided there is a connection between hygiene and coffee and the whiteman's cargo. It is to be hoped that these people will soon realise the effort required on their part to raise their income and standard of living.

Talks were given on the House of Assembly, the Administration and Local Government Council, by the patrol in an effort to show the relationship between these institutions. The Basibong people actually requested that these talks be given before the patrol arrived in the area. Interest was also keen in other villages such as Mindik, Embabang, Ungesu and Magedzetzu. On the other hand, Beraikwaiyu people did not know who had been elected for their own electorate. (Pampawe who was a candidate comes from this village) and the Hendeneng people did not know the area of the electorate although most thought it did include all of the Hube Census Division. The Bulum people showed almost no interest.

I have mentioned in previous correspondence the difficulty experienced by the people in understanding the North Markham Special Electorate. As the member is the former District Commissioner, and as he was an official member of the Legislative Council and as he was elected unopposed, many of the leading Hube people felt that he was an official member of the House of Assembly. The majority however, were not aware of the existence of the Special Electorate. However most of the people were aware of the fact that they had taken part in an election to send a representative to the "Government Meetings" in Port Moresby and that they had a choice between seven candidates, including a European.

An attempt was made to create interest in the Council by stressing the point of "Local Government". The people were shown the revenue and expenditure breakups for the Council since its inception. They were also shown what could be done with increased revenue from a higher tax rate. The people were reminded that the supervising Officer is merely an advisor and that, ultimately, all decisions are made by the Council itself.

One opinion that the patrol heard regularly was that the Council had not solved the problem of a low income. I feel that this criticism will also be made of the House of Assembly in two or so years when it is realised that average income has not suddenly increased greatly. This feeling is found not only in the Bulum but right through the Hube.

It was found whilst the patrol was in the villages that most Councillors are not keeping their people informed of Council activities. The patrol encouraged the village committee members to demand that the Councillors keep them informed.

The patrol endeavoured, and I feel met, with interest in the area around Pindiu, to show how standard of living could be improved. The success story of Meck and Sectine of Ungesu was told. However, it is realised that most people will not be able to do similar things overnight. However the idea of separate kitchens and improved ablution and sanitary facilities were encouraged. One idea appeared to receive response and that was the suggestion of doing away with fires for warmth at night. Some people realised they could afford to purchase enough blankets for their families. All realised that they could improve their diet by regularly consuming sugar, meat and other items. The basic idea put forward by the patrol was that if new items were regarded as necessities they would be able to increase their income accordingly.

All talks given by the patrol took the part of informal discussions where the villagers themselves were encouraged to take an active part. Blackboard and chalk were used to illustrate important points.

Women's Clubs have recently been formed in the Pindiu area. Initially one Pindiu Club was planned but because of the large attendance at the earlier meetings, five separate clubs were formed. Four of these Clubs are in the Hube Census Division. The Pindiu Club is the most active and meets once a week. Attendance averages at sixty for the Pindiu Club.

The other Clubs are at Besibong, Silimana and Gemaheng. Women from neighbouring villages are able to join these clubs and as a result all the women in the Joangeng and Kulungtufu areas of the division are able to belong to a club.

The Mindik women have shown interest and intend to approach Mrs. Jacobsen, the missionary's wife, for guidance.

The women are supported in their new activity by the men in the area and it is to be hoped interest will not die when Mrs. Willard leaves the area.

Within the Hube Census Division, clearly defined groups correspond with the limits of the valleys in which they live e.g. Bulum and Kua Valleys. However situation grouping does not depend solely upon language or customs but generally on the degree of sophistication.

Language Groups. Kotte language which has been introduced by the mission, is used throughout the Hube. A written language has evolved by the adoption of the German alphabet to the local tongue and as a result a great many people in the area are literate. The New Testament has been translated into Kotte and there is plenty of Kotte literature available.

Within the Hube there are five languages. Sagi is spoken by all the villagers along both the banks of the Mongi River as well as Kwenzengzeng, Ungesu and Berakwaiyu on the left bank of the Kua River.

Nmarup or Tobau is spoken in the villages in the Headwater of the Kua - (Avenggu, Sia, Podzorong, Lalang, Fengi, Yapang, Korumba, Lengbati).

In the Kua valley on the right hand bank, the Napara language is spoken in the villages of Hendeneng, Suewitne, Satneng, Mindik and Tumrang.

Further along the ridge the Kodzorong language is spoken by the Embabang, Hamaronong, Wamuki, Zalimpa, Eulanang and Sanarongong (a Bulum village).

All other villages in the Bulum speak the Wania language.

The people of each group are able to understand with little difficulty the people on either boundary. However the Wanis tongue is not readily understood by the people who speak Sagi.

Relations with other Groups. The Hube for many years have regarded themselves as living in a unit. They now include the Dedua highlands villages in this unit which are included in the Pindiu Local Government Council.

To many, the two Kotte villages (Safifi and Embawang) in the Pindiu Council are not regarded as being part of this unit although cordial relations are maintained.

The introduction of the written Kotte language means that good relations are maintained with the people in the Kalasa and Kotte Census Divisions. The villagers in the upper reaches of the three rivers have contact with the Timbe people. The Besibong, ~~and~~ Kobia and Gaieng people have close contacts with the Kalasa people close to the Tawai River.

Degree of Cohesion. The Bulum people are still regarded by the rest of the Hube as backward and unsophisticated. The Bulum people continue to resent this but I am afraid the other Hube have good reasons for their judgement.

The Mindik and Embabang people are progressive and tend to work in a unit. This is true also of the Kulungtufu and Joangong people who all speak Sagi. The Tobau people are not as progressive as these three groups.

These divisions, however, are only generalisations and it is found that neighbouring villages have close contacts e.g. Serakwaiyu (Kulungtufu) and Yapang (Tobau).

Agriculture.

There is plenty of food and a degree of variety available from the subsistence cropping practised in the area. Taro kongkong continues to be the staple food of the diet.

Produce is bought at Pindiu and by the Council for Wagesaling. The people in the villages reasonably close, are usually the only ones to supply the produce. However one man at Embabang does infrequently, supply tomatoes, lettuce and a variety of salad vegetables. The hard walk deters other people in the Kua and Bulum villages from supplying produce to the station.

Arabica coffee is the cash crop throughout the area. Production figures are not good as much of the coffee is allowed to fall to the ground after over-ripening. The people are aware of the potential but in every village in the area, continue to allow coffee to waste.

The area has recently been visited by the Agricultural Officer, Findin and his field assistants are constantly in the field. Rejuvenation of old trees is being encouraged as well as new plantings. Better processing methods are being advised.

The patrol urged the people to harvest more of their crop and stressed the importance of following the advice of members of the Agriculture Department.

Coffee tree figures are supplied with Appendix "B".

Livestock.

Pigs and fowls are kept in all villages. They are kept for killing at ceremonial occasions although there are people in the area who derive their whole income from the sale of either pigs or fowls.

Quality fowls which have been distributed by the Agricultural Officer are in great demand and he is unable to maintain an adequate supply.

There are five mobs of cattle in the area but they do not play, as yet, any important part in the economy. Most stock holders intend to build up a herd and then sell meat. It is likely that initially, the meat will only be sold for feasts etc.

These stockholders appear to be receiving no encouragement from D.A.S.F. All the cattle are fenced and have been bought from mission stock near Finschhafen.

There is a mob of goats at Lalang but they appear to be only of nuisance value.

Sheep are found at Bwakugu and Gemaheng but the numbers have not multiplied as the lambs invariably die.

Waliong of Bulu owns two mares, both of which are in foal at the present time. He has plans to use them as pack horses.

Forests.

The patrol observed no large stands of hardwoods although there is plenty of timber available for the people to cut good quality timber for building.

Commerce and Industry.

Finschhafen Marketing and Development Society and Namasu both maintain coffee buying centres and wholesale and retail stores at Pindiu. Cedric Chee of Lae operates a trade store at Pindiu but it is not stocked regularly.

F.M.D.S. also have a buying point and store at Cligeda on the Bukaua Coast. This is the centre used by the Bulum and Embabang people. Price of coffee is threepence per pound higher than at Pindiu.

The patrol again informed the people that economic development would only follow hard and consistent work on their part. They were advised to use the potential and harvest all their coffee.

The Bulum, Mindik and Embabang people are all hopeful that buying centres will be established at Mindik if the airstrip is opened by D.C.A. This would be of great encouragement and much arduous walking would be cut.

Fresh food and firewood are bought by the Administration. The Asit is Mindik is one of the best coffee growing areas in the Hube. Cr. Oknaviong earnt £70 from his coffee in 1963. President Simongi at Besibong earnt a similar amount. Private entrepreneur coffee buying systems have been established under the guidance of the Agricultural Officer at Kotkin (Bulum) and at Bwakugu. It appears that the system at Kotkin will be a success. It is proving popular amongst the women and children. More coffee is likely to be marketed as the people are able to harvest their coffee and receive cash for it the same day. The entrepreneur then, is responsible for the processing and marketing of the coffee. It means that he has to hire carriers but so far he has had no difficulty.

The system at Bwakugu does not appear to be quite as successful and I feel that this is probably because of the close proximity to Pindiu. Trade stores are found in the majority of villages.

Gr. Meck of

Cr. Meck of Ungesu and Matu of MinCik operate profitable concerns. Another profitable store is operated by the Hube Congregation. Under the guidance of Namasu, at Pindiu. Most store keepers make very little profit although many have intentions of deriving a return for their efforts. Stocks are obtained from the F.M.D.S or Namasu store at Pindiu and from F.M.D.S. at Olgedu.

Licences were inspected by the patrol and where necessary people informed to renew or apply for, licences. People who had been trading without a licence for at least two years were advised to apply for licences.

There are however, many unlicensed stores which are aptly described by the people as canteens. They are established by people endeavouring to set themselves up as entrepreneurs. Usually they build a store and then call for funds from the people with which they buy trade items. Many of these ventures fail after a few months and as profit is not made I feel it is not essential that these ventures be licenced. These canteens are essentially a service to the community.

Gini of Gaieng buys parchment coffee. A small profit is made but this is essentially a service for the older men and women who have difficulty in carrying to Pindiu.

Fresh foods and firewood are bought by the Administration. The Kulungtufu and Joangeng people benefit from this.

The people were advised by the patrol that economic development would come from hard and consistent work on their part. The importance of coffee in this development was stressed at every opportunity.

Complaints.

Many minor complaints were brought to the patrol. Whenever possible they were settled amicably by arbitration. Four cases were heard by a Court for Native Affairs. Three assault and one ~~stealing~~ ^{stealing} case were heard.

It is felt that the village committees settle many disputes by arbitration in the village and that perhaps overstep themselves by settling or making decisions on cases which should be brought before a court. Village committees were informed that they have no power to give judgement, and of the penalties that result if they interfered. However, they were not encouraged

to bring every trivial argument that occurred to the notice of the patrol.

Rest Houses.

In most of the villages in the Hube rest houses provide adequate accommodation for two officers.

The Homoneng people were informed that if they wished officers to take an interest in their village they would have to build a rest house.

Carriers.

Carriers are obtained to carry from village to village. They are readily obtained for 1/- per hour. In most villages the men carry only the heavy two-man boxes and the women do a lot of carrying.

Health.

The area was last visited by an Administration Medical Assistant (when aid-posts were inspected only) in 1962. It appears that the last routine medical patrol was in 1958.

A minor epidemic of influenza was prevalent in the area. The Mission Nurse Mr. W. Metze and his wife who is also a trained sister, from Wagezaling were extremely active during the epidemic and visited as many people as possible. Even so a number of aged people and a few young children died as a result of the epidemic.

An airdrop of medical supplies was made to Mr. Metze at Mindik. He requested these supplies be forwarded urgently so P.H.D. arranged for the airdrop. More than half of the supplies were rained in the drop because the packing was not adequate.

Health throughout the area appears to be satisfactory. A few people were advised to proceed to the Wagezaling Hospital which is owned by the Hube but staffed by the Lutheran Mission. Dirty children were seen in almost every village. The patrol endeavoured to encourage cleanliness.

The Hube is well served by aidposts (see appendix "D"). The majority of aid Post Orderlies are reasonably capable and efficient. Many however feel disheartened through lack of interest from F.H.D. For eight months these A.P.O.'s were unpaid and at

the same time supplies were not adequate. This has now been remedied.

Outstanding amongst the A.P.O.'s is Okensing at Selimbeng Aid-Post. The Orderly at Wamuki was dismissed as a result of correspondence between the Regional Medical Officer and myself. Wamuki is only two hours easy walk from Embabang which also has an Aid-post.

Zengaren is still without an aid-post mainly because of the indolence of Sambing who was dismissed when he refused to transfer from Wamuki to Zengaren. It is hoped that something will be done about supplying another Orderly for Zengaren.

Education.

Every child in the Hube has the opportunity of attending a school within close proximity to his home. Every child then should become literate in Kotte. This generally follows that they also become literate in Pidgin English.

Artfields.

There are five mission schools in the area staffed by certificated teachers. Many of the permit teachers also have a reasonable knowledge of English so their pupils receive a small knowledge of English.

Mission teachers are paid jointly by the mission itself and contributions received from the individual congregations.

The only Administration school in the Hube is at Pindiu and it teaches to Standard Four. Enrolment varies but averages at 130. Only two children from the Bulum attend the school and the majority of pupils are from the Lungtufu and Jcangeng areas.

The people in the Mindik and Embabang areas are extremely anxious that the Administration establish a school at Mindik upon the completion of the airstrip. This centre would also serve the Bulum people.

Roads and Bridges.

Considering the rugged terrain walking tracks throughout the area are maintained at a reasonable level. In all areas it was evident that the people are regularly improving the tracks. Some of the bridges are frequently washed away but the people soon build new ones.

Missions.

The Lutheran Mission has established a station adjacent to Tumnang village - it appears however, that the station is to be known as Mindik. Rev. W. Jacobsen and his family have taken up residence at Tumnang in a temporary house and are establishing their station.

The mission air-craft has made many trips to Mindik and brought in supplies.

Jacobsen is well known to the Hube and popular with them. He was for some years stationed at Sattleberg and the Hube Division at this time was included in his circuit.

The new station is to serve the whole of the Hube Census Division. The Hube are staunch Lutherans and churches are found in every hamlet. In many villages considerable sums of money have been collected and substantial buildings erected.

Airfields.

Work has not been completed at the mission airstrip at Mindik (Tumnang), but it will be at least 1900 feet in length. The mission plane has landed several times. The D.C.A. inspector has visited, (by helicopter) the strip once but unfortunately was not able to make a full inspection because of uncertain weather.

I understand that the position at the moment is that no more work will be carried out until the Airport Inspector re-visits the strip which will not be until Crowley Airway's helicopter is in operation.

The people and the mission are most anxious that the strip be opened to commercial aircraft. The Mindik and Embabang people are most enthusiastic and have done a very creditable job on the strip, under the guidance of Rev. Jacobsen. These people are most anxious that a coffee buying point be established and also that the administration open a school. The strip and any resulting amenities will also serve the Bulum people. The furthest Bulum village is under eight hours walk from the strip. In fact the strip is in the centre of the Hube Census Division.

The Zengaren people were also thinking of an airstrip. The suggested site was inspected and the approaches would not pass D.C.A. regulations because of surrounding ranges blocking the approaches. The people were advised of this and encouraged to concentrate on establishing adequate coffee gardens.

Personal Tax.

A Local Government Council tax patrol preceded the patrol by several days. No difficulty was experienced by the Councillors and Clerk and the people paid the increase of 5/- in tax rate quite readily.

It is interesting to note that at Nomanone, which is in the upper reaches of the Bulum and which is regarded in the Habe as the most backward village in the division, all but two taxable males were able to pay tax at the time of the Council patrol: as well, £70 back tax was collected and there were eleven absentees for a population of 412.

Census.

Census was revised by the patrol and the population now stands at 15,072.

The Revised Population Register has still not been supplied however the census was registered as required by the Departmental Standing Instruction. A form was ruled up by Mr. Cadet Patrol Officer Gibson but will be kept at this office until the registers are supplied.

Anthropological.

Data of interest was collected by the patrol. It has been included as an appendix for Headquarters.

Personnel.

A report on efficiency and conduct of Patrol Police (which was satisfactory) has been forwarded direct to the Commissioner of Police.

Ronald Willard
Ronald Willard
Patrol Officer.
30th September, 1964.

APPENDIX "A".

ANTHROPOLOGICAL DATA.

PREFACE

Name of villages:

Magedzetzu.

Location:

Upper Mongi section of
Kulungtufu area of
Hube Census Division.

Population :

Total 357.

Males 184.

Females 173.

The majority of dwelling houses in Magedsetsu village are of a similar design. The roofs are of coarse grass, the walls of timber planks and the floors are of split bamboo.

Dwelling houses are all raised above the ground generally to a height between three and four feet. The reason for this is that if built flat on the ground the floor would become very damp and possibly flooded in times of heavy rain. It has been traditional for these people to build their houses above the ground and their ancestors frequently made pig stys under their houses. Evidence of this is still seen today in the houses which are built close to the pig yards. One house in Magedsetsu is built half in the village and half in the pig yard. The fence around the pig yard is made of palings and passes under the house. The area under the floor of the back sector of the house then provides shelter for the family's pigs.

Because of the altitude (three and a half thousand feet) the temperatures at night are low. As a result every house has a fireplace in which a fire burns all night. The fireplace is generally made of strips of bark placed on the floor. Stones are then placed on the bark and they are then covered with sand to a height of approximately three inches. The fireplace is located in the centre of the room and runs for at least two thirds the length of the room. The fireplace is eighteen inches to two feet wide.

Roofs are of thatched grass and are steeply pitched. The pitch is steep so that in heavy rain the rain will run off and not seep through into the house. The walls are made of timber planks which are usually about ten feet in length. They are approximately half an inch wide and have a depth of one foot. Uprights for the walls are timbers cut to a size roughly 3" x 2" and six to eight feet long. Rafter beams are not especially cut but a length of bush timber, approximately 2" in diameter, are used. The timber used for the above purposes is a semi-hardwood, and a variety of

(17)

trees are used (those most used being the "Gesup" and "Odung". Lengths of cane approximately half an inch in diameter are placed across the rafter beams to support the thatch. The floor is made of bamboo which is split into widths of about $\frac{1}{2}$ "- $\frac{3}{4}$ ".

The foundation posts are sunk to a depth of three feet and are of a hardwood timber (the timber used usually at Magedsotsu is known as Uare). Main bearers are also of a hardwood and are about 3" x 4" in dimension.

It should be noted at this stage that almost one third of the total population of Magedsotsu are absentee residents. Fifty percent of these absentees are adult males and in fact about fifty per cent of the adult males of Magedsotsu are absent from the village.

Building is the concern of the male members of the community although the women are allotted minor tasks. As a rule the house is built by the occupier with the aid of other members of the community. Every man is obliged to build a home for his dependants.

The actual construction of the house follows the pattern used by European carpenters and every household has a claw hammer, a plane and at least one saw. Many have other implements which include chisels and various types of planes and saws.

A man wanting to build a new house will call upon his brothers to assist him. Frequently, as there is such a high percentage of absentees, he will have to call on his brother-in-law or more distant relatives. It is not unusual however, for a house to be built by two or three men only. This includes the digging of the holes for foundations, the cutting of timber planks which is done by axe.

All bearers, wall uprights and rafter beams are nailed together and the timber planks are also nailed to position. The bamboo floor is fastened with a vine to the bearers, as is the thatch to the rafters.

(16)

Almost invariably the house consists of one room about twelve feet by eighteen feet which is used as bedroom, kitchen and living room for the whole family. Young men do not live with their parents but in men's houses. At the front of the house is a verandah running the width of the house and about two feet wide. This may be open or closed and is the entrance to the house which has only one door. At one end of the verandah are several large shelves which are used to store cooking and eating utensils and food. Clothes are kept in suitcases in the main room. The house has no windows, its walls are about five feet high although in the middle of the room the ceiling is at least ten feet high. Above the fireplace is found a rack made from bush fibers on which fire wood is placed to dry, tobacco is dried and other items such as drums are kept. Sleeping mats, blankets and pillows are rolled up each morning and left against the outside walls.

The women are responsible for the cutting and preparing of the grass to thatch and also carry it from the bush to the house site. Wives or female dependants of the men assisting the house builder assist his wife and they also carry in the planks and other timbers. The heavier foundation posts are carried by the men, who also assist in the carrying of the other supplies. The house builder is required to supply food for the menfolk assisting him and this is carried from the garden and prepared by his wife who is assisted by the other women.

The young women, unlike the young men, live with their parents until they are married. In the house which I described above it is not usual to find more than eight persons living in it. This could include an aged mother of either the man or his wife, two adult daughters and three younger children of either sex. This is the maximum family size to be found living in one house. A family larger than this would build a secondary house in which the man and his young sons would live.

Old widowers do not live with their children but prefer a house to themselves. It appears that they wish to remain as in-

dependent on the skills as generally their house is of a simple construction which means that they can perform most of the tasks to build it. The general building used is modelled on the Quonset hut used by the Army during the war. The building is about ten feet long, eight feet high and ten feet wide. The outside is covered with the leaves of pandanus trees, the floor is of bamboo and only about six inches above the ground. All materials are fastened by using vines found in the bush and light branches are used as the beams. This type of construction entails very little effort in the collecting and shaping of the materials, so much of the work is carried out by the old men themselves.

Houses are expected to last at least ten years but during this time the roof would be changed at least twice. It would also probably be necessary to renew some of the foundation posts in this time.

The houses occupied by the young single men are built by the men themselves and are similar to the ordinary dwelling house except that they all have plank floors. The houses are of two rooms - one of which is only small and is used as a store room. It is usual for five to six men to occupy one house, the main room being 12' x 16'. The sisters and mothers of the single men are required to cut the grass for thatch and to carry it with some of the timber. They are also required to provide food, but this is a task they perform at all times.

The building of the church or school requires the co-operation of the whole village. These buildings are fully Europeanized with pit-sawn timber walls and galvanized iron roofs. Supervision of these constructions is by one or two men who have worked in a town as carpenters' assistants.

None of the materials used in building are cultivated and each person is able to take material from any section of the land owned by the village as a whole.

Youths in the late adolescent stage are required to work as an adult male in the construction of houses and the young women are expected to assist the older women. Building construction is not carried out by females.

The children in the age group ten to sixteen are generally attending school and are not obliged to assist in building. The children younger than this group also take no part in building.

The only artifacts made by the men are bows and arrows and they are not traded but kept purely for hunting purposes. The bow is made from the black palm, and the arrows from bamboo. There are three types of arrow heads - one is a piece of black palm carved to a point which is used for shooting pigs; another is a cup of bamboo prongs used to shoot small birds and the third is a pointed black palm tip with serrated edges and is used for shooting large birds. A sap from the tree, Farlong, is taken and heated to form a glue adhesive substance which is used to fasten the tip to the actual arrow. Males are taught to make these weapons during the latter stages of adolescence. All male children at about the age of eight are given small bows and are expected to become quickly adept in their use.

A semi-hardwood which is known locally as Tugaran, is used to make walking sticks. These sticks are used by the elder people particularly the women when carrying heavy loads. Men carve these sticks.

The women produce a strong bag which is used to carry everything from babies to food and produce. These bags are made from string manufactured by the women themselves. The string is made from sisal hemp plant and is dyed with dyes purchased from the various stores. These bags are often sold to the coastal people (Kalassa, Yabin and Kette) and are also taken to Loe and other centres by the young men seeking employment and sold. These bags are worked only by women who use strips of pandanus leaf about half an inch wide and two or three feet long as guides. Girls when in their

adolescent stage are taught this work.

The system of trade is based on the Australian currency as the item of exchange. Direct barter is most unusual these days. The only artifact produced locally for trade is the string bag mentioned above. The people are all cash croppers (coffee) and regularly sell their coffee at Pindiu to the Finschhafen Marketing ~~and~~ and Development Society which is a native co-operative and NABASU, which is a company in which many of the people have shares. Both these stores buy coffee and both, together with a Chinese owned store at Pindiu, are retail stores, which have stocks covering clothing, foodstuffs, kerosene and tools and building materials.

It has already been mentioned that each household has a supply of building tools. As well as these, each household has bush-knives, spears and hoes for gardening; dishes, saucers, plates and other eating utensils bought at the local stores. These tools are expected to last many years and if the handles are broken, the menfolk quickly carve a new handle from local timber.

The processing of the coffee is carried on by both male and female members of the village and all, once they have left school, are expected to help. The only tasks which are divided between the sexes is that the men only operate the mulching machines and the women only carry. The women carry the coffee to the store and frequently receive payment for their produce, although many of the menfolk do accompany the women so that they can actually supervise the actual transaction.

The purchase of pigs or fowls within the village requires a monetary exchange although a few of the older residents use a barter method.

The men who are absent from the village in employment, regularly send money back to the village so that their dependants are able to buy clothing, tools and utensils. Many trade goods are

also sent to the village by these men.

Two women from the village are absent from home and are actually employed. These are young women who are employed as domestics in Lae by a Patrol Officer and family formerly stationed at Pindia. The people feel that it is not right for young, single women to go to the centres seeking employment.

.....
(Ronald Willard)
Patrol Officer,
Pindia Patrol Post,
via Lae, Harey District.

Appendix "A". Section II.

For the purposes of this text, I have studied the system of kinship for Magedretzu village in the Hube Census Division. I will endeavour to explain ^{that} the family structure in the Hube is more complex than what we know in our own society. The language by these people is known as the Sagi language. (11)

A smaller number of terms of, both kinship and affinal are used by the Hube than we use in English, although there are a greater number of terms in the Sagi tongue than in the lingua franca of the area which is pidgin English.

In English the terms father, father's brother, father's father's brother's son are differentiated and given separate terms - father, uncle, cousin(second), - however in Sagi father is known as mango, father's brother as mango and father's father's brother's son also is known as mango. Similarly, mother, mother's sister and mother's mother's sister's daughter are equated and in Sagi given the term nengo, whereas in English the terms are mother, aunt, cousin (second). Mother's brother is known as one which we call uncle, whilst father's sister is known as aha. In pidgin English ong and aha are equated and known simply as kantri. It should be noted that in Sagi father's brother (mango) is differentiated from mother's brother (ong) whilst we equate them as uncle. Similarly mother's sister (nengo) is differentiated from father's sister (aha) which we equate as Aunt.

In English we equate all children of father's brother, father's sister, mother's brother and mother's sister as cousins. However, in the Sagisystem persons we call cousins are not equated. Children of father's brother (mango) and mother's sister are equated as siblings: dah or muna (male) and nang (female). It should be noted that the eldest brother is differentiated from other brothers, in the Sagi system. This is extended to all who are equated as siblings. Dah is the eldest brother or the eldest son of father's eldest brother, whilst others equated as brothers are muna. We have no such differentiation and know all brothers simply as brother. Children of father's sister and mother's brother are equated and known as newa.

In English we differentiate between grandfather, grandmother, greatuncle and great aunt. In Sagi the only difference is between sex and this contrasts with pidgin where they are all known simply as tumbuna. In Sagi, father's father, father's father's brother and father's mother's brother, mother's father's brother and mother's mother's brother and mother's father are all known as Asa.

Mother's mother, mother's mother's sister, mother's father's sister, father's mother, father's mother's sister and father's father's sister are all known as avu.

Again in pidgin English there is no differentiation between the second descending and second ascending generations and all are equated as tumbuna. In Sagi all persons in the second descending generation from ego are known as esa. In English they are differentiated as grandson, granddaughter, great nephew and great niece.

In the third ascending generation from ego in the Sagi system all persons are called amba regardless of sex. In English this generation is noted by adding another "great". It was noticed that there is no such prefix used in the Sagi system.

In English there are distinctions in the first descending generation. Ego knows only his own children as son and daughter and all the children of his brothers and sisters and his wife's brothers and sisters as nephews for males and nieces for females. In the Sagi system, ego does not distinguish between his own children and those of his brother, all males are known as nang and females as bra. However, his sister's children are all known as dex.

In English we equate father's brother's wife and mother's brother's wife with father's sister and mother's sister as aunt and similarly father's sister's husband and mother's sister's husband with father's brother and mother's brother as uncle. In Sagi they are also equated but father's brother's wife becomes Nengo, mother's brother's wife becomes sha, father's sister's husband becomes ong.

In Sari it is usual for all of the above mentioned terms to be spoken with 'na' on the end. 'Na' implies ownership or 'my'. The word 'mer' is often also used, so as to acknowledge that the person referred to is still a child.

Male spouse is 'eo' and femalespouse is 'ini'. These are terms similarly differentiated in English as husband and wife.

It was mentioned earlier that the eldest brother in the Sagi system is Dah, and that other brothers are muna. The dah of all persons whether he be eldest brother or father's eldest brother's eldest son, demands more respect and has certain privileges. This man is one who plays an important part in the arrangement of marriages and enjoys many privileges.

In English it is usual for ego to denote all members of his wife's family as affinal kin by adding the word 'in-law' to their respective kinship terms. Only other affinal kin to which we adopt the 'in-law' are spouses of members of descending generations and of the same generation. In Sagi, father-in-law is known as jupo, mother-in-law as howha. Parents refer to their son's wife, whom we know as daughter-in-law, as eland and daughter's husband, whom we know as son-in-law, as qega. (9)

Brother's wife, whom we know in English as sister-in-law is pahwet, wife's sister whom we also equate as sister-in-law is pahwet. We know sister's husband as brother-in-law, which is equated with wife's brother. In Sagi these terms are equated and known as qen. Wife's sister's husband is known as gore which is equated with wife's brother's wife.

The children of wife's sister are known as nang (male) and bra (female). The children of wife's brother are known as qana and here there is no differentiation for sexes. This is in contrast to the English system where these children would be known as nephews and nieces.

The fathers of the brother's wife or sister's husband are known as godeng and the mothers of these people as dewa. We have no similar terms in English.

All affinal kin that are not related through ego's wife in the first and secondary ascending generations are equated with their biological kin - thus father's brother's wife is nango or aunt; father's sister's husband is ona or uncle and mother's sister's husband is mango or uncle and mother's brother's wife is aba or aunt.

Apart from the various biological and affinal kin, I have described there are generally many other persons with whom ego has social contacts but with whom he has no direct affinal or genealogical terms. One frequent contact of this type results when two men spend time in another area, working together. These men come to regard each other as brothers or mama (it is quite likely that one will even be referred to as dah). Ego's wife and children and in-laws then inherit these relationships and apply the kinship terms accordingly.

Another example is found at Pindiu where a man Piksa from Wantoat, is working on the Government station. Piksa has married Labo, a woman from Lalang village and her mother was from Magedzetsu. A policeman from Chimbu named Buga has classed Piksa as his son. As a

result, the children of Piksa and Labe call Buga esa and his wife awu. As a result, Buga has many people in the Hube he now classes as affinal kin. (3)

These examples I have quoted are only two ways in which pseudo-kin develop. There are others and as a result almost everyone in Magedretsu village has a relationship with every other person in the village. Normal kinship terms are applied and the people are treated as normal kinsmen.

At Magedretsu village there are only two families which do not form an elementary family. These are polygamous compound families and each consist of a man, his two wives and their children. The elementary family is monogamous and is a closely knit unit consisting of man, wife and their children.

I understand that in past generations the polygamous compound family (there have been no polyandrous compound families in this society), was much more frequent, but has died out through the mission and possibly administration, influence.

Members of the elementary family all live together with the exception of adolescent sons who must sleep in the community men's house. In some families where there are more than five children still at home, the father frequently sleeps in a small house adjacent to the main house. In the other house, which is usually one ~~small~~ room with a small verandah, sleep the mother and the children. Many elementary families are joined by an aged parent, but they often occupy a small room to themselves.

Members of the compound family occupy two houses. The wife with the most children occupies one home together with her children. The other wife and her children, if there are any, and the husband, occupy the other house. The man will frequently visit and eat with the former wife and her family, but will always sleep in the house occupied by the other wife. The two houses are not immediately adjacent but are reasonably close.

Both types of family have to co-operate in garden work, cash cropping, collecting and preparation of the food, household chores etc.

I have estimated that the average garden family at Magedretsu consists of seventeen people. This normally is made up of three elementary families with a few aged parents. These people all combine to make gardens. There is a division of labour between

males and females and the children's work is generally lighter than their parents. However, the family as a unit work together. 1. (b) women and their daughters are responsible for the collecting of the food and then its preparation. The men with the assistance of young boys, do the hunting. It is the responsibility of the women to collect the firewood although the men are expected to cut any heavy timber.

Child care is mainly the responsibility of the mother, although the father may help in feeding and nursing babies. Older daughters are expected to help a lot in this field and very young girls are left to care for the babies whilst their parents are at work.

The carrying of water which is brought in hollow lengths of bamboo, is the responsibility of the young children (male and female) whilst they are also expected to wash eating and cooking utensils. The washing of clothes is mainly the responsibility of the women although the men are known to assist.

The maintenance of the home building is done by the men with the assistance of their older sons and the actual construction is done by the males although the women carry the materials to the site.

Cash cropping or the harvesting and drying of coffee is carried on by the family as a unit.

In the compound family, the only time the two sections work as a unit is in the garden and then they combine with others as well. Each wife and her children are kept as separate units.

(Ronald Willard)
Patrol Officer.

APPENDIX "B"

TABLE SHOWING COFFEE FIGURES FOR THE EMBABANG, BULUM, MINDIK AND GUNGGU AREAS.

Area	Total Coffee Trees	Immature Trees	Mature Trees
BULUM	62882	6485	56397
MINDIK	38304	8645	29659
EMBABANG	21668	1540	20128
KULONGTUFU	12727	1197	11530

Figures compiled during Agriculture patrol to these areas in May, 1964.

BRIEF PERSONAL HISTORIES OF THE COUNSELLORS

SYMONCI of Basihong was an inactive member of the Council and was the Council's first President. He is thirty one years old and was a pupil at Healdsburg Mission school where he received secondary education; he also has a certificate of proficiency in Indonesian. He is a leading coffee grower in his area owning over 4000 coffee trees and has joined the Highlands Farmers and Settlers Association.

YANNIKI of Gaieng was born in approximately 1920, is married and has two boys and three girls. He was schooled at the village mission school for approximately seven years. Before the war he worked as a miner in PNG for five years and later worked in his village as a Medical Aid. He then worked as the mission representative for approximately three years but was

(5)

APPENDIX "CW"

LOCAL GOVERNMENT COUNCILLORS

Name	Place of Residence.	Villages Represented.
SIMONGI (Pres.)	Besibong	Besibong, Kobia.
YAMBAYA	Gaieng	Gaieng, Kobau, Silimana.
BARAI	Safifi	Safifi, Embawaning (Kotta C.D.) Bongganko, Homoneng (Hube C.D.).
MAMIS	Suewitne	Suewitne, Satneng
OKNAVIONG	Mindik	Mindik, Tunnang
ZIVANG	Hamaronong	Hamaronong, Semgeta, Aregenang.
WENZIONG	Embabang	Embabang, Wamuki, Zalimpa, Bulumanong, Sanaronong.
GETZONG	Zengaren	Zengaren, Nunbut, Kotkin.
WASANZIONG	Zewitzan	Zewitzan, Ubaneng, Kor, Keili, Zanggun
TAITAI	Selimbeng	Selimbeng, Dubi, Maran, Simbeng, Nomanene.
MEK (Vice-Pras.)	Ungesu	Ungesu, Zenguru, Kwenzengzeng, Kwekvendangu.
GIA	Bvakugu	Bvakugu, Simbir, Pantaku, Pafiu, Sananga.
PAMPAWE	Berakwaiyu	Berakwaiyu, Gemaheng
LEKI	Tiren	Magedsotsu, Tiren, Gubu, Bulu.
ZONGI	Lalang	Lalang, Podzorong, Siu.
YOGING	Lengbati	Lengbati, Avenggu
ULEVING	Yapang	Yapang, Koraabu, Nengit, Hendoneng

SHORT PERSONAL HISTORY OF THE COUNCILLORS.

SIMONGI of Besibong was an initial member of the Council and was the Council's first President. He is thirty one years old and was a pupil at Heldsbach Mission school where he reached Standard six; he also has a certificate of proficiency in carpentry. He is a leading coffee grower in his area owning over one thousand trees and has joined the Highlands Farmers and Settlers Association.

YAMBAYA of Gaieng was born in approximately 1920, is married and, in fact, has two wives and five children. He was schooled in the village mission school for approximately seven years. Before the war he worked as a miner in Wan for five years and later worked in his village as a Medical Tul Tul. He then worked as the mission representative for approximately three years but was

dismissed from office when he took his second wife. He then worked in Lae as a painter for three years. For the past three years or so Yambaya has been a leader in the village.

BARAI of Safifi is a foundation member of the Council. Barai was educated in the village mission school and was a Tultul for twelve years before he was elected a Councillor in the Finschhafen Council. He is married with four children, is a Board Director of Namasu and was a member of the Executive Committee of the last Council.

MAMIS of Suewitne is thirty years old, married with two children in 1956 he worked as a mechanic in Lae and in 1957 in Wau as a miner. He went to a village mission school for five years and is literate in Kotte and Edgin English. He has two coffee gardens and is a nephew of Weviong the former Luluai.

OKNAVONG of Mindik is literate in Pidgin English; he was educated at the village mission school; he has a wife and six children. In 1943 he went to Finschhafen and acted as a carrier for the A.I.F., later moving onto Bougainville. During 1947 he worked at District Office Lae and also at Serafini's in Lae. In 1948 he was appointed as a village committee member. He taught himself to use tools and is quite proficient. He helped to start a branch of F.M.D.S. in the village, has over a thousand coffee trees and is a member of the Highlands Farmers and Settlers Association. He is now starting a cattle project in the village. He is a foundation Councillor.

ZIVANG of Hamarong is married and has seven children. He attended a village mission school for four years and during the war he carried cargo for the Army at Finschhafen. He was later appointed the mission representative in his village. It is believed that he stood as a candidate in the Legislative Council elections. He is a son of Marige - a most influential pre-war Luluai.

WENZIONG of Embabang is approximately forty seven, is married and has nine children. He went to school at the mission at Heldsbach for four years. He then had work as a domestic servant and a miner in Salamana and Wau. He was made a Tultul and later was appointed Luluai - he was the most influential Luluai in the Eube in the immediate post-war period. He was fined, in the early fifties, five pounds on two counts of contravening Regulation 124 of the Native Administration Regulations. Comments on him in the village book have generally been most favourable. He is now a board Director of F.M.D.S. and is proprietor of a store at Ulagudu (Bukaua C/D). The coffee from this area is carried to Ulagudu and shipped from there.

GETSONG of Numbut village is a foundation Councillor, is married and has seven children. He is literate in Pidgin English having been educated at a mission school. He also did three years of carpentry at Sattleberg. In 1933 he went to Wau as a miner and on returning to his village was appointed Tultul. He kept this office for ten years when he became Luluai in 1948. In 1953 he went to Buka and was employed as a foreman on a copra plantation. He later returned to his place where he helped to promote F.M.D.S. and planted five hundred coffee trees.

WASANZIONG of Zewitsan was elected a Councillor in a by-election on 22/3/63. He is married and has four children and was educated in a village mission school. He carried cargo for the allied armies in Bougainville during the last war. He is a local church deacon. He worked at Namanuna plantation from 1956-58. Since then he has remained in his village.

TAITAI or Selimbeng is also a foundation Councillor, he is married and has four children.

and has four children. He spent three years mining in the Wau area and during the war carried cargo at Finschhafen. He was appointed village councillor in 1949 and then in 1950 he returned to Wau for a further two years. He then worked as an Agricultural Assistant in the Bulum area and helped collect some money for local development. He also helped set up an F.M.D.S. Store and in 1962 attended an Adult Education Course at Finschhafen.

MEX of Ungesu is a young man who was schooled at the village mission school. He is a carpenter and for the past nine years has operated a trade store. He is foundation Vice-President of the Council. He lives in a weatherboard cottage which is lined with three-ply and is complete with sink and stove. He speaks a little English and is a member of the District Advisory Council.

GIA of Bwakugu is also a foundation Councillor. He was educated at the Kulungtufu School and during the war he worked at Finschhafen. He runs a small herd of cattle near his village and also operates a trade store.

PAMPAWE of Bera waiyu went to a village mission school for five years and worked as a carpenter before the war. After the war he worked in the goldfields and again as a carpenter. He was made Taitul of his village in 1948 and is a foundation member of the Council. He owns a small trade store.

LEAE of ^{Tiro} Magsakira is approximately thirty one years of age and was educated at village mission school. Later he worked as miner for ten years in the Kainantu area. He is married to a Kainantu woman and was elected a Councillor in a By-election on 4/3/63. He is now planting a coffee plot.

ZONGI of Lalang is a foundation Councillor. He attended a village mission school for three years but has never resided away from his village as he was the leader of the mission. He was also a "Director" of a NAMASU trade store. He is married and has a son attending the mission school at Feldsbach.

What part?

YOGING of Avenggu has worked as a wharf labourer in Lae and in Manus as a hotel employee. He also carried cargo in Bougainville during the last war. He is a foundation Councillor.

ULEVING of Tapang attended a village mission school and later worked for six years in a saw-mill at Rabaul. He also worked in Lae as a labourer for two years.

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Appendix "D"

(2)

AID POSTS - HUBE CENSUS DIVISION.

<u>Location.</u>	<u>Villages served.</u>	<u>Orderly.</u>
Silimana	Silimana, Homoleng, Afong, Bongganko.	Batina.
Gaieng	Gaieng Besibong Kobau Kobia	Gaieng
Bulu	Bulu, Gubu, Tiren, Magedzetzu	Nonesi
Nengit	Nengit, Korumba Yapang	Ganos
Podzorong	Podzorong, Lalang, Sir	Namas
Lengbati	Lengbati, Avenggu	Rorua
Satneng	Satneng, Siewitne, Hendeneng, Binga	
Mindik	Mindik, Tumanang	Folencue
Embabang	Embabang, Sanarongong, Wanuki, Zalimpa, Bulumanong, Hamaronong.	Pagwi
Selimbeng	Selimbeng, Aregenang, Dubi, Maran, Semgeta, Simbeng, Nomanene.	Okensing
Zengaren	Zengaren, Numbut, Kotkin.	not staffed.
Ubaneng	Ubaneng, Zewitzan, Zanggang, Kor, Keili.	Founuk

