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PATROL REPORTS

DISTRICT: Northern

STATION: Kokoda

VOLUME No: 14

ACCESSION No: 496.

1954 - 1955

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Papua New Guinea Patrol Reports

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PATROL REPORT OF: KOKODA N. D.

ACCESSION No. 496

VOL. No: 14: 1954/55 NUMBER OF REPORTS: 1

[FOLDER]

REPORT NO:	FOLIO	OFFICER CONDUCTING PATROL	AREA PATROLLED	MAPS/ PHOTOS	PERIOD OF PATROL
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[1]9-1954/55 1-30 PEMBER M. M.

Report No. 9 only in folder.

NORTHERN PROVINCE.

KOKODA . 1954/55

9 - 1954/55. MM. PENBA.

11 6 APR 1955

District Commissioner's
OFFICE



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of NORTHERN Report No. 9-51/55, KOKODA S/D.

Patrol Conducted by H. W. PETERSON, PATROL OFFICER.

Area Patrolled CHIRILIA and AICHA Valleys and WOVOT Region of the lower CHIRILIA.

Patrol Accompanied by Europeans --

Natives Eight

Duration—From 11/6/1955 to 13/7/1955

Number of Days 30

Did Medical Assistant Accompany? No.

Last Patrol to Area by—District Services 3/3/1955 Patrol No. 6-54/55.

Medical 4/4/1955.

Map Reference Buna Revised (4 miles to one inch) and Patrol maps.

Objects of Patrol 1. Annual Census Revision.
2. General Administration.
3. Medical Check.

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORESBY.

Forwarded, please.

23/8/1955

H. W. Peterson
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 £.....

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

30-2-1-241.

Headquarters,
Northern District,
POPOHITTA.

23rd August, 1955

The Director,
Department of Native Affairs,
PORT MORESBY.

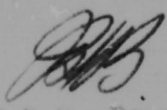
PATROL REPORT - KOK. No. 9/54-55.

The Report by Mr. Pember is most interesting, well prepared and provides a detailed survey of prevailing conditions found in the CHIRIMA. In this regard a steady rate of progress is taking place in health, agriculture, general living conditions of the native, education and above all there appears a greater confidence being shown towards the work of the Administration.

The apparent population decline of the POPOI villages needs watching closely. Frequent visits by the N.M.O. of ASIMBA to the individual POPOI villages and garden houses would assist. It would at least enable serious hospital cases to be found early and possibly, in so doing, reduce the death roll. Apart from confinement of expectant mothers at IONGAI or KOKODA, little else can be done towards increasing the birth rate.

Photographs accompanying the Report indicate the major undertaking being carried out on parts of the arterial road of the CHIRIMA. The bulk of this work is under the direction of the Roman Catholic Mission, who, I feel, should be assisted financially in some way. To provide explosives for blasting would reduce the task immensely and obviate the risk of casualties by falling rock. The A/D/O will be asked to loan the Mission shovels, crow bars, etc. for the road, in keeping with funds available.

Mr. Pember has followed his instructions very well and the patrol is considered highly successful. A distinct improvement has been shown in this officers work, and the interest displayed towards his field duties.


(J.B.C. Bromell.)
District Commissioner. N.D.

TERRITORY OF PAPUA AND NEW GUINEA

N.A. 30/2

Sub-District Office,
KOKODA, N.D.

13th August, 1955.

16 AUG 1955
The District Commissioner,
Northern Division
Popondetta.

Kokoda Patrol No 9/54-55. Chirima Valley.
Conducted by M.M. FEMBER. P.O.

Attached please find the above Report in quadruplicate, original and two copies for onward transmission to the Director of Native Affairs, and one copy for your files.

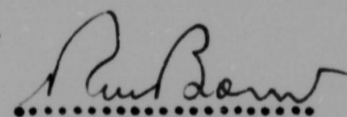
The Report indicates that the Patrol was well carried out and all aspects of Administration, and instructions given by me in the Patrol Instructions, were fully covered. The C.N.M. case against KENO was the result of the investigation into alleged axe assault mentioned in P/Instruction.

Mr Fember has been rather slow in submitting this Report, mostly due to various factors such as my absence in Port Moresby and on the trip to Ilimo, successive break-downs in the Kokoda transport necessitating his attention, and the large number of aircraft coming in with Stores and Rations, each one of which has to be met & cargo checked. However, he has been informed that, in future, a great effort will be required so that Reports are completed within 10 days after the completion of the Patrol.

Mr Fember has obviously taken a lot of trouble in compiling this Report and has made a very good job of it.

The appendix of snapshots is very informative and gives an extremely good idea of the terrain and Mission Road in the Upper Chirima Valley.

The comments made re V.C. GORA will be looked into as soon as possible. On my trip in March this year I also had a little trouble with this man and heard various rumours similar to those Mr Fember reports.


.....
(R.W. Born.)
A.D.O.

TERRITORY OF PAPUA AND NEW GUINEA

DS 30/2

Sub-District Office,
KOKODA. N.D.

24th May, 1955.

Mr. M. Pamber.
Patrol Officer
Kokoda.

CHIRIMA PATROL No. 9/54-55.

You are requested to prepare for a Patrol of the Chirima Valley. You will leave the Station on Monday 13th June 1955 and it is estimated that the Patrol will be of 34 days duration, so you should return on or about the 16th July 1955.

During the Patrol you will carry out the following procedures:-

- (a) Revise the Census.
- (b) Carry out routine Administrative duties.
- (c) Advise the KOIPAKU people that the 3 Natives held at Kokoda on a charge of murder are due for release on 17/7/55. Perhaps some of them will come in with you to escort the prisoners home.
- (d) Enquire into the condition of KAMO-KENA (M/A) of MAIMANI and report fully on it when you return.
- (e) Investigate the death of V.C. ANANA of GO which occurred about 6 weeks ago. It is rumoured that IWORO, one of the 3 prisoners mentioned above, is suspected of causing this death through some long-range sorcery. I shall require a full report of your investigation before I allow IWORO and the other 2 prisoners to return home.
- (f) Investigate the alleged axe-assault, said to have occurred at Iongai soon after my last visit there. See me for the list of those said to be involved.
- (g) Finalize the purchase of the land for the Mission at Iongai. Get paper from me before you go.
- (h) Buy all V.C.'s. Select and recommend replacement for V.C. ANANA. If V.C. DAN of Asimba and/or V.C. GUSI of SONGAKU are absent from their villages when you arrive, dismiss them as they have each been warned twice about being absent when Patrol arrive. If necessary select and recommend replacements.
- (i) Contact Native named EI'A of Mili (near Iongai) and if he is willing engage him as Interpreter Grade 1 at 20/- per month. If he is not willing try and find another suitable Native, as a replacement for Fonda (dismissed) is required.
- (j) Read the last 2 Chirima Patrol Reports and follow up any orders or instructions or suggestions contain in them.
- (k) Take some vegetable seeds with you for distribution in the Upper Chirima. Try and introduce English potatoes to the Lower Chirima as well.
- (l) You are required, on this Patrol, to visit the AIKORA area, which has been recently visited by the O.I.C Ioma, but as the area is within the Kokoda Sub-District more knowledge of it is required. The best way in is from BURI, there is one "sleep-out" on route so take the patrol tent with you, as it is not definitely known if the Rest House is in good repair. Return to BURI and continue the normal patrol from there ascending the valley on its northern side and returning down the southern side.
- (m) Carry out a Medical inspection of all villages and report on Asimba Aid Post.

These instructions are purposely being given you three weeks before your departure so that you will have plenty of time to organize your supplies and carriers etc. For your initial carrying line draw the number of Natives you require from the Wawanga Villages, as it is their turn for this job. These carriers must accompany you for the first 3 days, the change-over being effected at either Kurukuru or Asimba, whichever you prefer. Then on your return journey you have to use the same carriers for the last 3 days. Bear this in mind when calculating the rations you intend to take, as the area covered on this stage of the Patrol is sparsely populated and native food is not always available.

(2)


I suggest that you get 10 or 12 carriers in about 10 days before you are due to leave and use them to ferry rations up as far as Asimba. This will reduce the line you will have to take when the main patrol party move off. During the whole Patrol it may be necessary to stagger carriers, as in some areas suitable Natives are not always available. Leave sufficient rations at ASIMBA on the outward journey to cover the return trip to Kokoda. From BURI, while you are in the AIKORA, arrange for some rations to go up to Iongai, sufficient to feed the Patrol from Iongai to Asimba, then you will only have to carry sufficient rations for the journey BURI to Iongai, 7-8 days Journey.

The following Patrol personnel will be detailed to accompany you:-

Const. PAMU *
" KOMARA (Use this man as your Chirima Interpreter.)
" OFUKAMA
" MAMANA
Interpreter DIKAI
N.M.O. (to be detailed by E.M.A.)

For your own information game is not plentiful in the Upper Chirima. I have managed to shoot pigeons between Kanga and Bari and bush-pigs are plentiful around Seiba and Karukaru. But on none of my trips to the Chirima have I ever got any game anywhere past Bari. Occasionally the Village people of the Upper Chirima make a gift of a pig to the Patrol, but do not rely on this happening. If it does ensure that you make a reciprocal present of salt and tobacco. One other point, salt is a valuable commodity in the Chirima, nearly all food is purchased with it and many carriers elect to take their pay in salt instead of tobacco.

Finally, please see me about anything upon which you are not sure and also to arrange a Patrol Advance.


.....
(R.W. Born.)
A.D.O.

TERRITORY OF PAPUA AND NEW GUINEA.

File: 30/2

Sub-District Office,
KOKODA. N.D.

1st August, 1955.

The District Commissioner,
Northern District,
FOPONDETTA.

PATROL REPORT: KOKODA PATROL NO. 9-54/55.
CHIRIMA AND AIKORA VALLEYS AND FOFOI
REGION OF THE LOWER CHIRIMA.

Officer Conducting Patrol: Mr. M. M. Pember, Patrol Officer.

Area Patrolled: Chirima and Aikora Valleys and
Fofoi region of the Lower Chirima.

Duration: 14th June, 1955 to 13th July, 1955.

No. of Days: 30 days.

Patrol Personnel: R.P. & N.G.C.:-
Reg.No. 6272 Const. PAMU
Reg.No. 6339 Const. KUMURA
Reg.No. 8659 Const. OPUKAMA
Reg.No. 8687 Const. MAMANA
Interpreter: LIKAI
N.M.A: Henry Wallace
Village Constable ARUA
1 Personal Servant

Objects of Patrol:

1. Annual Census Revision.
2. General Administration.
3. Medical Check.

M.M. Pember
.....
M.M. PEMBER, PATROL OFFICER.

INTRODUCTION:-

This Census Revision and General Administrative Patrol to the Chirima Valley was the first patrol undertaken to this area by the writer since being posted to the KOKODA Sub-District.

The patrol also included an inspection and Census of a group of Chirima people, who inhabit the AIKORA Valley. The last census and inspection by the Kokoda Sub-District Administration of this Valley was carried out in November, 1952 by Mr. C.G. Littler, C.P.O. (patrol report, Kokoda No.5-50/51). There was however a Census held at FVBEA village, in the Chirima Valley of these people in November, 1952 by Mr. P.F. Sebire, P/O (Patrol Report Kokoda No.3-52/53). The Aikora Valley was visited by Mr. J. Prew, P/O, O.I.C. IOMA Sub-District in November, 1952 but no records of any visits by Administration officials since November, 1952 exists in the Village Census Book.

The patrol was most interesting and uneventful. The weather throughout the patrol, although at times inclement, did not hinder the patrol's movements throughout the area. However on the last day of the patrol considerable difficulty was experienced in crossing flooded rivers between KANGA village and Mamba. The assistance rendered by Mr. W. Kienzle of Mamba Rubber Estates in supplying ropes and strong swimmers from their Mambare labour line was greatly appreciated by the patrol when the KOMO River was crossed. The Chirima carriers have no experience in the crossing of flooded rivers and had to be assisted and sometimes carried across this river.

The patrol was handicapped by the lack of a Chirima Interpreter and utilised the services of the Village Constable of BIRORATA village, and OKOKAIVA, who picked up working knowledge of the Chirima language whilst attached to a Wireless and Spotting Unit stationed at KWAMA during the war.

A young Chirima of KAGO village was appointed as Interpreter on the patrol's return to KOKODA - he has a knowledge of MOTU but does not speak English.

The native EI'A of MILLI, mentioned in the Patrol Instructions, was contacted but was not willing to engage as an Interpreter. This native is young and was educated by the Catholic Mission at Yule Island and consequently speaks English and Motu. It is interesting to note that since his return from school, he will not assist the Mission Fathers at IONGAI as a student teacher or the Administration as an Interpreter.

In each village visited the following procedure was carried out:-

- 1) Houses, Latrines and Rubbish Pits inspected.
- 2) Village surroundings inspected.
- 3) Census revision.
- 4) Courts and disputes heard, or settled, as occasion arose.
- 5) Discussion with Officials and people.
- 6) Gardens and cemeteries visited where possible.
- 7) Medical examination during Census.
- 8) Distribution of seeds and advice given re planting.

PATROL DIARY:- KOKODA PATROL NO. 9 54/55.

Tuesday, 14th June, 1955.

0800 hrs. Departed KOKODA Government Station with 31 carriers from the WAWANGA Valley and walked along vehicular road to Mamba Estates.

0900 hrs. Discussion with Mr. H. Kienzle of Mamba Estates.

1000 hrs. Departed Mamba Estates and walked to KANGA Rest House. Crossed KOMA River and MESAHI No. 1 and 2 creeks en route.

1300 hrs. Arrived KANGA Rest House. Census, medical and inspection.

Night at KANGA Rest House.

Weather: fine

Day's walk: 4 hours.

Wednesday, 15th June, 1955.

0735 hrs. Departed KANGA and crossed LASA, YOU and SEIBA creeks.

1235 hrs. Arrived SEIBA Village. Census, medical and inspection. Bush pig shot by patrol.

Night at SEIBA Rest House.

Weather: fine

Days walk: 5 hours.

Thursday, 16th June, 1955.

0800 hrs. Departed SEIBA and after crossing O'O, WAIMA and KOKOA creeks arrived at KARUKARU Rest House at 1000 hours. Census and medical held at Rest House. Discussion re ASIMBA Aid Post.

1145 hrs. Departed KARUKARU Rest House and walked to ASIMBA. Constable PAMU to inspect old deserted village of TUMBI en route.

1315 hrs. Arrived ASIMBA Rest House. Inspected Aid Post and held Census of ASIMBA and TUMBI.

Night at ASIMBA Rest House.

Weather: fine

Day's walk: 3 hrs. 30 mins.

Friday, 17th June, 1955.

0700 hrs. Paid off OROKAIVA and WAWANGA carriers and under escort of Village Constable MAGU of KANGA village they departed for KOKODA.

0800 hrs. Departed ASIMBA Rest House with 31 FOFOI carriers and crossed ASIMBA River by suspension cane bridge. Inspected ASIMBA village and proceeded across MAHA creek to SAMANA village - a steep climb from main track.

0900 hrs. Arrived SAMANA.

1010 hrs. Departed SAMANA and rejoined main track. Proceeded to KORCO village, crossing OUSI creek en route.

1040 hrs. Arrived KOROGO village.

1140 hrs. Departed KOROGO village and proceeded to JIU creek. Arriving at 1200 hours. Lunch at JIU creek and departed for BURI at 1250 hours.

1400 hrs. Arrived at BURI village. Inspected village and treated two pneumonia cases. Crossed BURI River by suspension bridge and arrived at BURI Rest House. Constable KUMURA reported to patrol at BURI.

1515 hrs. Two Little Sisters from the Catholic Mission at IONGAI arrived at BURI Rest House, one of the Little Sisters was sick and was being carried to KOKODA.

Friday, 17th June, 1955 (cont.)

Arranged accomodation and food for the Little Sisters. Discussion and arrangements for patrol's visit to the AIKORA Valley.

Night at BURI Rest House.

Weather: fine

Day's walk: 3 hours.

Saturday, 18th June, 1955.

0530 hrs. Little Sisters with CHIR⁴MA carriers departed for SEIHA.

0900 hrs. Census held of BURI people. Medical check and discussion with Village Officials of BOFU, GORAWAIKU, KAGO, BURI and KOROGA re patrol's movements on return from AIKORA Valley. Carriers arranged for AIKORA Valley trip.

Night at BURI Rest House.

Weather: fine

SUNDAY, 19th June, 1955.

Rest day. Packing gear for AIKORA trip. Arrangements made for carrying rations to BOFU, for use in the CHIR⁴MA Valley, during patrol's absence.

Night at BURI

Weather: light rain.

Monday, 20th June, 1955.

0750 hrs. Departed BURI Rest House with 18 carriers. Crossed CHIR⁴MA River by suspension cane bridge and proceeded to the SUNGAIN Creek (0810 hrs.) - walked up SUNGAIN creek till 0840 hrs. Left Sungain creek and crossed to OMU creek, walked up OMU creek for a short distance and then passed back to SUNGAIN creek, which was followed until 0930 hours. Left SUNGAIN creek and passed BOFU turn off at 0955 hours, crossed ATU creek at 1030 hours. Spell at ATU creek.

1125 hrs. Departed ATU creek and after crossing and following the SUNGAIN creek reached a shelter camp at TA creek at 1200 hours. Cleared site for tent and made camp.

Night at TA creek camp.

Weather: fine

Day's walk: 3 hrs. 15 mins.

Tuesday, 21st June, 1955.

0735 hrs. Departed TA creek camp crossed ANA creek and proceeded up the SUNGAIN creek until 0805 hours. Left SUNGAIN creek and crossed to GARUGU creek then back again to the SUNGAIN creek. Climbed spur and crossed range (3500'ASL) at 0850. Took bearings on Mt. Victoria (180') and Mt. KARAMA (180'). Descended rough uncut track to start of BE River. Proceeded down BE River and passed Mr. Tomasetti's camp site at 1045 hours.

1140 hrs. Left BE River and proceeded over spur to the AIKORA River. Passed EYESA turn off at 1255 hours.

1305 hrs. Arrived AIKORA River. Lunch and spell until 1405 hours. Departed AIKORA River and ascended steep spur to old BISIWU village (3200') then ascended to 3400' and along ridge of BIARI mountain. Gradual descent to GERUA village on a spur of BIARI mountain. Heavy rain at 1500 hours.

1615 hrs. Arrived GERUA village.

Night at GERUA Rest House.

Weather: rain

Day's walk: 7 hrs. 20 mins.

Wednesday, 22nd June, 1955.

Census, medical and inspection GERUA village.
Discussion with people. Complaints heard. One woman and several children sent to IONGAI Mission hospital for treatment of Tropical Ulcers.

Night at GERUA Rest House.
Weather: Rain and cloud in afternoon

Thursday, 23rd June, 1955.

0715 hrs. Departed GERUA village. Ascended spur and then proceeded along ridge to old BISIWU village, then descended to AIKORA river at 0920 hours. Crossed AIKORA river at 0930 hours and arrived at EVESA turn off at 0945 hours. Ascended up spur of LO-AIGO mountain and climbed to PEMA Camp Site (5025'ASL). Spelled at KUJMA spell place (4000'ASL) at 1125 hours and EMOWANAGEIA spell place (4775'ASL) at 1200 hours.

1245 hrs. Arrived PEMA Camp Site. Cleared camp site and erected tent and extra shelter in heavy rain.

Night at PEMA Camp Site.
Weather: Rain and cold. Day's walk: 4 hrs. 20 mins.

Friday, 24th June, 1955.

0745 hrs. Departed PEMA Camp Site and climbed up steep track to spell place at 7225' (0920 hrs). Then continued ascent to 7500'ASL (top of range) at 1055 hours. Descended steep slope through extensive Pandanus plots into the CHIRIMA Valley.

1215 hrs. Arrived EVESA Rest House. Heavy rain at 1250 hours and census was cancelled. Discussion with Village Officials and medical treatment given. Arrangements made for Census on patrol's return from BOFU.

Night at EVESA Rest House.
Weather: Wet and cold. Day's walk: 3 hrs 45 mins.

Saturday, 25th June, 1955.

0800 hrs. Departed EVESA Rest House and walked to BOFU village. Inspected gardens en route. Good views of CHIRIMA Valley and Mission road and station across the valley. Constable OPUKAMU to BURI.

1015 hrs. Arrived BOFU Rest House. Interpreter DIKAI and Constable PAMU reported from BURI. Census, medical and inspection of BOFU village.

1400 hrs. Rain and cloud. Constable OPUKAMA reported back from BURI with some patrol gear. Mail ex KOKODA.

Night at BURI Rest House.
Weather: rain in afternoon. Day's walk: 2 hrs. 15 mins.

Sunday, 26th June, 1955.

Rest Day - walk to village of BOFU. Inspected gardens - dried out tent and fly. Planted demonstration plot of D.A.S.F seeds behind Rest House.

Night at BOFU Rest House.
Weather: Rain at 1300 hours. Day's walk: 1 hour.

Monday, 27th June, 1955.

0800 hrs. Departed BOFU Rest House and walked to EVESA.
1015 hrs. Arriv'd EVESA Rest House. Census and medical.
1530 hrs. Descended to EVESA village.
1730 hrs. Ascended to Rest House in light rain.

Night at EVESA Rest House.
Weather: light rain at 1700 hours. Day's walk: 3 hrs. 15 mins.

Tuesday, 28th June, 1955.

0900 hrs. Departure delayed due heavy rain -
proceeded to FORO village in heavy rain.

1015 hrs. Arrived FORO village - rain cleared and
Census held.

1145 hrs. Departed FORO and walked over slippery
track to GENARA village. Light rain and cold so proceeded on
to GARIMA Rest House. Discussion with Village Officials.

Night at GARIMA Rest House.
Weather: rain and cold.

Day's walk: 2 hrs. 45 mins.

Wednesday, 29th June, 1955.

0900 hrs. Census compiled of SINGO village (old book
destroyed by fire). Census revision and medical of GARIMA and
SE villages.

1430 hrs. Ascended to the combined village of GARIMA
and SE. Inspected village and gardens.

1700 hrs. Returned to Rest House.

Night at GARIMA Rest House.
Weather: fine, Rain at 1700 hrs.

Day's walk: 1 hour.

Thursday, 30th June, 1955.

0800 hrs. Departed GARIMA Rest House and descended
to and crossed the CHIRIMA River, proceeded up valley across
SINDAWA creek (0915 hrs.). Ascended steep spur, crossed native
"mission" road and ascended 200' to the KWAMA Rest House.

1030 hrs. Arrived KWAMA Rest House in light rain.
People of GO, KIKORO, YORABAI and BELAVISA congregated at Rest
House at KWAMA so Census held after rain had cleared.

Night at KWAMA Rest House.
Weather: dull and overcast with
light rain.

Day's walk: 2 hrs. 15 mins.

Friday, 1st July, 1955.

Heavy rain until 1000 hours. Patrol remained at KWAMA
whilst writer and escort descended to native "mission" road and
proceeded along this excellent road for 40 mins. Left road
opposite YORABAI village across the valley and descended to the
SINDAWA creek, crossed and ascended steep and slippery track to
YORABAI village in heavy rain.

1110 hrs. Arrived YORABAI. Inspected and sheltered in
pig and garden house en route. Distributed seeds and talked
with men in Men's House until rain eased. Visit to BELAVISA
cancelled.

1235 hrs. Departed YORABAI and retraced road back to
KWAMA Rest House turn off - continued along native "mission" road
to GO village, passing KIKORI village en route.

1340 hrs. Arrived GO village.

1450 hrs. Departed GO village and retraced road back
to KIKORI village - inspected and distributed seeds. Proceeded
back to KWAMA Rest House, and arrived there at 1525 hrs. Very cold
and wet.

Night at KWAMA Rest House.
Weather: wet and very cold.

Day's walk: 2 hrs. 50 mins.

Saturday, 2nd July, 1955.

0820 hrs. Departed KWAMA Rest House and descended to
and crossed SINDAWA creek - then ascended up spur past KOIPAKU
village to KUMUN Mission Rest House at 0945 hours.

0950 hrs. Descended and then climbed steep track to
the native mission road, then across this road to SINGO village -
inspected village.

Saturday, 2nd July, 1955 (cont.)

1055 hrs. Departed SINGO and proceeded along native "mission" road to VUIVA village at 1125 hours - inspected village and proceeded along native "mission" road until 1145 hours. Departed native "mission" road and climbed steep track to AGAIBURWA hamlet - inspected and climbed to the Mission Road. Walked along Mission Road, met by Rev. Fr. Barthes, M.S.C and 1230 hours arrived at IONGAI Catholic Mission. Met Mr. Jon Kosta with escort L/Cpl KAMAIA.

Census of MILLI, KOFA, EPA, VUIVA and MAIMANI hamlets. Discussion with Village Officials re Census and patrol's movements.

Discussion and dinner with Rev. Fr. Barthes at Mission.

Night at IONGAI.
Weather: fine

Day's walk: 3 hrs. 20 mins.

Sunday, 3rd July, 1955.

0730 hrs. Mass at IONGAI mission.
Discussion with Fathers Barthes and Sourisseau re CHIRUMA valley affairs. Patrol cleaning equipment.

Night at IONGAI.
Weather: fine but cold.

Monday, 4th July, 1955.

Census SONGATU group. Purchase of Mission Lease.
Complaints and investigations. Mr. Jon Kosta departed for GOILALA Sub-District. L/cpl. KAMAIA to KOKODA.

Night at IONGAI
Weather: rain in afternoon.

Tuesday, 5th July, 1955.

Discussions and interviews with Village Officials re local affairs. Inspection of mission station, hospital and school.

Night at IONGAI.
Weather: Rain all day.

Wednesday, 6th July, 1955.

0800 hrs. Investigation and Court for Native Matters. Discussion. Investigation into accidental death of Village Constable GUSI on mission road.

1400 hrs. Departed IONGAI and walked along mission road - inspection of MEGU hamlets en route. Met Rev. Fr. Sourisseau and Rev. Fr. Hiliare working on road. Inspection of cutting through rock face on mission road.

1730 hrs. Arrived KAGO Rest House. Rev. Fr. Sourisseau and Rev. Fr. Hiliare to dinner at Rest House.

Night at KAGO Rest House.
Weather: Rain in afternoon.

Day's walk: 3 hours.

Thursday, 7th July, 1955.

Census KAGO and TURA villages. Discussion, investigation of complaints. Inspection of KAGO village.

Night at KAGO Rest House.
Weather: fine.

Day's walk: 1 hr. 30 mins.

Friday, 8th July, 1955.

0800 hrs. Departed KAGO Rest House and proceeded along Mission Road to uncompleted section of road at "Big Rock" face then over "pegged route" of road to GAIGEGO Rest House. Inspected TURA village en route.

1000hrs. Arrived at GAIGEGO Rest House. Census and discussion.

Night at GAIGEGO Rest House.

Weather: fine

Day's walk: 1 hr. 15 mins.

Saturday, 9th July, 1955.

0800 hrs. Departed GAIGEGO and proceeded to top of Mt. KARAMA then along ridge and then descended to completed section of Mission Road. Inspection of two hamlets of GORAWAKU en route. Walked along Mission Road past Mission Rest House and inspected V/Constable GOPA's hamlet of GORAWAKU at end of this completed section of Mission Road.

Descended to BURI River and arrived at BURI Rest House at 1200 hours. Swim, lunch and discussion with Village Officials. Found that ASIMBA carriers had been at BURI since Thursday so decided to proceed on to ASIMBA with these carriers.

1330 hrs. Departed BURI Rest House and proceeded to ASIMBA Rest House - passed through KOROGO and SAMANA villages en route.

1645 hrs. Arrived ASIMBA Rest House in heavy rain.

Night at ASIMBA Rest House.

Weather: heavy rain in afternoon. Day's walk: 6 hours. 10 mins.

Sunday, 10th July, 1955.

Rest Day. Patrol washing equipment. Drying out tentfly. Writer to police investigation. Inspection of ASIMBA Aid Post and patients. ASIMBA river in flood.

Night at ASIMBA Rest House.

Weather: Dull and rain in afternoon.

Monday, 11th July, 1955.

0700 hrs. Court for Native Matters.

0925 hrs. Departed ASIMBA and proceeded to KARUKARU village - arrived 1045 hours. Inspected and held meeting of FOFOI Village Officials and chiefs at KARUKARU Rest House re settlement of the FOFOI people in the floor of the valley.

1300 hrs. Departed KARUKARU and proceeded to SEIBA.

1515 hrs. Arrived SEIBA Rest House.

Night at SEIBA Rest House.

Weather: fine

Day's walk: 3 hrs. 35 mins.

Tuesday, 12th July, 1955.

0810 hrs. Departed SEIBA Rest House and walked to KANGA Rest House. Inspected 'Pig Rock' on FOFOA hill. Crossed KANGA River and arrived at KANGA at 1310 hours in heavy rain.

Night at KANGA Rest House.

Weather: very heavy rain in afternoon.

Day's walk: 5 hours.

Wednesday, 13th July, 1955.

0630 hrs. Constable KUMARA and Village Constable sent to inspect rivers.

Wednesday, 13th July, 1955. (cont.)

0825 hrs. Departed KANGA in heavy rain and crossed AINA creek which was in flood. Proceeded to MESANI No.2 creek and found it in heavy flood. Constable KUMARA and Village Constable ARUA searched banks and found large tree across the river, which was made into a bridge. Carriers assisted across and track cut to meet main road. Proceeded to MESANI No.1 and found that log bridge had been swept away. Found suitable tree and felled it across the river - force of current swept it away. Another tree was felled and held. Carriers assisted across. Proceeded to KOMA River. Arrived 1230 hours, and found the KOMA River in heavy flood. An Orokaiwa was sent across (under supervision) and Mamba Rubber Estates were requested to assist with ropes and also inform the A.D.O. Kokoda of the patrol's arrival. Meanwhile the patrol erected piles to hold ropes in the absence of trees along the banks - a cane rope was also fixed across the river. On arrival of the ropes and swimmers, the patrol proceeded across the river and met the A.D.O. Kokoda. The patrol then walked to Kokoda via Mamba arriving at 1740 hours.

Day's walk: 4½ hours.

END OF PATROL DIARY.

NATIVE SITUATION:-

The native situation in the CHIRIMA Valley is peaceful and the natives appear to be contented and happy. No serious troubles or problems were noticed or brought to the patrol's attention. The Catholic Mission Fathers at IONGAI, who are very close to the people, report that there were no serious problems in the CHIRIMA.

However it was noticed that the people were somewhat disinterested in the patrol and although they were willing to assist in the patrol's movements and co-operated well in every respect they were not enthusiastic about the patrol's activities. This indifference to the patrol is possibly brought about by the interruption to their garden work in the clearing and fencing of their new gardens. Mr. Born, A.D.O. Kokoda, in Patrol Report No.4-1953/1954 also comments on this lack of enthusiasm and it is interesting as this patrol was carried out at the same period of the year. The people of the Southern side of the Valley were also preparing for a Dance on the GOILALA side and the patrol no doubt causes disruption of their daily routine. The writer endeavoured to make the patrol as interesting as possible to the people by way of explanations, discussions and observations on their way of life and Administration policy.

No pigs were presented to the Patrol but gifts of food sufficient for patrol's needs were presented to the patrol at all Rest Houses. The patrol 'pay-back' of salt was most acceptable by the people.

The people of the CHIRIMA have been subject to a cultural change over the last five years due to the presence of the Catholic Mission station at IONGAI. The mission policy is long range and appears to be very flexible to allow for slow absorption of their policy by the CHIRIMA people. The policy of the Mission no doubt is influenced by the French Fathers long experience with the people of the GOILALA Sub-District, who are affiliated with the CHIRIMA people.

This evidence of cultural change can be seen in the change of attitude of some of the young people towards the Chirima 'fashion' of child marriages and it is the first step towards the emancipation of the Chirima Women. From what I could gather from my observations, some of the parents of the children, who dispute their marriages seem to accept the situation/inevitable but there are many who will stand fast to the old custom. /as

The Chirima marriage of younger children is arranged by the fathers of the young couple. The father of a young boy after careful consideration approaches the father of a young girl and suggests marriage. The choice is governed by the wealth and standing of the parents of the prospective bride and groom and also whether the boy and girl have brothers and sisters (more so the sisters to exchange with the bride.)

The bride price terms are arranged and the girl is sent to the boy's parents house, where she assists the mother of the boy and is closely observed. The boy, urged on by his father commences wooing the girl and the chase proceeds. This stage could be termed an engagement. If the girl continually repulses the boy's attentions and it becomes evident that she does not like the boy - the boy after exhausting all his resources, sometimes may use force and threats to intimidate the girl. If he succeeds in his intimidation and the girl is subject to his will, she will publicly prepare his food and ceremoniously present it to him - the boy may or may not accept the food offering but usually he does and the marriage is proclaimed.

On the other hand, if the boy's parents see that the girl definitely will not have anything to do with the boy and it becomes apparent that she will refuse to cook his food - the parents dissolve the engagement and consequently save face.

Most of the trouble results from the 'Engagement' of children before Adolescence and the children, on passing the stage of Puberty, realise that they are not suited and consequently are unhappily married. The girl retaliates by neglecting her duties and refusing to have children (usually she aborts them) and the husband, disgusted with his wife's actions, resorts to violence and usually takes a second, more responsive, wife. The first wife then enters a life of drudgery and may run away and marry another boy. The parents of both parties try to force the marriages by holding fast to the bride price payments and this also results in disputes.

Education of the children and their subsequent attendance at school until after adolescence should gradually cause the custom of child marriages to die out in the future. Marriage disruptions and the resulting threat to the economical stability of the parents are believed to be the underlying causes of many of the Chirima disputes.

At KOIPAKU village, which is at present deserted pending the release of the three Chirima natives, who were sentenced to 15 months imprisonment for murder of a native from GO village, there is preparation being made for a feast to welcome home the three natives, one of whom holds Chiefly Rank. The village people of GO are being invited to attend the feast and it is believed that the situation will be peaceful and no likelihood of 'pay back' taking place.

The rumours of the suspected 'long range' sorcery by the prisoner IWORO, one of the murderers, was unobtrusively investigated but nothing was revealed except that the rumour has now switched to suspicion of sorcery from the GOIBATA side. These rumours resulted from the death of Village Constable ANAMA of GO village, who died at GO village after returning

from a dance on the GOILALA side. The Village Constable's family all migrated to GARIMA village after his death but on investigation it was revealed that ARAMA was a form of Chief and it was the custom of the Chirima to go to another village. The Chiefs of GO, KIKORI, SINGO and surrounding villages all assured the patrol that there would be no more repercussions of these two deaths. The Chirimas are very susceptible to rumours of sorcery.

The accidental death of Village Constable GUSI of SONGATU village, which reported to the patrol just before leaving for the CHIRIMA, was investigated. His death was found to be accidental and was caused by the fall of a large rock on the mission road near SONGATU village. In this fall, the Rev. Father Bathes had a narrow escape from death and also five other natives, who were with Fr. Bathes and GUSI on the road under the rock, which was above and alongside the road. This massive rock was considered safe by the experienced Fathers Bathes and Sourisseau and also Brother Hilliare and its sudden fall onto the road was unexpected. Father Bathes and the six natives including GUSI were under the rock starting the pneumatic portable drill and it was Father Bathes, who saw the rock slowly toppling over onto them. He yelled out a warning and jumped clear but nevertheless he was grazed by the rock as it hit the road and was hurled down the cliff to the creek below. On regaining the road he saw GUSI lying on the road with his right leg severely crushed. It was apparent that GUSI had attempted to jump clear but had been caught. GUSI was conscious but died whilst receiving medical treatment. Father Barthes received abrasions and bruises and suffered from shock. The pneumatic drill was damaged but was repaired. GUSI's death had a rather strange repercussion as it was revealed after his death that as a young man he had murdered two women in the creek just below the scene of his death and the natives think that it was a form of 'Pay-back'.

The villagers of KAGO, TURA and some GORAWAKU are preparing for a dance on the GOILALA side were advised to prepare a garden for use after the dance thereby assuring themselves of food on their return to the village. This garden is intended to come into bearing after the influx of hungry visitors have gone back to the GOILALA side (after the return dance on the CHIRIMA side) and will tide them over the usual famine period after the dance until they prepare new gardens. This preparation of a "behind the dance garden" may become a customary feature in their dance preparation as the natives realise the advantages of it. There is usually a very lean period after a dance, until they prepare new gardens and often neighbouring villages have to be approached for food, whilst waiting for the new gardens to come into bearing.

The villagers attending the dance on the GOILALA side are proceeding across the mountain range via an old dance route and not by the mission road over Murray Pass (10,000'ASL). They prefer the old dance route over extreme altitudes, because the mission road passes through villages, not invited to the dance and they fear that these villages will accompany them to the dance without invitations.

Generally speaking the CHIRIMA native could be said to be progressing over the last two years. There appears to be that their once apparent reluctance to visit KOKODA has been overcome due to the practice of sending them to the Native Hospital immediately they arrive at KOKODA so that they can receive anti-malaria prophylactics from the European Medical Assistant, who co-operates well with the A.D.O. Kokoda in this attention. The good health and physical well-being of the Chirima prisoners during and after their imprisonment has also a good influence. There is a great number of labourers employed at Mamba Estates than recorded before actually the number of absentees has been trebled over one year.

Education of their children at IONGAI is

progressing and the school is becoming an influencing factor in their lives.

The above facts and the progress of the mission graded road together with their confidence in the Administration and Mission supports my claim that the CHIRIMA is slowly but surely showing signs of good progress.

AIKORA VALLEY:-

The village of GERUA in the AIKORA Valley was most satisfactory and the native situation is rather pleasing considering the in-frequency of patrols. These people are said to have migrated from the Chirima Valley during the time of the gold prospecting in the Aikora area and their numbers are gradually increasing.. The impression was gathered that this village is a place of refuge, to which Chirima people migrate if they incur the wrath of their Chiefs or neighbours in their proper villages - this impression is interesting and may be proved by following patrols. The story of the Village Constables migration to the Aikora after the murder of his brother by the Village Constable GOPA of GORAWAKU many years ago also supports this impression. The recent migration to GERUA of a GORAWAKU family after a dispute over pigs in GORAWAKU village was also noted. GERUA is two days walk from either EVESA or BURI villages in the Chirima.

FOFOI GROUP:-

The FOFOI people, who have moved from their old village site on the side of the mountains down to the Patrol Road in the Lower Chirima and inhabit the villages around ASIMBA, have been the subject of a great deal of discussion in previous Patrol Reports.

These people have not moved their pigs down to the new villages and consequently they still have their main gardens in the higher altitudes near the pigs. This means that they are still not permanently settled in the new villages and are still subject to the changes in altitude of 1000 feet to 5000-6000 feet as they attend to their pigs and main gardens from their villages on the Patrol Road. Moreover, elderly widows and their "attendant" children and grandchildren remain in the main gardens looking after the pigs and this necessitates constant visits by their sons and daughters from the Lower Chirima.

A meeting was held at KARUKARU of all the Village Officials, Chiefs and elders of the FOFOI people and they were asked their intentions. It was unanimously agreed that they will settle in the Lower Chirima and that when the present gardens in the Lower Chirima are capable of supporting the population, a big feast will be held at which all the big pigs from the old village sites will be killed. New herds will be started in the Lower Chirima from the small pigs, which will be carried down and fed from the Lower Chirima gardens. They stated that this feast will be held about Christmas 1955, which concurs with the time of this feast given to Mr. Penhale, C.P.O. Patrol 4/54-55.

The writer enquired re the Pandanus fruit, which grows above the old village sites and which is highly prized by the Chirima people - the meeting discussed this question and it was put forward that when the fruit ripened each year they would go up and collect the fruit and bring it to the village. The people also stated that they now have the OKARI Hut at the lower altitudes.

The writer believes that the ultimate intention of the FOFOI people is to settle in the Lower Chirima and that the killing of the pigs from the old village sites will confirm this intention. The Chief of ASIMBA, MAGUN, will decide when the feast is to be held and when the invitations will be sent to the

GOILALA people across the range to attend the feast.

The establishment and success of the Aid Post at ANIMBA and the intention of the Catholic Mission to establish a mission station and school for these people will assist in the settlement of these people. The people were advised that the decision of where they settle, rests entirely with them.

The Catholic Mission at IONGAI stated that they would establish their mission and school wherever the people settled but they believe that the FOFOI people will now settle in the Lower Chirima.

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NATIVE AGRICULTURE AND LIVESTOCK:-

The Chirima people are in the process of preparing their new gardens at the time of the patrol's visit. The clearing and fencing of the new gardens is carried out on a village communal undertaking by the able-bodied men. The "garden Chief" selects the site of the proposed communal gardens and allots individual family plots within these gardens. Plots within these gardens are also set aside for the cultivation of Yams, which are called Dance or Feast gardens. Individual family groups also have their own garden plots apart from the village garden, in which they erect their garden houses and keep their pigs. It is not clear how these gardens are cleared and fenced but it was gleaned that it is some form of communal project within a clan. These family gardens may be considerable distances from the Dance Village.

Gardens were found to be extremely well fenced. Timber is usually obtained from high mountain slopes and carried down to the garden sites. The village gardens are usually within easy walking distance of the "Dance Village", which are situated half way up the sides of the valley. Gardens may extend down to the Chirima River at the floor of the Valley.

The Chirima people use a form of contour terracing in their gardens. The terracing is usually done with logs and also forms a boundary of a plot. It was noticed that the contour of the slopes was followed in the planting of their rows of Yams and Sugar Cane.

The gardens of the Chirima appeared to supply adequate quantities of food for the people and for their numerous pigs. Crops seen were KAIMA (Sweet Potato - staple), Yams (Dance and Feast), TAKO, SUGAR CANE, CORN, BANANAS and PUMPKINS. The Chirima people are diligent workers and lean periods are only experienced when garden preparation is disrupted by visits to the GOILALA side for Dancing and Feasts - enormous quantities of food are eaten during the dance period and guests are treated lavishly, consequently food supplies are depleted (see Native Situation).

At KWAMA, the patrol was presented with good standard size English Potatoes, European Cabbage (good hearts), peas, beans, passionfruit and gooseberries. The neighbouring villages of GO, KIKORI, BELAVISA and YORABI grow these vegetables at approx. 5000-6000' ASL. English potatoes are grown at other villages in the Chirima at KAGO, TURA, EVESA, GARIMA and BOFU and the cultivation of this crop and other European vegetables was encouraged. The people were advised of the market for the potatoes at Kokoda but, until the mission road is completed, the carrying down of the potatoes is rather difficult. However, it was suggested to the people if they had occasion to visit Kokoda they could bring down potatoes and earn some spending money.

D.A.S.F seeds were distributed to all villages in the

Chirima and at ASIMBA in the Lower Chirima. When time permitted, demonstration seedling beds were prepared by the patrol near the Rest Houses and some seeds planted. Seeds are very popular in the Chirima.

At IONGAI Catholic Mission, the Fathers are experimenting with onions and have succeeded in so far as the onions have sprouted. The experimental crop of Lucerne is thriving. IONGAI is about 5000' ASL.

Pigs are kept in areas close to the individual family gardens and sleep in the garden houses with the occupants. The pigs are healthy and extremely well cared for by the women. The wife incurs the wrath of her husband if a pig looks poorly.

The pigs are house broods as they are not fed in their sleeping quarters. The writer made a point of examining these garden houses, in which the pigs sleep, at different times during the day and no evidence of faeces or urine was seen. Indeed, the pig section of the house appears cleaner than the occupant's section.

Small piglets purchased by patrol personnel in the Chirima all suffered from illness (diarrhoea and U.R.T.I.) on being transported to the lower altitudes of the FOFOI region. Later the writer found out that the Native Medical Orderly was treating the piglets with sulphur drugs, on the owner's request, as if they were small sick children. Needless to say, the piglets survived - a novel way of expressing confidence in European medicines.

Dogs seen were of a good type - rather healthy and fairly well fed with a few exceptions - most cases of sores seen on dogs were inflammations of blows rendered by the owners. One dog, which had been hit on the face with a knife, was ordered to be destroyed.

Poultry was in most villages non-existent, however there appears to be an interest shown in poultry and where seen were prized by the owners, who state that they are endeavouring to build up their flocks. Some owners at EVESA have erected special hen houses on stilts within the dance enclosure, in an endeavour to assist breeding, as pigs kill and eat the chickens.

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COFFEES:-

Coffee is being cultivated by the Catholic Mission at IONGAI and is thriving, seedlings are obtained from the mission coffee plantation at ONONGE in the GOILALA Sub-District. The Fathers are endeavouring to encourage the growth of coffee in the Chirima and small plots are being established at BELAVISA, YORABAI and KAGO. The people were encouraged to establish coffee plots in the Chirima Valley and FOFOI region.

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VILLAGES:-

The Chirima family group spends the majority of their time in their garden houses and only go to the main village or dance village for feasts, dances meetings etc.,. The dance village has an enclosed area, in which the dance takes place and where the pigs are tied to stakes prior to the slaughter. The enclosing of the dancing area consists of adzed pieces of hard timber rammed into the ground to form a fence. The men's house where all the men sleep, is situated at one end of the dance area and opens into the enclosure. The women's houses are erected around the enclosure but usually do not have an entrance into the dance

area. EVESA 'dance' village is typical of a Chirima dance village with its large men's house and the women's houses grouped around the enclosure. Other villages e.g. GARIMA, YORAHAI and KIKORI have the women's houses opening into and facing the dance enclosure.

In the Dance village, each married man erects a women's house for his wife, children and pigs. This woman's house has a long fire place extending along the centre of the single room, in which fires are continually burning. There is a small fence erected down one side of the fire place, which separates the pigs from the fire. The women and children sleep on a inclined floor on the other side. There is a separate entrance for the pigs and a wooden ramp so that pigs can enter their section of the house throughout the day. The houses are built above the ground and the space underneath is used for the storage of firewood.

The men's house is large and narrow and erected rather high on stumps. There is a fireplace down the middle and the men sleep on inclined floors on each side of the fire. Sometimes they sleep in hammocks. The men's house is usually the permanent abode of the Chief of the village. No pigs sleep in the men's house.

The family houses in the gardens are of the same pattern as the woman's house in the dance village and houses both pigs and occupants. These garden houses are well constructed and ideal protection against the cold and elements.

The villages and garden hamlets were found to be in a good state of repair and were clean and sanitary. There are usually two latrines, one for each sex, within reasonable distance of the village. Rubbish disposal is simplified by the presence of steep slopes of the spur on which villages are situated.

Cemeteries are gradually appearing due to instructions issued by previous patrols but require fencing and shrub planting. Suitable sites have been selected near each village and instructions and advice given to the Village Officials. The custom of burying the dead in the Chirima villages is to dig graves in the dance enclosure for the chiefs and in the near-by bush for others.

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VILLAGE OFFICIALS:-

Three Village Constables were recommended for appointment and the relevant forms have been forwarded to the District Commissioner, Northern District. Two appointments were replacements of the Village Constables of GO and SONGATU who both died prior to the patrol's visit (see Native Situation). The third appointment recommended is at ASIMBA village - the present Village Constable TUN No. 53 is recommended for dismissal because he is considered entirely unsuitable for the position and shows a definite lack of interest and authority, moreover his health is not good. An ex-Interpreter and R. C. member, FONDA, who was the Village Constable of this group prior to his term as an Interpreter is recommended as a replacement for TUN.

All Village Constables in the Upper and Lower Chirima were paid their annual salary on this patrol and replacement of equipment were made where necessary. The next-of-kin of the two deceased Village Constables were also paid.

On the whole the Village Officials were satisfactorily carrying out their duties. The Village Constable of BOFU, SIVININGA, No. 21 was warned and unless an improvement is seen in

his village, his dismissal is recommended.

The Village Constable of GERUA in the AIKORA Valley had been reporting to the IOMA Sub-District Office since the visit to his village by Mr. J. Frew, O.I.C. IOMA in 1952 - he also sells English Potatoes for the KWAMA group at the Trade Store at IOMA. He was instructed to report to all Administration patrols to the Chirima, when they arrive at BURI Rest House in the future. (see General Remarks).

The writer heard, throughout the patrol, a few rumours about the Village Constable of GORAWAKU, GOPA, No. 4, who has received excellent reports from previous officers both in pre and post war patrols. The rumours suggest that this aged official has frightened people with threats of murder if they incur his wrath. The rumours were unobtrusively investigated but nothing concrete was revealed. It is suggested that following patrols to the area look into the situation at GORAWAKU village and investigate the activities of both GOPA and his assistant Village Constable SIROM, No. 78 (see Patrol Report Nov. 4-53/54 and 4-54/55).

A new Councillor, HASI was elected at SAMANA village to replace MAFA, who died in June, 1955. Another Councillor was elected at GO village to replace Councillor FIRA, who has been recommended as Village Constable of GO - this new Councillor is a Chief. It is suggested that another Councillor be elected at SONGATU village as this village is comprised of two clans MEGU and MEGU-TA, the former clan is represented by the Councillor PASI but the latter clan has no representative. The newly recommended Village Constable, GUMO of SONGATU is also of the MEGU clan.

In each village, the Village Officials were reminded of their duties and were present at all discussions on administration policy. Emphasis was made on the following Regulations of the N.R.C.

1. Sickness in children.
2. Roads.
3. Assaults, lying Reports and threats.
4. Improvement of Villages.

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REST HOUSES:-

Rest Houses throughout the area were satisfactory and in good condition. Police Barracks were in most cases adequate but sometimes overcrowded, as the patrol was large. Carrier shelters were satisfactory.

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ROADS AND BRIDGES:-

Roads throughout the Chirima Valley are well described by the A.D.O. Mr. R. Born, in Patrol Report No. 4-53/54 and enlargements on this report will only be given.

The Patrol Track from the end of the KOKODA-MAMBA vehicular road at the KOMA River to BURI through ASIMBA was in fair condition. This road which runs parallel to the Mamba River up the floor of the Valley is a rough, hard walking track. Numerous leeches are encountered and creek crossings can be difficult in wet weather.

From BURI (1200'ASL) the road ascends to the

Chirima Valley and joins a completed section of the Mission Road (at approximately 3500'ASL.) - this section of the Mission Road extends for about 40 minutes around the ridge above BURI towards GAIGEGO Rest House and has yet to be linked with the IONGAI Mission - GAIGEGO section. The Fathers intend to link these sections within the year - the uncompleted section has been pegged.

Since Mr. Born's visit in March, 1955, the Fathers have completed the IONGAI - GAIGEGO section of the road to HE'IU creek. This work was delayed until a large stretch of convex rock face (60'-80' wide) was cut through by blasting. The patrol walked from GAIGEGO Rest House to the KUI creek along the pegged route (approx. 10 minutes walk). The completion of road along this pegged route to GAIGEGO and the linkage to the completed section above BURI will result in a level graded mule track along the entire Southern side of the Chirima Valley to Murray Pass and hence through the GOILALA Sub-District to the coast of the Papuan Gulf near Yule Island.

The Fathers report that they intend to extend the Mission Road to KARUKARU village in the Lower Chirima within the next two-three years. This will facilitate the transport of Mission cargo to IONGAI mission from KOKODA airstrip - the road also opens up the area in which the mission operates and allows for quick, easy movements between the Mission and villages.

The writer was most impressed with the Mission Road and it is certainly a great achievement. The importance and benefits of this road to the Mission, the indigenous natives and the Administration can be realised when one considers the ultimate completion of the road to KARUKARU, which is 10-12 hours walking distance along a native track from the end of the vehicular road at the KOMA River. This section of native track would spoil a coast to coast link-up of vehicular and 'mule track' road across Papua from Killerton (N.D.) to Kairuku (C.D.).

IONGAI Mission is connected to the coast near Yule Island with a mule track which crosses over Murray Pass through the GOILALA Sub-District. The KOMA River near MAMBA marks the end of a vehicular road from Killerton via Popondetta and Kokoda across the Kumusi.

A serious lack of crowbars and shovels delays and hampers the work of the Fathers on the road. The Fathers were, at the time of the patrol's visit, lamenting the loss of a highly prized and sole remaining lever crowbar, which was destroyed in the fall of rock, reported in Native Situation section of this report.

See attached appendix "A" of this report for photos taken by the writer of some sections of the Mission Mule Track in the CHIRIMA Valley.

NATIVE ROADS:-

The natives of the CHIRIMA Valley are very enthusiastic about their mission road and willingly assist the Fathers. One group of men from BELAVISA and YORABAI, who assisted Brother Hiliare construct the road over Murray Pass, still work with him on the KAGO-GAIGEGO section. Brother Hiliare is highly respected and has experience in road construction of an extensive nature in the GOILALA Sub-District.

The natives are also constructing a road similar to the Mission Road between IONGAI Mission and GO village (see Patrol Report No4-53/54). This road is not completed but one completed section extends from VUIVA Village near IONGAI through and past SINGO village. Another completed

section extends from the SINDAWA creek (near YORABAI village) to KIKORI and GO villages. This road will be of great assistance to patrols proceeding around the head of the Valley from the Southern to the Northern side of the CHIRIMA.

The natives of the Northern side from GO to BOFU village state that they intend to construct their copy of the big mission road from GO village through GARIMA, GENARA, FORO and EVESA villages to BOFU thereby connecting BOFU on the Northern Eastern side of the Valley to IONGAI. They will commence this work when the mission road is completed to KARUKARU.

AIKORA PATROL TRACK:-

The patrol track to the AIKORA Valley from BURI Rest House is very rough and seldom used. The track for the most part follows the water course of the SUNGAIN and BE Rivers and is consequently very wet. The patrol camped out one night en route to the GERUA Rest House at ATA creek and the walk is divided over two days. This track was used by Mr. W. Tomasetti, P/O, Patrol in 1950.

The patrol returned from GERUA village on a track, which is favoured by the local natives, to EVESA over Mount LO-AIGO. This track branches off the BURI-GERUA track near the AIKORA river and ascends to 7500'ASL, then descends to EVESA village (5200'ASL.). There is a Camping Site at PEMA (5025'ASL), which is halfway up the slope of Mount LA-AIGO from the Aikora River. This track is well defined and although the grade is steep it is considered a better route to the AIKORA than the BURI-GERUA track.

GERUA village is said to be three day's walk from IOMA with two nights camping en route.

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CENSUS:-

A medical check was conducted by the Native Medical Orderly from the ASIMBA Aid Post at each census and an extra copy of the Census figures are attached for the Department of Public Health.

As mentioned in the Native Situation section of this report, the number of Absentee Labour from the Chirima has considerably increased - 47 men are absent at work mainly at MAMBA Rubber Estates. Of this 47, 5 men from KANGA village are employed locally at KANGA Rubber plantation and three men from KOIPAKU (see SINGO census) were in the KOKODA goal, leaving 39 employed at Mamba Rubber Estates. The 12 females are wives and children of these employees accompanying their husbands.

The total of the whole Census of both the Chirima and FOFOI group reveals a natural increase of 4 - 53 (29 males and 24 females) Births against 49 deaths. Of the 49 deaths, 13 deaths (6 males and 7 females) were in the 0-1 month group - and 36 deaths (15males and 11 females) were adults.

The FOFOI people comprising the villages of KARUKARU, ASIMBA, SAMANA and KOROGO showed a death total of 21 of which 12 were adults (4 males and 8 females in the over 13 group) and 9 were children (0-1 months - 2 males and 3 females), 1-4 years-2 (1 male and 1 female), and 9-13 years-2 (1 male and 1 female). There were only 6 births of which 3 were males. These figures for the FOFOI group are over an approximate six monthly period (date of previous census 6/12/54)

and reveal a high death rate amongst the adults.

It is interesting to note that Mr. Born's Census in July, 1954 recorded 20 deaths against 5 births for the six months from December, 1953 and Mr. Penhale C.P.O. recorded 13 deaths against 3 births for the period July, 1954 to December, 1954.

Therefore for the period of 18 months beginning December, 1953 and June, 1955, a total of 54 deaths against 14 births, reveals a decrease in population of 40 due to deaths. The census totals since December, 1953 follow closely the above figures and are tabulated as follows:-

It is to be noted that prior to the Census in December, 1953, the WOFOI group lived in the old FOFOI areas (5000'ASL) and the figures below are for the period since their move to the lower altitude of 1000'ASL.

<u>Census Held.</u>	<u>BIRTHS</u>	<u>DEATHS</u>	<u>NATURAL DECREASE</u>	<u>POP TOTAL</u>	<u>PROGRESSIVE DECREASE IN TOTALS</u>
December, 1953	(8)=	(15)=	(7)=	375	-
June, 1954	5	20	15	367	8
December, 1954	3	13	10	356	11
June, 1955	<u>6</u>	<u>21</u>	<u>15</u>	<u>331</u>	<u>25</u>
	14	54	40		+ 44

+ affected by migrations in and out, which can not be checked accurately.

= not included in additions as FOFOI people were still in the old FOFOI region.

It is also interesting to note that the death rate increases during the December to June periods in which the wet season occurs and seems to place emphasis on the Director's comments re change of altitude and the resulting effect on the health of the people, when he acknowledged Patrol Report No. 6 of 1954-55.

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EDUCATION:-

The Catholic Mission at IONGAI conducts a school for the children of the Chirima Valley. This school is staffed by three native Little Sisters, who have only recently arrived in the Valley. Unfortunately during the patrol, one of the PAFUAN Little Sisters became ill and she had to be carried down to KOKODA to be flown from there to Port Moresby for medical treatment. Little Sister Mary, a native of Thursday Island, who is in charge of the school, accompanied her and the school was discontinued in her absence.

Rev. Fr. Barthes reports that the school is becoming increasingly popular and up to the time of the Sisters' temporary absence, attendance and enrollment was improving rapidly. The Little Sisters have since returned to IONGAI to resume teaching. English is taught at the school.

One lad from KOROGO village attends the KOKODA Administration school.

The Patrol Sparrow Crammond set was taken on patrol

and was very popular whenever reception and weather permitted its use. Unfortunately very few Chirimas understand MOTU but they were thrilled with the native musical recordings and of course, the bagpipes of the P.I.R. The writer used his own personal light weight batteries for this set during the patrol

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MEDICAL AND HEALTH:-

The recent medical patrol conducted by Mr. M. Smith, E.M.A, in April, 1955 and the establishment of the ASIMBA Aid Post in the FOFOL area of the Lower Chirima has improved the general health of the people. The Catholic Mission conducts a hospital and aidpost at IONGAI and is well attended by the Chirima people.

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An epidemic of an Upper Respiratory Tract Infection was reported in May, just after the E.M.A's visit and Mr. Smith only records 5 deaths in the period December, 1954 to April, 1955 whereas this patrol recorded 21 deaths for the period December, 1954 to June, 1955, it is assumed that 16 deaths have occurred over April, May and June of 1955 and could be the result of this epidemic. The Aid Post at ASIMBA was staffed by a Native Medical Orderly during this epidemic and should play an important role in future epidemics.

The Aid Post at ASIMBA is popular and at the time of the patrol's visit was crowded with patients. The N.M.A, Henry Wallace, is a conscientious worker and is well liked by the people. The aid post garden was satisfactory and the precincts of the aid post were planted with shrubs and paths are lined with stones from the nearby Asimba River.

The aid post N.M.A, Henry Wallace, accompanied the patrol from ASIMBA through the Chirima and Aikora and remained at ASIMBA on the patrol's return - there were no serious cases in the aid post before and during his absence.

The Fathers at IONGAI cater for the health of the Chirima Valley people and general health in the Chirima was very satisfactory considering the terrain and distance from medical centres.

The following table shows incidence of infections seen by the patrol and action taken for treatment. Numerous small children's sores treated by the patrol and are not tabulated.

<u>Village.</u>	<u>T.U.</u>	<u>YAWS.</u>	<u>U.R.T.I.</u>	<u>SCABIES.</u>	<u>MISC.</u>	<u>WHERE AND HOW TREATED.</u>
KANGA (22)	-	1	-	1	2	Sent to Kokoda.
SEIBA (28)	-	-	-	2	-	To Asimba.
KARUKARU (117)	4	3	-	7	8	To Asimba.
ASIMBA (112)	Attend nearby Aid Post.					
SAMANA (44)	-	-	-	2	1	To Asimba.
KOROGO (58)	1	2	-	1	-	To Asimba.
BURI (40)	1	2	3	7	3	To Asimba and Patrol
GERUA (46)	4	-	1	5	-	To Iongai & Patrol
BOFU (73)	6	-	2	2	8	To Iongai & Patrol
EVEESA (136)	7	-	-	1	8	To Iongai & patrol
GARIMA GROUP (358)	3	-	-	2	6	Patrol (T.U's to Iongai.
KWAMA GROUP (271)	2	-	-	6	8	Patrol (T,U's to Iongai.

MEDICAL AND HEALTH:- (cont.)

<u>Village.</u>	<u>T.U.</u>	<u>YAWS.</u>	<u>U.R.T.I</u>	<u>SCABIES</u>	<u>MISC.</u>	<u>WHERE AND HOW TREATED.</u>
IONGAI GROUP (398)	7	-	-	1	7	Patrol (T.U's to Iongai.
KAGO (122)	2	-	-	2	3	Patrol (T.U's to Iongai.
TURA (118)	-	-	-	4	1	Patrol (T.U's to Iongai.
GORAWAKU (156)	1	-	-	2	4	Patrol (T.U's to Iongai. 1 malnutrition sent IONGAI to be frd on cow's milk.
TOTALS	38	8	6	46	65	

Anti malaria treatment and precautions at Mamba Rubber Estates for Chirima employees and the malaria prophylactics treatment given by the E.M.A to visitors from the Chirima to Kokoda has lifted the Chirima's fear of contracting malaria whilst at Mamba and Kokoda. Their confidence in European medicine is encouraging.

The male native KAMO-KENA of MAIMANI village was contracted by the patrol at IONGAI and his condition is good. This native received severe injuries to his genital organs when he was struck with a bush knife wielded by his wife. KAMO was carried down to KOKODA after receiving treatment from the Catholic Fathers and was flown to Port Moresby. He returned to the Chirima after the successful treatment of his injury and is supposed to be catheterised at regular intervals. The Fathers at IONGAI report that he passes his urine without trouble. KAMO is healthy and it is rumoured that he has fathered a child (yet to be born) since his return. His wife, who was discharged from a charge of Greivous Bodily Harm, is pregnant and the couple appear to be happy.

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LAW AND JUSTICE:-

At Asimba the patrol held a police investigation, which resulted in a charge of incest contra Section 222 of the Q.C.C, being laid against an elderly male native, GABI and his daughter, ELA, was also charged for contravening Section 223 of the Q.C.C. A Court for Petty Sessions held at Kokoda remanded both defendants for trial at the next Sitting of the Supreme Court.

Two Courts for Native Matters were held by the writer:-

1. Contra Reg. 71(a) - Defendant KENO (m.v.n) of SONGATU was convicted and adjudged one month's imprisonment.
2. Contra Reg. 101(b) - Defendant KOGA (m.v.n) of BOFU was convicted and adjudged one's imprisonment with Hard Labour.

The patrol also settled by arbitration disputes mainly connected with pigs, gardens and bride-price payments. It was interesting to note that with the exception of one display of temperment at KAGO village by an interested on-looker, the Chirima natives who were connected with these disputes, behaved in a peaceful orderly manner, which was contrary to expectations as the Chirima is known to be a man of violent quick temper and easily provoked.

It is suspected that troubles and disputes are 'hidden'

from the patrols and that some complaints are only brought forward as a form of 'pay back'

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CARRIERS:-

The initial carrying line for the three day walk to ASIMBA from KOKODA were drawn from the natives of the WAWANGA area as advised by the A.D.O, Mr. Born. The idea is a good one and give the local CROKAIWA villagers a necessary break from the strenuous carry over this under-populated stretch.

A barrier line under escort of R.P & N.G.C Constables KUMARA and OPUKAMA preceded the patrol to ASIMBA with bulk rations, which were eventually carried to BURI Rest House and left there. This relieved the load of the patrol from KOKODA to BURI.

Whilst in the AIKORA, rations were forwarded to BOFU village from BURI and this lessened the number of carriers required in the Chirima Valley itself. Rations required for the return trip to KOKODA from ASIMBA were left at ASIMBA Rest House.

The response to the patrol's call for carriers was good and no difficulty was experienced in obtaining the required numbers. The carriers from FOFOI group, who carried the patrol from BURI to KOKODA elected to be paid in cash at KOKODA so that they could purchase goods from the Trade Stores at Mamba.

A total of 2299 man portage hours were used throughout the patrol.

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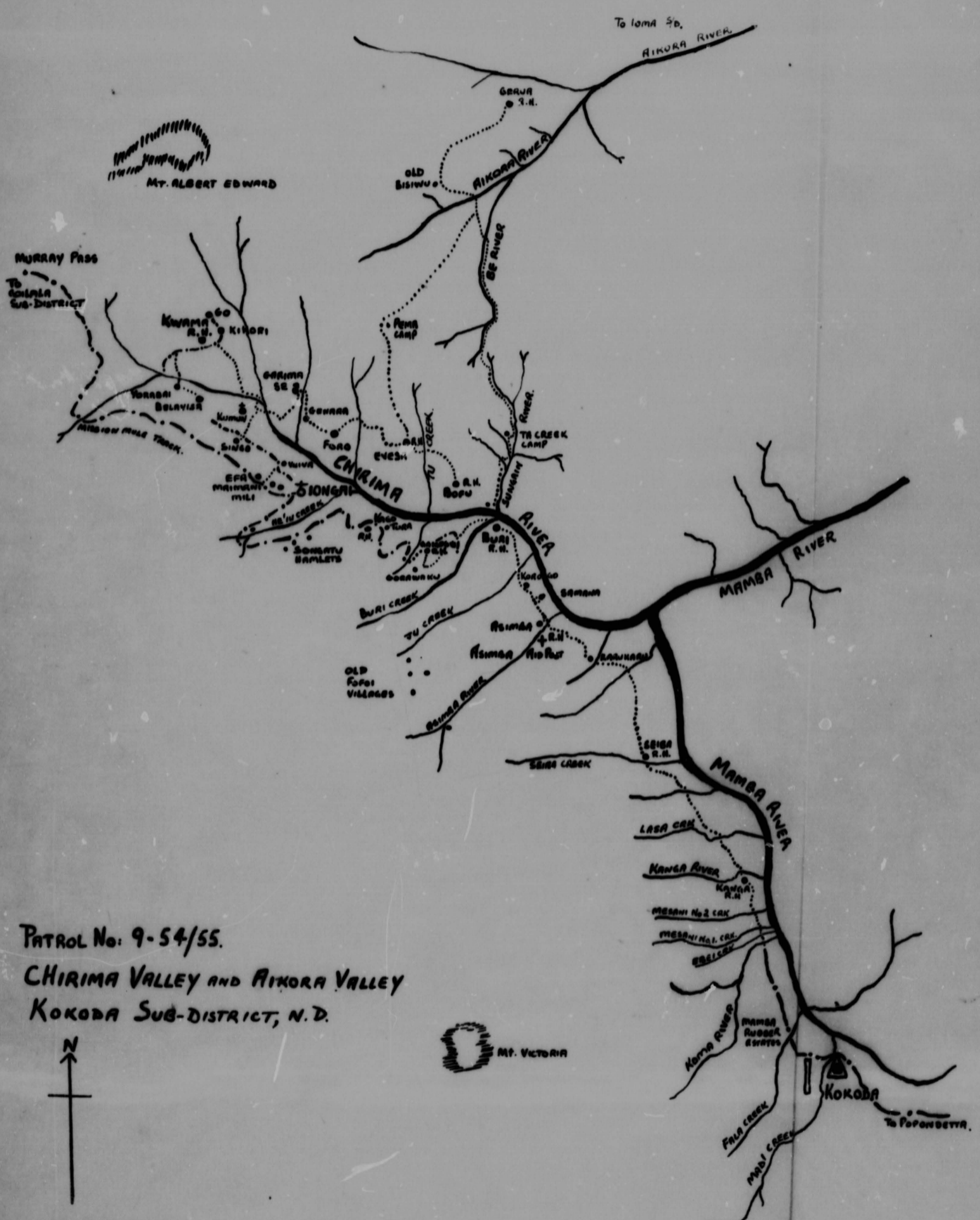
GENERAL:-

The matter of the Administration of the group of Chirima people inhabiting the AIKORA Valley has been fully reported to the A.D.O, KOKODA, who will discuss the matter with the IOMA Sub-District through the District Commissioner, Northern District.

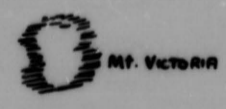
The patrol finalised the purchase of land for the Catholic Mission at IONGAI.

All matters requiring attention in the Patrol Instructions were investigated and acted on by the patrol. The advice and assistance given to the writer by the A.D.O, Mr. Born, were found most helpful and assisted greatly towards the success of the patrol.

M.M. Pember
.....
M.M. PEMBER. PATROL OFFICER.



PATROL No: 9-54/55.
 CHIRIMA VALLEY AND AIKORA VALLEY
 KOKODA SUB-DISTRICT, N.D.



Departmental Registration No. 10	Treasury Consecutive No.
Claimant's Reference No.	

CONTINGENCIES

Dr. to.....

VARIOUS NATIVES AS LISTED HEREUNDER

OF SERVICE.....

Date of Supply or Period of Service	Particulars	Order No.	Rate	Amount		
				£	s.	d.
9/7/55	Payment of Carriers: 5 days at 2/- per day.		2/-	10	-	-
to	KUI: TONG		"	10	-	-
13/7/55	SIDRO: SOGRO		"	10	-	-
and	ASI: ADOFI		"	10	-	-
17/6/55.	KOFA: I-ORO		"	10	-	-
	SILRO: SOGRO		"	10	-	-
	SIVI: ASI		"	10	-	-
	SOUN: KAFE		"	10	-	-
	MATA: USA		"	10	-	-
	ADOFI: ASI		"	10	-	-
	KARO: TATPI		"	10	-	-
	KAFE: KAKHI		"	10	-	-
	I-ORO: SOGRO		"	10	-	-
	ASI: MEBE		"	10	-	-
	ISO: KAFE		"	10	-	-
	KOFA: KAFE		"	10	-	-
	MEBE: KAKHI		"	10	-	-
	MEBE: SOGRO		"	10	-	-
	SOU: KAKHI		"	10	-	-
	GUDI: SOGRO		"	10	-	-
	HARI: I-ORO		"	10	-	-
	SOGRO: TONG		"	10	-	-
	ASI: KAFE		"	10	-	-
	MEBE: TATPI		"	10	-	-
	PASI: KAFE		"	10	-	-
	ADIFI: ASI		"	10	-	-
	KORO: ADOFI		"	10	-	-
	KAKHI: KAFE		"	10	-	-
	MOSE: SOGRO		"	10	-	-
	KAFE: ASI		"	10	-	-
	SOU: KAFE		"	10	-	-

I certify that the sum of Fifteen pounds payable to several natives listed hereunder is for their joint licence.
 Paying officer: *W. B. B. B. B.*
 Witness: *R. B. B. B. B.*

TOTAL.....Pounds
Shillings.....Pence
 TOTAL £

FOR TREASURY USE ONLY.

Contract No. Requisition No. Purchase Order No. Financial Year 19.....
 Division Subdivision Item

I CERTIFY that this account is correct as regards computations, castings, rates of charge, and the faithful performance of the services charged.
R. B. B. B. B. Person incurring expense. Date.....
 I CERTIFY that this account is correct within the meaning of Section 30 of the Treasury Ordinance 1921-1941.
 Certifying Officer. Date.....

RECEIVED this.....day of....., 19....., the sum of.....pounds.....shillings.....pence.

Witness..... Signature of Claimant.....

Cheque No.....

Departmental Registration No. 11	Treasury Consecutive No.
Claimant's Reference No.	

CONTINGENCIES

Dr. to.....
 VARIOUS TRAVEL EXPENSES FOR THE YEAR OF AILEMA VILLAGE
 CAROLINE MOUNTAINS 1955/56

Date of Supply or Period of Service	Particulars	Order No.	Rate	Amount		
				£	s.	d.
9/7/55 to 13/7/55 and 17/6/55.	To payment of carriers: 5 days at 2/- per day. MANONO: ARIKO SAKA: GORE MORA: SOH: TONO (Bari to Aisiba - one day carry) RIVI: ASI " " " " " " NECH: GORI " " " " " " PASI: KOGI " " " " " " SAKA: TO " " " " " " SOU: MARE " " " " " "		2/- " " 2/- 2/- 2/- 2/- 2/-	10 10 10 2 2 2 3 2 2	- - - - - - - - - -	

We certify that the sum of Two pounds
two shillings — pence was this
 day paid to the above natives
 in our joint presence.
 Paying Officer: R. B. Pender 10/7/55
 Witness: R. B. B. 1950 14/7/55

TOTAL.....	Pounds	2	2	-
.....	Shillings			
.....	Pence			
	TOTAL £			

FOR TREASURY USE ONLY.

Contract No..... Requisition No..... Purchase Order No..... Financial Year 19.....
 Division Subdivision Item

Votes: 9-2-0 Payment of Carriers.

I CERTIFY that this account is correct as regards computations, castings, rates of charge, and the faithful performance of the services charged.
R. B. B. Person incurring expense. Date..... 14th July, 1955.

I CERTIFY that this account is correct within the meaning of Section 30 of the Treasury Ordinance 1921-1941.
 Certifying Officer. Date.....

RECEIVED this..... day of....., 19....., the sum
 of..... pounds..... shillings..... pence.

Witness..... Signature of Claimant.....

Cheque No.....

STORES TAKEN ON PATROL *RSN 801*

ITEM	Amount Taken on Patrol	HOW ISSUED					P.H.S. ISSUES	Amount Returned to Store
		Issues to Police	Issues to Carriers	Payment of Carriers	Purchase of Food	Hire of Canoes		
<i>Kerosene</i>	10	58	18			310	1.0	
<i>Matches</i>	60	24	6			24	6	
<i>Meal</i>	112	64				320	16	} ISSUES CARRIERS ALSO.
<i>Rice</i>	336	100	116			80	40.	
<i>Salt</i>	72	14		50	5	2	1.	
<i>Soap</i>	8	3				4	1	
<i>Sugar</i>	24	10	8			4	2.	
<i>Tobacco</i>	48	7	2	24	4	10	1	
<i>Tea</i>	4	2	2			1/2	1	
<i>Kerosene</i>	41	712				39gal	114.	