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PATROL REPORTS

DISTRICT: GULF

STATION: MALALAUA

VOLUME No: 1

ACCESSION No: 496.

1965 - 1970

[1969 - 1970]

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Papua New Guinea Patrol Reports

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PATROL REPORT OF: MALALAUA - GULF DISTRICT
ACCESSION NO. 496
VOL, NO: 1 : 1969-1970 NUMBER OF REPORTS: 5.

REPORT NO	FOLIO	OFFICER CONDUCTING PATROL		AREA PATROLLED	MAPS/ PHOTOS	PERIOD OF PATROL
[1] 1 of 1969/70	1 - 65	D.R. SINMINS	ADC	Kovieo & Lower Kovimovi c/d both Non Council Area	-	27.10.69 - 16.10.69
[2] 2 "	66 - 234	K.N. GRIGG	ADO	Moripi part of East Kerema L.G.C Area	-	6.9.69 - 10.5.70
[3] 3 "	235 - 248	PETER MAYNARD	ADO	Kaipi c/d, Kaipi L.G.C.	-	18.9.69 - 13.11.69
[4] 4 "	249 - 264	G. GOMARA	ADO	Toaripi c/d.	-	2.9.69 - 4.12.69
[5] 5 "	265 - 339	P. MAYNARD	ADO	Kaipi c/d.	-	7.1.70 - 13.5.70
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GULF DISTRICT PATROL REPORTS

1969-1970

MALALAUA

Report no.	Officer conducting Patrol	Area Patrolled
A-69-70	D. R. SIMMS	KOVIO AND LOWER KOVIMONI C.D. BOTH NON COUNCIL AREAS.
2-69-70	K. N. GRIGG	MORIPI C.D. PART OF EAST KEREMA L.G. COUNCIL AREA
3-69-70	P. MAYNARD	KAIPI C.D. KAIPI L.G. COUNCIL
4-69-70	G. GOMARA	TOARIPI C.D.
5-69-70	P. MAYNARD	KAIPI C.D.

map at the back of book

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

Report Number MALALAUA 1 & 1A of 1969/1970.

Subdistrict MALALAUA

District G U L F

Type of Patrol Annual Census Revision

Patrol Conducted by D.R.SIMMINS, Addistant District Commissioner

Area Patrolled (Council and/or Census Division/s.) KOVIO AND LOWER KOVIMONI CENSUS LIVISIONS BOTH NON COUNCIL AREAS.

Personnel Accompanying Patrol Const 1/c EVARA (781)
A.P.O. Larry Fo'o (Kovio only)

Duration of Patrol—from 27/10/69 To 16/12/69

No. of Days 49 (44 camped out)

Last D.D.A. Patrol to Area: November 1968 - to KOVIMONI C/d (not reported)
January 1968 - to Kovio C/d (not reported)

Date Duration Kovimoni (Lower) - 10 days
Kovio - 8 days

Objects of Patrol (Briefly) Annual Census Revision, Lakekamu Timber Purchase if feasible, Influenza Innoculation, General Administration

Total Population of Area Patrolled 994 (Known.)

Director of District Administration,
KONEDOBU.

Forwarded, please.

/ /19

District Commissioner.

GFB:KP

67-2-73

Division of District Administration,

KONEDOBU, Papua.

22nd June, 1970.

The District Commissioner,
Gulf District,
K E R E M A .

PATROL NO. MALALAUA 1 & 1A of 1969/70

Your reference 67-5-34/716 of 22nd May, 1970.

I acknowledge, with thanks, receipt of Annual Census and Area Study by Mr. D.R. Simmins, Assistant District Commissionor of KOVIO Census Division.

This is an extremely informative report. Undoubtedly Mr. Simmins has a deep appreciation of the KOVIO, and his writings reflect this knowledge.

The Area Studies are well compiled but they should have included information, brief though it would have been, under the headings "Attitudes Towards Central Government" and "Accommodation, Services and Facilities".

Mr. Simmins has conducted a very worthwhile patrol and his report is good value.

Reasons for the delay in submission are noted.

(T.W. EILIS)
Secretary,
Department of the Administrator.

cc: Mr. D.R. Simmins,
Sub-District Office,
MALALAUA.
Gulf District.

67-2-73

(63)

The fact that Farmer Trainees have been recruited from the Lower KOVIMONI area may result in the same type of problem which has occurred in the Kikori Sub-District, i.e., that they return to the area after training and attempt to establish re-settlement schemes in areas which, because of the inaccessibility of the area, are economically not viable and thus will not be supported by the Agricultural Department.

Ensure that before any schemes are commenced in this area that the District Rural Development Officer is advised as to the site, etc., so that he can investigate the feasibility of same.

Does the Catholic Mission at PUTEI intend acquiring a timber lease for their mill or do they intend operating on a Native Timber Authority?

This report has been re-numbered as No. 1 and 1A, not 3 as Report No. 3 was submitted by Mr. Maynard on his KAIPI Census Division Patrol. Please alter your records accordingly.

(R.S. BELL),
DISTRICT COMMISSIONER.

cc: District Rural Development Officer,
KEREMA.

Minute to:

The Secretary,
Department of the Administrator,
Division of District Administration,
KONEDOBU.

The abovementioned report together with Census Statistics are forwarded yours herewith in duplicate. There are no covering comments by the Assistant District Commissioner as the report is his own. The delay in submission of the report is due to the Assistant District Commissioner having been alone on the station since the patrol, due to the fact that his other officers have been on prolonged patrols.

The matter of revising the Census Divisions of the District will be submitted once the report on the PAWARI Census Division recently completed is to hand. The KOVIO and KOVIMONI have been combined as one Census Division known as KOVIO.

(R.S. BELL),
DISTRICT COMMISSIONER.

Encl.

(62)

It is to be expected that with political education being relatively low in the sophisticated areas of the coastal belt, that the political knowledge of these inland people is relatively nil. The popularity of Mr. Voutas in the area proves the advantages of members visiting an electorate even if the terrain is difficult.

The Agricultural Department hopes to station a single Agricultural Officer at Malalaua as a matter of priority, however, to date no such officer is available. Please ensure you submit a request for married accommodation for an Agricultural Officer at Malalaua for future needs.

The District Rural Development Officer considers that the TAURI River and parts of the LAKEKAMU would be excellent areas for rice production. However, nothing definite can be organized until such time as an Agricultural Officer is permanently posted to Malalaua. Three cents per pound paid by the Catholic Mission for rice is certainly a low price; however, until such time as a rice growing scheme is properly organized nothing much can be done about this matter as there are no other marketing facilities available.

Have the people of IKAVAI and UKULAB done anything about amalgamating since the patrol left the area? It would certainly be a step in the right direction if they do so, from the point of view of supplying health and education facilities, as you explain.

I doubt that until such time as a mission or other organization settles at KOKORO, that the airstrip will be of much use; the people would be unable to maintain it at the required standard or give the necessary strip reports without outside assistance. Are any such groups interested in settling in the area, once the strip is completed? Unless there are plans for such settlement you should not do too much to assist in the construction of this strip, commendable though the people's efforts are, as they will feel that the Administration has let them down badly if, on the completion of their work, the strip is never used.

The high prices charged for commodities generally in this District is the subject of some concern. The Kerema Branch of the Public Service Association has recently requested that a Price Controller visit Kerema to examine the prices charged. If he arrives and his visit has any success in reducing prices, an attempt will be made to have him visit other areas of the District in an attempt to have prices made more equitable.

Please ensure that the Land Titles Commission applications are forwarded through this office as soon as possible with covering comments as to the need for finalization of this matter is urgent. Treasury Form 3 for $4000 has been returned to the Director of Forests, vide my 33-2-12 of 22nd May, 1970, requesting that the funds be paid into trust or withdrawn until the matter of ownership of the timber lease is finalized. It is in the interests of the MOVSAVE people themselves as the shareholders in the sawmill, to finalize this matter as soon as possible.

The route for an intra-Territory road is a matter for decision by the Directorate of Transport and all possibilities are being considered by this body, however nothing definite is likely to be decided for some years.

(61)

DJH/KAM. 67-5-34/716.

KEREMA, GULF DISTRICT.

22nd May, 1970.

The Assistant District Commissioner,
Sub-District Office,
MALALAUA.

MALALAUA PATROL REPORT No. 1 of 1969/70.
KOVIO AND LOWER KOVIHONI CENSUS DIVISION
NOW GROUPED AS KOVIO CENSUS DIVISION BY
MR. D. SIMMINS, A.D.O.

The abovementioned Patrol Report is to hand.

The report is very comprehensive and informative and gives an excellent coverage of the area patrolled. It is marred by the fact that it is five months late in submission, although the information contained therein has not depleted in value. Most of the matters raised in the report have already been dealt with.

No claim for Camping Allowance has been received with the report; please submit same earliest to ensure that payment can be effected from this year's funds.

A number of places mentioned in the bulk of the report were not marked on the map. These have been entered at this office. In future, please check that all maps accompanying patrol reports from your station do note all places mentioned in the report.

The Census Statistics did not include a summary of statistics on the reverse of the Village Population Register or name of District, Sub-district, etc., in accordance with D.D.A. Circular 14-2-0 of 14th October, 1969. These have been added at this office to save delay. In future, please ensure that all census statistics are submitted in accordance with this Circular.

I have written to the Co-operative Officer at KOVEAVE Sawmill regarding delays in payment of logs by this Society. My 18-1-1 of 22nd May, 1970, refers.

I agree that due to the sparseness of the population and general communication difficulties in the KOVIO area, there is no point in extending Local Government Councils to the area at this stage, especially as there is still so much to do to set the East Kerema Local Government Council on its feet in the coastal area it already covers.

PATROL REPORT - MALALAUA NO. 1/1969 - 70

D I A R Y

The Field Officer's Journal of the reporting Officer, Folios 24 to 55 (inclusive) paragraphs 163 to 314, refer.

27th October, 1969 (Monday). (1) MALALAUA - MOVEAVE.

1130 Left Malalaua in U.G.C. Rivertruck. All cargo was already at Moveave in charge Const. 1/c EVARA. At Moveave conferred with Dr Walker of P.H.D., Kerema and repaired to Terapo Catholic Mission and obtained supply of Penicillin to combat Influenza epidemic. Organizing patrol one Medical Orderly accompanied by Constable Michael HAMBINDUA to Tauri River area also to combat influenza epidemic. Finally got back to MOVEAVE village 1720. Political development discussion with Local Officers accompanying patrol and some Moveave people continued until 2200. Slept MOVEAVE Womens Club.

28th October, 1969 (Tuesday). (2) MOVEAVE - URULAU.

0600 Left Women's Club. Engine failure through faulty fuel line. Pulled canoe to Moveave where I was successful in obtaining replacement fuel line, also additional quantity petrol and oil at Sawmill. Saw number of MOVEAVE and KOVIO people on way to URULAU. Report all healthy in villages. Noticed signs of MOVEAVE occupation of ground right up river, cause of much dispute now and in the past. Arrived URULAU approx 1545 - slow trip with heavy load. 1715 - 1815 lined villagers for medical inspection. Four patients treated for 'flu, 16 for scabies. A.P.O. AGAVAEA reports that influenza Kamea (Kukukuku), Kovio and Moveave areas at same time some six weeks' ago, no known deaths. Slept URULAU.

29th October, 1969 (Wednesday). (3) URULAU - MALALAUA - MOVEAVE.

0620 left URULAU arriving MOVEAVE approx. 0945. Went in Cooperative Officers boat to Malalaua sending telegrams to District Commissioner re. small impact of 'flu in Upper Lakekamu area . Picked up further supplies at Malalaua and Moveave (most important being petrol and oil)went to Kukipi to investigate allegation of breaking and entering and returned to Moveave Sawmill where I was present at discussion re. payment timber to KOVIO people delivered some 5 weeks earlier. Returned to Moveave Women's Club, slept MOVEAVE.

30th October, 1969 (Thursday). (4) MOVEAVE - URULAU.

0715 - 1500, slow trip Moveave to Urulau. Two 44 gallon drums of petrol made the trip slow. Instructions to tidy village under Council rules have not been obeyed in spite of presence of two Medical Orderlies who have reiterated instructions. Prosecutions to get under way tomorrow. Slept URULAU.

31st October, 1969 (Friday). (5) URULAU.

Censused village, medical treatment now given for 4th time. 9 villagers sentenced to ferrying cargo for patrol up river for one (1) week disobeying health instructions. Am not prosecuting tax defaulters yet. East Kerema Council President Falima arrived with taz patrol. Have been successful in obtaining $1.00 only in tax from people so far. P.M. discussion period with villagers, tidying up operations in village commenced. Interpreter APIO with most of patrol cargo had proceeded KEREMAHAUA (first Kamea village) on Tuesday. Slept URULAU after balancing census figures.

1st November, 1969 (Saturday). (6) URULAU - KEREMAHAUA.

0615 left URULAU passing 2 URULAU canoes ferrying patrol cargo, one holed. Took off quantity of cargo from holed canoe plus A.P.O. Larry FO'O and proceeded

1st November, 1969 (Saturday).- cont'

Keremahaua arriving approx 0850. Discussions with village people re. land occupation up here - Moveave, Kovio and Kamea. Census conducted P.M., 15 'flu patients treated, no deaths as a result 'flu here. Slept Keremahaua.

2nd November, 1969 (Sunday). (7) KEREMAHAUA - OKAVAI.
0715 - 0845 (approx.)
KEREMAHAUA - OKAVAI. Inspection of village and Aidpost. Permanent material Aidpost erected by East Kerema Council here often under water to depth of 4 feet 9 inches in "wet". 'Flu has been here, no deaths as a result. Census revision, discussion re. Council projects, taxation, combination Wards etc. Census compilation. Slept OKAVAI.

3rd November, 1969 (Monday). (8) 0730 - Discussion with villagers re. new site for aidpost, road APINAIPI - URULAU, combining URULAU, OKAVAI and MIRIMAS villages, land problems etc etc. Allegations of intimidation by Moveaves re.land. 1245 left village by wooden punt and motor. Progress upstream too uncertain through snags, returned to village approx. 1420. Informed too far to walk distance today or pull by paddle. Slept, OKAVAI. Had sent Interpreter APIO with prisoners and majority cargo on to Bulldog in the morning.

4th November, 1969 (Tuesday). (9) 0620 left by paddled canoe arriving offloading point for MIRMAS 1235, arriving village 1310. Village almost deserted, the people having moved on to BIARU gardens area because of large number of deaths over last 18 months up until 4 months ago. Deaths apparently typified by some sort of throat constriction not unlike strangulation. People put deaths down to KAIRUKU sorcery amongst other things. Sent word to V/c to come to this old site with carriers for the patrol. SLEPT MIRIMAS.

5th November, 1969 (Wednesday). (10) 0800 - 1130, Old MIRIMAS TO new MIRIMAS (BIARU GARDENS). 19 deaths since last census in 1967, all deaths have occurred in period before May this year. A.P.O. ANGAMAI has visited village twice in two and one half year period, in spite of written instructions to visit each village once a month. Census revised, discussion instituted. More Moveave intimidation allegations over land. Approx. 1500 left MIRIMAS arriving KOKORO 1pprox. 1530. Discussion with MIRIMAS and KOKORO PEOPLE on wide range of subjects continued until 1930. KOKORO has never been censused in Papua before, books held at WAU. Have a deal of work to transact in Wau in connection with this patrol; am told the journey should take three days. Balanced books for MIRIMAS 2100. Slept KOKORO after redistributing cargo, leaving half of it behind.

6th November, 1969 (Thursday). (11.) KOKORO - YENIWEI.
0730 Left KOKORO,
inspecting airstrip site. While a deal of work has been done to roughly clear the site, much more still to be done. YENIWI reached after long walk at 1730, YENIWEI is first of T.N.G. villages; it has always been censused from WAU. Slept YENIWEI.

7th November, 1969 (Friday). (12,) Yeniwei - ANANDIA.

7th November, 1969 (Friday). (12) YENIWEI - ANANDIA
Spot census of people conducted from village register, names approximate numbers of last census. 'Flu has had an impact here, probably causing 4 deaths, although some of these could be due to pneumonia. Everyone treated where this was necessary. 30 minutes' walk to TEKADUA Aid Post. Another A.P.O. (Joseph) not doing his job. Has not been visiting a number of villages because he is "cross" with the people not obeying sanitation rules. People have been dying of 'flu and/or complications, as a result. Instructed him visit all villages his area immediately. Approximately 25 people seen and treated this village. Inspected Aidpost; reached Anandia No 2 approx. 1300. Much coffee in evidence, mostly well looked after. Reached ANANDIA 1 approx. 1500. People as in all villages here, in the bush, gradually returned throughout afternoon. Lined people late P.M. giving medical treatment. It would appear 4 have died here probabley as a result of 'flu, 2 at ANANDIA 2. Slept ANANDIA 1.

8th November, 1969 (Saturday).(13) ANANDIA - "HAUSKALOKA"
0530 Medically treated sick people again. 0600 left ANANDIA, arriving "bush house" approximately 2 P.M. This is in centre of "nowhere" on the top of HIUWANKAWANGAPA Mountain. Carriers tired, so bedded down for the night.

9th Novemberm 1969 (Sunday). (14) "HAUSKALOKA" - WATABUNG.
0600 - 1200 (approx)
HAUSKALOKA - KUDJURU. 1200 - 1800 KUFJURU - WATABUNG. Slept.

10th November, 1969 (Monday). (15) WATABUNG - WAU.
1000 - 1130. Watabung to road head. By Truck to WAU arriving about midday. Overnight WAU.

11th November, 1969 (Tuesday).(16) W A U.
As I did yesterday, liasing with A.D.C. Wau, Mr F.Seefield re. matters mutually effecting our Subdistricts. These include the administration of KOKORO and the proposed airstrip there, various villages - whether they are in Papua or New Guinea, health, gold mining in the Bulldog - Kokoro area etc. Talks with the mining warden at Wau re. administration of mining laws etc. P.M. - to Bulolo with A.D.C. Mr Seefield and my patrol personnel. Replenished our private supplies for patrol etc. P.M. Spoke to Mr Mick Tuohy the person who has been responsible for "pushing" the airstrip at Kokoro. Overnight WAU.

12th November, 1969 (Wednesday) (17) W A U
At Wau, heavy rain overnight. Plotting position of various villages with A.D.C. Mr Seefield and P.O. Mr K.Sandell. Spoke with D.C.A. Lae re their policy to private airstrips and arranged to take call in the evening with Airport Inspector there. Had talks with Rural Development Officer re marketing of coffee from Kokoro and Kaintiba areas. He said he would send me a copy of a letter he was currently writing on subject, for my reference. Liasing with Health Extention Officer re A.P.O. Joseph's administration of his area, taking back supplies of penicillin, etc. Slept WAU.

13th November, 1969 (Thursday). (18) WAU - WATABUNG.
0630 left Wau, picking up some carriers, police, A.P.O. etc. Taking one extra Wau policeman to take back any prisoners to Wau. Arrived Watabung approx1100 hrs. Endeavours to locate further carriers frustrated by fact all villagers absent at festivities in Wau, school and agricultural. Slept Watabung.

D I A R Y

14th November, 1969 (Friday). (19) WATABUNG - KUDJERU. Further waited carriers who did not transpire this morning. 0930 left WATABUNG arriving KUDJERU 1715. Slept.

15th November, 1969 (Saturday). (20) KUDJERU - "HAUSKAPA" Rain stopped 0730. Left 0735 arriving head of mountain 1345 and "HAUSKAPA" 1640. Had come through rain most of the day, carriers tired so bedded down for night instead of pushing on to ANANDIA.

16th November, 1969 (Sunday) (21) "HAUSKAPA" - TEKADUA. 0830 (approx.) left "HAUSKAPA" arriving ANANDIA 1 approx 0945. Talked with people after they had got out of church. Walked to TEKADUA where I had arranged meeting with all interested; rain prevented the meeting becoming a reality. Slept Tekadua Aid post.

17th November, 1969 (Monday). (22) TEKADUA - WUMIFAIYU. Had had long conversation with A.P.O. Jospeh yesterday, he has visited most villages with Anandia 1 still to be seen. Addressed combined meeting of the people on health and hygiene and the law and responsibility to give A.P.O. all assistance. Left 0945 arriving YENIWEI approx. 1045. YENIWEI would be just inside the T.N.G. border. Saw people at YENIWEI and arrived WUMIFAIYU hamlet (Papua) approx. 1500. Slept WUMIFAIYU.

18th November, 1969 (Tuesday). (23) WUMIFAIYU - KOKORO 0730 left WUMIFAIYU ARRIVING KOKORO 1400. Many people absent in gardens. Slept.

19th November, 1969 (Wednesday). (24) KOKORO - MIRIMAS Censused KOKORO from books I had brought from WAU, making new sheets out. Population 182. Long discussion with people on usual subjects, political development etc. State they are pleased to be in Papua as Wau is too far away. (MALALAUA appears just as inaccessible to me.) Started census 0720 finished discussion and leaving village 1755; arrived MIRIMAS 1820 in heavy rain. Selpt MIRIMAS.

20th November, 1969 (Thursday). (25) MIRIMAS - OKAVAI Relined MIRIMAS giving further medical treatment as had been done yesterday. No 'flu sufferers, no more deaths since we were last in village. Some matters settled out of court other cases adjourned to OKAVAI. Had further talks with people leaving village approx. 1000 arriving OKAVAI 1345. Just as MIRIMAS now has Rest House, OKAVAI now has Police barracks. Good improvement in condition of village. Mirimas and Kokoro people have both made queries re. a Local Government Council for their area. OKAVAI tax defaulters to accompany patrol to Moveave in endeavour to get money out of Sawmill; if not people will be given job on building roads until they have earned enough money to pay tax. Slept OKAVAI

21st November, 1969 (Friday). (26) OKAVAI - NEW BULLDOG. Long discussions with people again this morning. 1000 left OKAVAI arriving NEW BULLDOG (BRATA) approx 1800. Rest house and Police barracks have been erected by people. Selpt BRATA.

D I A R Y

22nd November, 1969 (Saturday). (27) B R A T A

General washing and cleaning day, first time all patrol has been joined together at one spot since it started. Discussion re. future patrol route with regard to possible Kamea village previously uncontacted. Worked on outboard motor which had been unserviceable for the last hour of yesterday's journey. Conducted census revision, medical treatment and village inspection. Provisionally appointed AMTIA ANAWETO V/c, had general discussion period with people. 1600 - 1800 worked on outboard motor again. Slept.

23rd November, 1969 (Sunday). (28) B R A T A.

Discussion with A.P.O. ANGAMAI over his failure to visit all villages as and when instructed. Blames Kukipi A.P.O. as he has failed to supply petrol when so requested. Medically treated people and another discussion got underway. Balanced various census books Slept Brata.

24th November, 1969 (Monday). (29) BRATA - KEREMAHAUA.

0530 - 0930 BRATA (PATAI'ITA) TO KEREMAHAUA. Discussion with V/c concerning patrol route to locate "new" villages continued until lunch. After lunch visited Keremahaua village. Informed people it would be better to build rest house in village itself rather than have Rest House entirely removed from village as it is now. No people treated by patrol on first visit here have died however one female hidden from census by her husband has died. Reconducted census and had long talk with people on all aspects of administration. Returned Resthouse 1600. Discussion with Ex Corporal AROVA (Moveave) re.land talks lasting until 1930. Slept Keremahaua.

25th November, 1969 (Tuesday). (30) K E R E M A H A U A.

Redistributed cargo for walk in bush. Talked with assembled Keremahauas re extent of their land, how they obtained ownership etc. Left 1000 in outboard motorized dingy reaching point up river 2 hours' later where it was impossible proceed further, because of snags and rapids. Also impossible to walk because of flooding. Returned to Keremahaua calling in on 2 hamlets en route and arresting censuss evaders hearing courts on return to village at 1700. Slept Keremahaua.

26th November, 1969 (Wednesday). (31) KEREMAHAUA - MALALAUA.

Talks with various Moveave and Kamea people re land ownership etc. After again tinkering with motor for one hour, got away from village 0900 arriving URULAU approx. 1030. Enquiries re. road; people showed us it was impossible to walk to Popo at this time. Investigated position of tax defaulters from this village who are still unpaid by Moveave Sawmill for timber delivered well over two months ago. To accompany me to Moveave. Completed survey Moveave people living in this area on River. 1400 attempted start motor which eventually fired at 1500, past Moveave Sawmill approx. 1900 arriving Malalaua wharf 2000, station 2100.

This completes the first half of this patrol, the second half was conducted to another census Division, the Kovimoni and is the subject of a seperate report.

MALALAUA PATROL REPORT NUMBER 1 - 1969/70.

55

SITUATION REPORT.

(A) P O L I T I C A L.

The Kovio Census Division is 500 square miles in extent. It has a population of 556 people including absentees. There are four distinct ethnic groups in the area in addition to the migrant Moveaves spreading up the Lakekamu River.

These groups are :-

(1) The KOVIO people from URULAU and OKAVAI. They number 197 and are inland MEKEOS.

(2) The Kamea people (Kukukuku) from Keremahaua and Patai'ita numbering 104 in all.

(3) The Kunimaipa from MIRIMAS numbering 71.

(4) The BIARU people from KOKORO. These people hail from the BIARU valley in Wau Subdistrict but also have ethnic associations with the Moveave people of this subdistrict.

The Moveave people, comprising the fifth group are all censused in the TOARIPI Census Division of this Subdistrict. They come from HEAVALA village in the MOVEA group but claim that they own land as far north as KEREMAHAUA village where the KAMEA people live.

5

The spread of the Moveave group up river is looked on askance by the four groups domiciled in the area. The movement upriver has become concerted only since approximately 1958 or perhaps a little later. This expansionary trend by the Moveaves is not confined to the Lakekamu River but is taking place on the Tauri River also.

Moveave people point to specific coconut and betel nut trees as far north as URULAU and KEREMHAUA village and state that they were planted by their fathers and sometimes their grandfathers. Where old trees are concerned, members of the other groups categorically deny these claims. However they are careful to point out that since law and order came to their area and they have been prohibited from fighting, they have not been able to prevent the MOVEAVE people squatting on their land.

They have not done much about it because they have a lot of land but they have mentioned it to a number of Officers who appear to have done little about it. Mr P.Locke Patrol Officer, Kukipi did a comprehensive survey into the matter while doing the Lakekamu Timber Purchase Investigation; unfortunately Mr Locke left no record, past remarks in various village books, about either investigation. This was in November 1967 and January 1968. It was soon after this he resigned and returned to Australia.

There appears to be little resentment amongst any of the four localized groups, although there is some antagonism between the Kunimaipa and Biaru people over land matters. By and large the four domiciled groups get along well together and appear to respect mutual boundaries. The only resentment which is likely to cause trouble is that aimed at the Moveave people, who, in the great majority of cases, have at best, extremely tenuous claims to the land they are squatting on.

(A) P O L I T I C A L.(cont').

What the Moveaves are trying to do, is prove ownership of ground other than their own, by squatting on it. It seems obvious that there was a conference between the Moveaves at one stage at which they discussed their lack of land. They agreed to spread up the two river systems and occupy land past their own recognized boundaries. This appears so because at one point in time there were no Moveave people above APOAPO and KALAI on the Tauri River or above the outlet of POPO Creek on the Lakekamu and on the other side of the River at ground known as PAPA. Then there was not one, but a number of them, planting permanent trees, making small gardens, harvesting betel nut. Then they were planting bigger gardens, planting more and more cash crops, building shacks. Lastly they started building bigger houses and lived in these settlements for months at a time.

The Moveaves are a politically minded people. They are attuned to politics and use politics to gain their own ends. The end justifies the means. They are prepared to use all weapons at their disposal to fight the good fight.

Such weapons include the United Church, Moveave Sawmill, the various Cooperative Associations in the area, and the Administration itself.

Moveave Pastors in the United Church act as spies in the Kamea and Kovio villages where they work. Pastors report back to the leaders at Moveave, what has transpired on patrol, what complaints concerning land have been lodged with the patrolling Officer. The Sawmill is used to pressurise the other groups by slow payments for delivered timber, by officials not being on hand to buy timber when Kovio people bring it all the way from URULAU. The Associations act similarly by not selling petrol to the Kovios when they want to make the long return back to the village. Before they are paid for produce the Kovios are harangued about wrongfully claiming Moveave land, cutting Moveave timber and are only given the money, regretfully, at the end of a long tirade by a Moveave official in one of these organizations. These allegations are hard to prove but I do not doubt their veracity.

Over the years, the Moveaves have been able to build themselves into a position of strength by virtue of their better education, and their grasp of things political. There are Moveave clerks employed throughout the district who act as warning valves and relay information gleaned from official correspondence about matters affecting their people. Once again this is a very strong impression,only.

Similarly, the Moveave Aid Post Orderly at Keremahaua, Mr William Poha is in a position to report on all matters which arise on government patrols in the areas he administers.

The Moveave people have many guns at their disposal; they are using them. Their opponents are very bushy people who are extremely naive in their concept of the modern world. Because they have mentioned their complaint to at least two Officers before the complaint was reiterated on this patrol, they have not seen fit to come to this Office or take the matter

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higher to get some action.

If complaints made on this patrol are true, the MOVEAVE people have not stopped at the Sawmill and working through the other bodies mentioned in their attempts to dispose of claims concerning the land in question, they have resorted to intimidation and have physically threatened various individuals from the other groups. I am still trying to locate the individuals who are supposed to have made these threats. They will be prosecuted if the charges are substantiated.

The complaints were too generalized not to have some degree of truth in them, and would indicate that the Moveave people have taken to classifying members of the other groups as sub-citizens with very few rights, a kind of master - slave relationship. I quote extracts from my F.O.J.

3/11/69. " -- Land problems with Moveaves. State unequivocably that Moveaves are squatting on their land, that they reported this to two Officers before, but no action was taken. Asked why they allowed Moveaves to do this, people replied that Moveaves stated " We are plenty, you are few, if you tell us to go we shall come and fight you' ".

" -- Informant A.P.O. ANGAMAI states that Moveaves threatened him when he was making a garden on his ground at the junction of the Lakekamu and Kunimaipa Rivers. Moveaves, MITASE KASARI and PAUDA TAVATOA OF HEAVALA and others threatened him and the two mentioned came on to his canoe, wakened him and told him to fight. He said he was too sick to fight. They said it was Gabriel Karava's ground."

" -- On the occasion of a meeting at Moveave in July to discuss this land problem, the meeting instigated by Mr K.Grigg, A.D.O. , AROVO and G.Karava had an argument about URULAU village site, Karava stating that it was his ground and that he would shoot them with his rifle, also any policeman or P.I.R. man who got in way. (Subject of Confidential report by Mr Grigg to D.C. "

5/11/69 " -- Moveave man MIAPI with his brother in law MAVITI the HEAVALA Councillor. SALE have been up here recently to buy some pigs. SALE TOKAI of MIRIMAS returned with the MOVEAVES to KUKUPI at their invitation (probably to look after the pig.) The Moveaves had marked the pig which POIA ATU had nutured from birth, when MIAPI was United Church Missionary patrolling the area from Kunimaipa. POIA agreed to sell allegedly for $10.00. POIA is dead. His wife TINE was with her sister at the time, there were 2 full canoes of Moveaves. They paid 2 pairs old trousers, 2 old shirts, 1 old towell, 1 rusted small knife, 2 old plates, 2 old cups. The woman asked them for money but they did not give her any. They took the pig. This completes an overall picture of intimidation and aggression by Moveaves towards their northern neighbours."

"KAVAS of MIRIMAS has similar story re. pig. IPARA KASAVI took KAVAS up the Lakekamu and extracted payment for the service by having KAVAS work for one week felling timber for them near Bulldog. This finished the debt in the eyes of KAVAS. Three months later they came to Biaru gardens and told him that he must give them (IPARA, MITASE and 2 others), one pig. He told them he owed them nothing, saying " This pig will cost you $20.00. They said " O.K., when you come down to Moveave we shall pay you. KAVAS has not got the money as yet.

There are numerous other instances of alleged intimidation by the Moveave people in the area.

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P O L I T I C A L (cont')

The problem in investigating these allegations is one of geography. When a patrol is in the Kovio, the Moveave people are often not accessible. When the Moveave people have been located the persons who lodged the complaints are back in the Kovio or gone to the Mekeo. This occurred in the case when Mr Gabriel Karava was to be charged with Threatening Words, after the Confidential Report had been submitted by Mr Grigg. Mr Grigg sent a Patrol Officer up the Lakekamu to find the complainant. He was absent in the Mekeo area. Later on, word that the Kovio people were at the Sawmill was acted on, however the Kovio people had obtained payment for their timber and quickly returned to their area. This patrol on its return to Headquarters has sent word and police to Moveave to locate the people who are the subject of the charges. To date we have been unsuccessful.

Therein lies the problem of the Kovio, its inaccessibility.

Concerning the disputes on the land I have made out Application Forms on behalf of the various disputant groups. They are submitted with this report. It will be necessary to have a Land Titles Commissioner give a ruling on the ownership of the various tracts of land involved.

(2). L O C A L G O V E R N M E N T

1. Local Government covers 2 villages in the area plus all the Moveave settlements on the Lakekamu River.

2. It has had little impact on the people of the area who are in it. These are the Kovios of URULAU and OKAVAI who have been in the Council for some 11 years. They are not as affluent as their southern neighbours in the Toaripi and Moripi Census Divisions and have never paid the full tax rate. The only visible benefit (?) they have received from the Council in that time is a Permanent material Aidpost at OKAVAI a village of some 100 people. OKAVAI is the furtherest removed from the Council headquarters at LALAPIPI on the coast or the Subdistrict H.Q. at Malalaua.

3. Mention of the Aidpost is made in the patrol diary under heading 2nd November, 1969. When the village site is shifted, so will the Aidpost. The people are prepared to bear a portion of the cost of shifting. This has to be done because the whole village, not only the Aidpost is subject to flooding.

4. It is my belief after having spent some time in the area, that these two villages should never have been included in the Council. The area is too far removed from the rest of the Council area, for the Council to be able to do anything constructive for the people there. True, the people have got an Aidpost from their tax money, but so have the Kamea people at Keremahaua. Keremahaua is somewhere near halfway between the two Council villages of OKAVAI and URULAU. The OKAVAI people have to pull some 24 hours upstream to obtain medical treatment at a village where the people pay no tax. The only solution is for the OKAVAI and URULAU people to form one village, preferably somewhere near the site of URULAU (always assuming that it is in fact KOVIO land). This does not get over the problem that the area is too far outside the Council area proper, for it to be administratively feasible for the Council to do a good job in running the affairs of its people there, efficiently.

P O L I T I C A L (cont'd)

LOCAL GOVERNMENT.

5. As there is no ill feeling or discontent on the people's behalf, it would be a retrogressive step for the Kovios to leave the Council at this stage. I sounded the people's attitude towards the Council. They were not so much aggrieved at the Council for its failure to materially assist them in any way, they were embarrassed that they had been unable to pay this year's tax, because of the failure of the Moveave Sawmill to pay them for timber which had been delivered some two months earlier.

6. Regarding the people not yet in the Council area, it would be foolish in the extreme, to consider bringing them in to this Council at all, for the reasons already enumerated. These people, the Kameas, Kunimaipas and Biaru people are further removed from the Council than the Urulaus thereby increasing the already high cost of administering the area.

7. In this regard, I again quote my Field Officer's Journal :-

31/10/69 " --- Not one man has paid tax for 1969-70 to E.K. Council yet. Could prosecute now, however no. factors influence me not to. (1) Crocodile Protection Ord. has hit these people pretty hard, more or less taken their sense of livlihood away, (11) a lot of them still waiting payment from Sawmill for delivered timber. 1200 - Council President FALIMA, Councillor John Ekari & driver KOKA arrived. Have collected $1.00 in tax from URULAU and OKAVAI people ."

8. The approximate cost of fielding the tax patrol up the Lakekamu would have been about $35.00 because of the prohibitive amount of petrol boats have to take upstream against the current to get back again. This figure does not include hidden costs. Remarks in the November Minutes of the East Kerema Council that the tax patrol had been successful in collecting $150.00 were not quite accurate. As a result of this patrol being in the general area for a long time, in all some 30 days, I was in a position to keep a close watch on the situation and assist the Kovios in extracting their moneies from the sawmill; this only after two or three long trips up and down the Lakekamu by the Kovios who, at that stage did not have enough money to buy petrol for their outboard motors.

9. Any attempt to include the non - Council people in area administration at this stage would not be realistic, in view of the above, at this time. After the Airstrip at Kokoro is opened, with anticipated increased cash cropping with all the groups concerned, then thought should be given to commencing a low income Council for all those people not yet in a Council. Resettlement of local groups such as the Biarus in the area around KOKORO, using cash cropping of Lowland Coffee (Robusta), fresh vegetables for marketing say, in Port Moresby, cattle raising with a view to opening up the country to the east and in the Central District, especially by developing road systems, would be one way of increasing the local population, instituting area administration, and developing the area, all at the one time.

10. Territorial boundaries would have to be altered to allow some of the WATUT people to join with the BIARUS, KUNIMAIPAS and their friends of the same language group, the KAMEAS. Perhaps this would be

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P O L I T I C A L.(cont')

LOCAL GOVERNMENT.

administratively unfeasible at the present stage of the Territory's Development. Likewise, with the Kunimaipa people who live in the Central District, a change of District boundaries would possibly be necessary to include all these people in the one Council.

11. There is interest in Local Government professed by some of the leaders of the Biaru people living at KOKORO. These people are led by a Man named KILIK, a progressive unit who is responsible for the continued development of the airstrip there, and who has investigated all likely avenues of making money. While the people, through their leaders have professed this interest, I think it was more in the nature of sounding out my attitude on the subject; this I have already stated and I appraised the people accordingly, I.E. not to hasten too quickly, wait the opening of the airstrip and development of their cash cropping and other money making activities.

12. It is worth remarking here, once again that the different groups get along well together. The slight antipathy between the BIARU and KUNIMAIPA people who occupy adjoining land at KOKORO is more of a past nature. Officers from KUKIPI and WAU came to an amicable agreement between the two groups in February and March 1967, and fixed a line of demarcation along a bearing of 304 degrees from BIARU GARDENS towards Bulldog. The KOKOROS keep north of this line, the KUNIMAIPAS south of it. The only person causing any trouble at this time over this common boundary is a discharged policeman LESIA by name. He has now agreed to observe this ruling and not cause any associated, further trouble.

13. Therefore group relations appear to be good, outside the general attitude to the encroaching Moveave people. There appears to be more affinity between the KOVIO (MEKEO) people already in the East Kerema Council and the other groups, than between the KOVIO people and the TOARIPI and MORIPI people of the East Kerema Council. It is therefore a possibility that these KOVIO people will elect to join with the other groups in a low income, local Council. Politically, this would probably be a desirable move. It would decrease the dominance of the TOARIPI people over the other groups.

C O N C L U S I O N.

The KOVIO villages should never have been brought into the Council. Now that they are in it, it would not be advisable for them to get out. Because of their small numbers they are a hard group to assist, especially in view of their isolation. They are not enamoured of the coastal people, because of the arrogance of the latter group, especially the Moveave people. They would probably elect to join any low income Council formed in the area. I intend that the area gets close attention from Subdistrict staff, especially KOKORO where the airstrip is being built. To this end an Officer will be assigned in February or March to help the people complete the strip. Given good conditions, this might only take six weeks, with a good, concerted effort from everyone involved. When this is done a Survey for a low income Council can be made. None of the groups not already in a Council, outside those of KOKORO professed any desire to come into the East Kerema Council. The Kokoro query too, was in regard to their own local Council.

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P O L I T I C A L.

LOCAL GOVERNMENT COUNCILLORS.

There is only one in the area, he appears to act on a part time basis. He is an URULAU man, MIVA LEVAVO by name. A reasonably active man, he has been more occupied with attempting to extract money owed his people by the Moveave Sawmill than attending meetings. To be frank, I am sympathetic to his problems, some of which have been enumerated, already.

He is a lone voice in the wilderness in Council meetings when speaking about the problems of his people, an extreme minority group. Of course he cannot expect a great deal of sympathy from the Council when he attends an average of 1 out of 3 or 4 meetings. For instance, the three subjects he spoke on at the November meeting have all been discarded or shelved. They were all naive proposals with little reference to realism. This just about sums the Councillor up.

H O U S E O F A S S E M B L Y.

The work of the House of Assembly, its current debates etc was discussed at all centres where there were people interested enough and versed enough to take an intelligent part in proceedings.

By and large, the Kovio and Biaru people have a fair working knowledge of the House, its members at least those who represent them, and what the members do when they engage in debate.

Where they become vague, is in the limitations of the House, where its scope ends and the role of the Administration starts.

M E M B E R S.

Whereas the KOKORO people voted in New Guineas electorates, for instance they were proud in telling me they had voted for Mr Tony (VOUTAS) the other people in the Census Division voted in the Kerema Open Electorate. While the Kokoro people seemed to be proud of the fact that Mr Voutas has been a vociferous Member of the House, the Kovios, past knowing that Mr Tore Lokoloko was a Ministerial Member did not appear to have much idea of what he had been doing or what specific business has been transacted in the House. Neither did they recall the name Bert Counsel, without some effort.

Where possible the aims and work of the House were explained to these people. The Kameas said straight out that they did not know what the House of Assembly was, neither did they care to know. Some of the Kunimaipas had vague recollections of the elections and also recalled Mr Lokoloko's name. They paid kind attention to the talks, but were not interested in them.

U N I T Y.

What was discussed on a number of occasions with East Kerema Councillors who encountered the patrol at Moveave and Urulau, with Local Officers accompanying the patrol and various others, was National Unity.

All were agreed that Papua & New Guinea should be the name of the country. All were agreed that there should be more conscious effort, promoted by the Administration, to get Councillors from the two Territories to liase on common and national problems, to be thrown into

P O L I T I C A L.(cont).

U N I T Y.

closer social relationships with the people of the other Territory as the case may be. To quote again from my F.O.J.,

27.10.69 " -- Political discussion with Local Officers accompanying patrol, some Moveaves until 2200. Concensus of opinion: More togetherness needed between 2 Territories. This can be brought around by (1) continual interchange of visits N.G. Councillors to T.P., T.P. Councillors to T.N.G. (2) Interchange of projects, Papuan Councils assisting N.G. ones on particular schemes,'vice versa'. There appears to be a real concern that trouble may spring up in years to come, if communities and group executives are not brought together."

23. I think what the members of the discussion group did not put into words, but were trying to express was, that there is a real need to open up better road communications between the two territories and that a Department (call it the Department or Division of National Unity) be established to promote closer relationships between the two countries. Countries is the wrong term to use, however the members of the group seemed anxious to express their desire, that Papua & New Guinea as it is today should remain an entirety, that groups like Bougainville and New Britain should remain within the framework of the present administrative unit, but that more active sponsorship by the Administration was required to promote responsible teamwork which would last after Independence.

24. These are the discussions you can have with the TOARIPI people, who are as I indicated on Page 1 a very politically attuned people. We did not reach such heights, elsewhere on patrol.

25. The closest we came was at KOKORO, where KILIK the big man, indicated that he was a financial member of the Pangu party, that he was responsible for the party's promotion campaign in the area, and that this was just another job that the Government was throwing on to his already overburdened shoulders. (He was provisionally appointed Village Constable by this patrol, and has been responsible for most of the progress already achieved in the area.)He was gently disabued, that the Pangu Party was an extention of the Administration.

26. Conclusion: I have given this some thought and have wondered whether the best way to approach this matter would ~~not~~ be to have Advisers or other responsible Officers throw the whole subject open for debate in Council meetings?

27. Political education was thus continued wherever possible at all times on the patrol. The patrol did not conduct any elections and thus did not find it necessary to impart knowledge on the Preferential system of Voting.

28. A great deal of dissatisfaction was expressed to me by members of the patrol at the outset, and by people of Moveave, about prices at Malalaua stores and in Moveave itself. This will be dealt with under Section (C) SOCIAL, Subheading - UNREST.

(b) E C O N O M I C.

General Rural Development.

29. Past the airstrip being built at Kokoro, there has been no development of the area concerned. This is primarily because of the factors so far mentioned, I.E. Remoteness and inaccessibility, a minimal population spread over such a vast area, and in the north, a feeling by the people of Kokoro of not knowing whether they belonged to Papua or New Guinea.

30. No vehicular roads have been built because there has been no need for them in the past; there are no vehicles in the area traversed between Malalaua and Wau.

31. There is, of course, the remains of the Bulldog - Edie Creek - Wau Road. The sections of the road which the writer saw were in remarkably good condition and would be easy to rehabilitate. The expense would be encountered when renewing the numerous bridges entailed in this complex. War money, in a time of necessity, built the road, backed up by the resources of the Australian Military Forces and their Papuan and New Guinean associates.

32. One thing I did not due while I was In Wau, was to ascertain if there is any plan on the Morobe District Coordinating Committee's schedule to reopen the road. I know that District is giving a reasonably high priority to the building of the Menyamya - Aseki - Kaintiba road. I believe that the road from Edie Creek and Wau to Kainai Tracking Station is open.

33. In view of the resettlement potential of the Biaru River (also known as the Oreba River) and Upper Lakekamu River areas, with the acknowleged need to have an inter - territorial road opened up as soon as possible for political if no other reasons at this stage, one route which should be given serious consideration is WAU - EDIE Creek - BULLDOG - GRIMM POINT - KEREMAHAUA and a point approximately 2 miles as the Crow flies north along the OLIPAI River from this village, thence in a south - westerly direction to a point on the Tauri River marked TAURI on the T504 Series Maps put out by the Royal Australian Survey Corps in 1965, thence in a Southerly direction to TITIKAINI and IBAKODA villages linking up with the MALALAUA road to the Meaporo River.

34. The proposed route is the subject of a Rural Development submission going forward with this report.

35. With regard to the economic status of the people of the area, once again this has to be looked at individually, group by group.

36. The KOVIO people being MEKEOS, have long been traders ranging down to the coast along to KUKIPI, MALALAUA and BEREINA. This was a feasible proposition when they could afford to purchase petrol and oil for their outboard motors which they could afford through trading activities, I.E. selling vegetables, fresh food etc at local markets and by sale of crocodile skins. Sale of crocodile skins formed by far the greater portion of their income.

(b) E C O N O M I C D E V E L O P M E N T. (cont')

General Rural Development.

37. In late 1965 or early 1966, crocodiles became extremely hard to find in the area under review as well as the Territory at large. From that time and since the Crocodile Protection Ordinance came into force, the Kovio people have little source of income. They feel that the Crocodiles have not returned in sufficient force to warrant the purchase of licences and a return to their former, major occupation. I discussed this with them at some length and noted that we had seen numerouse traces of the reptiles in the voyage upstream (and later downstream). They repeated that they preferred to wait and see. In the meantime they are cutting some timber for the Moveave Sawmill. Slowness in payments from this source and now that the need for paying Council tax has been removed for another year, may make the people slow in availing themselves of this market, until the need arises again.

38. The Keremahaua and PATAI'ITA (BULLDOG) Kamea people have also gained some economic benefit from marketing crocodile skins in the past. They have done this through Mr Gabriel Karava of Malalaua who in past years, when there was economic justification, purchased the skins. This, in addition to a bit of gold mining, would be the main source of the income of these people in the past. A number of shanties on the walk from KOKORO to the AIV AVI River on which Bulldog is situated, were noticed by the patrol. We were informed they were 'Kukukuku' shanties erected by these people when they were gold mining.

39. The Kunimaipa people, do little locally, to earn money. Most of the men and a number of their women go to WAU or BULOLO when they feel the need to earn some cash. There, they labour for one of the numerous companies in business at one of these centres.

40. It is the same with the BIARU people from KOKORO, however in addition to labouring in New Guinea, these people do a fair bit of gold mining, have planted coffee and rice as well as coconuts, in addition to being the main group behind the construction of the airstrip. KILIK of KOKORO at varying intervals has been paid amounts ranging from approximately $15.00 to $35.00 for gold he has mined locally. Gold from the KOKORO area has a high rating being 900 parts in 1000 as opposed to the 490 - 560 parts in the 1000 from Edie Creek.

ACTIVITIES OF DEVELOPMENT DEPARTMENTS.

41. The area has been neglected by all Departments of the Administration. The previous census to this one was January 1967, the last D.D.A. patrol, January 1968. The Village Constables from any of the villages up there had not visited Malalaua since May, 1968. The Aidpost Orderly had not visited any of the villages above OKAVAI or KEREMAHAUA in a two year period. He blamed failure by P.H.D. authorities at Kukipi or Kerema to supply him with benzene as the reason for his not patrolling.

42. From village books it would appear that Agriculture has never visited the area. I know that Mr George Gorogo Agricultural Officer, Kerema, has recently visited the Tauri River area, and I did not see his name in one book up there. It is possible that he has visited the Lakekamu villages without recording his

(b) E C O N O M I C D E V E L O P M E N T.

ACTIVITIES OF DEVELOPMENT DEPARTMENTS. (cont).

name in the books there, I know that he has been to some of the Moveave hamelets on the lowers LAKEKAMU where coffee has been planted.

43. CONCLUSION.

Since my return to the station I have asked the Malalaua Agricultural Assistant to submit a patrol programme, giving attention to the lack of contact his Department has had with the two Census Divisions visited by this patrol. For various reasons he has not adhered to this programme, mainly because he accompanied a patrol from Kerema to the IOKEA area. I have not seen the report on this patrol as yet. I have sent a telegram to the District Rural Development Officer, informing him of requests made by the people visited by this patrol, and asking him to visit this station in the near future to discuse Agricultural problems. I hope to discuse a pragmatic patrol programme for the Agricultural Assistant here, who needs continucus guidance to see that he applies himself to his work.

P R O C E S S I N G & M A R K E T I N G.

44. Crocodile skins used to be marketed through the ISAPERURURU Cooperative Society Ltd and as noted earlier through Gabriel Karava, the ex- M.H.A. from Malalaua. The Society went into voluntary liquidation around April this year, the Cooperative Officer from this area, Mr T.Popp, being made the liquidator. The Society decided at a meeting at that time that diminishing returns over the last two years, and the provisions of the Ordinance which would require the Society to purchase a Trader's licence for $100.00, a Buyer's Licence for $20.00, and that each member should have a Hunter's Licence costing $5.00 would put the Society out of business. Most of the members never traded through Mr Karava whose profit margin was probably too high. Now that the crocodiles are returning to the area, they probably feel they have no easy way of marketing the skins, thus the purchasing of a hunter's licence would not be justified. I have written a letter (6-1-1 of 30th December to the District Rural Development Officer concerning this matter.)

45. The MIRIMAS, BIARU and to a lesser extent the KOVIO people have all planted and marketed rice at various times during the last ten years. They have marketed this rice through Agriculture Kukipi, when that station was the subdistrict headquarters, but this production has fallen off in latter years, probably because they do not have enough money to buy petrol to haul the produce to Kukipi or Malalaua. Similarly, all these people have planted experimental coffee plots. The BIARU coffee (ARABICA) was attacked by insects and fungus, while individual trees in the other group's areas appear to have grown well.

46. While coffee has got little past the exporimental stage and has never reached the status of a marketing problem, rice has been successfully grown and marketed and all the groups mentioned have currently planted rice gardens, mainly for home consumption, because of the haulage problem involved.

CONCLUSION. It is anticipated that with increased administrative attention from all

P R O C E S S I N G & M A R K E T I N G.(cont')

C O N C L U S I O N.

departments, especially Agriculture, these people will be encouraged once again to take up cash cropping. Their main source of income now, timber logging, marketed by floating the logs down to MOVEAVE, has allowed the people to get over a difficult period, but disputes with the Sawmill over numbers of logs which were stockpiled at the Mill for months and not paid for and probably misappropriated by other groups has caused these people to become disenchanted with Moveave Sawmill. Thus their request to the patrol to arrange that another Sawmill to be set up in their area to market their logs.

These people have no concept of economics. This is shown by their naive applications to the East Kerema Council to build roads through sparsely populated areas characterized by sawmps or ground subject to constant inundation. I have mentioned the people's request to Father Marks of the Putei Catholic Mission. Father Marks is establishing a Sawmill at PUTEI on the Tauri River complex. His chief projects is establishing a Catechists' school, sending out graduates to prosditize in the areas where the Kamea language is spoken. He stated that he wished to visit the Lakekamu area, but I cannot see him uprooting his sawmill at this stage.

The Lakekamu people will therefore have to increase their cash cropping activities while they remain disenchanted with the Sawmill, or until this organization becomes business like again.

As far as the Sawmill itself is concerned, its chief problem outside of internal administration, is one of marketing. For instance, it has creditors to the tune of some $18,000.00. On September 30th it had on hand some $17,000.00 in timber stock. Therefore, if the Sawmill could make one big sale, divesting itself of all stock on hand , it would almost break even.

While it has assess to the value of some $36,000.00 on the books, it is doubtful whether sale of these assets would realize more than $5,000.00 on an open market. Most of the machinery forming these assets is ancient and there is not a big market for this sort of machinery, anyway.

A recent visit by Development Bank officials to the Sawmill to establish the current position with regard to the Sawmill's loan with the Bank (some $7,000) resulted in an agreement that the Sawmill pay $250.00 per month commencing on the 1st January, 1970 back to the Bank. While the Bank's policy is against foreclosing on loans, the officials made it clear to the executive and members of the Society that unless some real attempt was made to meet these payments, the Bank would have no alternative but to foreclose on the Mill. This in spite of the fact that the Mill's assets are mainly book assets, other than the stock on hand, and that the Development Bank would have to wait its turn with the other Creditors if such foreclosure took place.

The Officials were nevertheless satisifed that the Mill had a reasonable chance of meeting the requirements as stipulated, by virtue of the

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PROCESSING & MARKETING.

CONCLUSION

number and amount of contracts on hand which should keep the Mill going over the next six (6) months at a break-even point.

54. Internal administration of the Sawmill is its chief problem. The Executive is virtually, an autonomous body unless the Registrar wishes to override it on particular, specific matters. The Sawmill will have to divest itself of approximately two thirds of its work force, if it wishes to become a money making concern. The Executive and members all of Moveave village, do not look on the Sawmill in this light. The Sawmill is there to provide employment at better than average wages to the Moveave people. Disregard debts and creditors, the Sawmill has remained functioning until today, it will continue to do so in the future, overcoming weekly or monthly crises as they occur.

55. I have discussed at some length, the MOVEAVE SAWMILL, a body outside the KOVIO Census Division, but one which has played a big part in providing a cash economy for the people of the ~~census~~. Division.

56. In paragraph 45, I have mentioned the rice production of the Kovio, its decline in recent years, and the current marketing body - the Department of Agriculture at Kukipi.

57. Before I conclude the section on processing and marketing, mention of some of the history of the rice movement in the area should be made.

58. Agriculture continued buying the area's rice production right up until 1966, when the Toaripi Association took over the processing and marketing of rice, buying paddy from the producer at 4 cents per lb. To do this the Association had to buy machinery to the value of $600.00. approximately, to process the rice.

59. This they did through the Department of Agriculture. The machinery was outdated, second hand equipment suited to short eared rice. Most of the local production is long eared rice. The long eared rice did not fit properly through the screens of this machinery and the rollers discoloured the finished product by pressing too heavily on it. The screens could not be replaced as the machinery had long since, gone out of production.

60. Because the finished product was not up to standard the Association had difficulty in finding outside markets for the rice. The Regional Cooperative Office advised the Association that if the Department of Agriculture did not provide expert assistance to train operators of the machinery, that the Asscciation was not to purchase any more rice. The Association had lost some $1,000.00 in 1966/67 and suspended all operations with regard to rice. Agriculture once again began to purchase local rice.

70. Father Gasser from Terapo would probably be the biggest purchaser of rice in this area.

P R O C E S S I N G & M A R K E T I N G.(cont')

He has provided a much needed stimulus to the economy of the area by encouraging the people to plant rice and making seed available free of charge in the first instance, on some occasions. While the Kovio people have not been on the recipient end of this largesse as far as I know, they have sold some of their produce to the Father. The rice scheme being"pushed" by Father Gasser is one of the "pet" schemes of the Minister for Health, Mr Lokoloko. It is his opinion that the Tauri and Lakekamu areas can be opened up, to resettle homeless Moveave people, primarily, using rice production as the original cash crop production of the area, until permanent crops such as coconuts, coffee and cocoa if the latter is feasible, come into production.

71. What appears to have been lacking in the past is an element of coordination between Departments and private bodies and between departments of the Administration itself. This should not be too hard to overcome.

72. Finally, the KOVIO and KUNIMAIPA people are breeding an excellent looking type of pig, one which would compete in size with those displayed at Royal Shows in Australia. This provides another source of income to these people who sell them to the BIARU, KAMEA and MOVEAVE people. They have asked and received, I believe, as much as $40.00. for one of these pigs. Other prices are still the subject of disputes as reported on Page 3 of this report.

VILLAGE CASH CROP EXTENTION.

73. There has been little if anything at all done in this sphere for a long time. Agriculture has not been active in this district for a long time, probably as a result of lack of competent, Expatriate Officers to give the needed stimulus to village projects. As reported earlier, it is hoped to arrange a discussion at Malalaua with the District Rural Development Officer in the near future concerning this areas' agricultural problems and lack of trained staff to cater for them. There is a degree of enthusiasm for cash cropping in both the Tauri and Lakekamu River systems, which I have not encountered elsewhere in the Gulf.

74. This is mainly on the part of unsophisticated peoples endeavouring to overhaul their more enlightened coastal neighbours. Typically, this enthusiasm will probably wane once the initial impetus has subsided and the cash crops have been established. However, at this stage, it would be criminal if the Administration did not step in and provide advisorial assistance as required and marketing facilities when needed.

N O N I N D I G E N O U S D E V E L O P M E N T.

75. Past the various Missions, there is no non indigenous development in the whole Subdistrict. Bulldog's gold mining heydays have long since declined and timber leases have yet to be exploited by outside interests. Perhaps this lack of outside stimulus explains the general malaise of the area? The oil companies' influence which has hardly reached the KOVIOS, can only be regarded as transitory at this stage, although present indications are that seismic shootings have proved a favourable dome structure and that a rig will probably be set up in the POPO area in 1970.

76. Rumour has it that drilling should occur somewhere between POPO and the Lakekamu River within three (3) months. Unfortunately, Marathon is a company registered in New York and listed only on that or other American exchanges, so that the people of the Territory cannot invest in the oil gamble.

77. United Geophysical Corporation is the company doing the seismic work under subcontract, I believe from the Australasian Petroleum Company. U.G.C. is now in the process of shifting its headquarters to BAROI in the Baimuru area. It is believed by company personnel, that they will then shift to a location somewhere in the KUNIMAIPA or TARPINI areas of the Central District.

(c) S O C I A L.

E D U C A T I O N.

78. The Administration has no schools in the area. The only ones are Mission schools, which staffed at all, are staffed for the most part by local missionaries who themselves have only had a very basic education.

79. All schools in the area are United Church institutions. MALAVI KAUMA is the only teacher to have a Certificate; his is issued by the United Church certifying to the fact that he is in fact, one of their teachers. He teaches at OKAVAI which is his home village.

80. Most of the schools operate on a part time basis. The turn over in staff appears to be high. Missionaries acting as teachers are called away to Mission conferences or go on leave without replacement. The Missionary who was acting as a teacher at URULAU had absented himself from the village some months before the arrival of the patrol, indicating that he would not be returning. There is no replacement. School is in recess.

81. There is a school building in every village including the Kamea ones. Out of these six village schools two are staffed on a full time basis, OKAVAI and KOKORO. MINAI YALIP is the Missionary/school teacher at the latter village, he has no Certificate but has been in touch with the Lutheran Mission at GARAINA, in an endeavour to get qualified teaching staff sent to his village. One other village school at PATAI'ITA is staffed on a part time basis by the Missionary from Bulldog. He is a IOKEA man named SORU KAIRU.

82. The people of URULAU asked the patrol if the Council could help them by building and staffing a school in their village. They stated they would be willing to pay part of this costs of a permanent material building. This shows their sincerity as they are very short of cash at this stage.

83. I replied that the matter should be raised at the next Estimate meeting of the Council; that their Councillor should lobby beforehand with other Councillors (if he has friends amongst them) and point out that it was time that the Council help his people, especially in view of the number of projects (naive or otherwise) which the Council had shelved. If the Council went into the matter and decided that there was a necessity to build a school in the area it would ask the Government to staff such a school, otherwise the Council, Administration and Mission, could probably work in conjunction, if

(40)

EDUCATION.

numbers of school age children so warranted.

84. The number of children in the Census Division in the 6 - 10 age group is 67. Of these six at PATAI'ITA are fairly inaccessible although their parents say they will shift further down river to Keremahaua, if schooling is made available.

85. On my patrol I encouraged the people of the two Council villages, OKAVAI and URULAU to combine and form one village. They are equal owners of the same tract of land; there are no disputes between these KOVIO people. If they combined at one village site it would be the logical place for a school to be erected and the Council Aidpost relocated.

86. If the Lutheran Mission decides to post a teacher at KOKORO, this would cut the number of school age children available for schooling in any Council/Administration school down to 43. Most of these children could be bracketed in the Preparatory or Standard 1 class. I have written to the Lutheran Mission at GARAINA to ascertain that body's thoughts on the situation at KOKORO. I shall be able to advise further, on receipt of a reply.

H E A L T H

87. The recent influenza virus had been through the area without being responsible for any deaths before our arrival. One man hid his wife and family as well as himself from census at Keremahaua; as a result of their not being treated, his wife died. He was charged with evading census and sentenced to two (2) months imprisonment on that charge. He was later charged and sentenced on other charges, being the source of a deal of trouble in the area.

88. While 'flu could not be directly blamed for causing any deaths, its impact is still being felt in the area; although penicillin treatment appears to have prevented death occurring, it has not stopped the virus from becoming deep seated with all the appearances of a respiratory complaint. We were able to judge this over a three week to one (1) month period. Old people particularly, appear not to have been able to throw off the side effects of the germ. Large numbers of patients treated at Keremahaua and Patai'ita were almost crippled while suffering through the infection period itself. On the second clear occasion we saw them, these same people, if they were old or not particularly healthy, were still very weak, many of them walking with the help of sticks. As was to be expected, the Kamea people showed little resistance to the virus. Luckily we were able to catch it in the 'nick of time'. All other groups had enough resistance to overcome the sickness.

89. The number of Aidposts in the area is sufficient although they should be relocated. The Council Aidpost will have bo be rebuilt as the OKAVAI site is subject to flooding. I have talked to the people about relocating OKAVAI and URULAU at the one site, somewhere near the junction of the KUNIMAIPA and LAKEKAMU Rivers. This central Aidpost could cater for all people, and allow the District Health Officer to withdraw A.P.O. Willie Poha from Keremahaua where he is engaged primarily in cash cropping on land which almost certainly, is not his, and repost him where he is more useful.

39

H E A L T H

90. The Kokoro people asked me whether it would be possible to have one of their number trained as an Aid Post Orderly. He would return to the village and distribute Administration medicines or apply them, as required. The people would build the Aidpost. They presently obtain treatment when necessary from OKAVAI.

91. I do not feel that the need for an Aidpost at OKAVAI and KOKORO is justified at this stage, although I would like to help these progressive people as much as possible. The KOKORO people made enquiries about Local Government, tentative as they may have been. If a survey shows that a low income Council for the area is unfeasible, then in spite of all the difficulties I have reported, KOKORO could come into the East Kerema Council. With an Airstrip there it would be an ideal site for an Aidpost. The OKAVAI - URULAU would still have to be maintained as it would be a day's long paddle in canoe from KOKORO to the new site of URULAU - OKAVAI (if this eventuates) in the wet and a walk involving overnight sleeping.

92. The people at MIRIMAS attributed the large number of deaths, 19 since January 1967, to sorcery, allegedly perpetrated by men from the KAIRUKU area. They stated that at least 11 of these deaths had the signs of sorcery about them. These signs seemed to be characterized by throat constriction or some sort of asphyxation. Informants stated that in all cases the victims had not been previously sick, that death occurred almost immediately. I do not know whether meningitis or some similar illnes has been through the village, if it has it was localized at MIRIMAS.

93. Outside the influenza which was wide spread in many countries of the world and the undefined sickness mentioned above, the health of the people is basically fair. Scabies in the children is not uncommon neither are tinea, sores and tropical ulcers.

94. The two Aid Post Orderlies are not doing their jobs. ANGAMAIA claims the reason for not visiting villages in the OKAVAI Aid Post area is that he cannot obtain petrol through PUKARI, the A.P.O. in charge at KUKIPI. ANGAMAIA has his own motor. He had visited MIRIMAS, the village where the deaths reported in paragraph 92 occurred, once in a two and one half year period. Similarly, A.P.O. William POHA was found not to be on the job on time, two mornings in a row. On one occasion he did not leave his village and appear at the Aidpost on the other side of the River, before 0900, at which time the patrol left the village.

95. A letter has been written to the District Health Officer explaining the content of the paragraphs above. It is hoped that more rigorous patrolling of the area by D.D.A. staff, after consultation with the D.H.O., will have a beneficial effect on health matters generally, in the area.

(C) LAW & ORDER.

96. This aspect is good. Only the "bush people"of the Kamea group still primitive and unversed in the laws of the country, and the Moveave groups who are squatting on land said not to be their's, are like-ly to cause trouble. I have dealt with the Moveave question already. Suffice here to say that it is hoped that the submission of applications under the Land Titles Commission Ordinance on all tracts of disputed land will prevent trouble in the future. This land question has to be watched closely. The Kameas are for the time, quiet.

(C) SERVICES PROVIDED BY GOVERNMENT & GOVERNMENT AGENCIES.

97. There are none other than those provided by the Health department already mentioned.

(C) MISSIONS.

98. Until recently, the United Church was the only Mission represented in the Kovio. With the incorporation of the Kokoro village into this Subdistrict as of this patrol, the Lutheran Mission too, is also now represented in the Division.

99. The Lutheran mission has done little for its adherents at KOKORO, although it has provided a number of elementary schools in the Biary area of New Guinea, the original home of these people.

100. Similarly, the United Church has not done a lot for the people here. Past providing elementary schooling and a rudementary knowledge of English, the Mission has confined itself to spiritual matters; it has not provided any recongnized schools nor any medical facilities. It would appear that the United Church, headed by the well known missionary Mr H.E. Brown of IOKEA has been operating on a most restricted budget. The churche's adherents do not appear to be devoted to the United Church particularly. It seemed to me that they would welcome any Mission into the area if it were prepared to post a European amongst them to assist them in their development.

101. No other Missions are represented in the Kovio. The Catholic Mission has its area headquarters on the lower Tauri River and has had some contact with these people, but nothing of real significance to date.

(c) CULTS AND UNREST.

101. The expansionary movements of the Moveave people has been explained under the heading of political.

102. One matterof which I became aware on this patrol was that there is mudh dissatisfaction with the prices being charged for commodities in many of the stores throughout the Subdistrict.

103. While the KOVIO Census Division people form only a background to this picture, I learned this information right from the outset of the patrol. The information as such, has been included in this report as the subject cropped up repeatedly during the patrol, and helps to form a picture of the Subdistrict at large.

104.

(c) CULTS & UNREST.

104. As a result of discussions I had with Local Officers, Moveave, Kovio and Biaru people on the patrol, I had a number of Local Officers draw up a price schedule of goods on sale at the two Malalaua stores. This schedule appears as an Appendix to this report.

105. Since my return from patrol I have received from the Price Controller a letter written by him to the Secretary of the Public Service Association concerning the contents of a letter to him written by Mr S.Auhava of the Department of Agriculture, Malalaua. I have forwarded to the Price a copy of the appendix mentioned in paragraph 104 together with a letter to him on sale of various commodities, my 38/2/5 of 23rd March to the Price Controller, refers.

106. The prices charged in these stores are exhorbitant. They hit at the local Officer on Malalaua Station, mainly because, he, being on a cash wage has to supplement his meagre gardens with store commodities. Most Local Officer appear to disfavour opening credit accounts with stores in Port Moresby. They thus render themselves open to the tender mercies of the Malalaua entrepreneurs, who do not hesitate to'fleece'them. The extent of the ' fleece ' depends on the gullibility of the customer.

107. It is worth recording here, that there appears to be not one, or two, but three or four different prices charged for the same commodity at Mr Karava's store, to a lesser extent at Mr Ivaraoa's store also. The price can depend on the ability to pay the top price, the willingness of the customer to price the article accordingly and to pay the price demanded. The price demanded often depends on the person serving behind the counter. Mrs Karava for instance, the illiterate wife of the proprietor charges much bigger amounts than anyone else serving in the store.

108. While the Local Officer is the main class to be ' hit ' by these unrealistic prices, people of the Kovio area who come to work on road maintenance at Malalaua, or who visit the station for short periods at a time, have also expressed dissatisfaction at what they regard as unfair prices. Kamea labourers receiving the casual wage of $3.65, now increased slightly, have often expressed bewilderment at how soon their wages are finished when buying basic commodities at these stores.

109. It is hoped that as a result of this report and the information supplied therein at the request of the Price Controller, that prices at least for basic commodities, will become more realistic at Malalaua and elsewhere in the Subdistrict.

110. There are no known cults taking place in the Kovio, neither the Kovimoni Census Division.

COMMUNITY EDUCATION & WOMEN' S CLUBS.

111. There is nothing to report under this heading. The population is too small and the Administration has more pressing commitments on the coast to be able to devote much time to community education in this area in the forseeable future. The same goes for youth activity. Also there is nothing to report under the heading of " MISCELLANEOUS."

(C) YOUTH ACTIVITIES, COURSES, ETC.

There is nothing to report under this heading.

(D) M I S C E L L A N E O U S.

There is little to report here. If the inter - Territory road gets built on the Kerema, Malalaua, Tauri River, Bulldog, Kaindi, Wau route this would have a tremendous impact on the area. ~~Although~~ It is hard to make complete assessments of lands and their potential after one patrol, especially in the Lakekamu area where a lot of land on both sides of the river appears to be susceptible to flooding.

114. Nevertheless, a lot of the land on both sides of the river could be good for cattle grazing, also Arabica coffee growing. Certainly, from Mirimas northward, the land has been proved to be suitable for coffee growing. The building of a road through this area would encourage the people to bring all their coffee instead of a small portion of it to market in Wau, a distance of four days' hard walk.

115. It is therefore recommended that a qualified Agricultural Officer with a diploma or degree takes a good look at the country reporting on its potential for animal husbandry and cash cropping. If an encouraging report on large tracts of suitable land being available is made, then the area would be an obvious one for resettlement, what with its large area and minute population.

(35)

A R E A S T U D Y. MALALAUA PATROL REPORT 1/1969-70.

(A) INTRODUCTION.

1. The Kovio Census Division is bounded by the Toaripi Census Division in the south, the Central District in the east, the Kovimoni Division in the west and by the inter Territory boundary in the north. This boundary seperates the Gulf from Morobe District in this section.

2. These boundaries show that the area is landlocked. Access and egress for those who have the means is by outboard motor powered dinghies or canoes down the Lakekamu and Tauri Rivers.

3. The topography varies from the river flats of the lower Lakekamu and Tauri Rivers, to the broken hills stretching to the mountains which from the border between Papua and New Guinea in the north. Much of the river flats area is subject to flooding. This is particularly so in the south east corner of the Division and along the banks of the river in a number of sections as far north as URULAU.

4. There are other sections however, which appear to remain comparatively dry. These areas should be made the subject of an investigation to see what crops they are capable of supporting, what type of grazing they provide. As the areas are large they would be imminently suitable for resettlement purpposes if flooding is not a negating factor.

5. Rainfall in the area is heavy. No figures are available however the average must approach the Kaintiba figure of 188 inches per annum, probably approximating around the 150 inches mark. This estimation compares with the Kukipi station average of just over 46 inches per annum. Malalaua's annual rainfall approximates 52 inches.

6. Predominant vegetation varies from swamp woodland in the Lower Lakekamu and Tauri River areas, to Herbaceous Swamp Vegetation behind the woodlands, to the flood plains further upstream covered with an open, tall large crowned forest which extends into better drained land around the URULAU area. Further to the north the hill forests are encountered. Good stands of timber can be found here, however most of this forest varies from poor to medium quality timber stands.

7. Administration contact has been intermittent over the years. In the early days patrols traversed the area contacting few people. The purposes of these patrols on many occasions was to apprehend murderers. Having a small population and not quickly accessible the area attracted little attention until the goldfield days of the Tauri and Lakekamu fields which were opened up in the 1930's.

8. Kerema itself was established in 1906 with a view to contacting and pacifying the people then known as Kukukuku living amongst other peoples in the Lakekamu and Tauri River areas. Such redoubtables as C.A.W.Monckton and Jack Hides had fielded patrols for such purposes.

9. The area has not suffered from lack of contact during the last seven or eight years; at some times there may have been no patrol to the area in fifteen months however this has been counterbalanced to a certain extent by two patrols being mounted within nine months. One factor which is facilitating more regular patrolling these days is a more rational availability of outboard motors, although D.D.A. funds for purchase of petrol never meets requirements. Most of the patrolling in this Subdistrict is done by water transport our petrol requirements are large.

(B) POPULATION DISTRIBUTION & TRENDS.

(a) 10. Attached as an appendix are census figures and another showing neo mortality rates for the area. The neo - natal mortality rate is very difficult to discover accurately, because of the natural hesitancy of the women and a wide spread policy amongst the Kamean people to hide the truth.

(b) 11. Inter linking village tracks are virtually unknown because of the large distances involved, the susceptibly of the country to flooding and the existence of the Lakekamu Waterways which provide easier transport. Old traditional tracks do exist west from the Mekeo area to URULAU. No doubt the Kamea people who used to terrorize the Moveave people still utilize bush paths to various sections of the country, down to Putei on the Tauri, north west to Kaintiba, Aseki and Menyama, over to Bulldog , Wau and Bulolo. However it would appear they do not operate to any appreciable extent in the area south of Fish Creek, in an endeavour to keep the peace with the militant Moveave. In the olden days the coastal and subcoastal people such as the Moveaves were not safe in their own gardens from attacks from the dreaded Kameas, who received the implements of the white man for the first time, from the hands of deceased Moveaves fallen in ambush.

(12.) It seems then that the Kamea people are the only ones in the area who utilize to any large extent, roads to the outside world. They do this because they are great walkers and bushmen and because they still have cultural affiliations with the peoples of the Watut, Aseki, Menyama and Kaintiba areas, as well as south on the Tauri and to a lesser extent on the Kaberope area at the back of Kerema.

13. The Biaru people from Kokoro walk to Wau from time to time, but they like the Kunimaipa people from MIRIMAS as often as not hitch a ride with Kovio or Moveave people going downstream to the coast. It is interesting to note that the Kamea or Kukukuku people have made bigger strides forward with regard to canoe travell than the Kunimaipa or the Biaru people. The reason for this appears to be a simple one, the Kamea people have lived in the area and been associated with the rivers for a longer period than the other two groups.

(c)

14. Absenteeism is no problem. Except for a small minority of permanent absentees who have jobs in one or other of the centres, and quite often have their area families with them, the people are a sedentary group who utilize available markets in the case of the Kovios and their sale of timber to Moveave Sawmill, or who are looking to cash cropping like the people from KOKORO. The MIRIMAS people alone seem disinclined to better themselves. Even at this stage this latter group is being outstripped by the Kameas in money making activities.

(C) S O C I A L G R O U P I N G S.

15. There are four social groupings in the Census Division. They area the Kovio people living at URULAU & OKAVAI, the Kamea people living at KEREMAHAUA and PATAI'ITA, the BIARU PEOPLE living at KOKORO, and the KUNIMAIPA people living at MIRIMAS. These groups number 197, 106, 182 and 71 respectively. The KUNIMAIPA are in a distinct minority; a little trouble has flared up between them and the BIARU over land rights but this was easily contained. It is not certain that either group has rights to the land, in fact the whole question of land in this Census Division has to be resolved because of the attitude of the Moveave people in the south.

16. The operational social unit is the family, a man his wife or wives according to capacity, and their children. The family acts within the bigger structure of the clan or lineage with the clan or lineage leader in all groups but the Kamea

exercising a strong influence in matters effecting the communities. These matters include disputes of various natures, gardening and hunting activities, cash crop production, airstrip construction work, house building etc etc.

17. Each group has its own distinct language. Members of the Biaru, Kunimaipa and Kovio and also the Kamea speak the Toaripi language. This is particularly so of the latter group over whom the Moveave people are trying to extend their influence, in the hope of increasing their ownership of land and having a cheap labour force with little or no rights.

(d) & (e)

18. As indicated elsewhere in this report social relationships between the groups are basically good. So they should be. There is plenty of land for everyone without bickering over common borders, however this does happen on occasions, between the Moveave people and all groups and between the Biaru and Kunimaipa people. It is hoped that the Lands Titles applications accompanying this report will initiate the necessary action to settle these disputes before land development takes place and before too much enmity is stirred up. The greatest degree of harmony exists between the Kamea people and the Kovio. This is because both groups have seen the inroads the Moveaves are trying to make into the land they claim as their's. There is a distinct sympathy between these two groups. This sympathy is of a passive nature, I do not know whether any of the groups would combine together against the Moveave.

19. To the north the Biaru people have good relationships with the Kamea and Wantut people. The Biarus having a vague but nevertheless historical relationship with the Moveave do not have the same amount of trouble with them. The Moveave people number some 3000 in all and use this numerical might as a pawn in their game of intimidation.

(D) L E A D E R S H I P.

20. The following are the most influential people in each village.

URULAU. **AGAPI/DIWAI** Aged . Previously Village Constable. The traditional leader of the whole Kovio group.

UELI/UELI Aged confrere of AGAPI. On the Council of Village elders also held V/c's hat in the dim past.

MANEKO/KUIA Aged member of the Village Council.

* * * These three men have one point in common. They are loyal believers in the Administration who believe the younger generation are not showing enough interest in bettering themselves. The younger generation, in fact, have exactly the same outlook on life as they did except that they are more peace loving.

OKAVAI. ILAMU AWORI Aged 44 years, the first L.G.Councillor for the area. One of the Council of Big men, fairly forceful for this area. Logs timber for Moveave Sawmill.

MALAMI KAVA. Aged 36, United Church Teacher (Uncertificated) Represents one of the better educated lights in the Kovio area, is reasonably well regarded by the 'Big Men' but is inclined to be weak. Reasonably conscientious in outlook, his output is low.

AGABAEA AGABAEA, Aged 40, Aid Post Orderly, not terribly interested in his job, he has not had much support from Kukipi. Has failed to carry out orders re. work in the past but nevertheless is one of the more procressive lights in the area. Has licenced Trade Store which sells the basic commodities & most other articles at a reasonable price for such an isolated place where access is through o/b motor, only.

(32)

AGABAEA is a cash cropper with some hundreds of coffee planted. Also markets timber at Moveave Sawmill when short of cash for purchase of goods for his trade store. Standard 4 Education with United Church.

*** People from OKAVAI & URULAU appear to change residence from time to time, URULAUS going to OKAVAI and vice versa. For instance AGAPI came originally from OKAVAI, UELI was living there until just recently. The present Local Government Councillor UINIA had to have his name deleted from the OKAVAI roll of electors and entered into the URULAU roll; he has been living at Urulau for some time now.

KEREMAHAUA VILLAGE. MEAPI TABAIGO Aged approximately 39 years, this man did nor impress the patrol early. After some intense lecturing about the performance of his duties, and after he had accompanied the second stage of the patrol to the Tauri River area, proved to be a man of some standing in the community; he helped the patrol to find the isolated hamlets it located, and made sure that prisoners were performing tasks allotted them. All in all an unusual phenomenon in Papua he would rank on equal terms with the V/c of PAINGOBA In the Kaberope area. No education.

HEIWAKAM KOIMANI aged about 36, recently completed a six months' sentence for Unlawful striking. Is the Village Councillor. Also a man of some standing in the community, has had a record of assistance to patrols, is in all the work about the place. It is felt that his presence as the Councillor of Keremahaua is need to give MEAPI support. No education.

MIRIMAS VILLAGE. TUPAIZAI POIA the V/c is about 40 years of age. Not terribly impressive and appears to have little standing in the community, if he has it is with the minority faction. People attribute all deaths to sorcery. TUPAIZAI's chief opponents GOI & DUMOI two men of high local standing recently died. People seem to be do a little more under TUPAIZAI now. His future depends on recommendations from the next patrol to the area. No education.

KOKORO VILLAGE. KILIK KAWAS is the acknowledged leader of these people and will be recommended V/c by the patrol. A steady headed man, he can be slightly supercilious, however he is the strength behind the migration of the Biaru people to Kokoro, the building of the airstrip there, he has the capacity to establish priorities in their correct order and stick to them. Under his supervision people are now rebuilding the air strip's south eastern approach by erasing the existing houses off it and making a new village further to the south west. The sort of man a lot more villages could use. Educated Standard 3 by Lutheran faith.

Of the group of leaders as enumerated, the three from Urulau have had no education at all. They have had no outside employment but have been to Port Moresby and smaller centres in Papua.

ILAMU AWORI was educated to Standard 3 by the United Church. Like the three Urulaus he has no strong political overtones in his makeup. His chief characteristic in this light is a belief in the status quo with a better way of life for the native people if it does not involve them in too much hardship. He has worked in Port Moresby in various labouring capacities.

MALAMI is the best educated of the group. He too has no strong political convictions. He completed Primary education and has undergone training by the United Church as a teacher, however he has no Certificate recognized by the Administration. He has been to Port Moresby but has not worked in any of the centres, a purely Mission man.

KILIK too has no strong political convictions. He is the local member of the Pangu party, its representative at KOKORO. KILIK told the patrol that it was alright his being appointed V/c, but this was just another job the Administration; he was already the local Pangu representative and with the airstrip construction and getting the people to do other work, the Administration was leaving him little opportunity to further his own interests. He was told that the Pangu party is not the Administration. Apparetntly Mr Tony Voutas has a lot of support in this

area, being one of the few House of Assembly Members who took the trouble to go there before the last elections. The people told me they all voted for Mr Voutas.

(E) LAND TENURE & USE.

(a) 21. Ownership of land in this area has been discussed in the Situation report. Claims under the Lands Titles Commission are attached to this report as an appendix. It is hoped that a Commissioner's decision (two Commissioner's decision under the new Ordinance) will prevent quarrels over this land in the future.

22. The system is patrilineal in all groups including the Kamea who are becoming more sedentary with the passing of time and have ceased to claim ownership by right of conquest, and subsequent occupation through acknowleged hunting rights and later, overt occupation.

23. As in most areas, the matriline too, has a significance. It would appear that although the sons inherit ground and or rights to it through their father, generations of freedom from war allows the young to decide whether they will make their home in their father's area or their mother's area in cases where the two parents come from seperate villages. The patrol struck a number of cases where men had elected of their own free will to live in their mother's village, while the father was still alive because more land, or more land available for cash cropping was available through the mother.

24. It would thus appear that inheritance is becoming more and more 'parent local'. I do not know if any anthropologists have beaten me to the term.

25. (b) Although the area has been patrolled for well over 40 years, and although it had close contact with Europeans in the gold mining days and later during the war, there has been little or no alienation in the area. The Lakekamu Timber lease languishes while a decision as to ownership of the land is made.

26. The people are acquainted with the past and present system of alienation of ground that the government buys ownership and leases to private individuals and bodies. They are not acquainted with native - native alienation yet and to protect their own interests any alienation, no matter what its nature, should be watched very closely in the Kovio in future years otherwise the Moveaves will use every means at their disposal, be it shady cash deals, surrepticious intimidation or whatever, to dispossess the people of the Kovio Census Division of their land and claim it for themselves.

27. (c) Cash cropping has commenced more or less on an experimental basis. This patrol did not have an Agricultural Assistant with it and did not count the number of trees in the few coffee plots it saw. There is coffee planted at URULAU, KEREMAHAUA, IGUI, OKAVAI, MIRIMAS and KOKORO. I have seen all plots except the KOKORO coffee which is planted some way further up river from this village and away from the route which the patrol took to Wau.

28. Certain individuals claim to have coffee on their own lands. When more thorough investigations were made it was found that these individuals including AGABAEA OF OKAVAI and URAIA KOVIOKO of URULAU had partners in the venture.

29. Much of this coffee too has not got past the nursery stage; some of the nurseries, like the one at OKAVAI look like mature plantations, the trees being almost mature. After my next visit to the Kovio next July, I intend asking the District Agricultural Officer to make a qualified Officer available with a view to assessing present plantings and what their requirements are agriculturally, and looking at the marketing difficulties involved. If the people are to

(30)

remain in this hitherto, inaccessible area and they wish to increase their cash income marketing facilities will have to be made more available to them by the Department of Agriculture at Malalaua or Kukipi. At present coffe is the only produce marketed by the Department in this Subdistrict. It is not interested in marketing crocodile skins, even when there was no other body interested in doing this, and appears content to allow Father Gasser at Terapo buy paddy and dry rice at 3 cents per lb which is not a satisfactory price as the Department well knows. It is obvious that more Agricultural Officers not Assistants will have to be made available to the District to allow the Department to perform the duties it should and is obliged to provide.

30. There are no instances of communal effort being applied to individually owned ground. More the reverse, individuals or small groups are using communally owned ground for private cash cropping purposes. There appears to be an atmosphere amongst the Kovio people as an ethnic groupapart from the other groups,of 'laissez faire'. Part of this stems I feel, from the uncertainty of ownerships of the various tracts of land. The ethnic Kovio people are members of the almost extinct TATI group from the Bush Mekeo area. They too, like the Kanea (Kukukuku) and Mirimac (Kunimaipa) have come to the area in the last 30 or 40 years. The Biaru people from Kokoro are also late comers, the one fact realized and acknowleged by all these groups is that the Mov.aves are by a long way the most recent comers.

31.(F) L I T E R A C Y.

Only at OKAVAI and KOKORO can it be said that schools in the true sense of the word are run. Even here the schools are unrecognized by the Administration as the teachers are uncertificated. The United Church appears incapable of upgrading these backward area schools by putting better teachers into them. The teacher at KOKORO hopes that his school will go up to Standard 2 this year. The faith in this village is Lutheran, its headquartes for the area GARAINA. I have forwarded a letter to GARAINA informing the Missions's Education Officer there of his teacher's aspirations and asking his thoughts on the matter.

32. Elsewhere, there is an alleged school at URULAU run by the self styled 'Mission' of the village. Although one of the more active men in the village the 'Mission' has had little impact, the children do not go to school and Mum and Dad neglect to enforce their attendance. There is a school building of sorts at Urulau. This building conforms to the other housing in the village.

33. KEREMAHAUA also has a school building. As at Urualau, the Missionary has left the village, probably never to return as is the case at Urulau. At OKAVAI the teacher MALANI takes school in his own house, so does the teacher at KOKORO which is a 'new' village.

34. The URULAU people requested my assistance in obtaining a government school for them. I pointed out the obvious difficulties, (1) Insufficiant numbers, (2) Accessibility, (3) School site, (4) Unavailability school staff, (5) the failure of their Councillor to attend meetings of the Council to request Council assistance estimate wise and in putting a strong case to the Administration.

35. Meetings were held with combined groups of URULAU and OKAVAI people, the only Council people in the area. At these meetings I attempted to impress on the important men the need to amalgamate to survive. That their children were growing up in a far more competitive world now where the accent was on educational qualifications. That they were living in small isolated villages which by their very fragmentation were becoming smaller and smaller over the years, that the TATI tongue, now extinct or virtually extinct except for some very old members of the community would become extinct without trace unless they did something to form themselves into a stronger community with larger numbers thus encouraging better support from their Council and the Administration.

36. To this end these two groups were encouraged to amalgamate at one site which they were convinced beyond all doubt was their's where an Aidpost, school complex could be built up. It is my firm belief that these Council villages be given assistance before villages outside the Council as a matter of policy. That the URULAU people have to travel

miles upstream to a non - Council area to get medical treatment at Keremahaua must appear strange to the Kovio people who last year contributed $7.00 per male to the Council. If the true Kovio people can see their way clear to amalgamating at one site somewhere midway between the present village sites, the best interests of the Administration and the people would be served best in the long run.

37. The Aidpost at Keremahaua (IGUI) could then be shifted to the combined KOVIO village site, where an Administration cum Council complex could be built up. I feel this would be an ideal situation for a Rural Police station to be located.

(b) 38. About 45 people are literate in some language or other. Six of these are literate in English.

(c) 39. No person has received a Higher Education. Eleven children were attending High Schools throughout the Territory.

(d) 40. There were no children absent abroad for educational purposes.

(e) 41. There are seven radios in the area. One of these is a D.I.E.S. radio held by the Aidpost Orderly WILLIE POHA at IGUI. There are five pressure lamps in the Kovio Census Divison. While the people other than the Kamea are not primitive and have had money in the past through sale of crocodile skins, there is little money in the area now hence the low number of radios and other western artifacts. No newpapers were seen by the patrol; the teacher MALAMI at OKAVAI reads newspapers and anything else he can lay his hands on.

(G) STANDARD OF LIVING.

42. (a) As can be seen from 41 above, the standard of living in the area is low. The Crocodile legislation has seen to this. Where locally owned outboard motors used to ply up and down the river regularly, the only machines doing this now are owned by Moveave people. The people do obtain money from marketing timber to the Moveave Sawmill. As noted in the Situation report the Moveave people have used this Sawmill as a political gambit in their power struggle with people from this Census Division.

43. The standard of all villages in the Census Division is low. URULAU and OKAVAI are subjected to periodic flooding. KEREMAHAUA and PATAI'ITA are the best located villages, situated on high ground. There is nothing at BULLDOG. MIRIMAS is shifting to another new camp on the same side of the river as KOKORO and half an hour's walk away from this village. OKAVAI intends shifting camp and the Council built permanent material Aidpost to a new site down river. I hope they go further down river than the site they have marked out, so that they can amalgamate with URULAU.

44. Housing in all villages is poor. The people of KOKORO and MIRIMAS are building new camps, better laid out than before with mainly new materials. Nine men from URULAU were sentenced to one (1) week's imprisonment for housing and hygiene inadequacies under the East Kerema Council Rules. Orders were given all villages for improvements to be made, cleaning to be done. On the patrol's return, it was found that most instructions had been carried out. However the villages except new MIRIMAS and KOKORO remain an uninspiring lot. Hygiene floats down the river.

45. Clothing is decrepit European apparel for the most part, with the older people adhering more to traditional skirts and loin cloth, mainly because they have no resources to buy the modern articles.

(b) 46. The subsistence crops are sweet potato, Taro, Sago, Bananas, Pawpaw, Pineapples, cucumbers in addition to various grasses and plants that the people boiled during this patrol, as a vegetable. Yams as a main crop appear to be disappearing from the scene and the patrol noticed only isolated plantings.

47. Introduced foodstuffs besides pine-

apples, cucumbers and to a lesser degree, beans have not had a big impact on the area. On the other hand, most of the people now supplement their diet with tinned meat, fish, flour and rice.

48. There is still a bit of rice harvested and marketed by the Kovio people, that is the people formerly from the Tati group; also the people from KOKORO and to a lesser extent, MIRIMAS. The people eat a fair amount of the rice harvest, it being a long way to take the commodity to Terapo for 3 cents per lb.

49. The numbers of the people mitigate against an outside organization attempting to stimulate the youth into joining groups such as the Torch Bearers Association..There are no community centres, Boy Scout troops, etc.

(H) M I S S I O N S.

(a) 50. The United Church is the predominant Mission at this time. It is likely that it will have its sway over the people seriously challenged by the Catholic church unless it becomes more practical in its attitude, generally, and to this area in particular.

51. In all villages but KOKORO, the belief is the United Church. At Kokoro, the people are members of the Lutheran faith. Neither church has done much to assist the people in the usual spheres of education and health. The pastors who live at OKAVAI, MIRIMAS and PATAI'ITA are a well contented group who see their main function as the holding of church on Sundays. The one exception would be at PATAI'ITA where SORU KAIRU the Missionary there has influenced the people in building a tidy village on a good site. He has involved himself too in giving some schooling to the younger children

52. Obviously, the United Church is over extended. The times when missionaries of Mr H.A.Brown's and Mr S.Dewdney's ilk could cover vast areas of land, visiting each village once a year thereby keeping adherents loyal to the faith are over. Native people draw comparisons these days. These people go to the large Catholic establishments near Bereina and at Terapo and wonder why they too cannot share in such facilities. The Headquarters of the United Church at Moru near IOKEA has provided wonderful education facilities in the past, but the Mission is very short of money and cannot compete with the money making Catholics. They are losing ground very quickly, in this area also in the Lese group down at the coast.

53. The people of URULAU and OKAVAI asked me to investigate the possibilities of attracting outside interests to their area to establish a Sawmill there. After explaining the general economic principles involved, why Moveave Sawmill for one could not expand at this stage, I mentioned that the only other Sawmill in the Subdistrict was at PUTEI on the Tauri River. Father Gasser at Terapo has long been interested in the Lakekamu area, Father Marks at Putei stated that he would visit the area when he could to assess its potential. I feel that a Mission established Sawmill on the Lakekamu would cater to a bigger need than at PUTEI. A mission station on the Lakekamu no matter what its creed, would be a welcome addition to the area, and may perhaps, save the Administration in the short - run, amounts of money in establishing a school.

54. I have visited IOKEA on a number of occasions to talk the matter of educational facilities in the Kovio with Mr Brown. He has never been on the station. While having no intention of becoming embroiled in religious matters, I think the Missionary at MORU with a coastline from BEREINA to

KUKIPI to look after is a very busy man. The younger missionary coming to replace Mr. Brown on his retirement next June will possibly feel, as their Regional Education Officer does, that it is better to hold onto what they have consolidated already on the coast, than to continue to overextend by holding on to small populations such as there are in the Kovio.

55. The Lutheran in this area, are an unknown quantity. KOKORO was previously administered from New Guinea, when the people lived almost on the border. Their representative at Kokoro feels that he is going to get assistance from the Mission headquarters at GARAINA. This remains, then, to be seen.

56. KOKOROs are Lutherans, the KUNIMAIPAS at MIRIMAS are of the United Church faith as are all the true Kovio people and the Kameas. Group religious identification is a matter of coincidence, there is no tension as a result of religion between the groups. Politically, as noted earlier, the KOKORO voted in the Lae Open electorate, all the other people from the area voted in the Kerema Open and the Western and Gulf Regional electorate. Obviously, if KOKORO is to be administered from this Subdistrict, it will have to be brought into the Kerema Open Electorate for the next House of Assembly elections.

(b) 57. The abovementioned schools are the only services provided by the Missions. There are three United Church Pastors, one teacher and one lay missionary on the United Church staff, one teacher on the Lutheran staff. The two teachers received a nominal pay at the time of the patrol. Unqualified, they will not come into the new full paid teaching structure throughout the Territory.

(c) 58. As I have tried to indicate, there is a degree of dissatisfaction with the United Church in the area. The people are accepting by nature, they realize that they live in a backwater, but feel that with a little bit more spurring by the Mission, they could have been stimulated into more developmental activity both on their own behalf and in such fields as education.

59. They intimated openly, that they would welcome any European Missionary who came and sat down amongst them, to encourage and assist them. They said any such missionary would have their support. The United Church has numerical superiority in the area as at this time; the future remains to be seen.

(I) THERE ARE NO NON INDIGINES.

Hence the lack of development.

(J) C O M M U N I C A T I O N S.

60. The District Advisory Council has requested that a feasibility survey be made of the Kerema - Kaintiba, Menyama, Lae road and the Kerema, Malalaua, Bulldog, Wau, Lae road. The road from Malalaua would proceed up to near PUTEI, over to a point about two miles north of Keremahaua on the TAURI River, thence down to Keremahaua and over to Bulldong and the old wartime road, or up to Old Nepa and across to the wartime road from there. This road would not be hard to rehabilitate, the chief cost would be in the renewing of the suspension bridges.

61. No roads as such exist in the area at this time. The old benches of the Bulldog Wau road still exist for the main part. When the road is rehabilitated four wheel drive vehicles will be the transport 'modus operandi'. Barges used to go all the way to Bulldog. Once the LAKEKAMU was dredged, shipping would be no problem. MARATHON OIL COMPANY are dredging the KARARI River to take supplies into the POPO Rig site.

62. The need for roads is dependant on the Administration's plans for the area. Is it going to be opened up for resettlement basis ? From experience in the past, it would appear that the Administration is leaning more to local or near - local resettlement these days. Foreign groups can upset locals in a community very easily. The question of roads, then depends on (1) resettlement, (2) the possible siting of an inter Territory highway through the area, (3) dictates by population expansions in other areas causing (1) above, (4) agricultural and mining feasibility of the area concerned.

(b) S E A.

(63). The people get their produce in the north from Wau, carrying it four to five days' walk overland, and in the south from Terapo, Kukipi and other centres along the coast. There are wharves at KUKIPI, TERAPO, MALALAUA, LESE OALAI and LESE AKIHARA, and MOVEAVE. The people from the KOVIO centre buy most of the articles they require at MOVEAVE, TERAPO or KUKIPI and have little trading activity with the other centres.

64. Boats have gone right up the LAKEKAMU River in the past as have barges. If the river was dreged, this being an economic feasibility, numerous anchorages are available in the river. United Geophysical Corporation shipped much of the gear from the POPO apex area out from the LAKEKAMU on one of the coastal vessels and a large barge.

(c) A I R

65. There are airstrips at Wau, Terapo, and Malalaua. Strips are being built at Lese Oalai near the coast, IOKEA on the coast and at KOKORO.

66. As the KOKORO people still visit Wau, this centre's airstrip is important to them, so to a lesser extent are the ones at Terapo and Malalaua. The strips at LESE OALAI and IOKEA will not have any bearing on the area.

67. At the time of the patrol, the actual airstrip length was 1800 feet by approximately 200 feet wide. The gradient was 1.37. The people have put a lot of effort into the building of the airstrip, mainly at the behest of Mr Mick TUOHY the son of a previous Assistant District Commissioner at WAU. Mr Tuohy was partners with a man called LIEBFRIED (?) in a Cessna 172 which they hoped to use when they had sufficient work hours'under their tail' to run charters out of WAU. KOKORO was one of the airstrips they hoped to service on a private basis.

68. Mr Tuohy has now gone to work for T.A.L. and is based at Goroka. He hopes to return to Wau where his parents have their home and where his wife occupies their own house. The other partner is still at Wau and recently told me that he would be prepared to service KOKORO if the airstrip was safe enough and if he found enough work to operate his 'plane out of WAU. He told me the cost may be as little as $6.00 a charter to the KOKORO people.

69. As far as keeping the airstrip maintained, having backloading available on the dates planned for flights and seeing who would pay the cash for the charters, it would be interesting to see how the scheme would work. Once assured of certain minimum requirements, D.C.A. may allow the strip to operate on a private basis, I.E. allow flights by one aircraft to service the strip, without inspecting it. However D.C.A. have a new policy whereby they periodically check some of the private strips open on this restricted basis; and close them if they do not conform to these minimum standards.

70. The KOKORO people hope to backload

gold, vegetables and later, cash crops such as coffee. In the past before they started working on the airstrip they used to min a fair bit of gold. They hope to bring in Trade Store goods for KILIK'S Store and other private items. Mr Tuohy suggested that the start of a cattle industry be made by flying in young calves and heifers on these craft.

71. In the language of the classics the whole scheme, initiated from outside the Administration seems to be a little 'hairy', to say the least. On the other hand it would serve no good purpose now to hit the scheme on the head. I visited the airstrip site again in early March, 1970. The work of rebuilding the houses on a site off the airstrip is going well. On my next visit I hope to spend a week at KOKORO working with the people.I should be in a better position then to report on progress and the intentions of the pilots aforementioned. At this stage the scheme is still in embryo.

(K) TECHNICAL & CLERICAL SKILLS.

72. There are nine carpenters of various categories, 2 painters, five drivers, 3 cooks and 2 clerks from the Kovio Census Division.

(L) STAGE OF POLITICAL DEVELOPMENT.

73. The people are politically naive. This has been emminently exampled by the way they have allowed the Moveave to encroach further and further up river. The true Kovio people stated they did not mind when the Moveave came and exploited their forests. It was when they started to plant permanent trees, coconuts, betel nut etc, that they began to suspect their motives. The Kamea people have said the same thing. Besides this unsuspecting attitude characteristic of these people, there was also the other motivation of fear. The Moveave people never come up river unless in big numbers or in smaller numbers going to join a larger force.

74. There were no complaints from the Kovio for a number of years when the Moveaves first went upstream. Later they did mention what was happening to a few Officers who have noted the compalints and have detailed their nature to some degree in various patrol reports. Nothing much appears to have been done about the matter, outside these reports.

75. Leadership has been retained by the elders, and with the Kameas in the stronger personalities. None of the older men or the Kameas has any knowledge of things political. There is no spontaneous desire for change, even the request for Administration assistance with Education was more a gesture in the dark, than a real desire to see their children get an education. Life has been easy, it will be good if it remains that way, with a bit more money and a few more administrative facilities in the area.

76. The missions have not embroiled the people in politics as yet. KILIK of KOKORO has his Pangu Party badge, and still does not know what it means.

77. Further evidence of the naivity of the true Kovios is given here. They are the only people in the Census Division in the East Kerema Council. They realize that the past Councillor had a poor attendance rate at Council meetings. When he did attend meetings he insisted on asking assistance in grandiose and impractical schemes such as building a road from Urulau to Bereina, or diggin a channel through the enemy ground at Moveave or making a Council outboard motor available for the use of the KOVIO Councillor.

78. At Estimates meetings he was unusually quiet or did not attend. The people still do not appreciate the reason why the Council has done so little for them. (It has put one permanent material Aidpost at OKAVAI. This Aidpost is subject to flooding in the wet season to a height of four feet six inches, the rain therefore comes through the windows.)

79. The Kovio has nothing on the Five Year Plan of the Council; this can be rearranged, but this does show the political awareness of the area. In spite of the little benefit the Council people have got out of the Council, they harbour it no grudge neither do they harbour their former Councillors a grudge. It remains to be seen how the new Councillor UINIA shapes up.

80. The Kovio people do not use the Council as a sounding box in any way. However the Moveave people use the Council as another means of spying on the group, tax patrols, hygiene patrols and Executive Committees visit the group for erstwhile bonafide purposes. There have been Moveave members in all these teams over the last four years. They never let the opportunity slip to make propoganda statements as to who planted various coconnuts at Urulau, or who owns the betel nut tree on the other side of the river. The President of the last Council Falima Larivita was not past doing this.

81. The people have little comprehension of the machinery of Government. They know there is the House of Assembly somewhere on top, with the District Commissioner and his Officers administering at the local level. The patrol Officer is looked on as the hearer of courts, settler of disputes and the counter of heads. There is disappointment that he has lost the power to settle land disputes.

82. As far as it is known, no one from the area has been away overseas to conferences of various natures.

83.(M) E C O N O M Y O F T H E A R E A.

See Appendix 2. For the numbers of economic trees . Most of these have had sporadic production and no figures are available for them. The bulk of the coffe has been allowed to rot on the trees in the past. See also figures for marketing production in the abovementioned appendix for rice.

84. By and large there has been very little cash cropping in the area, there has been some rice production over the past years but this too has been very insignificant. The chief trouble has been one of marketing. The markets are a long way away and markets have changed over the years. For instance the Toaripi Association used to market rice after it purchased a rice mill in 1965. Before this the Department of Agriculture used to purchase native grown rice. Now Father Gasser at Terapo is the only maket available.

85. No market gardening is done in the area. None earn wages as labourers at the local level. There was a fair deal of money made by the people in the area through trading in crocodile skins in past years. This too has now completely finished although the crocodiles are now coming back to the area after a long period when even one was hard to find.

86. There are no Cooperatives in the area. About 40 Kovio people were members of the LAKEKAMU Society and used to sell their crocodile skins through this medium, or more correctly the medium of the ISAPERURURU Society which was declared bankrupt in 1969.

(23)

87. There are no Rural Progress Societies in the area. It is the intention of the acting/District Rural Development Officer to send the Agricultural Officer responsible for the area, to Malalaua on permanent posting. This will be a shot in the arm for the whole Subdistrict which is starting to wake up.

88. If this Officer Mr George Gorogo accompanies me on my next patrol to the Kovio he can learn at first hand, the problems of the area. If there is enough produce or potential produce from the area the setting up of an R.P.S. may be the answer. There would have to be a qualified Officer and not an Agricultural Assistant to run such an organization.

(g) 89. There are no outstanding entrepreneurs from the area. Fifteen Bank Pass Books were seen by the patrol, they totalled less than $20.00 although some of them had amounts in excess of $100.00 in 1965.

(i) 90. My Field Officer's journal records in some detail the difficulties the people have had in meeting their tax obligations. These are not difficulties which they could not have overcome if they had come to see me and volunteered to work as paid labourers on the road. However they did not think far enough ahead for that primarily because the Moveave personnel in charge of the Sawmill refused to pay them for timber which had already been delivered for two months, for another six weeks after the Sawmill again became financial. I brought this matter to the attention of the Cooperative Officer as this was just another example of the Moveave group using their Office to bring political pressure to bear on groups they are trying to intimidate. I have also had words with the person concerned Mr Andrew Hasu the Moveave Manager of the Sawmill. He denied complicity, however I verified that he did this again after our first conversation.

91. It is my intention to keep a close eye on the machinations of HASU. Mr Thomson of Moveave, the Cooperative Officer there is also assisting. The Kovio people have been requested by myself to start bringing logs to Moveave again. This was in late February and early March. They have not done so as yet. I want to see whether they get paid on the spot or have to wait around like second class citizens as the Moveaves class them, while they await HASUs pleasure. I also wish to ensure that they do not have to go to gaol over tax or that any prosecutions have to be instituted against them. Any fine levied against them is usually beyond their means.

92 (j) The average per capita income of the true Kovio at this stage would not be in excess of $15.00. The Kameas would have a per capita income of possibly $3.00, no more. The MIRIMAS may get up to the $5.00 mark but this is doubtful. The BIARU people at KOKORO have had a year when they have engaged in little money making activities; this year their income would not reach the $10.00 mark, probably considerably less, per capita. The four groups all have different standards. At the moment the Kovios are earning more than the KOKOROS. I do not expect this to remain the situation for long. The Kameas still provide near unpaid labour for the Moveave group at IGUI and further up and down the river. I could not get a Kamea to lay a complaint, however it is obvious to everyone who visits the area what is happening. The Kameas are treated asasub - family good employee class who lives at the edge of the family but who have little family rights. While they are not treated quite like dogs and given a proverbial bone, they often appear to emerge as a sub specimen, protected person.

(k) 93. Marketing facilities have been discussed already.

(22)

POSSIBILITIES EXPANDING THE ECONOMY.

(a) 94. There are hundreds of square miles in the Kovio, nearly all the land is unused, ownership in many areas is undecided. Vast areas of these square miles should be good for cash cropping. A survey must be made by a qualified man as to the feasibility of the areas already enumerated for cash cropping and animal husbandry. With agricultural policy the way it is, if the area is suitable for animal husbandry, say cows, then the land can be purchased from any owners and leased to settlers as at Murua. Native - native alienation is not recommended at this stage, because of the factors mentioned already regarding the relationships between the Moveaves and the other groups. The Moveave group would take advantage of such a situation. D.D.A. staff at Malalaua would be kept full time on complaint/alienation work from the Kovio.

95/.(b) Is there any need to go in for market gardening ? There are many better areas suitable for this sort of agriculture, closer to markets than the Kovio. I do not think this comes into the scheme of things.

96. (C) A few true Kovio people have found temporary employment recently with U.G.C. Now there is a chance that they may find employment with Marathon Oil at Popo, again on a temporary basis. The Administration at Malalaua wants to increase its permanent labour line on the road to Kerema, working with the tractors and Grader presently working on the road. Most people from the subdistrict, can usually find employment for sufficient weeks to pay their tax, with the Administration at Malalaua. It is a reflection on the people that even after having served two months for refusal or failure to pay tax on demand, they refuse again, the opportunity of working on the labour line for three weeks' maximum to obtain their tax money. They are always warned they will be prosecuted again if at a later date their continued failure is brought to the attention of a court.

97. (e) This report noted earlier that the way of life since fighting ceased has been area - wise, one of the most relaxed ways of living in the Territory. Fish and game are plentiful and their gardens are more than adequate. There has been no propulsion and no incentive to cause the people to strive harder for a common goal. The people would have to be well prepared for any developmental programme; once they knew its reason they would pefform some of the necessary labour. I say some, because their number is pitifully few, 556 in an area of some 500 square miles.

(O) ATTITUDE TO LOCAL GOVERNMENT.

(98.) Attitude in the non Council area is receptive to local government in all cases except the Kameas. Tentative enquires were made of the patrol at MIRIMAS and KOKORO about the possibilities of local government for these villages. These enquiries were not in the form of true concern to join in area administration as to see my reaction to their query.

99. The Kovio people should never have been brought into the East Kerema Council. Their area is too difficult for the Council to administer effectively, the people have received little in return for the money they have paid out in Council tax. They will not receive much more in the coming years. The villages north of the Kovio villages would be even harder to administer. Many of the people there have little or no cash income.

100. While this patrol was in the area, a tax patrol mounted by the East Kerema Council came for the usual purpose. For an estimate cost of $35.00, the patrol collected $1.00. The Kovio is too far away from the rest of the East Kerema Council area for the Council to be effective. It is therefore recommended that things be left in abeyance until the area's future is better known.

101. This will be possible when

(a) a feasibility survey has been made as to the potential of cash crops such as coffee and possibly cocoa in the large tracts of land, already enumerated which appear suitable for development

(b) when ownership of all the land along the Lakekamu has been decided by a Lands Titles Commissioner

(c) when (b) above has been accomplished, a decision made as to whether the land should be opened to resettlement and whether the owners are prepared to open up the country for this type of activity

(d) dependant on the feasibility survey of the suitability of various interterritory road routes, a road Malalaua - Putei - Keremahaua - Bulldog - Wau - Lae, originating in Kerema would further open up the country and attract outside interests, not only possible expatriate logging development, but people wishing to settle. As the Moveave people have already shown a larcenous interst in the area, it would appear that there would be no difficulty in resettling coastal Papuans from the Malalaua Subdistrict there.

(e) with regard to (b) above, this refers too to the Lakekamu timber lease. It is felt that an expert legal opinion from the Lands Titles Commission should be made as to ownership of sections 'A', 'B' and 'C' as enumerated in your 35-2-12/1258 of 9th September, 1969. Even section 'C' is disputed, the Kamea people saying they too have rights over this land. Claims are submitted herewith to initiate the necessary action, on area 'C'. By terms of your abovementioned letter, claims have been submitted for areas 'A' and 'B'. It is recommended here that the $4,000.00 for the 9,760 acre tract of land be paid into trust 'in toto' until such time as ownership is beyond dispute.

102. Obviously, any development in the Lakekamu area is dependant on all of the above. The population of approximately one per square mile is not capable of developing the area by itself. If it transpires that the KOVIO and KAMEA people own a large proportion of the land, they would be prepared to open it for resettlement. The Moveave people, whose claim to most of the land nearly up as far as Fishe Creek is fairly strong, would not be interested in alienating the land.

103. In conclusion, I would point out that I have discussed in the Area Study the people of the Kovio Census Division; perforce it has been necessary to mention the Moveave people from time to time. They are becoming more well established every year; their plan has been indidious. They felled and logged timber in the first place and awaited the reaction from the resident locals. There was none. They then went back and built shacks at these sites; still no reaction. They then planted permanent trees and thus expanded up the ~~coast~~ river.

104. All the Moveave people are included in the Toaripi Census Division Registers; some of the people up the Lakekamu and Tauri Rivers have not been down to Moveave village in years. Once ownership of the land is settled, the possibility of compensation from one group to another fully considered and acted upon, then it is possible that native - native alienation can take place. The people of the Kovio have one very earnest desire - that is to live in harmony with their neighbours, whoever they may be.

PATROL DIARY - MALALAUA PATROL REPORT NUMBER 8A - 1969/70.

AREA PATROLLED KOVIMONI CENSUS DIVISION.

THIS REPORT IS SUBMITTED WITH REPORT 3/69-70 TO THE KOVIO CENSUS DIVISION HAVING FOLLOWED ON IMMEDIATELY FROM THE PATROL TO THE KOVIO C/D.

The Field Officer's journal of the reporting Officer, Folios 24 - 55 (inclusive) paragraphs 163 to 314, refer.

1st December, 1969. (Monday). 32. MALALAUA - APOAPO.

At Malalaua arranging uplift by U.G.C. Helicopter, dangerously ill POPO woman. Employed 17 impecunious KOVIO men who cannot pay tax because MOVEAVE Sawmill has not paid them for delivered timber, as road workers. Left station 1400 arriving Sawmill 1445, TERAPO C.M., 1515. Picked up supplies for PUTEI C.M. then left for PUTEI. Darkness overtook patrol and at 8 P.M. tied up at APOAPO a Moveave hamlet on the Tauri River.

2nd December, 1969. (Tuesday). 33. APOAPO - PUTEI.

0715 left APOAPO arriving PUTEI C.M. approx 1115. Lunch. P.M. Discussions with Mission personnel re. location uncensused villages, local problems. Slept at PUTEI Catholic Mission.

3rd December, 1969. (Wednesday). 34. 0800 left for BIRIA arriving approx. 0930, inspecting village which was in good condition. As at PUTEI, no Rest House here. Talked with people until 1400 mainly about land problems,,with Moveaves. People brought this matter up themselves. 1400 left for NENAMO where another spontaneous puring forth of land problems was made by villagers. Told people I would be back next week when they had finished Rest House. Repaired to BIDUA where I had talks with V/C and Mission personnel. Excellent village, again no Rest House. Arrived back at PUTEI approximately 1730. Slept PUTEI.

4th December, 1969. (Thursday). 35. Very sick woman apparently incapable of giving birth to child sent to Terapo & possibly Malalaua if emergency so dictates. At Putei village investigating reports of cannabilism. Enquiries continued until 1645, Slept PUTEI C.M.

5th December, 1969. (Friday). 36. Court hearing of complaints investigated yesterday. 4 prisoners sentenced total 12 months each for threatening behaviour and spreading false reports. These complaints were brought to MALALAUA earlier this year, but there has been noone available to investigate them until now. V/c here is very sick and nearly died earlier this year; he and other people including accused say he is sick because of sorcery. P.M., Census revised 3 PUTEI villages. Complaint by one man made that Catholic Mission is squatting on ground which has not been purchased. I wrote letter to Malalaua when I was a/A.D.C. Kerema about this land has been purchased. Shall write away to Lands requesting information re. investigation & purchase. Allegations made by people that Father Marks has swindled them over timber sold by him on their behalf, to Moveave Sawmill,investigated/ General talks continued until 6.30 P.M. Slept PUTEI C.M.

6th December, 1969. (Saturday). 37. With Father Marks at PUTEI village; he explained to people distribution of timber money. They accepted his explanation. Talks with people over wide range of subjects, participation in Local Government, economic development, road building, hygiene, locating uncensused villages. Tried to reconcile hopelessly fouled census books, many of the people have different names in two books. 1300 left PUTEI arriving KOTAI approx 1400. 1500 - 1730 Census & discussion, allegations

(19)

that reputed West Irian (personally believe man comes from our side of the West Irian border) John Firi presently working at Malalaua has been collecting money from Kukukuku friends and using it solely for own purposes. KOTAI is one of the best villages here. People complain that a number of men from this village who trained as Farmer Trainees have migrated out to other villages in the area. 1810 arrived back at PUTEI C.M. Slept.

7th December, 1969. (Sunday). 38. 0845 left PUTEI passing KOTAI en route HELLS GATE. HELLS GATE is now a misnomer as the river has washed most of the gate away, there is no waterfall now at this time. Returned to KOTAI further talks on Economic Development, road building and the erection of an Aid Post Building at PUTEI Mission as there is no Administration Aid Post building in this area; neither are there any Rest House thereby accounting for poor standard of field administration here in the past. The Rest House at GOAHELEKA which has now been deserted because of the death of the V/c's son allegedly by sorcery. All villages are now, by agreement, building Rest Houses and Police Barracks. Repaired to BIRIA where the Rest House is now almost completed, censused people long talks on land ownership. Went to BIRIA censused people went to NENAMO censused these villagers, went to BIDUA and censused these people. Left BIDUA 1800 arriving PUTEI C.M. 1830. Slept.

8th December, 1969. (Monday). 39. 0800 - 1030 Bookwork & talks re. patrol route. Const 1/c EVARA is proceeding UWANENGA (sleep), WEKUHA, MAGUNEWA (sleep), HAUWIABADA, MAGUNEWA (sleep) PUTEI C.M. We proceed s BIDUA, KOTAI, HANDAII (sleep) MAIWAGADABA, HANDAII (sleep) KOTAI, PUTEI. More reports re further cannabilism investigated this morning. People of several villages assembled at Mission to commence work on Aid Post this morning, this is needed as the Father treats people in the house he and the European layman live whish is less than 3 squares in area. The Mission has had as many as 6 inpatients at one time. 1400 left for BIDUA arriving 1500, prosecuted another 'cannabilism' case. 7 women prisoners to go to Malalaua tomorrow, 4 male prisoners to remain with patrol. Talks with people of BIDUA continued on well into night. Slept BIDUA.

9th December, 1969. (Tuesday). 40. 0600 - 1130 more courts. By dinghy to KOTAI arriving 1330, too late to proceed to HANDAII. People of this village at Putei working on Aidpost, returned approx. 1500. Selected 2 messengers to take new of patrol to HANDAI'I. Had further talks re. land ownership, people state that Moveaves were paid for the Tauri River timber purchae deal, claim that they should have been paid too. Slept KOTAI.

10th December, 1969.(Wednesday)41. Rain stopped 0900, broke camp 1000 arriving BAGONI 1700. Walk followed YAMI River down to region of SAW Mountains, across to the MAIWE River following it to its junction with the Headwaters of the MEAPORO River. Just beat rain. Saw people from several other BAGONI hamlets, fairly primitive people. HAMDAII the place we set out for is not far from here, we are sleeping in a dead man's house.

11th December, 1969. (Thursday)42. Feeling debilitated from severe cold. Departed BAGONI 0930 arriving HAMDAI'I approx 1000. 23 people from surrounding hamlets censused A.M. Sent talk to MAGEWA for people to come here for census. Very heavy rain all d[illegible] Some of the HAMDAI'I line in HAUWAKAMKA in the Kaintiba area. These people here have asked WANDEWO HIYUYE of WAGHI in the Upper Ivori area to remain here and be their V/c.

12th December, 1969. (Friday) 43. Sent Interpreter API0 on to MAGEIWA while I rested up with cold. API0 returned with 42 people from MAGEIWA. Gave usual address about Administration policy, law and order, hob opportunities on Kerema - Malalaua road. KEDA PIURA selected as V/c, told to build new combined village near Tauri River. Slept HAMDAI'I.

[illegible] December, 1969. (Saturday) 44. HAMDAI'I - PUTEI C.M.

(18)

Left village 0800 going shorter track than we came straigth across River arriving KOTAI 1445. BIDUA ferryman took us to PUTEI. Const 1/c EVARA has not arrived back yet. Slept PUTEI C.M.

14th December, 1969. (Sunday) AT PUTEI. 45.

Const 1/c EVARA arrived back just on dusk, left people at UWANENGA less than ½ hour upstream. Slept PUTEI C.M.

15th December, 1969. (Monday) PUTEI - UWANENGA = MALALAUA 46.

0700 up to UWANENGA, censused total of 54 new villagers from 3 hamlets. This brings a total of 124 new people seen by this patrol. More cannabilism reports investigated, large number of people brought to Putei for medical treatment. During 'cannabilism' investigation one man threatened Policeman; he was cautioned that any similiar verbal threat would end in a prosecution under Police Offences Ordinance. Told people about work of Administration. They are going to build a village closer to this area than where their villages are now which is nearer to the LAKEKAMU. Constable 1/c EVARA is to be congratulated on fine work he has done in contacting these people in most adverse conditions, with continuous rain over last week with bad walking conditions. Enquiries re road to TITIKAINI elicit information that sections flooded at this time. Returned to PUTEI, lunched at Mission set out for MALALAUA in dinghy approximately 1215. Passed MOVEAVE Sawmill approximately 1745, spoke briefly to Cooperative Officer Mr T.Popp and arrived Malalaua approximately 1900.

16th December, 1969. (Tuesday) MALALAUA.

Attempted to reach 2 new villages TITIKAINI area by road from Malalaua, road impassable. Villages will have to be contacted by next area patrol or one from KAIPI Census Division. It is a moot point whether these villages would be in Kaipi or Lower Kovimoni Census Division. Arrived back at Malalaua approximately 1230 hours. It should be noted here that as far as the patrol to the two seperate areas could ascertain, there have been no deaths in the Kvio or Kovimoni Census Divisions because of the Influenza epidemic. Although the'flu has debilitated the very young, the very old, noone appears to have died from it, largely because of the use of penicillin.

PATROL COMPLETED.

(17)

A R E A S T U D Y - KOVIMONI CENSUS DIVISION

- MALALAUA PATROL REPORT 1A - 1969/1970

INTRODUCTION.

This report is to be read in conjunction with Malalaua Patrol Report Number 3/1969-70 to the Kovio Census Division. The Situation report covering the Kovio Division, applies in nearly every aspect to the Kovimoni Census Division.

2. The exceptions are that there is only one group in the Kovimoni, they are the Kamea people widely known as Kukukuku. These people largely uncontacted until recent times are nominally of the United Church faith. As in the Kovio this organization has left them largely to their own devices which are mainly primitive, and has had little impact on the area.

3. The Catholic Mission has a station at PUTEI right in the heart of the Lower Kovimoni Census Division. This census Division is now split into two halves, the Upper Kovimoni being patrolled from Kaintiba in the Kerema Subdistrict, the Lower Kovimoni being controlled from Malalaua. The area of approximately 130 square miles has a population of 438 people whose names have been recorded in the Census Registers up to and including this patrol. Possibly 200 more have still to be contacted.

4. Politically, the largest single factor influencing the area at this time, is the land grabbing activities of the Moveave people. In this regard the Kovimoni is in exactly the same position as the Kovio. The Kamea have desisted in their pursuit of war, the Moveaves taking advantage of the peace brought about by the Administration are infiltrating up the Tauri River.

5. The tactics of the Moveave are the same in both areas; from timid encroachment in the first instance some 10 - 15 years ago they have gone on to timber exploitaition, planting of permanent trees, shack and house building to now, when they claim the land by occupation, sometimes using Kamea labour, of the unpaid variety to till the soil for them.

6. In the same way as they obtain their information on current events in the Kovio, the Moveave are kept informed of events in the Tauri area. The missionary at Putei village is a Pastor from Moveave, the Aidpost Orderly there until recently came from SAVAIVIRI an offshoot of MOVEAVE. Various other coastal people hold positions with the United Church in the other villages, there is a United Church Pastor at KOTAI also from Moveave.

7. The people from the area have almost no income. They are not ready or interested in Local Government. The East Kerema Council would be making the same mistake it did with the Kovios if it wished to incorporate these people into its area Council. The people are too far away for effective administration by the Council, the Council can offer them little, the people have nothing to offer in return.

8. As in the Kovio, the matter of further expansion of Local Government should be put into abeyance until the land question is settled and until such times as the Kameas have stopped killing themselves (as they frequently allege), and until they have a more secured income. These people are as bushy as I have seen in the District; this includes the lower Ivori River area. It is better then, for the time being to concentrate in bringing law and order to them and making sure they have access to a cash income.

(16)

9. The people have no knowledge of the House of Assembly. It is past their ken. If any voted in the last election, they have no knowledge of it now. Members of the House have understanderbly left the area alone, before and after the elections. Any thoughts on a higher plain are beyond these people at the present time.

10. At the moment the economy is based on coffee, rice and vegetable production and timber logging. The Department of Agriculture has been asked for figures for coffee and rice production. A number of coffee plots were inspected by the patrol and found to be clean and tidy.

11. There are no roads in the area. Tracks and ferry services link all villages. Coffee is marketed now at Malalaua, rice trhough Terapo. The people sell their vegetables and native foods to the Hospital at Kukipi. All marketing is done by way of canoe. Father Marks at Putei also buys some of the native foodstuffs for his Catechist school at Putei. Many of the Catechists have their wives and families at Putei thus ensuring a reasonably large market for foodstuffs there.

12. Until recently the area saw little activity from any Administration Departments, D.D.A. patrolled the area when necessary, restricting fighting, putting wrongdoers in gaol. Agriculture has shown a belated interest in the area, both Messrs Fletcher and Gorogo having visited the Tauri in the last twelve months. Agriculturally, the area is showing a benefit from their visit. There is a deal of interest in cash crops there and several men have subsequently been sent away to the Farmer trainee school at Murua.

13. The same problems affecting the Kovio effect this area. The closest village is a long way removed by river from Kukipi or Terapo or Malalaua, all centres where the area's produce is marketed. This area cannot make the doubtful claim as in the Kovio, that there used to be a lot of outboard motors owned locally. The money income has never been there. Therefore the people paddle their produce there and paddle harder on the way back.

14. Recently Father Marks at Putei encouraged the people to cut some timber from their own land. He did this with the purpose of helping them. He took a large proportion down river behind his outboard motor and substracted half the cost of the benzene for the trip out of their total wages. They complained to this patrol that Father had not given them all the money; he had already told them this, at my request he went down to Putei village and again, patiently explained to the people how the money had been distributed. They accepted the explanation in my presence.

15. This is an example of the attitude of the people. They do not know enough to be dangerous, but trust noone. According to some of the courts I heard on this patrol wives killed their husbands because they had not given them a fair share of the meat !

16. In a nutshell, the problems facing the Kovio are exactly the same as the ones effecting this area, with the major exception that one primitive group in the Kovimoni is having land troubles with the Moveave instead of four small groups having the same problem in the Kovio.

(15)

(a)

17. The Lower Kovimoni is bounded in the north by the Upper Kovimoni Census Division controlled by Kaintiba Patrol Post, in the south by the Kaipi Census Division, in the south east by the Toaripi Census Division and in the North east by the Kovio. The area is approximately 130 square miles with a known population of 438 with possibly 200 more still to be contacted.

18 It is a broken area with swiftly running streams breaking countless hills and mountain ranges. Nowhere in the area seen by this patrol would the mountains have exceeded 2,000 feet in altitude. The rainfall would be heavier than in the Kovio and would get nearer to Kaintiba's average, approximating around 160 inches per annum. I believe a rainfall guage was installed further up the Tauri River, north of this area in recent years and the rainfall was believed to be one of the highest in the Territory.

19. The vegetation except on the lower Tauri where swamp and flat grassland abound is all tropical forests whith good stands of timber available for exploitation.

20. Access is by way of the Tauri River, dependant on the traveller's means, by outboard motorized canoe or dinghy or by paddled craft. The area can be reached west from Malalaua across the Meaporo River by walking from Ibakoda to Bidua, a distance of one days walk. The area is also connected by walking tracks to Kukukuku villages in the west Kaipi area.

21. Contact has been most spasmodic, more so than the Kovio where there was often a need to apprehend murderers and other law breakers. The lower Kovimoni is in a back water; the people south of the area are debilitated people of the same race on whom malaria has had a disastrous impact. Many of the Kovimoni people especially in the region seen by the patrol are similarly debilitated. The Administration's contribution to the area was the posting of a low grade Medical Orderly to cater for the medical needs of the primitive people who spend most of their time hiding and fighting in the bush.

22. There are a number of uncontacted people still to be seen in the back regions of the Kaipi and in this area. The problem is that after possibly a month in the bush a Patrol Officer may have succeeded in contacting another 200 hundred or so people. Few administration stations in this day and age can allow Officers to depart for such a long time, for such a poor return.

23. These people have not reached the stage of contact where they feel sorry enough for themsleves to believe in cargo cults. They follow the ways of their forefathers but have sufficient contact with the outside world to know what is going on out there. Since the recent patrol most of them have worked as paid labourers on the Kerema - Malalaua road.

24. Women appear to be emerging on a more equal basis with the men; perhaps it is a sign of the times that nearly all the court cases heard for criminal matters involved women, most of whom claimed to having killed various men by means of sorcery and having partaken of the deceased men's flesh. That they had successfully intimidated their fellow village inhabitants, was beyond doubt.

25. These women did not expect to go to prison. When confronted with this ghastly fact, they did not change their stories but produced bones from beneath their blouses to prove the point. Even after some months in prison, they had not changed their stories.

(14)

26. POPULATION DISTRIBUTION & TRENDS. (B)

(a) Village Population Registers are attached showing all required statistics.

(b) All villages are linked by walking tracks. When the MEAPORO River is not in flood the people can walk to Malalaua, it is from one - three days' walk depending on the location of the person's village.

(c) Absentee labour has never been a problem. There were no men absent at the time of the patrol,

(C) S O C I A L G R O U P I N G S.

27. The people from the area are from the one ethnic group. The operational group is the family, a man his wives and children with any bereaved relations with no one else to look after them as extentions to the family. The language is the same from the back of Kerema right through to Wau; it is only north of Kaintiba and Aseki that the Kamea language changes sufficiently to become another tongue. Even then people from these areas long distances apart can converse after a manner.

28. Older men in the villages told me that their forefathers used to combine to fight the Moveave. This is the same story that the old men from the Keremahaua region told me. The fight leaders came down with small parties in the first instance and found ('discovered') the Moveaves and reported back the glad tidings to other leaders. Some of them combined and brought bands of men down to observe the Moveaves cutting the bush with their steel axes, tomahawks. The first impact of the white man was inadvertent. The culture conflict had begun.

29. It was surprising to learn of these group affiliations even though pay back killings depend on the bereaved relative being able to call on a sufficiently strong party to pay back the killing by defeating the murderers and their allies.

30. I could not ascertain the point in time when the Kukukuku people first discovered the Moveave and coastal people. If it was a very long time ago, these people must have made long forays to the coast and long returns to their retreats in the mountains, otherwise their forefathers too would have been riddled with malaria. I am of the opinion that the settling on the coast has been only since the first World War; I have no evidence to support this belief.

31. These group affiliations are breaking down because they are not called upon with any regularity anymore. These affiliations have broken down into associations. The Kamea people being great wanderers visit their associations in various areas as do the Kovio, in all areas where the Kukukuku people are dwelling.

(D) L E A D E R S H I P.

It is hard to find a real leader in Kukukuku communities today, there are individually strong communal leaders or more accurately personalities who have a stronger than most say in the joint affairs of the community.

32. The list of the more important men as observed by this patrol is detailed hereunder.

33. KEDA PIRUA approximately 30 years of age, a young man with a fairly powerful personality who appears to have the unanimous support of his own and the MAGEIWA group. Comes from HAMDAHI.

(13)

KAINKAIYA YANANGO of MAGUNEIWA approximately 40 years of age, provisional V/c of three hamlets. Easily the most prominent figure in this area, appears to be the acknowleged leader of the group.

IAMINA KAMBAUWO of BIRIA Village Councillor approximately 42 years of age, part of the cah cropping group in this village, appears as reliable as most but does not exert a great influence.

TITO KEROKAKAUWO Village Councillor who holds some tenuous sway over the people. In the past his influence was challenged by NITA HEWAMI (TANGWOIYO) who married in to Moveave, who made a deal with the Moveave concerning rights to land. TITO's leadership was challenged and he went into eclipse, has come back stronger since the public penance of NITA who has returned from the Moveave, with one of their women for his wives, with his tail between his legs.

HAVAGU KATEWE Village Constable for the three villages in his vicinity, approximately 40 years of age. Strong personality with little idea of cash cropping.

UINIVA OKANAIA V/c for the Putei group of villagers. Seems to exercise a deal of sway with his people, although was suffering the effects of sorcery when patrol reached his area. He was responsible in coming forth and telling Father Marks that the Mission had ground at Putei. The best known character in the area.

These are but a few of the more prominent men. A few younger men are going in for cash cropping. If their effort is sustained they will be added as an appendix to this list after the next patrol to the area.

None of these leaders have had any education. The traditional pattern of leadership has not changed perceptibly in the past, however there are signs that younger more progressive men with ideas of cash cropping are coming forward and going about matters of their own interest.

LAND TENURE & USE.

34. This is as discussed as in the Kovio. Marriages in the Kovimoni still appear to be arranged; therefore inheritance to land is still dictated by the parties to it - the elders and the parents involved.

35. The Tauri timber lease is a timber logging concern which is being exploited by the Moveave Sawmill who hire a permanent line to log timber and pay commission to those who log on a free basis. The Catholic Mission at Putei is also the occupier of alienated land.

36. Besides the expanding Moveaves encroaching upriver there is a fair deal of development going on amongst the Kukukuku people as indicated by the attached appendix.

37. There are very few literate people from this area. In fact very few have attended school past Preparatory Standard. There are a few basic preparatory schools in the area, none worth classifying.

S T A N D A R D O F L I V I N G.

38. The standard of living has been almost, untouched by dawning civilization. The people largely use the apparel worn by their ancestors, bark cloths around the loins of the men, grass skirts around the womens thighs.

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39. Only by the few lamps, 3 pressure, 7 hurricane lamps could the villages at night be detected as having had contact with an outside influence. When the patrol left the beaten tracks, even these last vestiges of human contact vanished.

40. PUTEI provides some sort of a community centre, not in as much as it is trying to do so, but because, by virtue of the medical service provided by the Father, the people are attracted to it. They have now built an Aidpost on Mission ground to assist the Mission in providing this service. This is where the Administration Aid Post Orderly will be domiciled during Father Marks' leave in France until December this year, 1970.

41. The standard of living is changing very slowly. Some people log timber, others harvest the rice they have planted. Others market coffee. The returns have not been enormous, concentrated effort by developing departments is needed to ensure some success in cash cropping in the area.

42. M I S S I O N S.

The United Church, probably just before the Moveaves came into the area first. Their impact has not been great. As elsewhere they have not the financial facilities to push their cause in an area such as this.

43. Following their usual policy, the Catholic Mission has come into the area, an unobtrusive second, their stated policy being not to proselityze here but to start a Catechist school on the Mission's own ground. This they have done, with no overt attempts to win the local population to their side. When the Sawmill starts processing timber, it is extremely doubtful whether the United Church will have many adherents along the River other than Moveave people.

44/ The United Church and the Catholic Mission, the latter by virtue of domicile only are the only two missions in the area.

45 There are no clerical skills or other trading skills which issue from this area.

46. Political Development has evolved around one tenet. 'The Moveave people have displayed themselves as out enemy since peace came, one day we may be pitted against them.'

47. One of the attached appendices gives the number of economic trees belonging to the truly indigenous people of the area. Moveave figures are not included. The area, unlike the Lakekamu has large areas of land which should be suitable for development. One of the people who claim ownership to the land Mr Peter Makao has agreed to sell the land to the Administration or make it available for resettlement, whichever scheme is suitable for resettlement. This is the ground around HAUTA Agriculture Station on the eastern bank of the Tauri River.

48. Before resettlement is considered, here as in the Lakekamu River area, the ownership of land must be decided beyond doubt. After that the Administration can negotiate with the rightful owners. Sure it is that there are good areas of land available along the Tauri which would be preferable to a lot of the areas along the Lakekamu because of possible susceptibility to flooding.

49. These areas include the Administration land at HAUTA, the land known as KALAI presently occupied by the MOVEAVE people and much of the ground from BIRIA north to PUTEI on both sides of the river appears to be excellent ground which would not be susceptible to flooding, the chief criteria when considering land in the Lakekamu, Tauri River areas.

50. The Catholic Mission is the only non indigenous organization in the area. It has two Europeans and a KUKIPI catehcist on the permanent staff there, with about 16 catechists undergoing training. While the personnel at PUTEI attempt to help the locals by stimulating them into money making activities, the Mission has no staff on the payroll. It is a very poor mission, barely self sufficient; at the time of the patrol the two Europeans were living in extreme substandard housing.

51. The Moveave Sawmill pays loggers to cut timber on the Tauri River Timber lease. Private individuals too make some money from this source however most of these people are Moveaves and little money brushes off on the Kamea.

(J) C O M M U N I C A T I O N S.

52. Tracks link all the villages in the area. These are shown on the attached patrol map. A road can be built without much difficulty between BIRIA and TITIKAINI thus linking up with the Malalaua Road. Roads as such do not exist anywhere in the Census Division at this stage.

53. The same anchorages that serve the Kovio are available to the Lower Kovimoni. K Boats come into Kukipi and Terapo and more infrequently Malalaua. It takes anything up to six hours to get to PUTEI by speed boat from Malalaua. There are no aistrips in the area, Father Marks has mentioned the possibility of one at Putei. It would be a short, restricted'strip.

54. There are no skilled people whatsoever from this area . When the sawmill Father Marks purchased with his own money comes into operation, some local people may be trained in its operation. When Father Marks goes on leave in April 1970, Mr Michael Wild will stay on looking after the station.

(N) POSSIBILITIES OF EXPANDING THE ECONOMY.

55. As in the Kovio, the areas potential lies in resettlement. Once again here, as in the Kovio, the area is a large one, there are square miles of land which would be suitable for resettlement, and this would be the only way of opening up the country, the population being as meagre as it is.

56. Once again, ownership of the ground will have to be decided beyond doubt. If large numbers of Moveave people are landless as is claimed, perhaps these people can be resettled in parts of the Tauri River

57 Large areas of land would be available for market gardening or rice production. Kerema would provide all the market for rice produced in this area. If Agriculture can intensify their interest in this area and encourage the producers by more frequent patrolling, the economic earnings of the area could be tripled. HAUTA should be reopened as an Agricultural station. The present Assistant at Malalaua could do more at HAUTA than he does at MALALAUA at present. If Mr Gorogo comes to Mala[illegible] this would be the best disposition of Agricultural staff, [illegible]wise AUHAVA should be posted elsewhere.

(c)

58. I cannot see any immediate increase in wage earnings in the Census Division. This depends of course on the result of the tests carried out by Minjur Mines in the area covered by Prospecting Authority PA99 over portions of the Kerema and Malalaua Subdistricts.

59. The Army will offer temporary employment for about two months during their updating survey of army maps in this area, to approximately 20 men. I have organized it that these labourers will come from the Tauri River area.

60. From the foregoing it is obvious that there is enough land for increased plantings, market gardening activities. Manpower is notavailable in large quantities. The people are showing interest in coffee, have started planting this crop. At their own request six men from the area are now being schooled as Farmer Trainees, to bring expertise to the coffee growing in the area. At this stage, I feel that there is sincere desire amongst the more enlightened in the area to go ahead with cash cropping. The Department of Agriculture is aware of this and has been giving the area more attention of late.

61. The attitude towards Local Government has already been discussed. The people are not ready for it, they are not interested in it. With Moveave expansion up river continuing, it is not advisable that the people be brought into area administration at this time.

62. Overall, the attitude in the area is an interesting one. The people around PUTEI want nothing more than to be left alone, especially by the Administration. The people newly contacted by this patrol were friendly to it. Some of them indicated that they would visit Malalaua afterwards and work as paid labourers, however most of the labourers who came to Malalaua in the New Year were from the established villages along the Tauri, BIRIA, BIDUA, NANAMO and KOTAI.

63. These people are a type of sedentary nomade While they wander far afield, they always return to a general area. They have little desire at this stage to become a part of the outside world; the only change in attitude recently has been the interest displayed by some men in cash cropping. This too is limited to the villages mentioned in paragraph 62 and PUTEI.

64. At PUTEI the Mission has introduced legumes as feed for the herd of cattle they are running there. The Father at PUTEI is making pigs available to the local people at a very nominal price and has distributed two cows free of charge to the PUTEI people in exchange for grazing rights on the other side of the river from the Mission. He has distributed rice free of charge and has given assistance with the people's coffee planting programme.

65. Father has also established at PUTEI a Community owned Trade Store with marketed goods there cheaper than those obtainable at Terapo or Malalaua and most times Kukipi as well. Fair size handkerchieves were obtainable at this store for 10 cents each, tins of meat for 25 cents each. Even with these community services provided by the Mission, the people still have little appreciation for what is being done for them.

66. It was obvious to the patrol that there is still a large traditional element in this area who are completely steeped in the old ways. The people told me that their forefathers were not cannibals, yet there is much

talk of cannabilism in the area today. This patrol dug up two graves in an endeavour to substantiate the outrageous claims made by 17 people, men and women, that they had eaten their victims after killing them by sorcery. For various reasons, imagined or otherwise, they stated that they had determined to kill various members of the community.

67. At night they turned themselves into hornbills, flew over the areas sighting their victims who were swooped upon and devestated. They would portion the flesh amongst their number and then wing their way home again.

68. Their allegations were closely investigated without any substantiation of their claims being discovered. These people were prosecuted on two counts, one of threatening behaviour, one of spreading false reports. Five of them received cumulative counts amounting to twelve months, 12 received sentences of six months. Two counts against other women were dismissed.

69. While a number of the people averred that the ancestors were not cannibals, I find this hard to believe. There is a practise amongst these people to eat the flesh of dead babies. In any case, the area will be visited again in May, briefly on this occasion when publicity will be made of the prospecting application by Minjur Mines over this area and land to the north patrolled from Kaintiba.

70. An annual patrol should be mounted to the combined KOVIO/LOWER KOVIMONI Census Division in September next. Now that the two Census Divisions have been combined as a result of changing Subdistrict boundaries, these Divisions will now be covered by the one patrol. This will facilitate better administration, tidier reporting with less repitition and more efficient administration, making three instead of four Census Divisions in addition to the newly acquired Kaipi Local Government Council area controlled from this Headquarters.

71. On instruction from District headquarters, census figures for the combined division are incorporated in one set here , for the first time.

(D.R. SIMMINS)
ASSISTANT DISTRICT COMMISSIONER.

MALALAUA, GULF DISTRICT.

24th Aptril, 1970.

(8)

L.B. GABRIEL EHAVA KARAVA.

MAIALAUA TRADE STORE.

1x~~26~~ 26 oz. Dry Sherry	$ 2. 50c each.
1x26 oz. Sweet Sherry	2. 50c each
1x26 oz. Red Mill Rum	6. 00c each
Netiels Coffee 2 oz.	. 48c each
Materials any type	. 60c yards.
1x 7 oz. Dripping	. 20c
Petrol 4 gallon drum	$ 3. 00c each.

Mr. SEMESE IVAROA. MALALAUA. (7)

20-4-70.

MALALAUA TRADE STORE and LELEFIRU.

Q B B Butter	@		50c
TABLE SALT			
COFFEE	@		85c
MILO 8 oz.	@		50c
AUNT MARYS BAKING POWDER LARGE			55c
" " " " SMALL			35c
BATH SOAP			20c
SUNLIGHT WASHING SOAP			45c
SOAP WASHING GENERAL ISSUE			35c per bar.
STEEL WOOL			20c
TOOTH PASTE			(.)
" BRUSH			(.)
RAZOR BLADES Per PACKET			40c
TILLEY MANTLE			35c
COLEMAN MANTLE			35c
HURRICAN LAMP SMALL		1.	20c
" " LAMP			.
Generator Coleman		1.	50c
" Tilley		1.	50c
Bush Knife		2.	00
Axe 3/4 Head		3.	00
Axe Full 4#			.
PERFUM			30c
Pocket Knife			. 70c
5-Cell Tourch		3.	00
3- " "		1.	70c
2- " "		1.	20c
Singer Machine		$80.	00
One dozen hair pins			30c
Baby Powder Large			60c
" " Small			35c
One packet P.K. (Sewing gum)			05c
One bottle Lolly Water			20c
One bottle Codiol		$1.	00
One Bottle Vicks			60
One packet SAO biscuits			30
One tinm Dripping			40c
one packet sweet biscuits			30c
" " Tea @ 1lb.ns.			25c
Tea Strainer Plastic			25c
Box matches			05c
Onion 10c per lb.			10c
Tin steak & Onion	15 oz		50c
Fully Beef	"		50c
Round Meat (Canned	12 oz.		40c
" " (Beef	12 oz/		35c

MR. SEMESE IVAROA. MAIALAUA. 6

MALALAUA TRADE STORE and LELEFIRU. 20-4-70.

1 x 25 lb.	FLOUR	$ 2.50c	
1 x 2 ".	PACKET SUGAR	.35c	
1 x 4 ".	" "	.70c	
1 x 1 ".	White Rice	.20c	2lbs. 33c - 6 lbs. 50c
1x 1 ".	Brown rice	.13c per lb.	
	Cherries in T/Sauce	25c	
	" " Natural Oil	25c	
1 x 15 oz.	Kraft Cheese	45c	
	Ladies Handkerchiefs @	50c	
	Materials any Quantity	60c per yard.	
	Escorts Lagge Packets	35c	
	" Small "	26c	
	Gold Leaf Large	40c	
	" " Small	26c	
	Corned Beef Bully @	50c	
	Baking Powder Large	45c	
	" " Small	30c	
	School Boys Shorts	$1. 20c	
	" " Shirts	1- 50c.	
	Cartridges all sizes	20c.	
	Kerosind per bottle	15c.	
	Torch Glodes @	10c.	
	" Batteries @	10c. each	
	Envelopes any sizes 3 for	10c.	
	Long pair Trousers	$14.00c.	
	SHORTS S/Quality	7.00c. - $12.00.	
	NET MOSQUITO D/BED	$14.00.	
	SHARP RADIO TRANSISTOR	$21.00.	
	Ball Point Pen Blue/Red	20¢	
	Ideal Milk 12 oz	25c	
	Condensed Milk 14 ½ oz	25c	
	Carnation Milk 14 ½ oz	25c	
	Sunshine Milk 12 oz	; 50c	
	All type Gin 16 oz Size	$ 4.00c	LELEFIRU STORES.
	Gin Large Size	6.00	
	Rum " "	6.00	
	Rum Small size	4.00	
	Beer one bottle	25c	
	Self Rising Flour	70c	
	Mirror Small	70c.	
	Spark Plugs one for only	1.50c	
	One Gallon benzine	75c	
	13 ozs beer bottle oil	30c	
	Loaf Bread ex P/Moresby	30c	
	Sliced Bread	35c	
	Table Magarine/Butter	50c	

MR SEMESE IVARUA.

(5)

MALALAUA TRADE STORE and LELEFIRU. MALALAUA
20-4.70.

Tin Opener	.40c
Rinso Washing	.70c
OMO " Large	.70c
Sno-White	.56c
Aspro Tablets	.
Bag Cement	$15.00c
Milo	.50c
Coffee Large	1.80c
Coffee Small 8 oz	.68c
Sewing Needles	.30
Cotton Large white	.60c
1x3 lbs. Sunshine Milk	1.80c
Lions Baking Powder 4 oz.	30c
1x7 oz. Dripping @	25c
Chisel	2.50c
Hammer Slid	10.00
Plain Smoothing	16.00
Screw Driver Spring Type	5.00

(4)

GABRIEL EHAVA KARAVA MALAIAUA TRADE STORE: MALAIUA.

20-4-70.

Huttons Bully @	. 55c each
Cornered Beef @	. 55c each
Round Meat Corned beef @	. 35c each
General Issue Meat (Beef Loaf) @	.35c "
1 lb. Custard Sugar)pkt)	20c "
2 " Sugar	.35c "
Cherry (tin fish)	.35c "
Fish (PALAZA)	.25c "
Packet Tea	.30c "
Navy Bread (Hard biscuits)	.03c cake.
SAO biscuits	.30 each
Sweet biscuits	.30 each
1x25lbs. Flour	$2.20 bag.
1 lb. White-rice	16c per lb.
2 lb. " "	32c.
1 " Brown Rice	13c per lb.
2 " " "	26c
1x 8 oz Baking powder	40c each.
1x15 oz. QBB Butter	60c "
1x15 oz, Table Margarine	60c "
1x15 oz. Carnation Milk	20c "
1x15 oz. Condensed Milk	25c "
1x12 oz. Ideal Milk	25c "
1x12 oz. Sunshine Milk	60c "
Cordials 26 oz. bottle	$1.20c "
Bottle Lolly-Waters @	20c "
Twisties (Chickpop)	20c "
Dripping 1& oz. tin	50c "
Packet Tea (as above)	.
Milo 8 oz. tin	50c "
Coffee 8 oz. bottle	.70c "
Jam 4 oz.	.30c
PIKE	.03c "
Bath Soap	.40c "
ST.Marks Baby Powder Large 12oz.	.70c "
Johnson's " " " 12oz.	.70c "
" " " "	.40c
Talcum Powder Small	.40c "
Sunlight soap Washing	.45c "
General Issue Soap	.45c
Rinso Washing Large	.70c
OMO Washing Large Packets	.70c "
" " Small "	.50c "
SNO-WHITE	.65c "
Tea Strainer	.35c "
Tin Opener	$1.00c "

MR GABRIEL EHAVA KARAVA MALALAUA TRADEVSTORE. MALALAUA

20- 4- 70.

(3)

ASPRO tablets	Nil
Hair Tonic	.50c Each
Perfium	.50c "
Detol Antiseptic	.Nil
Sabar Scissors pair	.70c ecah
Tayor scissors	.nil.
Shorts	$5 .50 each
Shirts	$3 .00 each

HARD=WARE.

Ccleman lamp (large) Small	$12.00
" " Large	18.00 each
Tilley Lamp	14.00 each
Ccleman Generator	1.50 each
Tilley Generator	1.50 each
Spark Plugs one for	1.50 each
one gallon benzine	.85c each
Kerosene 26 oz bottle	.20c each
" per four gallon	
Spanner Open	
Hammer	
Chisel	
Bush knife	2.80c each
Pocket knives	80c each
Saw Carpenter	5.00c "
Ruler	(.)
Square	(.)
Screw Driver	(.)
Spanner Shifting	(.)
Ring Spanner	(.)
Tilly mantle	.35c each
Coleman mantle	.35c each
Bed Sheet Single	$2.50c each
Fishing net yard	90c yards.
Shaving Gillets	1.00c each
Axe 3/4 head	3.60c each.
1x13 oz. Bottle Beer cool	.35c each
1x13 oz. " " hot	.30c each
1x24 Bottles per carton cold	$8.45c each
1x24 " " " hot	6.50c each
1x26 oz. Dry Gin	6.00c each
1x26 oz. Vikers Gin	6.00c each
1x24 oz. Vikers Gin (Small)	3.00c each
1x24 oz. Dry Gin (Small)	3.00c each
1x26 oz. Rum Negrets large	6.00c each
1x24 oz. " " small	3.00c each
1x26 oz. Wishkey Johnny Walker	7.00c each
1x13 oz. " " (Small)	3.00c each

(2)

AGRICULTURAL APPENDIX MALALAUA D.D.A. PATROL
REPORT No. 1 - 1A OF 1969/70 KOVIO CENSUS DIVISION.

RICE:

TAURI RIVER: 1969: 18 tons of rice produced in the whole Sub-district, 13½ tons of which was produced in the Tauri River area. 15 growers.

LAKEKAMU RIVER: 1969: The remainder of 4½ tons was produced by 5 growers in the Lakekamu River area.

TAURI RIVER: 1970: Figures to date are that there are only 4 growers of rice at the moment, each with ¼ - ½ acre under cultivation except one of them the leader, who has 1½ acres under cultivation.

LAKEKAMU RIVER: 1970: Figures to date show that there are 4 growers each with ¼ - ½ acre each under cultivation.

The total to date for 1970 would indicate that the 6 acres under cultivation should produce 2 tons of rice. Some of the former rice growers are shifting over to coconuts with a view to copra production.

OLD KOVIO C/d.: There are approximately 550 known coffee trees matured in the old Kovio C/d., there are other trees further up river which have not been counted. There are a known 80 immature coffee trees.

TAURI RIVER: Approximately 2000 mature coffee trees, there appear to be no figure of amounts of coffee purchased in the past, available. Some of these estimated 2000 trees have not rejuvenated and need Agricultural attention with regard to pruning, etc.

Another 2000 seedlings were distributed to Father Marks at Putei, are growing well and should be distributed soon if they are to be replantable. Father Marks will not be back until December, 1970.

Various groups in the Tauri River area (Old Koviomoni Census Division) are planting small areas of coconuts especially at Bidua and Biria. The Lakekamu (Old Kovio Census Division) people are reluctant to plant because of uncertainty in ownership of all the land up this River.

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

Report Number.....

Subdistrict.....

District.....

Type of Patrol.....

Patrol Conducted by.....

Area Patrolled (Council and/or Census Division/s.) .....

Personnel Accompanying Patrol

.....

.....

.....

6/2/70.

Duration of Patrol—from...../...../..... To...../...../.....

No. of Days.....

Last D.D.A. Patrol to Area :.....

Date.....Duration.....

Purpose of Patrol (Briefly).....

.....

.....

.....

Total Population of Area Patrolled..... 7660

Director of District Administration,
KONEDOBU.

Forwarded, please.

/ /19

.....
District Commissioner.

(169)

GFB:HC

67-2-32

Division of District Administration,

KONEDOBU. PAPUA.

7th September, 1970.

The District Commissioner,
Gulf District,
KEREMA.

MALALAUA PATROL NO. 2/69-70

Your reference is 67-5-3/70 of 6th August, 1970.

I acknowledge with thanks receipt of Annual Census, Area Study and Situation Report by Mr. K.N. Grigg, Assistant District Officer, of Koripi Census Division.

This massive report makes quite fascinating reading. The wealth of clearly recorded, basic information and sound, thought-provoking material is of value.

Mr. Grigg's assessments of existing attitudes are well drawn and seemingly accurate, but he has provided far too much extraneous matter in the form of personal ideas and opinions on subjects that would be more suitable as topics for debate at the University of Papua and New Guinea than for inclusion in a patrol report. Irrespective of this failing, Mr. Grigg has obviously devoted considerable time, energy and thought to the compilation of this submission.

I note your covering comments and the very full remarks by the Assistant District Commissioner on the various matters arising from this patrol. Its success appears to pale somewhat when the lengthy time in the field and the size of the report are considered. It is pleasing that Iokea airstrip will soon be operational, but will it be of sufficient value to warrant the effort that went into its completion.

This report should be a valuable reference document for the Malalaua Sub District for years to come.

(T.E. ELLIS)
Departmental Head.

c.c.
Mr. K.N. Grigg,
c/- District Office,
ALOTAU. Milne Bay District.

67-2-92
(165)

67-5-32/70
DJH:CB

KEREMA.

6 August, 1970.

Assistant District Commissioner,
MALALAUA.

Malalaua Patrol Report No. 2 of 1969/70

MORIPI Census Division by K.N. Grig ADO

The above report and your covering comments are to hand.

There is no doubt that Mr. Grigg has put a lot of time and thought into this report, which is of a very high standard.

It is undoubtedly a very useful documentation of the MORIPI area and its people. Future officers visiting this area would do well to read this report in particular the sections concerning the Councillors and leaders in the area.

Mr. Grigg has spent a lot of time philosophying on why things are not done in this area. Regardless of the arguments in favour of a utopian way of existence (page 44 Area Study) this is not what is required of an Administration Officer. If the officer is unable to get the people working on projects they themselves requested be carried out, then he should return to his base station where his services can be more fruitfully used in general administration duties rather than spending his time as a full time pseudo philosopher cum anthropologist in the bush. Although in the early portion of this patrol Mr. Grigg did accomplish a lot of work in the field of rural development, towards the latter stages little was accomplished in this field.

Neither were necessary land investigations, road surveys and other matters of general administration carried out by Mr. Grigg in this period, although he was instructed to do so.

As Mr. Grigg points out, one of the major drawbacks to the general development of the area is the inherrit ent attitude of the people which displays an abhorance towards physical work. In spite of the fact that the area generally has educational and agricultural advantages over most of the rest of the Territory, they are slowly being left behind the rest of the Territory as it races towards political and economic autonomy. That these people can compete favourably with the rest of the Territory, is evidenced by the fact that some of the Territory's leading political figures and [illegible] government officers come from this area. Once the majority of the people can be encouraged to apply themselves in the same ways as do their leading citizens, the area will hold its own with any part of the Territory. Unfortunately this general arising has not yet become the general attitude of the area, so that at present most of

(167)

the developmental work being carried out in this, and other parts of the District is being done by P.W.D. equipment and imported Highland labourers from the Kamea (Kukukuku) area. There is however, a stirring evident amongst the people which is stimulated by the fear of being dominated politically and economically in the future by the progressive Highland people.

As the report expresses many of Mr. Grigg's personal opinions on a number of weighty matters, I could go on for pages agreeing or disagreeing with him on various points. This would be pointless, as although it has the format of a thesis, it is in fact merely a patrol report and should not be subject to any unnecessary dissertation by me. It should rather be left to the individual reader's discretion as to what is wheat and what is chaff.

The fact that LESE OALAI airstrip should be open to regular Aerial Tours services in the next two or three weeks and that IOKEA airstrip should also be completed in the next few weeks and included on the scheduled run will bring to fruition much of Mr. Grigg's efforts, which unfortunately were not completed during his stay in the area. These runs will however, be basically for passenger travel and not as Mr. Grigg has reported the local thinking, of transporting copra and vegetables to a market, as the costs, as compared with the already available sea transport, costs will be too high.

The only real engineering problem in the construction of the Berina to Malalaua road will be in the section between POPO and TERAPO, as you recently pointed out to the Deputy District Commissioner during an aerial survey of the route.

The sections concerning agriculture in the area have been passed on to the D.R.D.O. for his information. The suggestion of market gardening mentioned on p.38 would only be suitable for indigeneous vegetables, due to the climatic conditions, not for European vegetables.

The matter of a Base Camp at IOKEA has been mooted for some years. At this stage staff is the main consideration. Before an officer is posted to IOKEA it would be wisest to post an officer to KUKIPI or LELAPIPI as this is the centre of the East Kerema Council administrative area.

Mr. Grigg has previously been paid his camping allowance.

Your constructive comments adequately cover this report.

R.S. BELL
DISTRICT COMMISSIONER.

MEMO
The Secretary,
Department of the Administrator,
KONEDOBU.

Two copies of the abovementioned report together with census figures are forwarded for your information.

R.S. BELL

166

TERRITORY OF PAPUA AND NEW GUINEA

Telegrams
Telephone
Our Reference 67 - 2 - 5
If calling ask for
Mr.

In Reply Please Quote
No.

Department of the Administrator,
Division of District Administratio
Subdistrict Office,
MALALAUA.

15th July, 1970.

The District Commissioner,
Gulf District,
KEREMA.

MALALAUA PATROL REPORT NUMBER 2/1969-1970 BY A.D.O.
MR. KEN GRIGG TO THE MORIPI CENSUS DIVISION, MALALAUA.

Please find 3 copies of the abovementioned Patrol Report together with appendices. My comments are:-

DIARY The diary is too full, the Officer could have saved much effort and time if he had summarized his Field Officer's Journal more radically. In this respect I recommend that a great saving of time would be made if instead of regurgitating information in the Field Officers Journal, a summary of walking times (the chief information required by the then Director's Circular) replace the diary. To my mind 22 pages of Patrol Diary, even if the Officer has been unnecessarily long winded is an almost complete waste of time and unnecessary repitition of work

September 29th & 30th.

Mr Grigg should know better than to use Pidgin terms such as MASELAI and TAMBERAN.

November 28th. Mr Peter Maola has been elected Councillor of the group. He is Headteacher at Miaru. An impressive, sophisticated man with a smooth approach, he has a very unreasonable approach to rural development. He thinks rural development should take place, but that the native people should not be involved in it on a voluntary basis.

12/2/70 - 20/2/70. Summonsed to the Subdistrict Headquarters by District Commissioner to work in conjunction with Navy Patrol Boat personnel doind river survey work. Mr Maynard's patrol to the Kaipi was similarly interrupted. This just emphasises a point that it is impossible to undertake a patrol with a set number of objects these days, and comlete it without being required to perform a large number of additional tasks which usually have to be performed urgently with seperate correspondence having to be written.

May 1st 1970. On this occasion I had borrowed a couple of patches from the Oslai Catholic Mission. These were affixed to the Tubes and the trailer became operative again.

SITUATION REPORT.

The Officer's sentiments about the pruning of the number of Councillors are well appreciated. The Council is now more efficient and meetings are not quite as 'deadly' as they used to be. While it would be ideal for the A.D.C. to immerse himself in Council affairs, thus ensuring a closer relationship to the people, this is impossible in these days when the Administrative workload of Officers of this rank has increased enormously. More Officers are required now at this time, when the people of the Subdistrict are coming out of a deep legarthy, mainly because, at this point in time, the people are becoming aware, that they are being left far behind in the overall development of the Territory.

Page 3. If we can have an Officer posted at LALAPIPI, by updating one of the Council residences there, this will facilitate

(1) better area administration in the Council area,

(2) better supervision of the Council clerk, who has in fact become very slack in the performance of his duties.

Mr Grigg is a little harsh on the ex President FALEMA LARIVITA who has an extremely poor executive to work with. Many native people find it hard to create a new precedent, and this is what Mr Larivita would have had to do, if he pulled the clerk into line. The new President has more charisma in his personality, more dignity in his bearing. Once the former President has 'shown 'him the ropes' and the new Executive gets its bearings, the clerk will return to his proper place as a paid employee of the Council.

Concerning the implementation of the Reporting Officer's recommendations on the Council, it is hoped that a Councillor's course will be run in Kerema for all Councils in the Gulf, so that their attitude will sharpen and thorugh increased knowledge, their efficiency increase.

As I have not been able to spend the time on the Council I had hoped to, as per the comments on the last minutes of the Council, I have recommende that Mr P.Maynard A.D.O., will be appointed Adviser to the East Kerema . This with his duties as Administrative Adviser to the Kaipi Council will keep him fully employed, almost entirely on Council duties.

Page 4. I wonder whether the system has reached a point in their estimation where it could be considered as 'an intrusion in the daily lives of the people." It is sad to note that those people still living in the area, know little of Local Government and are not particularly interested Knowing much about it. Even so, the feeling that they are being left behind has energized a number of groups within the Council area, into developmental projects. As the Council, liasing with the Administration is the obvious medium through which developmental projects will take place, their respect and interest in this body may grow in the near future.

The realization of the need to work is there, it is only when Officers try to get things moving as Mr Grigg did at IOKEA, do difficulties arise, - Christmas is coming, tax will be due and the people have had no time to prepare for it, a Missionary is leaving and a new Missionary is coming, a leader has died, etc etc,'ad infinitum.'

There is a strong belief in the area that Administration Officers are not only there to run the Government and assist the people with their problems, Administration Officers must make everything available (their own and the Administration's facilities) to the people to assist personal projects, physically work for them etc. On one hand people will complain that no Officers have been available to supervise them, on the other they will complain that the Officers have expected them to perform too much work. Rural Development here has to be encouraged very diplomatically.

The tax rate passed and non disallowed was $10.00 for men, $1.00. for women if payment is made before July 31st, afterwards and additional $1.00 for both categories. The Roads maintenance rule passed by the Council was never non disallowed. Action is being taken to find out what happended to this rule. If no action was taken to forward it to Headquarters for assent and gazettal, a new one will be passed.

Page 5. Recent Council meetings have indicated that there is a lack of continuity of thinking of the Councillors, matters on which they have voted two meetings ago are countermanded without reference to the former debate by new resolutions on the same matter. The Adviser to be appointed will concentrate his attention on the East Kerema Council, to ensure the Executive is trained and a better rapport is established with the people.

Page 6. The comments on Councillor HARO are only too true. Far from being grateful that the Administration has put so much equipment, IE - One Grader, Two Tractors, One Roatary Hoe, One Trailer at IOKEA, the people use the fact that any one given item of machinery has broken down temporarily as an excuse not to work. The fact that a Grader was a number of months at IOKEA without a driver also annoyed them

Page 7. It is hoped that Mr Grigg is indulging in some exaggeration. The people must surely realize that there is little resemblance between HARO SEPOE and the Messiah.

On six visits to IOKEA since the March elections, I have not once seen HARO. KAVORA TURIA the President on these occasions has always been on hand with assistance.

Pages 8 - 10. This confirms what has beensaid previously about Councillor MAOLA. He is another of those in the District who would like to see D.D.A. Disbanded. His rebuff by his own Department has left him with a grudge against the Administration, obviously, his target becomes D.D.A. and its Officers.

Concerning involvement in Rural Development projects, the task will be accomplished only if one Officer is allocated full time to stop with the people and show them the road.

LESE OALAI AIRSTRIP. Councillor Michael Forova is performing his new duties, well. Mr Kariko Laho is proving a force for development in the Council area. Both he and Michael have been largely responsible for the great amount of work which has been done at Oalai in the last few months. Clement HAROHARO also has performed well.

Councillor Patrick ERI has been 'summed up' very accurately by the reporting Officer. Until recently he was completely occupied in searching for the spirit of his dead brother who died in the Highlands, on the beach at AVIHARA. The people must surely realize that it is because of Patrick's previous inept administration that they have lost out on any benefits the Mission intended at that time in giving them. Patrick assisted Mission personnel not one iota in getting the people to work on the airstrip.

Page 11. Lese Oalai villagers live on'hand outs'from their relatives living in other areas.

I support the 'Course' idea Mr Grigg has propounded. I also support his stated priority of informing the people of what the Council aims at, what it would like to do etc. Unfortunately staff exigencies at this time prevent us from accomplishing much in this reggrd. In fact, with the mooted reorganization of the Division, newly established priorities, political education etc etc, it is hard to see how we shall ever be able to get back to 'grass roots' administration again. We seem to get further away from this all the time, and this presents us in a bad light with the people, becuase instead of fostering good Public Relations, all we ever have time for is specific jobs such as the IOKEA Airstrip, road development where we have to convince the people that to work for nothing is in their best interests. While some Agency functions may be taken away from us and we are split into different categories of Administration, I cannot see that this is the answer. I feel that the answer lies in the Division's recruiting potential being multiplied by 10, while there remains enough staff to train the new recruits.

Page 12. Tax collection in the East Kerema Council this year amounted to approximately $13,000.00 out of a total revenue of $22,300.00

There appears to have been a complete lack of publicity other than various breif news announcements on how Urban Local Government is going to work, how it will affect Rural Councils. Countless thousands have been escaping tax for years, is a general amnesty to be declared to these evaders living in the towns when Urban Local Government comes in? I think that A.D.D.D.A. Officers should be kept appraized of developments and intended modus operandi of Urban Local Government by way of Memoranda from H.Q.

Page 15. Mr Grigg's remarks about the need to provide for economic development first, other development later are to the point. To'provide for the well being'of the average village man will mean a drastic reassessment of the roles of the Departments of Agriculture and Trade & Industry, with both Departments being enabled to put more men into the field to activate development economically. The Minister for Health has suggested that these Departments be married. Just how much this would achieve is rather doubtful

Page 16 last Para. This refers to a rumour that while electioneering Mr Lokoloko advised those concerned in the hearing of electors, that the Societies must issue credit to stimulate the economy and help the people.

Page 18 2nd last para. The Minister is feeling his strength. He along with others, has been instrumental in 'swinging' much developmental money to the Gulf. He is not above exerting pressure on minor matters such as the issue of shot gun licences to individuals who have failed to get them, but not many Politicians would, in this country or elsewhere.

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The Minister also has close connections with the Development Bank and has influenced the issuing of a number of loans for friends in the Moripi.

Opinions expressed by the Reporting Officer on Pages 19 and 20 are interesting, although I feel that he has made his scope for a report of this nature a trifle broad. The criticism of the Mass Media is warranted and a number of high ranking spokesmen throughout the world have taken issue on this point. If 10,000 people are rioting in Rabaul, surely it is worth reporting that 40,000 people are not?

With regard to the remarks about 'free marriages' this has not been unknwn ever since post world war 2 days. The Moveaves made a resolution in the early 1950's not to stand in the way of marriages between groups or races.

Page 22. 'The long and sordid' history of the IOKEA airstrip continues. With relation to Mr Brown's efforts (Page 23) they have been extremely limited. The reason for the United Church losing sway over big numbers of the population to the Catholics, is that the former Church still has its head in the clouds, the late coming Catholics are practical Missionaries

Page 24. Father Bourseau has been given a new lease of life since the landing of a Piper Cherokee aircraft piloted by a D.C.A. official in early July this year. A little rain is needed now so that the earth will pack down under heavy rolling.The Administration's contribution outside the provision of staff from time to time in the assisting of supervison on the airstrip work, has been the temporary loaning of a heavy roller and a terracer blade to the Mission to assist with the work. The 'strip has been marked out to 2,000 feet during the inspection of the D.C.A. Inspector Mr F.Spring; markers have now been placed on the 'strip, but heir numbers will have to be doubled to conform with D.C.A. requirements.

Page 26. The information supplied is most valuable. An air reconnaisance of the St Johseph - Makunga and Inawafunga Rivers area with regard to the prophesied changing of course, would be most desirable. Mr Grigg's recommendation that the building of the Wharf in the Lese area be delayed pending the expected break through of the Rivers, is also supported, and will be acted upon.

Pages 27 & 28. Whether bridges or barges will be used in the River crossings of the Kapuri, Apinaipi, Lakekamu and Tauri Rivers and also in the section between POPO and Terapo, whether a channel is dug or a road is constructed, it is hard to say at this point. The Officer has performed creditable work on the marking of the road.

The section of road open from the Malalaua wharf to the Meaporo River crossing is 16½ miles. The brige on this river is being built now once this is done vehicles will be able to go as far as UAMAI in the heart of the Kaipi area, another 11 miles, giving 27½ miles of vehicular road.

Pages 32 & 33. The information concerning the suspected malpractices of the Iokea Storeman was brought to the attention of the Cooperative Officer at Moveave on his arrival here in late February or early March. I do not know what action has resulted, if the charges have been substantiated. Two Officers will have to go to the area at the same time doing checks on the two stores involved at the same time.

Page 34. One Cooperative Officer largely taken up with the management of the Sawmill at Moveave, cannot cope with the needs of Coops. in this area. If the Sawmill winds up, and this is quite likely, a huge employment vacuum will be created. If the Societies wind up, this too is not unlikely if the malpractices disclosed by every inspection continue, then the people will discover the true worth of the Societies to the area - the provision of a fair range of reasonably priced goods to the village consumer. At the moment there is a type of 'cargo' attitude to these Stores - 'Get as much as you can without paying, The Society will never go broke.' Mr Lokoloko advocates that it would be as well to let them go broke, encourage the local business man, and that as a result Cooperatives on more traditional lines (producer - consumer oriented) will come back stronger than ever.

It is certainly safe to say that once the people have experienced the tender mercies of the relatives running stores, they will pray for

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the return of the Cooperatives and their stores. Paragraph 4 Page 34 testifies to the importance of the role of Cooperatives in the lives of the peoples of this area, just as paragraph 5 emphasises the 'cargo cult' aura surrounding the Societies at the moment. Just as the Administra tion is expected to be the workhorse of the people, the Cooperatives must supply the people with the better things of life at little or no cost.

It is most likely that astute budding politicians will continue to use the platform of 'Unlimited Credit' by these Societies, to win votes for them in future elections. It is interesting to note that the Cooperatives appear to have produced a significant number of men with suitable qualifications for winning a House of Assembly election.

Agriculture has shown a belated interest in the area as a result of a request by the Minister for Health that Cattle and Pig projects in the IOKEA - LESE OALAI area be investigated for feasibility. Once again I point out that the highest priority at this moment is the posting of a qualified Agricultural Officer IE a Degree or Diploma man and not an Assistant, to cater for the development going on in this Subdistrict as a whole.

Mr Lokoloko has organized loans to assist the projects listed by Mr Grigg on Page 35 of the Report.

It is believed that Agriculture are now interested in setting up a station at IOKEA, that the ground has in fact been marked out. There is no Administration land at IOKEA suitable for the purpose, what I suggest is that sufficient land for a small Administration complex, approximately three to five acres be purchased to provide for a Base Camp Office, Agricultural Office and housing for personnel.

On Page 35 Mr Grigg has made a number of provocative statements, and in fact throughout the Report, which stimulate the thought processes. While Mr Grigg has a somewhat flowery way of putting things, he has nevertheless thought deeply on his subject matter. I believe his comments re. lack of incentive, discontent with traditional discipline at the home level, repudiation of the pastoral life, small chance of success in the city life are factors vitally effecting the Territory today.

Of course there is no one answer to this multitude of problems. One way of attacking them is to make staff, staff and more staff available for Agriculture, Trade & Industry and D.D.A. in that order or priority, or if D.D.A. revert to the Jack of all Trade role of the past, greatly increased staff for D.D.A.

Page 36. The salt content in the soil at OALAI is too big for the efficient growing of rice.

Page 37. The noxic palm poisonous to cattle is easily eradicated, as they did at Brown River, Sogeri and elsewhere in the Central District, by cutting the palm and pulling its roots out.

Page 39. The Council allocated funds for the Primary school at OIAPU. This school will have little support from Education for a long time to come as there are far more pressing priorities in the District. The Vocational School will be at Malalaua as will the High School.

Page 40. It is normal practise throughout this area to keep at least one girl home as a work horse. Many girls do not go on to High School for this reason. Concerning the payment of fees, the Mission helps the parents by helping them to raise money and sometimes subsidizing 'destitute' parents out of Mission funds.

Page 42. Most Administration houses in this Subdistrict have now had the required maintenance work done on them. I am not aware of the Education Department's submissions concerning housing on these outstations.

Page 43. With the Revised status of Aid Post Orderlies, their increased wages etc, their hourseof work have also increased. The Local Medidal Assistant is incapable of handling this 'entrenched hard core of local Public Servants.' I feel he would be better posted under a D.H.O. at a District Headquarters.

Pages 45 & 46. I do not know what legal provisions could be invoked against the people for not performing voluntary Airstrip work(paragraph 4 refers). Certainly it would be in the interests of good administration to open the Base Camp at IOKEA. A minimum of 5 Field Officers would be necessary if this Post was opened. Rural Police Stations have a limited efficiency and function.

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Five Officers for the Subdistrict would be apportioned accordingly. A.D.C. and one Officer, Station duties and roadwork near Malalaua, One Officer full time Adviser Kaipi and East Kerema Councils, One Officer General administration duties concentrating on Rural Development projects, One Officer based at Iokea dealing with area administration in the Moripi Census Divsion. The fourth mentioned Officer would be based at LALAPIPI. While the Adviser to the two Councils would be responsible for their administration, he would have to have assistance in general administration, field work etc, as the Council areas comprising most of the bulk of the population of the Subdistrict extend from Rove on the border with Central Distbict to Silo near Kerema.

Mr J.K.Laho has had his licence granted so has Mr F.M.Sareako; the latter's store is now secure. Mr Morehari's application will be considered by the next Liquor Commission sitting at Kerema. I cannot in all responsibility, recommend the granting of Mr Morehari's application. Although I have always found him to be a reasonable business man, I agree with Mr Grigg that some Administrative authority should be located at Iokea before such a licence is granted. The Iokea younger breed of men are extremely volatile, and as in the case of the String Band Mr Grigg mentions, are a law unto themselves.

Pages 48 - 51. Mr Grigg's picture of the situation is accurate. By injecting money, enthusiasm and encouragement into the local scene especially in the field of economic development, the Catholics are gaining control. Their policy is not to go cap in hand, mealy mouthed asking for donations, but to do things themselves. The success of their policy is self evident.

The United Church with its Missionaries of the old school is anachronistic in its approach both to the people, and with a view to Public Relations in general. The Church is completely inefficient in its own administration. While motors may be expensive items and dear to run, they allow personnel to perform more tasks more efficiently.

Now that the impact of the Catholic religion has been felt, it is doubtful whether the United Church will ever recover its lost ground.

All missions are experiencing difficulties in keeping Nursing staff, mainly because they do not or cannot pay them enough. A unified Meidcal service would overcome this problem.

The new missionary at Moru (IOKEA) will have to have increased financial backing otherwise he is doomed to failure in the competition with the Catholics, before he starts.

CULT & UNREST.

Once again I feel the Officer is indulging in an amount of hyperbole. Even if recent political developments have been at a'ferociou pace', I feel that the OIAPU people would have had little trouble with their respitory systems. The remarks about the numbers of Racial type books in the area are enlightening. I must confess I have seen no such books, outside of in a few school teachers houses I have entered. What is happening with the political education programme, outside discussions on patrol? Apparently we may be dealing with a slightly more sophisticated people than we expected.

Pages 52 & 53. Perhaps the effect of one course in not particularly apparent. What is needed is many more course of this type at the Subdistrict level. fter each course the Business Advisory Officer should travel from village to village inspecting enterprises offering advice etc.

The state of decline of Women's Clubs throughout the Gulf is a byword. All Councils have expressed discontent that an expatriate Officer has not been posted to the District to get the clubs back on their feet. Once organizations of this kind have been commenced through the agency of the Administration, they should not fall into decay because of discontimuity of staff.

One way to bring the peoples together would be for Clubs such as the Iokea Sports Club to play with other teams in the District as is their desire

If these Clubs provide housing only, a base rental should be paid. I see no problem here.

The last paragraph on Page 55 typifies 'native thinking' in the area. Do not consider the Council's financial restrictions, its ability to pay for things, demand and get as much as you can, even if you shoot down in flames, more worthy projects. Fortunately the Councillors have realized thorugh education in the Council house what financial limitations the Council labours under and has established its own priorities.

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AREA STUDY.

Page 3. The Marathon Oil Company donated Slasher has greatly assisted the work on the Lese Oalai airstrip enabling the D.C.A. piloted craft to land there recently.

Page 4. Marathon Oil is presently investigatin means of access to the proposed drilling site. They do not at this stage favour the Lese River passage to the Kapuri River, neither the airstrip at Lese Oalai, neither in fact the Kapuri River the mouth of which barges bringing big drilling equipment will be able to negotiate in November, December. The present favoured access is by way of channel to be dug from the Lakekamu to the proposed drilling site, or perhaps a road from further north on the same River to this location.

Page 6. I agree that the Orokolo area is the biggest potential crisis area in the District, but I do not think that cults wil break out with Home Rule or whatever. Malalaua Subdistrict also, has a crisis potential not in this aspect so much as over land matters. The Orokolos have fair incomes from their copra production, perhaps that area too needs a business Advisory Officer.

Page 6B. The wealth of information in this report will prove very valuable to this H.Q., however such legislation as is proposed would never be assented to, and it would be absurd to enlist the army to inflame a presently dormant position. It is true that Vagrants (those who have no lawful means of support) should be arrested, charged and continually charged until, if they have not obtained employment, they feel it incumbent to return to the home area where at least they will be forced to support themselves. When Vagrants are arrested they should be asked to produce tax tickets and if it transpires that he is a defaulter, he should be prosecuted on this charge also. Authorities can verify claims of payment by means of telegram to the Councils concerned. Any loopholes in the law regarding thos procedure should be plugged. Perhaps prosecution of defaulters can be organized through Urban council authorities, perhaps on a set fee basis.

Page 11. The matter of these land disputes was brought up when the proposed new bill on Land Registration was discussed. There is an amount of work entailed in filing claims under the Land Titles Ordinance. While some claims are now being processed, to start the work of filing claims on all disputed land in the Subdistrict would be tatamount to finding the proverbial needle in the haystack. The answer to nearly all problems is staff, without adequate staff many important problems cannot be tackled.

Mr Grigg's comments on the emerging role of the Village Councillor as seen by the younger, new Councillors, also the role of D.D.A. Officers with regard to Developmental Projects etc in the emerging Papua & New Guinea (Pages 28 & 29), and the processes in the village, through which Councillors are elected are noteworthy. Concerning Page 30, Mr Grigg is discussing a situation such as the one at IOKEA with its own Ministerial Member, where an Officer is expected to produce results while exercising the utmost restraint in a very political climate. The situation was not above Mr Grigg when he applied himself to it and does not require undue comment.

What is noteworthy is the fact that the IOKEAS hasten slowly, or more accurately go slowly, slowly. With all the said equipment at their disposal, their output over the 7 year period has been negligble. You considered deeply before putting the supernumnated Grader at IOKEA, I have been considering for some months past the withdrawal of the Tractor/Trailer Unit from the airstrip to commence road work from SAROTA up to Apinaipi. If on my next visit there things have not progressed satisfactorily, this is what I shall recommend.

Page 42. Mr Brown is not in favour of Inter Denominational Chappels, partly because of the suspicion he has for the Catholics and their success story in the District and particularly his area.

Page 44. The opening sentence of paragraph 3 with 161 words illustrates a fault in Mr Grigg's reporting which he should endeavour to overcome. Long sentences in Reports of this nature are not impressive, but confusing and make the meaning somewhat less than pungent. Once again he has gone into moralizing on matters more or less outside the scope of the Report.

Page 48. The 'tremendous Educational facilities' afforded the youth of the area have been under fire from Councils recently at meetings and in the session with the A.E.C. at Kerema. Primary facilities are adequate, continuing secondary facilites are not. Malalaua should have the Vocational School and the Highschool in the ensuing years. As the Subdistrict has the largest number of Primary graduates, this is as it should be.

Page 50. Who will mount this massive education (political) programme?

With regard to the last paragraph, the overwhelmingly paternalistic attitude in Papua at a time hwn roads, bridges, airstrips etc were being built in New Guinea by the people of that country, while a benign Papuan Administration hastened slowly, is responsible for a situation nowwhere few Papuans are prepared to do an honest days work on community projects

SORCERY PAGE 51. Sorcery does indeed remain a problem. The matter is raised in Council meetings from time to time. When possible, offenders are prosecuted, but the people's thinking is still tied up to a large extent with the fear of sorcery.

Concerning convictions under Council Rules Mr Grigg's remarks bear close resemblance to those made by Mr P.Maynard in Malalaua Patrol Report 5/69-70 on a patrol to the Kaipi L.G.Council area.

Because of the past paternalistic approach which was adopted out of necessity, we find it hard these days to get Council authorities to take on repponsibilites which are their's by definition. Police investigations, prosecutions and court matters were always handled by the expatriate patrolling Officer, if a man evades his taxes, should not this Officer still do all the work required to bring the man to justice.

(J) Page 57. I find it hard to credit that the MORIPI would have a per capita income of $30.00, if the Kaipi area has a per capita income of .

I have often worried the thought of inter planted cocoa with coconuts in the Gulf. Are all areas like those around Malalaua where the soil appears good but apparently lacks sufficient fertility to produce this type of cash crop? If an agronomist tested the soils in various areashe may find that they are not as deficient as is believed. However it is a fair point, that if the people produce nowhere near their full potential with copra, they would show little interest in other crops.

APPENDICES & CENSUS

Action is being taken on the War Gratuities appendix.

With regard to the Cattle Industry appendix the reporter has once again given us valuable information. As Agriculture has sent Mr Gorogo in the field for a second survey of the area around Iokea and Lese Oalai, perhaps this information should be read at District Headquarters in conjunction with Mr Gorogo's report, which I understand is a bit more favourable in outlook than the last one. Obviously, the areas under dispute has itemized by Mr Grigg and no dount peported on by Mr Gorogo will have to be lefot out of any project schemes.

I would appreciate a copy of Mr Gorogo's report.

It has seemed fairly cantain that water would not be a major problem if at all. This appears substantiated by Mr Grigg. Management could be, it is therefore up to the Administration to see that leading members of the groups interested suitably endowed with the requisite educational level be trained in manageral skills with particular regard to cattle.

In passing it may be worth mentioning that a German based group whose motive is to assist under developed countries, called, I think, MISERIA, has almost unlimited funds available for developmental projects in T.P.&.N.G. Fathers Gasser and Bourseau can be contacted for more information about this, the Bishop at Yule Island is holding, I believe, a certain amount of the funds for investment. The scheme would be something on the lines of the MISERIA group provide funds for purchasing fencing materials and perhaps improving pastures, the people would have to buy the cattle, probably through the agency of the Catholic Mission.

The value of this report is beyond dispute. While the Officer has been under fire for not producing it earlier than he did the detail contained in the report is quite exhaustive. One does not gather and report on material such as he has made available in the time allotted for these tasks. Nevertheless, I cannot see why it did in fact take as long as it did in the compilation. IE approximately six weeks at a conservative estimate.

While this slowness detracts from the effort, I must confess that from the time the Officer was recalled from patrol tille the time he proceeded on leave , a period of 23 days, he did not stop working on this report, in and outside of office hours. This period was in the Officer's own leave time anyway.

I too have been at fault in not processing it earlier. The Officer proceeded on leave on June 2nd. I particularly impresssed on Mr Grigg that his knowledge of the area was not to leave with him, that I wanted a complete and detailed report. We have this.

Failure by me to comment completely would have negated the Officer's effort.

All in all the report is a fine one. This document will be of great value for many years to come to Officers serving in the Malalaua subdistrict.

(D.R.SIMMINS)
ASSISTANT DISTRICT COMMISSIONER.

Attachments. Appendix "A" - War Gratuities.
"B" - Cattle Industry.
"C" - Census figures. These have been checked and found correct, and require no comment.
"D" - National Survey Indigenous Retailers.
"E" - Ferry Services Questionnaire.

ALSO ON RETURN JOURNEY LOCATE & PEG ROAD (15)
SITE TERAPO – MOMAVA (central conservation office)

TERRITORY OF PAPUA AND NEW GUINEA

Telegrams DISADM
Telephone
Our Reference 67/1/2
If calling ask for
Mr.

Division
Department of District Administration,
Department of the Administrator,
M A L A L A U A.

4th September, 1969.

Mr K.N.GRIGG,
Assistant District Officer,
M A L A L A U A.

Dear Mr Grigg,

PATROL INSTRUCTIONS MORIPI CENSUS DIVISION

You have sighted the District Commissioner 67/5/1-1202 of 25th August, 1969 in which you are instructed to mount a patrol to the KOVIO and MORIPI Census Divisions as a single patrol.

Following a radio/telephone conversation with the District Commissioner this morning it was agreed that for the sake of efficiency and because of the large number of projects which will have to be accomplished in the MORIPI Census Division, that you be instructed to mount the MORIPI patrol in the first instance; I shall carry out the Timber purchase and other objects of patrol required in the KOVIO Census Division.

You are therefore instructed to proceed immediately to the MORIPI Census Division.

1. Refer the District Commissioner's letter mentioned above. You are to carry out a full, routine patrol and compile the census on the new - type forms which have been issued by H.Q., and which have been handed to you. Naturally, you are to check village hygiene and sanitation, standards or housing etc. It is no use issuing instructions to overcome existing deficiencies in housing, sanitation etc. People offending against Council Rules are to be prosecuted. It is my personal belief that it is better to give people offending against these rules th option of paying a fine to the Council with a default sentence included in the conviction (payment should be forthwith) to ensure that the offender pays. This way the Council benefits from the prosecution both financially, and in better village standards.

2. Conduct an area study of the MORIPI. In this regard I refer you to the District Administration Director's Circular 67/1/1 of 21st June, 1968. Refer closely to paragraph 6 of this Circular and make sure you collect all information required. I need these reports to give me a complete picture of the area and therefore require a comprehensive study.

3. Land Matters. Please complete the Investigation on the Kavora Aid Post site. Refer Lands Instruction G24 of 5th August with B/c from the District Commissioner. I believe from yourself that most of the basic work on this investigation has been carried out, please ensure that all work on this investigation is completed and the report submitted immediately.

At this stage I am unaware of any further specific land investigations which have to be carried out. If I discover there are others I shall issue supplementary instructions so that the investigations may be carried out.

4. Application for Prospecting Authority - C.R.A., Exploration Pty Ltd. Refer file 35/1/1. Mr Patrol Officer GOMARA has given the matter publicity within the Council area. You

are to ensure that the people know what is entailed in the Application. The date for closure of objections is 5th September 1969, tomorrow. The initial hearing is set down for 12th September. You are to study closely the relevant Circulars, I.E. - District Administration Circulars 35/1/1 of 29th April, 1969
JI-58 of 21st March, 1969
Department of Lands Circular 67/142 of 20th May, 1969
and the Lands Director's 67/1139 of 13th August, 1969.

This latter mentioned letter contains some precise information as to the nature of the Company's activities if the application is granted, refer especially to paragraphs 3 and 5 of this letter. It should be reasonably easy to describe the area applied for - an area 6 to 6¾ miles deep extending along the coast eastwards from a point slightly east of IOKEA down to ROROAIRA WAIMA in the Central District.

5. IOKEA AIRSTRIP. File 4/2/9 of 22nd August, refers. As required by the D.C's patrol instructions please inspect and report on the condition of the airstrip. Please arrange for the AVANA to ship 2 drums of diesoline and 20 bags of cement down to LALAPIPI. Confirming our verbal arrangements of today you can send the canoe back for the cement and diesoline to be used in construction of the drain abbuttements on the airstrip and by the P.W.D. tractor respectively.

Also refer (on the same file) to D.C.A. Regional Director's 50/9/21 of 19th August, please take the windsock etc down to IOKEA for installation on the 'strip site.

We have discussed the present condition of the strip. If it transpires that further work has to be done to bring it up to standard, effect this work as a matter of priority. While you are pointing out the increasing importance of self help (in light of unavailability of R.D. funds if there is no S.HELP) have people do any necessary work as part of Council area's contribution to the scheme.

6. Check on progress being made on OALAI airstrip. Ascertain degree, if any, of assistance is required by the Catholic Mission or the people to complete this project. Report on the history of this airstrip and the needs it will serve.

7. KOKO KAKARE of POPO village. Refer File 35/2/1, the matter has been taken care of by Mr Gomara, P.O.

8. CATTLE RAISING PROJECT. Refer File 6/3/1 and specifically the District Commissioner's letter 1/6/7-1185 of 22nd August, 1969, plus his patrol instructions, paragraphs 3 & 4. A detailed report covering soil, availability of water (all seasons), access and potential access (in light of physical features) by road as well as to shipping facilities will bre required. Also the general opinion of the area's people as to the desirability of the project, will be necessary.

9. MAINTENANCE OF HOUSES. My radio telephone conversation with Mr Pontoi Fabila of P.W.D., Kerema, of today's date refers. Eight Education houses in this S/district need maintenance, 6 of them are in the area you will be patrolling. As you will be in the area some time, I want you to supervise the maintenance work of the IOKEA, MIARU and LESE houses, when it gets underway. To this extent the timbers and other materials have been ordered and are to be shipped direct to IOKEA or LESE, whichever is the more feasible. I shall send a P.W.D. team from here to effect the work once the materials are on hand.

10. Development Bank Loan for PETER MAOLA MAKARA of MIARU. Please investigate this applicant's loan potential and submit application. File 35/1/1 refers.

11. Default Summons OPA MEAKO O V. TORE EKA PLEASE contact OPA at LESE and return the service fee or explain about extending the summons.

12. Refer Kerema D.W.O's L5/1694 of 30th June, last. Contact MASO and ascertain reaons for his non return to work.

13. One of your major jobs on this patrol will be to instruct and discuss with the people of the Council area the "prps and cons " of the Council's embracing all groups in its area. In this regard the last monthly meeting of the Council refers. This matter has been discussed at some length for a long time, by the people of this area.

At the meeting mentioned above, suggested Wards as per your 41/6/4-083 of 29th April last, were discussed. By and large the Council agreed to the Wards as enumerated in your letter. Refer also District Commissioner's 41/6/4-565 of 12th May 1969. If you follow this closely, no problems should arise when you and Mr Gomara return from your patrols and the amending proclamation is submitted. This will be done from the Council House with the Executive Committee present, also myself. An army reconnaisance map 4 MIL series will have to be incorporated for the job. This has been requested from Kerema.

14. Another important object of your patrol will be to inculcate in the people a desire to help their area (refer paragraph 5 of these instructions). It must be borne home to these people that if they donot work, the Administration is not going to be interested in spending large sums to help them. The notion that "Gulf District people do not have to work because they have been well educated" must be discouraged .

It will be your job to see that all the Rural Development projects which the Administration, Council and people are combining are not bogged down through lack of supervision, liason etc. These projects include

(a) the OALAI - HEREHERE ROAD
(b) the OALAI - POPO ROAD
(c) the IOKEA Airstrip.

15. You are to encourage the construction of the IOKEA - BEREINA section of the "KEREMA - PORT MORESBY" road, as per the District Commissioner's patrol instructions.

16. The best way to accomplish these numerous tasks, is to go through the Census Division once, conduct the census writing up the new sheets at the same time, gather material for your Area Study, inspect and report immediately under seperate memorandum on the IOKEA airstrip and accomplish any other tasks of urgent priority. Once this is done (this includes the amending Council proclamation) you can return through the area discussing road, airstrip, cattle projects etc, supervising the people's efforts on the various tasks involved as well as assisting P.W.D. personnel effect maintenance repairs to the Administration residences mentioned earlier.

Const.1/c JEROME and Interpreter SALA will accompany you. The policeman is to escort any large numbers of prisoners back to the station. As the station has no outboard motors working, you will have to use the P.H.D. 20 Mercury. Other water transport will have to be hired when necessary.

Be in a position to report quickly on your return, about the patrol. Be assured of all assistance from

here as and when required.

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TERRITORY OF PAPUA AND NEW GUINEA

Telegrams
Telephone
Our Reference 67-1-2
If calling ask for
Mr. DRS/MH.

Sub District Office,
MALALAUA.

9th January, 1970.

Mr. Ken Grigg,
Assistant District Officer,
Mr. Nelson Lokoloko,
Assistant District Officer.

PATROL INSTRUCTIONS.

Please find enclosed a schedule of tax payer's meetings for the EAST KEREMA LOCAL GOVERNMENT COUNCIL.

Mr. Grigg will be mounting the MORIPI Section of the patrol convening the meetings according to the schedule.

Mr. Lokoloko will mount the TOARIPI Section of the patrol.

Both officers are to adhere strictly to the patrol schedule. There will be one free day to type out a coverning memorandum for the minutes which will be typed at the end of each day.

With the schedule is a copy of an announcement being broadcasted over Radio Kerema. It is hoped that the broadcasts will start tonight. They will continue for the duration of the scheduled meetings. Therefore, adhere to the schedule.

It is important to impress on the people the need for an increasing tax rate, to mount bigger Capital works programmes. All materials required to complete the Capital Works programmes for this year have now been ordered nearly all jobs have been contracted for and will be complete before the start of July, 1970.

Emphasise that the Council has always been the foremost in the District, that the area is go - ahead and must remain that way.

Inform the people that the multi racial proclamation will be passed by the Council (it has already indicated that it will do this) at it next meeting on the 21st January, 1970.

Emphasize the importance of the five year plans, what their purpose is why they are necessary. Refer to the attached plans for the period 1965-1966 -1969-70 showing the people what projects have been completed, what still have to be done.

Forward to me the minutes with your coverning memoranda. I shall be doing the 2 wards near Malalaua, also URULAU it at all feasible.

(D.R.Simmins)
Assistant District Commissioner.

EAST KEREMA LOCAL GOVERNMENT COUNCIL - FIVE YEAR PLAN 1965/66 TO 1969/70.

AID POST	A.P.O'S HOUSE	CLASSROOM	WATER SUPPLY	TANK	CHANNELS	PROJECTOR	MORIPI FERRY CANOE	REMARKS
FIRST YEAR 1965/66 HANUHANU $500 ✓			MOVEAVE $200. MOTUMOTU $600. SAROTA $400. MORIO $1600	SPENT new w/s				$50 $100 ✓
2ND YEAR 1966/67 OKAVAI $600.		P.T.SCHOOL KAUVU $600 (DELETED)			LELEFIRU KUKIPI $? ✓	$1000.		
3RD YEAR 1967/68 SAVAIVIRI $600. ✓	MOVEAVE $600.	MOVEAVE $600 ✓		KAVORA $300.	KAPURE LALAPIPI ? ✓			
4TH YEAR 1968/69 MIARU $600 ✓		LOKEA SCHOOL $600. (HOUSE) ✓			OALAI $?		$480.	
5TH YEAR 1969/70 POPO $600	OALAI $600 (CONTRACTED FOR 69/70)	MIARU SCHOOL $600.			PORAHARO MAI $?.			

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(10)

67-5-1/1202. KEPEMA, GULF DISTRICT.

25th August, 1969.

The Assistant District Commissioner,
Sub-District Office,
MALALAUA.

PATROL INSTRUCTIONS - MR. K. GRIGG.

On receipt of these instructions please have Mr. Grigg proceed on patrol to the TOARIPI and MORIPI Census Divisions for the purpose of carrying out full routine patrol and compilation of census. He is to check village hygiene and sanitation, standard of housing, etc.

In addition, he is to conduct an area study of both these areas. He is not to return to the station until these studies are completed. All outstanding land matters in the two census divisions are to be investigated and brought to a stage of finalization.

Whilst at OIAPU, IOKEA and MIARU, he is to contact the people in those villages who have advised the Ministerial Member for Health, Mr. Tore Lokoloko, that they wish to clear the bush from IOKEA to BOROMARU for the purpose of connecting with the trunk road from Port Moresby. My memorandum 1-6-7 of the22nd August, 1969, refers. Mr. Grigg is to have detailed discussion with the people and organize them in their work on the road.

In addition, he is to ascertain the names of the people in these three villages who have expressed a desire to raise cattle. I understand four people are interested. Again I refer you to my memorandum 1-6-7 of the 22nd August, 1969. Mr. Grigg is to investigate their suggestions and submit a sketch plan of the locality in which the people would like to raise cattle.

Whilst at Moveave village, Mr. Grigg is to contact Mr. Peter Makao and ascertain the area of land he is prepared to sell for an agricultural station on the Tauri River. I also require a sketch plan of this area. My memorandum 1-6-7 of the 22nd August, 1969, refers.

When Mr. Grigg visits IOKEA, he is to inspect the airstrip and forward a report on its present condition. This report may be sent in whilst the patrol is still in the field. My 1-6-7 of the 22nd August, 1969, refers.

Attached hereto copy of memorandum 67-113-9 of the 13th August, 1969, to the Department of Lands, Surveys and Mines, copy of which has been minuted to you. Mr. Grigg is to advise the people in accordance with the Circular which was forwarded to you under cover of my memorandum 35-4-1 of the 6th August, 1969.

(R.S. BELL),
DISTRICT COMMISSIONER.

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PATROL REPORT COVER SHEET/CHECK

PATROL NUMBER: MALAIATA PATROL REPORT NUMBER 2 OF 1969/70
SUB-DISTRICT: AUKIN
DISTRICT: GULF
COUNCIL AREA: EAST KEWEMA LOCAL GOVERNMENT COUNCIL AREA.
MORIPI CENSUS DIVISION.

PATROL CONDUCTED BY: KENNETH NORMAN CRUGG, ASSISTANT DISTRICT OFFICER.

AREA PATROLLED: MORIPI CENSUS DIVISION, PART OF THE EAST KEWEMA COUNCIL AREA.

PERSONNEL ACCOMPANYING PATROL: CONSTABLE 1/C 451 REUBEN, REG. NO. 2162 of POLICE, MALALAVA.

INTERPRETER: SALA KIAPTA from 6/9/69 to 6/2/70.

INTERPRETER: TAPEO KIAMUCO from 10/2/70 to 6/4/70.

Carpenters Assistant: KOAIWA ERA from 6/9/69 to 23/10/69.

DURATION OF PATROL: September, 6th, 1969 to May, 10th, 1970. Broken as follows:
6/9/69 to 14/10/69 = 39 Days
30/10/69 to 22/12/69 = 54 Days
2/1/70 to 10/1/70 = 9 Days.
13/1/70 to 12/2/70 = 31 Days
19/2/70 to 13/4/70 = 53 Days
15/4/70 to 10/5/70 = 26 Days.
TOTAL = 205 Days.

DATE AND DURATION OF LAST D.D.A. PATROL TO AREA:

Entire area of Moripi Census Division visited during 5/8/68 to 20/8/68 = 16 Days. Since that time there have been many shorter visits to each village but not to the entire division on the one patrol until 6/9/69.

OBJECTS OF PATROL:

FULL, ROUTINE PATROL.
LAND MATTERS.
RURAL STUDY OF MORIPI DIVISION
RURAL DEVELOPMENT PROJECTS.
TAXATION MATTERS.
LOCAL GOVERNMENT ELECTIONS.
CENSUS REVISION and all other matters covered in attached instructions.

TOTAL POPULATION OF AREA PATROLLED: 7660

MAP REFERENCE: PORTION OF MAP, MILIMUM OF STATE AND MORIPI.

VILLAGE POPULATION REGISTER: ENCLOSED.

(15D)

MALALAUA PATROL REPORT NO. 2 of 1969/70

PATROL DIARY:

September 6th, 1969: Departed Malalaua on patrol to the Moripi Census Division at 1700 hours by motorised single log canoe, accompan-ied by Constable 1/C [illegible] Reuben of Police, Malalaua and by Administration Interpreter, Sala Viarea as well as by P.W.D. Carpent-ers Assistant, Koaven Ema. Outboard motor began to malfunction soon after start. Arrived Hovoave/Heatoure at 1930 and hired a Mercury 20 H.P. Motor from that village. Proceeded through the inland channel systems at night and arrived Lese Ilava at 0300 hours, 7/9/69. Forced to pole through the channels as tides were unfavourab-le. Waited for the dawn at Ilava.

September, 7th, 1969: 1030 hours, adressed assembled Ilava people on purpose of patrol to their area. As this was Sunday, people had just departed the church service. This impromptu meeting lasted two hours whilst the matters of the forthcoming Multi-racial Elections, Rural Development projects, imminent census and the need for prompt and universal payment of outstanding taxation commitments were all covered. To Lese Kavora, where I met with all the Kavora village people and explained the purpose of the patrol in their area. The priority matters of the discussion with the people of the area, the advisability and the significance of the x possible change in the Constitution of the East Kerema Council to enable it to embrace all groups and alienated land in its area and the need for the people of the area to volunteer their self help labour to assist the administration in the completion of the various important Rural Development projects to be undertaken within the area and starting immediately, were the subject of an adress and lengthy discussions with the assembled people. Out of these discussions at Ilava and Kavora arose the unanimous desire that the amended variation to the Council,s Constitution provide for the amalgamation of both Ilava and Kavora wards of the Council into a single ward within the frame-work of the new Council with one Councillor only representing that combined villages ward, instead of the present Councillor for each village. Again, the people desired to start work immediately on cleaning the Lese Oalai to Popo section of the proposed Bereina to Malalaua vehicular road. After this valuable meeting, the patrol visited Lese Avihara where a meeting of the village people was convened and necessary information about the patrol imparted to them. It transpired that the Avihara people were unanimous that the Avihara ward of the "new" Council have only one Councillor instead of the existing two and also that the area and the residents of "HOVOU" Primary T School area be included with Avihara village into the ward to be known as Avihara ward. Meeting concluded and departed for Iokea. Arrived 1900 and camped in the Womens Club house.

September, 8th, 1969, Monday: Meeting in A.M. with all the Iokea people which lasted for five hours. All points covered in an adress on the purpose on the purpose of the patrol. Iokea people unanimous that the forthcoming elections follow a variation in the Constitution of the Council to include all groups and alienated land in the area within its boundaries and also that the amended ward boundaries in respect to Iokea combine Iokea, Mirapo and the Moru United Church Mission into one ward entity to be represented by two Councillors instead of the existing four Councillors. In typical Iokea fashion, all the assembled people promised to get to work on the Iokea airstrip project the following day and stay on the job until completion. There was also unanimous approval that the people should show me the most desirable road route through Iokea owned land in relation to the proposed Bereina to Malalaua vehicular road. Meeting completed, and accompanied by Councillors and Tractor operator, Puri Kepo, inspected the airstrip and made plans for an onslaught on the project the following day. Overnight at Iokea.

September, 9th, 1960, Tuesday: 0800, with all village people to the airstrip site. People proceeded to cut the grass and to loosen up with picks and crowbars the baked hard ground. The table of Cuts and Fill prepared by P.W.D. and approved by D.C.A. was studied and I first checked the accuracy of the twelve levels already marked out by Mr The Reverend H.A. Brown of Moru Mission who posesses his own copy of the said Table. Proceeded to mark the levels of the airstrip according to ~~xhm~~ the said Table of Cuts and Fill to the 2000 feet mark. A level was required to be marked at every 100 feet mark of the airstrip and on the centre line as well as both sides of the centre level. Assisted in this marking procedure by Constable 1/S Asi and Interpreter, Sala. Found that a cut of up to 3 feet 6 inches was required in places much to the disappointment of the Iokea labourers. During my marking process which together with supervision of the labourers work plus assisting them on the pick and shovel to encoura-ge them to greater efforts, the tractor was employed on grading the southern longitudinal camber. Found that tractor required fuel and oil and ordered same from Malalaua. The 500 labourers on the strip for the first four days completed cutting the grass, broke the cement hard strip surface where necessary and also constructed a trench along the northern longitudinal line according to the levels I had marked. In addition after the first day, the Tractor and trailer was fully employed in carting fill to the S.E. end of the airstrip where thousands of yards of fill was required.

September, 10th, 11th and 12th, 1960, Wednesday to Friday:

500 labourers on the strip each day. Self employed on marking the strip levels as required and ensuring that the labourers cut the longitudinal trench exactly to the marks set out at every 100 feet intervals. Assisted people to load trailer with fill, trailer was averaging at this time up to 20 trips each day from the fill depot at the 500 feet mark to the discharge point at the 1600 feet mark. Tractor also did some grading with the blade attachment on the southern longitudinal side whilst waiting for fill to be prepared. Unused to such physical labour in the searing heat on the airstrip, I became very ill and retired to Moru Mission at 1700 on this last day. Labourers employed each day between 0900 and 1730 hours.

September, 13th, 1960, Saturday: Assisted the operator on the maintenance of the tractor and on grading of the airstrip until 12 noon.

September, 14th, 1960, Sunday: Observed.

September, 15th, 1960, Monday: Carpenters Assistant, Koavea Ena, who had been employed the previous week doing what he could with the limited materials available to him, reported that he had completed as maintenance as was possible on the Iokea Education, S.C.C. Although I was ill in bed from heat exhaustion suffered the previous week, I checked his work and found it to be satisfactory for the time spent and the limited materials available. Koavea Ena departed for Lese Avihara "Hovou" School to complete maintenance as was possible on the Education S.C.C. there. Inspected strip in afternoon and assisted the 150 Iokea labourers in cutting the said trench to the marked levels and in loading the trailer with fill for delivery to areas requiring fill.

September, 16th, 1960, Tuesday: All day on the strip with 300 male labourers. Tractor and trailer carting fill and labourers cutting down to marked levels on northern longitudinal side. Departed at 1530 hours for Lauirava village in the Sopoe area and arrived at Lauirava Club house at 1730 hours. The three hour walk was along the beach. Met by Local Government Councillors and renewed acaquaintances with many old friends from that area.

September, 17th, 1969, Wednesday: Met with the people of Lauirava and Laurovo villages and discussed the significance of the proposed variation to the Constitution of the East Kerema Council. People agreeable that in place of the existing four Council wards in the Ce,oe area, the proposed variation should provide for a single all-inclusive Cepoe or Elapu ward to be represented by two Councillors. The people appeared keen to have the Council change to "Multi-racial" status. Subsequent to my covering the matter of Iokea to both Iokea and Elapu peoples in the previous week, I again fully publicised the Application for Permit to Enter and prospect on private land, Prospecting Authority No. 31 (P) submitted on behalf of C.R.A. Exploration Pty Ltd in respect of an area of 126 square miles between Iokea and the Waima complex of the Kairuku Sub district. As in the Iokea example, the land owners raised no objections to the Company entering their area to prospect for the minerals stated in their application (Bauxite). I believe that at the conclusion of the meeting, the people were in full posession of the facts surrounding the said Application for Prospecting Authority. After discussions, people keen to assist on the Iokea airstrip project and also to assist me in marking the Kivori to what even then appeared to be Apanaipi section of the proposed vehicular road. Completed the census of Lauirava whilst checking all current tax tickets and exemption tickets and noting particulars in the Census sheets. Discussions at night with the assembled menfolk.

September, 18th, 1969, Thursday: The above meeting, explanations and results entirely, only this time with the people of Laurovo village. Completed census of Laurovo.

September, 19th, 1969, Friday: The above meetings, explanations and results entirely, only this time with the people of Morio village. Completed census of Morio.

September, 20th, 1969, Saturday: Spent the day in general discussions with the village people. Visited the United Church Pastor and formulated plans for the construction of a new Pastors house. Inspected the Mission Primary T School. Renewal of registration of several Firearms in this area.

September, 21st, 1969, Sunday; Observed.

September, 22nd, 1969, Monday: Visited at 0730 by Malalaua, A.D.C. D. Simmins accompanied by P.W.D. Overseer, B. Gill. They arrived ex Iokea by powered dinghy. Accompanied them back to Iokea to explain progress on the airstrip project and together checked out accomodation requirements at the Iokea Primary T School. Dinghy made abortive attempt to return me to Lauirava through very heavy and shark infested seas. Ended up walking back three hours from Iokea to Lauirava and arrived 1640 hours. Talks in the evening with Councillors and other village people.

September, 23rd, 1969, Tuesday: Journeyed inland to investigate possible routes for the proposed vehicular road to join from the west the existing but unmaintained Rove to Kivori Ioe ex Oil Company road. It appears that the route running parallel to and fairly close to the coastline offers the best advantages. Returned to Lauirava and in afternoon, arbitrated and conciliated in a number of minor disputes involving garden trespass, minor destruction of native food crops etc.

September, 24th, 1969, Wednesday: Despatched Morio, Lauirava and Laurova people to work on the Iokea airstrip project. Patrol walked two miles east to Rove village where a meeting was held with the assembled people in regard to the rural development projects being and to be carried out in this area in the immediate future and the need and desirability of the people to offer their services on a self help basis. The afore-said Prospecting Authority properly publicised as was the matter of the variation to the Constitution of the East Kerema Council. Results were the same as for the other villages. Census completed at Rove. Returned Lauirava.

PATROL DIARY PAGE 4.

September, 27th, 1969. Thursday: Move people to airstrip project. Patrol to Iokea to meet Chief District Commissioner, Mr Bell, accompanied by D.L.G.O. A. Johnson and Ministerial Member for Health, Toro Lokoloko. Afternoon spent on airstrip laying out further marker levels and general supervision. Overnight with D.C. at Iokea.

September, 28th, 1969. Friday: D.C. departed at 0600. Before he left, I presented him with a map drawn by myself of a possible road route through the area that morning. Airstrip supervision all day. All Iokea and Sepoe villagers on the strip. Fill being carried in bags as well as by tractor.

September, 27th, 1969. Saturday: Morning spent on airstrip marking further levels between the 1900 and 2000 feet mark. Assisted by Carpenters Assistant, Keavea Era who has run out of materials in his maintenance work on the Maru and Lese schools. Tractor grading the airstrip. In late P.M. received telegram from D.C. Kerema instructing me to contact Exploration Services personnel at their base camp on the Kapuri River above Popo. Apparently a chimbu labourer had been reported lost in the bush whilst engaged in cutting lines on an Exploration Services contract for U.G.C. Seismic Survey Company. Acknowledged telegram. Unsuccessfully tried organise water transport Iokea to Popo, but nothing available.

September, 28th, 1969. Sunday: Still no water transport available until early Monday morning. My patrol was not equipped with either a motor or a dinghy or canoe.

September, 29th, 1969. Monday: Departed for Popo by agency of double canoe hired from Smith Kovehari of Iokea. Four hours on the river and arrived at 12 noon. Contacted Exploration services personnel at the riverside base camp, (Two europeans, a Mr Bell and Mr Woodwood) who advised me that the missing chimbu labourer went astray in the afternoon of Thursday, 25/9/69 whilst cutting bush lines in company with other chimbu labourers under the charge of one of the european supervisors, some ten miles from the river base camp in hilly bush country above the swamps. Both europeans appeared to be anything but "bush" men whilst the rest of the chimbu labourers I observed at the camp seemed to have a mortal fear of the area where their colleague went missing, charging that the area concerned abounded in all sorts of Maselai and Tamberans (Bush and water spirits). Apparently, only a cursory search had been carried out to locate the missing man on the night of 25/9/69 as well as the following and the line cutting party returned to the Kapuri River the afternoon of 26/9/69, having given away any chance of finding the man alive. At first, I suspected foul play. However my patrol party stayed overnight to make further investigations and to round up a few very unwilling chimbus as carriers. They were dead scared of the area and even the two rather inexperienced europeans considered my proposal to revisit the area to conduct a proper search to be madness. Overnight at the Company Base camp in shocking conditions.

September, 30th, 1969. Tuesday: Walked ten miles through knee deep swamp along one of the lines cut by the said Company into the hilly area where the man was first reported missing. Could only get four hours systematic search in before dusk. Such is the country with no landmarks or tracks as a guide and abundant in wild game that I got temporarily lost myself. Ascertained that the missing man departed the line in pursuit of a cassowarry, however his foot prints could not be followed further as night interfered with the search. Erected a tent fly in the bush for the overnight stretch with a large fire and regular discharge of the patrol .303 rifle to guide back to the central camp for late coming search parties. None of the chimbus slept for fear of the Maselai.

[illegible], October, 1st, 1969, Wednesday: Resumed search at 0630. Four separate parties sent out. My party came across the deserted village of KAMPAM, from whence the Kovio people, years ago left to settle at URULAU on the Lakekamu river. The evidence of foot prints and disturbed, previously abandoned garden areas as well as freshly discarded remains of native foods, coconuts etc obviously eaten recently by a visitor to the area, convinced me that the missing chimbu had stumbled across this deserted village, eaten his fill and departed on the overgrown, unused yet clearly definable track to Urulau on the Lakekamu river. Chimbus in my party identified footprints at the scene as belonging to the missing man. The footprints led towards Urulau village. After checking again, some miles along the track towards Urulau, it was obvious that the missing man had walked out safely to that village. Returned after dark through the swamps at high speed for five hours to arrive at the Popo base camp at 2230 hours to be informed that the man in question had arrived safely at Urulau and was at that time at Malalaua en route to return to Popo. Overnight Popo.

October, 2nd, 1969, Thursday: Hired a motorised canoe and returned Iokea at 1500 hours. Supervision of airstrip construction in afternoon.

October, 3rd, 1969, Friday: All day of airstrip supervision working with 500 labourers from both Iokea and Oiapu groups, male and female.

October, 4th, 1969, Saturday: Maintenance of tractor in A.M. and various items of correspondence in P.M. including verification of dates of birth of Applicants to the Public Service and Character Checks etc.

October, 5th, 1969, Sunday: Observed.

October, 6th, 1969, Monday: Began the Census of Iokea village as all Miaru village arrived to start work on the Iokea airstrip project. Prior to the census, a meeting was held with the members of the two sub clans chosen to be censused this day and the matter of the need for village self help contribution to the administration rural develop-ment projects was stressed. The matter of the C.R.A. Application for Prospecting Authority was fully explained with no-one evincing any objection to the application. An explanation on the proposed variation to the Constitution of the Council found all the people in favour of a reduction in the overall number of both wards and Councillors along the lines later adopted by the Council and unanimous approval that Iokea ward in the new Council framework include both Mirapo hamlet as well as the Moru Mission Freehold land together with all people and alienated land within the Iokea area. In addition, I adressed the people in terms of Paragraph 14 of the Patrol Instructions. The census closely questioned all people as to their economic position and checked all tax tickets and exemption tickets. Details of same were noted on the census sheets. Tax defaulters were also noted and many people elected to pay their outstanding tax at the time of the census. Hundreds of names not previously recorded at census were added to the census sheets. In addition to the census, work on the airstrip was supervised as at this time, labourers from Miaru, Oiapu and Iokea were all combining together and shifting mountains of fill by both trailer and by way of carrying fill in copra bags to the areas needing to be built up.

October, 7th, 8th, 9th, and 10th, 1969, Tuesday to Friday: Fully involved on completing the census of the remaining clans of Iokea village combined with supervisory work on the airstrip. The labourers having cut to the required levels on the northern longitudinal side and having established the centre line in its correct position and level, were engaged in sloping and constructing the camber from the centre to the northern laterals. This work required careful supervision as the correct gradient of camber is an essential part of strip formation. The tractor and trailer carting fill to the low area between the 1500 and 2000 feet mark all this week. All three village groups working.

PATROL DIARY PART 1

With each new group appearing for census in this week, the same address and meeting was held as has been described for Monday, 6/10/69. The results of the meetings remained constant also.

October, 11th, 1969, Saturday: Carpenter's Assistant, Noeroa Eka reported to me at Moru Mission that his serious lack of materials which although ordered, had not been delivered by T.P.N.D. Konema, prevented him from doing any further maintenance work on teachers accomodation at the Miaru or Lese Schools. I asked him to wait for one hour at the Iokea Club house until my business at the Mission was concluded, but on my return to Iokea found that he had departed for either Miaru or Lese Avihara, his home village. Various items of patrol correspondence attended to in the afternoon.

October, 12th, 1969, Sunday: Contracted a serious eye infection which necessitated that I be closeted in a dark room at the Moru Mission house. Under treatment prescribed by the Moru hospital nurse.

October, 13th, 1969, Monday: Ill with the above infection and confined all day to a dark room at the Mission residence under treatment. Unable to see out of right eye. Constable 1/C ASI and Interpreter Sala kept the work going on the airstrip.

October, 14th, 1969, Tuesday: A.D.O. P. Maynard arrived by U.G.C. Helicopter at 0830 to take me back to Malalaua on instructions, A.D.C. Constable 1/C and Interpreter remained to supervise strip work. Landed at U.G.C. Base at N.W. end of airstrip and rest of day spent in imparting my local knowledge of inland channel systems and geography etc to the U.G.C. personnel. Traced by helicopter, only possible waterway route from Malalaua to the proposed U.C.C. base camp on the Kapuri river above Popo village complex. Pointed out same to accompanying U.G.C. personnel. A.D.C. Simmins, ill in bed.

October, 15th, 1969, Wednesday: Office correspondence then by Helicopter to Kaintiba with U.G.C. Labour Officer, Mr C. Ryan, to endeavour obtain casual labourers for the Company's operations in the Popo area. Met at Kaintiba by Mr A. Didlick, Patrol Officer, who assisted in the search for labour. On return journey to Malalaua, visited the Putei area on recruiting drive and organised a large number of willing labourers to await arrival of the Companies canoe a couple of days hence to transport them to Malalaua. Returned Malalaua for further informative talks with U.G.C.

October, 16th, 1969, Thursday: In Office all day, but also transferred my personal effects from Residence Malalaua No. 2 to Residence No. 1, under instructions from A.D.C.

October, 17th, 1969, Friday: Worked all day on amending a plan submitted by myself before the start of the current patrol relating to the purchase of 8.7 acres of land as an extension to Malalaua station land. Land Investigation Report had been returned by D.C. with list of amendments to be attended to, particularly in respect to the plan of the land.

October, 18th and 19th, Saturday and Sunday, 1969: Observed.

October, 20th, 1969, Monday: Worked all day on amending the above Land Investigation Report and plan of land.

October, 21st, 1969, Tuesday: Office duties as directed by A.D.C. Met Mr Bell, D.C. accompanied by Mr Crotty, Director of Public Works, en route to inspect the Lese Oalai and Iokea airstrip projects by helicopter.

PATROL DIARY PAGE 2

October 22nd, 1969, Wednesday: With A.D.C. to Council meeting, various duties on Kukipi station and re-surveyed the Savaiviri Aid Post Land Investigation Report matter.

October, 23rd, 1969, Thursday: Carpenters Assistant, Koavea Ena returned Malalaua. Office duties, then with A.D.C. by Helicopter to Iokea and Lavirava to collect files and other matters urgently required to complete Savaiviri Investigation Report, also to check out ~~xxxxxx~~ progress, relating to Iokea airstrip.

October, 24th, 1969, Friday: Above Land Investigation Report completed and placed in mail.

October, 25th and 26th, 1969, Saturday and Sunday: Observed, also office duties at Malalaua.

October, 27th, 1969, Monday: Various station duties. Supervised painting of my new residence No. 1 at Malalaua.

October, 28th, 1969, Tuesday: Office and station duties.

October 29th, 1969, Wednesday: As above. Prepared patrol gear as well as drums of distillate and cement needed urgently for Iokea airstrip project.

October, 30th, 1969, Thursday: Departed for Iokea at 0600 hours on the workboat, M.V. ~~xxxxx~~ with patrol gear plus full cargo of school supplies for delivery to all schools east of Malalaua, including Terapo and Kukipi. After delivery, attempted negotiate inland channels however low water forced us to push the vessel most of the way. Overnight at the Kapuri River Ferryman,s Place.

October, 31st, 1969, Friday: Delivered school supplies to Popo and all other schools and reached Iokea at 1500 hours. Checked out airstrip progress.

November, 1st, 1969, Saturday: Prosecution of Iokea Tax defaulters (three prison convictions and hundreds of dollars of outstanding tax collected)

November, 2nd, 1969, Sunday: As above, no further convictions.

November, 3rd, 1969, Monday: As above combined with airstrip supervision. Renewal of all registration of firearms in the Iokea area. Compilation of Shotgun Register for all villages starting with Iokea. Two Miaru men imprisoned for Two Months each for violation of East Kerema Council Rules.

November, 4th, 1969, Tuesday: Collection outstanding tax monies. Renewal of firearms registration and airstrip supervision.

November, 5th, 1969 Wednesday: Court day at Iokea. One conviction of three months I.H.L. Malalaua of Iokea man of Indecent Assault charge. Various minor disputes settled amicably. Found time to see to progress on the airstrip also.

November, 6th, 1969, Thursday: Checked out the Iokea Trade Stores and compiled the pro-forma titled National Survey of Indigenous Retailers. More minor disputes. Collected material for Area study and strip supervision.

November, 7th, 1969, Friday: To Lavirava Club house after morning spent on strip supervision. There had been a slackening of interest by the Ciapu labourers in the airstrip project over recent days and I want to renew their enthusiasm. Collections of outstanding tax monies owed to the Council and began prosecution of tax defaulters.

November, 7th, 1969, continued: Additional labourers for airstrip organised to start next Monday. Housing inspection and orders given at Laulrava, Laurove and Morio.

November, 8th, 1969, Saturday: As above. Five Convictions for Tax evasion resulting in East Kerema Council collecting $90 in Court fines. Despatched with explanatory letter to A.D.C. Kerema, a number of Councillors and land owners from the Iokea and Ciapu areas, interested in attending the Wardens Court at Kerema due on 10/11/69, in relation to the C.R.A. Application for Prospecting Authority, No. 61 (P)

November, 9th, 1969, Sunday: Patrol correspondence and other matters.

November, 10th, 1969, Monday: Renewal of Firearms Registration in all Sepoe groups. Continued to collect outstanding tax monies owing to the Council, now amounting to $90. Area Study material collected and inspected sites for possible Pig and Cattle raising projects. Ten men volunteered to construct the new Pastors house at "KOVU" between Laulrava and Morio villages.

November, 11th, 1969, Tuesday: Walked an hour and a half along the beach west to SAROTA. It is advisable to tackle any part of the Iokea to Sarota to Rove walk under conditions of half tide or less as high tide waters cover all the beach area including much of the rocks at all of three headlands along that walk making it necessary for the traveller to pick his way through a total of about half a mile of almost impassable areas of rock outcrop. Renewed registration of firearms at Sarota. Collected outstanding tax monies and Area Study material. The Rest House is in fair condition on an attractive site to the rear of the village. The Sarota people supported by the members of its Womens Club have started to construct a permanent material, cement floor Club house. They will approach the Council for assistance to complete the project. Discussions with the village people including those land owners who attended the Kerema Wardens Court and returned home very pleased with the result of that hearing which was also attended by a representative from the C.R.A. Company.

November, 12th, 1969, Wednesday: Met with the assembled Sarota people and the subsequent meeting covered the significance of the proposed variation to the constitution to the Council resulting in the Sarota people fully endorsing the decision made by the rest of the Sepoe people that the five villages of the Sepoe area be amalgamated into one ward within the Council and represented by two Councillors. All residents were keen for their Council to become Multi-racial. The matter of the necessity for the village people to support on a self-help basis the various rural development schemes to be undertaken in their area was explained and the people generally promised their support. Again, the matter of the Application for Prospecting Authority by C.R.A. was discussed with the Sarota people who had no objections to the proposal. Completed the Census of Sarota.

November, 13th, 1969, Thursday: Departed for Iokea where airstrip work continued with the assistance of Iokea, Miaru and Ciapu labourers. Trailer carting fill to the S.E. end whilst labourers were shaping the camber with picks, shovels and mattocks on the N.E. longitudinal section. Assisted Mr Brown of Moru Mission in the construction of a cement roller for airstrip use. A mould was formed from a 44 gallon drum into which cement was to be poured making the length of the roller slightly longer than the length of the drum. Greased flat iron was inserted inside the drum to enable the cement roll to be removed from the drum upon hardening of the cement.

November, 14th, 1969, Friday: Construction of above roller and also remarked levels of the airstrip in accordance with the amended plans drawn up by P.W.D. Director, Mr Crotty who visited the project in the company of the District Commissioner recently by helicopter.

Previous plans related to an airstrip to be built to length specifications of 3000 feet. The amended plans resulting from the above inspection reduced the length to 2100 feet and necessitated an alteration to already marked strip levels at the S.E. end extending over an area of 700 feet. The practical result of the new marks was to require a fill of only one foot at the 2000 feet mark instead of the previous five feet, thus reducing the workload drastically.

November, 15th, 1969, Saturday: Assisted with maintenance of tractor and continued to remark airstrip levels.

November, 16th, 1969, Sunday: Observed.

November, 17th, 1969, Monday: and Tuesday, November, 18th, 1969:

Airstrip supervision both days. Completed remarking of new levels and supervised the formation of camber on the N.E. longitudinal section, between 500 feet and 1000 feet marks. Labourers have tendency to dig too deeply into the sub-soil causing a dip between the centre line and the outside 85 feet mark, instead of the correct slope or camber. Close supervision was required here.

November, 19th, 1969, Wednesday: As above as well two convictions in the Local Court resulting in prison terms being issued to defendants for violation of Council Rules.

November, 20th, 1969, Thursday: On airstrip until 12 noon. Walked in afternoon to Miaru with Miaru airstrip labourers as carriers, four miles to the mouth of the Miaru river and crossed with the aid of the Ferryman,s canoe. Discussions with Councillors and people in the evening.

November, 21st, 1969, Friday: Ill all day due to the customary heat exhaustion which I always suffer after a few days on the airstrip. This particular illness has a tendency to bring on an attack of malaria.

November, 22nd, 1969, Saturday: Not fully recovered. Collected some Area Study information and rested on the following day, Sunday, 23rd, November, 1969.

November, 24th, 1969, Monday: November, 25th and 26th, 1969, Tuesday and Wednesday:

Completed census of all sub cland of Miaru village. Details of all tax tickets and Exemption tickets noted on the census sheets. Meetings held with all sub clan groups of the three adjoining villages of Miaru, Savoripi and Elamiri as to the compilation of the various Council wards within the framework of the East Kerema Council following the proposed variation to its constitution. All agreed that the ward be known as Miaru/Savoripi, be represented by two Councillors instead of the existing three Councillors, include all races and neighbouring alienated land within its boundaries and that the Council as a whole should do the same. All agreed to support the administration on a self help basis in respect to the rural development projects being carried out in their area, whilst no objection was raised when the matter of the O.N.A. Prospecting Authority Application was again brought to their attention. Official East Kerema Council Tax Collector, the Miaru Councillor, Paepa-Keai, collected outstanding Council tax monies from males and females alike. It was not necessary here to charge any residents with tax evasion as there occured a 100% tax recovery from these villages. Many people were in possession of Exemption tickets issued for a 12 month period only as long ago as 1960 and were using this as an excuse to avoid paying tax this year. Where applicable, permanent exemptions were issued by the accompanying Tax Review Committee members with the obsolete Exemption tickets being destroyed. The result was that after the completion of the census, each resident was in possession of either a current tax ticket or a

current exemption ticket.

November, 27th, 1969, Thursday: Visited by A.D.O. A. Maynard from Kerema leaving instructions from District Commissioner that certain reports be submitted forthwith to his office. Compiled report of Publicity campaign re the C.R.A. prospecting authority application and other matters pertaining to that application, submitted report as to the proposed vehicular road from Nereina to Maiaura survey as well as other matters. Further outstanding tax monies collected in A.M. as last few names of the census were completed.

November, 28th, 1969, Friday: Balanced, compiled and handed over to the assistant tax collector almost $200 in court fines and taxation money owing to the East Kerema Council. Renewed registration of all outstanding, now war renewed firearms in the Miaru area. Prior to the patrol leaving Maiaura and up until quite recently, no new Certificate of Registration Forms were available at Maiaura resulting in the fact that most firearms in the area were in need of registration renewal. Discussed with Miaru Primary I School headteacher, Peter Waola Maharo, his application made through the office of the District Commissioner, Kerema, that someone survey his clan land near his home village of Lauiruva in the Sopoe group, prior to his applying for a loan from the Development Bank to develop that land. The matter is covered in Paragraph 10 of the Patrol Instructions. Peter informed me he intended to stand as a candidate for the Miaru/Savoiki ward of the East Kerema Council in the forthcoming elections and was no longer interested in his previous application and did not in fact require that the land be surveyed nor did he intend to apply for a loan to develop the said land. Instead, Peter stated he was keen to establish the eighth trade store at Miaru village and was at that time in the process of putting aside funds to start that project. When he was in fact ready to start to build his store, he stated that he would be interested in acquiring a loan from the development bank to assist him to stock the said store. As of this writing, he has not started to construct his store building and I am very doubtful that the Officers of the development bank would support his application in view of the fact that there are already in existence, seven trade stores in that village, none of which are successful. Discussed with Councillors and the men of the village, plans to proceed at an increased pace on the Iokea airstrip project and the inevitable work on the proposed road system. Several men expressed apprehension at the amount of work involved.

November, 29th, 1969, Saturday: Patrol correspondence and Area Study material collected.

November, 30th, 1969, Sunday: Obser-ved.

December, 1st, 1969, Monday: Collected Area Study material and compiled pro-forma in respect of the National Survey of Indigenous Retailers for all seven Miaru trade stores.

December, 2nd, 1969, Tuesday: Ferryman Questionerre completed in respect of the Miaru River Ferryman. A number of minor disputes settled amicably. Patrol correspondence and other routine matters.

December, 3rd, 1969, Wednesday: With Miaru Councillors and many men by double canoe to Herehere above the swamps of Miaru to inspect and survey the Lese Oalai to Herehere section of the proposed vehicular road. Walked the four miles involved on this section and met Father Bourseau of the Lese Oalai Catholic Mission. Arranged with accompanying Council Finance/Executive Committeemen to have the Father paid an additional $100 following his completed contract carried out on the Lese Oalai to Popo section of the road. Arranged with the said Committ-eemen, an additional Council contract for the Father over the Oalai to Herehere section of the proposed road. Returned Miaru.

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December, 4th, 1969, Thursday: Housing inspection at Miaru. Orders given but no convictions under the relevant Council Rule. To Iokea, Borrowed dinghy from Official based, P.W.D. extension Officer, J. Hoh and visited all Sepoe villages as well as Iokea for an inspection of part of the proposed road route and talks with the people as to the best route of the proposed Bereina/Malalaua road. The sections already marked are to be cleared by the village people, whilst the Rove people were expected to divide their man power between the airstrip project and the matter of cleaning the existing Kivori to Rove road. Noted a determined effort by the Sepoe people to improve the standard of village housing. The United Church Pastors house almost completed - the best local material house in the division. Checked progress on the airstrip before returning to Miaru.

December, 5th, 1969, Friday: All day on the airstrip with the Iokea and Miaru people.

December, 6th, 1969, Saturday: Patrol correspondence, census work, Area Study material.

December, 7th, 1969, Sunday: To Iokea by double canoe to introduce Mr L. Mantore, Assistant Patrol Officer to the work on the Iokea airstrip which he has been instructed from Kerema to supervise whilst my patrol mark the route for the aforesaid road system. East Kerema Council tax patrol in the village at this time collecting outstanding tax. Inspected the Iokea airstrip in company with Council President, F. Lasitina and explained the work procedures to Mr Mantore. Arranged suitable accomodation for this Officer and departed for Miaru at 1700 hours.

December, 8th, 1969, Monday: Departed by double canoe for Lese Oalai. With Father Dourseau and Council Finance/Executive Committee members, John Ekari Seoen and Raepa Kegi to inspect existing Oalai to Sepo road. The five miles nearest Sepo are subject to flooding and is in fact the swamp to be considered, this five miles will have to be resurveyed. A start was made on the marking of this section this day, whilst the people of all the Lese groups and Sepo will clear the bush over this five mile section. Returned Oalai and carried out a housing inspection. Orders given in relation to improved standards.

December, 9th, 1969, Tuesday: Surveyed and pegged the four miles of road between Oalai and Herehere. The road was marked along the bottom of a row of hills extending from Oalai to well beyond Herehere, whilst the terrain is satisfactorily level. Father Dourseau has granted the previous day a Council contract amounting to $100 to roughly form with the aid of the Mission tractor and implements, this section of road. Overnight Herehere.

December, 10th, 1969, Wednesday: Route marked from Herehere to the Arila Swamp area, a distance of four miles. The Arila Swamp denotes the boundary between Miaru and Apanaipi owned land.

December, 11th, 1969, Thursday: Miaru people began clearing the eight mile section of newly marked road.

December, 12th, 1969, Friday: Returned to Miaru and travelled 12 kms upstream by motorised single canoe to Apanaipi. Met with people and Councillors there and informed them of the purpose of my visit in pursuit of the best road route between Kivori and Malalaua. They agreed to accompany me the following day to the Arila Swamp area.

December, 13th, 1969, Saturday: Found an acceptable route from Apanaipi village to the area of the quarter of a mile wide Arila Swamp section. This section appears to be two miles long. The road will have to cross the Arila swamp and follow the route not marked owing to the uncooperative nature of the Apanaipi people, but fully explained to them. The route was marked to pass adjacent to that village. A suitable bridge site over the Arila river was located immediately

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below Kanaipi village. The road route in to follow a ridge extending from the village straight to the main road. Returned Kanaipi and hiked for four hours to Iokea to confirm that this section is not feasible for road construction owing to its mountainous and undulating terrain.

December, 14th, 1969, Sunday: Accompanied Morobe District Works Officer, J. Beasley and his mechanic to Kairuku to check into the whereabouts of the Barge " Sir Godfrey " bringing the second tractor for use on the Iokea airstrip. Barge located near Hule Island suitably loaded and en route to Iokea. After visiting Kairuku, returned to Iokea.

December, 15th, 1969, Monday: Barge offloaded tractor in morning. Completed construction of cement roller for airstrip which was inspected by Mr Beasley. He promised to have a frame made up to enable a tractor to draw the roller on the airstrip as required. Transfered 13 10 inch drill casing pipes from the beach near Iokea to the 2000 feet mark on the airstrip where a culvert is to be built across the entire width of the airstrip.

December, 16th, 1969, Tuesday: Began construction of the said culvert. Four rows of 10 inch pipes laid adjacent to one another with the mouths of the drill casing pipes encased in cement retaining wall on the higher N.E. side with a gradual fall across the strip towards Iokea village side (S.W.) Ten pipes were laid with a fall of 9 inches in 20 feet. Another 23 pipes are required. These will be purchased from the Roman Catholic Mission at Iese Oalai. The administration Work Boat M.V. AVANA arrived at 1600 hours with cement and fuel for the project.

December, 17th, 1969, Wednesday: To Miaru village by the AVANA to collect patrol gear, then to Sarota village. With village people from all Sepoe villages, inspected the area between Sarota and a point east of Rove village towards Miauri village with a view to determining the best possible road route for this area. An accepta--ble route chosen between Sarota and Rove villages which links up with the existing unmaintained road between Rove and Kivori Poe near Bereina. This section was marked in places and all the village people are aware of the location of the chosen route. Returned Sarota at 2100 hours.

December, 18th, 1969, Thursday: Very ill all day due to heat exhaustion resulting from spending all Tuesday in the hottest part of the Iokea airstrip at the area of the culvert. Unable perform any duties.

December, 19th, 1969, Friday: Walked from Sarota to Apanaipi to guage the feasibility of routing the proposed road through that area. Confirmed that the best route does in fact lie between Sarota and Apanaipi. The distance is 7½ miles and although the area is undulating and in parts hilly, the route is satisfactory. This section was marked in places whilst the Sarota people are fully aware of the location of the proposed route. Apanaipi owned land begins some four miles along the route out of Sarota and the Bereina authorities will have to be requested to arrange for the unco-operative Apanaipi people to assist in construction in their rather considerable section. Returned Miaru by double canoe in evening.

December, 20th, 1969, Saturday: Received advice from A.D.C. Malalaua to stand down patrol and return to Malalaua by 22/12/69. Patrol correspondence this day. Ascertained that no suitable double canoe would be available to transfer patrol until Monday, 22/12/69. Observed Sunday, December, 21st, 1969 at Miaru. Returned Malalaua with all patrol gear and personnel on Monday, 22/12/69 and stood down patrol. Met A.D.C. Monday evening and reported on patrol.

From 22/12/69 to 31/12/69, at Malalaua, on completion of Rural Development Project with maps submission for funds to construct the proposed Dereina/Malalaua vehicular road. Also other matters arising from patrol and as instructed.

From 1/1/70 to 9/1/70, at Malalaua on duties arising from patrol or as otherwise instructed. Also worked on completion Land Investigation Report for Lese Kavora Aid Post, a Council application.

January, 9th, 1970, Friday: Departed for Lese Kavora by dinghy at 1500 hours with Interpreter, Sala, but visited Lese Calai first. Checked patrol gear remaining from my last visit for information on the Kavora Land Investigation. Returned Kavora at 1600 hours. Contacted land owners and had them supply additional ownership details and sign Declaration of Custom. Had discussions until midnight with Councillors and people on Council projects and other political matters. Arranged for a Kavora man, Augustine Kose, to start a Council Contract to construct the Lese Calai Aid Post and for the supply of materials to that project site.

January, 10th, 1969, Saturday: Resurveyed land concerned in the Kavora Investigation and returned Malalaua after despatching materials for the Aid Post to Lese Calai.

From 11/1/70 to 15/1/70, at Malalaua on completion Investigation Report and other matters arising from patrol and station duties as A.D.C. absent for a time in Kerema.

January, 15th, 1969, Thursday: Departed with patrol personnel by dinghy to the Council Chambers at Lalopiu. Patrol joined by Council Clerk, L. Tapora to assist in carrying out tax-payers in all Council wards. M.V. AVARA had been sent the previous day to offload school supplies to various schools in both main divisions, whilst it was then to deposit my patrol gear at Lese Avihara. Arrived by Council dinghy at Avihara at 12 noon and set up residence in the newly completed Rest House, built by the people for this patrol. Contacted Calai people to explain that the tax-payers meeting would be held at 1300 hours the next day. To Lese Kavora at 1330, to meet 199 assembled Kavora and Ilava tax-payers, ie Males 129 and Females, 70 and meeting began at 1430 hours in the Club-house. Meeting completed by 1730 hours. An explanation was given and a discussion and submissions invited from the people on the following four points: 1. Progress of the Council over the past Five Years, 2. the desired Works Programme for 1970/71, the desired Tax Rate for 1970/71 and the composition of the 1972 to 1977 Five Year Plan. Women were vocal at this meeting. Returned to Avihara at 1800 hours and at 2115 hours, began the Tax payers meetings at Avihara village. Attendance was Males, 121 and Females, 57. People apathetic and appear to have no real leadership in the Council. Found Interpreter, Sala to be completely inept and the Council Clerk assisted when needed. Meeting concluded at 0130 hours on 16/1/70. Noted that the Lese Wharf has almost collapsed.

January, 16th, 1969, Friday: At Avihara until 1200 hours assisting the people on the construction of a new Police Barracks, toilets and washing facilities, also distributed Copra cheques and met with Councillors and various Contractors, then departed for Lese Calai by dinghy to start the Annual General Tax-payers Meeting at 1300 hours. Attendance good, Males 66 and Females, 27. Projects for inclusion in the Council Five Year Plan were identical with those desires voiced by all other Lese groups. Meeting followed the formal established at the first meeting and this format applied to all meetings. Meeting concluded and purchased 50 drill casing pipes from the Calai Catholic Mission for use on the Iokea airstrip as well as roadwork construction in the area. Most pipes should be ready for collection at the Calai wharf next week. Several other

matters attended to for the Mission, renewal Trading Licences etc.

Arranged to have the site for the Oalai Aid Post cleared and for the transfer of materials from the wharf to the site. Arranged for Oalai people to collect sand and gravel from the beach on Monday, 19/1/70. Meeting concluded at 1715, returned Avihare and moved patrol to Miaru, by canoe and arrived at 1930 hours. Backloaded on canoe masonite and other materials for the Oalai Aid Post. Arranged with Councillors for the Miaru Tax-payers the following day at 0900 hours.

January, 17th, 1969, Saturday: Miaru meeting from from 0930 to 1430 hours. Attendance was Males, 149 and Females, 93. Women particularly vocal. The Councillor, Raopa Keai ably assisted in this meeting. In afternoon, renewed registration of several Shotguns and had pre-election talks with the Councillors and the people until 1800 hours when patrol departed by double canoe for Iokea. Iokea tax-payers started at 2020 hours and attended by Males, 177 and Females, 89. Meeting concluded at 2315 and returned Miaru.

January, 18th, 1969, Sunday: To Iokea at 0930 hours to discuss with people and Councillors the need to make a renewed start on the airstrip project on 22/1/70. Inspected strip and educated Trainee Patrol Officer, KIRO - MARIVI on requirements for completion. Had discussions with the Minister for Health, Mr Tore Lokoloko, M.H.A. and repaired with the Minister and his brother, an A.D.O. to Miaru Club house for a few hours.

January, 19th, 1969, Monday: To Sarota by double canoe for that meeting. Found insufficient numbers of village people there to enable meeting to start. To Oiapu village of Lauirava and set up camp. Informed all five Sepoe or Oiapu group village people that the tax-payers meeting was xxxxxx scheduled for 1900 hours this day. Attendance was Males, 150 and Females, 97. Meeting concluded at 2315 hours.

January, 20th, 1969, Tuesday: To Sarota by motorised canoe. Tax-payers meeting commenced at 1000 hours. Attendance was Males, 43 and Females, 46. Understandably, the items for inclusion in the Five Year Plan were identical with the items proposed by the other four Sepoe villages the previous night. Meeting concluded at 1130 hours. By canoe to Miaru via Iokea, where a malfunction on the tractor drawn blade was righted. A pre-election talk given at Iokea, then to Miaru at 1530 hours and spent rest of the day on political and pre-election discussions with the Councillors and Miaru people.

January, 21st, 1969, Wednesday: Council Clerk prepared Minute Book on translation into English from Toaripi of the Minutes of each of the previous meetings. Self on preparation of new Census sheets, Date of Birth Verification and Character Checks and other patrol correspondence. Political education discussions with Councillors and various village men from 1600 to 1900 hours.

January, 22nd, 1970: Thursday: Corrected the above Minutes into acceptable English and began to type out six copies of the said Minutes.

January, 23rd, 1970: Friday: As above. Political and pre-election discussions with the people in the afternoon. Ascertained that work on the Iokea airstrip had started again by the Iokea labourers.

January, 24th, 1970: Saturday: Council Clerk departed with completed Minutes for Malalaua. Day at Miaru on correspondence, Area Study, Census figures etc. Also other matters covered in instructions or issued as supplementary instructions.

January, 25th, 1970: Sunday: Observed. As for the next day " Australia Day ", January, 26th, 1970. Visited by A.D.C. Malalaua and S.L.G.O. from Kerema with Confidential Report for signing, Leave Application etc. Prepared to depart Miaru for Lese Oalai. Patrol correspondence on rest of day.

January, 27th, 1970, Tuesday: Shifted patrol gear to the bank of the Miaru River and visited Iokea with T.P.O. K. MARIVI. Inspected airstrip and found 100 Iokea labourers working on widening the airstrip by cutting away the high ledge on the N.E. side to open the strip to its required width and to provide fill for the trailer to cart and dump in areas requiring fill. Had the grass cut on the strip. In my absence at the Lese, the T.P.O. is to supervise work according to my instructions. People told of the advisability to start at 0800 and finish at 1600 or 1700 hours instead of starting at around 12 noon as was their custom during my recent absence. Felt quite ill and stayed overnight at the Moru Mission, after all day on strip supervision.

January, 28th, 1970, Wednesday: Saw that 250 Iokea labourers were at work by 0630 and departed to pick up patrol gear from the Miaru River. Departed for Lese Oalai and arrived at 1130 hours. Backloaded to Iokea, three 10 inch diameter drill pipes for the Iokea airstrip culvert work. Village inspection. Organised additional materials required for the Oalai Aid Post to the site. Inspected Oalai airstrip and made notes as to requirements for completion.

January, 29th, 1970 Thursday: Census of Lese Oalai village, including coastal hamlet of Marakea this day. Inspected all Tax Tickets and Exemption tickets and details noted. Obsolete Exemption tickets exchanged where applicable for current ones. In afternoon, villagers removed a Hill obstructing S.E. approach to the Oalai airstrip. A number of coconut palms were removed from the strip lateral areas. Collected information for Area Study and Patrol Report. Discussions with people re joint Mission/ Village beneficial schemes proposed by Father Bourseau and the advisability of the village people assisting in these schemes.

January, 30th, 1970 Friday: 25 Oalai men despatched to clean and improve the road to the stockpile of drill pipes to enable C.M. Tractor to haul pipes from that area to the wharf for delivery to both the Iokea and Oalai airstrip projects. All firearms in village inspected and many re-registered. Mission tractor working on Oalai/ Popo road project. To that area to inspect progress and found that Avihara people had failed to remove fences from the marked route forcing the tractor to stop work. Some fences removed and the marks reestablished this day and also the next day. Sunday. Cleaned information for Area Study and attended many other patrol duties. Census statistics etc.

February, 1st, 1970, Sunday: Prepared summonses against tax defaulters at Oalai, also census evaders. Other duties and correspondence, Area Study etc.

February, 2nd, 1970, Monday: People informed that their dirty village re would be again inspected the following morning. Patrol accompanied at this time by the Council Rules Inspector. Council Tax Collector arrived and proceeded collect outstanding tax monies from all Oalai residents, issued Exemptions where necessary and prosecuted defaulters. Three convictions for Tax Evasion and one for Census evasion. All fines totalling $42 paid to the Council. Again to Oalai/Morehore road section to point out route to Mission tractor driver and to remove further fences from the marked route. This section now negotiable for two miles out of Oalai. In the evening, held political discussions and pre-election discussions with Councillors and people.

February, 3rd, 1970, Tuesday: Removed additional Coconut Palms interfering with fly-over areas on Oalai airstrip. Conducted survey and completed pro-formas in respect of the National Survey of Indigenous Retailers over four Oalai stores. Convicted and fined six adult males under the Council Village Hygiene and Sanitation Rule. All fines paid to Council.

February, 5th, 1970, Wednesday: Carried out duties in respect to Land Tenure and Land Use Survey. Completed census and checked tax details. Inspected all firearms and re-registered a number of them. Left Loco to collect Land Use Survey Committee men in their duties. Guided tractor over Gali-Tarehore road section now open for three miles. Left Loco to collect T.T.C. M.V. AVANA from Iokea and unable due to take his scheduled flying service to Port Moresby on account Pilot.

February, 6th, 1970, Thursday: Carried out duties in respect to Land Tenure and Land Use Survey. Committee men in their duties. Guided tractor over Gali-Tarehore road section now open for three miles. Left Loco to collect T.T.C. M.V. AVANA from Iokea and unable due to take his scheduled flying service to Port Moresby on account Pilot.

February, 7th, 1970, Saturday: AVANA returned at 0800. Sent mail and correspondence with it to Malalaua. Attended to Birthdate Verification, Character Checks etc.

February, 8th, 1970, Sunday: To Miaru to collect items of patrol gear and administration single canoe for use by patrol. Attended to several administrative natters at Miaru. Confirmation of marriage, Needs Allowance etc Returned Kavora.

February, 9th, 1970, Monday. National Survey of Indigenous Retailers Survey pro-formas completed in respect of four Kavora stores. Minor disputes settled and Area Study material collected.

February, 10th, 1970, Tuesday: To Iokea to check on airstrip work. 70 labourers employed. Checked into several administrative matters at Iokea, correspondence etc. Supervised for most of day the shaping of the camber on the N.E. lateral area. Returned Kavora at 1900 hours.

February, 11th, 1970, Wednesday: All day on completion of the Loco Kavora Land Investigation Report as well as replies to queries by Applicants to the Public Service for Birthdate Verification and Character Checks etc.

February, 12th, 1970, Thursday: Departed Kavora by single canoe for Malalaua bringing with us a teacher and his family from Avihara on transfer to the S.I.D. Travelled through the inland channels. Rained all the way. Arrived Malalaua at 1830 hours. A.D.C. and family at the Lalappipi Council meeting.

From 12/2/70 until 17/2/70, remained at Malalaua carrying out duties as instructed by A.D.C.

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February, 12th, 1970, Wednesday: After preparing requirements to be used in the forthcoming East Kerema Council Elections, departed by single canoe for the Council Chambers at Lalapipi, delivering school supplies en route. Engine malfunctioning and transferred to the Council dinghy and departed for Kavora at 2000 hours. The single canoe with supplies will arrive the next day with the Council operator. This time, Malalaua Interpreter, Kapeo accompanied the patrol.

February, 13th, 1970, Thursday: To Lese Primary T School to use radio for conversation with A/DDC to determine present location of Navy Patrol Boat, the MADANG. Informed I was to board the vessel at Kukipi, but found that the vessel had departed Kukipi and was anchored off Lese River mouth. Informed that A.D.O. Maynard xxxxx was in the company of Army Officers and touring the area of the Tauri and Lalokaru Rivers on a Defence Intelligence Survey and river sounding expedition along the coast. Informed that my assistance would be appreciated the following day when the Army Officers surveyed the Lese and Miaru River areas. The vessel arrived in the Lese area a day ahead of schedule. Departed vessel and visited Miaru, Iokea and the Kese villages to distribute school supplies and to check out progress and supervise work on the Iokea airstrip. At Miaru and Iokea, conducted a brief pre-election campaign before perhaps a total of 100 people. Advised all villages of the dates for the elections in each ward. Returned Kavora at 1900.

February 14th, 1970, Friday: Accompanied two Army Intelligence Officers on survey of coastal river mouths and also the various headwaters of the Lese River. Sounded and recorded depth and also recorded direction of flow etc of these waters. Travelled to Oalai on the main tributary. Surveyed the creek between Lese and Miaru and as far as Apanaipi on the Alaipf river. Photographs taken by the Army of all river mouths, villages and all points of interest to them. Detailed information regarding roads, tracks, water supply, population pressure and other information to assist the Army Officers. Repaired to the boat where this information was taken down into a tape recorder. After a while became sea-sick due to the very rough conditions and departed for Kavora. Petrol Boat departed for Port Moresby at midnight this day to return next week to the Mulo Island area.

February, 15th, 1970, Saturday: Settled three disputes from the Kavora area and attended to patrol correspondence. The next day, Sunday observed.

February, 17th, 1970, Monday: Visited both the Avihara and the Ilava Ferrymen to complete questionnaire in respect of Ferrymen for DIS.ADM or as it is now known, D.D.A. N.G. Visited Lese, Oalai to check out complaints from the Contractor that the Oalai people were not supplying sand and gravel for the Aid Post project. Complaint justified and personally supervised that the necessary materials were delivered to the site. Returned Kavora at 1730 hours.

February, 18th, 1970, Tuesday: Completed census at Avihara village. Inspected and took and recorded details of tax tickets, exemptions etc. Collected outstanding tax and accompanied and assisted by Tax Collector and Revlew Committee.

February, 19th, 1970, Wednesday: Compiled pro-forma in relation to National Survey of Indigenous Retailers in respect of all four Avihara trade stores. Settled two minor complaints. Renewed registration of 12 Shotguns at Avihara. Patrol Correspondence etc.

February, 20th, 1970, Thursday: To Lese Ilava to complete pro-forma for second Ilava Ferryman questionerre. Also checked out the Ilava Trade Store. Collected information for Area Study. Checked and renewed registration of firearms.

Conducted pre-election campaign at Hava. Returned Kavora at 1730 hours.

February, 27th, 1970 Friday: Enquired into ownership of land required as extension to the Lese Primary 2 School site. Alerted the Land Investigation on but have no [illegible] on the area of land alienated land and am unable to determine the location of existing corner boundaries. Met a mature age Patrol Officer from Dereina, on patrol in the Dush Vehoo area who visited Avihara in company with the Apanapi people to attend the official Ceremony and festivities opening the new Lese Co-operative store, to be opened the following day by myself. Patrol correspondence and other duties.

February, 28th, 1970, Saturday: Presided at Opening ceremony of the Lese Co-operative Society in morning. Correspondence in afternoon.

March, 1st, 1970, Sunday: Observed.

March, 2nd, 1970, Monday: Patrol correspondence, census statistics and other matters at Lese Kavora all day. Political discussions and pre-election talks in evening.

March, 3rd, 1970 Tuesday: Patrol departed Kavora for Miaru and Iokea on pre-election campaign and to check out progress on the Iokea airstrip project. Some supervision of the airstrip work then attempted depart by single canoe to Lauirava in the Sepoe group. Big seas made this impossible and forced to sleep at the mouth of the Miaru River.

March 4th, 1970 Wednesday: Departed in morning for Lauirava and arrived at 12 noon. Set up camp at Womens Club house. Joined in afternoon by the Council Clerk who will be the Electoral Poll Clerk. Contacted all people of Rove, Morio and Lauirava villages which comprise Ward 1 of the Council and acquainted them with the fact of the election set down for tomorrow. Visited in the evening by A.D.C. Malalaua and Mr Hook, D.D.C. Kerema.

March, 5th, 1970 Thursday: Completed election at Ward 1. Poll Place was Lauirava.

March, 6th, 1970, Friday: Departed for and completed election for Ward 2, comprising Laurovo and Sarota villages. Poll Place was Sarota.

March, 7th, 1970, Saturday: Departed for and completed Ward 3 election. (Iokea and Mirapo with Moru Mission) Poll Place was Iokea.

March 8th, 1970 Sunday: Electoral and patrol matters at Iokea.

March, 9th, 1970, Monday: Departed for Miaru but did not arrive until the afternoon. Commenced election at Ward 4 (Miaru/Savoripi) which was adjourned until the following day. Some of the patrol cargo had not yet arrived from Sarota.

March, 10th, 1970, Tuesday: Completed Ward 4 Election and departed for Lese Kavora, where preparations made for elections in this Ward No. 6 the following day. Typewriter U/S and Council Clerk returned to Lalapipi by dinghy to collect the Council typewriter as replacement. [illegible] (Kavora and Hava) this day. Pre-election campaign carried out here.

March, 11th, 1970, Wednesday: Completed election at Ward 6 (Kavora and Hava) this day. Polling Place was Lese Kavora.

March, 12th, 1970, Thursday: Visited Lese Oalai and completed election at this village, Ward 7, (Oalai and the Catholic Mission area). Returned to Lese Kavora.

March, 13th, 1970, Friday: To Avihara where Council Election completed in this Ward No. 5.

March 15th, 1970, Sunday: Journeyed by dinghy to Miaru ace to conduct the elections in Delapi/Miaru ward. Polling place was Miaruse. Election completed.

March 16th, 1970, Monday: Pre-election campaign carried out for the Urisai/Kumiu station ward.

March, 17th 1970 Monday: Conducted the election in Ward No. 10, Urisai and Kumiu station. Two Councillors elected.

March 17th, 1970, Tuesday: Journeyed to the Fore group village of Lalupo and conducted the election for Ward No. 8 (Lalupo, Kenaiva and Mikafimi). Overnight at Lalupo.

March, 18th, 1970, Wednesday: Departed for Lese Kavora and arrived after engine trouble in late afternoon. Overnight Kavora.

March, 19th, 1970, Thursday: All day on patrol correspondence, compilation of electoral report. Area study material etc.

March, 20th, 1970, Friday: Council Clerk returned to Lalupi. Patrol to Iolea after conviction of an Avilara female in the Local Court on a charge of unlawful striking. Some patrol cargo left at Iolea and by canoe to Kapota village with only minimum cargo to prepare report and statistics on elections and prepare Patrol Report as well as give close supervision to the Iolea airstrip project. Arrived Kapota in evening.

March, 20th, 1970, Saturday and March, 21st, 1970, Sunday.

Work on Election Report and statistics both days.

March, 22nd, 1970, Monday: Completed above Election Report and statistics. One patrol policeman to Iolea on supervisory duties on the Iolea airstrip project. Gathered additional Area Study information.

March, 23rd, 1970, Tuesday: Preparation of Patrol Report, including situation reports and Area Study material and report.

March, 24th, 1970, Wednesday:

March, 25th, 1970, Thursday:

March, 26th, 1970, Friday:

March, 27th, 1970, Saturday:

March, 28th, 1970, Sunday: Worked on Patrol Report. Airstrip supervision by walking to Iolea a couple of times. Policeman also supervised the airstrip work. Election Report sent to D.D.C. on Tuesday, 23rd and visited by D.D.C. on Wednesday, 24th, who inspected progress on patrol Report. Saturday 27th, walked to Iolea with patrol cargo to set up camp at the Race Camp, but found it to be in an unsatisfactory condition. Occupied a house in Iolea village, preferring not to put the fees demanded by the Iolea Women's Club of visitors to their Club House where no service whatsoever is supplied anyway.

March, 29th, 1970, Monday: Preparation of Patrol Report.

March, 30th, 1970, Tuesday: Patrol Report, but most of the day spent on supervisory duties on the Iolea airstrip project. Having difficulty in getting the labourers to work in view of the fact that an Administration Grader has arrived at Iolea, with no operator to date. Trailer carting fill from the area on the N.E. lateral side of the airstrip which is being widened by all three groups, ie Iolea, Miaru and the Lopoe people. The second tractor is grading the the airstrip with the small blade.

March 31st, 1970, Wednesday: Patrol Report and supervision of airstrip project, including laying of culvert pipes.

2nd,

April, ~~7th~~, 1970. Thursday: Patrol Report and strip supervision. In afternoon, Constable 1/c Evara of Police, Malalaua arrived with large single canoe accompanied ~~xxxxxx~~ by D.A.S.T. Local Officer with a pair of breeding pigs for Rove village agricultural project. Pigs delivered and Officers slept at Rove.

April 3rd, 1970. Friday: Patrol Report and strip supervision all day. All Iokea and Miaru labourers working on cutting back the N.E. side laterals and trailer filling the area between 1400 and 2000 feet. Miaru Councillors have to be encouraged to get their men to work two days a week as do the Sepoe Councillors. The present scheme now is for the Iokea people to work in groups of four, one group for each day, Tuesday to Friday. If I am not on the airstrip, the labourers do not turn up until after 1100 hours, sit down all day and go home shortly after 1500 hours. They work when I am present at the job site only. This interferes with the completion of my patrol Report as I am forced to write most of the Report at night.

April, 4th, 1970. Saturday: By single canoe to Lese Oalai to check out the feasibility of the extended family group headed up by Francis Nova Sareako of Oalai of establishing a beef cattle raising project. The land concerned was inspected and Father Bourseau on whom the said group are dependent for advice and assistance in the proposed scheme, was consulted. Also ascertained that a number of drain-fill pipes were ready for collection by canoes for the Iokea airstrip culverts. Requested that the Mission cut off the cap on the end of many of the pipes before being collected as we have no facilities for doing so at Iokea. Gathered Area Study material and completed investigation into cattle project. Overnight Oalai during very heavy rain.

April, 5th, 1970. Sunday: Returned Iokea by way of the Lese villages where a number of minor administrative matters were attended to.

April, 6th, 1970. Monday: Single canoe returned to Malalaua with written advice and other matters for A.D.C. Patrol Report and renewal registration of Shotguns, census statistics and other matters.

April, 7th, 1970. Tuesday: Departed by single canoe upstream on the Miaru River to investigate the feasibility of a cattle raising project to be undertaken by the Lokoloko Tore extended family group of the Melaripi sub clan of Iokea. Accompanied by Hasu Moava and other members of this group. Site is known as LEVALEVA, situated almost two hours upstream on the Miaru River. See appropriate Appendix. Absent all day on this task.

April, 8th, 1970. Wednesday: Patrol Report and Airstrip supervision all day. Grader Operator arrived with his family ~~x~~ dinghy this day.

April, 9th, 1970. Thursday: All day on the airstrip aquainting the Grader operator with the intricacies of the work required to be done on the airstrip. He seems to be a worthwhile unit.

April, 10th, 1970. Friday: To the Sepoe group village of Laurava and Morio to encourage labourers to attend the airstrip work on a more regular basis, also to enquire into the feasibility of starting and processing a cattle raising project in the Morio area. Interviewed those who had previously allegedly expressed interest to the Minister for Health and a certain D.A.S.T. Officer, but determined that no real interest in the project was held by the said people. Renewed firearms registration and attended to other minor matters. Overnight Morio and returned to Iokea the following day.

April, 11th, 1970. Saturday: ~~x~~ and April, 12th, 1970. Sunday:

At Iokea, involved on Patrol Report, settlement of minor disputes, other administrative matters.

April 15th, 1970. Monday: [illegible]

April 16th, 1970. Tuesday: All day at Malalaua. A.D.C. departed for Kerema.

April 17th, 1970. Wednesday: Office duties until 1100 hours, then departed for Iokea, accompanied by a Warabe District S.I.L. fellow, Mr K. Vasalhennan who came along for the trip. Two rough seas and the need to travel the inland channels, did not arrive Iokea until late afternoon, around 1730 hours. Patrol Report in evening.

April 18th, 1970. Thursday: All day on the airstrip in respect of cementing the joins on the airstrip culvert and laying more pipes. Some work on the Patrol Report.

April 19th, 1970. Friday: To Loco Calai to collect additional pipes for culvert at Iokea and Miaru labourers and Miaru canoe. Returned to tackle patrol Report.

April 12th and 13th, 1970. Saturday and Sunday: Patrol Report.

April 20th, 1970. Monday: Airstrip supervision and Patrol Report.

April 21st, 1970. Tuesday: Airstrip supervision and Patrol Report. P.W.D. Mechanic arrived from Kerema to inspect Grader which I had previously advised had a broken radiator (leaking) and a broken fan belt. Showed him the airstrip and the equipment. He overnighted at the Moru Mission.

April 22nd, 1970. Wednesday: Patrol Report and Airstrip supervision all day. The P.W.D. Mechanic took the U/S parts of the Grader back to Kerema with him on the Malalaua dinghy.

April 23rd, 1970. Thursday: Patrol Report with most of the day on airstrip supervision.

April 24th, 1970. Friday: As above.

April 25th, 1970. Saturday: Patrol Report.

April 26th, 1970. Sunday: Observed.

April 27th, 1970. Monday: To Loco Calai by canoe to gather additional information re Area Study. Collect pipes for airstrip. Returned via Kavova, where additional survey work was done on the Kavova Aid Post investigation. To Aribara to attend administrative matters and the same at Miaru. Returned Iokea at 1900 hours.

April 28th, 1970. Tuesday: Patrol Report and airstrip supervision plus various other administrative matters, settlement of minor disputes etc.

April 29th, Wednesday: As above.

April 30th, 1970. Thursday: As Above. Visited by A.D.C. Malalaua for inspection of Airstrip and report. Discussions with Mr Brown of Moru Mission.

May, May 1st, 1970. Friday: A.D.C. departed in early morning. Airstrip supervision and search for inner tube apparently stolen from the PWD Workshop area. The trailer has been out for five days awaiting patches requested by me on three occasions; when patches arrived, found that inner tube was missing. No trace can be found of it anywhere. Village labourers, including females are carrying fill in bags on airstrip in absence of trailer.

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May. 3rd. 1970. Saturday and May 4th. 1970. Sunday:

Patrol Report. One Conviction in Local Court of Yoke Male on charge of Unlawfully Striking. (Two Months I.H.L.) Various other disputes settled. Conversations with Councillors from Miaru and Iokea. Renewal of Firearms registration.

May. 4th. 1970. Monday: To the Sepoe area to investigate report of trouble and to investigate report that missing tube was in that area. Between Iokea and Sabota, collapsed on beach with high fever. Spent night at Sarota recovering.

May 5th. 1970. Tuesday: Staggered on down to Lauirava in afternoon to encourage airstrip attendance for work, renew firearms. No trace of the tube. Report of trouble and missing tube was groundless. Overnight Lauirava.

May 6th. 1970. Wednesday: Returned Iokea to supervice the airstrip and complete Patrol Report.

May 7th. 1970. Thursday: As Above. Mr Peter Michael of P.W.D., Port Moresby arrived via the " MACILA " Government vessel, with cono markers and serviceability cross for Iokea airstrip. Ship unloaded and labourers arranged to get the material to the strip early the next morning and to assist in preparing the airstrip for a landing by a D.C.A. chartered Islander aircraft as well as a D.C.A. inspection. Informed by A.D.O. to return by the weekend to depart on Recreation Leave. This was by radio conversation.

May. 8th. 1970. Friday: Mr Michael to airstrip. Self organised labour to carry materials to airstrip. New inner tube brought yesterday has got the trailer working again. Packed up all patrol gear and advised Mr Michael on airstrip preparations. D.C.A. aircraft arrived over an hour ahead of the scheduled time and the airstrip was in no condition nor ready for a landing at that stage. Unfortunately, Mr Michael who may have opened the strip to a landing was absent in the village at the time of the arrival of the aircraft and the D.C.A. aircraft wasted no time in burning off to places east. A second aircraft had an aerial survey of the strip area a little after 1000 hours but did not land.

May. 9th. 1970. Saturday: By single canoe to Lese area to wait for the single canoe said to be coming down from Malaua to collect patrol. Mr Michael to Malaua in dinghy with Mr J.K. Karuburu A.D.O. on leave from the Chimbu district. Met the Minister for Health, Mr Lokoloko at Iokea prior to departure for Lese. Said Malaua single arrived fairly late and seas too rough to go back this day, also no water in the inland channels. Attended to administrative matters at Lese Arihara and Kavera.

May. 10th. 1970. Sunday. To Malaua by pushing through the inland channels all day. Arrived at 1930. Met by A.D.O. Patrol Stood Down.

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GULF DISTRICT:

KUKIPI SUB-DISTRICT:

MALALAUA PATROL REPORT NO. 2 of 1969/70:

SITUATION REPORT:

(1) POLITICAL:

The above patrol co-incided with the entirety of the Moripi Census Division, which forms the eastern half of the East Kerema Local Government Council area.

The Moripi Census Division is, in itself, regarded as being a complete patrol area and it would be sensible for future patrols to concentrate on this division, as a separate and distinct patrol area, rather than to attempt cumbersome and unwieldy joint, Toaripi/Moripi Census Division patrols as has been done, at times, in past years. I refer of course, to Annual Census type patrols and not to those of a special nature.

(a) LOCAL GOVERNMENT AND LOCAL GOVERNMENT COUNCILLORS:

The Moripi Census Division incorporates Wards 1 to 7 of the recently re-constituted East Kerema Local Government Council. Elections were held in the above seven wards from 5th of March, 1970 to 13th of March, 1970, following the expiration of the two year terms of the previous Council members. This expiration was originally due on 19th of December, 1969, however a Council resolved amendment under date of 18th of December, 1969, extended the terms of the previous members to 19th of February, 1970. A further amendment included in the Variation of the Constitution of the said Council, provided for the continuation in office of the previous members until the first elections under the new Proclamation were completed. This last amendment was a Resolution of the Council passed under date of 27th of August, 1969.

The first elections were completed on 17th of March, 1969.

These elections were held following a Variation of the Constitution of the East Kerema Council, to enable it to include all persons and alienated land in the area, within its boundaries.

Wards 1 to 7 of the new Council, cover the same area formerly administered by eleven wards in the previous Council, with of course the inclusion of all alienated land therein. Again, there were 17 Councillors responsible for the area, now to be administered by the 9 newly elected Councillors from Wards 1 to 7.

I have long advocated both a severe reduction in the number of East Kerema Local Government Council members and an increase to three years of the term of office of these members. It is gratifying to note that the most recent Variation to the Constitution of this Council, provides for such enlightened changes.

I have been associated with the East Kerema Council since 1966; as Adviser for perhaps ten months of that time, and it has been plain to me that the Council was over-subscribed in member strength. Not only was the Council Chambers overcrowded during meetings, but an unfortunate development occured in Multi-member wards, whereby one Councillor would elect to attend the monthly meeting, whilst his colleague would remain home to "mind the store." It occured at times, where two such Councillors would alternate their roles from month to month. This practice was rife in the following wards of the Moripi Census Division: Iokea, 4 members, Lese Avihara, 2 members, Lese Oalai, 2 members, and to a lesser extent, Miaru, 2 members. This practice was not only confined to the Moripi Wards.

Although the total population of each of the larger villages, would seem to have justified the establishment of multi-member wards, the alarming degree of what may best be classed, permanent absenteeism from the villages belied the original impression. For example, Wards 1 to 10 of the Council, have a total enrollment of 4697 electors at the present time. During the recent elections, it was found that 2793 of these ward residents were absent from the Gulf District. Of these, I class 1770 as permanent absentees.

The census conducted on this patrol, garnered a wealth of not previously recorded names. These were mainly people, with their families, who,although, from this area, have been resident in various Territory centres, long enough to ensure that their names are recorded on no census sheets. These are permanent absentees from the Council area, and the names of the adults amongst them, do not appear on the East Kerema Council electoral roll. A Ward such as Iokea/Mirapo, with more than a thousand names on the Council electoral roll, may seem to warrant representation by four Councillors, as was the case hitherto. It would however, be rare to find more than 300 potential electors, residing in that ward at any one time.

Councillors in multi-member wards used to get in each others way. It seemed hard for them to co-ordinate their activities. This was noticeably true during work on the Iokea Airstrip Rural Devel-opment project, where the obstructionist activities of one particular Councillor, HARO SEPOE of Iokea, had the effect of severely hampering progress, as the other Councillors, pre-occupied with the recalcitrant, seemed unable to assume control of the situation. One of the Councillors, HARIA MAUTAIA of Iokea, who, with his clansmen, was in regular attendance at the work site, constantly fumed at the comparative lack of interest shown by his three colleagues.

Local Government has been something less than a success in the East Kerema Council area. The reasons are manifold. 90% of the Work load of the Malalaua Field Officers is concerned with areas under Council administration. It is a well thrashed cliche that " the man who runs the Council, runs the area!" Correspondingly, in a virtual all Council area like Malalaua, with its comparitively high; for the Gulf District, degree of sophistication and overpowering work load, it can truthfully be said that the man who runs the area, should also run or advise the Council. Until recent times, there has been a too great tendency on the part of Assistant District Commissioners, confirmed in that position or otherwise, to offload their local government responsib-ilities on to often relatively ill equipped junior Officers. I have noticed that the Councillors are collectively disappointed or perhaps chagrined when the Assistant District Commissioner does not appear at the monthly meetings. I am advocating not, that the Assistant District Commissioner become the Administrative Adviser to the Council, but rather that he immerse himself, for the benefit of good government, rather more deeply in the well of Council affairs. There must be no suggestion that the office of the Assistant District Commissioner, is in any way aloof or distant, from the role of Council administration within the Sub-district. This distinction has been in the past, at times in evidence.

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Every Council Adviser Iknow, has expressed the sentiment, that the Council Chambers at LALAPIPI is an extremely depressing place to work. This also must have an adverse effect on the development of the Council. I recommend immediate steps to have the whole Council area at Lalapipi upgraded and beautified to make it a fit place for an Officer to try to do best work in. I believe a new and rather more ~~prexigious~~ prestigious Chambers will be due in the very near future.

The present Council Clerk, who has seen service in the old Moripi Local Government Council from 1958 to 1960, and has since served with the amalgamated East Kerema Council, is a potentially very capable unit. A succession of Advisers notwithstan--ding, he has virtually controlled the Council in all its aspects, for the last twelve years. I believe he has become inflexible and set in his ways and, that in the Council, s interest, he should be replaced by a Clerk of equal capacity and ability. The present Clerk, LAUFA TAPORA from Lese KAVORA, carries out most of the duties which should in fact be done by the Executive/Finance Committee and the Works Committee of the Council.

The previous President, FALEMA LARIVITA of the MOVEAVE group dual village of HEAVALA, was President in name only. Contrary to some stated opinions, this man spent little time on Council business; never compiled or completed a Report on the state of the Council; was incapable of wording the annual President, s Report for tabling in the House of Assembly and had poor organisatio--nal ability. He was in fact, an inept President. As Vice President of the newly elected Council, he should prove to be a far more valuable member. He remains nonetheless, a personable man with whom I am on excellent terms and for whom I have a lot of time. The point is, that he even he in his position as President, was never guilty of ordering the Clerk to pursue a certain policy or carry out any specific task. The Clerk had the President and the Councillors generally on a string and told them what to do. The Clerk is a strong willed person who appears tense and hurried at most times. He has become an institution of the Council and these facts have contributed greatly to the emergence of the situation outlined above.

In order to consolidate and build upon gains which will accrue as a result of the recent reduction in the number of Council members as well the increase in the Councillor, s term of office, I believe it would be wise for the parties concerned to adopt the above recommendations. Failing the replacement of the Clerk, the situation must be engineered by the Assistant District Commissioner and the Adviser, whereby the Clerk carries out the duties for which he is paid and the various Committees of the Council, together with the President and the Vice President are not allowed to become pawns in the game. They must assume their statutary obligation--s. This will be difficult to bring about as it means a complete change in the status quo, and, although the Council suffers, the Councillors themselves are generally content with the present situation, as it means that nothing much has been or will be required of them.

The various Council Committee members were unsure of of their duties. The newly elected Executive/Finance Committee members will require a thorough grounding in the duties as laid down under the Local Government Ordinance, whilst an increase in their pay commensurate with their added responsibilities will be required.

Previous Councillors in the Moripi Wards were a mixed bag. They remain so after the recent elections. In general, the following applied: Where the Councillor was a conscientious man with natural leadership abilities, it was found that the residents of his ward, were interested in and supported both the Council and

the Councillor, whilst tax recovery was invariably excellent. I cite as examples: SAROTA, MIARU and Lese KAVORA Villages and the respective Councillors, SOARE LOVARE, who did not seek re-elect--ion, RAEPA KEAI and JOHN EKARI SEAEA, both unsuccessful candidates. In villages such as MORIO, IOKEA, Lese AVIHARA and Lese OALAI, where the Councillors were nondescript or as in the Iokea case, unco-oper--ative, interest in the Council was low, whilst tax recovery left much to be desired.

I have gained the impression that the Local Government system is for the most part, tolerated as an intrusion in the daily lives of the people. There is no grass roots desire on the part of the residents to enhance the future of local government in their area. The electors, forced to pay tax, are basically interested in getting as much back from the Council for as little effort as possible on their part.

The results of the Council,s Capital Works Programme over recent years, can be seen in every village. A Breakdown follows:

ROVE:	Reticulated Water System.
MORIO:	Aid Post and Sanitary Wells.
LAUIRAVA: and LAUROVA:	Sanitary Wells. The MORIO Aid Post serves these four above OIAPU villages.
SAROTA:	Sanitary Wells.
IOKEA/MIRAPO:	Reticulated Water system.
	Classroom, Primary T School.
	Teachers Accomodation.
	Iokea Airstrip.
MIARU/SAVORIPI:	Classroom, Primary T School.
	Sanitary Wells.
	Aid Post.
LESE AVIHARA:	Sanitary Wells.
LESE KAVORA:	Sanitary Wells.
	Aid Post.
LESE OALAI:	Aid Post.
	Oalai Airstrip.
	Tanks for Water Catchment.
LESE ILAVA;	Tanks for Water Catchment.

The people are generally however, dissatisfied with the results of the above programme, yet they refused during recent Tax-payers meetings held in every ward,to consider increasing in the coming financial year, the male tax rate. This will remain at $10, increasing to $12 if payment is made after the end of July. The female tax rate was increased for the period 1970/71 by $1 to $2.

None of the constituents and few of the Councillors have an understanding of the financial workings of the Council, nor would they appreciate the financial standing and position of the Council at any given time. This has been long the exclusive domain of the Council Clerk.

The East Kerema Council has on its books, a number of Council Rules, some passed as long ago as 1961. These Rules relate to:

1. Hygiene and Sanitation,
2. Fencing of Pigs,
3. Registration of Births, Deaths and Marriages,
4. Registration of Powered Craft,
5. Road Maintenance,
6. Plantation Management,
7. Truancy.

The first mentioned is ressurected from time to time, mainly at the instigation of the Adviser, whilst many of the Councillors are unaware of the existence of most, if not all the rest of them.

Two recent attempts by the Council to employ a Rules Inspector were disastrous. The first employee, PHILLIP KOSE of Moveave did not even get started, whilst his successor, GREGORY HAITARAVA also of Moveave, nothing less than a rogue, abused his position of trust at Less and the Councillors at last word, were considering his replacement.

Prior to the recent elections, it appeared that local government in the East Kerema area w as in the doldrums. The elections, known only throughout the area as being " Multi-Racial," injected tremendous and widespread enthusiasm toward the system. The elections were hard fought, with some of the trappings of Western electioneering campaigns present. I refer to the distribut--ion of How to Vote pamphlets, Campaign speeches, placards etc as practiced by two particular candidates, both Department of Education schoolteachers, ie OEKA FOROVA of Ward 3, Iokea/Mirapo and MAOLA TUAKARA of Ward 4, Miaru/Savoripi. Only the latter candidate was successful.

Most of the previous Councillors sought re-election, however only two of them from Wards 1 to 7 were successful. These were HARO SEPOE of Ward 3, Iokea/Mirapo and Patrick FEAREKA ERI of Ward 7, Lese Oalai. Interestingly, two Councillors who had previously held power between 1961 and 1967, were re-elected this time. I refer to KARIKO LAHO of Ward 5, Avihara and HAROHARO SEAEA of Ward 6, Kavora/Ilava. Both had landslide victories. Of the nine newly elected Councillors, detailed below, I attach brief biographical notes, together with my comments on the respective abilities of the successful candidates.

Ward 1: ROVE/MORIO/LAUIRAVA: Councillor APORI - KARIAPO.

Aged 34 years. Married with 4 children. Brother of ex-Councillor MALASE KARIARO. Born Lauirava. Educated United Church School at OIAPU to standard 4. Passed standard 5 at United Church Primary T School at Moru. To Port Moresby and Idubada Medical Training School for 2 years. Received Medical Assistant Certificate and employed by Public Health Department at Kerema for one year, 1952/53. Served as Aid Post Orderly for PHD at his home village for 13 years and in 1967 resigned to join the United Geophysical Corporation as a medical Assistant. Served with the Company in the Fly River area near Lake Murray. Also served in the Turuma River area and Beara for two years. Returned Lauirava at Christmas, 1969 and elected to Councillor.

I like this man. He appears to be solid and dependable. I consider the electors chose well.

Ward 2: LAUROVO/SAROTA: Councillor FARAPO TATI:

Aged 34 years. Married with 6 children. Born at Sarota and educated at United Church School at Sarota to standard 5. Joined Public Health Department and served as a Medical Orderly at KUKIPI for 8 months. To Port Moresby, where he was employed as a clerk for Papua Agencies for one year. Returned to Sarota to start his families Trade Store and motorised canoe transport service. Served as an East Kerema Council unpaid Committeeman at Sarota for two years. He has planted 400 Coconut trees in an effort to start a a worthwhile copra business.

The above two wards represent the OIAPU, or to use the native term, SEPOE, area, in the extreme east of the Council

area and the Moripi Census Division. The five above villages of the OIAPU group have a total population of 1180.
There were previously four Councillors. The recent Variation to the Constitution of the Council provided that only two Councillors would now represent this group. The Oiapu people accepted this change in ward boundaries and representation philosophically. Until this patrol moved into the area, OIAPU was seldom visited backwoods. Of the four previous Councillors, only SOARE LOVARE of Sarota stood out. The others just drifted along, although they were similar pleasant, courteous men.

The OIAPU area now appears to have two dedicated and efficient Councillors who will be a boon to the area. They both appear to be pro-administration.

Ward 3: IOKEA/MIRAPO: HARO SEPOE:

Vice President of the Council from 1967 to 1970. Aged 35 years. Married with seven children. Re-elected overwhelmingly to the Council in 1970, but failed to gain a seat on the new Executive/ Finance Committee and failed also to regain his position of Vice President. I failed in an attempt to create with this Councillor, the same harmonious working relationship that I enjoy with other elected officials in the Moripi area.

All of the coastal portion of the Gulf District practices passive resistance to the aims and extension of the Administration, the extent of which varies from place to place. The Iokea brand is different again; sometimes active and often insidious. This Councillor suffers from acute vanity and will respect the opinion and authority of no-one. In his position of Vice President, he was in the habit of going his own way on Council business without consulting the other three Iokea Councillors. Dissension amongst the Iokea Councillors was always in evidence. He was uniformly disliked by progressive, enlightened Councillors in other wards, but true to life, he was re elected, whereas other Councillors, who co-operated fully with the administration often lost their seat on the Council.

This same Councillor allowed East Kerema Council funds, allocated to the Iokea Airstrip project to be dissipated by Iokea men, working as day labourers on the project. Under this Councillor,s supervision, each of these labourers was contributing no more than two hours work each day. Progress was negligible. After the Administration contributed $2000 and a tractor plus trailer and imp--lements to the project on the understanding that the Iokea and surrounding village peoples, make a determined effort to complete the work, which was to be supervised by myself and my patrol party, working through the Councillors, HARO SEPOE failed in every way to co-operate. He alone, considered the Iokea people were being forced to work too hard. Admittedly, a certain amount of coercion was required just to get the reluctant Iokea people to the work site and more was required to make them work. By accurately guaging the extent of the Iokea,s peoples reluctance to complete the project on a self help basis, and by taking their side, HARO SEPOE succeeded in making myself in company with those Councillors who supported me in pushing the project, into the villains of the piece and so ensured his own re-election.

This man lacks the intelligence to be dangerous, but he posesses more than his share of cunning. I refrained from instituting court action as the basis of the entire project was after all, self help.

In the initial stages of the project, the work was mainly back-breaking excavation and distribution of fill. In the course of our supervision, there is no doubt in anyones mind that Constable 1/C ASI REUBEN and myself personally shifted as much earth as any local labourer on the project. I am convinced that HARO SEPOE managed to communicate to the Iokea people, the thought that there was no need for them to break their backs as sooner or later and probably sooner, additional machinery would arrive to ease or perhaps do away with the need for labourers. It was in fact sooner, that the Barge,"Sir Godfrey" delivered the second tractor. When immediately after his re-election, the Allis Chalmers Grader was off-loaded at Iokea, HARO SEPOE was very nearly proclaimed the Messiah. He was at least firmly entrenched in his position of power at Iokea. Following the election at Iokea, this Councillor remained true to form by studiously avoiding any contact with the second Councillor for Ward, 3, one KAVORA TURIA. KAVORA, who had not previously held office was thus placed in an invidious position. Of course, HARO.s policy backfired disasterously upon him, when at the first meeting of the new Council at Lalapipi on the 25th of March, 1970, the previously snubbed KAVORA TURIA, was elected to the Presidency of the Council, whilst HARO SEPOE lost both his position as Vice President as well as his seat on the Executive/Finance Committee. The elected displayed far better judgement than the electors at Iokea, as HARO SEPOE was the popular Candidate.

Ward 3: <u>IOKEA/MIRAPO: KAVORA TURIA</u>:

Council President. Married with ten children. Aged 42. Born at Iokea. Educated to standard 5 at United Church School at MORU. Served as a clerk and messenger for Brigadier D.M. Cleland in Port Moresby,in Port Moresby from 1943 to 1945. Returned to Iokea and worked as storeman at the Iokea Co-operative Store from 1949 to 1956. In 1956, did the Co-operative Secretary and Inspectors course at Konedobu. Passed this course and went to IHU in 1957 for one year. Because of the illness of his father, KAVORA desired a posting closer to home and was rewarded with the Assistant Secretaryship of the Toaripi Association at Kukipi. Employed in this position between 1959 and 1962. Returned Iokea in 1962. Has been a Subsistence farmer for the last eight years. His copra plantation runs to 400 trees. One of his sons, HOLME, after eight years schooling in Wawrick, Queensland, where he passed his Matriculation Certificate is now employed as an Accountant with the Port Moresby Reserve Bank. Another son works in the Public Service Board office.

Since his election, KAVORA has proved to be a natural leader. He appears to be reliable and trustworthy. He has seized the reins of power and seems to have relegated HARO SEPOE into the background. All this has been done quietly and efficiently and in a manner which has earned him the respect of the Iokea electors. By luck, rather than by good judgement, Iokea has attracted to power the type of man which the village needs. KAVORA,s grandfather is actually a native of IPAIPANA Village in the RORO area of the Kairuku Sub-district. His son, ie KAVORA,s father, was given to and adopted by a relative of the grandfather,at Iokea, who had no children of his own. KAVORA thus inherited land rights etc at Iokea where he prefers to live. His father however, refused to sever his ties with the Ipaipana relations, and he in fact died at Ipaipana in 1969. KAVORA spent most of last year at Ipaipana, where land rights would be available to him should he decide to accept them. The President, in meeting with the villagers confirmed the appointment of the two previous village Committeemen, MEARA SARUFA and ex Councillor, TU,U KILORI to the position of Ward Committeemen for Iokea/Mirapo Ward. The new President has thus far displayed tremendous enthusiasm for the responsible position into which he now finds himself. With proper guidance from the Adviser, he would be amenable to lead the drive to take control of the Council,s business and affairs and replace power in the hands of the Executive Committee, where it rightfully belongs.

Ward 4: MIARU/SAVORIPI: Councillor PETER MAOLA TUAKARA:

This Councillor is aged 30 years. He is married with three children. Born at Lauirava in the Oiapu area where his father still resides. He is married into Miaru village. Educated at the United Church School at MORIO to standard 4, then passed standard 5 at the MORU United Church School in 1952. Completed standards 6 to 8 at the Kerema Central school. Attended Sogeri High School in 1957 and completed standard 9, completed Sub-junior and Junior Certificate in 1958 and 1959. 1960 to,61, completed 3 Course at the Port Moresby Teachers College and subsequently taught for three years in Central District Primary Schools. Chosen for inclusion in the Senior Officers course in 1965 and for the past four years, has served as Head teacher of Miaru Primary T School. This Councillor was elected through the auspices of popular support by the Miaru female segment of the population. He is active in the Womens Club and was in fact the Ladies Candidate. His election became virtually assured after it transpired that as many as 26 more females than males voted in the Miaru election.

This Councillor intends to settle indefinitely in Miaru village and an Application for a $400 Loan from the Development Bank has been processed and submitted by myself on behalf of the Councillor. The money will be used for the unlikely establishment of the eighth Trade store in Miaru village. The other seven xxxxx are at the present time, barely managing to break even after expenses. The Councillor considers he can take all the business away from his seven competitors. It could be done, but I am firmly convinced that Peter Maola posesses not the ability to perform this feat.

Peter gained a lot of support through the content of his campaign statements to the effect that he was not fully in favour of the self help principle being used in connection with various rural development projects currently under way in the Moripi. He stated his desire to see the principle of " a days pay for a days work" invoked as an improvement over the idea of self help. This was a natural vote getter applicable throughout the Kukipi Sub-district.

Peter, normally a polite man,tends to display a slightly offensive attitude towards administration officers of the overseas variety, whilst under the influence of liquor. The candidate has himself informed me that, having successfully completed the Senior Officer,s Course of his Department, a number of indiscretions committed at either Angoram or Ambunti in the Sepik area, whilst under the influence, persuaded the Department to reconsider his suitability for early promotion to District Inspector, and he was sent to Miaru under some sort of cloud.

This man will, in pursuance of his duties as Councillor, offer no leadership to the Miaru people, but has already showns signs of pandering to the will of the majority of people. In theory, this development appears to be in order, however theory has never yet built a road nor carried patrol boxes from the anchorage to the Rest House at Miaru village.

Peter has already questioned involvement by Councillors in the area of village law and order and the maintenance thereof.

I foresee no easy road ahead for those Officers saddled with the task,of marshalling the efforts of the people at Miaru/Savoripi, to contribute to the construction of proposed roadworks in the area in the near future,on a self help basis.

Again, the responsibilities of the Councillor in his role as Head Teacher of the Miaru Primary T School, will prevent his taking part in such rural development projects, on a large scale. I foresee the second Miaru Councillor, MICHAEL FOROVA ORI , bearing the brunt of the task to mobilise the efforts of the people in schemes of this nature.

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Ward 4: Councillor, MICHAEL FOROVA ORI:

Aged 33. Married with two children. Born at Miaru. Educated at TERAPO Catholic Mission Primary 1 School to standard 5. Passed Standard 6 at Yule Island, where he also passed stan--dard 7. Passed Catholic Mission Teachers Training course in 1957. Taught standard 1 and 2 at Miaru Catholic Mission school. To Terapo in 1960 and assisted Sister Mary Paul in her standard 5 and 6 classes. Appointed as teacher at the catholic school at ROVE, Oiapu from 1961 to 1964. Resigned from Mission service in that year.

Started his own retail store business at Miaru, and in conjunction with his clan of LUIPI, began a motorised canoe passenger service locally and from Port Moresby. Carried freight to and from Port Moresby with this service. The clan presently has two outboard motors. The clan also has a 300 tree copra plantation. His trade store is the most profitable of all the Miaru stores, 7 in all. The clan is building a second double hulled canoe to be outfitted as a mobile trade store to exploit the potential of the Bush Mekeo area. He is not the hereditary, but is the practical leader of the clan.

Thinly disguised enmity existed between this man and the ex Councillor, Raepa Keai. Raepa received a month imprisonment on an adultery charge, involving the wife, in fact the second wife of Forova. Shortly thereafter, a term of two months imprisonment was meted out to Forova over a breach of the Council Rules. The complainant was Raepa. This put Raepa one month up on Forova. I am sure that, should Raepa step out line, Forova will be quick to capitalise on the opportunity by bringing a charge against him.

Forova has so far performed well as Councillor. He sees the need for a concerted effort on the part of both the Iokea and the surrounding village people on the Iokea airstrip project. He has however, tenuous controlat present, over the Miaru electors. I think he will develop into a valuable Councillor.

Ward 5: AVIHARA: JOSEPH KARIKO LAHO, Councillor:

Aged 43. Born at Lese Avihara. Educated at United Church School at Avihara to standard 3. Attended Idubada Technical School for two years where he studied carpentry. Attended Sogeri Technical School for one year. Worked as a carpenter in Port Moresby for one year, then joined the Department of Public Works as a Carpenter and worked throughout New Guinea. Started in business with his brother as a Building Contracting team. Pursued this business for 15 years in such places as Lae, Madang, Wewak and Popondetta. Returned to Lese Avihara in 1961 and was elected as Local Government Councillor, in which position he served for the ensuing six years. Started a trade store business on behalf of himself and his family. The present census shows a total of 1000 trees in his copra plantation. He constructed a sea going motorised canoe for use on the old "HIRI" run between Port Moresby and the Gulf District. The canoe is registered with the Port Moresby Harbour Master and is named M.V. EVEISAPEA. Obtained Development Bank Loan of $500 in 1969 to build a new Trade Store which has now been completed. The said store incorpor-ates facilitates to provide for the Store Keepers Liquor Licence, which he expects will be granted him at the April, 14th next, sittings of the Liquor Licensing Commission at Kerema. Plans to open a Post Office Agency at his Avihara store in 1970. This Councillor, who is a member of the Executive/Finance Committee of the Council, is married with five children. He also has a trade store at POPO Village and a separate copra plantation at Popo to a total of 1400 trees. He is also the Shell Company agent for the Lese area.

Joseph is a progressive businessman, who is reliable and pro-administration. He was elected in a landslide victory with an absolute majority after the first count. The Avihara electors appeared to be disgusted with the vacillating leadership over the previous two years as shown by the two outgoing Councillors, One of these men, EKA EOVO, unsuccessfully sought re-election.

Joseph Kariko Laho, in his business ventures, makes a grave error, common to all other traders of the area. In an effort to increase profits, he consistently allows a too high mark-up on all his store goods, thus making them not only expensive, but more damaging still, ensuring that his prices set down for the same items that appear on the shelves of all other stores, are comparable in price with the other stores. The general practice is for each separate clan to run its own store. With prices the same prohibitive markup in all available stores, customer support is generally on a clan partisan basis. Joseph has not yet learnt that lower prices and the subsequent increased sales and turnover would result in additional profits for him as I am convinced that the lure of cheaper goods would convince customers to forsake their established practice of supporting their own clan store with its higher prices.

Joseph has been a good, progressive Councillor in past years and he can be expected to retain these qualities. We can also be certain that his business interests will interfere, perhaps to a substantial degree, with his duties as both Councillor and Executive Committee member. In his favour, is the fact that he is widely respected throughout the Moripi area. Joseph can count a number of Administration Officers on his list of friends and he has a long record of assistance to patrolling personnel.

Ward 6: KAVORA/ILAVA: CLEMENT HAROHARO SEAEA, Councillor:

Aged 38. Married with five children. Born at Lese Kavora. Educated at Roman Catholic Mission school at Kavora, then to TERAPO school in 1941. After three years at Terapo, to Sogeri Primary T School for one year, then two years at Idubada Technical School. Joined the Department of Public Works as a plumber and worked at NEWTO WN for six months. Returned to Kavora and opened a trade store in conjunction with his two brothers and elected as Local Government

Councillor for Kavora village in 1961. Remained Councillor for six years. He has a Copra plantation of 50 trees. He is Vice Chairman of the Co-operative Wholesale Society at Kukipi and Chairman of the Parents and Citizens Association of Lese Oalai Roman Catholic Mission Primary T School. He is also in charge of the fund designed to provide for the purchase of necessary markers, windsocks etc for the Oalai airstrip. His clan is AUPI.

This Councillor replaced his brother, John Ekari Seaea, who held office over the past two years. He was elected in a landslide victory. Advisers may expect to have to endure a barrage of impassioned rhetoric on any and all subjects under discussion in future Council meetings. Speeches will be loud and relentless but the content thereof will be small, and mostly insignificant. Notwithstand-ing, I have found the man to be sincere and as far enlightenment goes, ahead of his time. He has some sound ideas and judgement.

Following the Declaration of Poll after the Kavora/Ilava election, the winning candidate, HAROHARO, was likened, by the United Church Pastor of Lese Ilava, one SAMUELA, as to being unto Moses of Old Testament glory. In this case, HAROHARO was said to be the man chosen by the electors of this ward to lead his children of the Lese tribes, from the wilderness of the Lese coastal area and their present villages of Kavora and Ilava, and deliver them up into the promised land at the rear of Lese Oalai, where the site for a new village, adjacent to the proposed vehicular road from Port Moresby to Kerema, has been marked. **This exodus will presumably be regarded as being the First "Aliyah" to Eretz Lese.**

This Councillor, I am sure entertains visions of the rapid development of his area and his Council. He unfortunately lacks the organisational ability to contribute greatly to their fruition. With guidance and close supervision in the immediate months ahead, this Councillor should develop into a man increasingly able to match his words with deeds.

Ward 7: <u>OALAI: Councillor PATRICK FEAREKA ERI:</u>

Member of the Council from 1967 to 1970 and re-elected in March, 1970. Previously, a member of the Executive/Finance Committee. Married with thirteen children. This Councillor gained a solid victory over his three opponents, obtaining an absolute majority on the second count. His voter strength centred amongst the older residents of Lese Oalai village. It bears mention here that a large portion of Oalai people are permanent residents at Lese MARAKEA hamlet on the Lese river mouth isthmus. This man proved himself an inept Councillor. He is an object of mirth amongst the younger segment of his constituency. He also holds the special distinction of being the only male resident of the Moripi, other than those too old to work, who cannot point to his own garden.

The Roman Catholic Mission personnel at Lese Oalai are continually frustrated in their attempts to enlist the support of the Oalai residents in joint, beneficial schemes, because of the lack of leadership and interest shown by this Councillor. He has no control over his ward residents and is a Councillor in name only.

Construction of the Lese Oalai Aid Post, a Council project, was delayed for three months because this Councillor lacked the resolve to have a site prepared and to stockpile necessary raw materials such as gravel at the work site. I mentioned the urgency of of the matter a number of times to no avail. Finally, in the absence of any action on the part of the Councillor, I deemed it expedient that I attend to the matter myself when time from other duties permitted. This was done. The Aid Post is now completed.

Until court action rectified the situation in early February of this year, Oalai was the dirtiest and most neglected

village in the area. It would be unwise to expect anything from this Councillor. I believe he can however, eject a stream of betel nut juice a further distance than many of his contemporaries.

Through failure to utilise assistance offered by the Catholic Mission adjacent to Oal village, the Councillor has missed a golden opportunity to improve ing standards in his village. This assistance includes schemes improve the village water supply and provide electricity to selecte , higher standard village houses.

This Councillor,s contribution to the completion of the Oalai airstrip on his doorstep was insignificant. I do not recall any worthwhile comments ever having been made by him in a Council meeting. Quite unbelievably, his colleague the second Oalai Councillor of the previous Council was of even less value than Feareka. This man, MICHAEL MAIAUKA, was recently convicted of two years tax evasion. He did not seek re-election.

Lese Oalai Ward will regrettably remain the weak link in the chain that is ward stability in the new Council.

Feareka is aged 45 years. Born at Kavora and educated 1st at Terapo to standard 3, then Yule Island assisting in the Workshop as a trainee mechanic. Feareka then worked on and off for 17 years as a Catechist, assisting in the schooling of Prepratory classes in Mission schools throughout the Lese area, also Rove, Popo and Orokolo. I believe he was dismissed by Father Chaun for inefficiency. Worked in a Port Moresby Sawmill for 18 months from 1947. His War Service consisted of being an ANGAU Labour Line foreman. Worked in the Bulldog, Wau and Lae areas. Has a female child an Education Department teacher and a male child a Mission teacher.

In his work as a catechist, I believe he was regarded as the Priests contact man in the village, who performed some religious instruction and took the service in the absence of the Priest, usually on a Sunday.

At last word, he is reported to have vacated Oalai and moved to the coast to mourn for the recent death of a Oalai man whom he has not seen for 17 years.

Following the successful completion of the March Council elections and the significant election of KAVORA TURIA to the Presidency,as well as the establishment of a fairly progressive Executive/Finance Committee, it does appear that the prospects for the future successful operation of the East Kerema Council are bright.

I have gained the impression that taxpayers throughout the Moripi wards are somewhat hazy in their understanding of the proper functions and duties of their elected representatives. It is imperative that the Senior Local Government Officer at Kerema, commence as soon as possible, a training course for all East Kerema Councillors to acquaint them fully with their responsibilities as laid down. It will then be necessary for the Councillors to explain the matters covered in that course to their constituents. It must be impressed upon all Councillors, that they have a very real need to bring the results of all that transpires at future meetings home to the taxpayers.

The noticeable trend of electing again and again, members who have held office in past years, is leading to the creation of what may be termed a Councillors elite; a small group whose knowledge of local government procedures, far exceeds that of the masses of people. Whilst it may be difficult to reverse this trend, it is contingent upon those Officers working with the East Kerema Council, to provide for the increased awareness and knowledge of the ordinary taxpayer.

The operation of the Works Committee has been a dismal failure in past years. The Council President in a recent discussion, evinced his desire to make full use of the Council transport service

to undertake in company with members of the Executive/Finance Committee, inspection tours on a regular basis, of current Capital Works projects. This is in order to ensure their continuity and early completion. I suggest this course of action be given a fair trial in the first instance.

A total in excess of ß700 outstanding current taxation was collected for the Council during this patrol. The official Tax Collector accompanied the patrol to most villages. In addition, Court fines to a total of ß150, were levied against convicted persons. There were ten such convictions for tax evasion and all fines were paid as was the outstanding tax. Two men however, defaulted in the payment of their fine and opted for the prison term at Malalaua. Collection of tax monies owed the Council by this method is unsatisfact-ory.

Recommendation: Have Councillors inform all taxpayers immediately, that 1970-71 taxation commitments are due and payable under the Council Rule and the Ordinance by the end of July next. A demand should be made in the first week of August, this year, of evaders for the amount outstand-ing. Failure to comply will elicit immediate court action from the Magistrate who should accompany the tax collectors to every ward during the first two to three weeks of August. It will be found that such a course of action will induce most tax payers to fulfill their obligations during the July tax patrol, whilst it will also ensure full recovery well before the end of August. During recent tax courts held on this patrol, I was continually staggered by the endless and diverse multitude of excuses offered by evaders to explain away their failure to meet their obligations within the proper time. Far too many taxpayers are in the habit of disregarding the Council tax patrol in the hope that lack of follow-up action will relieve them of the necessity to pay their taxes. Tax evaders suffer no known social ostracism from their fellows; even from those residents who regularly pay before the end of July. It seems often to be a case of "if you can get away with it, then good luck to you."

The East Kerema Council in its Tax collection progra-mme, annually gleans the paltry sum of approximately ß13,000. The Capital Works programme, geared to this unimposing figure, consistently fails to fire the imagination of the taxpayer. There are over 1200 permanent adult absentees from Wards 1 to 7 of the Council area. Virtually none of these people pay tax to their home Council and it is very doubtful that more than a handful of them support the Council at their currect place of residence. Council revenue will continue to be low until such time as local conditions are made attractive enough to induce these absentees to return to their home area; remain there, pay their taxes and thus increase the revenue of the Council. It is obvious that completion of the proposed Port Moresby to Kerema vehicular road through the Council area and the Moripi Census Division, with the resulting upsurge of economic development, will greatly contribute towards making the home area attractive enough for the development above to occur.

An existing enigma within the framework of Council administration as we know it is in the process of being exposed in the East Kerema Council at this time. I refer to the relationship between the elected Council member and the maintenance of law and order within his ward, with particular reference to minor matters which a court may consider to be either trivial or vexatious, but which occur frequently at the village level and often, if not stopped immediately at the source, develop into serious trouble. Commonly referred to as village or Councillors Courts, the subject matter, although important to the parties involved, is often not worth the trouble of referring to a Magistrate for settlement. Such disruptions occur frequently in the villages and may involve minor stealing offences, trespass, arguments, scuffles and minor assaults, together with matters relating to native custom. Within the Moripi and in fact, the Sub-district as a whole, offences of a non serious nature are referred initially to the Village Chief and the Councillor

who, particularly in the case of civil claims and matters relating to violation of custom, proceed to try to effect a just settlement to the satisfaction of all parties. It is only in the event of failure to obtain such satisfaction that the matter would then be presented to the Magistrate for settlement. Of course an aggrieved party always has the opportunity of appealing to the Magistrate against the decision of his village leaders. It is a fact that in villages such as Moveave, Uritai, the Lese villages and most others, the Councillors have in the past, been deeply involved in the complexities concerned with the settlement of numerous minor "courts." A number of newly elected Councillors in East Kerema and I refer specifically to LAHO KARUKURU of Uritai and MAOLA TUAKARA of Miaru have voiced their distaste for the above practice. These two men represent a new breed of Councillor. They are politically aware and are just not equipped to administer their wards according to the normal, time honoured East Kerema fashion, which is something akin to the Village Constable system. It was in fact over-involvement in judicial matters of this nature that led to the rejection by the Miaru electors of the candidacy of ex Councillor, RAEPA KEAI, probably the previous Councils most progressive and enlightened member. With the absence of official encouragement for Councillors to indulge in the settlement of disputes in village courts, and I mean here, official discouragement at the highest and not the Sub-district level; coupled with the obvious inability of the overworked District Administration Officer to attend to more than a small percentage of these problems and the waning influence of the Village Chief remains active and very helpful in this role, who even today it would appear that should the Councillors insist on their rights and remain above and aloof from this important facet of native administration, there may occur a vacuum, whereby a sizable portion of the ward population will be denied ready access to litigation. This may be a good or a bad thing, time will tell. It will certainly greatly alter the status quo as it exists today. In the meantime, the two before-mentioned Councillors, have been informed of the official attitude and in view of their stated opinions, requested to take a reasonable and prudent middle of the road course. It seems not unreasonable for Councillors in this day and age to prefer not be become involved in the maintenance of law and order and settlement of village disputes.

(b) HOUSE OF ASSEMBLY:

The average, Moripi area, adult male has a simple, very basic, working knowledge of the functions of and significance of the House of Assembly. The stock answer in every village to the obvious question is, that the House of Assembly makes laws affecting all residents of the Territory, to provide for the continued government and administrat--ion of Papua and New Guinea. In most cases, budgetary control or distrib--ution through the annual Territory Budget of revenue monies, was cited as being a prime responsibility of the house. Repeal of existing or obsolete laws was another function often mentioned. The work of parliamentary Committees, select or otherwise, was mentioned perhaps twice only. The House was at times, described as being also a forum for general discussion by the elected members of problems internal and external affecting the Territory and, believe it or not, the national interest.

The above replies were not readily forthcoming and the process of deliverance thereof was something akin to that of extracting a tooth. In short, the people generally know more than they are prepared to readily admit.

Understandably, knowledge on the subject on the part of the women is considerably less than that of the men, or so it would appear.

I believe Radio Kerema, has been instrumental in contributing to the extent of information which the people posess. There is a high incidence of Receivers in each village, whilst interest in the station remains high.

The frequent visits to each village by the elected member for Kerema Open Electorate, Mr TORE LOKOLOKO, Minister of Health, (Ministerial Member) and his explanatory, informative talks with his constituents, albeit vote soliciting talks with a mind to 1972, is another contributing factor. Again, these people frequently visit Port Moresby, normally by way of motorised canoe travel on trading voyages, and they are at such times, exposed to the latest political manouvreings in that Capital. It is not uncommon for the Moripi people to visit the House of Assembly during a parliamentary session, if their visits should so co-incide.

There is a steadily growing interest in the activit--ies of the House of Assembly. The functions of the three prime divisions or facets of democratic government, ie Legislature, Judiciary and the Executive Branch, which in our particular situation, is the role of the Public Service, and the inter-relationship between these three functions is not universally appreciated by these people. I attempted at Lese Kavora, to put these matters in a clearer light and in as simple terms as possible, however I met with limited understanding generally on the part of the people collectively.

The people have a very little and limited knowledge of the duties and responsibilities of a Ministerial Member. The relation--ship of the Ministerial Member to his particular Administration Department is not well appreciated. Confusion was very much in vogue at the time of the recent information disseminated over the airwaves dealing with the Bill, designed to provide additional powers for Ministerial Members. I was a number of times questioned as to the extent of these additional powers and also as to the composition thereof. I believe my answers were understood.

It is a well known fact that the 1972 Elections for Kerema Open Electorate particularly, will be contested by a large number of Candidates. There is a feeling in the air that Home Rule will be granted during the term of office of candidates successful in 1972. A lot of aspiring politicians want to be a part of the power play which will presumably occur following the granting of internal self government.

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The 1972 election in this area is expected to be hard fought with little provision for "beg your pardon" campaigning. A number of Moripi men have privately expressed their interest in accepting a nomination. Men from this area are, by the very nature, ready made politicians and it is not surprising that the activities of the House hold much of their attention.

Many Moripi men will remain unconvinced that the House is anything but an instrument of the Australian Administration, until a future crisis, results in the House rejecting an administration sponsored particular line of action. The excellent relations and general co-operation which has so far marked the marriage of the Legislative and Executive branches of government, for the benefit of good government, since their separation, with the establishment of an indigenous majority in the House after 1964, from the control of the Australian Government, has lulled the people into this wrong impression. The House is looked upon the people as a Colossus, which has yet to be awarded his full powers and yet to reach maturity. The people are fully aware that the Australian Government has not yet let the House of Assembly dog off the leash, though they are of the unfortunate impression that the system of controls is far more stringent that it actually is. The significance of the successful passage of legislation of the nature of the Playing Cards Ordinance; the Discriminatory Practices Ordinances and the like, has failed to reach them.

The issue of Political Development may well benefit at this time from a period of a year or so of benign neglect. This would enable the Territory to consolidate gains which have accrued in this one field over recent years during which mammoth political strides have been made. Development in this area is now top heavy, with the growth of the House, including the Ministerial system, far outstripping the ability of the village peoples to comprehend and keep abreast of these developments. The time is ripe now, during the latter half of the terms of the members of the second House of Assembly, to concentrate our resources on bringing the village people up to date with the present situation. Further granting of increased powers to the House and Ministerial members at this time, will only confuse the ordinary villager, giving him the impression that the only thing that counts is political independence away from the control and influence of Australia. This would be detrimental to the highest priority which should be placed at this time on economic and social development. Just as communism breaks no new ground in countries, whose government has had the prosperity of its people at heart and has acted at all times to provide for the growing of its people in an climate free from overt graft and corruption; so an emergent nation like Papua, New Guinea, should expect to survive, with not too much internal disruption, the transition from colonial to independent national status, provided the development of the country economically has been given its rightful, top priority with a fair and reasonable slice of the cake to each man. There exist today, well founded fears of an eventual military take-over of power in this country, or perhaps even seizure of power by a dictatorial man or group of men. The way to prevent such an unfortunate occurence is to provide now for the political development of the man in the village and also the economic well being of the same man. We need a period of calm at the top in order that we concentrate fully on the development of the millions of Papuans and New Guineans on the bottom of the political scale as it exists today.

The basis for the opinions expressed above are my observations, derived from discussions with men of the Moripi area, as well as a result of my just plain living in the villages.

(c) HOUSE OF ASSEMBLY MEMBERS;

These are Mr VIRGIL BERTRAM COUNSEL, Member for the West Papua Regional Electorate and Mr FREDERICK TORE LOKOLOKO, Member of the Kerema Open Electorate and the Ministerial Member for Health in the House of Assembly.

Mr Counsel has visited the area once to my knowledge since his elevation to his present position in 1968. He toured the Iokea and Lese Oalai areas briefly in October, 1968, in connection with the construction of airstrips in those two places. In an unusual burst of energy, he advised certain villagers at Lese Oalai on how to proceed with the construction of their private airstrip, intimating that he would try to obtain administration assistance for the project. He did mention the liklihood that the P.W.D. Tractor newly arrived at Iokea, would be available upon the completion of the Iokea airstrip. This contingency never eventuated and Lese Oalai Romam Catholic Mission completed the airstrip with virtually no assistance from the Lese people.

Mr Counsel made a point of being at Iokea at the time that the said tractor and trailer from P.W.D. Kerema was offloaded from the Administration vessel, M.V. MAGILA at Lese and walked to Iokea. The member informed the Iokea people that he was personally responsib-le, both for supplying the equipment and for extracting the sum of $ 1000 from funds held by the Gulf District Commissioner to complete the project. He further advised the Iokea people that a concerted effort to finish the airstrip would be required of them starting immediately and, if during his frequent aircraft flights over the area of Iokea, he observed that the people were disregarding his advice, the equipment would be withdrawn and sent to Lese Oalai. Mr Counsel anticipated completion of the project within 4 months. The Iokea people had other ideas. Needless to say, the advice went unheed-ed and the equipment remained at Iokea.

Mr Counsel,s name rates small if any mention these days as the people look to their own native member for their political salvation.

Mr Lokoloko gained the necessary votes to ensure his election to the House in 1968, because of his broad based popularity throughout the Moripi, Toaripi and Kaipi Census Divisions of the Kukipi Sub-district. He was popular because during his many years as Secretary of the Kukipi based, Toaripi Association of Native Societies, he devoted most of his time to extension work with the various Co-operative Societies. Mr Lokoloko, whilst pre-occupied with schemes designed to help the lot of the ordinary copra producer, initiated the following developments: Establishment of the Kukipi Rice Mill, Inauguration of a tractor transport service in the Kaipi Census Division to enable Societies to deliver their copra to the Lelefiru Shipping Point, Construction of Smoke Houses to improve the quality of copra produced in the area and thereby increase returns and more efficient delivery to village societies of supplies from the Association Warehouse at Kukipi through the purchase of a large double hulled canoe powered by a 50 H.P. Outboard Motor. The above ventures aimed at improving the lot of the village producer paid political dividends in 1968.

On the other side of the coin, the Association continued, during Mr Lokoloko.s term as Secretary, to plunge deeper into debt to the tune of many thousands of dollars. I have heard that the amount of the debt at the time of the 1968 Elections was in excess of $25,000. I am not in a position to state emphatically that Mr Lokoloko deliberately used the office of the Secretary to further his political ambitions. Perhaps it was co-incidental that the means of administration he adopted whilst Secretary, eventually paid off in his later bid for Public Office. During that period, people were impressed with the services offered by the Secretary and his Association. They were

unconcerned with and probably unaware of the financial position of their Association. A belt-tightening, austerity programme, such as would have been needed to correct the crisis, would at that time, have been unpalatable to the ordinary villager.

Although, Mr Lokoloko.s father is, as well as being the Melaripi Clan Head man, the paramount chief of Iokea village; should Tore return to his home on a permanent basis, he is presently cited as being only an even money chance to succeed his father to the Chieftains position. The other contender is HASU MOAVA, a former Secretary of the Toaripi Association, who in fact preceded Tore in that position. Hasu was convicted in 1966 in the Supreme Court at Kerema of embezzlement of Association funds and was sentenced to an 18 month term of imprison--ment in the Bomana Corrective Institution. Tore,s father is LOKOLOKO TORE, a likeable old fellow, with whom I am on excellent terms.

The present member is less than popular at home. Persistent talk has it that very few Iokea people supported his candidacy in 1968. Outside of the clansmen of Melaripi, it appears that the Iokea people are generally not enamoured of Tore Lokoloko and I have reason to believe that the feeling is mutual.

There is a rift in Iokea between the eastern and western sections of the village, with the line of demarcation being approximat--ely the site of the United Church building. There is an undercurrent of jealousy and suspicion in evidence at all times between the two factions. Tore Lokoloko is from the western sector, which also can be described as being the pro-administration sector. The Council President is also resident in this area. In the east, such notables as Iokea Primary T School Head Teacher, William OEKA FOROVA, an unsuccessful candidate at the Iokea elections for the Council, SMITH MOREHARI, HARO SEPOE, the Councillor for Iokea and MOREHARI MIRISA with MIRISA MOREHARI are domiciled. The latter four men have a record over past years of lack of co-operation on administration and council sponsored projects. Incredibly, the eastern end clans have privately expressed their dissatisfaction that the member for Kerema Open is not a member of the--ir group - an unbelievable attitude. Tore Lokoloko was however the only Moripi candidate in 1968.

The present member maintains close contact with the Gulf District Commissioner and administration Officers in his home Sub-district. At every opportunity, he tours that section of his electorate east of Kerema. This is his stronghold. He desperately seeks re-elect--ion in 1972. I believe a Poll taken at this time and I have taken an unreliable poll verbally, would indicate that a majority of potential 1972 electors or voters agree with the way he is handling his job. I have been closely involved with the member since the much simpler days of 1966 when we both, with other field Officers, maintained close social ties. The legacy of those days remains strong even now, despite the unforeseen intervention of elected member and Ministerial status and all that that implies.

I feel that I am qualified to state that Tore Lokoloko has the highest political ambition. I believe that he is pursuing a course of action designed to ensure that he will be the logical politician to be elected to the Prime Ministership of this country, following the declaration of home rule for Papua New Guinea. I have nothing but admiration for the single mindedness of purpose with which he is pursuing his worthy ambition. He realised only too well that his only obstacle is the 1972 elections. Whilst his potential opposition is busily engaged in sniping and cutting at one another and generally appearing to be somewhat foolish and unreliable, Tore continues to de a creditable and efficient job as Ministerial Member for Health. He has gained the fullest confidence of high ranking Officers of the administration and official members of the House as adequately illustrated by his attendance at the recent forum of the United Nations Organisation in New York, where he was the leading representative for this country. He did,from all accounts a good job.

Whilst other potentially powerful politicians are inclined to flirt with tenuous political organisations of the nature of the Pangu Pati; groups which because of their complete lack of a broad, Territory wide, popular base, will almost certainly never graduate above the status of splinter parties, Tore Lokoloko continues to court the elected members of that one bloc, who are by the very nature and existence, the most natural, cohesive and powerful political party in the Territory and I refer of course, to the Highland members bloc in the House. I am sure that the officials in Port Moresby who are paid to know such things, will agree that present relations between the Highlanders generally, and the subject personality are cemented unnaturally deep.

I predict that in the near future, we will see the formation of another political party, with an all embracing, grass roots, pro-administration, broad based and multi-racial platform and with Tore Lokoloko elected to be the Parliamentary leader. The said party would almost certainly contain a cross section of elected Highland members, whilst I do not anticipate the emergence of this party until the Highlanders feel ready to embark on such a scheme. Again, an obstacle which may thwart the hopes of Mr Lokoloko in this regard, would seem to the rather slim contingency that the highlanders may prefer one of their own members to lead the party, however there seems to be no-one of sufficient stature around to fulfill such a role.

To my eyes, ever since his appointment as Ministerial member, there has been an air of rolling inevitability about Tore Lokoloko. We will not have long to wait to see the above prediction either confirmed or denied.

I do believe that Tore in his frquent visits to his constituents, could well spend considerably more time in explaining the functions of a Ministerial Member, using his own position as an example in point. He unfortunately, though for wholly understandable reasons, seems to use much of the time available, which itself is limited, in furthering his own chances for re-election.

There is an increasing tendency on the part of these people to look upon the member of the House as being all powerful, a trend which the member himself would in many ways be foolish to discoura-ge. The people have confused the roles of elected member and administr-ation officer. Tore is continually being asked to deal with and to intercede in matters which are beyond his sphere of influence and over which he has no jurisdiction. These are matters which should rightfully be referred only to the Administration Officers, for necessary consideration and where warranted, action. The members only recourse, when confronted with such a situation, is to refer the matter in question to the proper authorities. In recent times, he has been solicited for help in matters as diverse as, Development Bank Loans, Cattle and Pig Raising projects, roadwork and the like. On the surface, this development may appear to be harmless, however I feel that if left unchecked, future confusion and resentment may well be the legacy of our action.

Tore is an astute and conscientious politician. It was he for example, in his desire to see his home area progress economically, who planted the idea in the minds of certain of his constituents in various villages that the idea of raising cattle in the area would be beneficial to the villages and the area generally. Once planted, the worthwhile idea grew and there are now are a number of groups interested.

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(d) POLITICAL EDUCATION:

Ideally, what is required is a period of political stability and consolidation of recent gains in Port Moresby, coupled with a top priority educational campaign in the villages to bring the people up to date. Most Moripi already posess a basic understanding of the political situation within, but not beyond the Territory.

Dissemination of political propaganda and political news reports, interviews, comment and opinion over the airwaves, in particular through the agency of Radio Kerema, has largely brought about the above state of affairs. Other contributing factors have been mentioned under the heading - House of Assembly; not the least of these has been the result of many discussions over a period of time with the people, by patrolling District Administration field Officers. The level of understanding in this area remains well short of an acceptable quotient, however.

Ideally, a field Officer should be detached to concentrate full time on political education in this most politically significant area of the Gulf District. This Officer should educate the people fully in the mechanics, benefits and acknowledged superiority of Westminster democracy--the type of government which we enjoy in Australia and which we have and will continue to introduce and establish in this country, for the greater benefit of all the people. It should be explained that the term "all the people", is not just a catch phrase, but means and includes the educated as well as the uneducated, the Papuans as well as the Highlanders, the Tolais as well as the Kaintibas, the beer drinkers as well as the cannibals and last but not least, the expatriates as well as the natives.

In the course of this political education campaign, we would be dealing unjustly with the people if we failed to summarise and analyse the various political systems which exist in the world today. Ihave found that even those of this area, who have been fortunate enough to have visited Australia, have scant knowledge of the different forms of government under which the peoples of the world live.

There is no guarantee that the earnest ambition and desired objective of our Government in creating a politically stable, democratic Papua and New Guinea, existing harmoniously and maintaining the closest ties with Australia, will come to pass. This desirable situation would be in Australia,s national interest. The English, in spite of all their good intentions, enormous and crippling outlay of the taxpayers money and wealth of experience in shouldering the "white mans burden", were rewarded with terrorism in Kenya, disillusionment in Southern Rhodesia and a war of attrition, approaching near tribal genocide in Nigeria, - all of these developments unforeseen. This latter country it will be remembered, was described in responsible world journals as representing, even years after its proclamation of independence, a perfect illustration of model transition from colonial to independent nationhood.

For all the well documented reasons that we know so well, it is essential that no such errors of judgement occur in Papua,New Guinea. We can be reasonably certain from Statements of Policy by our Minister and from our own special knowledge, that this country will one day be politically independent from Australia. We can assume that when this happens, the people will be free to choose their own form of government. We may not happen to agree with either the form chosen by the people or God forbid, the form which the majority may, conceivably, be forced to endure for a period of time. There is little to be gained at this time by denying that these occurences may take place. There is a lot, perhaps everything to be gained by fully educating the people politically and, by emphasising the possibilities, preparing them by giving them sufficient grounding for the people to choose wisely.

The proposed educational campaign, covering the various African and other ex colonial examples, and after having referred with particular interest,to our South Pacific and Indian Ocean neighbours should, if administered correctly,have the result of breaking down the rather widely if secretly held belief of these people, that because Australians are white skinned and they are brown skinned, the Australian method of government and in fact, major Australian sponsored political developments in this country, must be viewed with a degree of suspicion.

My observation of recent inspection tours from the United Nations Trusteeship Council, which have included a representative of the negroid race, has convinced me that, most of the people of this country, only because their education has, unwisely, been left incomplete, are easy meat for the table of any persuasive, foreign political personality who, for his own reasons, may, being of median hue, desire to inflame the fortunately dormant, issue of race in this country.

It would not be straying too far from the truth to sum up the present attitude of many of the people along the lines of "One Nathaniel Eastman is worth ten Arthur Calwells".

Sensible fearless and enlightened education will restore the absent perspective, but we must educate now. It is morally indefens--ible for us to fail at this time to acquaint the people with world political facts of life. Neglect would be tantamount to selling Australia and the New Guinea peoples short.

I take issue here with the Mass media of this country which tends to place emphasis on the unfortunate principle that only bad foreign news is news. The issue is taken because the Moripi people garner much of their political knowledge from this source. The media tends to display one side of the coin only. A regular listener to the simple English News Broadcast, nightly over 9PA, an atrocious presentation incidently, would be left with the impression that political independence is the only thing that matters. The provable fact that that the general standard of living, degree of affluence and opportunity to engage in the pursuit of happiness amongst the "blacks" of Southern Rhodesia, compares more than favourably with their counterparts in most, if not all, other independent African nations , is reported quite disproportionately to the equally provable fact that the former do not enjoy comparable political freedom. This is only one of many examples occuring daily which result in the impressionable native listener gaining a false impression.

Much needed perspective in these matters would reduce the aura of bad light under which the English speaking colonialists, including Australians, are often, for all their best intentions, undeserv--edly presented. The people who control the media apparently believe that one racial riot is worth ten examples of multi-racial co-operation.

The local government system of the Territory is the mainspring of political awareness and responsibilty. Once the functions of local government are fully appreciated at village level, the battle to educate the people politically is almost won. The House of Assembly is, after all, a Local Government Council on a grand scale. I have suggested elsewhere in this Report, means of improving the people,s awareness of Local Government.

From answers to questions contained in Political Education Pro-formas, designed to guage the present degree of political awareness of the people of the Territory, it was obvious to me that the Moripi people had little understanding of the duties of the District Commissioner, particularly as to his role of co-ordinator of the functions of all administration Departments within the district. The role of the Assistant District Commissioner was not fully understood. He was regarded as being concern-ed with law enforcement, with some emphasis on rural development of his area. It would also appear from answers received that the main role of the Patrol Officer was the recording of names at the annual Census, together with Council advisory and law enforcement duties.

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The people advanced that nothing too radical was likely tom occur after the granting of self government to the Territory, probably in the reasonably near future. There was appreciation of the fact that the Public Service was almost certain to remain multi-racial and that the Territory,s future continued development required retention of large numbers of expatriate Officers within the service of the administration. Hope was collectively expressed that the required numbers of expatriates would in fact elect to stay in the Territory.

There is a universal belief that the Territory has reached a new, mature stage in its development. They refer, though not openly as yet; this will come later; to the present era as being a "free" time. The implications of the term "free" appear to be manifested in a virtual,collective tolerance of mixed marriages of whichmthere is high incidence within the Moripi. I place the latest number at nine. Of these, I believe seven have been legalised under the Territory Laws, the other two being described as some sort of a marriage by custom, although I do not believe bride price was paid. The said tolerance extends to increasing fraternisation between young people of the different races, occuring mainly in Port Moresby. This develop-ment is not confined to this area, but is the status quo, Territory wide. The Papuan people, since their emergence from the Stone Age, have been cursed with an inferiority complex. Perhaps the most significant manifestation of this new "free" age, is the noticeable disappearance of this complex. It is truthful to say that it is the earnest desire of every adult male in this area to co-exist on an equal, first name basis with "Europeans" as even Australians are referred to,in most areas. It is a matter of considerable prestige for the men to be able to convince their fellows that they are of sufficient stature to be competent to exist on an equal, social, first name basis, particularly with the elite of the Administration expatriate officers,and these are regarded as being the District Administration field Officers of A.D.O. rank and above. For reasons which I do not feel competent to analyse, the people tend to point with appears to be satisfaction,to the growing number of marriages involving European women and New Guinea men.Perhaps they feel that the time is overdue for evening up of the scorecard.

(e) PREFERENTIAL VOTING:

The great majority of voters at the various Elections, are competent in this regard. The recent East Kerema Council Elections during which 1632 people cast their votes, saw only 17 ballot papers excluded on the 2nd, 3rd 4th and 5th counts in each of the seven Ward Elections. Because a full explanation of the importance of following the instructions written on the Ballot paper and of voting for all Candidates in order of preference, was given to the assembled voters, prior to each election, voting proceeded on an almost flawless, preferential basis. This does not imply that the excellent reasons governing the superiority of the preferential voting system, are appreciated by more than a handful of people in this area.

The experience of voting in seven Local Government and two Territory elections since 1958 has created a habit, whereby these people, without considering the matter, vote preferentially. It was my custom during the recent Council elections to have the various Scrutineers assist me closely in the Count. All stages of the Count as it proceeded were explained fully to the Scrutineers. The said Scrutineers understood the reasons surrounding the exclusion of each of the before mentioned 17 ballot papers. These reasons were later explained to the assembled voters.

Future political education campaigns should give priority to this facet of democratic election procedures.

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(2) ECONOMIC:

(a) GENERAL RURAL DEVELOPMENT:

Until recent times, Rural Development was neglected in the Moripi area. East Kerema Council Capital Works projects, detailed on page 4 of this Report, could perhaps be classed as Rural development. In addition, the Council constructed the SERUARA Channel, linking the Kapuri River with the system of waterways around and to the west of Lese Ilava. A third to half a mile of ground was excavated between two creeks to provide an inland waterway, stretching from Kukipi station to a point, one mile west of Iokea village. The Council continues to outlay funds for the maintenance of this important means of access from the Malalaua and Lalapipi/Kukipi area into the Moripi Census Division. During the period from October through February each year, when the Papuan Gulf waters become inhospitable to canoe travel, virtually all maritime movement of small craft goes through the channels.

Administration assistance to Moripi area Rural Devel--opment projects, really began following the creation in 1968 of the Gulf District Co-ordinating Committee. In that year, the amounts of $1000 and $200 were voted for airstrip construction at Iokea and Lese Oalai respectively. Both these had been and remained as projects of the East Kerema Council. A tractor, trailer and earth-moving implements were obtained in October, 1968 for Iokea from P.W.D. Kerema. December, 1969 saw the addition of a second tractor as well as the funding of a further $1000 from Co-ordinating Committee capital for the project. In March, 1970, an Allis Chalmers Grader was delivered from P.W.D. Kerema for use on the project. Much time was spent in supervising work on this airstrip and a full report is attached as an Appendix to this Report.

Following a lay-off during the period of the recent Council Elections in March, work on the airstrip started again in earnest on Thursday, 2nd of April, 1970. I refer of course to labourers as the tractor has continued without a break on the project. Grading of the airstrip took at the times when insufficient labourers were available to load the trailer with fill. It is anticipated that at least 80 labourers will be available at the work site from Tuesday to Friday of each week until the project is completed. This is now expected to be the end of April, 1970. The labourers, perhaps 80 in number, will be drawn from the villages of Rove, Morio, Lauirava, Laurovo, Sarota, Iokea and Miaru. The Council contributes funds to the project, but the bulk is eaten up in compensation payments for economic trees destroyed during construction work. The Council did provide an amount of P.O.L. for the tractor last year. The Grader is yet to operate on the strip due to the non arrival of an operator from Kerema. The two tractors and implements are presently fully operable. Now that the end of the project is in sight, no trouble is anticipated in regard to having the stated number of labourers on the strip for four days each week. The Iokea, Council President and the Oiapu group Councillors are fully supporting the project, whilst despite some misgivings on the part of the Miaru Councillors, an adequate number of Miaru labourers will attend the work until the project is completed.

The Iokea Airstrip has a long and sordid history and the sooner it is finished, the better off will be all concerned. The operational length of the strip is expected to be 2100 feet. The width has been marked and constructed to 170 feet operational. Two Windsocks have been received at Iokea, however there has been no receipt of White Cone markers. The white ~~xxxxx~~ability cross has also not been supplied.
service
The strip will be usable by light aircraft only and will be unavailable for the export to Port Moresby markets of copra and other cash crop produce. The original idea to construct the airstrip ~~the xirxstrip~~ came from the Iokea people themselves, whose collective hearts gladdened at the thought of the added prestige their own airstrip would bring upon the village.

It remains a prestige project, which apart from providing a direct route from Port Moresby and Kerema, for passengers desiring to visit Iokea and the surrounding villages, will greatly benefit the United Church Mission personnel at MORU. The mission wishes to use the Iokea strip to orgainise airdrops of supplies to its inaccessible station at SUASSI, in the Kunimaipa mountains of the Central District. They have posted a female European schoolteacher at SUASSI, where a private airstrip is under construction. Because of these potential benefits to be derived, The Reverend H.A. BROWN of the United Church, Moru, has supported the project to the best of limited capacity.

No doubt, direct air access to Iokea will facilitate the administration of the Moripi area. I cannot however, foresee at this time, strip operations with the direct ariel access by the Administration to the area, resulting in a marked improvement in the native situation at Iokea. HARO SEPOE, the Iokea Councillor, continues as of this writing, to obstruct work progress. We will be forced to have to disregard him completely or negate his influence shortly, in the interests of strip completion at an early date.

The private, village/Mission airstrip at Lese Oalai requir-es the services of no additional labourers at the present time, except in the laying of drainage pipes from the Parking Bay area to a low lying run-off section. These pipes will be donated by the Roman Catholic Mission at Lese Oalai to the project. The number required is twelve 12 inch drill casing pipes which, owing to the wet conditions and the resultant state of the roads, the Mission has not yet collected from the abandoned Papuan Apanaipi Oil Rig site situated in the PALIPALA hills towards the POPO area. To facilitate this collection, I recently had the Oalai men affect maintenance of the particular road in question.

The history of the Oalai strip compares favourably against that of Iokea, although the attitude of the people concerned with construction was similar; as was perhaps to be expected. The idea to construct an airstrip in the Lese area, originated amongst the Lese peoples in early 1968, following their observation of airstrip progress, such as it was at that time, at Iokea. Oalai was the logical site. There was, in evidence, in those days, typical overwhelming enthusiasm in the first stages of the project. This dissipated rapidly with the realisation that a certain amount of hard, unpaid labour, would be required of them. In fact, the history of the project, has been characterised on the one hand, by a barrage of insincere rhetoric from the Lese people, with on the other, a practical contribution of hard work from the Mission. The resident Priest at the time, Father SHAUN, assisted by lay missionary brother, Michelle Bovet, took an interest in the project and contributed Mission tractors and earth moving equipment to the work. A considerable number of unfortunately positioned Coconut palms were chainsawed horizontal by the said Michelle Bovet. The East Kerema Council, with the project newly included in its Estimates, proceeded to pick up the tab of owner compensation for economic trees destroyed in the course of construction. In this year, $200 from Kerema Rural Development funds was allocated to the Council for project use. The Gulf District Co-ordinating Committee has the project on its books whilst the Council continues to contribute money towards its completion. Father Vincent BOURSEAU, assumed his position as Priest in charge at Oalai in October, 1968, and in early 1969, undertook three months solid work, using the Mission equipment. It was during this time that the strip was virtually completed. The airstrip land is owned by both Lese Kavora and Lese Oalai Clans. The ex Councillor of Lese Kavora owns a sizeable portion, with his brothers. Certain men from these clans are responsible for the land. The ex councillor aforesaid is John Ekari Seaea, whose brother, HaroHaro Seaea is the present Kavora/Ilava Councillor. Haroharo is chairman of the Lese Oalai Airstrip fund, into which the Lese people have donated the amount of $212 on a basis of 50 ¢ each man. This money is held by Father BOURSEAU and is to be used in the purchase of cone, markers, windsocks and white serviceabilty crosses. The money was collected during the period of high enthusiasm evident at the start of the project. There have been no further donatio-ns

for well over a year.

During the patrol,s recent stay at Oalai, the people contributed three days work in which time, a large hill blocking the eastern approach to the strip was removed. The people were reluctant to labour on the project.

It is anticipted that the Mission will require an additional three weeks to complete the strip. The strip surface remains soft and it appears that a couple of weeks of dry weather will be needed before the tractors are able to work on the project. This patrol saw the removal of all remaining economic trees which were in fact, encroaching upon the airstrip approached and fly-over areas. What now remains is for the Mission to cut the grass on the strip and the fly-over areas, regrade the entire strip surface; in this context, I have ascertained that the camber of the surface is quite acceptable and that there is in fact an acceptable crown thereon, and finally prepare a parking bay area which will require drainage in the manner mentioned above. The Mission has the equipment necessary to complete the work in the time stated. Father BOURSEAU well realises that strip completion will be left entirely to him and in his interests,he is prepared to finish the project as soon as possible. The co-ercion and effort which would be required in order to get the Lese people to make a valuable contribution of labour to the project would just not be worth the trouble. I believe that Father BOURSEAU is the man to complete the work required for completion as soon as weather allows him to start.

This private airstrip is expected no have an operational length of 2500 feet and width of 50 feet. Maintenance, it is realised by all concerned, will be left to the Mission. With strip operations a reality, the Councillors will no doubt be able to gather the people together on Council or village work days, which are normally due each Friday, to assist the Mission, where required,with maintenance.

The suggestion that the airstrip area of land become the subject of a land investigation with a view to granting a Lease over the strip area, to the East Kerema Council, has been raised more than once. I expect the idea to gain support with the coming of full operations on the strip. Should the Mission agree, I expect that the Council would the accept the Lease of the area and assume responsibility for strip maintenance. Because the area is private, native owned land, I anticipate that should there be universal agreement amongst the Lese people to pursue such a policy, any objections raised by the Mission, would very likely be ignored by the land owners and the people. It is far too early in the piece to be concerned with such contingencies. A period of fine weather only is needed to ensure an early completion of the strip.

The operational condition,will be a tremendous boon to the Catholic Mission personnel, who are forced to travel to Terapo at present in order to take advantage of air services to Port Moresby. The acute, at times,problems of supply of necessary foodstuffs and goods, will largely be overcome following the opening of regular light aircraft services from Port Moresby to Lese Oalai. The Mission has been forced to date, to undertake perilous crossings of the Papuan Gulf in their fairly frequent, necessary visits to their Headquarters on Yule Island, for the purpose of obtaining supplies and for other administrative reasons. Most of these crossings have been made through the agency of a light dinghy. The Mission station is also classed as being something of a hardship station, inasmuch as it is one of the few such Catholic Mission stations, which are not in fact self supporting or self sustaining in their ability to pay their own way and their own expenses, from Mission business enterprises, carried on locally. Strip operations will alleviate these conditions. The strip as presently constructed, will in the foreseeable future, produce no economic advantage for the Lese people. Its prime purpose will be for the carriage of passengers and as such, I regard it as a prestige airstrip.

true, in
This is especially ~~considering~~ that the Iokea airstrip is situated only a matter of nine miles distant and connected to Oalai by the inland waterways. Astrip will facilitate to a small degree, administration of the Lese area, whilst the Lese people will be rewarded with easier, and quicker access to and from Port Moresby.

I am led to believe that the owners of the land upon which the strip is situated are in fact, clans from the three villages of Oalai, Kavora and Avihara and that these owners in early 1968, signed an agreement, apparently under the guidance of Father Shaun, stating their approval that the land in question be used as an airstrip.

I understand further, that the strip has been constructed to no specific specifications drawn up by either P.W.D. or D.C.A. in relations to the Oalai strip. Instead, most of the shaping and degree of camber etc. was made according to the model design for an airstrip of 2000 feet in length, 100 feet in width with 25 feet Fly- Over areas. This model design was found in a Green covered Handbook dealing with designs and specifications of various categories of airstrips apparently issued to the relevant P.W.D. Officers. Mr B. Gill, previously of P.W.D. Kerema is reported to have given such a handbook to Father BOURSEAU in 1969. The Oalai strip of course has a length of 2500 feet, a width of 150 feet with 25 feet Fly-Over areas. I believe that the only expert to have visited and passed comment on the strip was the Director of Public Works, Mr T. CROTTIE, who visited the strip with the Gulf District Commissioner in 1969. Mr Crottie is reported as having stated that the strip needs only work, I have outlined above to be completed, before it is ready for strip operations. Mr B. Gill stated he would order necessary Windsocks, markers, crosses etc for the strip. These have not been received at Lese Oalai.

The most significant, rural development project, envisaged for the Moripi Census Division, is the proposed Port Moresby to Kerema vehicular road, which is expected to traverse the Moripi area between the points of MIAURA Village on the Central district boundary and POPO in the Toaripi Census Division. Before going into detail on this particular project, I would again make reference to the Oalai strip and state that the Oalai Mission, realising that it will be saddled with most of the maintenance on the strip once operations get under way, are desperately, trying to purchase a tractor drawn slasher, costing in the vicinity of $500, for the purpose of cutting the grass. Although, ever since the successful completion of the East Kerema Council Elections last month, the new Councillors having decided to be-come more conscientious in their duties, have been successful in organising the people of their wards to assist in Joint Mission/ Village beneficial projects, on the Wednesday and Friday Council Work days, the Mission still believes and I agree, that the brunt of maintenance will fall to them. The Mission is having difficulty in raising the money to purchase the said grass slasher. I cannot imagine the Council assisting unless the Lease is taken over by the Council themselves. The Lese recently replied to a feeler from D.C.A. in the vein that they were adamant that the strip remain in their private hands.

I believe that Father BOURSEAU, in the absence of properly drawn up aistrip plans for this specific airstrip, has done an excellent job in the construction to date.

March and April of 1970, has been uncommonly wet and this one factor is preventing completion, owing to the strip surface amd surrounding roads and area being more often not a quagmire. A small cement roller is available at the Mission for use when time and conditions permit.

Before fully delving into the above-mentioned road project, I would draw attention to various rural development projects, which could be considered for inclusion in the Gulf District Co-ordinating Committee programme.

1. LESE WHARF: The wharf at Lese Avihara is now unusable. It is falling to pieces. Lese Avihara is the important shipping point for the Moripi area. Unfortunately, coastal vessels, K Boats etc. can only reach and berth alongside the wharf at high tide, owing to the silting up of the Lese river mouth. This silting up process is also reducing the available depth of water in the branches of the Lese river, leading to the mouth. It takes a man of the stature of Mark Twain to find the channel through the Lese Sand Bar these days.

It appears that the above status quo is due in the near future for radical alteration.

The St. Joseph River in the approximate area of RARAI village, in the Bush or Upper Mekeo Census Division of the Kairuku Sub-district, is undergoing, through erosion of its swampy right bank, a change of course. The Rivers present position in the area stated, is separated from either the MAKUNGA or INAWAFUNGA Rivers, I am unsure which, by only 20 feet of reasonably solid ground, followed by an area of low lying swamp. During the wet season, occuring at the present time, 12 feet of the intervening ground has already been eroded away. This included the Upper Mekeo vehicular road on which we toiled in 1965. 20 feet and the low swamp only remain to separate the rivers in this one particular area. The inevitable breakthrough is reportedly imminent, should the present rate of erosion continue. The Makunga or Inawafunga River, being significantly lower than the St. Joseph, is expected to receive the latters flow when the breakthrough occurs. The increased volume of water will all be taken into the AKAIFU River, known in its lower reaches as the MIARU, with anticipated disastrous results for the villages of Apanaipi, Lese Avehara and Lese Marakea. Apanaipi, subject to regular flooding during the Wet Season will be inundated. The convenient bend in the Lese River immediately prior to the village of Avihara, will unleash the expected double volume of flood waters directly toward the site of the present Lese Wharf, new Co-operative Store and Government Rest House. The low area between Avihara and Marakea villages, is expected to provide an outlet to the sea for a lot of the water, however there remains grave danger to Avihara and Marakea village houses. It is understood that there is grave liklihood that the effect of the St. Joseph emptying into the AKAIFU will leave the lower Mekeo area without running water. Closer to home however, one beneficial result may be the hastening of migration plans on the part of the Aviahara people in that the forces of Nature may well spur their migration to the inland area around Lese Oalai. They have been talking about such a move for a long time. The above development was reported by Father SULA of the Yule Island Catholic Mission and my own knowledge of the Bush Mekeo area tends to confirm the report. The development has been under discussion in the past in both Mission and Bereina Administration circles, however the implications for Lese Avihara and Marakea may not have been consider-ed. I believe an arial survey of the problem area by Gulf District authorities would be advisable at this time. Flood waters, because of strategic bends in the Miaru River, do not normally flow out the Miaru River mouth, but inundate the creeks connecting with the Lese River. During flood times, the water in the Lese River near the mouth is drinkable, -e.

In view of the above, it may be advisable to delay construct-ion of a new Wharf at Lese Avihara, until the matter of the inevitable breakthrough and its implications are thoroughly understood. The Lese Wharf project is also on the East Kerema Council Five Year Plan.

The above Five Year Plan also provides for assistance to all the Lese coastal village groups in their stated desire to create a new, model village for all Lese peoples near the present site of Lese Oalai. The site has been marked adjacent to the proposed vehicular road through the area

The site also connects with an old road, presently unusable except as a walking track, built by the Papuan Apanaipi Oil Company many years ago. This road has an outlet on the Lese River, not far below Lese Oalai. Here the depth of the water is 12 feet; even at low tide there appears to be no trouble associated with shipping reaching the road site. The depth of 12 feet was recorded at a time of fairly low tide, although the effect of the tide at that position on the river is not great. Coastal shipping may have a problem only in navigating the Lese mouth; however the before mentioned breakthrough of waters in the Bush Mekeo, may improve the situation or it may not. Notwithstanding, the road outlet will be used as a wharf site to serve the new village and the matter of wharf construction here may be a suitable project for consideration by the Co-ordinating Committee.

Assistance in the construction of large scale water reticulation projects, which will be needed once the proposed new Lese village gets under way may also be considered. The people of Miaru, who envisage a similar shift to the Herehere area would welcome assistance with water supply for their new village. Both these projects, I believe are on the Council Five Year Plan as they were very much in demand during meetings held in the Moripi of Taxpayers, in January and February of this year, designed to compile the Council Five Year Plan. The matter of a Primary T School for the Oiapu area and a Vocational School for the general Moripi area, also gained strong and universal support. These latter items may not be considered suitable by the Co-ordinating Committee personnel. My Report on the Tax Payers Meetings submitted to the A.D.C. at Malalaua, contains full details of Rural Development projects, desired by the Moripi people for inclusion in the Council Five Year Plan.

The Wharf at Lese Oalai is now non-existent and replacement could be considered by the Committee. This wharf however, is normally used by Oalai village and Mission personnel only and therefore may not qualify for inclusion.

BEREINA to MALALAUA VEHICULAR ROAD:

The District Commissioner is in receipt of my five page Report in connection with this proposed development project, detailing Justification, Nature and Scope, Benefits, Nature of Self Help Content, Assistance required and Implications thereof. Accompanying maps described the best possible route that the road should take. I believe the District Commissioner has since undertaken a Helicopter Survey of route as marked on the said maps. I believe the above quoted report submitted under date of 24th of December, 1969, provided all the required details. Suffice here to state that the proposed road of 58½ miles in length, extending from the Gulf/Central District border village of MIAURI, through to Malalaua Sub-district Headquarters, is an integral portion of the Port Moresby to Kerema and points inland, road system. With the exception of most of the POPO to TERAPO Section and the TERAPO to MALALAUA Section, I walked over, inspected and marked the best route for this road. The marks are in some areas, permanent, and in other areas, less permanently marked, although the village people concerned are fully cognisant of the road route.

The road will comprise nine major sections. These are:
Kivori Poe to Rove Section: Distance of six miles. Retraces the road originally constructed by Papuan Apanaipi Oil Co. as a means of access to their Miauri village rig in 1951. Requires upgrading and some maintenance only. Five small bridges will be required on this section.

Rove to Sarota Section: Distance of six miles. Mainly follows the coastline about 300 yards inland from the beach. Construction of six small Culverts and a 100 foot bridge are required.

Sarota to Apanaipi Section: Distance of 7½ miles. The first 4½ miles out of Sarota, the road is owned by the Oiapu people of the Gulf District,

whilst the remaining three miles is owned by the Apanaipi groups of the Kairuku Sub-district. The boundary is a point known as " KAUVU ". Four small bridges are required as well as the 450 foot bridge needed to bridge the Akaifu at a point just below Apanaipi.

Apanaipi to Arika Swamp Section: Distance of four miles. The swamp represents the boundary between Apanaipi and Miaru owned land. Accordingly, this section lies wholly within Apanaipi owned land. The swamp is a quarter of a mile wide. Fill will be required to build a large causeway across the swamp with a C ulvert in the middle.

Arika Swamp to HereHere Section: Distance of four miles. The two miles nearest the swamp is still bushland, however the remaining two miles tpwards Herehere is open grassland, with many gardens. Three culverts are required.

HereHere to Oalai Section: Four miles of straight road through garden land. Two small culverts are required.

Oalai to Popo section: Ten miles, following the existing road for six miles then traversing bush country for the remaing four miles to the Popo river. (Kapuri River). Three small culverts are required.

Popo to Terapo Section: Distance of seven miles. The Kapuri River will have to be bridged and a span of 350 feet is required here for that bridge. Most pf this section is swamp, however higher land can be located by routing the road along several creek banks. Three culverts will be required. The formidable tasks of bridging the Lakekamu and Tauri Rivers present themselves here. Suitable sites have been located.

Terapo to Malalaua Section: Ten miles. The road should be built on a ridge of higher land through what is mainly swamp country. The Tapala Creek of width, 225 feet will have to be bridged. Full details of all sections are to be found in the above quoted Report.

It is well known that the Port Moresby to Bereina road is nearing completion and also that the road west of Bereina extends to Kivori Poe, a village on Cape Posession, administered from Bereina. This proposed development project will add 58½ miles to the length of that road and will meet an already existing road at the Malalaua wharf. A road is presently under construction from Malalaua to Kerema and at the present time, five miles of this road is negotiable to vehicles. This is the section nearest Malalaua.

Completion of the road will virtually revolutionise the Moripi Census Division. Obvious benefits include the opening up of fertile garden areas, eminently suitable for Copra plantations, the provision of an alternative means of access and egress for transport of economic produce etc. to markets inside and outside the area, hastening of the inevitable move by the coastal people in the villages along the coast, to establish new village sites adjacent to the road to take advantage of the economic implications, encouragement of absentees from the area to return home to partake in ventures of the nature of copra plantations, cattle raising projects etc and so increase the revenue and significance of the East Kerema Council and the exploitation of all this good land which has for so many years lain dormant and virtually untouched. At the present time, all exporting of economic produce goes by sea, whilst for the four months of the year that the waters of the Papuan Gulf are inhospitable to coastal vessels and village owned motorised canoes, this operation is very much reduced.

The local contribution to the completion of the project will be in the form of voluntary labour as required. The administration is expected to provide advice, machinery and organisational assistance. The Administration will be expected to provide for the bridging of the major rivers. The East Kerema Council has included the project in its current Five Year Plan and has allocated considerable monies toward the project in the first year of 1970/71.

The East Kerema Council would benefit again from their taking over the maintenance responsibilities of the said road, presumably by way of a P.W.D. Contract.

The East Kerema Council has let out contracts during the current financial year to Father BOURSEAU of the Oalai Catholic Mission over the Oalai/Popo section and the Oalai/Herehere section respectively. The amounts involved are $200 and $100. The latter remains uncompleted, due to recent adverse weather conditions. The contracts relate to basic forming of the roads using tractors and attachments, Council contracts have also been awarded to groups from Miaru for the clearing of bush on the Herehere to Apanaipi section. The amounts total $250.

Upon the completion of the Iokea airstrip project, it is expected that the two tractors and the Allis Chalmers Grader, presently domiciled at Iokea, will be available for this road project.

The Moripi fully realise the benefits to be derived from completion of this all-important project. They have collectively agreed to commit a large portion of their Council,s tax revenue in the next financial year to the project. They have placed high priority on it in the Five Year Plan. Realising that their local contribution is expected to take the form of voluntary labour, they are prepared to make that contribution, not so much voluntary as well paid labour, by orgainising Council contracts to compensate them for their efforts. This line of thought was painfully obvious during the recent Taxpayers meetings conducted in each Moripi ward. The taxpayers are apprehensive about the amount of self help labour, they will, for the sake of completing the road, be required to contribute, and the thought that Council monies will be available for distribution to them in the form of Village contracts, will have the effect of sweetening a rather bitter pill. This was the reasoning, unanimously approved by all taxpayers, which prompted motions and resolutions in all villages, to have the Council in its 1970/71 Estimates programme, allocate large sums of money to the road project. At Iokea, the resolution in this regard, proposed that the Council put aside as much as $2000 for payment to Iokea labourers alone, for construction of that section of road within the Iokea boundaries. Other villages were not so ambitious, or apprehensive if you prefer, of the spectre of unending labour, and their desired fund allocation figure remained in a lower spectrum.

My experience forces me to predict that the self help factor, rewarding as it in theory, is not entirely palatable to the Moripi people, and that unless encouragement is offered by the Administration authorities under the District Commissioners guidance, the progressive results and the atmosphere of the project will not smell like a bed of roses, nor will an early completion date be a likely possibility.

In an effort to avoid such an eventuality, I countenance that a posture of low profile be adopted by administration officers engaged in the process of deliverance of the above encouragement and that wherever possible, use be made of the Councillors and the Village Chiefs to inject and sustain enthusiasm on the part of the people in the project in hand. Instances will occur where the Councillor will not be receptive to such a policy and the Officer concerned will be in a classic quandary. This is an administration where the individual Officer in the field, concerned with his own pride in being experienced enough to handle such a native "situation", finds himself as many times as not,as alone as those men who recently walked on the moon, in his process of arriving at the correct decision. It is afact,that, some senior Officers place a high priority on the virtues of patience, with a possible loss of prestige, whilst othersfavour more direct action to remedy the situation. The average field Officer, if confronted with a "situation", would consider his ability to find an on the spot solution to be a test of his own mettle. Naturally, the closer he sticks to the principles involved in the self help idea, the better will be the result.

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(b) ACTIVITIES OF DEVELOPMENT DEPARTMENTS:

A George Washington and a Cherry tree complex dictates the statement that District Administration is the significant development department in the Gulf District and has been so over past years. This is doubly true today during the reign of the present District Commissioner.

I cannot enthuse over the roles played by the Departments of Agriculture, Trade and Industry, and to a lesser extent, P.W.D. in the development of this district in recent times. The latter department appears to have kept reasonably abreast of its responsibilities in the field of new housing construction, although until very recently there has been a conspicuous lack of maintenance on these existing houses.

In September, 1969, prior to the start of this patrol, a list of maintenance requirements in respect of houses and buildings at the Iokea, Miaru and Lese Primary T Schools, was submitted to P.W.D. Headquarters at Kerema, for delivery to the Lese Shipping Point. In anticipation of the expected delivery of these materials within a reason--able time, a Carpenters Assistant from P.W.D. Malalaua, KOAVEA EKA, accompanied the patrol, with the very limited supply of materials then available, and proceeded to undertake maintenance to the extent of his resources, upon houses situated at the above three Primary T School centres. The Carpenter did what he could with the materials available and worked in a manner which I thought was satisfactory. When at the end of six weeks, the ordered materials had not been delivered from Kerema, he returned to Malalaua. I later found out that the order was disregarded pending confirmation by a competent P.W.D. Officer, that the materials ordered were in fact required for maintenance purposes. A P.W.D. mainten--ance team from Kerema is presently in the area, and has completed maintenance to Headteachers Residences at Iokea, Miaru and Lese schools. Classrooms at Miaru have also been upgraded. This team includes Carpenters, Plumbers and Painters.

MICHAEL HIAE, a Moveave building Contractor is presently involved in the construction of married teachers accomodation at Iokea. The house appears to be almost completed. Lack of materials supplied on site, has prevented him from making much progress on his contract teachers residence at the Lese school. The frames here are completed, however urgently needed materials are not to hand from Kerema as yet. I understand that the Iokea and Lese teachers houses are a part of a large Contract awarded him. ie Michael Hiae, by P.W.D. for the construction of teachers houses throughout the Gulf District. Materials are to be supplied from Kerema. At Lese, I recently started a Land Investigation Report with a view to obtaining additional land to extend the Lese School Lease. Though the land will not be purchased for some time, it is reasonable,in the knowledge that the owners are willing to sell, that construction of the teachers house at Lese by the Contractor, should not be held up until the land is purchased. Accordingly, a site has been marked by the Headteacher at Lese, for the new house, upon the land to be purchased. There is poss--ibility of placing the house within the existing school boundaries, which is already overcrowded. I am ~~not~~ aware that the Contractor is to build a house at the Miaru school under contract.

P.W.D. has contributed manfully to the Iokea airstrip project. The one tractor available for this project between October, 1968 and Christmas, 1969, with its attachments, were kept operational and P.W.D. are to be congratulated on keeping delays, caused through non-functioning equipment,down to a minimum. During this time, the original tractor was replaced with one of the very few FIAT tractors still working with P.W.D. in the Territory. A second FIAT was added to the fleet at Christmas, 1969. Operators for both tractors have always been available from P.W.D. staff. A P.W.D. Allis Chalmers is presently at Iokea (6/4/70) awaiting the arrival of a Grader operator to man it. The District Works Officer, accompanied by the touring mechanic from Port Moresby, have made a number of inspectorial trips, mainly on a Sunday, and their interest in mainaining the equipment in use at Iokea is appreciated. Responsibility for completion has, of course, been in the hands of the District Commissioner, through the writer and I expect completion at the end of this month, provided a Grader Operator arrives shortly.

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The Department of Trade and Industry is represented throughout the Gulf District, by officers of the division of Co-operative extension. An overseas Co-operative Officer, based at Moveave, assisted by three local Co-operative Inspectors, provide the divisions man-power in the Kukipi Sub-district which includes the Moripi Census Division.

The Moripi has four Co-operative Societies at MORIO, IOKEA, MIARU and LESE AVIHARA. Morio serves the Oiapu area whilst the Avihara store serves all Lese villages. All, but the native material and unimpressive Miaru store, are permanent buildings.

The co-operative people are apparently undecided to the best colour with which to paint their stores. At present, there is a mixture of green and yellow.

All stores appear to be well stocked.

The Morio store is well supported as the only other store in the Oiapu area is a poorly managed retail trade store with very little in it at the best of times. This store is at SAROTA.

All stores, co-operative and retail, purchase copra from the village producers for bagging and eventual sale to the Copra Marketing Board. The consistent price paid by Co-operative Societies to their members who supply copra to the store is 3 cents per lb. All copra is sun dried, because quite frankly, the people generally, are too lazy to build smoke houses. Reasonable smoke dried copra is purchased by the Societies, or was in the past, at 4 ¢ per lb, however the people consider that the extra 1 ¢ per lb is not worth the trouble of constructing a smoke house and constantly tending the fire. It is easier to lay a few half shells or sections of coconut meat out on a sheet of flat iron in front of the village house and let the sun do all the work, though the return is less. The United Church Mission at MORU, pays its way by exporting to the C.M.B. large quantities of copra, all of it smoke dried. The only Smoke House I have seen in the Moripi is at Lese Oalai and is no longer in use.

I think the above status quo has been encouraged by the fact that co-erative and retail stores throughout the Moripi, follow a policy of paying 3 ¢ per lb for sun dried copra, regardless of its condition. 3 ¢ is the standard and insisted upon price per lb for sun dried copra and that is all there is to it. It is a common practice however amongst retail traders throughout the area to exchange store goods for copra received from villagers on a virtual barter basis. Most people accept this as reasonable business practice. A lb of brown rice for example, may be exchanged for 3.4,5 or more lbs of sun dried copra. I do not who emerges the financial victor from such bargaining, but I will lay long odds on it is the trader.

As stated previously, retail traders follow the lead of the Co-operative stores in paying 3 ¢, when cash is paid, per lb for sun dried copra from the village producers. The Co-operative and the retailer use their own copra sacks and ship the commodity to the C.M.B. in Port Moresby. Shipping is by K Boat for the retailers and by the Coperative Vessels, M.V. HIRI etc for the Co-operative Societies.

I have asceratined that the average price paid by the C.M.B. for the average quality of sun dried copra received from the Moripi area, is 6 ¢ per lb. A trader who for example, pays as he always does either 3 ¢ per lb or that equivalent in store goods for copra received from the village producer, finds he is normally up for an additional 2 ¢ per lb overhead or expenses before the copra reaches the C.M.B. 1 ¢ is taken up in bagging and sorting costs, whilst the other 1 ¢ is an allowance for freight costs. Village canoes are normally used to ferry the copra sacks from the store to the vessel offshore in most cases, and then there is the freight charge to Port Moresby to be paid. When all goes well, an average profit of 1 ¢ per lb can be realised. Any wastage normally results in the

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trader breaking about even on the deal.

The co-operative of course, because of the availability of its own shipping, canoe transport services etc. would seem to make a much larger profit, however these apparent advantages are in fact hidden expenses which must be met by some one, if not the society through depreciation costs and expenses oh Society owned motors etc used in the shipping of the copra to the coastal vessel offshore, then by the Association or as now, the C.W.S. It is also a fact that because of the insistence of the Societies on waiting for and relying on the irregular visits of Co-operative vessels to ship the copra to market, tremendous wastages often occur. Every Society from time to time is forced to throw out rotten and useless copra which has been stored too long waiting the arrival the arrival of a Co-operative vessel, with sufficient hold space to take delivery and it has been known in the past for tons of copra to become rotten due to the unavailability of these vessels. Inclement seas during the S.E. season restrict the opportunities of shipping copra to Port Moresby and this time of the year has in the past been responsible for some significant wastages of copra in Society warehouses throughout the area.

Incredibly, none of the private traders of the area who engage in the purchase of copra for resale to the C.M.B. were able to produce a Profit and loss statement in relation to their copra business over a period of time. The traders purchase the copra with either cash or goods, bag it and freight it to Port Moresby and await receipt of their Copra cheques in due course. Not one trader keeps a reconciliation of expenses incurred in the initial purchase and the subsequent expenses involved in getting the copra to market, with the financial return for their outlay, which is manifested in the C.M.B. cheque. Not one can state how much profit was made in this particular line of business over a period of time. After an exhaustive examination of all available, yet incomplete records covering many stores, I arrived at the average profit figure of 1 ¢ per lb. This is applicable over a period of time only when in that period of time, wastages and overall expenses have been kept to an absolute minimum. An incredible situation, considering that most private stores keep satisfactory records in regard to other facets of their business operations.

The extension of too much credit, which was usually issued on a "wantok" basis, by various stormen and Society directors to favoured shareholders; credit which was often regarded by the recipient as a gift with no strings attached, and was consequently never repaid to the store, resulted in many societies logging large financial deficits. These deficits were in turn passed on to the Toaripi Association of Native Societies who, in order to maintain the status quo of the co-operative system in the area, continued to supply goods as ordered by the village societies, who could not afford to pay the bills. This in turn deepened the debt of the Toaripi Association and so caused the eventual take over of the whole Co-operative orgainisation in the area by the Kukipi Sub-branch of the Co-operative Society (Wholesale Society) with Head-quarters at Lae, New Guinea.

Gross, careless and often dishonest mismanagement at all levels in the chain, also played a major part in the creation of the above financial crisis.

Since the takeover by the C.W.S. credit extension has been positively forbidden as opposed to just being forbidden before, and the rule appears now to be more thoroughly policed by both C.W.S. employees and Co-operative officers. Even so, it appears that inspections held at regular intervals of the books, stock etc of each Co-operative store in the Moripi area, to determine the financial standing and position of the store are often something less than thorough.

A reliable informant, in whose words I have placed my faith and who I feel must remain at this time nameless has volunteered the information that the Iokea Society at the present time is carrying a significant deficit which, owing to the ingenious manouvreings of the

current storeman, during recent inspections by local Co-operative Inspectors, has escaped detection by these inspectors. Apparently, a favourite method of covering up stock shortages is to enter a deliberately fictitious stock on hand figure sticks of trade tobacco. At up to 10 ¢ per stick, quite a large defecit can be hidden by quoting an increased S.O.H. figure than the facts allow. Of course, a thorough check would expose these record falsifications, however tobacco sticks can be so tiresome to count for a busy Inspector. My informant states that cash shortages in past years at the Lese Co-operative store have been covered on at least one occasion, by the storeman responsible for the defecit, despatching in the dead of night, an emissary to borrow the amount requir--ed from his colleague, the storeman at the Miaru S ociety store. When the inspections the following pronounced all was in order, the money was returned to Miaru in time for the inspection at that store.

Again, the Iokea Society operates an agency of the Commonweal--th Savings Bank inside its store building. I am informed that present cash shortage of the store is covered by money transferred from the Savings Bank cash whenever an inspection is carried out. This method has apparently been used during recent store inspections. In order that sufficient cash be available from Savings Bank funds to pursue this deception, it appears that the Savings Bank Officer refuses to consider requests for withdrawals from the Passbooks for a short time prior to the actual inspection of the store by Co-operative Inspectors. This extreme measure has occured only when it appeared that normal withdrawal busine--ss would probably deplete the amount required to be transferred on the day of the inspection to cover the store shortage.

To confirm or deny these charges, I counsel more thorough inspections be made of all Co-operative stores in the Moripi area with a mind to short ciruiting the methods of falsification mentioned above and arriving at a true picture of the financial position of the store. In the Iokea case, a joint Co-operative and Savings Bank Agency inspect--ion needs to be carried out to determine the real situation. X Keys will need to be seized at the outset in order to prevent the infusion of illegal capital into the various safes which would have the effect of distorting the picture. I am sure that an experienced and conscientious Inspector could in short time determine the truth or otherwise of the above allegations.

The co-operative system just is not suitable for all groups within Territory administratives areas. The Moripi people, who lack the collective characteristic of rugged individualism as portrayed very graphically in the Mekeo area, find Co-operatives easy to take. This does not however mean that the people and the shareholders support their Society with any degree of sincerity. Shareholders throughout the Moripi have philosophically accepted the fact that no yearly rebates have been awarded shareholders for many years. This fact is very much on their minds although are not interested in enquiring as to the reasons for the non payment, nor are the shareholders, Directors and most storemen prepared to pursue the most efficient course possible to ensure the store makes as much profit as possible whilst its members all the necessary benefits. There is too much of the Societies profits wasted through inefficient freighting of store supplies from Kukipi to the village societies. A closer watch on expenditure would allow members to receive a yearly rebate and ensure more funds are available for store replacement if needed, or construction of necessary copra sheds etc.

With the present emergence of the individual businessman/ trader on a large scale, it is expected that the Co-operatives will become less and less significant in the area in the future. Incongruously, most businessmen are also members of the village Society.

The Iokea Society handles a large amount of copra transactions. $11,434 ~~lbs~~ of sun dried copra was purchased by this Society in 1969. The Miaru and Lese figures for the same period were $5,201 and $8,362 ~~lbs~~ respe--ctively.

A graphic example of the lack of interest in the growth and prosperity of the co-operative movement on the part of the members occured at the Lese Society recently. The Board of Directors entered into an agree--ment with two members to supply a pig for the festivities concerned with the official Opening of the new Lese Society Store on 28/2/70. Cartridges were given to the two men who, after a day and a night in the bush shot a suitable pig which was duly presented to the Society for the Opening feast. Some days later, a Bill for $20 was submitted by the two members on the basis for payment for services rendered. In their eyes, the Society of which they were shareholders was just another organisation ripe for explo--itation. This is typical of the lack of community spirit one finds throug--hout the area.

The worthwhile ideals and principles behind the Co-operative movement are not appreciated. The full support of all shareholders and office holders is necessary for the system to prosper. This is not the case in the Moripi. The movement is regarded as a target by too many exploitation minded and sometimes unscrupulous members and employees.

Notwithstanding, the Societies generally continue to succeed in their prime objective of offering their members a large and reasonably priced, by comparism with competing retail stores, array of consumer goods. Basic foodstuffs are understandably the major stock item.

Successive Co-operative Officers and Inspectors have not managed to instill in members and Directors alike, the desire for greatly increased efficiency in the management of the Society in order that shareholders dreams of an annual if only token, rebate are realised and that expansion of the movement is in their own interests.

An area as significant as the Moripi has rated two short visits by a Kerema based agricultural officer over the past nine months. Both visits were in connection with the establishment of a number of Cattle raising projects at most villages. These projects are sponsored by Mr Tore Lokoloko, Ministerial Member for Health in the House of Assembly. I discount sporadic visits to the area by the Malalaua D.A.S.F. Local Officer as he appears hopelessly inadequate. A report submitted on the feasibilty of the Cattle projects by the above officer has apparently left concerned Admin--istration officers still in doubt and the Ministerial member in a state of confusion. Upon investigation, it appears to me that three such projects at the villages of Iokea, Miaru and Lese Oalai, are indeed feasible and the facts are contained in an appendix to this report.

The only other departmentally assisted and advised projects are the Piggeries at Iokea and Rove villages. These are very recently established ventures; the Rove pigs, one boar and one sow, being received there on 3/4/70. Peter Mirisa Forova of Iokea has established, under the guidance of the agricultural officer, his Piggery (what a word) with the purchase of one boar and two sows. When I inspected the pens on 8/4/70, I found the three little pigs wallowing and bogged down in a small pen literally covered by a sea of mud and slush up to nine inches high. They did not appear to my untrained eye to be above themselves in condition. Apparently the idea of cement floors has not received high priority from those concerned with the project. The conditions were appalling and the "European" pigs by which name they are referred, would stand a far better chance of survival and to fulfill their expected breeding responsibilities outside the enclosure. After harsh words of advice which will probably be ignored as I do not have the magical status of being an agricultural officer, I departed the area shocked at the sight.

I understand however by way of consolation that the department is planning to show the people of the area how to mend fish nets and any--way the coconut census is probably up to date.

A few men expressed their desire to raise poultry. They felt that a market for eggs could be encouraged locally. They appear however, to be under the incredible impression that a licence was first required from the department. There is probably at least one man in each village interested in the idea. At this time, no worthwhile, large scale enter--prise is envisioned by those desirous of starting such a venture as there appears to be some doubt about the the extent of the market. They alrea--dy have their few roosters and hens capable of breeding and laying eggs. Perhaps the department could investigate the possibilities more fully with a view to encouraging economically viable poultry schemes in the area.

Copra production is the lifeblood of this area and it is difficult to imagine any introduced cash crop or livestock enterprise upsetting the status quo in the foreseeable future. As the market appears in no real danger of collapse, increased production of this most natural to the area, commodity should be awarded the top priority. I think the situation justifies the placing of most of the areas economic eggs in one basket. Forced plantings of trees in the past has been responsible for most of the wealth enjoyed by the residents at the present time. There is an upsurge of interest in the establishment of new, large plantations in all villages. Most of the men when questioned at census time as to their economic interests pointed with pride to the plantation or " block " which they,in most cases had only very recently begun to establish. They have the unfortunate viewpoint also,that ownership of 50 trees automatically entitles them to a Shotgun which is reportedly necessary to keep those nasty wild pigs at bay. There is admittedly some minor damage to young plantings from these beasts. I foresee a marked escalation of new plantations following the complet--ion of the proposed vehicular road through the area. Plantations are expected to bloom in areas adjacent to the road site.

This is the dawning of the age of the native businessman. The pursuit of money has replaced God, religion and sex as the major pre-occupation of the people. The one inhibiting factor is their avers--ion to hard work. The administration, unfortunately does not succeed in reaching the young people. When matters of importance are discussed in the village, it is invariably the mature to middle aged group who are present. The young apparently feel that the age of Aquarius has dawned only in the Territory centres and it is for these parts that they have migrated en masse to seek their fortune. Many find only frustration in low paying jobs, although there are the compensations of movie houses, hotels, loose women and a life away from what they consider to be not only restrictive, but obsolete traditional controls over the free expression of their lives. They are not interested in part time and small scale copra production and anyway a tree planted now will not bear for seven long years. I feel however that enterprises of the nature of cattle raising, desined to ensure a faster return for their efforts are needed in order to attract the young back to home where surely their destiny lies. Only a small percentage are liable to make good in the big city. A number of young people will be involved in the cattle schemes to be started at the three before mentioned villages, whilst four reasonably young men have already volunteered for training in cattle management in whatever centre, agriculture normally conducts such courses. Innovative agricultural schemes will be required in the area if the young people are to be enticed back home. As a matter in point, I do not recall seeing more than a dozen young men in all of the Lese villages at the census time, other than those on leave or gainfully employed locally as teachers,Co-operative storeman and the like. At Iokea, the case is different for reasons which will be explained under the heading of Youth Activities.

(c) PROCESSING AND MARKETING: The copra example has already been fully discussed. There is no secondary industry located in the area. Sago leaf mats, often of high quality are manufactured for sale locally and in some cases exported to Port Moresby for sale at the Koki market.

These mats with other artefacts, eg. fans, baskets etc are sometimes sold to the Girl Guide Handcraft Shop at Koki.

All Betel nut produced is consumed locally. Only selected individuals engage in the cultivation of this product. Bundles of sago are often sent to the Koki Market by way of clan owned motorised canoes. The sago is either sold or exchanged in barter arrangements.

Rice cultivation was attempted last year by the Lese Oalai Catholic Mission over a sizeable portion of their ARO Special Mission Lease of 173 acres. Now that the mission has obtained a second Mission Lease of 4·3 acres, at a site adjacent to Oalai village, ARO will be used mainly for agricultural purposes. The present Sawmill will however remain there. The yield from the rice project was so distressingly low that it appears to have put paid to the areas potential for rice. I believe better quality soils in the area of Popo, may be amenable for rice growing. The above Sawmill produces timber mainly for Mission usage and is in fact quite a small affair. Some timber is sold at times to the Oalai people.

The Oalai Catholic Mission makes a profitable business out of selling the hundreds of drill casing pipes left stockpiled at the abandoned Papuan Apanaipi or A.P.C. Oil Rig, situated some thirteen miles from Oalai in the Pulipala hills. There are currently 200 pipes of all sizes lying at the rig site which is only two miles from the Kapuri River near Popo, by way of the old Oil Company road which is little better now than a track. It could be easily brought back to operational condition however. Another stockpile of 100 pipes is positioned on top of a hill about half way between Oalai and the said rig site.

Although the pipes are abandoned and belong to no particular person or group, the Catholic mission appears to be the only body with the necessary equipment to drag them en masse or singly from their resting place to either the Oalai area or to a shipping point, normally the Oalai wharf. In earlier days, the United Church Mission at Moru, took posession of a considerable number by having them carried to the Kapuri River and shipping them by canoe to the mission station. They were used in the construction of the Mission residence and the school at Moru. Similarly, the Lese Oalai church is composed of these pipe materials. A number of men from Popo have collected same for their own building use. The Oalai mission however, retains a good market and sells the pipes at $15 for a 20 foot length to outside the Lese area organisations and individuals. The price to Oalai villagers is $7,50 ¢ whilst within the larger area of Lese, the price increases to $10. The administration recently placed a $750 order for 10 inch diameter pipes for installation at the Iokea airstrip and on forthcoming road projects in the Moripi area.

Father BOURSEAU of the Oalai Mission is currently sowing puraria and other grasses suitable for cattle fodder on his ARO Lease, in anticipation of his transferring his thirty odd head of cattle to the Oalai Lease this year. The cattle are presently under the care of Mr Roy Edwards, an ex administration field officer, who now owns the Ou-Ou creek plantation in the Kairuku Sub-district. The Father is short of the funds required to properly fence his lease area into suitable paddocks for the cattle and to construct the necessary water well which will also be required. He is working towards the completion of these two projects in order to transfer the cattle this year. The people at Popo, have offered Father good grazing land near the Kapuri River and have even fenced off paddock areas for him on the understanding that he will graze a number of cattle thereon. When the cattle arrive, up to six will be despatched to this area in order that the Popo people learn at first hand how to handle the ropes of cattle management. The later opportunity will occur for them to purchase at a very reasonable price a number of cattle from the Father to start their own cattle projects.

I would mention here the cattle are the personal property of Father BOURSEAU. The Father is presently searching for a suitable form of transport to transfer the cattle to Oalai at the soonest opportunity. It would be in the interests of the economic development of this area and this district for the administration to assist Father in the transport--ation of these cattle at the earliest possible time. All new cattle projects will start initially on a small scale and it is expected that an adequate market will always be available locally. Probably the most economic and efficient means of administering the project would be to fatten up the young steers on the grasslands available for a year or so, then slaughter as many as is needed to meet the local demand for fresh meat from time to time. Village feasts will be a major market source. Refrigeration facilities should not be required for some considerable time. Perhaps when the road to Port Moresby becomes a reality, the expected increased demand will justify the establishment of freezers in the area, assuming that the local beef producers can capture a share of the town market, and also assuming that they will want to.

To ensure a successful operation, it will be necessary for ranchers to introduce suitable proven cattle fodder grasses into a number of paddock areas which could then be rotated to supply year round feed supply. It is obvious to me that the indigenous grasses will not sustain a reasonable number of cattle over a reasonable period of time, let alone allow them to thrive and fatten up. The two cows owned by the Iokea Co-operative Society who are incidently not producing milk at this time, seem to enjoy grazing on puraria grass. This type of grass along with other grasses and legumes will have to be introduced to the cattle paddocks.

An insect of the nature of the notorious screwfly is prevalent in the Lese area. This insect has a habit of burrowing into the flesh of an animal, laying its eggs and causing a festering sore which leads often to the death of the victim. To date, two prime pigs belonging to the Oalai Catholic Mission have fallen prey to the activities of this insect. It is not known if the cattle will be as susceptible as pigs apparently are to this particular problem.

By way of diversion, I make reference to an observation on the part of an agricultural stock inspector who recently toured by Helicopter, certain areas in the vicinity of Iokea and Lese which may be suitable for cattle raising. This officer evinced the view that certain trees noted from his position in the sky, appeared to be of a type known to be poisonous to cattle. From my own knowledge of the matter, I believe that cattle tend to disregard such trees at times when ample feed is available, however in times of short feed, cattle are sometimes less discrimatory with often fatal results. It is quite mandatory that the administration find an agricultural officer who knows what he is talking about and who is prepared to a spend a few days in the Moripi villages to confirm or deny the existence of these harmful flora. Failure to take such precaut--ions would be to invite disaster. I know Father Bourseau will not be pleased should his cattle die of this contingency.

During recent taxpayers meetings, the matter of establishing freezing facilities at Lese and Oiapu was raised. The freezer will be required apparently to preserve the large quantities of fish which the people consider they are capable of procuring from the Papuan Gulf. The idea appears to be a facetious one as the people concerned are the first to admit when questioned closely on the matter, the unliklihood of them ever being able to fill the freezer. The Council may have the scheme on its Five Year Plan, however the people will have to prove a greatly increased capacity for catching fish in the future than they have in the past before the idea should be considered. Undoubtedly the fish are there, but even with nets being used, a surplus over local needs occurs most infrequently.

It is an unfortunate fact that not only is the soil of inferior quality in the Iokea and Diapu areas, but the completion of the "road" will open up no fertile lands in these two areas. At Lese and Miaru, vast areas of fertile land will be available at the road side. Apart from the inevitable and top priority coconuts, it appears that the land will be suitable for market gardening ventures. Marketing gardening, being a form of cash cropping, it should be encouraged by the admin--istration. I envisage the successful cultivation of nearly all forms of so called "European" vegetables. There is a market in Kerema and Port Moresby and the road will provide the access.

Having traversed the inland areas, I can report the absence of forest stands significant enough to justify the establishment of a sawmill. The Mission Sawmill is for local needs only and would find it difficult to operate on a business footing. The Apanaipi area, however at the head of the Miaru River appears to have suitable stands of timber. This matter could perhaps be investigated by the Forestry authorities.

The swamps; in reality one continuous swamp stretching from Popo to the Miaru River, a distance of almost twenty miles, harbour countless freshwater crocodiles. Of course, these swamps are privately owned. A certain amount of resentment has been directed at those respon--sible for the recent legislation concerning the crocodile shooting industry and these swamps are virtually untouched by shooters. A spate of hunting occured several years ago, however has been very quiet of late. the area
Three men, all from Lese Kavora have made application for Crocodile Hunters Licences, however despite a period of five weeks elapsed, the Director of Agriculture has not yet favoured them with a reply.

(d) NON INDIGENOUS DEVELOPMENT:

Outside the United Church and the Catholic Mission personnel at Moru and Lese Oalai respectively, there are no non indigenies within the area. There are no mixed race groups. These two Mission bodies follow the wholly understandable course of attempting to stand on their own feet economically. The long established Moru station is self sustaining through the auspices of its smoke=dried copra exports to the C.M.B. It engages in no other significant economic activity. At Oalai, a newly established station, considerable difficulty is being experienced in trying to make the mission pay its way. They are reliant for funds on their Yule Island Headquarters. Father Bourseau has purchas--ed a fibre glass, three hulled barge, which he intends to power with a $4000 inboard engine. All he lacks is the $4000. Eventually he will seek a contract from the Moveave Sawmill to deliver all timber orders within the Moripi area by this barge, cheaply and efficiently.

Trade stores operated by both Missions do good business by continually undercutting the prices of their village opposition. Content to make a small profit and to offer a large range of marketable goods, Oalai store in particular, gets the lions share of customer support. It can be said that the opposition stores at Oalai only do business in the stock items which the Mission store has become, through the inordinate demand, no stocked in. All clans at Oalai operate their own trade store with most of the clansmen as shareholders, however the practice has been for these clan members to desert their own store with its higher prices and shop for a bargain at the mission store. This fact of life is nothing short of incredible and could happen in the territory, only. At Iokea, because of stiffer and more efficient opposition, the Moru store does not do as well on a comparative customer population basis, however the store there is still very much in demand.

(3) SOCIAL:

(a) EDUCATION, HEALTH:

The Moripi Census Division is affluent with educational opportunities. The relevant section of the area study contains necessary statistical information.

The Department of Education which already maintains Primary T Schools at Lese, Miaru and Iokea, will in the near future be approached by the East Kerema Council with the request that they staff an additional Primary T School at MORIO in the Oiapu area. The Morio school project is to be included in the Council 1970 to 1975, Five Year Plan. The Oiapu Councillors at last word were reported anxious to begin the erection of native material school buildings. A suitable site has been located ten minutes walk to the rear of Morio village.

The matter of a Vocational School for the Moripi area was raised in recent tax payers meetings and it is assumed that the Council Five Year Plan has made provision for same. The school will cater for those students who, having passed standard 6, were rejected from High School due to their pass mark falling short of the level required for entry to secondary school. The area abounds with such people, many of whom drift off to Port Moresby to find employment, although a lot of the girls concerned tend to remain in their home village.

The United Church Mission, with its Headquarters at Moru, operates village schools up to standard 3 in all villages except the Catholic dominated Lese Oalai and Rove villages. At the Moru station, a Primary School to standard 5 takes students from the Kurumaipa, Kovio and all Moripi Sub-district coastal villages. It is basically a girls boarding school, however the tendency is for the number of boys to increase with each school year. Prior to 1970, the Moru School always had a standard 6 class; the teacher being drawn from either the English Volunteer Services Overseas or the Australian oriented Australian Volunteers Abroad organisations. In this current year, no teacher was made available and potential standard 6 students for Moru were distributed into various Primary Schools within the area. Most of the United Church lower standard Mission village school buildings are becoming obsolete and are in poor state of repair. There is little desire on the part of the village people to improve the quality of buildings and to upgrade the surroundings of such schools. Regular inspections are not carried out either by the District Education Inspector or by the United Church Port Moresby based Mission Education Officer. The latter visited the schools last week for the first time to my knowledge whilst the District Inspector tends to disregard such schools.

At Lese Oalai, the Catholic Mission has recently completed a six classroom permanent material school building on the Mission Lease. Labour for the project came from the mission personnel and the school children. The parents of the Lese area assisted little and reluctantly. At one time, when laziness by the people resulted in a shortage of urgently needed gravel and sand for cement work on the school floors, the Teacher in Charge, a Mr D. Warne, closed the school until the required materials were delivered by the parents. Mr Warne showed considerable wisdom by adopting this form of direct action and predictably the materials were delivered post haste by startled parents throughout the Lese area. The teaching staff at this school comprises two European and local Oalai schoolteachers, as well as one Popo teacher. Most of the students are drawn from the Lese area group of villages, however this year, approximately one dozen boys from Rove village have begun boarding at Lese Oalai. Their parents volunteered to construct a dormitory to house these students on the Mission land. This building is almost complete. Rove has its own village with a catechist/teacher in charge. From standard 2 or 3 upwards, schooling for Rove students will take place at Lese Oalai, in the future. Being an out of the way village, the attitude of the Rove people remains comparitively unspoiled and it

was pleasing to observe the unusual (for this area) manner in which the parents of the students responded to the request by the Catholic Mission for assistance to construct the said dormitory. Their response was quick and sincere.

There is a reluctance on the part of the Moripi people to pay for their children's education. There is an even harder to understand reluctance on the part of some parents to send their children to school at all. I was forced to order a number of unwilling parents to send their children to either the Administration or Mission school, depending on their preference, most convenient for the child. Many parents are intent on depriving the eldest and often the eldest two girls in the family from grasping educational opportunities, because of their desire to see the girls remain at home and tend to the cooking and housework etc. The Lese Oalai Mission school is crying out for more more students, albeit necessary fee paying students, and to my eyes the deliberate avoidance by many parents of their responsibilities to ensure that their children take advantage of these educational opportunities, can only be classed as criminal neglect, particularly when the Highland area situation of not enough schools is considered. In the above case, I refer of course to Catholic Mission parents and families. All of those so ordered decided to obey the instruction.

Incredibly, as of March, 1970, there were still 21 families in the Lese area who had neglected to pay the $1 School Equipment charge to the Lese "Hauvu" School, an Administration school. As of March, 29 students had already missed a months schooling because of the-ir parents indifference.

At Lese Oalai school, charges per family are $4
Failure of parents to find the necessary funds is still depriving a number of children of school attendance. There is no justifiable reason for this failure.

General village apathy and indifference shows up in the performance of Parents and Citizens Committees for all schools. As a case in point, The Headteacher of the Lese Primary T School has requested the relevant Committee for assistance on three or four occasions, to effect urgent, necessary maintenance on native material Residences numbered 2, 3 and 5. On each occasion, the Committee agreed to the request, promised action and followed up with nothing. Because of their failure to meet their responsibilities, several complaints have been lodged by teachers in repect of their housing conditions and although two new permanent material residences are in the process of construction at the Hauvu school, the above residences remain, particularly Residence No. 3, in very, very sub-standard condition. The newly elected Councillor for Lese Avihara has promised to use his influence in the matter.

The above state of affairs typifies the performance of P. and C. Committees throughout the area. Most examples of school repairs and maintenance to houses and classrooms has occured by virtue of the Councillor marshalling the work force of the village toward the project on Council work days, usually each Friday.

The Moripi people favour the idea of boarding schools and are generally prepared to pay the increased school charges in order that their children attend boarding school from Monday through Friday or each week, returning home at the weekend. The Lese people were reported to be dissapointed that the new Mission school would only have the statusof a "day" school, with the exception of course of the Rove students. At the beginning of each school year, the Moru Mission Boarding school is forced to turn back droves of hopeful applicants once its quota is reached. I put this phenomenon down to the preference of the people to pay a little bit extra in order to get the children out of their hair for five days of the week. They know that the children will be cared for at the boarding school and the opportunity

thus presented to be "free of the kids" is hard to resist. It also means that less food will have to be gathered from sometimes distant garden areas. The above is an opinion shared by the Oalai Mission personnel as well as myself.

Graduates from Administration Primary T Schools generally are absorbed into the Coronation High School at Kerema. A few enter the Kila Kila High School in Port Moresby. Successful standard 6 students from Lese Oalai and other Catholic Mission Primary Schools are afforded the opportunity of attending secondary and vocational schools at the Yule Island area Mission complex. Examples of such schools are the De La Salle Brothers High School for Boys located at Mainohana near Bereina, the Our Lady of the Sacred Heart College (Girls high school) and the Girls Vocational School, both located at Yule Island.

It appears that many students from Lese Oalai grasp the ready opportunity to become Catholic Mission school teachers through the agency of the Yule Island Teachers College, if only to escape the depress--ing Lese Oalai village enviroment and atmosphere. This applies equally to male and female students. The number of Oalai Catholic mission teachers scattered throughout the Mission station empire totals

The people keenly desire a High School be started by the Education Department if not in the Moripi area, then at least in the Kukipi Sub-district. To this end, the Council has placed the project on its Five Year Plan. It now appears that a recent proposal that the United Church establish a High School in this area has fallen through and the matter is in the hands of the Education Department. It is a continuing source of annoyance and frustration for parents to see their children having completed Primary School, be barred from entering Secondary Schools, due to not having gained what often amounts to a very high Standard 6 Pass Mark.

The Education factor itself is the main contingency governing the decline and fall of the influence of the United Church and the emergence to fill the gap,of the Catholic mission in the area. Prior to the early 1950,s the London Missionary Society (now United Church) had a stranglehold on the whole of the Moripi. Since that time their influence has been eroded away by the tactics of the dynamic, forceful and opportunistic Lese Oalai based Catholic Mission.

The Lese Oalai Mission is I believe,using its education--al facilities as a means of extending the influence of the Mission throu--ghout the Lese area. By offering the Lese people, comparitively superior educational opprtunities for their children, over that available at the United Church elementary standard village schools, they are attracting both the students and their parents into the fold. Within the Moripi, United Church Mission education facilities, with the exception of the limited intake of students available at Moru, detailed above, ends at standard 3, whereas the Catholic Mission has the capacity to allow a large number of students to complete standard 6 at Oalai, then pursue secondary education at the Yule Island schools. This point is appreciated by parents of the area, most of whom have the educational welfare of their children at heart. In addition, I think many parents just want their children to be with the strength, which is what the Oalai Mission is consistently appearing to represent. It is seldom these days that the Reverend Mr Brown of Moru can find the time to conduct Sunday Church services at Miaru or the Lese villages. This tends to leave the field increasingly open to the Oalai operation.

There appears to be sufficient land available at Iokea and Miaru Primary T Schools to cover future development of these centres. The matter of extending the area of the Lese School is in hand.

I am led to understand that the policy of the Gulf Distr--ict Inspector is to have the Head Teacher of each school act in a supervi--sory and inspectorial capacity rather than have the responsibility of an individual class.

This desirable state of affairs has been reached at Iokea only, where the Head Teacher, Oeka Forova also finds time to operate the School Radio transceiver. I do not see how the Department can justify the placement of a transceiver at the Lese school under the present circumstances where the set is domiciled inside the Head Teachers residence and the operation thereof takes up a good deal of that Officers time. The Head Teacher also is responsible for his standard 6 class. I believe a like situation exists at Popo school in the Toaripi Census Division.

There are seven teachers at the Iokea school, all of whom are residents of Iokea village and all of whom occupy private residences in the village. There is no suitable accomodation available at the school site. One house being constructed under a P.W.D. Contract issued from Kerema, has been abandoned incomplete by the contractor, due apparently to non supply of materials from Kerema. A second residence, being constru--cted under a Local Government Council contract awarded to Councillor Haro Sepoe of Iokea remains incomplete although the Contract was started 12 months ago. At Miaru, all six teachers reside at the school area, how--ever only the Head Teachers S.O.Q. could be classed as satisfactory accomodation. The remaining houses are poor quality, native material and in need of replacement. At Lese school, there are four teachers only. Only the S.O.Q. occupied by the Head Teacher is satisfactory accomodation. The remaining three occupied houses are native material residences in shocking condition. The school is short of two teachers and the necessary accomodation for them. Some materials have arrived from P.W.D. Kerema to enable the contractor, Michael Hiae to make a start on a permanent materi--al house, the site of which has been marked by the Head Teacher. Again, a second residence is to be constructed by a contractor from Lese Avihara under a contract issued him by the Department of Education at Kerema. The site has been marked but insufficient materials have been received to guarantee completion. Three additional new houses are urgently required at this centre.

Health facilities throughout the division are excellent. Relevant statistical information is contained in the appropriate section of the Area Study. Health services are provided by both Missions as well as the Administration in conjunction with the East Kerema Council.

Oalai Catholic mission operates a dispensary which is staffed normally by Mr Tony Burgess, the standard 6 schoolteacher. Services are provided for approximately an hour and a half each day, mainly for the benefit of the schoolchildren. I have however observed out-patients arriv--ing from as far as away as Miaru to receive treatment denied them at their own village due to the absence of the Orderly at the Council established Aid Post. The Orderly is supposed to be on duty for three hours each day, however the Miaru orderly prior to his preplacement in February of this year was consistently absent from his post. Many Lese village people prefer the Mission service to that offered by the Lese Kavora Aid Post.

The United Church Mission at Moru operates a permanent material Clinic. The staff at present includes an Australian A.V.A. organ--isation volunteer nursing Sister, assisted by a Mission trained nurse with two nurses assistants. The clinic is patronised regularly by Iokea and Oiapu group peoples. Out-patients also come from Miaru. Business during the morning is brisk, whilst the afternoons are often fairly quiet. The Sister, accompanied by one of her assistants, maked weekly patrols to all villages in the Moripi area. One week, the patrol will visit the Oiapu area whilst the following week, Miaru and all the Lese villages will be visited. The patrol programme includes a fortnightly visit to Popo in the Toaripi area. On these patrols, a high priority is placed on Infant Welfare and maternity cases. Immunization programmes are also carried out. The Moru clinic has provision for perhaps two In-Patients and more often than not, a seriously ill patient will be seen in the clinic ward. A pharmaceutical bed has been ordered and purchased from the Department of Public Health, however its arrival has been long delayed.

Following normal development of the Lese Oalai Mission station, it is anticipated and in fact planned that, a number of Nuns and trained mission nurses will be transferred to Oalai. In due course, these nurses could staff the Lese Oalai Aid Post.

Council established Aid Posts are existent at MORIO, MIARU, LESE KAVORA and LESE OALAI. The latter was completed this month. Only Kavora has been the subject of a land investigation with a view to the purchase of the Aid Post land on behalf of the Council. The Council has not submitted an application in respect of the purchase of land at the other three sites.

Morio orderly, Miaea Hoare, does a creditable job and is available for consultation for the greater part of each day. The Miaru orderly, Lare Sareako, a Oalai man, replaced one Eovo Sarea who owing to his frequent absences from duty, was transferred to Kukipi. Lare appears to be a considerable improvement on his predecessor. Kavora orderly Evoa Poro, a Kavora village man is not outstanding in the performance of his duties. I understand that no orderly is presently available to staff the Oalai Aid Post.

The District Medical Officer advises that orderlies are required to be on duty for three hours each day and the three hour time period chosen by the orderly is to be noted on the Aid Post building for the advice of all patients. This policy has been followed at Morio and Kavora only.

The cleanliness of all Aid Posts is well short of a satisfactory standard; Kavora is perhaps the worst example. All Aid Posts are chronically short of drugs and dressings. I place the blame on the orderlies themselves primarily for their inefficiency in obtaining supplies from the Kukipi field hospital supply centre. Orderlies are at most times obliged to walk to Kukipi to collect their required medicines etc. The Aid Post naturally, remains closed during their absence at Kukipi. Orderlies also have the habit of not reordering or collecting new supplies until the current stocks are in many cases exhausted. I do think also that the Popondetta born Mr John Max, Medical Assistant in Charge at Kukipi, is finding difficulty in dealing with the entrenched hard core of local Public servants who presently staff the Kukipi hospital. The efficiency of this important supply centre suffers accordingly. I would suggest that the P.H.D. dinghy make regular supply visits to each Aid Post as a more satisfactory system to the method of supply currently in vogue.

I understand that the Kavora orderly is a casual employee whilst the other two are Public servants. Wages paid by the Council which receives a subsidy from P.H.D. in respect of his employment.

Because of the unsatisfactory job performance of some Public servant Orderlies in the past and the subsequent lack of control which the Council feels it is experiencing because the orderlies are in fact members of the Public service, certain Councillors have been in the habit of seriously considering a proposal put forward by Dr. Walker of the Kerema recently whereby the Council would select certain young men or women to undertake training at the Kerema hospital and return to the Council area after a period of time to staff the various Council Aid Posts. They would be employees of the Council which would determine their rate of pay and conditions of employment. The only drawback to this scheme appears to be fact that the present subsidies from P.H.D. in respect of the non Public Servant orderlies would cease if Council employees were to take over all the Council Aid posts. I believe the advantages of the scheme outweigh the disadvantages, however to date no names of suitable applicants for training in Kerema have been forthcoming.

Generally speaking, the residents of the area are extremely healthy. The normal diet of the average person consists of a staple of

sago, supplemented by fish, cooking bananas, tapioca, yams, taro, some sweet potato, watermelon, pineapples, the inevitable coconuts, breadfruit, mangoes, oranges and sipora fruits, kauri nuts, shellfish, crabs, some sweet bananas, pumpkin, basicfoodstuffs purchased from co-operative or retail stores and a very small and occasional amount of fresh meat. It is a fact that the Lese people eat a lot more fish than the other groups and also a great deal more crab food, whilst bananas are more plentiful at Oiapu along with pumpkin; with the Iokea people depending to a greater extent than the other groups, on store goods owing to the shortage of good garden land at Iokea. Succulent lobsters are harvested from the reefs off the Oiapu beach between October and March of each year and there is a run of prawns along the coast in an east/west direction twice a year. Prawns are also available in limited quantities at Oiapu most of the year. The store goods most in demand are white rice, (there is an aversion to brown rice) tinned corned meat, mackerel pike, hard biscuits, tea, sugar, salt, (Coffee is less popular) Gold leaf cigarettes preferred to Rothmans or " Kingsize", kerosine, trade tobacco, etc. Most of the village women are adept at baking scones and a form of bread. Cakes are attempted with often good results. Consequently, there is great demand for plain and self raising flour at the various stores. Wheatmeal, although far more nutritious is largely ignored by the customers for flour. Sweet corn is cultivated by many people also.

The number of Shotguns in each village stands at between 2 and 3 per cent of the village population including absentees. Hunting at Iokea and Oiapu normally yields less than outstanding results, whilst abundant wild game exists in the foothills around Herehere and Lese Oalai on land owned by the Miaru and Lese groups respectively. Even so, shooters have only moderate success in bringing home fresh meat for the table. The only obvious reason for their failure in this regard is that the men seldom go hunting and when they do they appear to get discouraged if early success eludes them.

Most of the above mentioned Aid Posts and clinics are occupied with the treatment of cuts, sores and malarial fevers. Stomach disorders and other run of the mill minor ailments assume the greater portion of treatments. There are a small number of Leprosy and Tubercul--osis cases. Most of these patients are undergoing regular treatment at one or another of the Aid Posts. The Moripi area is remarkably free of the SIPOMA type of skin disease, known to many people as Grille. This is probably because most residents make a daily habit of bathing in the sea waters. (salt water). In addition, there rain water tanks in most villages, whilst every village with the exception of Lese Ilava and Lese Oalai have access to clean, reasonably pure water from the Council esta--blished sanitary wells ; Iokea of course has reticulated water from a mountain stream which feeds into a cemented dam, one mile to the rear of the village. This water supply also services the Moru Mission station. Because of the thoughtful provision of catchment tanks at Lese Oalai and Ilava, it is seldom that these villages run short of rain water.

All village houses posess a rubbish pit for the disposal and burial of garbage, whilst although latrines are in evidence as a service to most houses, a closer inspection would often induce the onlooker to forgo an even closer inspection. When a latrine fills up, there is often a long delay before a replacement deep pit is constructed and in the intervening time, I am convinced that the surrounding bushes hide a multitude of indiscretions. Here again, the coconut husk displays its versatility, although I would imagine that if it were ever marketed as a toilet tissue, the manufacturers of softer, softer Sorbent need little fear a loss of sales.

Most children are born in the villages;attending at the birth, it would be normal to find a number of experienced village women assisted by the Aid Post Orderly. There is in each village a small number of mainly young married women who have in the past been trained in nursing procedures, usually through the agency of the United Church nurse training schemes and it would be normal to find one of these young women assisting at the delivery of new born children.

(83)

Mr John Max, Medical Assistant in charge of the Kukipi Hospital makes regular visits to the area to check on the operations of the various Aid Post orderlies. He occasionally takes a seriously ill patient back to Kukipi for more detailed treatment.

(b) LAW AND ORDER:

The area is normally a peaceful one. During the course of this patrol, a total of 28 defendants appeared before the Local Court. 25 of these defendants were convicted. All but three of these convictions were in relation to offences against certain East Kerema Council Rules. The said three concerned charges of Census Evasion, Unlawfully striking and Offensive behaviour. I believe that a man or men were convicted in the District Court at Malalaua on a charge relating to an offence against the Firearms Regulation Ordinance, during the time that this patrol was in the field and that the convicted persons were from the Oiapu area, however I know of no other complaints which were referred to the Sub-district Headquarters instead of to this patrol. It transpired upon questioning of those concerned that the Councillor from Oiapu was under the impression that I was no longer in the area, so the matter was taken to Malalaua.

The Oiapu people would be perhaps the most peaceable and quietest group in the area.

The Iokea people severely tried the patience of the patrol personnel on a number of occasions, however their indiscretions were mainly offences against the self help principle as applied to rural development projects and I was loathe to take court action in these matters. The people of Miaru and Lese are generally well behaved and treated the patrol with repect and often an enthusiastic welcome.

Prior to the March, 1970 Local Government elections, disputes and civil matters of a minor nature were heard initially by the Councillors in conjunction with the village Chiefs, who usually managed to effect a just and satisfactory settlement. Very few of these matters were referred to the patrol Magistrate. This system worked well. At the present time, there is a disinclination on the part of several of the newly elected Councillors to become involved in the settlement of village disputes, although it is still too early to judge the results of this latest development.

The only village in the area to boast of a permanent number of young, single men is Iokea. There is a group of perhaps fifteen men of marriageable age permanently resident at Iokea. Most of these fellows are members of the Iokea Rugby team and comprise the membership of the TEI Brothers string band, which is a singing group backed by the inevitable guitars. The band is in great demand all over the Moripi at times which require dancing. (Not traditional) These fellows are in the habit, as young men will, of sowing their wild oats whenever and wherever possible. They pursue their sexual quarry on a company basis and there have been two instances of Six month prison sentences handed out to young Iokea men over the last two years. One charge involved Indecent assault, whilst the more recent charge involved sexual relations with a female of twelve years. The young men appear to regard themselves as being something of a law unto themselves, at least as far as their sexual activities are concerned. In other matters, they tend to follow the advice of the village elders.

I predict further trouble at Iokea involving this large group of young men and certain of the unmarried females of the village.

The large percentage of permanent and temporary absentees has brought about the situation whereby the potentially trouble-making younger segment of the areas population is domiciled away from the home area, leaving the more docile elder family folk resident in the villages. Should a large proportion of these absentees return, on a more or less permanent basis, the peaceful status quo would be violently disrupted. Land disputes, resulting from the complicated system of land rights inheritance existing in this area, would become prolific and virtually unsolvable. The mistrust, suspicion and resentment thus engendered would certainly shatter the stability of the area. At Iokea, where land owned by all the clans in the village combined, would not exceed 25 square miles, most of which is either unproductive hilly country or black sandy beaches; the system of land tenure and usage currently practiced, (the traditional system) would break down and result in utter chaos should all absentees return to the village and proceed to farm and utilise those areas of land which they have rightfu--lly inherited. The Area Study section headed Land Tenure will fully describe this problem. In the other villages, where shortage of land is not as yet a problem, the above difficulties could not be expected to occur. Even so, we must ensure that should we succeed in developing the Moripi area to such an extent that we create conditions favourable enough to attract home even a reasonable proportion of these permanent absentees, their migration from the towns to their villages must go hand in hand with the opening up and development of the previously non-exploited, fertile lands at the foothills of the inland areas. I believe our present policy of airstrip and in particular,inland road construction is the correct one to encourage the peoples of Lese and Miaru to proceed with their much talked about scheme to establish new villages on the foothills. The successful operation of the various cattle projects, all of which will be conducted in the inland areas will be a further spur both for migration from the coast to the new villages and also from the towns to the home area. We must ensure that newly arrived migrants from the towns proceed to develop the plentiful land above the swamps instead of complicating the present system where too often there is already insufficient land available near the coastal villages to accomodate the present depleted population.

We can take for granted that our present developmental policies are very shortly going to result in a significant migration of absentees back home. With the exception of the Iokea situation, there will be no problem provided that the Lese and Miaru people can be persuaded to make an early transfer of their villages to the fertile inland areas. Migrants will thus be afforded the opportunity to farm ample undisputed land. The Oiapu area which has no swampy country is sufficiently large and fertile enough to cater for a reasonable amount of homesick migrants. At Iokea however, I foresee only chaos resulting from the anticipated exodus to the home area. The amount of land present--ly available is scarcely sufficient for the current,very much depleted village population. They have nowhere to move to, except perhaps to the left bank of the Miaru river in its lower reaches; much of this land however is the subject of a two or three way land dispute involving groups from Iokea, Miaru and Apanaipi villages. I doubt very much that the Iokea people would be amenable to a resettlement programme. In any case, only limited land is available on the Miaru river. (undisputed land)

It appears from the above factors that a Rural Police Post will,in the near future, be a required necessity in the Iokea area. The need will be doubly great should the present applicants for store-keepers Licences (Liquor) from the Moripi area succeed in their applications. Present applicants include Joseph Kariko Laho of Lese Avihara, Francis Mova Sareako of Lese Oalai and Smith Morehari of Iokea. It appears that the East Kerema Councillor, Kariko Laho is a moral to be awarded his Licence. His store and security facilities are excellent and I fully support his application. I do believe however that one Liquor store in the Lese area is for the the time being, sufficient.

In addition, the store and security at Lese Oalai in respect of the application by Mova Bareako is far from satisfactory and I have no hesitation in categorically opposing his application.

From past experience, I am convinced that an ever present supply of liquor readily available for consumption by the younger and fairly unreliable male group at Iokea would have disastrous results to the peace and stability of the village as it now exists. I have reason to believe that sexual offences both reported and unreported as perpetr--ated by the Iokea group of unmarried men, have been carried out whilst the participants were under the influence of alcohol, and in this regard I refer to methylated spirits obtained illegally. I will not press the matter as the it is too late to take action and the supply has now been stopped. For the above reasons, I recommend shelving the application for a Liquor Licence in respect ~~Licence~~ of Smith Morehari of Iokea, until such time as we can observe the results of the Lese Avihara precedent and more importantly still, until a Rural Police Post is established at Iokea. Several of the Iokea men, mainly elders, are in full support of the idea of establishing such a post at Iokea and I am informed that land is available for purchase. I believe this land to be at the site of the present Base Camp, which has been marked and I understand surveyed, though never purchased. I doubt if an investigation has been submitted in respect of purchase of the said land as the idea of a Iokea Base Camp or Rural Police Post, so strongly favoured in 1966 appears to have died a natural death.

Prior to the Administration instituting its own ideas conce--rning the maintenance of law and order upon the lives of the Morini people, a very sound traditional system was in evidence. Each clan posessed its own Headman who was also the Fight leader of the clan, whilst the Head man of the most significant clan also normally carried out the duties of village Chief. Each clan in addition, had its own maintainer of Law and Order who was known as the "PUKARI". His counter--part today would have to be both a policeman and a magistrate. ~~Xx~~ All the above mentioned positions were hereditary. The PUKARI mediated in the settlement of all disputes arising within his clan and in the case of an obviously unpopular decision which he may be forced to hand down and in any case as a symbol of his authority ~~xxxxxxx~~ which was not 4. be questioned by any of the parties to the dispute, even the injured party, he was able where necessary to call on the services of a professional gentleman from another clan who was skilled in the art of manipulating the Bull roarer, the frightening noise of which convinced all concerned of the powers and undisputed authority of the PUKARI. The position of the Bull Roarer twirler was also a hereditary one. The PUKARI signalled his need for the services of the Bull Roarer by shattering with considerable grandstand manner, a highly and painstaki--ngly decorated wooden gourd comprising two pick attachments of the kind normally observed to be a receptacle for the lime normally consumed as an additive to betel nut and pepper fruit. The gourd was in fact the mark of authority of the PUKARI. The effect of the shattered gourd and the fearsome Bull roarer, invariably convinced all parties to the dispute to abide by the Pukari,s decision. It then remained for the Pukari to calm and soothe the offended feelings of the parties to the dispute, the rest of the clan members and in many cases, the whole village by initiating and intriguing system of present exchanges. The Pukari would first extract a pig from the guilty party in the dispute as payment for his services. He then proceeded to re-imburse the efforts of the Bull Roarer expert by presenting him with a pig from the Pukari,s own family circle. The Bull Roarer expert then presented the Pukari with a new gourd so he could start all over again on his judicial functions when the occasion demanded. All pigs were roasted on the spot and the ensuing feast wafted with the aroma of roast pork was usually enough to restore everyone to a state of calm, convinced that justice had in fact been done. This was easy to achieve as all people concerned in the dispute plus many onlookers participated in the feast of pork. The above seemingly improbable, ingenious and true description of traditional judicial practice apparently worked very satisfactorily.

I understand that the Oiapu people followed slightly different practice. In the wake of the above system, we are left with something of a vacuum these days, where many Councillors who are reluctant to involve themselves in the the maintenance of village law and order have passed on these responsibilities to the Council Committeemen. This situation is very true of Iokea and Miaru.

I consider immediate steps should be taker to establish a Rural Police Post at Iokea. We may as well get in early as the time will come when we will be forced to establish the post in this area.

The Moripi people for all their extrovertism and passive resistance meekly accept as a general rule, the infliction of court punishments in the form of fines or prison sentences and I honestly believe that they lack the intestinal fortitude to ever pose a problem to the Administration as the some of the Tolai,s and the people of Bougainville and New Hanover have done in past years. Mataungan Associat--ion type organisations, for all their misguidedness and lack of worthy objectives, obviously posess members who have the courage of their belie--fs. I consider that the Moripi resident generally lacks the self respect, "go aheadedness" and agression to render him capable of taking serious issue with the administration on any serious matter. I believe passive resistance is about as far as he is collectively prepared to go. In any case, I am convinced that any display of activity on their part denoting the emergence of a potentially troublesome situation must be nipped in the bud by not just a show but an exhibition of force. The old axiom "give them an inch and they will take a mile" is so applicable here that it may well have been composed with this area in mind. I refer mainly to Iokea in the above example as the other groups, particularly the Oiapu people, far more readily support the aims of the administration.

(c) SERVICES PROVIDED BY GOVERNMENT AND GOVERNMENT AGENCIES:

As stated previously, there are Radio Transceivers situated at the Iokea and Lese " Hauvu" Primary T Schools. Daily contact can be arranged with either Kerema or Port Moresby. At Lese particularly, where the radio is operated by the Head Teacher, there is a constant demand for its use by the surrounding village peoples. I have known the Head Teacher to spend up to an hour and a half a day to satisfy the needs of the customers. The Iokea radio appears to be more often than not out of order and the Moripi people have come to rely on the Lese Radio being always available.

The Iokea Co-operative Society operates an agency of the Commonwealth Savings Bank and also maintains a private mail bag service with the Boroko Post Office, as does the Moru United Church Mission. I understand that a non official Post Office is to be established on the premises of the Trade Store owned by Joseph Kariko Laho of Lese Avizhara in the immediate future.

Within the Moripi area, there are four Ferrymen situated at the Miaru River, the Lese River, and Ferrymen in the vicinity of Lese Ilava. (Two). These are paid by the East Kerema Council which receives a Subsidy from the Administration. The position of the Lese Oalai Ferryman has ceased to exist.

The Lese Primary T School also operates a private mail bag service with the Boroko Post Office.

(d) MISSIONS:

The Moripi area is dominated by two only Mission organis--ations; these are the United Church Mission, headquartered at Moru and the Catholic Mission of Lese Oalai. Prior to the well known merger, the Moru Mission was originally an organisation known as the London Mission--ary Society, whilst the Catholic Mission is a Swiss/French oriented

body with its headquarters at Yule Island. Previously, the diocese of the Yule Island Bishop covered the whole of West Papua, however I believe now there to be a separate diocese relating to the general Western district area existing as a separate entity and I understand administered by a defferent order within the Catholic Mission complex.

The Oiapu people,with strong cultural ties with the predominate--ly catholic groups ~~xxx~~ of the Waima/Kivori area of the Kairuku Sub-distr--ict, appear to be very susceptible to being wooed by the Oalai Mission. The area,previously under the influence of the United Church is gradually looking more and more to the Catholic Mission for its salvation, although a majority of residents, particularly the elder folk, still retain their allegiance to Moru. Sarota,because of its proximity to Moru remains wholly within the United Church sphere of influence, whilst at the other end of the Oiapu area near Cape Posession, Rowa village could now be classed as being predominately of the Catholic faith. The three villages of Morio, Lauirava and Laurovo, situated within these two extremes remains basically United Church, with a growing minority of catholic adherents. Iokea remains staunchly United Church, whilst Miaru also has a growing numbers in its catholic minority. Whilst remaining very much a minority, the catholic influenced residents are significantly ~~xxxxxxxx~~ increasing in strength. For obvious reasons, Lese Oalai is a catholic village, whilst the remaining villages in the Lese area, ie Avihara, Kavora and Ilava are rapidly accepting the influence of the Oalai Mission. Avihara remains in the United Church sphere temporarily it would appear, whilst Kavora can now be classed as being under the influence of the Oalai Mission. Both Missions appear to have an equal influence at Lese Ilava. The Lese area phenomenon can be traced to two main reasons: 1. The closer proximity of the Catholic Mission to the area and all that that implies and (2) The establishment of the impressive Primary T School attending to standard 6 at Oalai. The school draws students from the Lese area only and the parents of the children receiving their education at that Catholic school, feel obliged to " do the right thing" and take up the catholic faith.

There is also another reason for the above transition. There can be no doubt that that the area generally is turning toward the Catholic faith. The Reverend H.A. Brown of Moru and his good wife have spent virtually a lifetime at the Moru station. Mr Brown first began his work in the Moripi in 1938. Until the early 1950,s, the Moripi could be described only as being entirely under the influence of the United Church. In the early ,50s a catholic mission station was established at Lese Avihara. It was not until 1957 that the station was moved to its present site at Lese Oalai. Prior to the Avihara station being started the area was regard--ed as being part of the Parish controlled from Terapo and because of the distance involved, the influence of the Terapo Mission was negligible. In 1966, the Oalai Mission was shifted and re-established upon the ARO Special Mission area two miles to the rear of Lese Oalai. (Special Lease of in excess of 80 acres) and even as late as 1968, the only really Catholic ~~xxxxxxx~~ within the Moripi area was Lese Oalai.

Village

Upon the arrival of Father Bourseau to Lese Oalai in late 1968, the Mission station was transferred back to the area adjacent to the Oalai village where the Catholic Church has been constructed in 1957 and the Mission had by this time acquired a Mission Lease of approximately five acres, upon this site. A serious attempt to build up the station with the construction of the Lese Oalai airstrip, installation of electric power, construction of the school building, removal from ARO and the re-assembling at the Oalai Lease of the Rice Shed which was converted into school rooms and living quarters for the Mission lay workers, who until recently numbered two Australians, workshop construction and Priest and Nuns quarters were all completed in the first twelve months following Father Bourseau,s arrival at Lese Oalai. The Mission, although still financially dependent on Yule Island is rapidly taking on the appearance of a dynamic go-ahead, permanent organisation in tune with the changing times and obviously concerned with providing not only spiritual guidance and comfort to its adherents but also obsessed with the material well being of the catholic peoples in the area. All this makes good politics

as I believe the Moripi peoples to be more interested in their own material well-being than in the particular denomination of the Mission charged with their salvation.

In contrast the United Church machinery appears broken down and decrepit. I hasten here to state, the Reverend Mr Brown and his wife are personal friends of mine and it pains me to make this observation. The methods of operation of the Moru Mission are symbolic of the simpler, less pressurised days which existed before the social revolution began to turn this country inside out. Mr Brown stills walks everywhere and because of his age (he is still amazingly fit) together with the fact of his retirement and return to England in July of this year, it is no longer possible for him to regularly visit his constituents and to provide the leadership so necessary if the tide of catholic encroachment is to be held in check. He has become a legend in his own lifetime and doggedly clings to the methods which have served him so well in the past, albeit methods which are out of date and no longer work in this radically altering society. Perhaps his greatest strength lies in the enormous deposit of respect and goodwill which characterises his relations with all the Moripi peoples. They take advantage of him from time to time as their very nature impells them to do, however at the grass roots level, he and what he represents is held in the highest esteem.

I would attempt here to detail some of the ways in which I consider the people take advantage of this established, yet non agressive Mission organisation. Despite frequent entreaties, it is a rare occasion indeed when the owner of a canoe from Iokea travelling to Kukipi or Malalaua will offer to deliver the Mission mail bag to the nearest Post Office. There is only an often unreliable weekly K Boat mail service to and from Port Moresby and Kerema and to the frustration of Mrs Brown, her requests that canoe owners assist in the transportation of mail fall usually on deaf ears. Again, the K Boat, scheduled to arrive on a Monday morning, must be visited by Mission personnel for the purpose of offload--ing stores, mail bags etc as the Iokea people are disinclined to assist and the failure of the Mission people to arrive to take delivery, would almost certainly result in their non receipt of the various supplies. A graphic example of non co-operation occured recently when the United Church nurses on patrol to the Popo area to administer immunization campaigns and to conduct Infant Welfare Clinics at that village were point blank refused passage on a Popo owned canoe with ample room to spare travelling from Lese to Popo unless they paid a fare of Ten dollars. The alternative for the nurses was to walk the eleven miles to Popo on an inhospitable road to carry out the medical services to the Popo women-folk. They decided to abandon the visit to Popo and returned to Moru to find that they were expected, under the circumstances, to have walked the eleven miles and to return the same way. An unfortunately archaic attitude on the part of the Mission which I believe has already been instrumental in bringing about the resignation and impending resignation of three trained Mission nurses to join the Public Health Department. Comparitively poor pay rates is also another reason for the desire to join up with the Adminstration and to forsake the Mission calling. The same phenomenon is applicable to a lesser extent to trained Mission teachers.

The replacement for Mr Brown is expected to arrive in June of this year. He is understood to be a young man with some little experience in the Territory whose status as a single man soon be disrupted by marriage to a local Mission trained nurse, presumably of Papuan origin. No doubt his ideas will be more up to date than those of the incumbent Missionary, however with the need to start out afresh and without the benefit of the fund of goodwill afforded Mr Brown, the continued erosion of the influence of the United Church in the Moripi area is confidently predicted.

The traditional beliefs and customs of the people have been virtually done away with and the United Church has endeavoured to fill the gap by offering as an alternative, the christian philosophy of belief in an invisible God. This is as far as they have gone and whilst it worked very nicely in years gone by, the people have come to expect more

than sermons from their respective Missions. Admittedly, the United Church engages in valuable health extension work in the villages, but with the establishment of Council Aid Posts serving all villages except Iokea, the effect is largely negated. Again, the Oalai Catholic Mission in its educational programme appears to be forging past its opposition and capturing the imagination of the Moripi people. The Oalai Mission, in addition to religious services is offering the people of the Lese area assistance in improving and enhancing their living conditions and the fact goes not unappreciated by the people. Details of joint Mission/ Village beneficial schemes are included elsewhere in this Report. With the consolidation and expansion of the Oalai Mission in the years ahead, I expect their sphere of domination to extend to all Moripi villages with the exception of Iokea and Sarota.

I know of no other religious organisations with adherents with-in the Moripi area. The area is so well tied up that it seems that it would be virtually impossible for a third body to make any inroads into the system as it now exists.

The only really anti-Mission personality of which I am aware is a gentleman resident at Lese Kavora, by the name of MOU OPA. He is a family man of whom Father GASSER, the Terapo Catholic Mission Priest refers as the " Communist " I believe his only real crime is the fact that he is on the record as having said that if the Oalai Mission does not bend over backwards to materially assist the Lese People, the said people will cease to support that Mission and request a replacement mission start operations in the area. My conversations with MOU have convinced me that he is something of a harmless comedian whose extremist views have attracted no following.

Probably the Moripi village most influenced by Mission doctrine is Iokea, inasmuch as the Church is crowded every Sunday on both occasions when services are held. The most powerful man at Iokea would undoubtedly be Pastor KARUKURU LARE, who incidently also happens to be the Father-in-law of Mr Assistant District Officer MAXWELL DAY. The Reverend H.A. Brown conducts both sunday services at Iokea and occasiona--lly visits the Oiapu, Miaru and Lese churches for that purpose. Local United Church Pastors are resident at MORIO, SAROTA, IOKEA, MIARU, Lese ILAVA, Lese AVIHARA and Lese KAVORA. This fact gives the United Church a tremendous advantage over the Catholics who have to depend on the local Catechist/Teacher to preside at the service in the absence of Father Bourseau. Never having been inside a Catholic Church in my life, I am unaware as to the format, however whatever it is, the Catechist seems to fulfill his responsibilities satisfactorily. To my knowledge, Catechist/ Teachers exist at ROVE, MIARU, Lese KAVORA and of course Lese OALAI.MORIO also has such a man.

(d) <u>CULT AND UNREST</u>:

No evidence of cultist activities nor dissatisfaction with the present state of the nation were detected amongst the peaceful, law abiding Oiapu people. The ferocious pace of recent political development in this country has left them somewhat bewildered and gasping for breath. I am of the opinion that these people will support the present admin--istration all the way. They are a markedly conservative and insular group who appear to be beset with no pressing problems which could result in an upset to the status quo. The average Oiapu man appears not to covet his neighbours ass nor does he appear to be imbued with any fanatical desire to amass capital by way of operating his own business concern at the expense of his fellow man. In the Lese area, however, there is a collective desire on the part of all the people to to engage in business enterprises, albeit enterprises which do not require the participant to dirty his hands too much. The number of private Trade stores and sea going, passenger and freight carrying double canoes presently competing with each other testify to this fact. Unfortunately, the average businessman appears to lack the ability to make money and

at his chosen enterprise and this has tended to breed a sense of frustration. The Moripi people have their own idiosyncracies inasmuch as few private European businessmen have been made welcome to operate in the area and none have succeeded. Far from being rugged individualists, they want to do what little they are capable of themselves at least in their home area.

A potentially explosive situation at Iokea has been kept in check due to the influence of the United Church and due also to the fact that all of the more vigorous element of the village population are domiciled elsewhere in the Territory, leaving only the apathetic and lazy people permanently resident at Iokea. Notwithstanding, the Moripi wide trend, spearheaded by the Iokea people to emulate the "European" standard and mode of living to the exclusion of traditional ways is producing a sense of frustration and increasing resentment. This is because the only Europeans which they normally come in contact with are either established businessmen, albeit small businessmen in Port Moresby and overseas Public Servants on an assured fortnightly income. Even those who have visited Australia appear to have no conception that Australia was developed into a country with perhaps the highest standard of living in the world, by men who broke their backs to make the land produce for them. The Moripi people desire a comparitive degree of the wealth and affluence which they have observed is in the hands of the expatriate but they have not or are unwilling to grasp the principle that such prosperity will only result from hard work. They will simply not believe us when we tell them that our Salaries are not up to three times what we could earn in Australia, whilst I am convinced that most believe that expatriates in this country are here for the pursuit of riches with not too much effort involved or the indulgence in the exercise of power which would be denied them in Australia.

I suppose it is reasonable to have expected that a certain amount of sympathy be generated from these people to those dark skinned comrades presently engaged in the Civil Rights movement in America and to those African brothers in their pursuit, past and present, of politic--al independence. One becomes a little disconcerted however to find that usually only one side of the picture is available in literature observed by myself presently stocked in private libraries in the area. Such titles as " The fire next time " by James Baldwin, " Uhuru " by Robert Ruark, and several one-sided anthologies detailing the problems involved in the pursuit of independence in Nigeria, Kenya and the Congo appear to be popular.

Several Moripi influential leaders have told me that the Papuan people will never create internal disorders along the lines of the Rabaul, New Hanover and Bougainville disruptions. I tend to go along with their presumption only for different reasons to those which they gave me. The area presently lacks the men capable of the depth of expression and energy to head up a troublesome situation. They are all permanent absentees from the area. AT Christmas time, when many of them return home for a week or so of relaxation, the whole complexion of the area changes radically and becomes very much more violence prone. Apart from that, the people of this area appear to be incapable of creating a crisis.

(f) <u>COMMUNITY EDUCATION, INCLUDING WOMENS CLUBS</u>:

With the decline of the Co-operative movement over the past decade, private retail trading store businesses have shown renewed activity. An immense boon to those engaged in the latter enterprise was the Trade Store Management Course conducted at Lalapipi Council Chambers by Officers of the Department of Trade and Industry in late 1968. The course was of a week duration and was attended by representatives from almost every Trade store in both the Toaripi and Moripi areas.

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The course has had the noticeable result of improving the efficiency of almost every store in the area. Accounting records, though far from satisfactory yet, have been improved out of sight. I am not sure that significantly increased profits have resulted however.

The East Kerema Council discontinued in 1969, its previous policy of accepting a quota of Australian male and female University student volunteers for the six week vacation period over Christmas each year. The boys, never numbering more than one or two proved to be a dead loss, however I did feel that the girls (6 in 1966 and 4 in 1968) if merely by the exchange of ideas which resulted from their presence in the area, were of value to the area in general and the Women,s Clubs in particular. Unfortunately the Moripi has not been favoured with a visit from a Welfare Officer since the farewell visit of Miss M. Tait in late 1967 or very early 1968. A succession of Kerema based local Welfare Assistants since that time have shown a marked aversion to patrolling this area and it is probably just as well because the ones that I have observed on infrequent visits by them to the Malalaua area have been so shy as to be completely inept. I understand that the Welfare contingent at Kerema recently included Assistants from the KapaKapa area of the Central District, the Kerema bay area and the Rigo area. There is no doubt in my mind that had these girls visited in an official capacity the Moripi villages, the Womens Club members would have looked down their noses at ther as much as to say " We know your area and it is not nearly as sophisticated as ours. You are not enough to come and tell us about how to run our Clubs properly " Perhaps the thought would even be expressed verbally by some of the more outspoken Iokea girls.

Since the departure of Miss Tait who in her own words really only used to have discussions, organise classes to show the womenfolk how to bake bread and scones etc, which they already knew how to do anyway, organise basketball games and generally " Show the flag" the Women,s Clubs have entered into a state of serious decline. Be assured that the restoration of same is entirely within the capabilities of the Moripi Womenfolk themselves. Outside assistance through the agency of a Welfare Officer would of course be appreciated but the Officer [illegible] necessarily be an expatriate Officer if she is to do any good at all.

A breakdown of the currently existent Women,s Clubs follows:

ROVE: 20 members. There is no established Club house and the members do not appear to engage in sporting activities. The Club exists in name only and serves as a forum for the womenfolk, young and old alike.

MORIO: 18 members of all ages. The Club House is native material, small and inadequate. The occasional patrolling Officer, Overseas and Local, overnight there but the service is haphazard and disorganised. It is a vast improvement however on the Rove situation.

LAUIRAVA/LAUROVO: 23 Members of all ages. The Club House is new, native material and comfortable. There is a separate kitchen equipped with a wood stove and bathroom facilities. Most of the improvements were done at my own instigation following my visit to the area in 1966. Adequate food is provided and the respected visitor is treated hospitably. I am in the habit of paying remuneration to the amount of $1..50 per day for accomodation supplied to myself and the patrol policeman. The Club members are not in the habit of engaging in sporting activities. It has been in the past convenient to use this Club House as a base for the administration of all Oiapu groups except Sarota.

SAROTA: 27 members of all ages. There is no Club House, however the patrolling Officer is normally accomodated in the Rest House at the rear of the village. A Police Barracks is available also. Upon the arrival of the patrol, the Club members usually decorate the Rest House and line the floor with mats. Food is often supplied from the houses of individual club members. The Rest House if fairly old but reasonably comfortable. Club members usually go to the trouble of carrying water and supplying

firewood etc.

IOKEA: 150 nominal members, however only a small percentage participate in the functions and activities of the Club. There is a permanent material Club house, construction of which was started in 1966. No work has been carried out on the Club house since that time and the building remains incomplete. It has a cement floor, corrugated iron roof and walls of vertical 6 by 1 inch rough timber. There are a number of masonite shutters. Only part of the interior has been lined with masonite. A Wood stove installed years ago has never been used, owing to non installation of a flue pipe etc. The Iokea Women,s Club as such is in serious decline. Within the confines of the larger club there is a Sports Club consisting mainly of the unmarried village girls. The Sports Club has its own operating Committee and handles its own finances. The members of the Sports Club are keen to play basketball against any of the various teams within the Sub-district; the said teams being usually allied with various village Women,s Clubs in the area. The normal procedure is for each team to contribute to the kitty a sum of money, usually up to $10, with the victorious team taking the spoils. To my knowledge, the Iokea team, who seldom practice together as a team, have never lost a match. In recent times the Iokea girls have defeated Kerema at Kerema, a combined Uritai/ Kukipi station/Mirivase team at Iokea and Lese at Iokea. Their travel arrangements are made possible through the chartering of Smith Morehari,s single powered canoe who hires out at a reasonable rate for the greater glory of Iokea. If ever the Iokea team loses a match, the hire rates will probably increase astronomically. Since June, 1968, when I had occasion to have a line of Iokea detainees demolish the decrepit Rest House and Barracks at the village and incidently suggested the advisability of erecting a new Rest House, patrolling personnel have been obliged to stay at the Women,s Club building. owing to the Iokea peoples neglect to provide replacement Rest House facilities. No service is provided by the womenfolk except for the occasional loan of a mosquito net and consequent-ly patrolling Officers are disinclined to pay the exhorbitant rates asked by the women for the privilige of sleeping on the cement floor of the Club building. As a matter of fact, the only time that the Club members have shown their mettle was the occasion in October, 1969, when the Gulf District Commissioner overnighted at the Club House. The Minister-ial Member for Health, Mr Tore Lokoloko who accompanied the District Commissioner was however responsible for the arrangements at that time. AS no services are provided,I have found that the individual womenfolk resident adjacent to the Club House are willing to assist with some cooking, laundry etc chores and my practice was to compensate them privately for their efforts. A nominal payment was made to the Club treasurer for the use of the Club building, however it is obvious to me that this bone of contention could be easily solved by the menfolk constructing a Rest House or alternatively the Club members exerting them-selves sufficiently to provide minimal services to guests at the Club and be rewarded correspondingly. I hasten to state here that the Base Camp is normally too far away from the people to facilitate day to day administration and it is presently in a state of disrepair and virtually uninhabitable. Apart from the well functioning Sports Club, the larger, all encompassing Women,s Club at Iokea undertakes no special activities. The Club building does serve as a forum whereby the womenfolk air their views in the regular and interminable meetings which are an integral part of the life at Iokea. A capable Welfare Officer is urgently needed to get the Club back on its feet and in the event of their collective unwillingness to cater for visitors in an acceptable manner, it is mandatory that the village people erect a Rest House and Police Barracks somewhere adjacent to the village area. The alternative of course is to overcome the vaccillation surrounding the establishment of the Base Camp and either discard the idea altogether or preferably proceed with the contruction of a Rural Police Post thereon as soon as possible. The post would be expected in that case to have accomodation facilities for patrolling Officers, thus solving the problem. Officers of departments other then the Department of the Administrator, would presumably prefer to stay in the village and could make use of the revitalized Women,s Club facilities. I can see no marked improvement in the status until a Welfare Officer is available to work in the area.

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hamlet
MIRAPO: 11 members. This is a ~~xxxxx~~ attached to Iokea. There is no Club House nor do the members engage in any activities other than meet together on irregular occasions.

MIARU: 50 members. A large native material Club house was constructed in the centre of this dual village of Miaru and Elamiri/Savoripi under the guidance of the A.D.C. in 1965. As I recall, service to be excellent to guests during 1966. I was surprised to observe a significant decline in the activities of this Club since that time. Service these days is practically non existent except that firewood and fresh water are normally supplied to the patrolling Officer. The stove previously installed has been thrown out the back door when it still remains. The club building also has ~~xxxxxxxxxx~~ rather badly.
deteriorated
An active Sports Club exists ~~xxxxx~~ within the framework of the Women,s Club and its operation is along the lines of the Iokea Sports Club except that I have known Miaru team to lose a basketball match. Again, the services of a Welfare Officer is needed to improve the Club situation.

LESE OALAI: 40 members. The native material Club house is old and decrepit and the activities of the Club are virtually non-existent.

LESE KAVORA: 30 members of all ages. The younger girls are less active in their basketball and other sporting activities although a Sports Club is in existence. The Club is large, native material and satisfact--ory. Guests at the Club house are treated in excellent manner. Again, a payment for the use of the Club house to the Treasurer and remuneration those employed at the Club is wise practice.

LESE AVIHARA: 35 members. Prior to the patrol visiting the area, there was no Club house, whilst the Rest House was in shocking condition. The people obeyed my request that a replacement Rest house be built, however I now find that the Women,s Club has compensated those respons--ible for the construction thereof and the building is regarded as being the Club house. It is totally unsuitable as a Club house and the whole deal is a ruse to extract funds from patrolling Officers who may be inclined to make payment for staying at the Women,s Club house whereas Rest House accomodation would elicit no such payment. This Club is not active at all. A Police Barracks is under construction adjacent to the new building.

LESE ILAVA: 40 members of all ages. Very few of these are present in the village at any given time. The Club is inactive. Patrolling Officers are accomodated at a native material building which although regarded as being a Rest House is also used by the Club members for their irregular meetings. A Council supplied catchment water tank is attached to the building.

During the recent Tax-payers meetings held in the Moripi wards, all villages voted their desire to see the construction of suitable permanent material Club houses become a priority Council project either set down for completion in the ensuing financial year or failing that, for inclusion in the Council Five Year Plan for 1970/75. All tax-payers expressed a collective desire to see the Women,s Clubs become a flourishing concern in all villages. The people generally prefer to bring about a system whereby patrolling Officers are accomoda--ted in adequate Club houses with the Club members being responsible for cooking and laundry facilities. They want to approach the matter on a businesslike basis. I heartily endorse this idea but to ensure its fruition, most villages require new Club houses and a general revitaliz--ation of the Clubs themselves. I believe Women,s Clubs to be a stabil--ising force in village life and that we should support this expressed desire as much as possible. Women,s liberation movements seem to be in vogue throughout the world these days and it does not appear unseemly that the womenfolk of the Moripi should desire to assert their independence and

to play a more active role in village social affairs.

The only Club with a permanent material Club building of the kind desired by all the Clubs in the area is Iokea and as mention--ed this remains incomplete.

In villages where the United Church still holds sway, there are Mens and Womens, Fellowship groups associated with the Church who ~~in~~ indulge in Bible reading and social activities on a religious basis and the Women,s Clubs are closely allied with these groups.

(g) YOUTH ACTIVITIES, COURSES ETC.

The young people in the Moripi are very sports minded. The Port Moresby Rugby Union competition includes teams named MORIPI and ISAUPOSA, the former being comprised of young men from both Iokea and Miaru villages whilst the latter comprises young men from the Lese groups. A large number of men are also members of various teams in the Rugby League Competition. In Womens Basketball activities, several Moripi girls have gained a place in the leading Port Moresby teams. Permanent female absentees from the area domiciled in Port Moresby carry on their own unofficial competition with basketball teams organised on a village basis. I understand further that there is an Australian Rules Football team operating in Port Moresby composed of all Moripi young men.

Within the Primary T Schools in the Moripi, sporting activit--ies are given a high priority. Soccer, Rugby Union, Basketball, Softball, general athletics are among the most popular sports engaged in. The same is true to a lesser degree of the Mission schools.

Iokea is the only village in the Moripi with sufficient numbers of young men to warrant the establishment of a Rugby team. Recently this team visited Kerema and successfully defeated the Headquarters Rugby team. These same members comprise the TEI KARIKO Brothers String Band and Singing Group, very much in demand throughout the Kukipi Sub-district on occasions which demand the services of an instrumental singing group. There are twenty six band members involving all the young men of the village. Some of the members are married men. TEI and KARIKO are names of the two most prominent landmarks in the Iokea area, both small mountains. TEI is near to Moru station whilst KARIKO is marked on the maps as WEDGE HILL. The T.K. BROTHERS earn approximately $3 per singing engagement throughout the Kukipi Sub-district. The band comprises guitars and ukeleles with the repetoire consisting of modern popular numbers sung in the local tongue, local compositions and various big beat and slow waltz numbers oriented in the South Seas or Motuan tradition with a substit--ution of Toaripi lyrics. The effect is excellent. None of the other Moripi villages posess similar String bands owing to the drastic shortage of young men available. The Iokea Rugby team is known as the TEI KARIKO BROTHERS Rugby team.

Scout troops have ceased to function within the Moripi area. The Cub pack no longer operates at Iokea.

The Torchbearers are the youth organisation of the United Church. The organisation exists within the framework of the United Church within the Territory. The idea was instigated some years ago by the Reverend Brown of Moru Mission, it has been adopted elsewhere in United Church influenced areas. Young people of both sexes join after they have left school and continue as Torch bearers for a year or two after becoming Church members. The movement includes those between those between the ages of 16 and 24, ie the traditional "KARU ARE" - the new people. The uniform must include a Red Scarf with badge for the men and red headband for the girls. Each village group itself decides the other details of its own uniform.

A rally of all Torchbearer organisations is held annually. This includ--es all groups within the Kukipi Sub-district. A service for the reception of new Torch bearers is usually held in conjunction with this rally. Up to 1000 young people normally attend this annual rally for groups served by the Moru and Koaru District Mission circuits. The result is a colourful affair with parades, displays, dancing and singing. Village groups compete for shields; one for Singing, one for displays and one for smartness and uniforms on parade. Displays include biblical plays, polynesian dancing, comic sketches, kiwai dancing etc. The Rally normally concludes with a torchlight parade with all concerned renewing their promise to be good Torchbearers. The promise goes something like this -
" I promise to keep the light, ever burning bright, for the might of Christ, our Lord" The religious background of the organisation is at once apparent.

The organisation has brought back into village life the colour and interest and entertainment that used to be provided by the traditional masked ceremonies.

At village level, Torchbearers study for proficiency badges. Sunjects are New and Old Testament, Arithmetic, Art, Music, Food production, cooking and needlework. This latter development is not popular however and gains few adherents. To all intents and purposes, interest has ceased in the quest for proficiency badges. The main occasion in the life of the Torchbearers is the annual Rally. Uritai, in the Toaripi Census Division was the host village for the September, 1969 rally. This was attended by over 800 young people and 208 new Torchbearers were enrolled. The movement helps to fill the gap between school and church, however its success is limited. Without the annual Rally and the prospect of competing on a village against village basis for the various shields, the movement would die a natural death. It is the spirit of competing for the greater glory of the home village that has kept the organisation a going concern rather than the Christian principles inherent in the movement. It remains however a significant social activity in most villages. The Catholics have instituted no comparitive organisation for the benefit of the young people in the villages where they hold predominance.

With the exception of Iokea, virtually all the unmarried Moripi men with a large percentage of the girls also, are absent from the home area. There exists in every village, again with the exception of Iokea, a significant number of single girls who are kept pretty much under the thumb of their parents. These are girls who for most of the year, live without the companionship of young men. This special factor poses no social problem, however it is easy to understand and appreciate the phenomenon which occurs each year over the Christmas/ New Year vacation period when the absent village young men return to their home area and I refer to the incidence of marriages showing a marked upward fluctuation at this time. To offset the lonely life into which the young village girls forced by circumstance, it is common for them to accompany their parents to Port Moresby by canoe for two or three months of each year. There may be several trips involving a total period of time spent away from the village of perhaps two months on the average. The girls are not promiscuous in their home area as parental rule is strict, however I understand that certain of them have been in the habit of letting their hair down in Port Moresby. Because of the permanent contingent of young men resident at Iokea, unmarried pregnancies show a higher incidence in that village. Where one particular boy is clearly responsible for the deed, he normally elects to marry the girl which is a totally understandable reaction, however if a number of boys are involved as is more often than not the case at Iokea, the girl is usually left lamenting her fate. Most of the week, the single girls appear to be kept fully occupied in the search for fresh fish and garden foods, sago etc. There is little evidence of them being at a loose end. I would state quite honestly, that some of the most attractive girls in the Territory hail from the Moripi area. There is also an increasing trend toward fraternisation with European men in Port Moresby.

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I cannot support the widely held belief that girls of this area eagerly seek marriage with males of European origin for purely gold digging reasons. I remain convinced that if the man is appealing, as a man, then average girl would remain impervious to the colour of his ~~xxxxxxx~~ skin or the size of his bank balance.

The natural development of girls adopting western habits of clothes consciousness, speech mannerisms including a pre-occupation with correct English usage, experimental hair styles and in general, for the want of a better word " European " ways, is only to be expected as the whole world is doing exactly the same thing. The girls are independ--ently reliant on the fact that if the chemical reaction between certain couples is apparent, a poor Papuan is as good as a rich European. It is only natural that a great many Papuan gentlemen who have lost in love should place the blame, not on their own inadequacies, but rather on, in the case of a particular girl later taking up with a European, ~~xxx~~ their comparitive lack of affluence in relation to that European. Human nature would dictate such a course.

AREA STUDY

(A) INTRODUCTION:

This study is confined to the Moripi Census Division. This division is situated in the extreme east of the Gulf District. The eastern border of the division is the Gulf/Central district boundary. The said boundary is generally regarded as being Cape Posession, however more particularly the boundary on the coastline roughly approxim-ates the village (Central District) of MIAURI in the area of Cape Posession. In the west, the Moripi/Toaripi Census Division boundary lies to the west of Lese ILAVA. (See map)

The only inland village within the division is Lese OALAI, at the headwaters of the Lese River.

At Cape Posession, the grass covered mountains come right down to the sea. A thin strip of coastal land, mainly sandy loam, gradually widens out as we proceed in an east/west direction through the SEPOE or CIAPU Group villages towards IOKEA. At IOKEA, the coastal strip between the Gulf of Papua and the mountains at the rear of the village, becomes a mile wide. The said sandy loam soil is not very fertile for cultivation of produce other than coconuts. Neither can it be said that the mountain areas offer fertile land.

The famed Gulf District swamps make their appearance once we have crossed the Miaru River. A long stretch of land, slender in shape and completely surrounded by water houses Miaru Village in the east and Lese AVIHARA at the western tip. Beyond AVIHARA, still in the labrynth of waterways known as the Lese River system, the coastal village of Lese ILAVA is situated. Adjacent to Avihara on the other side of the Lese River is the village of Lese KAVORA.

Between the Miaru River and the area to the west of Lese Ilava, approximately four miles of sago swamp separates the coastal Lese villages from the foothills of the Palipala hills to the immediate rear of Lese Oalai Village. (2 miles) This range of hills extends from the POPO area (Toaripi Census Division) on the Kapuri River right through to the Miaru river. Popo is seven miles from the coast whilst the range of hills meets the Miaru river some eight miles from its mouth. The sago swamp has some higher areas of land along the various creek banks and some cultivation of garden produce is undertaken here. Coconuts are grown extensively along many of the creek banks. Above the swamps in the area to the rear of Lese Oalai village a fertile area of land with a minimum width of two miles (Lese Oalai) exists at the foot-hills of the said range of hills. This area provides the main gardening facilities for the Miaru and Lese group peoples. The hills themselves are grass covered though infertile. To the rear of this range of hills is an even more mountainous area separated by a horrendous swamp. The swamp area reaches into the interior to the rear of ARANAIPI in the Central district. Prominent eastern landmarks other than the Cape itself are Wedge Hill to the rear of the Oiapu village group and Tei hill near Iokea. The hilly range to the rear of Oiapu and Iokea rises to approxim-ately 500 feet. The only rivers to pierce the coastline are the Miaru (more accurately known as the AKAIFU) and the Lese Rivers. The Lese River mouth estuary extends for half a mile in the direction of ILAVA village. The Ilava creek breaks the coastline adjacent to the village which itself is situated on an area of land surrounded by water.

The climate is hot, debilitating and oppressive. The beach sands blister the feet at noon. I quote Tore Lokoloko, Minister for Health in the House of Assembly, " The only thing one feels like doing in this Moripi area is sleeping " The swampy area around Lese is noticeably cooler than the Oiapu/Iokea area. M. Lokoloko was in fact referring to Iokea when he made his significant statement which has typified the attitude of the residents thereof for decades. The fairly regular evening sea breeze is a compensatory factor. Nights are humid.

The wet season begins in November and finishes in early April. The relevant Appendix contains the required details of rainfall distrib--ution. I am in agreement with Mr Patrol Officer D.W. McMahon, who submitted the first Area Study on the Moripi area in his Malalaua Patrol Report No. 1 of 1960/61, that the temperatures on the coast range between a low of the top seventies bracket and a high of the middle nineties bracket (Fahrenheit) It is normally somewhat cooler inland, noticeably at night. During the wet season, the hills near Iokea and Miaru and also the hills to the rear of Lese Calai come alive with green grass flourishing, however the heart of the dry season turns the same hills into a sea of crisp brown foliage and creates a tinderbox situation with an explosive fire risk.

Coconuts line the beach from one end of the division to the other with the occasional larger plantations, usually near villages, punctuating the unbroken line of trees.

When you have seen one Sago and Nipa palm swamp, you have seen them all. Sago trees are cultivated on the creek banks, but prolific numbers of wild sago is available throughout the swampy area. In the foothills, many new coconut plantations are emerging on Lese and Miaru owned land. Much of the foothills area is already under cultivation with yams, bananas, tapioca, pineapples etc, however the remaining area is a mixture of secondary bush and open grassland.

The occasional cyclonic twister will without warning sweep through the area. The incidence of these strong wind situations is highest at Lese.

Strangely enough, most of the wet season precipitation occurs during the hours of darkness. Afternoons are invariably dry. Except for the effect which the presence of the swamps has on the temperature at Lese, there is no variation in climatic conditions between the east and west sections of the division. Rainfall remains constant. It may be slightly drier in the Sepoe area.

Access to the Moripi is accomplished by watercraft either traversing the open sea from Port Moresby or Kerema, Kukipi or Malalaua or alternatively negotiating the system of inland channels which connect Kukipi with the Lese area and proceed further on to a point known as LAVARE, a mile to the west of Iokea village. There is a road open to vehicular traffic from Lavare to the village and alternatively the beach is often used by wheeled vehicles in the area. (PWD Tractors etc on the Iokea airstrip project) Artificial channels only comprise a very small portion of the length of the inland waterway connecting Kukipi with Iokea. Valuable use was made of natural creeks and channels were only dug or widened, deepened etc to join existing creeks. The creek joining the Lakekamu river with the Paiho river had only to be widened and deepened. The same is true of the waterway joining the Paiho and the Kapuri rivers. Between the Kapuri and the Ilava Creek however a channel of a half mile distance was excavated as a Council project. This was sufficient to render the inland waterway open to small craft. During the South east wind season between May and September each year, the the Gulf waters are inhospitable to small craft and extensive use is made of the said waterway. Unfortunately, low tide conditions completely drain the SERUARA Channel area (between Kapuri and Ilava creeks) and severely limit the amount of water available in other sections. Half to high tide conditions are pre requisite for travelling by powered craft on the inland network. Lese Ilava village is eight miles east of Kukipi by coastal walk (the inland waterway is considerably further) and as Sub-district headquarters at Malalaua is twelve miles by river from Kukipi, the distance from Malalaua to the first Moripi village cab be said to be twenty miles provided the would be traveller covered the Kukipi to Lese Ilava section via the Gulf of Papua. I imagine the inland network would add three to four miles to the journeys length.

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Gulf District Headquarters at Kerema is thirty air miles from Malalaua. There is a considerable amount of speedboat traffic between Kerema and Iokea in the Moripi area, mainly in connection with P.W.D. involvement with the Iokea airstrip project, and the distance of the one way trip would be 33 sea miles.

Naturally there are airfields to serve both Kerema and Malalaua stations. The categories are B and Y respectively. At TERAPO Catholic Mission station, midway between Kukipi and Malalaua and fourteen water miles from Lese Ilava, there exists a Category B airfield. On the eastern side of the division, the nearest airfields are found to be at BEREINA, the Kairuku Sub-district Headquarters (Category Y) and Yule Island (Category B). The distances from the Moripi divisions most eastern village ie ROVE are 18 and 20 miles respectively.

An airstrip is presently under construction at Iokea, one mile to the rear of the village proper. The anticipated length is 2100 feet and width is 170 feet. I imagine the designated category will be C. Despite malfunctioning P.W.D. equipment being used on the project, it is hoped that an inspection by the D.C.A. Airport Inspector can be arranged for mid-May of this year. Barring further unforeseen problems the strip should be ready for such inspection by that date.

A second aistrip is under construction at Lese Oalai. This is a private airstrip being built as a joint Oalai village/Catholic Mission venture. Anticipated length is 2500 feet and width is 150 feet. A consortium of Oil companies (Marathon, Continental, Reef, Basin) who plan to spud in with their programme of drilling an Oil Well in an area to the north east of Popo in the Toaripi division by August of this year, have offered the resident Priest at the Oalai Catholic Mission station as much assistance as he requires to have the Oalai strip in shape for an inspection by the D.C.A. Airport Inspector as soon as humanly possible. The Oil Company wishes to make extensive use of the Oalai strip for the movement of personnel to and from the Rig area and for other administrative and business reasons. I understand that the Company has offered to install a tractor drawn grass slasher at Oalai for strip main-tenance and may also supply a tractor and trailer to the site. Even without the most appreciated Company assistance, it was expected that with the end of wet season upon us at this time, strip completion could be realised within a month from now. Wet conditions have led to a delay in completing the outstanding work required to complete the strip for some months now. This airfield should be designated as Category B.

Roadheads are at the present time situated at Malalaua (the Kerema to Malalaua road now under construction) and at Kivori Poe village in the Kairuku Sub-district (extension of the Port Moresby to Bereina road) Construction of the intervening 58½ miles of road through all of the Moripi Census division and part of the Toaripi Census division, has already been started through the issue of East Kerema Council Contrac-ts to various village groups to clear the road route which has been marked and described on a plan of the area and submitted to the Gulf District Commissioner for his and the Co-ordinating Committee,s consider-ation. Father Bourseau of the Oalai Catholic Mission has also been awarded a Council Contract to form the section between Lese Oalai and Herehero. He has completed a contract over the Oalai to Popo section of the road. The above contracted village groups have completed part of their Contract specifications. It is expected that with the completion of the Iokea airstrip Project, the Grader and two tractors with earth moving implements presently working at Iokea will be available to construct the proposed road. In view of the fact that the residents of the East Kerema Council area have pledged to contribute their voluntary labour costed out at approximately $100,000, additional equipment may be made available by the administration once gets seriously under way on the proposed road system. The intended road network will service all villages within the Moripi area with the addition of villages in the Toaripi division as well as APAVAIPI in the Central district.

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Elsewhere in this Report, I have made note of the advantages and significance of this Road network. Eleven miles of this road between the Popo and the area around Lese Oalai are negotiable presently by tractor.

The only coastal shipping wharf in the Moripi area is situated at Lese AVIHARA. It is in shocking state of repair. The Oalai Catholic Mission previously constructed a small wooden wharf at a point leading to Oalai village, however this has since fallen down. I understand that the Oil Company soon to commence operations in the Oalai area will reconstruct the wharf.

A weekly K Boat service carrying mail, freezer and supplies arrives and discharges at a point off Iokea village every Monday morning. All movement of supplies for the Oiapu, Iokea and Moru Mission residents is carried out at this time. The K Boat then proceeds west to the area of Lese, tying up at the wharf only if high tide conditions are available. As often as not, the vessel is forced to anchor at a point away from the wharf but inside the mouth of the Lese River. The silting up process of the Lese River mouth and environs continues and increasingly, K Boat Skippers are loathe to cross the bar at the mouth of the Lese River. The depth of water available under conditions of average low tide in the narrow channel meandering through the sand bar is only FIVE FEET This compares with a depth of 4 feet in the channel snaking through the sand bar at the mouth of the Miaru River. The Co-operative vessel M.V. HIRI visits the Moripi area approximately once a month with supplies for individual Societies from Port Moresby. Copra is back loaded to Port Moresby. (Society copra purchased from the members) The HIRI prefers to load and discharge offshore in the areas of Iokea and Lese. In the Oiapu area, the MORIO Co-operative Society also does business with the HIRI which anchors offshore. Small coastal vessels belonging to the Yule Island Catholic Mission complex supply the Oalai Catholic mission station and regularly discharge at the now non- exis--tent Oalai wharf. K Boats do not visit Oalai village.

Each village posesses a number of large, double hulled canoes which regularly visit the Port Moresby area. Many are register--ed with the Harbour Master as passenger carrying vessels. Most canoes are owned by clan interests who utilise the said canoe in conjunction with the clan owned trade store. These shallow draught canoes have no difficulty with the aforesaid sand bars.

The ex Sub-district Headquarters of Kukipi is now a P.H.D. and Education Department complex with representation also from the Department of Trade and Industry. The Administration is in the habit of stationing a single policeman there. The Kukipi Sub-branch of the Co-operative Wholesale Society is also domiciled at the station whilst the East Kerema Council Chambers is situated at Lalapipi across the Lakekamu River. A D.D.A. Officer is no longer stationed at Kukipi. It is possible for a traveller to walk from Kukipi to District Head--quarters at Kerema in a very long day making use of various administ--ration employed Ferrymen. Again, the length of the coastal section of the Moripi can be covered in a days walk with the assistance of Ferrymen located at the following river crossings. eg. Miaru, Lese, (2 Ferrymen) Ilava. Four Ferrymen are involved. A further four hours would bring the walking traveller to Kukipi.

Most administration of the Moripi area at times when an Officer is unavailable to be stationed within the area, is undertaken by the use of a powered dinghy setting out from Malalaua. Where possible, the waters of the Gulf are plied in preference to negotiat--ing the channels. It is possible to bring the Administration Work Boat " AVANA " through the channels, however much pushing and poling is entailed even during high tide conditions. Single log canoes have difficulty negotiating the sharp channel bends.

(6c)

AREA STUDY PAGE 4 A

The coming of the European was personified in the form of the arrival of L.M.S. Missionary, James Chalmers (Native name TAMATE) who visited the Gulf district in 1880. In 1883, he visited the Sepoe group whilst on October, 8th of that year, he landed at Ioken. At this time he marked a site for a Mission station near the village. The first L.M.S. Mission house was built at Ioken in 1884. It was occupied by polynesian mission teachers from Raratonga. Having visited the Toaripi dual village of Mirihea/Uritai, Chalmers departed from there to visit Heavala/Heatoare in 1884. Ten Toaripi War Canoes accompanied his unarmed party. Following a successful penetration of the Moveave group, an end to the long standing feud existent between the Moveave and Toaripi groups was effected at that time with an exchange of presents and a peace feast.

In 1887, Raratonga mission teacher, TAURAKI, stationed at the Mirihea/Uritai dual village ventured up the Mopu inlet and was along with son, killed by a party of Moveave. I understood that the subsequent reprisals for this killing carried out against Moveave village by european Officers and armed policeman were the first known intervention by the administration in eastern Elema affairs. No armed intervention has ever taken place within the Moripi Census division as it now exists. There has been to need to " conquest " the area as no african type chiefs were in existence whose authority had to be curtailed and the authority assumed by the administration at the supra village level conflicted directly with no-one as such authority was previously unknown.

I understand that polynesian and Motuan mission teachers rendered much assistance to the administration officers in the early days by among other things, interpreting and explaining government actions and policies to the village people.

Memory commits me to state that Kerema was founded in 1906. Previously patrols from the government station in the Hehco area had only penetrated the area of the Moripi division. Early Officers found no opposition to the administration, in fact the amorphous nature of the tribal gerontocracy baffled government officers who were hard put to determine just where the traditional seat of power lay. It seemed to them as it has seemed to me that the villages had no functioning local government. The Rule of the old men is hard at first to understand. I understand that in 1906, there were only five european traders within the whole of the Kerema administrative area stretching from Cape Possession to the Purari delta. It also appears that early missionaries and administration officers were welcomed not so much for their message as for the gifts which they handed out, resulting in the white foreigner, be he Missionary, administration official or trader, becoming regarded as a bearer of gifts.

Although the Moripi division remained comparatively unaffected by it, the first large scale intervention of europeans came with the opening of the Lakekamu goldfiels in 1909. Similarly, the advent of the First World War affected not the ways of life of the people.

I understand that the first tax to be levied upon males in the area came after 30/6/1919, when males from between 16 and 36 years, were required to pay a head tax of up to Two dollars each. The imposition of this personal tax was one of the main reasons governing the rejection by the people of the afore-described traditional seclusion for boys custom.

The idea of labouring for Europeans was and still remains a distasteful thought to this areas people. The Moripi,s and their tribal kinfolk were never partial to the principle of indentured labour, although many other groups saw nothing wrong with the scheme. I would go further and say that labour, period, is distasteful to the Moripi.

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It appears that the idea of planned villages centred around a prestigious Church building came as a result of both mission and administration influence during the period of the mid 1930,s. Again, the first local trained mission teachers, (LMS) were appointed to the Moripi in the early 1930,s.

The second World War and the ominous approach of the Japanese forces profoundly affected the ways of life of the people inasmuch as a great many of the men were called up for duty either with the ANGAU or the infantry services or failing that, pressed into service on the carrier lines. Villages were denuded of all but the old and infirmed men, women and children. With no-one to tend the gardens during the absence of the men, the return of the local servicemen after the cessation of hostilities in the Papuan and New Guinea zone, resulted in a time of considerable food shortage, when sago became not only the staple but very often the only diet.

Administration influence was still slight until the establishment of Kukipi Patrol Post near the mouth of the Tauri river. After the station became functional, with a limited area of responsibility, knowledge of administration policies and acceptance of the administration became a reality with the people.

The so called Vailala Madness which originated in the Orokolo area and spread eastward through the extent of the Elema tribal people as far as Iokea, although of the nature of what is normally regarded as a Cargo cult, has suffered I believe, from being misnamed. I can see no inherent madness associated with the movement. I understand that the pulse rate and other medical tests taken at the time of persons caught up in the personal and physical manifestations of the cult have proved that the particular person in the throes of an "attack" if you like, far from being mad, in fact had full control of the senses. The movement was undoubtedly of quasi-religious nature, carried on in the form of the traditional magic ceremonies and exhortations in the nature of the fish magic incantations and all the rest of the religious mumbo-jumbo which was simply designed to improve the catch the next time the people went fishing. Similarly there was a magic ceremony performed to make the gardens produce more and better food and so on. The people overawed by the material affluence and posessions of the "nao karu" or white foreigners which they had seen in connection with the Lakekamu goldfields operation as well as the other europeans who, depending on their affiliations had come in contact with the native people in the years preceding the emergence of the cult, endeavoured in my opinion to bring about their own participation in the enormous affluence which they had come in contact with, by adopting the only methods of achieving that desira-ble end that they knew,which was to indulge in the same kind of magic exhortations that they used to help them bring about other desirable results. Surely the manifestations of the cult whereby people were eager to reject their traditional customs and to put their faith in such seemingly unlikely activities as laying a table after the fashion adopted by europeans and adopting other european customs which were in fact quite foreign to the native people, accurately supports such a contention. To the question often asked, Can it happen again?, I would reply in the decided negative. Of course, it can be argued that the cult originated and spread no further than the confines of the Elema tribal people and this may well mean that an congenital flaw exists in the tribal makeup of the people concerned. I have also heard it said that the Orokolo area of this district is ripe for an outbreak of cultism. If this occurs, we may expect,as in the case of the Vailala Madness, any emerging cultist activities to spread again from Orokolo,throughout the length and breadth of the Elema peoples as far again as Cape Posession, because the peoples of the Orokolo area are of the same

tribal origins as the people of the Kukipi Sub-district and we would be wise to accept the fact that, just as history has a habit of repeating itself, so an emergence of cultism in the Orokolo area will assuredly once again sweep eastwards along the coast to engulf the Kaipi, Tokipi and Moripi areas. The key to this district lies in the Orokolo as far as the potential outbreak of a crisis is concerned and we may be wise in the light of our early knowledge to watch the Orokolo area with renewed vigilance. It seems plain that nothing too much will happen before at least home rule is granted to the Territory, however just as the coming of the white man with his enormous riches and material possessions so impressed the Orokolo people, that they went to the extremes of cultist activities to "get a piece of the action" so the enormous significance of home rule for the Territory may just be sufficient to nudge them again over the thin red line and spark off cargo or other beliefs, most probably this time oriented to a political basis. There is little possibility of a cargo belief of the nature of the "Madness" again affecting the people as time and their economic development of their area has rendered them sufficiently prosperous to preclude the likelihood of such an occurence. Again, they should have grasped by now the principle that material affluence is gained by the application of knowhow, hard work and by using the tools of the industrial revolution. If they do not realise this, then we had best teach them very quickly. Real development of the Orokolo area will forestall any emergence of a second cargo cult activity, however the Orokolo people, having displayed the flaw in their makeup once already, must be classified as potential cultists of the future and history has proved that uprisings based on political or racial grounds rather than, for example, the causes of the Vailala Madness, are to be feared for the violence and passions they unleash. The important point is that any activity of this nature will inevitably spread throughout the tribal area.

(B) POPULATION DISTRIBUTION AND TRENDS:

The beach from Lese Ilava in the west to Cape Possession in the east, is the coastal highway. Travellers require the assistance of several strategically placed Ferrymen at the Miaru, Lese and Ilava river mouths. (4 in all) Distance involved is 26 coastal miles. School children from Lese Ilava, either paddle their canoes or walk along a a five mile inland track to reach the Oalai Catholic school. Similarly, at the start of this school year, Kavora people reopened a three mile track between Kavora and Oalai, mainly for benefit of Avihara and Kavora school children who now use it each week day. The alternative again is for them to travel by paddle canoes.

From Lese to the area of Iokea, the beach serves the walker. High tide is not normally a hindrance. A mile and a half of sandy track connects the village of Iokea with LAVARE canoe point, which is the eastern extremity of the inland system of channels and waterways connecting Kukipi and Malalaua areas with the Moripi Census division. Again, 7½ miles of well used track connects the first Oiapu village of SAROTA with APANAIPI (Bush Mekeo) of the Kairuku sub district. There is no track between Iokea and Sarota. Iokea is connected to Apanaipi by ten miles of unmaintained track. An inland track exists between Sarota and Rove, but the beach is more popular to the walker. Those who desire to visit the Kairuku sub district from the Moripi area prefer to circumnavigate the Cape at low tide, rather then take the unmaintained Rove to Kivori old Oil Company road of six miles distance, which is the first stage of the proposed and already discussed Bereina to Malalaua vehicular road of 50½ miles length. It is also possible to walk from either Sarota or Iokea to a point some four miles upstream on the Miaru river through Oiapu and Iokea owned land.

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AREAS STUDY PAGE 6 A.

I have had the opportunity of studying the article written by Anthropologist, Dawn Ryan, entitled " The Migrants " which appeared in the quarterly journal, "New Guinea and Australia, The Pacific and South East Asia" Volume 2 of January, 1968, in which the writer of that article probes the phenomenon of the large numbers of Toaripi dialect speaking peoples more or less permanently settled in Port Moresby. I agree with the presumption that the word townsmen adequately describes these people. I have also stated elsewhere in this Report that the present relatively peaceful conditions of village life along the Moripi coast remains wholly dependent on these same " townsmen " staying away from their home area. Certain conditions after the nature which I have described, will have to be met before the said permanent absentees can be assimilated without violent disruption to the way of life, back into their village communities. (Refer Page 46 of the Situation Report)

Traditional custom has a lot to do with the reasons for the large scale migration of young men particularly, from the home areas to the various towns, particularly Port Moresby. Prior to 1920 or so, a boy, not yet regarded as being a young man, became betrothed to his chosen future wife and was at that time or shortly after, required to undergo a period of seclusion of up to a year or so, according to the traditional customs of the clans. When he later emerged as a young man with a full head of hair, he was in a position to marry. The custom itself has long perished, but nowadays a youth will become engaged or perhaps married and immediately depart the village for a year or two in Port Moresby or other centres before, according to his original plan, he returns home to settle down. Many however, find the urban life too action packed and exciting to leave and often request their wives or fiancees to join them in the towns. It is the old custom in new guise, geared to the social customs of the present day and is only one of the many reasons responsible for the said migrations.

Most of the permanent absentees pay no Local Government taxation. East Kerema Councils annual forays into the concrete jungle meet invariably with disappointing results. (Tax patrols) The excuse many use, and it is only an excuse of convenience, is that they are no longer affiliated with their home area and are in fact, townsmen and women. District administration officials were at last word reported to be unsymathetic to the desire of one of the tax collectors, who visited Port Moresby and was thoroughly disgusted by the disinterest shown by Moripi people in Port Moresby toward meeting their tax obligations, that the defaulters appear in the District Court on tax evasion charges. The said Officials are reported to have stated that litigation at this stage of the formation of the Port Moresby Urban Local Government Council, would not be a desirable practice.

Village sources claim that all but a very few of the permanent absentees are gainfully employed in Port Moresby. It is realised that the families of the absent men would have no employment however I am convinced that any given time, up to 25% of those adult males who have been away from the home area for six months or more, would be found to be unemployed. There is far less incidence of such a floating population in centres other than in Port Moresby. Those absent in Lae, Madang, Rabaul etc are generally there for legitimate reasons of employment.

The main Moripi settlements can be located at various points in and around Port Moresby. I will endeavour on the succeeding page to pinpoint locations.

The majority of these settlement dwellers (men) are normally unemployed.

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The floating population including those engaged on an intinerant or casual labour basis only can be classified as residents of the following settlements of Port Moresby:

SEPOE GROUP: The 21 mile settlement appears to be the main one.

TOKBA GROUP: TAIKONE Settlement, near VADUKONE, situated fairly close to the KILA Police Holding depot.
KILAKILA settlement, near the Kilakila High school.
WAIGANI settlement, at the rear of the University, near the swamp. Much fishing is carried on in the said swamp.

MIARU GROUP: The above KILAKILA settlement.
The above WAIGANI settlement.
KONEDOBU settlement.

LESE GROUP: KOROPE Settlement, situated at the top of the KOROPE hill off BADILI.
KAVI settlement, near VANUABADA.

The above settlements are usually referred to the uninitiated as being "Kerema" compounds.

Employees of government departments can normally be located at KAUGERE and HOHOLA. Administration employees, whose respective department has failed to supply a house at one of the above two suburbs, often construct their own residences or houses inside one or another of the above quoted settlements.

It is to be hoped that the proposed Urban Local Government scheme to be introduced to the town will help to clarify the position of these absentees. The settlements are presently outside the jurisdiction of the Local Government system. I am convinced that the residents thereof, a great many of whom are unemployed, are responsible for the climate of fear and apprehension into which the town area is slipping. Of course, migrants from many other papuan groups and areas also assist to constitute the said floating, often unemployed "passenger" mischief prone and undesirable element of the town society.

It is true that many of the aged "townsmen" prefer to return to live out the last few years of their life in their home area. It is also true that many men use the Port Moresby domicile to avoid their taxation obligations. When one cuts to the heart of the matter, it is plain that all the absentees could if they desired, return to their home area and live the life of the subsistence farmer, or if they preferred, engage in copra or other business activities. Surely the established government does not lack the teeth to legislate for the removal of all "passengers" from Port Moresby and to enforce such urgently needed legislation. Instead of crying crocodile tears as many do, over this major "social problem", six months of cleansing and scouring activities by law enforcement agencies and if necessary the army, as our gallant men in green currently constitute at least on the Other Ranks side of things, one of the few armies in the world who have never seen a shot fired in anger (this would give them something to do apart from all that soul destroying drilling) would again render our Capital City a fit place to live.

(C) SOCIAL GROUPINGS:

The peoples of the Moripi comprise two Sub tribes of the greater ELEMA tribe, whose boundaries stretch from Cape Posession in the east to the Aivei River (between Orokolo and Baimuru) in the west. A common non melanesian language distinguishes the Elema tribal peoples from their neighbours to the east, west and north. I would hasten to assure the reader that there exist very considerable local dialectical variations between certain Sub tribes of the Elema. The eastern neighbours include the Mekeo and the Roro peoples; to the north are the Kukukuku tribal peoples (this is not a dirty word but instead accurately describes a significant ethnological tribal group within the Territory. The Sub tribes of the Kukukuku speak a variety of dialects) whilst to the north east lies a small group known accurately as the Kaepa/Tati peoples. Further to the east, live the ex cannibalistic Namau peoples (Baimuru and parts of Kikori)

Kerema is the line of demarcation between the eastern and western elements of the Elema tribe. Within the eastern Elema, exist four Sub tribes eg. Melaripi/Kaipi Sub tribe (Silo to Koaru villages) Koaripi/Koveave Sub tribe (Lelefiru to Koveave to Popo) Moripi/Iokea Sub tribe (Lese Ilava to Iokea) and Sepoe Sub tribe (Saroka to Rove). The name Oiapu used to describe the Sepoe,is an introduced name and has no traditional significance. The Oiapu area is the area owned and settled upon by the peoples of the Sepoe Sub tribe. It includes all five Sepoe villages.

Unfortunately, much of the cultural features of the Eastern Elema peoples has now been discarded. This has been brought about by the effect of the encroaching influence of the L.M.S. Mission (now United Church) over the years. The influence exerted by the Administration in its day to day governmental activities has seriously eroded the importance of the traditional practices. A story exists whereby it is claimed that in the past a Patrol Officer on one occasion ordered a number of young Moripi men out of their traditionally significant seclusion custom and demanded and received an amount of £1 in personal tax from each of the young men concerned. If the story is true, it is not hard to visualise how such an action would impair the peoples faith in the importance of such customs. The infestation of the Vailala Madness cargo beliefs originating in the western Elema, seriously disrupted the traditional ways and had the effect of causing the people to reject many of their valued customs, customs which incidently, were,in the wake of the departing cargo belief, never reclaimed. It is not here proposed to discuss at length the significance of the Vailala Madness Cult except to show its effects on the ways of the people. Finally, the breakneck pace with which this country appears to be pursuing its own social and cultural revolution, has most assuredly sounded the death knell for the traditional ways and customs.

It may be worth mentioning here that the characteristic features of the traditional social and cultural organisation of the eastern Elema peoples were a patrilineal clan organisation with which were associated linked totems and mythology, together with art forms derived from the mythology, mens houses of a uniform type, seclusion for boys, age sets and age grading, the Bull roarer cult and elaborate ceremonies which despite local differences were characterised by use of masks of striking design. The above traditions were characteristic of both eastern and western elements of the Elema tribal peoples. They differentiated the Elema tribe from other tribes in the Territory. I do believe however that a tribe exists somewhere in the Sepik whose traditional culture very closely resembles that of the Elema, but this is the only instance of which I am aware where such a similarity occurs. I doubt that the Elema people originated in the Sepik area.

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The area patrolled is the home of the two Sub tribes mentioned on Page 7, eg Moripi/Iokea, who live in the villages stretching from Lese Ilava to Iokea and the Sepoe Sub tribe who inhabit the five Oiapu villages.

The Moripi/Iokea Sub tribe speak the Toaripi dialect; one of several related dialects of the Elema language. They claim that they formerly had their own dialect however no-one has been able to find a trace of even one word of this alledged dialect. It would be reasonable to group these people with the Toaripi/Moveave Sub tribe if one was to view the area from a purely linguistic viewpoint. I am led to understand that the Moripi people were originally an offshoot from the Melaripi/Kaipi Sub tribe. Apparently the Kaipi peoples settled on the Kaipi coast in the area of Karama village or at least the Karama river area and claimed whole uninhabitated Kaipi coastline as their own. Some time later, the Melaripi people migrated from an area on the western side of Kerema bay and after initial turbulence eventually settled into comparitively peaceful co-existence with the established Kaipi people. Inter-marriage and close contact between the two groups over the centuries have today rendered them virtually indivisible. It was however a small group from the Melaripi who settled on the Moripi coastline in the vicinity of the present site of the Lese River mouth about 200 years ago. Being few in number and raided constantly by the TATI (Bush Mekeo) peoples, they allied themselves in marriage with the people of the Toaripi Sub tribe when the latter group settled on the coast and developed the MIRIHEA/URITAI dual village complex at the mouth of the Lakekamu river. By way of divergence here, I would mention that I am fairly convinced that the real name of the river which we refer to as the Lakekamu, is actually the Miaru. Apparently the true spelling should be "Lakehamu"."Hamu" refers to a safe haven,as the area which then as now,resembled a sheltered lagoon protected from the sea by the spit of sand, appeared to the early settlers to represent. Hamuhamu vill--age in the Toaripi division, sheltered on the lee side of the isthmus to the east of ~~the~~ one of the tributaries of the Tauri River is an excellent example. The story has it that one of the early ships exploring the coastline anchored offshore from the mouth of the river and enquired of the Toaripi inhabitants as to the rivers name. Apparently they were instead given the name of the sheltered waters inside the sand spit which was known as the Lake "hamu" or the Lake haven, sheltered anchorage, but that is only by way of divergence.

I would make mention here that the first ~~settlers in~~ VISITORS TO the Toaripi Census Division appeared to derive from certain of those Motuan peoples from the area which today boasts the town of Port Moresby who carried out the famed "Hiri" trading voyages from the mid central district westward along the Papuan coastline even as far as the Kiwai area. A number of these Motuan peoples and the ancestors of the HANUABADA and ELAVILA peoples were involved elected to settle at the present site of MOVEAVE/HEATOARE on the Tauri River. Harried by kukukukus, most of them retreated to the apparent sanctity of the present LELEFIRU area. Again troubled by kukukuku raids and experiencing difficulty in forging a protective alliance with the established Kaipi peoples, a portion of them returned to Heatoare whilst other preferred to establish a new settlement at the mouth of the Lakekamu river at the present site of Kukipi station, includ--ing Uritai and Mirivase villages. The dual village of Uritai/Mirihea was thus born. Both the Toaripi peoples of Mirihea/Uritai and the Moveave peoples of Heatoare proceeded to prosper and expand their population. In time the language used by both both groups, originally the same developed slight dialectical variations. I would stress here that the original Heatoare settlement took place centuries ago as the Toaripi /Moveave Sub tribe dialect has been very much influenced by Motuan language which was brought to bear on the peoples of the above Sub tribe during the centuries of " Hiri " voyage trading which

took place prior to to the arrival of the "European" The word HEATOARE itself means the first or big brother in traditional parlance whilst HEAVALA refers to the little brother. This simply means that the second of the dual villages comprising MOVEAVE complex was founded as a breakaway by one of the younger brothers of the founders of Heatoare. Thus it can be seen that Heatoare was the original village of the Moveave peoples who now inhabit the villages of Heavala, Heatoare, Savaiviri, Tapala and Popo group villages of Kaisava, Mikafiru and Luluapo.

The Toaripi and Moveave groups thus evolved as separate entities and even today, they could not be classed as being one people, although it is expedient and proper to regard both groups as belonging to the one Sub tribe.

The alliance of the Moripi people people settled at Lese with the Toaripi people at Uritai/Mirihea enabled both groups to prosper. At the time of the arrival of the Europeans, the Moripi/Iokea Sub tribe had settlements at Lese, Miaru and Iokea, having expanded out from the original Lese village known as SIAU - POSA, the founder. SIAU - POSA was also a dual village in the traditional sense. Erosion of that village caused the Lese village to disperse around the Lese river mouth in a number of villages. people SIAU - POSA village site is now covered by water in an area to the west of AVIHARA approximately at the site of the channel through the Lese sand bar. The SIAU - POSA people dispersed to the villages of KAVORA, AVIHARA, LESE and MIARU, the latter village being settled following a breakthrough of the Miaru or more correctly Akaifu River to theeast of the present site of Miaru village. The Akaifu River formerly had its mouth only at the Lese River estuary. Lese ILAVA village was settled from KAVORA by Administration Ferryman, LEILORO KOSE who was employed on the Ilava river crossing. He constructed his house at the present site of Ilava village and permanently settled there with his family. His son, OAKIVA succeeded LEILORO as Ferryman and the brothers of LEILORO with their families moved from KAVORA to assist with the Ferryman,s work. These were all members of SOVE-HEAEA Clan and thus the village was started by the members of this Clan from KAVORA. In time other Clans followed suit and members of SAVORIPI Clan were amongst the first clans to migrate to ILAVA.

Lese, one of the villages to which the residents of the ill fated SIAU - POSA dispersed, stood at the present site of the Lese MARAKEA hamlet to the immediate west of AVIHARA. Just as in the case of SIAU-POSA, the sea eroded the site of the LESE village forcing the inhabitants in early 1950,s to migrate to Lese OALAI. The Catholic Mission station established at that time at ~~at~~ AVIHARA vacated its position on the beach and followed the LESE village people to OALAI. There they constructed a church and proceeded to obtain a lease over 80+ acres at ARO to the rear of the village. After a period of time, many of the Oalai migrants returned to re-establish their village in the area of the eroded Lese village. The result was the establishment of Lese Marakea, a hamlet of Oalai whose inhabitants are today censused at Oalai Census Unit. Periodic flooding of Oalai village was the main reason prompting many Oalai residents to return to Marakea on the coast. At Marakea, there are presently 16 houses, all in poor condition. The situation now exists, whereby the Marakea residents maintain reasonable houses at Oalai but prefer to spend most of their time in the much poorer houses at the Marakea hamlet. This phenomenon has engendered much resentme-nt amongst the Oalai people. The permanent Oalai residents desire the speedy return of the Marakea recalcitrants to settle and expand the Oalai home. The Marakea,s however prefer the existing ~~xxxxx~~ status quo. The question or issue will not be resolved until the Lese people in all their villages make up their minds to migrate en masse to their chosen new village site to the rear of Lese Oalai. As stated before, construction of the inland vehicular road will

hasten such migration and the sooner the better.

Following the breakthrough of the Miaru River to the west of the present village site and the subsequent establishment of Miaru village, Miaru settlers crossed the river and founded Iokea on land owned by the Sepoe Sub tribe. Initial difficulty was in evidence as the land owning Sepoe did not take kindly to the encroachment. Overt friendliness and reasonable co-existence masked scheming and suspicion on the part of both groups. Skirmishes were the order of the day although limited intermarriage did take place. One Iokea man, POSA related to the Sepoe, ventured unarmed into the area to the east of the present site of Moru Mission Freehold land and was killed by an armed party of Sepoe. POSA,s relationship to the Sepoe was fairly tenuous as it involved the marriage of one of his close female relatives to a Sepoe man. The inevitable recriminations which followed culminated in the Sepoe granting an area of land for the use of the Iokea people by way of compensation for the killing of POSA. The said area became very much enlarged over the years as the Iokea settlers quietly proceed--ed to grab as much of the Sepoe land as they could without provoki--ng the Sepoe into outright warfare. The coming of the administration to the area put an end to this encroachment and the area of land over which the Iokea could claim full rights stood at approximately 25 square miles. This figure is true of today. The Iokea boundaries stretch from the Miaru river mouth along the coast to the mouth of a small creek three miles to the east of the village and midway between Iokea and the first Sepoe village of Sarota. The inland boundary with land owned by the Sepoe and Apanaipi (TATI) groups averages four miles distances from the coastline, although the Iokea people have encroached somewhat further up the Miaru (Akaifu) river (three to four miles further). Much of this land on the left bank of the Miaru River, claimed by the Iokea people is the subject of a two and three way land dispute involving groups from Iokea, Sepoe and Apanaipi.

The Sepoe Sub tribe originally resided in a mountain area some ten miles inland from their present habitat. It appears that they in conjunction with the Kaipi people were the original inhabitants of the Kukipi Sub-district. In this observation, I am discounting the inland Kukukuku group as I know little of their origins. It appears that the Sepoe have resided on the coast for most or all of this century. The sepoe language pattern is distictly their own. I could not class the language as even a variant dialect of the Elema, although I have heard others refer to it as a remote Elema dialect. Certainly the Sepoe have traditional cultural affiliation with the Roro peoples to the east of the Cape. Being mountain residents presumably before the Toaripi and Moveave areas were settled and being well established long prior to the arrival of the Moripi to the Lese SIAI - POSA area, it is hard to place credence on the view that the language pattern resembles a dialect of Elema. Because of the said affiliation, a majority of the Sepoe men and certain of the women are conversant with the language of the Roro peoples. Again, through the agency of Samoan Pastors previously stationed at Moru, who for reasons of communication with their flock, mastered the Toaripi language, the very great majority of all residents of Sepoe have a full understanding of the Toaripi dialect. The mission personnel (L.M.S.) insisted on the need for the Sepoe to master the Toaripi dialect in order that communication be maintained. Again, the political factor of the Sepoe being administered from the Kukipi Sub district (Toaripi speaking) and their membership in the Toaripi speaking East Kerema Council has resulted in bringing about the above phenomenon. The traditional ties with the Roro peoples remain strong however and are more significant than the ties of exped-

TATI

-dency and convenience which exist with the people of the Moripi/Iokea sub-tribe. Naturally enough, through reasons of geography alone, the influence of the Kivori and Waima peoples on the Sepoe is most significant at Rove and least significant at Saroto.

I understand that much of the traditional practices and customs of the western Koro peoples, ie Waima and Kivori, was copied from the original Sepoe example. The Sepoe also, upon migrating to the coast, first settled at Moripi village.

It appears that the Sepoe have always traditionally allied themselves with the Tamu group; this refers mainly to Apanaipi. I also gather that the basic pattern of warfare in the past was a Sepoe/ Apan-aipi alliance against both the Iokea and Moripi groups, mainly Iokea and the Waima/Kivori alliance. There is still simmering resentment amongst the Sepoe and directed at Iokea for having got away with 25 square miles of Sepoe land. Again, an active land dispute is existent involving the Sepoe and the Kivori groups over an area of land inland from Miauri village (a part Rove and part Kivori Poe hamlet situated on the approximate site of the map drawn Gulf/Central district boundary) The Kivori group whose land is very restricted in size, lay claim to a considerable portion of land to the east of and including the Miauri creek, whilst the Rove people (Sepoe) claim both the said creek and an area of land to the west of the creek. A number of Rove people co-exist on an apparently peaceful basis with the Kivori Poe people at Miauri, however both groups are there for the fundamental purpose of represent-ing their own interests in the land dispute, and to ensure that the opposing groups of either Rove or Kivori Poe people do not encroach beyond the temporary boundary denoting the present status quo. This temporary boundary relates to various pegs placed in the area of the Miauri creek by ex, A.D.C. Kukipi, Mr F.J. Howard, marking the line of demarcation between Sepoe and Kivori owned land. The Sepoes are in general agreement with the position of these pegs, however on three separate occassions, Kivori people have removed and cast away the said markers.

Such land problems belie the apparent yet superficial harmony of the area as it would appear to the eye of the uninitiated. I am fearful that following the assumption of full control over domestic matters by the indigenous people of the area ie home rule or self -government, these now relatively dormant yet still festering land issues will break out into expressions of violent frustration and dis-satisfaction. I am convinced that whilst the presence of the Australian oriented administration considerably contributes to the willingness of those parties involved in land disputes to passively accept the inactivity of the government in the settlement of many of these disputes, the people generally are growing weary of the excuse that the Land Titles Commission with its limited staff and facilities, is incapable of attending to all outstanding problems immediately and that they have a list of priority cases related to the needs and benefit of the Territory as a whole, which the Commission must attend to in the first instance. The removal of the white administration as it appears to the eyes of the people will, the evidence suggests, be synonomous with the running out of patience of many parties to land disputes. I base my view mainly as a result of conversations held with parties involved in disputes within the Toaripi division, however we can be sure that their frame of mind is basically similar to the attitude held by identically involved groups within the Moripi division.

A restraining order over disputed land, whilst a workable short term measure, appears as no substitute for the process of a thoroughly investigated and enforceable settlement decision by the proper authority.

The Sepoe sub clans have evolved over the years similar not only in custom, but also in name to the sub clans of the Moripi/Iokea sub tribe. The sub clans are: SAVORIRI, MOLAIRI, KOPI, TAMOKO, TOARIPI, KAVAIRI, AVIRI, MOLOVULA, SAVORIRI = PISIRI, KORUPI-SAVORIRI, MAVA-MAVA, SAVORIPI.

The basic functional social unit is the extended family. The closest camaraderie exists amongst members of this group. Unlike our western civilization practice, the simple family is considered to be inadequate to cope with demands of day to day living. Ties are understandably strongest outside the immediate family group, amongst the families of the fathers, brothers and sisters, eg brothers sisters, uncles aunts and cousins, including nieces and nephews. This group is usually large enough to cope with normal problems and exigencies as they arise. Larger undertakings may require additional assistance and in this case the services of the Sub-clan members would be called upon.

It is necessary to explain at this point that the village is the basic political unit. The eastern Elema and in particular, the ~~xxx~~ Sub tribes of the Moripi known as the Moripi/Iokea Sub tribe is divided into upwards of ten patrilineal dispersed clans, each with it's own associated mythology from which are derived the spiritual origins of the clan. Each clan lays ~~c~~claim to the fact that a God like, Supreme being mythical ancestor was responsible for the creation of that clan in the first instance. The mythology is responsible for the derivation of the linked totems of the clans. The names for these clans differ somewhat amongst the various Sub tribes, however they remain constant throughout the Moripi villages from Lese to Iokea; these villages comprising the Moripi/Iokea Sub tribe. A breakdown of the ten clans in simplified form and in arbitrary fashion follows. Remember that these are the ten clans to be found in all villages from Lese Ilava to Iokea;

1. AUIPI. 2. KAIPI. 3. LAIPI. 4. LAVAI IPI. 5. LEIKIPI. 6. LUIPI. 7. MELARIPI. 8. SAVORIPI. 9. SOVE HEAEA. 10. UARIPI. An ELAVO or Mens house is associated with each of these Clans and each ELAVO has a special name. The above quoted ten clans remain consistent as the major and in fact the only ten different clans which exist throughout the area of the Elema people. This includes for local administrative purposes both the Toaripi and the Kaipi Census divisions of the Kukipi Sub-district, in addition to the Moripi. The names of the ten clans vary somewhat in the Orokolo area, however throughout this Sub district, they remain constant. There are alternative names for some of the clans but the the names I have mentioned are the ones true of the Lese to Iokea area. The names of the Elavo,s below should be read as against the numbered clans above, eg 1. AUIPI Clan, the ELAVO name is OVALAVI, and so on. 2. LAURULAVI. 3. ELAVO MAROA. 4. ELAVO MITOVA. 5. AILAVI KOILAVI. 6. MOROVELAVI. 7. Not known. 8. AILAVI KOILAVI. 9. MIAURILAVI. 10. KOLALAVI.

It can be seen that although each village has the same Clans, there is comparitively no cohesion and affiliation on a functional basis between members of the same Clans in different vill--ages. A member of Savoripi Clan for example at Iokea owes his political allegiance to Iokea village, rather than to other Savoripi clan members resident at Miaru or the Lese villages.

The ten above quoted Clans are regarded for obvious reasons as being Sub clans at the village level. Whilst the extended family ~~xxxx~~ remains the basic social unit, it is not uncommon for a clan member to request assistance from his sub clan members so long as the particular project requiring assistance is too large to be handled by that mans extended family. Assistance thus rendered to a particular man and his exterded family group begets the social obligation for that man and that extended family group to return the assistance when and where required at the request of any of the men who rendered the initial assistance. To keep the process from getting completely out of hand, members of an extended family group will only request sub clan assistance for their private ends and means when it is absolutely necessary.

The village is the distict component, social political group of the Moripi, however within the village, the clans of the tribe; and most if not all the ten clans above-mentioned are repres--ented at each of the larger villages; known as Sub clans at the village level are also distinct social groups.

A supra village project, too large to be handled by the individual sub clans, eg construction of the United Church Mission Church building at Iokea will be discussed and thoroughly thrashed out in any number of preliminary meetings attended by the old, wise men of the each of the Sub clans. The Local Government Councillors would normally attend such meetings and for the sake of their prestige raise their voices fairly often, however the final decisions on the matter under discussion would rest with the vener--able head men of each sub clan. Normally the work involved would be apportioned out on a quota basis to each sub clan depending on the size of that sub clan. It often happens where a number of smaller sub clans would be merged in relation to the particular project only with a view to obtaining an equitable distribution of the work load to the various sub clan groups. (This has occured over the Iokea airstrip project, where presently the ten sub clans have been merged to produce four groups, with each group putting in a day each week between Tuesday and Friday) With the collection of gravel, sand and stones for stockpiling awaiting the laying of the cement floor of the United Church building aforesaid, it was noticea--ble that each sub clan was allotted a mark or quota to be filled according to the size of the sub clan as that groups contribution to the project. This has always been the traditional way of tackling village projects and our administrative success in dealing with the Moripi division people over the years would have been a far happier story had Officers paid more heed to these traditional, infinitely workable but unfortunately slow established methods.

By way of example, I would make reference to a previous Assistant District Commissioner of this Sub-district, stationed at Kukipi between 1962 and 1967, Mr F.J. Howard. This Officer is highly regarded throughout the Moripi division. Although, probably because of his slightly military bearing, he posesses the aura of a strong arm merchant,amongst his colleagues and other administrative peoples in circles remote from the Moripi, who was able to shake the people from their previous lethargy and get them to " do a bit of self help" his methods of operation were in fact quite different to that attrib--uted to him. His popularity and success stemmed from his modus operandi of exploiting the traditional customs of the people for the benefit of the administration of the area. He thoroughly grounded himself in the peoples traditional practices, forged personal relationships with the various village sub clan headmen, many of whom at that time held considerable sway over the elected Councillors (this is far less true of today) exploited the traditional work method--s of the people as described above and by maintaining a sombre, intense all business appearance whilst on duty, garnered the whole-hearted support of the village headmen and through this medium of much of the area,s people. I re-iterate that the headmen were and still are to a lesser degree the key to successful area administrat--ion. Now that the Malalaua workload has increased up to 100% over the very much simpler days from 1962 to 1967, it would be extremely difficult for present or future A.D.C,s of this Sub district to emulate the above Officers performance and I refer only to his performance in successfully gaining the support of most of the people and whilst ensuring his own popularity, bringing the administration into a very favourable light for after all, the A.D.C. is still the personification of the administration in this area.

I feel that present day Administration/Village people relat--ionships would be free of much of the inherent resentment, distrust and suspicion which is mainly one sided, had a real effort been made in the past to exploit the traditions of the people for the

benefit of all concerned. Administration staff shortages and exigencies, the exhaustive pace of government, the decline of the influence of the Head men; following the return to the home area of younger men who have been out and made their fortune in various Territory centres and who personal financial position is often envied by the rest of his villagers including the traditional leaders and following the return to the home area of highly educated young people who often remain in employment in their home area and whose education-al background allows them to look down on the "ignorant" village elders; the emergence of national politically powerful figures as typified by Mr Tore Lokoloko and the wholesale pre-occupation with the pursuit of money affecting both young and old alike causing all segments of village life to become involved in the "rat race"; with finally the full implications of the social and cultural revolut-ion as it is applicable to village life has so altered the statusquo of the area so as to have made it virtually impossible for us now to gear our policies of administration to the traditional methods of the area. It is unfortunate that we have missed the boat.

I would however advise future Officers to stick as closely as possible to the established patterns of the area in the interests of harmonious and progressive development of the area on a self help basis. There will come the time when he will have to put his foot down and in this event it is necessary that the foot is planted firmly. I have learned through bitter experience that the slightest vaccillat-ion and hesitation is fatal. If a high handed manner must be adopted in the interests of getting a job done for their benefit, it is mandatory that the village people observe no backsliding or compromis-ation of the Officers original stance. This will be regarded as weakne-ss on his part and will invite only resistance, resentment and encourage certain demagogue minded leaders to go over the Officers head and create endless unnecessary problems for all concerned.

The relationships between the various sub clans of each village are based primarily on the system of inter-sub clan marriage. Traditionally, and the exceptions to the rule are increasing rapidly, marriages normally take place within the village unit. A boy or girl is expected to marry outside his or her own sub clan. Every boy and girl xis already linked therefore to two of the sub clans of their village, ie that of both the father and the mother. This results in every marriage producing a cohesive affiliation between the four sub clans concerned with the marriage. After a period of time, every person in the village unit has a real link by marriage with every other sub clan within the village by virtue of his or her relations by marriage with certain members of all other sub clans. Again, there is the closest traditional relationship between the mothers brother with the mothers children, ie a relationship between the Uncle and his various nieces and nephews. This is closest link outside the immediate family, whilst the said children refer to their Uncle as Father. It begs the question here to state that a child regards his fathers sub clan as being his own.

The sub clans are also linked closely by membership of the church in their village. I have already discussed the alliances which the xxxxxxfox sub clans form in the matter of village projects. There is always the inevitable personal squabbles and feuds existing between individuals or groups within the village complex, however the sub clans are so closely linked by marriage and by common membership of the ultimate social unit which is the village itself that the village sub clans are virtually indivisible.

Alliances and affiliations are formed by virtue of marriages taking place between different villages of the area. In this case, it would be perfectly acceptable for say a male member of LAIPI Clan of Iokea to marry a female member of the same sub clan of a different village, say Miaru. The closest bonds exist between the people of the Moripi sub clan, which includes the people of Lese and Miaru.

refer
The Iokea however, to the Lese people as being the only true Moripi, but they are unpredictable at the best of times.

Marriage alliances are increasingly being forged between all Moripi/Iokea groups, however the Sepoe tend to remain insular and to marry within their own village groups.

There is still a certain amount of apprehension attached to inter-village marriage alliances. Iokea/Miaru and Lese/Miaru usually pose no problems however all is not clear sailing in the case of say a Iokea/Lese alliance. An alliance of say Sepoe with any other village would be still regarded as a test case.

The regular United Church synod represented by the deacons of each sub clan in each village within the ciruit of Moru, which includes the whole of the Moripi area is a forum which tends to more closely affiliate all groups. Again, an unbreakable political alliance has been formed amongst all Moripi groups inasmuch they are administered jointly and severally from Malalaua. Their joint membership of the East Kerema Council is a cohesive factor. Sepoe, Iokea and Miaru groups have combined well on the Iokea airstrip projee -ct although an undercurrent of suspicion can be observed involving Sepoe/Iokea and to a lesser extent, Miaru/Iokea relationships. It is expected that all Moripi area groups will combine well together for their common good on the construction of the proposed trans-Moripi division vehicular road. Again, in the East Kerema Council in past years it has not been uncommon for a Iokea Executive Council Committeeman to be responsible for the Sepoe area within the said Committee.

Relationships between the Moripi/Iokea peoples with their tribal relatives to the west, ie sub tribes of Toaripi/Moveave and Melaripi/Kaipi are excellent. There is a great deal of inter-marriage between the local group and the Toaripi/Moveave particularly. Relations between the Sepoe are less cohesive with the above two outside but adjacent groups. The tribal link is a welding factor, however the distance involved as well as the insular nature of the Sepoe has kept them somewhat aloof. In Council meetings, the Sepoe representatives are uniformly far quieter than their colleagues. I would be guilty of hiding the truth ~~xxx xxxxx~~ if I denied that the Sepoe remain to this day, suspicious of their fellow Moripi division residents., whilst being ever more suspicious of the above two sub tribe groups. As explained, the Sepoe are traditionally affiliated with the Roro clans to the east of the Cape; the tradition--al dancing and chants of the two groups are very similar at the present time. A certain amount of inter-marriage takes place across the Cape. I understand that the Sepoe language or dialect, as is the case with the Roro, is regarded as being a non melanesian language. Because of the cultural affiliation with the Roro, Sepoe relations with the Mekeo and the Tati (Bush Mekeo) peoples remain cordial although little contact occurs between the groups. The Moripi/Iokea and Sepoe sub tribes have no direct contact with either the kukukuku or kunimaipa mountain groups of the inland. Both groups are regarded with suspicion however as people from these areas are believed to be powerful, practising sorcerers. A South Kaintiba Interpreter, who accompanied this patrol for a brief period was referred to by the Moripi division people as a "Ialima" or in their parlance a Sanguma or Bush Spirit or devil. The people of kukukuku extraction are collectively regarded as being inferior, ignorant persons of ptimitive mould and to be avoided where possible. Kunimaipa peoples are regarde--d in the same manner. The said United Church synod meeting includes representatives from the kunimaipa, sepoe, Moripi/Iokea areas. The relation between the Moripi/Iokea and the Roro/Mekeo groups is cordial, however little intermarriage takes place between the Moripi and the Roro. I know of only a handful of such instances. Some time ago, a number of Iokea people were massacred during a trading visit

to the Rapa area of the Kairuku Sub-district. Either prior to or as a result of that tragedy, intermarriage took place between Iokea and the Rapa groups. A number of Iokea families previously recorded for census in the Iokea book signified to me their intent to settle permanently in the Rapa area where they had inherited land as a result of the said inter-marriage. An additional number of Iokea were at the time of the census visiting relatives in the Rapa area. The East Kerema Council President, Kavora Turia himself spent most of 1969 at Rapa where his father died and where he has considerable land holdings.

At the Gulf/Central district boundary village of MIAURI on the Cape (censused at Kivori Poe) a number of Sepoe men, mainly Rove, have married Kivori females and reside there with their families.

Mutual respect and business convenience is the keynote of relations between the Moripi/Iokea and the Tati groups. (all of the Bush or Upper Mekeo) Would be canoe, single and double, builders of this division purchase their canoe logs from the Tati at up to $100 for a single large tree trunk. The main Tati village concerned appears to Apanaipi. Other who deal closely with the Moripi are those Tati villages on the Ahaifu river, ie Apanaipi, Piunga, Ameiaka and also Babanongo on the Inawafunga. From the canoe logs thus purchased, the Moripi peoples fashion large double canoes with solid decking between the two logs, high sides, an upraised prow and normally considerable superstructure. An open sided cabin is normally constructed for the benefit of passengers towards the after end of the canoe. The Tati themselves are prolif--ic canoe builders using the above common design. Canoe lengths run to 50 feet, width as much as 15 feet. In return, the Lese peoples allow the Tati the use of the Lese wharf for movement of K Boat cargoes. Trading visits by the Tati to Lese and Miaru area occur frequently and until this patrol intervened, the Avihara Rest house was being used as a transient hotel. The Tati are the main suppliers of Betel nut to the Moripi area. The Tati often visite--s Port Moresby in his double canoes and often hires Lese or Mia-- canoes for the same purpose. At the time of the Opening Ceremony of the Lese Co-operative Society Store in late February of this year, the Tati was, as always invited to display their tr-- tional dancing skills. Inter-marriage between the two groups is kept to a minimum as the Mekeo is perhaps the most insular group in the Territory in this regard.

It can be seen that the subtribes of Moripi/Iokea and Sepoe have effected satisfactory relations with their closest neighbours.

For the anthropological record, I submit hereunder details of two of the characteristic features of the traditional cultural organisation of the above two sub tribes and I refer to Age Sets and the Seclusion for Boys custom.

Traditional age is reckoned by the age set to which one belongs. The question, What is your age set? is equivalent in the Toaripi dialect to asking, How old are you?. An age set covers a span of about two years, and comes into being when the group of village children of four to five years of age associate and play together, ie after they have left the care of their mother. The group is given a nickname that may refer to some characteristic of the group, or some prominent event at that time. Names of age sets vary somewhat from village to village, but the larger villages such as Iokea, Uritai, Moveave and Karama tend to set the fashion throughout the area of the eastern Elema. The following is a list from Iokea, together with the approximate dates of birth. The names may be varied slightly within the Kaipi or the Orokolo areas, but the following names are certainly true of the Moripi Census divis-

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The following age set names are applicable throughout the area extending from Cape Possession to the Orokolo. The list below is a Iokea list which refers particularly and accurately to the Kairipi and Toaripi Census divisions. The Kaipi Census divisions variants are noted where applicable. I used this reliable system of determining the age of mature adult people with great success during the 1966 Territory Census. It is a well known fact that most estimates of the age of mature people by the recording officer at Census time is a very rough guess to say the least. This system allows an allowance for error of only two years and must therefore be considered accurate. I propose to start from the year, 1900 to the present time. Variants are shown as K = KAIPI (Karama) and T = TOARIPI (Uritai)

PERA	1900	Paper
KARIKA	1902	
PENI	1904	Pencil also SIA MAURA
LAUARI	1906	
AURI	1908	Iron or Metal
SI UKE	1910	Tail of Waist Band.
LOKA	1912	Lock
BLANKET	1914	Originated in Toaripi
RICE IPI	1916	Bottom of Rice Bag
PUSI	1918	Cat IAVA (T)
KALASI	1920	Mirror from Toaripi.
TUPINI	1922	Jubilee ie that of King George the Fifth.
LA IPI	1924	Base of Coconut Palm. TAISI (T)
AIRI	1926	Rat. SUKA for Sugar (T)
TOLA PUPURI	1928	Flower. TAISI (T)
ORI	1930	Bird.
PIPI	1932	Butterfly.
SIPORO	1934	Lime
ORGANI	1936	Organ
FLYING MACHINE	1938	Aeroplane
TAIRU	1940	Peace
ANGAU	1942	Australian New Guinea Administration Unit
PAPA	1944	Song.
UISILI	1946	Whistle.
MEAT	1948	
DAMPIER	1950	
HELICOPTER	1952	
TUKE	1954	Duke of Ediburgh.
TAMATE	1956	Reverend J. Chalmers.
WELCOME	1958	Papua Ekalesia established in 1962.

It can be seen that a child born in 1940 would have left his mother and would be playing around with the 4 and 5 year old children of the village at the time Peace become a reality after the Second World War in 1945, hence the age set name TAIRU or Peace was given to those children in that age set group in 1945. The above guide will accurately determine an age of male or female residents of the area described above to within two years. I did not feel it necessary to record the age set names prior to 1900 for obvious reasons. Incidently, the Toaripi words AVE HEATAO LEISA? mean What is your age set?

The HEHOVA LOI refers to the custom of the seclusion of boys in their early teens. At the approach of puberty, the boy, hitherto known as SIARE, was confined with his fellow HEHOVA in an enclosure at the rear of the Sub clan Mens house or ELAVO, out of sight of the women and girls. During this period he received his first SII or perineal band from his mothers brother. His hair hitherto kept shaved except for two tufts, was now allowed to grow into a big mop. After seclusion, which lasted up to one year, the youth promenaded the village with his fellows. He was then known as a HAROKOU, or young man. This was a traditional custom of no apparent value, least of all to the youths themselves.

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(D) LEADERSHIP:

The following persons are regarded as the outstand-ing leaders (some potential leaders) within the Moripi Densus Division.

SEPOE Sub tribe: Peter Maola Tuakara of Lauirava village. Head Teacher of the Miaru Primary T School and married into Miaru. Local Government Councillor for Miaru/Savoripi Ward. Leadership acquired. Particulars and comments in respect of this individual as well other elected Moripi division Councillors are contained in the Situation Report.

Aiere Siaoa of Morio Village. Aged early 50,s. No formal education. War service connected with the native labour lines attached to the Army. Ex Local Government Councillor for Morio Ward. No known convictions. No known prejudices. Married with five children. Headman of the most significant Sepoe Clan. (Sub clan at Morio) The most traditionally significant figure of the Sepoe sub tribe. His influence is centred amongst the sub clan domiciled at Morio but extends throughout the Sepoe peoples. Traditionally the sub clan fight leader. A man of reserve who if approached in a reasonable manner will wholeheartedly support the aims of the administration. He will volunteer little unless requested. Is favourably inclined toward the idea of economic development of his area. Future Officers would be advised to regard this man as a potentially powerful ally. His Morio sub clan is MELARIPI

Soare Lavare of Sarota. Aged in 47 years. Married with eleven children. Ex Local Government Councillor for Sarota Ward. Would have been a moral re-election had he accepted the wide spread draft in favour of his candidacy last summer. He declin-ed the nomination on personal grounds, stating his desire to stand again in 1973. Elementary mission education only. Has worked casually at centres outside his home area as a younger man but is now permanently resident at Sarota. Was Councillor from 1963 to 1970. Although not the sub clan leader, he is high in ~~the~~ standing in the group. His leadership status is therefore both hereditary and acquired, the latter through force of personality and the excellent job he did as Councillor. He is presently existing as a Subsistence farmer. His only known prejudice is a completely pro-administration attitude to life. He has experienced some vague war service. A very courteous and likeable man and probably the Administrations best friend in the Sepoe. His sub clan is KOPI The Sepoe area has lost a valuable leader through his non candidacy ~~in~~ at the recent elections. Elected leadership has now passed into the hands of younger men in the Sepoe area; men who lack traditional respect and influence and who will therefore be at a decided disadv-antage in pursuance of their duties. It appears to me that the Sepoe sub clan headmen have, by influencing their sub clan members to elect younger, traditionally unimportant men to the position of Councillor, deliberately sought to widen the gap between administrat-ion oriented and traditional power. The head men ~~will~~ will wield considerable power from behind the scenes over the elected represent-ative who should be classed as their "front" man. Fortunately for the administration, the head men are pro administration.

Traditional influence is still very strong in the Sepoe. The Rule of the old men, for want of the correct anthropolog-ical term is the name of the game at Sepoe.

Future Officers would be advised to closely consult with Pastor Liheri Kave of the United Church Mission at Morio (Kovu) and his co sub clan headman, ex Councillor Karisora Miro, also of Morio. Their sub clan is BAVORIPI Between them they wield tremendous influence over their respective sub clan in particular and the Sepoe in general.

I place leadership at Miaru Village in the hands of Local Government Councillor, Michael Forova Ori, previously reported on in the Situation Report; ex Councillor Raepa Keai; Avosa Seaea, and present Councillor, Peter Maola Tumkara, reported on already.

Raepa Keai: Kaipi Sub clan. Married with five children. Educated at United Church at Moru and then studied for two years at Sogeri Prim--ary T School. Was a Co-operative storeman at Miaru and Popo from 1948 to 1957. Held down a carpentry contract in Lae and Goroka until in 1961 returned to Miaru. Obtained a Council Contract to construct a double classroom at the Miaru Primary T School. Elected Councillor in 1963 and served in that capacity until 1970. Was a member of the Finance/Executive Committee for those same six years. A very reliable man whose rejection by the Miaru voters was due to his unfortunate habit of giving controversial decisions following a settlement by himself either in conjunction with the other Councillors or not, of village disputes. Probably the most enlightened and the best man in the the previous Council. A strong man, not afraid to bring action to bear under the Council Rules against defaulters against those Rules. Bitterly disappointed at his rejection by the voters, he continues to give his wholehearted support to the newly elected Councillors. Aged 40 years.

Avosa - Seaea of Kaipi Sub clan. Head man. One of the most influential men at Miaru village, a traditional leader. Married with seven child--ren. One of his sons is a Patrol Officer in training.

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At Iokea, I class the leadership as existing in the hands of:

Lokoloko Tore, Tore Lokoloko, Hasu Moava, Pastor Karukuru Lare, Moha Posa, Forova Hui, Puhari Semese, Hui Marehari, Leiloro Mirisa, William Oeka Forova, Of these all except Tore Lokoloko, William Oeka Forova, Pastor Karukuru Lare, Forova Hui and Hasu Moava are hereditary leaders, whilst the leadership qualities in respect of Pastor Karukuru Lare, Hasu Moava and Forova Hui can be said to both hereditary and acquired. Tore Lokoloko and William Oeka Forova have acquired their influential positions for the reasons detailed below.

Lokoloko Tore is the head man of Melaripi sub clan of Iokea village. He is the father of the present Minister for Health in the House of Assembly. Members of the two sub clans of Melaripi and Savoripi were the founders of Iokea village. The two sub clans are presently of equal significance and strength within the village however Lokoloko Tore has been designated the paramount Head man or "Chief" of Iokea. I would point out here that there are no all powerful omnipotent chiefs styled after the accepted African example within the Elema tribe. Instead the head man makes the decisions on a sub clan basis after consultation with the other old, wise men of the group and on the village basis, with the head men of the various village sub clans.

Lokoloko Tore is aged 59 to 61. (Age set is SI UKE)

His direct ancestor was the founder of Iokea village and the fight leader who succeeded in gaining an end to overt hostil-lities with the Sepoe. Married with 8 children, the first is the said Minister, the fourth is Mr A.D.O. Nelson Koete Lokoloko, the fifth is a girl, Tapora who is presently living in Sydney undergoi-ng a very advanced nursing training scheme at one of the larger hospitals.

No formal education. No known court convictions or prejudices. Previously employed ascarpenter for the A.P.C. Oil Company in various rig sites in the area of the Gulf District. No known war service, however during the war years he is understood to have served the village in the position of village Councillor. Presently Vice Chairman of the Iokea Co-operative Society. He displays a fiercely pro-administration attitude. I recall that at the time of the recent taxpayers meeting held at Iokea/Mirapo ward, he scolded severely the assembled taxpayers for their disinterest in his scheme and desire to markedly raise the Council tax rate. He is very pro-Council and a gentleman to boot. Religion is United Church.

Tore Lokoloko. (Frederick) M.H.A. Minister for Health. A lot has been written on this gentleman in the Situation Report. Aged approximately 38 years. (Age set PIPI) Religion is United Church. Married with nine children. Primary education completed at Moru Mission. Educated at Sogeri High school and joined the Co-operative Division as a Co-erative Inspector and served in that capacity in several Papuan centres. For three years, Tore held the position of Secretary of the Kukipi based Toaripi Assoc-iation of Native Societies before his elevation to the House in 1968. I understand that during his period at Kukipi, Tore was associated with a committee of the Copra Marketing Board and was also a Director of the Federation of Co-operative Associations. He has no known convictions. Other required details are covered in the Situation Report. I understand although I was not here at the time, that the 1968 Territory Elections saw him elected with an outstanding majority and he has since worked hard and long in his new calling. Although the son of the Head man, Tore has acquir-ed his new found leadership status at Iokea and in the Moripi division through his own efforts.

HASU HOAVA of Melaripi Sub clan of Iokea village. One of the two contenders along with Tore Lokoloko, for the position of Head man of Melaripi sub clan and with that, the village.

Married with fourteen children. Born 16/11/26. Religion is United Church. Educated at Moru Mission school for six years. Studied carpentry for a year at Moru. During the war, was a courier or messenger for the ANGAU administration. After training at GEHO, served with the medical services of the administration. Selected to attend the first Assistant Medical Practioners course held at Fiji. Illness prevented him from so attending and he returned to Iokea. Secretary of the Iokea Co-operative Society from 1948 to 1953. Did a Co-operative Inspectors Course in Port Moresby, then became Secretary m. of the Toaripi Association of Native Societies at Kukipi. Served in this capacity from 1954 to 1966. Is a member of the extended family group of his clan who wish to raise cattle for beef at LEVALEVA on the Miaru river. The relevant Appendix to this Report contains the required information. The same group has a copra plantation of 500 trees. (Immature) He is very closely allied with the present headman, Lokoloko Tore. His fathers clan is KAURILAVI, but as his mother is of Melaripi sub clan, he prefers to regard himself as a member of Melar--ipi. The same group owns a double canoe equipped with an outboard motor. HASU is interested in establishing the fourth trading store in Iokea village. To this end, he has made application to the Develop--ment for a sizeable loan. His store building remains partly completed at Iokea.

In 1966, Hasu was convicted in the Supreme Court, sitting at Kerema, of the embezzlement of funds from the Toaripi Association and received a prison sentence of 18 months in hard labour. He has no known prejudices and the prison term seems only to have made him rather more cautious than he was before. He actively supports all administration Officers and policies and is favourably disposed toward economic development, particularly his own. He is perhaps one of the most influential men of the Moripi division. His term in prison seems to have only enhanced his influence. His leadership status is mainly acquired.

KARUKURU LARE of LUIPI sub clan of Iokea. United Church Pastor and head man of that sub clan along with Council Committeeman, MEARA SARUFA. Father in law of Mr Assistant District Officer, M. DAY. Aged 56, Age set, Blanket. Married with five children. Educated at MORU and studied at Lawes College in the United Church complex to become a Pastor. Very respected throughout the Moripi division. Because of his status as headman allied with his position as Mission Pastor, he would be perhaps the one man with the most influence over the lives of the people at Iokea. No known offences or prejudices. Co-operates with the administration wholdheartedly. General attitude cannot be faulted. His leadership status is both hereditary and acquired.

MOHA POSA of Kaurilavi clan (sub) Headman. Aged 60, Age set is SI UKE. Married with 7 children. Hereditary and acquired leader--ship status. Educated for five years at Moru Mission. Village Councillor from 1948 until the start of the Moripi Council in 1958. Elected as Local Government Councillor for Iokea ward continually throughout the years from 1958 to 1970. Spent all his life in Iokea village. No known offences or prejudices. Very respected throughout the Moripi division. Has slowed up a little recently but maintains a supportive attitude towards area development and ably assists the administration and its officers. I think it should be said here that when the words " Co-operative"and"assists"etc are used, these are meant on a relative, comparitive basis with the rest of the community. It is obvious that a co-operative attitude in this area is far less co-operative if you like, than a co-operative attitude which may be displayed in certain other areas of the Territory.

The men of whom the words are used stand out from the crowd in this regard.

FOROVA HUI of Savoripi sub clan of Iokea. Aged 56 years. Married with 6 children. Head man. Now nearly blind. Elementary education at Moru. Trained under the Reverend H.A. Brown and emerged a qualified Mission Pastor. Served in that capacity at Iokea and Kukipi village. No convictions in court and no prejudices. Closely allied with Mr Brown, therefore supports aims of the administration. Stays in his house as an invalid and is hardly ever sighted in the village. Highly regarded throughout Iokea and the Moripi.

PUKARI SEMESE of Morovelavi sub clan of Iokea. 66 years old. Married with 9 children. Head man. Educated at Moru. Spent all his life in the village. Iokea Village Constable from 1946 to 1958 and served as the Council Committeeman from 1958 to 1960. Very influential in Iokea/Mirapo. No known convictions or prejudices. Has always supported the administration in all its aims and although an old man, continues to do so.

LEVORO MIRISA of Morovelavi sub clan of Iokea. Joint Head man with PUKARI SEMESE. Aged [illegible] years. Married with 6 children. Educated in elementary standards at Moru. Spent most of his life at Iokea. Village Councillor for three years. No convictions or prejudices. Highly respected in Iokea and the Moripi area. Has always supported the administration in all its aims.

MEMAPU IVAROA of Loi[illegible]i sub clan of Iokea. Head man. Aged 58 years. Married with one adopted child. Elementary education at Moru. Council Committeeman for four years. Spent all his life in the village. Supportive of administration and has no known convictions or prejudices. He, as are all of the above men of Iokea, is of the U.C. Religion.

WILLIAM OLA FOROVA of Savoripi clan of Iokea. No hereditary leadership status, but much respect and attention is given him due to his position as Head Teacher of the Iokea Primary School. He is an Education Officer, Grade [illegible] and has 16 years service with the Education department. Age 44. Religion is United Church. Married with 6 children. No known convictions. [illegible] in 1960, a most objectionable person with what appeared to be an immense chip on his shoulder. Appears to have mellowed over the past two years. Was a candidate at the recent Council elections for Iokea/Mirapo Ward and narrowly beaten out of the second of two vacancies by the man who later became President. Educated initially at Moru and later attended high school in Port Moresby, thence to Teachers College. A self centred man, whose relationship in the past with administration Officers, including myself, was strained. Now everything is a bed of roses although I am wondering how long it will last. Does not take kindly to correction. Appears to support the administration but I have grasped the impression that he does not take kindly to junior Field Officers, particularly those with whom he is not personally acquainted.

I would place the leadership status at Miaru/Savoripi villages in the following hands:

Both elected Local Government Councillors, Peter Maola Tukara of Oiapu, Laurava and Michael Forova Ori of Miaru village. Details of these two gentlemen appear in the Situation Report, however I would state in addition that Peter is married with three children whilst Michael has two. Already there has developed a rift between these two elected representatives. As I suspected, Michael is tending to disregard his colleague who received an absolute majority of 1st preference votes after the first count of the ballot papers, claiming that Peter, being an Oiapu man has no real business being Councillor for Miaru. I am singularly disappointed with the performance to date of Michael Forova Ori in his new position.

In the Lese village group area, leadership both hereditary and acquired appears to be be in the hands of:

HARO EPE of Lese Kavora; John Ekari Seaea of Lese Kavora; the present Councillor, Haroharo Seaea of Lese Kavora whose personal details are included in the Situation Report; Maiauka Haiveta of Lese Avihara; Lari Fae of Lese Kavora; Joseph Kariko Laho of Lese Avihara, whose details are in Situation Report; and I would include Francis Mova Sareako of Lese Oalai as a potential leader; the details of the Oalai Ward Councillor, Patrick Feareka Eri are in the Situation Report.

Haro Epe, hereditary leader and headman of Savoripi sub clan of Kavora village. Savoripi was the dominant sub clan or in those days clan, of the original village of the Moripi/ Iokea sub tribe which SIAU-POSA of Savoripi clan founded on the coastline at the Lese river mouth. The village was called SIAU-POSA, a dual village. Before its erosion and subsequent vacation by its peoples, the Savoripi clan headman was regarded as being the village head man. At the time of the dispersal of the people to villages around the mouth of the Lese river, the Savoripi head man was one Fareho Ivarature who with his family and many of his clan members settled at Kavora village. Other Savoripi clan members dispersed to the other new Lese villages previously mentioned in this Report. Savoripi Clan was therefore split up into a number of sub clans of that clan, one in each of the new villages, even Miaru and later Iokea. Remember that the original full clan Head man was domiciled after SIAU-POSA, at Kavora. Inheritance to the position of Head man of the Savoripi sub clan of Kavora village passed through Koroti - Fareho, the previous Head mans son, thence to Koroti,s brother Kaipuaka Fareho, thence his brother, Maiva Fareho, thence Maiva,s brother, Epe Fareho and finally to his son, Haro Epe, the present Head man. Haro can thus trace his lineage directly back to Fareho Ivarature who before he became head man of Kavora village sub clan of Savoripi, was at the time of SIAU-POSA village the headman of Savoripi clan and as well the Head man or Chief of all the clans of SIAU POSA. As all Moripi/Iokea villages emanated from SIAU - POSA clan members, Haro Epe is correctly regarded as the paramount Head man or chief of the Moripi/Iokea sub tribe. Notwithstanding, each sub clan of each village has its own headman whilst in each village, the headman of the sub clan that founded that village in the first instance is regarded as being the village Head man or chief, hence Lokoloko Tore of Iokea, Kose Oakiva of Sove Hesea sub clan of Lese Ilava village, Laufa Haro of Auipi sub clan of Lese Oalai village, Maiauka Maiveta of Savoripi sub clan of Lese Avihara village, Haro Epe of Savoripi sub clan of Lese Kavora village, whilst the position at Miaru appears to be rather vague, although the same principle applies. From an examination of the above, it can be easily seen for example that the direct ancestor of Laufa Haro of Auipi sub clan was the founder of Lese Oalai village. This is only an example and probably a poor one as it was Laufa himself who founded Lese Oalai. The ancestors of the present sub clan head man in each village were normally appointed to their position as clan headmen at SIAU-POSA by that dual village chief prior to the dispersal, Fareho Ivarature.

I may mention here that following the founding of Miaru village, a dual village was established there by the act of Savoripi sub clan members founding the twin village of Elamiri/ Savoripi.

Again, Mirapo hamlet is just an offshoot of Iokea, established by an extended family group who vacated the main village for personal reasons, most likely a death in the family.

Haro Epe aged 38 years. Educated Kavora Catholic Mission school for four years, then Terapo for two years to standard 3. Employed in Port Moresby Sawmill for two years and returned Kavora. Employed again sawmills in Port Moresby, Bulolo and other areas of New Guinea before returning to Kavora. Is Director of the Lese Co-operative Society and has a copra plantation of 500 trees.

This man is a real gentleman and holds himself according to the stature of his paramount position. He has no convictions and is very much pro-administration although in his position as Head man he must retain a certain reserve befitting his status. He and his position is highly respected throughout ~~xxx~~ the Lese villages. He is respected at Miaru and Iokea although his position holds little significance to any groups other than the older segment of each sub clan including the various head men. I will discuss at a later stage the extent of his influence. He has no known prejudices and remains very much aloof from the rough and tumble of village life. He has offered to assist in the progress and development of his area to his utmost ability. Religion is Roman Catholic. Married with 3 children. He is an excellent mediator and conciliator and a conservative, settling influence on village life. In fact, He is the very model of a modern area chieftain. Future Officers on duty in Kavora would be advised to pay their respects to Haro in the first instance and endeavour to effect a harmonious working relationship with that gentleman.

Lari Fae of Lese Kavora. Aged 50 years. Married with 8 children. Head man of Uaripi Clan (Sub clan of Kavora) Second only to Haro Epe in sagacity significance amongst the Kavora village sub clans. Born at Kavora. Six years schooling in the Toaripi dialect by a Samoan teacher at the Kavora United Church school. Worked on a Copra plantation at Yule Island Copra plantation for one year. Stevedored at the S.T.C. Wharf, Port Moresby for two years. Gold Mining with a Company at Bulldog for two years. Remained at his home village during the war years and served in the position of Village Constable for ten years, elected to Councillor,s position upon establ-ishment of ~~Kx~~ Moripi Local Government Council in 1958 and re-elected to serve three years as Kavora Councillor. Served on the Council Finance/Executive Committee and elected to the Vice Presidend-y of the Council for two year between 1959 and 1961. Has been a Director of the Lese Co-operative Society for the past twelve month-s. Has a copra plantation of 600 trees. Is a large shareholder in his clan,s (Uaripi) trade store and motorised canoe passenger and freight business. He is also Chairman of the United Church Committee at Kavora. He is extremely loyal to the administration or at least he says the right words at the right time. A speech delivered by this gentleman exhorted the Kavora people to work hard, migrate immediately to the new village near Oalai and generally give the administration the utmost assistance in its development programme for the area. This speech was made following the election of Karoharo Seaea as the new Kavora Councillor in March of this year. He has no known prejudices and no known convictions. He is the second most powerful traditional leader at Kavora after Haro Epe. The working relationshi-p between these two traditional leaders and the Councillor appears to be a mutually beneficial one. Religion is United Church. He is amongst the very top group of influential leaders who determine the village policies of all the four Lese villages. I would rate him as No. 2 behind Haro Epe, but with more influence over the village people of those villages than any of the Local Government Councillors. Throughout the Moripi division, he is one of the few very influential men who will be listened and more importantly harkened unto by the residents of all villages with the exception of the Sepoe. His leader-ship status is both hereditary and through his own capacity,acquired. He exerts a large influence over the present Kavora Councillorin view of his previous Council experience allied with his traditionally inherited leadership status.

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Maiauka Maivota, aged man. Married with eleven children. Head man of Savoripi sub clan of Lese Avihara village. Inherited his position in a direct line from the head man of Savoripi sub clan who founded the village of Avihara after erosion of SIAU-POSA village caused the dispersal of all SIAU-POSA sub clans to the various new villages including Avihara. Because Savoripi sub clan members founded Avihara, the present sub clan head man ie Maiauka, is regarded as the head man of the sub clans comprising Avihara village. He is for all intents and purposes the village Chief. He is the present village Councillor and ably assists the Local Government Councillor in his work. I am unsure as to whether he has been elected to the position of Avihara Ward Committeeman. Elementary schooling in the Toaripi dialect by United Church (LMS) Samoan Pastors at Avihara for six years. Has spent his entire life at Avihara and was village Councillor during the war years. He is presently a Director of the Lese Co-oper--ative Society. Offers valuable assistance to all administration patrols. Religion is United Church. No known convictions or prejudices. Is very much steeped in the traditional ways, however desires to see his area develop and will passively support the administration in its aims. His leadership status is entirely real and hereditary.

John Ekari Seaea of Lese Kavora. Ex Councillor for Kavora Ward. Served in the Council from 1967 to early 1970. Aged 42 28 years. (Age set is TOLA PUPURI) Religion is Catholic. Born at Kavora and educated in the village catholic school to standard 4, thence completed standard 5 at Terapo. His War Service consisted of interpreting for ANGAU in the Bulldog to Wau theatre of operations. He was also an ANGAU storeman at Kukipi. Also served as a roadworks labour foreman in the Morobe district during the war years. Returned Kavora in 1943 and employed as Catholic mission teacher from Prepratory class to standard 3 at Kavora, Miaru and later, Marakea hamlet. Finished teaching in 1967 and was appointed the Catechist for Kavora. During his years as Local Government Councillor, served on the Executive/Finance Committee. Owns double canoe and 9.8 H.P. Mercury Outboard Motor. In Copra plantation business with Head man Haro Epe and Eta Hasu. (500 trees, some mature) Has partner--ed with his brothers, Haroharo Seaea and Clement Eri Hairoe in Trade Store business. Owns a Shotgun and was previously successful Crocodile shooter. Has applied for a Hunters Licence. Has a son aged 19 years, Emmanuel, studying Form 3 at the Mainohana Catholic Mission High School at Bereina and a daughter, Mary Pedro, studying Form 1 at Yule Island. Stood as a candidate for the Kavora/Ilava Ward Elections for the Council in March of this year, but was soundly defeated by his brother, Haroharo Seaea. This man is a gentleman. He is enlightened and his thinking process is geared very much above the cesspool of village politics and misunderstandings. I have not seen too many Christians in this area, but this man more closely than any of his contemporaries, approximates in his ways of living what one would expect of that rare breed. He earnestly desires the economic development of his area and has never failed to give administration Officers his utmost assistance. One of the administrations best friends in the area. He was too far ahead of his time for the Kavora/Ilava electors to appreciate his true worth and so they replaced him as Councillor with his loud mouthed brother; a man whose lack of understanding and enlightenment is more in tune with the masses at those two villages. No prejudices and no known convictions. Future Officers should make a point of consulting with this man on village and area problems in conjunction with Chief, Haro Epe.

The Lese Oalai hereditary leader is Alan Laufa Haro, head man of AUIPI sub clan. An aged, bombastic, thoroughly inept and non influential leader. Religion is Catholic, Married with three adult children. Education not known. No known convictions. Spent most of his life in the Lese area and with his sub clan founded Oalai after the erosion of Lese village. Although, he is by virtue of his

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inherited position, a potentially powerful leader, he appears to lack the ability to contribute gainfully the prestige and powers of his position to the administration,s use. He makes a completely incompet--ent attempt to operate a trade store at Oalai. He is fully oriented in the past and unfortunately for the village, the elected Councillor, Feareka Eri is of the same ilk. Both men are betel nut chewing monuments to a gone era, incredibly lazy and completely unenlightened. Their attitude towards progress and dovelopment is " let it come as long as we do not have to exert ourselves to make it come ". This philosophy on life has unfortunately tended to rub off on to the village people in general. Leadership is completely lacking at Oalai. These men appear to tolerate the administration in a benign fashion. About the only contribution, Laufa Haro has made to the development of his area has been to offer the patrolling officer a glass of sipora water.

At Lese Oalai, there is one young widower who with proper guidance from both the administration and the Catholic Mission, may develop into a progressive unit. I refer to Francis Mova Sareako. This man was an unsuccessful candidate at the the recent elections. He has four children. Wife passed away in 1969 and he has not re-marr--ied. Religion is Catholic. Aged 37 years. Born at Kavora and educated catholic mission schools in the Lese area to standard 3, passed stand--ard 4 at the Terapo boarding school. At age of 19, attended Yule Island St Patricks school for 1 year, then didstandard 6 at the cathol--ic De La Salle College at Bomana. Failed to pass but eventua--lly passed standard 6 at Sogeri Primary T School. Followed up with a 3 year stint at the Sogeri Vocational school. After that, worked in the Public Service Commissioners Office as a Record Clerk, having obtained somewhere along the line a Clerical Assistant Certificate. Joined the Division of Co-operatives and served as a a trainee Inspector at Kukipi f[illegible] two years. Also served at the Kairuku station. Became Assistant Secretary of the Toaripi Association of Native Societies at Kukipi for a period up to 1969 and resigned to return to Oalai. The patriarch of the extended family unit into which Francis was born is Atharai Kose, the head man of his sub clan. The particular extended family group operates a trade store at Oalai, very poor, but still the best in the village. This was started in 1964. The same group planted 600 coconut trees in 1966 and intend to plant a further 400 by 1970 (end of the year) They have attempted under the guidance of the Oalai Catholic Mission to cultivate rice with disastrous results. The same group and I mention here that Francis is the paid store Manager and the practical leader of the group, appeared before the Liquor Licensing Commission in Kerema on April, 15th, 1970 in connection with their application for a Store-keepers Licence, for their Oalai store. The scuttlebut along the coast has it that the application was successful. If so, the administration has committed a grave error as the said Licence will serve Oalai village and Oalai village only. The store owned and operated by L.G. Councillor, Joseph Kariko Laho at Lese Avihara on the coast is sufficient to cater for the liquor trade amongst the Lese group peoples. The people of Miaru and all ~~xxx~~ Lese groups would only purchase their liquor stocks from Oalai in the event of a no stock situation at the Avihara store. I understand that Kariko Laho was also successful in his application for a store-keepers Licence. Already the Iokea people and other villages along the coast are talking terms of having a store-keepers Licence in each village as they consider that if it is good enough to have a Store-keepers Licence at Oalai to serve that village only (the village is inland and far removed from the rest of the Lese and Moripi/Iokea people) it is only right that each coastal village should have a slice of the cake. In addition to everything else, I reported to the effect that the Oalai store building was far from satisfactory and that security was virtually non-existent. A new store is required before the Application should even be considered. If the precedent has, as reported, been actually established, there will be a rash of applications from Moripi stores for a store-keepers in the near future and resentment at the inevitable failure of those applications.

can be anticipated to arise.

This extended family group is one of the Moripi groups interest--ed in raising cattle for beef. Their application has been investigat--ed and the report thereon appears as an appendix to this study. Suufice to state here that I have high hopes for the prospects of the venture. Certainly this group is the only Oalai group with the capacity to progress economically and should these various development--al schemes bear fruit, the group, headed up by the said Francis Nova Sareako will emerge as the most influential body in the Oalai area. The group intends to act as the Shell Company agent for the Oalai area. Kariko Laho already has the Shell agency at Avihara whilst another Avihara trade store, that of Pra Ivarature, acts in the capacity of rival Shell agent at Avihara. Francis is a Committeeman of the Catholic Church and also serves as Secretary of the Oalai School P. & C. Committee. He is perhaps the Catholic Mission,s most loyal helper inasmuch as he is in the habit of mostly unilaterally, voluntee--ring his help to various Catholic Mission projects eg. Oalai school, fairly regularly.Notwithstanding, the man is an opportunist, not averse to taking credit for the accomplishment of things into which contribut--ed little. In short, and he cannot be blamed for this attitude, he looks after himself first. We should offer encouragement to Francis and his group in their developmental schemes as they appear as the one bright hope in an otherwise apathetic village enviroment. The influence of Francis and his group is presently small; they are only struggling businessmen. Francis has no known convictions or prejudices. and is pro-administration in his village stance. As the election results aptly showed, his influence is negligible outside his own group. It was in fact the elder, entrenched, oriented in the past element of the Oalai residents who combined to ensure the re-election of Feareka Eri, one of their own, into the Councillors chair.

The phenomenon of village leadership until recently,appeared to be an alliance of traditional and administration sponsored leadership methods. By this I mean, it was normal to find hereditary leaders eager to assume the responsibilities of the Village Constables and the village Councillors positions. This pattern was still markedly true of the early days of the Local Government system within the Moripi divis--ion. It was common to find traditional leaders elected to the position of Local Government Councillor. I would venture to say that even today, the result of the elections in most of the wards of the Moripi division are decided upon well prior to the actual elections, in meetings of the ward residents, headed up and controlled by the various sub clan head men. This has been the established pattern since the 1958 days of the start of the Moripi Council when it was normal for the village elders, after appropriate consultation and deliberation, to spread the word around to all electors that such and such a candidate (usually one of their own) would be most acceptable them in the position of Councillor. The village head men, no longer interested in contesting a Council election or in assuming any part of an administration sponso--red position of power in the village (there are two leadership power blocs in each village, the traditional or the sub clan headmen and the administration sponsored or the Councillor) are still very active and completely effective when they so desire to be in determining who the new Councillot will be. Prior to the last half decade and more, membership of the two blocs was wont to be the same. The trend is now for the traditional leaders to engineer the election of an acceptable candidate and to exert influence on that successful from behind the scenes. candidate

I am convinced that the results of the recent elections in the wards of AVIHARA, KAVORA/ILAVA, OALAI, BAROTA were decided upon by by the traditionally powerful segment of those ward residents prior to the elections and that the subsequent election held in each was a foregone conclusion, a formality and the result of an exercise in hereditary power. The significant factor to emerge however is the fact that the chosen candidate was in all cases a man who held little

or comparitively little traditional leadership status. This gives rise to the speculation that traditional leaders are veering away from their time honoured policy of direct participation, through the agency of the position of Village Constable and later, Local Govern--ment Councillor, with governmental officials in the administration of their area.

In an increasing number of examples, the hereditary leaders seem to prefer the system whereby their front man ie the elected Councillor, carry on the day to day dealings with the government. They fully realise that decisions on matters of real importance will as in the past, remain within their jurisdiction. This attitude suggests to me that they fully appreciate the changing role of the administration.

In the previous uncomplicated days of direct administra--tion, when the field Officer wielded the big stick and life was good, basic and simple, with no outside or internal pressures around to confuse the issues, it was natural tactic for the traditional leaders to assume a stance which would enable them to deal on behalf of their village, directly with administration officers. As already stated, many became Village Constables, Councillors and later, until the limitations of the position,s power was completely understood, Local Government Councillors.

In the certain times of the present, the force of circumstances and emerging pressures, mainly political, is causing the role of the field Officer,s administration to become more and more indirect. The officers themselves are often confused, undecided and in opposition with each other as to the best, safest, least controversial, most effective or just plain "do it the old way and worry about the consequences if and when they come" methods of dealing with a particular situation. The black and white formulas of the old days as expounded by many senior Officers, relating to the treatment and correction of a given native situation, currently appear less and less in the course of advice to junior Officers. By "old days" I am referring virtually to pre House of Assembly times. An Officer, confronted with a situation, which until recent times, he would have felt capable of dealing with in very short order, in the knowledge that his methods, although perhaps not completely in accordance with accepted Christian practices and beliefs, neverthe--less were the best for all concerned at that particular time, is very likely nowadays to be beset with indecision whilst pondering the consequencesof any action he may take. Situations have in the past and are increasingly wont in the future to occur and it has never been a desirable tactic for an undecided field Officer to request of the milling disputants to " hold on while I rush up to District Headquarters for a bit of advice on how to deal with you blokes ". The respected field Officer is the intense, all business personality who displays not a seconds hesitation in pursuance of his duties in as rapid and effective manner as he can muster. I know this to be a fact and it is applicable Territory wide. Any hesitation is invariab--ly seized upon by the native onlooker, participant, victim or defend--ant as the case may be as a sign of weakness. I am rapidly coming to the conclusion that no Officer, or at least none with whom I have worked, really understands the native mind or his reasoning process. I myself, after a considerable time in the field on this particular patrol, sometimes think that I have got hold of a germ of truth only to find it nullified by a seemingly illogical sequence of events.

The void of uncertainty in which many field officers operate is worsened by the habit of the inevitable Councillors and village folk who like to test the will of the officer. A project of the nature of the Iokea airstrip "self help" joint Administration/ Council/Village beneficial project provides an excellent example.

The people of the area want an airstrip without having to exert themse-elves in the realisation of that want. The more equipment which the administration throws into the project, the less the people feel obliged to contribute their necessary labour. Ideally, of course, the people would have preferred to have either P.W.D. or a private Company complete the airstrip for them. Having accepted the fact after considerable persuasion, that self help from them will in fact be required, the people desire that the self help voluntary contribut-ion labour to the project, be done in such a way as not to disrupt the pattern of village life or force any one man to have to contrib-ute more than one day a week to the project. The people simply do not deserve their airstrip. They are collectively reluctant to contribute their assistance. I am confident that should the adminis-tration neglect after my departure, to post an Officer to Iokea for the sole purpose of ensuring against entrenched opposition that adequate labour is available to support the present machinery on site, that labour will not be available. As admirable as the idea is of committing small sub clans groups to the project for one day each a week (the present policy) the only reason that the airstrip is in a state of near completion is because such an idea was over-ruled in favour of committing entire village resources to the project for weeks at a time and every day of those weeks. Such an action carried out for the benefit of early completion of the work involved and to avoid having valuable administration equipment assets tied up for an indefinite period when they could and are urgently needed on other projects, goes unappreciated by the village people required to labour on the project and the Officer pays the price of having engendered resentment and in one particular example the outright hostility of a Councillor, who although being an unworthy gentleman, is still the elected representative of the village and his opposition, entirely unwarranted, makes for the evolvement of a situation in which the Officer concerned or the administration can take no pride. It is well realised within the area that the airstrip is a political time bomb which the administration, to avoid the inevitable repercussi-ons resulting from mishandling or withdrawal from the project, is deeply committed to complete, despite the half hearted and in many cases " don,t give a damn " attitude of the people. The administrat-ion seems to lack the single authority powerful enough to state and mean sincerely to the people of the area, that in the event of their less than total support of the project in hand, administration assistance will be forever denied them on that particular project. This advice has in the past been given, but the people concerned are educated sufficiently in the political developments and power plays occuring in this country at the present time, to regard the said advice as an empty threat. They believe so long as they contribute token support to the project, that the administration dare not withdraw their present commitment, whether or not an Officer is available to encourage the work, supervise the laying of culvert pipes, ensure stated levels are adhered to and get enough labour to support the present equipment on site and carry out the numerous supervisory tasks. I believe they have hit the nail right on the head.

I would not want the reader to gain the impression that I lack the ability to take a chance and make a quick, correct remedial decision in response to a native situation. I have never in my career been "stood up" for lack of carriers. I have visited a very troublesome village in a certain area as a Patrol Officer ~~immediately~~ after an officer of no less than District Officer status had been so "stood up" and forced to leave much of his patrol cargo behind him. In that particular village, I was quietly determined to be shown not the same disrespect and my policy proved successful. I am however very concerned at the working status of the present day field Officer who is expected to perform near wonders whilst the attitude of the people and the climate of the country is combining insidiously against him. It seems to me that the village people

have changed not at all and are nothing less than confused at the changing role which the field Officer has been forced to adopt. The field Officer is the backbone of this country and those that make a practice of vehemenently denying the truth of same as many do, are normally those most accutely aware of the accuracy of the remark.

In any case, the above climate is the one in which most traditional leaders have decided to opt out of the limelight and work through the subtle manipulation of the man of whom they have been instrumental in placing in the position of administration sponsored power within the village ie the Councillor. In the case of recent Council elections held at the wards of Iokea/Mirapo, Miaru/ Savoripi and the Oiapu group of Rove/Morio/Lauirava I would state that traditional leaders played a very much decreased role (comparitively) in the selection of the successful Councillor (Candidate) for the following reasons.

Iokea/Mirapo: A politically radical village, very much divided against itself and riddled with suspicion and intrigue. The above quoted methods would be difficult to enforce here. There are too many pressure groups to allow influence in this manner to be wielded by the sub clan gerontocracy.

Miaru/Savoripi: Eight Candidates stood for election as did six for the Oiapu ward. In both these cases,, the highest numbers of candidat--es of all ward elections were to be found on the ballot papers relating -ng to these two wards. Most sub clans had their own representative on the ballot papers and the best man or men won.

A secondary factor contributing to the disinclination of the village and sub clan elders to participate directly with the administration in local and village government is the steady erosion of their influence. Younger, self made men, wise to the ways of the emerging society and participating directly in that society as administration employees, teachers, businessmen, contractors etc, although still willing to pay heed to the old, traditional leaders, are pursuing their own style and way of life in a manner quite foreign to the understanding of the said leaders. (many of the said leaders) Others,amongst the more enlightened of the establishment, are in the habit of pursuing business interests and have to all intents and purposes put aside the traditional ways. The cultural, social revolut--ion and all that is implied therein, has in many cases outstripped the established leadership, whilst the leaders thereof appear disincline -ed to use the extent of their authority in an enviroment which is rapidly leaving them behind.

The traditional leaders still have the tremendous influence or yore over the government of the village. They are however, because of the changing society, prepared to make way for younger men who posess little or no hereditary influence, but who are more in tune with the new society, to share local administration with them. I have found that high ranking school teachers, ie head teachers, comparitively successful businessman, Members of the House of Assembly, Mission Pastors, and their ilk are afforded the status of being also big and influential men in the village enviroment. Any young person who has made a marked success in his chosen profession or occupation is accredited within the village as a man of considerable and the traditional leaders will pay special heed to their views, however, these same younger men will in turn submit to established hereditary authority. Perhaps the most significant factor is that the younger people and here I mean the teenagers are tending to move rapidly away from the established patterns of leadership and associate themselves themselves to an increasing degree with the successful men of the new rather than the old society. The writing is on the wall for the established leaders but it will be considerable time before the influe--nce of the elders is eroded into insignificance. They are still firmly entrenched within the area of the Moripi Census division.

(E) LAND TENURE AND USE:

(a) Land ownership appears generally to be in the hands of the extended family groups, rather than the sub clans. Originally, all land was regarded as being owned and controlled by the head men of each sub clan, however with the population explosion, we now find that the Patriarch of each extended, and in an increasing number of cases, immediate family group, has complete, full and proprietory ownership including the rights to sell or transfer the land in question, over a large area of land, usually in two or more sections. Whilst the Patriarch remains healthy, and in full control of his faculties, he will retain control over all that sub clan land inherited from his father, although the various adult family members have subsidiary rights enabling them to cultivate the said land.

Before passing away, the Patriarch will endeavour to ensure that his land is divided up amongst his children and even the members of his extended family group, whilst ensuring that his eldest son receives the lions share, as he will then become the next leader of the group and must inherit an area of land large enough for him to, in turn, divide amongst his own children and the members of the group of which he will inherit leadership. One could term the land inheritance system an example of patrilineal succession, although womenfolk do often inherit parcels of land from their father and upon their marriage to a man of a different sub clan, the children issuing from the said marriage would inherit full ownership rights over land inherited from both their father and their mother. There is a great deal of overlapping of land rights in this type of system which can only be described as chaotic as it works in a satisfactory manner only because of the large numbers of permanent absentees from the home area.

The amount of land which each successive patriarch of either his immediate or extended family group, controls and is able to divide up at the end of his years as leader, grows progressively smaller, whilst the overlapping situation and the pattern of individual ownership of small areas of land grows more confusing with the rapid increase in the population. It is common practice for a land owner to grant gardening rights to a friend, who may be a man from a different sub clan on a temporary basis. Occasionally, the rights are granted for life, however the children of the grantee would not normally inherit the same rights their father enjoyed; the said rights having ceased upon the death of their father.

Naturally, it is expected that in the event of the above-said Patriarch becoming an invalid or not retaining his faculties, the eldest son would succeed the father before the latters death. The sub clan head men will exert their influence in the event of the question of whether or not to transfer land to the administration and normally the actual controllers of the land in question would heed the advice of the elders of their sub clan. The normal practice however, is for the head men to stay aloof from negotiations and to leave the decision entirely to those men of the sub clan who have full rights over the land in question. The Head men control their own particular area of land of what was originally sub clan land and would only negotiate with the administration on the question of sale of land when part of their own inherited land was involved.

(b) The United Church Mission occupies an area of L.N.C. Freehold Grant land at MORU, a half mile east of Iokea. The Roman Catholic Mission at Lese Oalai occupies a 2.3 acre Special Lease adjacent to Oalai village as well as a 50 year lease over 173 acres of land at ARO, to the rear of Oalai village. In addition, the East Kerema Local Government Council now has the Lease over the 11 acres known as the Iokea Airstrip site. This lease was acquired from the United Church, Moru, in 1969.

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The Administration has purchased 1.7 acres of land at Iokea for the site of the Iokea Primary T School.

The Iokea Co-operative Society has obtained a lease over 0.37 acres of land at Iokea for their store site. There are small blocks of alienated land in the area known as D.A. 32 and D.A. 1069 of no real significance.

The Catholic Mission with Headquarters at Vale Island has obtained a Lease (L.A. 120% (.)) at Mlaru over 7.1 acres. I believe the Lease is for thirty years.

The administration has acquired one tenth of an acre covering the site of an Education Department S.O.A. at Iokea (.

The Lese Co-operative Society has applied for a lease over an area of land covering the present site of the Society store at Lese Avihara. No Instruction to Investigate has been received from the Department of Lands as yet.

The Education Department has obtained purchase of 1.3 acres of land at the MOVOU Primary T School site east of Lese Avihara village. In addition, an investigation has been partly completed into an extension to this existing alienated area of land.

I understand further that alienated land under DA 700, DA 1569 and DA 300, all small blocks in the vicinity of Mlaru and Lese are presently unimproved alienated land.

No indigenous individuals have obtained land on lease for private purposes. All private businesses are carried out on land owned by native custom by the people concerned. Because of the trend, toward economic development in the form of increased copra plantation areas etc, a number of individuals have expressed their desire to secure under the Land Tenure Conversion system an area of land registered in their own name and alienated from the influences that native custom may bring to bear on the ownership at some future time. Most people seem to be in favour of the idea of granting to these business-minded individuals an area of communally owned land or at least registering in their own name, that area of land over which they exercise customary full rights to enable them to carry out their enterprises on their own land. There is a far greater interest in the system of tenure conversion that in obtaining a lease over land purchased from the people by the administration. With the increased economic development anticipated in the immediate futurem I expect enquiries will be made by certain individuals interested in registeri-ng their own area of land with the administration upon which they will carry our their economic enterprises.

(c) Cash cropping only exists in reference to copra production and in this regard plantations are planted and tended on an extended family basis. In a number of cases, members of sub clans on the village basis, agree to devote a certain area of land usually owned by the Patriarch of that sub clan or extended family group, for the purpose of cash cropping. Most plantations are worked in conjunction with extended family or clan owned trade stores and canoe enterprises. I have seen no evidence of group or communal effort being applied to individually owned land. I know of no individuals who have undertaken cash cropping or in fact any other ventures in the economic field. All undertakings are on the family basis although as stated before, the practical leader of that group who may be in control of the groups finances, often employs his family members on a casual basis.

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(F) LITERACY:

There are three Administration schools in the Moripi Census division: All three teach the English language.

IOKEA Primary T School: All grades from ~~xxxxxxxx~~ Standard 1 to standard 6.

Prepratory:	Students: Males	Nil	Females		Nil	
Standard 1:	" "	25	FEMALE "	14	Total =	39
Standard 2:	" "	25	TOTAL "	11	" =	36
Standard 3:	" "	16	79	20	" =	36
Standard 4:	" "	21	MALE "	11	" =	32
Standard 5:	" "	15	TOTAL "	12	" =	27
Standard 6:	" "	16	118	11	" =	27

7 ~~Xxx~~ Iokea resident teachers with Head teacher acting ~~XXXXX~~ in a supervidory capacity. All live in private houses in the village, except for the occupied Education S.O.- Grand total of all Iokea students is 197. -Q.

MIARU Primary T School: All grades from ~~xxxxxxxxx~~ Standard 1 to Standard 6.

Prepratory:	Students	Males	Nil	Females	Nil	
Standard 1:	"	"	27	"	16	TOTAL = 43
Standard 2:	"	"	8	"	18	" = 26
Standard 3:	"	"	23	"	14	" = 37
Standard 4:	"	"	18	"	15	" = 33
Standard 5:	"	"	13	"	13	" = 26
Standard 6:	"	"	18	"	11	" = 29
		TOTAL = 107		TOTAL = 87		" = 194

There are six teachers at this school. Teachers residences on the ~~xxxxx~~ school site are fully utilised, although one of the Educational houses ~~xxx~~ is of satisfactory standard, the rest are unsatisfactory.

LESE HOUVU Primary T School: Situated to the east of Avihara village. All standards from standard 1 to 6. Four teachers only, the school is short of two teachers, plus their accomodation.

Standard 1:	Students	Males	7	Females	7	TOTAL = 14
Standard 2:	"	"	8	"	5	" = 13
Standard 3:	"	"	9	"	10	" = 19
Standard 4:	"	"	9	"	12	" = 21
Standard 5:	"	"	18	"	12	" = 30
Standard 6:	"	"	11	"	12	" = 23
		TOTAL = 62		TOTAL = 58		" =120

At Lese school, there are four double classrooms - one permanent material and three native material.

The United Church Mission operates the following schools within the Moripi Census division. They are all regarded as being Primary T School -s. All schools teach English.

Lese KAVORA: Grades 1 and 2 only. Teacher is LAHO TAPORA. (A)

Grade 1:	Students	Male ~~Xxx~~	6	Female	7	Total = 13.
Grade 2:	"	"	11	"	9	" = 20.
	TOTALS	"	17	"	16	" = 33.

Lese ILAVA: Grades 1 and 2 only. Teacher is Haroharo Laho. (A)

Grade 1:	"	"	7	"	7	" = 14
Grade 2:	"	"	9	"	9	" = 18
	TOTALS	"	16	"	16	" = 32.

SAROTA: Grades 1, 2 and 3 only. Teachers are Lovera Lakoro (A)
Gemo Hui (A)

Grade 1:	Students	Male	13	Female	11	Total = 24
Grade 2:	"	"	12	"	7	" = 19
Grade 3:	"	"	6	"	12	" = 18
	TOTALS	"	31	"	30	" = 61.

Sepoe: Grades 1,2 and 3 only. Teachers are BOIO SEA (A)
HARO POSA (A)

Native material school with four classrooms. Graduates attend higher classes at MORU.

Grade 1:	Students	Male	29	Female	14	TOTAL	= 43
Grade 2:	"	"	7	"	12	"	= 19
Grade 3:	"	"	5	"	5	"	= 10
	" TOTAL	"	41	"	31	"	= 72.

MORU: Grades 3,4 and 5 only. Teachers are Malaefeope Semese M/A (A)
Aula Haropura F/A (B)
Laima Ume F/A (B)
Permanent material classroom likened after a Greek temple.

Standard 3:	Students	Male	9	Female	6	TOTAL	= 15
Standard 4:	"	"	15	"	17	"	= 32
Standard 5:	"	"	12	"	25	"	= 37
	TOTAL	"	36	"	48	"	= 84.

The only recognised Catholic School in the division is the new, permanent material, 7 classroom school building of the Oalai Catholic Mission. Although the school is adjacent to Oalai village and naturally students from Oalai village because of convenience, all attend this school, it is a fact that over half the Oalai Mission school students prefer to travel the three mile track from the coast each morning and return each night, rather than attend the administra-tion T School at Lese Hauvu where incidently, school fees only amount to $1 as opposed to $4 at Oalai school. This $4 is made up of $1 as the administration fee plus $3 for the Oalai School P. & C. Committee. There are six teachers at Oalai: One Australian, one from Popo and four local Oalai men. Classes range from Prepratory to standard 6, but there is no standard 2.

Prepratory:	Students	Male	9	Female	9	TOTAL	= 18
Standard 1:	"	"	9	"	16	"	= 25
Standard 3:	"	"	21	"	12	"	= 33
Standard 4:	"	"	23	"	19	"	= 42
Standard 5:	"	"	24	"	16	"	= 40
Standard 6:	"	"	25	"	13	"	= 38
	"	TOTAL=111		"	85	"	= 196

The Rove and the Lese Kavora catechists are paid $14 per month and they, particularly in the case of Rove, teach some English to the village children in the village schools before the Rove children attend Oalai school. Next year, with the completion of the dormitory to house the Rove boarders, it is probable that the village school (unrecognised) will be closed down. Rove is the only school presently existent in the Catholic mission complex outside of Oalai in this division. I would state here that virtually the school age children from Lese Ilava attend the Oalai school in preference to the administration at Lese. (School)

It appears that approximately 25% of the adult male population of the division, including absentees, can be said to be literate in the English language, the percentage of those who are semi-literate climbs to 75%.

In addition, I have judged that up to 90% of the adult male population, including absentees, are literate in the Toaripi dialect. Again, it appears that up to 70% of the adult male populat--ion are literate in the major lingua franca, being Police Motu. There is little use for Police Motu within the area and it used only for purposes of conversation with visiting administration personnel when the said conversation is being carried on between the Officer and the average village man or when the Officer is adressing a crowd of villagers. Many Councillors and other leading village personalit--ies have a working knowledge of the English language. Although, they are loathe to admit it, most of the younger men have an adequate knowledge of Pidgin English. Communication between men of this area and their surrounding neighbour groups, outside the Toaripi dialect framework, eg Mekeo Roro, Kukukuku etc is effected by Police Motu usage.

The percentages for the female population, including absentees are as follows:
Literate in English - 15%
Semi literate in English - 30%
Literate in Toaripi - 75%
Literate in Police Motu - 20%

The details of students and persons required Section (F) Sub sections (c) and (d) will be covered in appendices to this Report.

A very keen interest is shown in radio transmissions. Radio Kerema is by far the most popular station. It goes without saying that the local News broadcasts giving a coverage of the local scene, in the local (Toaripi) language, together with items of interest from the various villages, interviews with local personal--ities are together with the Listeners Requests programmes, the most popular Radio Kerema activities. The more educated of the village folk do tend to listen in a lot more to the Port Moresby A.B.C. station, for the benefit of the News broadcasts mainly, together with items associated with the news. A phenomenon of Radio listening these days has it that the average villager, even if his understanding of English is quite inadequate, considers it a status symbol to make a habit of listening in to the nightly 11 P.M. News Broadcast (World News) over 9 PA in preference to the Simple English News of the World nightly at 6 P.M. which is a horrible distortion of the facts as a rule anyway.

Some interest is shown by the younger educated folk in certain of the Queensland Radio stations, but only in reference to their Disc Jockey or Request programmes.

I know of no-one amongst the local inhabitants who subscrib--es to a Territory News paper. Several of the more educated males subscribe to such periodic publications as Time and Newsweek News Mag--azines, The Plain Truth Magazine, (which is free) . Several of the menfolk are members of the Australian Record Club from which they regularly receive long playing discs. Most families posess a small English library consisting of books, mainly fiction, which they could not really understand, but consider it a status symbol to own. I understand that the Iokea Co-operative Society subscribes to the South Pacific Post News paper. Visits to Port Moresby by various people and groups usually result in those people returning home with any number of old Magazines of the nature of Womens Weekly etc. Pictures are often cut from these magazines and used to decorate village houses. The interior of many houses are a patchwork quilt of

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Magazines picture and news item cut-outs. The D.I.E.S. Publication "Our News" sent to various School, Council, Mission bodies throughout the Territory is devoured eagerly by the people. I would suggest that the coverage and the distribution of this publication be increased as it is read by a large segment of the population, being passed from to hand. It would help if the distributors could in future ensure that the pages are separated before release to the public.

Radio receivers are owned by people in all villages and a breakdown of this ownership status follows:

Village:	Number of Radios.	
Rove	7	
Morio	2	
Lauirava	1	
Laurova	1	
Sarota	3	
Iokea	45	
Miaru	21	(7 owned by the School teachers and 14 locally owned)
Lese Avihara	13	
Lese Kavora	11	
Lese Oalai	11	
Lese Ilava	4	
TOTAL FOR MORIPI DIVISION	119	

Generally speaking, the main interest shown in newspapers by the average male is in getting a supply plentiful enough to work a few good smokes. Cigarettes have not replaced the stick of trade tobacco wrapped in newspaper as the chief source of puffing pleasure in this area.

(G) STANDARD OF LIVING:

In D.E. times, (before the coming of the european), I understand that the bush was allowed to encroach right on to the village settlements. Apparently the stone axes and the implements of that period were insufficient to easily clear the village environs. The area underwent a profound change following the advent of europe-ans and the observance by the people of the new ways which the newcomers brought with them. The influence of the Missions, the administration, the influx of europeans for gold seeking purposes and the Vailala Madness Cult with its far reaching implications, ushered in an era wherein it was mandatory social practice for all village residents to ensure the spotless condition of their home areas; trees were planted and houses of a uniform type were planned out along absolutely straight, tree lined streets. The village church became the epicentre of community activity. At this time, all village houses were required to be the same and situated from each ot-her by a uniform distance. This era, orbginating from cultist and european imitating sources has now given way to the present situation, whereby villages are still planned, however the previous rigid uniformity governing placement and style of housing no longer exists. Within the division, there are examples of all three traditional types of villages to be found. The Oiapu group (Sepoe) follows the style of the Hamlet cluster. The Sepoe sub clans are dispersed amongst a group of five separate and distinct hamlets. Currently, any of the ~~xxxxxxxxx~~ hamlets would provide home for members of any of the 10 clans of the Sepoe sub tribe, known in the hamlets as sub clans. The hamlets were originally settled by one or another of the sub clan groups, however intermarriage and general movement between the sub clans of these independent and insular people has led to the situation whereby a hamlet may provide residence for members of a number of sub clans.

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Iokea may be cited as an example of the single village entity, whilst the Miaru/Savoripi dul village is a poor example of the original SIAU-POSA traditional dual village style. The best example is of course at Moveave ie that of HEAVALA/HEATOARE.

Within the villages of this division, the houses of extended family groups can always be found situated together, within the framework of a cluster of houses belonging to their particular sub clan group. Thus an individual is always surrounded by his near relatives first, and then his fellow clan members. Forced to be arbitr--ary, I would say that each village is made up of sections of land on which the various sub clans are entitled to construct houses for their members.

The predominant housing style is that reminiscent of the style adopted after the coming of the European. Squarish, sago matting (selo) walls with roof of simple, inverted V, pitched design made of Nipa palm overlapping layers. (Nipa palm leaves sewn together on a lengthy roof slat) There is normally a verandah at the front of the house. Both a front and rear door is common, whilst window facilities are ample. Houses are built on posts reaching from 5 to 6 feet above ground level. It is seldom to walk under a village house without stooping somewhat. Access is by well made, solid steps of sawn timber. The average house would consist of a living area, two bedrooms and an attached kitchen. Floors are mangrove slatted, covered with domestic mats. Interior doors are not common. The average size of a normal village house would be 7[illegible] square feet.

The trend is for those who can afford it, to construct permanent material, european type housing, complete with the very necessary mosquito proofing.

Notwithstanding the attached kitchen, most cooking is done over an open fire, using ~~xx~~ a piece of arc mesh upon which to support the various pots and pans. This fire is normally positioned either under or adjacent to the house. In the Sepoe area, virtually all cooking is done outside. Wood stoves are just not used. In certain of the houses owned by perhaps the more educated villagers, one may find a primus stove, however it is rarely used.

Many people prefer to sleep outside, normally underneath the house. This is mostly true of the Sepoe area. Everyone owns and uses a mosquito net. Only at Lese Avihara and Lese Ilava do pigs roam the village and a half hearted attempt is made to keep them outside the often broken down village fence.

The following statistics of all villages may enable the reader to gain a clearer picture of the village domestic situation.

Village:	No. of Houses of traditional design.	No. of Permanent Houses. (European style)	No. of houses in an unsatisf--actory condit.
Rove	18		
Morio	18	-	4
Lauirava	19	-	1
Laurove	15	-	2
Sarota	28	-	2
Iokea	56	4	5

In addition, Iokea has 18 Semi-permanent houses and a further 8 houses under construction which are to be built of permanent materials. Fourteen Iokea families regularly sleep underneath their houses on the sand.

Lese Avihara	56	-	3
Lese Ilava	27	-	Not known
Lese Kavora	42	-	5
Lese Oalai	37	2	Not known.

In addition, Oalai has 6 semi - permanent houses. The hamlet of Marakoa has 16 traditional houses.

It can be seen that the two villages with adjacent Mission stations are leading the trend to permanent housing. (Iokea and Lese Odai) Although it is does not show up in the statistics many men from all villages with the exception of Gopoe, have begun the construction of permanent material houses, whilst others are increasingly using permanent materials such as iron roofing, catchment tanks, sawn flooring etc to upgrade existing housing.

Housing orders were issued by the East Kerema Council Rules Inspector in late 1969 in respect of the unsatisfactory houses, to the relevant owners involved.

It is seldom that two or more families share a house. Where this in fact occurs, there is invariably a second house under construction for the temporarily homeless family.

Sanitation procedures involve utilisation of a pit latrine system, one to each house and situated normally to the rear of the village. Every house posesses a latrine, however there is often some little delay in constructing a replacement, following the exhaustion of the facilities of the original. Apparently, latrine owners experience some difficulty with furtive squatters from to time as latrines are usually securely locked with the owner only in posession of the key.

Western clothing styles have been fully adopted throughout the division. One does not see even the aged men wearing the traditional SI-UKE or Waist band complete with narrow strip of cloth passed between the legs and around the waist. (SII) I cannot profess to the familiarity apparently enjoyed by my predecessor, Mr McMahon, who has ventured to describe current styles of female underclothing. I have no doubt that his observation is correct. All women wear western style skirts and dresses with some some of the younger girls coming on very seductively in an array of Mini skirts of the latest, but the latest fashions. Washday, which is any day, indicates that the style of female underclothing has undergone no radical alteration since my predecessors time. One seldom sees black lace, daring panties on the line. On special occasions such as the Sunday Church services, the village belles in their finery would make you swear that you back in the Jamaican oriented Flamingo Room in Wardour Street, London. Female hairstyles, although limited in scope, are very much subject to change as the whim dictates.

Male dress sense runs to shorts and a shirt, although when the occasion demands it, long trousers, dress shirt and tie, even shoes and socks make an appearance. There are no irons in the villages. The people generally are comparitively well dressed, when related to other Papuan coastal groups one sees from time to time.

Kitchen utensils of the nature of Pots, pans, boilers, usually tin or aluminium cups or mugs, a full range of cutlery, tea strainers, aluminium dishes, galvanised iron buckets, etc are standard equipment in each household. Mosquito nets, blankets, bed sheets, pillows, usually locally made and sometimes cane chairs, locally made tables, locally made and by this I mean manufactured by the numerous men of the village skilled in carpentry and woodwork, cupboards, etc are also standard equipment. A kerosine hurricane lamp suffices for illumination in most homes, however there is increasing reliance on Pressure lamps. Every home posesses at least one steel axe, bush knife, shovel or spade, mattock and various other garden implements.

In the Oiapu area, where lobsters are plentiful for most of the year, almost every man owns a pair of goggles or a diving mask. Many men have been successful in manufacturing a

primitive spear gun, using the system of tautched bicycle tubes as a means of force propulsion for the barbed spear. They are highly successful in the quest not only for lobsters but also for reef fish.

A number of the younger men posess Record players.

Bicycles are few and far between.

A number of either extended family or sub clan groups in each of the villages own one or more outboard motors. These are normally used to power the sea-going double canoes on their frequent visits to and from Port Moresby. The canoes are also available for charter locally.

A breakdown of canoe and Motor ownership follo-ws:

						Sub clan leader or Private owner
ROVE:	One	double canoe only.				
MORIO:	"	"	"	"	"	
LAUIRAVA	One	Johnson	Outboard and	double	canoe.	(LAIME - MAUA)
LAUROVA:	"	"	"	"	"	(HAUPE - ORI)
SAROTA:	"	"	"	"	"	(Sub - clan)
IOKEA:	"	"	"	single	canoe	(SMITH MOREHARI)
"	"	"	"	double	"	(" ")
"	"	"	"	"	"	(HASU MOAVA)
"	"	Evinrude	"	"	"	(KARAVEA KOAVEA)
"	"	Seagull	"	"	"	(SEMESE MARAIFEOPE)
"	"	"	"	"	"	(TURIA FOROVA)
"	"	Evinrude	"	"	"	(LARI OVASURU)
"	"	"	"	"	"	(KARUKURU LARE)
"	Two	Johnson	"	single	"	(SIVIRI OPA)
"	One	Mercury	"	double	"	(MOHA POSA)
MIARU:	Two	Evinrude	"	double	"	(SAVORIPI S/clan)
"	"	"	"	"	"	(LUIPI Sub clan)
"	"	"	"	"	"	(MELARIPI S/clan)
"	"	"	"	"	"	(KAIPI Sub clan)
"	"	"	"	"	"	(ORILAVI S/clan)
"	One	"	"	"	"	(O O,O LOLA)
LESE AVIHARA:						
	Two	"	"	"	"	(JOSEPH KARIKO LAHO)
"	One	Inbon.	"	double	"	(PRA IVARATURE)
"	"	Evinrude	"	"	"	(MOREHARI MAUPUA)
LESE KAVORA:						
	One	Johnson	"	"	"	(K. FO,O & H. KOSE)
"	"	Evinrude	"	"	"	(KARUKURU KOAVEA)
"	"	"	"	"	"	(" ")
"	"	Johnson	"	"	"	(PORO UVISA)
"	Two	Evinrude	"	"	"	(ORAKA MIRO)
"	One	Mercury	"	"	"	(EKARI SEAEA)
LESE OALAI:						
	One	Johnson	"	"	"	(Sub clan)
"	"	Mercury	"	single	"	(MIRO LAUFA)
LESE ILAVA:						
	One	Evinrude	"	double	"	(FOFOE MAHARE)

There is a total of 39 outboard motors owned and currently operated by individuals or extended family or sub clan groups within the division. Most of these are used in conjunction with various sub clan owned trade stores in all villages, except the Sepoe group. They carry passengers and copra to Port Moresby and back load passengers and trade store goods. Development Bank Loans have been granted to the following individuals for the purpose of purchase of outboard motors on an equipment finance basis. Raphael Sosori Oro of Lese Oalai. K. FO,O, K. MAISAPE and H. KOSE of Lese KAVORA. Karukuru Koavea of Lese Kavora. K. EKA and Maupua of Lese Avihara.

Most families own fish nets which are used only occasiona--lly but with much success at those times.

In relation to the food diet of the area, I refer the reader to Page 44 of the situation report. The staple diet is ~~xgay~~ sago supplemented by fish, cooking bananas, tapioca, yams, taro, sweet potato, watermelon, pineapple, coconut milk and meat, bread-fruit, mangoes, oranges and sipora fruits, kauri nuts, shellfish, crabs, sweet bananas, pumpkin, bush cabbage, etc. The staple sago is prepared chiefly in three ways:- sago dumplings, baked or boiled, stick of baked sago or a biscuit or pancake of baked sago. Ingredients of the nature of grated coconut, bananas, small fish or a plant of the sugar cane family, are often mixed with the sago to make it more tasty.

There are no really introduced food crops included in the normal diet, except perhaps sweet corn.

Canned foodstuffs are purchased from trade and co-operat--ive stores which serve all villages. The group least dependent on canned foodstuffs and introduced trade foodstuffs is the Sepoe group whilst Iokea is very much dependent thereon. I estimate the normal diet of the average family at Iokea to be 25% dependent on store purchased canned foodstuffs and other foods of the nature of White rice, tinned meat, mackerel pike tinned fish, hard biscuits, tea, sugar, salt, coffee, trade tobacco, kerosine, Gold Leaf Cigar--ettes, sweet biscuits, matches, dripping, Sunshine Powdered milk, Sao biscuits, Baking powder, etc. The Sepoe group would be only 8% so dependent. The Maru and Lese villages would be approximately 15% dependent.

Brown rice is shunned because quite frankly the people have the idea that White people eat white rice and so should they.

Women

Most village^ are adept at baking scones, bread in varying shapes and sizes and cakes. In addition, one of the few fowls kept by each family group is killed and eaten about once a month. Shotgun owners are able to supplement the diet of their families with a little fresh game, eg pigs wallaby, cassowarry, wild fowl from time to time, but the people are generally poor hunters. See the relevant Appendix for the number of Shotguns for each village compared with the village population, including absentees.

The Co-operative stores generally have a superior range of goods to the various trade stores. The latter seem to cater for the very basic, top selling items only as a rule. eg White Rice, meat, fish, salt, sugar, tea, flour, trade tobacco, Gold Leaf cigarettes, bar soap. plates, mugs, spoons, matches, dripping, etc.

Other than the various Women's Clubs in each village and the various Mission Church oriented groups, eg Women's Fellowship groups etc, there are no community centres. Organisations based on United Church membership are a real welding link between the different village groups. See Pages 52 to 58 of the Situation Report.

In recent years, Guides and Scouts organisations have disappeared from the local scene. Apparently the youth of the area no longer desire to be prepared. The Red Cross is unknown in the area. Sporting activities are very popular with both the local people, in particular the youth of the area, including the absentees in Port Moresby and other Territory centres. In an effort to avoid tedious repetition, I would refer the reader to Pages 52 to 58 of the Situation Report where the subject matter is fully covered.

(H) MISSIONS: The only Missions operative within the area are the United Church Mission with Headquarters at Moru and the Catholic Mission of Lese Oalai, an outstation of the Yule Island Catholic Mission complex.

Adherents of the two Missions are classified hereunder on a village by village basis:

Rove: Predominately Catholic with a minority of United Church adherents.

Morio: Lauirava and Laurovo: Basically United Church with a growing catholic minority.

Sarota: Wholly United Church.
Iokea: Wholly United Church.
Miaru: Predominately United Church with a growing catholic minority.
Lese Avihara: Predominately United Church, with a growing catholic minority.

Lese Kavora; Predominately catholic with decreasing minority of U.C.
Lese Ilava: Half United Church and half Catholic.
Lese Oalai: Catholic.

Refer to Pages 48 to 51 of the Situation Report.

Rather than conflict and tension, I do believe there exists a certain amount of benign competition between the two Mission bodies in the soul saving race throughout this division. I am very much aware however that the Reverend Brown of Moru views with profound disfavour the rapidand very successful encroachment being made at the present time by the Catholic Missions based at BEMA and Putei into the area of the Tauri valley extending from Movcave to Kaintiba. Apparently the area in question has until recent times, been very strongly a United Church sphere of influence. Mr Brown has remarked "that the spirit ecoumenism currently being preached and displayed in Rome has not yet reached the Tauri Valley" There may be some ill feeling engendered as a result of this poaching activity by the Catholic Church.

There is certainly no conflict between adherents of opposing faiths at the village level.

The United Church Mission has the Moru Circuit Minister The Reverend H.A. Brown, his wife, Mrs Anne Brown and an Australian Volunteers Abroad member, a trained nursing Sister, stationed at Moru. These are the only non indigenous Mission personnel in the area. Amongst the indigenous employees of the said Mission are eight trained local Pastors situated at Morio, Sarota, Iokea, Moru, Miaru, Lese Avihara, Lese Kavora and Lese Ilava villages. In addition, the Mission employs nine trained teachers at its various schools in the area. There are 7 A Certificate and two B Certificate teachers. In addition, the Mission employs a trained Nurse with two nursing assistants. The latter three employees are domiciled at Moru station as are three of the above teachers.

The Oalai Catholic Mission is headed up by the French born Father Vincent Bourseau, assisted by an Australian school teacher, Tony Burgess. The latter gentleman is also the Mission general hand. He teaches standard 6 at the Oalai school. A third expatriate, Australian Mr Don Morne tragically died following hospialization for Leukaemia in this past month. Amongst the indigenous staff are five local male school teachers, a tractor driver and a rouseabout all based at Lese Oalai. In addition, the Mission employs four Oalai females to cook and sew etc. Again, the Mission employs two local Catechists at Rove and Lese Kavora.

AREA STUDY PAGE 24

For the ensuing section of comments, it would be wise to consult Pages 40 to 51 of the Situation Report for a more detailed description of various Mission activities.

The United Church operates Primary T Schools at Morio, (Sepoe) Sarota, Moru, Lese Kavora and Mavu. See Area study Page 34 and 35. It also staffs very adequately a field hospital at Moru from which centre, medical patrols are sent to all villages in the division. Each village being visited fortnightly. See Page of ~~Xxxx Xxxxy~~, Situation Report, No. 39 to 45. Priority is on Infant and Maternal welfare. United Church Pastors preside over Church Services twice each Sunday apart from their weekly activities in that field, the times are 1000 and 1700 hours respectively. The Reverend Brown takes the Iokea service most Sundays, however he does make a visit at monthly intervals to his flock in villages to both the east and west of Moru.

Mass is celebrated each Sunday at 1700 at Oalai and is presided over by the Father Tourseau. The Father makes an attempt to put in a Sunday appearance as often as possible at Rove, Kavora or Maru, however intervals betweens visits to these villages on a Sunday can be more than a month apart, particularly in respect of Rove.

The Oalai Mission as does the Moru Mission, operates a successful trade store. See Page 38 of the Situation Report. In addition, a small dispensary is run by the Mission personnel for the benefit of any ill person. There is of course the much discussed Oalai school. The Mission has in the past co-operated with the Oalai people in an experimental Rice growing venture which was abandoned when only 1500 lbs of Paddy was harvested from a total planted area of 25 acres. The Mission will co-operate with the people on forthcoming cattle raising ventures and at the present time, although the Mission Sawmill is inoperable, the practice in the past has been for the Oalai people or even the Lese people to cut their own logs, which are then snigged to the mill by the Mission tractor and five Gaini men are detailed to assist the Father and his sawyer to produce the required timber which is distributed on a 50/50 basis to the villagers and the Mission. In addition, the Mission co-operates with the Oalai people on a number of beneficial schemes, not the least of which is the Oalai airstrip.

The United Church is still the most influential mission in the division, however the Catholic Mission has assumed the foremost role within the Lese area of the division. The latter Church is surely bridging the gap. Perhaps if they employed an advertising agency, the slogan " We try harder " could be attached to them also. I expect the Oalai Mission to achieve the foremost influence within the next few years in all villages except Iokea, Sarota and perhaps one or two of the eastern Sepoe villages in that Morio/Lauirava/Laurova cluster.

The general attitude of the people towards the Missions is ungrateful acceptance of the manifold advantages which the Missions have and are offering them virtually free of charge. The present day residents are the result of a paternalistic administration which has offered as much as it could over the many years, to the people and demanded little in return. The Missions have unfortunately adopted their stance into a similar mould. The people are not go-ahead, apart from the few entrepeneurs making a success of their economic ventures at the present time. The Missions have handed out material largesse via their Health and educational services to the people for a very long time and demanded nothing in return except for the rather doubtful show of appreciation displayed by large numbers of people at church services occasionally. As a result, the phenomenon of plain gratitude has all but disappeared from the makeup of the people, if it was ever there at all. The people accept the services of the Missions, not as a gift, but more as a right which they have been brought up to believe is nothing less then their due. Consequently, little effort is made to alleviate

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For the ensuing section of comments, it would be wise to consult Pages 40 to 51 of the Situation Report for a more detailed description of various Mission activities.

The United Church operates Primary T Schools at Morio, (Sepoe) Sarota, Moru, Lese Kavora and Ilava. See Area study Page 34 and 35. It also staffs very adequately a field hospital at Moru from which centre, medical patrols are sent to all villages in the division. Each village being visited fortnightly. See Page of Area Study, Situation Report, No. 39 to 45. Priority is on Infant and Maternal welfare. United Church Pastors preside over Church Services twice each Sunday apart from their weekly activities in that field, the times are 1000 and 1700 hours respectively. The Reverend Brown takes the Iokea service most Sundays, however he does make a visit at monthly intervals to his flock in villages to both the east and west of Moru.

Mass is celebrated each Sunday at 1700 at Oalai and is presided over by the Father Dourseau. The Father makes an attempt to put in a Sunday appearance as often as possible at Rove, Kavora or Miaru, however intervals betweens visits to these villages on a Sunday can be more than a month apart, particularly in respect of Rove.

The Oalai Mission as does the Moru Mission, operates a successful trade store. See Page 30 of the Situation Report. In addition a small dispensary is run by the Mission personnel for the benefit of any ill person. There is of course the much discussed Oalai school. The Mission has in the past co-oprated with the Oalai people in an experimental Rice growing venture which was abandoned when only 1500 lbs of Paddy was harvested from a total planted area of 25 acres. The Mission will co-operate with the people on forthcoming cattle raising ventures and at the present time, although the Mission Sawmill is inoperable, the practice in the past has been for the Oalai people or even the Lese people to cut their own logs, which are then snigged to the mill by the Mission tractor and five Oalai men are detailed to assist the Father and his sawyer to produce the required timber which is distributed on a 50/50 basis to the villagers and the Mission. In addition, the Mission co-operates with the Oalai people on a number of beneficial schemes, not the least of which is the Oalai airstrip.

The United Church is still the most influential mission in the division, however the Catholic Mission has assumed the foremost role within the Lese area of the division. The latter Church is surely bridging the gap. Perhaps if they employed an advertising agency, the slogan " We try harder " could be attached to them also. I expect the Oalai Mission to achieve the foremost influence within the next few years in all villages except Iokea, Sarota and perhaps one or two of the eastern Sepoe villages in that Morio/Lauirava/Laurova cluster.

The general attitude of the people towards the Missions is ungrateful acceptance of the manifold advantages which the Missions have and are offering them virtually free of charge. The present day residents are the result of a paternalistic administration which has offered as much as it could over the many years, to the people and demanded little in return. The Missions have unfortunately adopted their stance into a similar mould. The people are not go-ahead, apart from the few entrepeneurs making a success of their economic ventures at the present time. The Missions have handed out material largesse via their Health and educational services to the people for a very long time and demanded nothing in return except for the rather doubtful show of appreciation displayed by large numbers of people at church services occasionally. As a result, the phenomenon of plain gratitude has all but disappeared from the makeup of the people, if it was ever there at all. The people accept the services of the Missions, not as a gift, but more as a right which they have been brought up to believe is nothing less then their due. Consequently, little effort is made to alleviate

and give assistance in return to the Mission bodies in their work.

The people have grown up with the idea that the presence of Missions is just another part of the status quo, requiring nothing more from them that attendance on occasions at the weekly service.

Soup, soap and salvation policies as applied by Mission organisations throughout the world are correct, when referred to Missions working in underpriviliged areas of the world. Papua, or this part of Papua, could not in any way be described as belonging to the underpriviliged portion of the world. I would personally describe this area as being amongst the most affluent areas of the world in the fields that really matter.

Those peoples who live in this vale of tears or as it is more commonly termed, the world, who have the privilige of living their simple, traditional way of life, benefited but not cursed by the processes of the Industrial Revolution, governed by a paternalist--ic administration, comprised of freely elected, in honest elections, parliamentary representatives from all sections of the community, working in conjunction with dedicated Public Servants, supported by the worlds freest and best nation ie Australia, who also always have more than enough to eat and who have immediate access to adequate and modern educational and medical facilities, who also never have to work hard and whom if they decided to work hard could emerge as very rich people through the production of copra alone and whose area remains completely free of violence owing to the dedicated field Officers working on their behalf in their area and all the rest of it are affluent in the truest sense of the word. It is the heights of foolishness to suggest that because the area is devoid of television, super highways, washing machines, massage parlours and the rest of the by products of the western technological nations, that the area or the country is not affluent. The native people of Papua and New Guinea, do not need these things. They are the icing on the cake and the cake is very edible without icing. These things are foreign and unnecessary and bring with them problems which negate the inherent goodness and advantages which they supply. The Administration and the Missions have given the people of the area under report, the world and the recipients are unappreciative because we have neglected to place on many occasions the emphasis in the right place. These people have a peace of mind and live in a climate of confidence which is denied to even an apartment dweller in New York existing as he does in a climate of continual mistrust and apprehension. Whilst most of the governments in the world have been forced to impose upon their peoples, such unappetising policies as population control, we in the Territory overtly encourage the uninhib--ited production of unlimited babies and the amazing thing is that the country can really afford such a policy, one of the few in the world ~~who~~ that can. In a thousand ways, the Papuan and the people of the Moripi division have been profoundly blessed, yet and we have only ourselves to blame, they remain unappreciative of the status quo.

Let us not lose sight of the fact that should the world as we know it, come to an end, a possibility which is more probable than possible, the transition of the Papuan peoples back to their wholly traditional way of life would be somewhat less than painful, whilst Australia in this regard has already passed the point of no return and in the event of a global catastrophe, the Australian people would have nowhere to go. Perhaps in this regard, the Papuan people are more fortunate than any of us.

The people of the area welcome the presence of the Missions for the material benefits as well as the spiritual benefits which the Missions supply. They accept this presence as a right and are not as appreciative as they should be of the advantages afforded them.

(I) NON - INDIGINES: As the two before mentioned Mission organi sat--ions are the only non indigenous employers of personnel and the numbers involved are very-significant and have been detailed elsewh--ere in this Report, ~~, in~~ it is difficult to find comment for this section.

I am aware of no non-indigines interested in establishing commercial enterprises within the area under report.

It is a fact that a complex of Oil Companies, headed by Marathon Oil Co. do intend to drill an oil well in the area N.E. of Popo in the Toaripi division and that the Lese Oalai airstrip will be much utilised by the Company for the movement of personnel and light supplies. The drilling is expected to be under way by August of this year and between now and that that projected date, the Company desires to complete work on the Oalai airstrip and arrange for a D.C.A. inspection at the earliest possible date, construct a small ships wharf at Lese Oalai, with the use of heavy equipment, construct ten miles of what will be mainly new road, between Oalai and the Kapuri River at Popo and with the use of explosives and a dredge, blast and maintain a channel across and through the mouth of the Kapuri River large enough and deep enough to accomodate passage of the barges expected to be running heavy equipment and supplies to the Oil Co. Base camp at Popo. If this scheme--me proves unfeasible, the barges will enter the mouth of the Lese River, travel upstream to Oalai and move all supplies overland to the Popo area at the site of the projected base camp. It appears howeve--er that the original scheme will prove feasible. In this case, a LandRover will be based at the Oalai Airstrip to ferry personnel etc by road to the Kapuri river where they will travel by speedboat from the Popo area upstream to the Base Camp. From this Base Camp area, the Co. plans to dredge a three mile channel through the swamps some three miles to the Rig site. I understand a Jet Barge capable of carrying 60 ton payloads has been acquired to ply this channel from the Kapuri River with all the Companies supplies. A tremendous and imaginative undertaking. I further understand that the Co. has ordered a tractor drawn grass slasher, which will be presented to the Oalai Mission on a permanent basis, provided Mission personnel use the said slasher for airstrip maintenance for the duration of drilling. There is a strong possibility that a Bulldozer and a Tractor and Trailer will be used to maintain the above said new road following its completion by heavy equipment and perhaps the District Commissione--er could organise it so that the above equipment be employed also on the construction of the Oalai to Apanaipi sections of the proposed Bereina to Malalaua vehicular road together of course with the administration equipment presently located at Iokea. A Bulldozer would be invaluable in clearing bush for two miles on both sides of the Arika Swamp section of the marked road, whilst formation of the road could be made between Herehere and Apanaipi, a distance of eight miles. Use of a Bulldozer will be mandatory in the construction of culverting and a Causeway across the quarter of a mile wide Arika Swamp. The Oalai to Herehere road section poses no problem and a tractor and trailer working under a Council Contract have this section under control. It should be possible with the use of the heavy equipment available to construct the twenty two miles of the Popo to Apanaipi section in very short order. There are no rivers or significant creeks which could delay progress with the exception of the Arika Swamp where a BullDozer is an essential item of equipment in any case. Conversely or alternatively, the Iokea based equipment may well be left on the eastern side of the Miaru River to work on the construction of the 19½ miles of road between Kivori Poe to Apanaipi section, whilst the Oil Co, may be induced to make equipment available in conjunction with Oalai Mission equipment for the Popo to Apanaipi section, thus opening up 41½ miles of road separated only by the major engineering task of bridging the Miaru or Akaifu River at Apanaipi.

An Application for Prospecting Authority No. 93 (P) made by P.A. DELME-RADCLIFFE and M.H. WOOD, covering the coastal strip from SILO in the Kaipi Census division to Miaru in the Moripi Census division, an area of 105 square miles, has been given adequate publicity amongst the people concerned. The peoples of Iokea, Miaru and all groups of Lese, within this division have been informed of the Application. In addition, the Sepoe peoples were also informed.

Another Prospecting Authority Application submitted on behalf of C.R.A. Exploration Pty Ltd (Application for Permit to Enter and prospect on private land) Prospecting Authority No. 61 (P), in respect of an area of 126 square miles between Iokea and the Waima complex of the Kairuku Sub-district, Central District, was given the widest possible publicity amongst all Gulf District groups concerned and a Report on the publicity coverage was submitted to the Gulf District Commissioner under date of 27/11/69. This application was in respect of the purpose of prospecting for Bauxite, whilst the above-mentioned Application was for the purpose of prospecting for ilmenite, monazite, magnetite, zircon, rutile, platinum and gold.

In respect of the C.R.A. Application and following instructions by Telegram from Discom, Kerema, I had occasion to despatch interested parties to attend the Wardens Court held at Bereina on 10/11/69. All the Iokea and most of the Sepoe group Councillors attended the Court, accompanied by various villagers. They returned satisfied with the result of proceedings at Bereina. No objections were raised at any time by the land owners or the people generally in respect of the above two Prospecting Authority Applicat--ions.

(J) COMMUNICATIONS:

The Moripi division is entirely without road access. The prposed extension of the existing Port Moresby to Bereina vehicul--ar road, through Kivori Poe and then 58½ miles to Malalaua will provide access to all Moripi division villages and spur development of the area concerned. Much has already been written on this project and I would refer the reader specifically to pages 27 to 29 of the Situation Report and also to pages 3 and 45 of the Area Study. An access road of four miles distance will have to be constructed to connect Iokea village to the main trans-Moripi road system. It is anticipated that this main road system will be negotiable in the first instance to four wheel drive vehicles only. Its subsequent upgrading to all-weather capability will be dependent on the availability of funds. (The patrol Map refers) Although the proposed road site will pass very much inland of the existing villages of Miaru, and all Lese villages villages except Oalai, the village peoples concer--rned have long planned to migrate from the coast and establish new villages in areas adjacent to the road site. These new village sites have already been marked. The exodus has already begun though on a very small scale. Establishment of the Cattle Raising projects in the Lese Oalai and Miaru areas (See Appendix to this Report) will hasten the said migration. In view of the fact that not all village residents will be prepared to shift inland, an access road from the Lese Oalai area to Lese Kavora on the Lese River will be desirable. At the present time, schoolchildren from the Lese coastal villages of Kavora and Avihara are in the habit of paddling their canoes upstream on the Lese River to a small creek, some half a mile mile from Kavora village from whence a track of three miles length leads to Oalai village. It is very possible to construct an access road from Oalai, three miles to the area of this small creek, which because it is accessible to K Boats is a potential shipping point for vessels desiring not to ply the Lese River to the Oalai area. The only problem confronting small ships in the area of the Lese river is the negotiation of the Leso River mouth. Once inside the bar, the river will accomodate small ships to either the said new shipping point or as far as Oalai

village Wharf. Although a resonable idea, it will probably not be necessary to waste time constructing an access road from Oalai to Kavora as small ships can continue their present practice of berthing either at the Lese Wharf or standing off in the Lese River to service the residents who desire to remain on the coast, whilst a new Wharf site has been located to service the site of the proposed new Lese inland village (See (b) SEA, next section) The four to five miles track presently connecting Lese Ilava to Oalai is used mainly by schoolchildren and in view of the proposed shift of village site, it is not considered necessary to expand this track into a vehicular road, particularly as also in the case of the Kavora track to Oalai, which incidently is the same track for a considerable portion of its distance, the Lese River must be bridged in the area above Oalai village. The present shipping point at the Lese Wharf area adequately services all Lese coastal villages. K. Boats are not in the habit of visiting the Oalai area, although the river is quite satisfactory for such movement by small ships.

The proposed new village of the coastal Miaru people at Merehere, will be serviced by coastal shipping calling at the Wharf site discussed in the next section. It will be necessary to construct an access road of less than a mile from the proposed new wharf site to the Merehere/Oalai section of the proposed new road system. From the site of the new wharf on the Lese River, the distance to Merehere is only three miles.

(b) SEA:

The only real anchorages are domiciled at the Lese River mouth inside the entrance bar. Small ships do not enter the Miaru River, owing to the lack of sufficient water at most times at the entrance. The channel through the bar is tortuous and dangerously narrow.

A weekly K Boat from Port Moresby does load and discharge off Iokea beach, then proceeds to the Lese Wharf area, before steaming west to Kukipi. After completing its run to points west of the Moripi, the boat seldom calls again at these two points on its return voyage. Iokea shipping point services Iokea, Moru and the Sepoe area whilst Lese services the Lese area plus Miaru. Co-operative vessels do load and discharge off the Sepoe and Iokea beaches. They occasionally service the Miaru people and normally prefer to stand off shore at Lese rather than test the Lese river mouth channel. Administration vessels, eg TOARAI and MAGILA are able to negotiate the Lese River mouth with comfort.(See Page 26 of Situation Report) Co-operative vessels visit the area about once a month. Administration vessels only visit as required.

It will be necessary to construct a wharf on the Lese River to service the proposed new villages of the Lese and the Miaru peoples inland and above the swamps. The site for such a wharf is situated approximately one mile below Lese Oalai on the Lese River. (See Pages 26 and 27 of the Situation Report) The site was previously used as a wharf site by the Oil Companies operating in the Oalai/Popo area years ago. A mile of road between the Wharf site and the area through which will pass the proposed road system was constructed and remains in poor condition to this day. The site is cleared and easily recognisable from the river on the left bank. The situation existent at the Lese Wharf has been fully discussed on pages 26 of the Situation Report, however I would state further that the projected breakthrough of rivers in the Bush Mekeo area of the Kairuku Sub-district will occur by the agency of the St. Joseph River breaking its banks, thus allowing the full force of its waters to be taken into an existing creek leading through a low lying swampy section into the Inawafunga River above Babanongo village. In addition to the dangers described in Page 26 of the Situation Report, it now appears that this village will be washed away.

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(c) AIR:

There are no operational aerodromes within the area. The two airstrips presently under construction at Iokea and Lese Oalai will suffice the area,s needs in this field for the forseeable future. No further airstrips will be required for the area. The current position in regard to the progress of construction of the two above airstrips has been fully covered elsewhere in both the Situation Report and the Area Study. Both airstrips are capable of being upgraded to DC 3 standard if the necessity to do so became desirable. Extension and widening of the Oalai strip poses no problems, however extension of the strip at Iokea would be a comparitively formidable task, owing to the undulating terrain at the S.E. end.

(K) TECHNICAL AND CLERICAL SKILLS:

The Kukipi Sub-district (coastal) including the Moripi Census division, probably produces more carpenters, painters, plumbers, mechanics, drivers, storemen, experienced boatscrew, clerks and other categories of tradesmen, than any comparable area in the Territory. Unfortunately, these skilled people make up the bulk of the permanent absentee population from the home areas. This is very fortunate for the Territory as a whole that these skills are distributed Territory wide.

The tremendous educational opportunities afforded the youth of the area, together with Vocational schools at Kerema, Ihu, Bereina and the Yule Island Catholic Mission complex as well as the Port Moresby vocational schools and technical colleges have greatly contributed to this status quo. Students from this divion are represented at all the above places of learning.

The chief skills of the area are in the Carpentry and Clerical fields, whilst many Moripi men are carrying out either building contracts or sub-contracts throughout the length and breadth of the Territory. A significant number of men and women have entered the religious field either as De La Salle Brothers, Priests in Training, (Seminarians), many in Australia for the training course, Nuns, general Mission lay assistants etc. These are mainly included in the Catholic Mission complex.

I attach below a schedule detailing the technical and clerical skilled residents of the area. It should be borne in mind that the figures quxoted relate to all residents, including those both present and absent at the time of the census. Many skilled persons who happened to be at home at Census time, were either on leave, employed in their home area or resting between contracts or employment elsewhere in the Territory. The only true figure therefore is the one which is all inclusive of those residents of the area who have their names recorded on the Moripi division Census sheets, regardless of the place of domicile at the time of the census.

SKILL:	Numbers of skilled persons (Male and Female)
Agricultural Assistant or Field Worker	15
Baker	2
Bricklayer	2
Carpenter	171
Clerical Assistant or general Clerk or Office Worker	126
Contractor or Sub-contractor on buildings and Construction. (Includes all those employed on the Contract work)	79
Cook	9
Co-operative Officer or Inspector or Assistant	13
Customs Officer	3
Driver	16
Electrician	4

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SKILL: Numbers of skilled persons (Male and Female)

Heavy Equipment Operator	6
Joiner	9
Labourer	1
Librarian	2
Malaria Control	8
Mechanic	12
Medical Orderlies and Aid Post Orderlies, & Medical Assistants	2
Navy	4
Nurse	15
Painter	5
Patrol Officer or A.D.O. or P.O. in training, Trainee	7
Plumber	6
Police or R.P. & N.G.C.	16
P.I.R.	1
P. & T. Linesman	1
Power House Operator	4
Printer	2
Projectionist	2
Radio Announcer	3
Reporter	5
Religious Order	33
Sawyer	10
Ships Crewman (Experienced)	6
Shipwright	2
Stevedore	12
Storeman	20
Typist	7
Education or Mission Teacher	90
Warder	3
Wash, or Sewing or Cleaning girl	6
Domestic Servant (Male)	2
Welfare Officer or Assistant	4
Youth Worker	1
TOTAL	=316

I do not pretend that the above figures are completely accurate as there exists in the villages, some little doubt in connection with a number of long time absentees from the home area, including their present occupation. The above schedule however, does give a good idea of the wide range of trades and occupations currently being exercised by the people of this division, both in and out of their home area.

(L) THE STAGE OF POLITICAL DEVELOPMENT:

I refer the reader to Pages 1 to 21 of the Situation Report as well as previous comment in the Area Study. Pages 19 to 21 of the Situation Report pointedly refer.

Political development has taken giant leaps in this country in recent years, however activity and progress in this direction has been centred mainly on the elite few at the top of the political spectrum. The man in the village continues to wade through a sea of confusion and speculation whilst the ship that is the elected representative and Ministerial Member systems clipper of progress puts more sail before the winds of change. The ordinary man in the village must be advanced in his understanding and appreciation of the present rate of political development in this country on a scale prudently relative to the advances being made by the men at the top. The issue may well benefit from the becalming of the clipper for a period of time to enable the administration to concentrate on the political education of the man who really counts, ie the man in the village. Speculation is rife in the villages as to the significance of recent political advances taken by elected leaders. Uninformed speculation often leads to incorrect and difficult to reverse

assumptions which is something we can well to without.

Village sub clan leaders continue to this day to strongly influence the collective line of thinking and decisions of their particular group. It is imperative that such leaders fully understand what is happening politically in their country. The time for a massive political education programme in the villages is now.

There is no confusion over the role played by Missions in this country. It is widely accepted that Missions have a certain lobbying power and are in a position to directly influence the thoughts and actions of both elected members and the administration. Nothing ominous has so far been read into this Mission stance in relation to politics generally. Missions are accepted as religious bodies who provide many helpful services to the people, not as shadowy behind the scenes politically influential lobbyists. They are consequently still trusted by the ordinary village people.

The administration is regarded as "Big Brother", an ever--present, watchful, sometimes annoying benefactor, whom only the extremists who are very few in number, wish would depart the scene. There is almost universal respect, albeit sometimes grudging respect, by the people for the administration and its Officers. The same people have long lost their illusions and deep seated awe of the white man. White Officers are accorded normally every respect, whilst native Officers are held initially in skepticism by the people. Most native administration Officers pursue their duties in a atmosphere of apprehension. They well realise that the villagers have not accorded the same status to them as they would to a comparitive white Officer.

I believe there is a growing resentment directed towards field Officers who have in the past and who may continue in the future to fully exercise their powers in the object of getting a job done, even though the traditionally slow moving and procrastinating tactics of the people may be in the people themselves, worst interest. White man's, efficiency is not an important consideration in the home area, the people prefer to attempt and complete a job by their own methods and organisation of resources even though it means a frighten--ing loss of efficiency and waste of resources. There appears to be more satisfaction gained by the people completing a task at their own unproductive pace than by having a field Officer give them the benefits of his superior knowledge and organisational ability inasmuch as completing the job in far quicker time.

I believe that the Moripi people are cursed with an inferiority complex brought about by the fact that although children of the area do take advantage of the comparitively superior education--al facilities offered within the division, very few rise to be leaders in their chosen field of work or profession. The Doctors, Lawyers, Senior Public Servants, etc are seldom Gulf District people, including the Moripi division, where an elementary education sufficient to allow the recipient to take an office job somewhere or allow him or her the opportunity to rise to mediocrity only within the Public Service is considered to place them on equal footing with both Europeans and other educated indigines. Again, full exploitation of their copra production resources would the area very wealthy and the people realise this only too well. ~~Make~~
The above complex arises from the inherent inability of the people to make the most of their comparitively superior opportunities in all fields. Despite the excellent headstart, they are too content to settle for second best and to quote the late President KENNEDY,"once you decide to settle for second best, thats what happens to you in life " The people,s distaste for manual labour, their increasing understand--ing that other areas posessing far less opportunities in the educat--ional and economic fields are through the agency of hard work and

their own natural ability and faith in the system outstripping them in every field. Too often in Council meetings, it can be observed that a particular idea or project has the wholehearted support of the Councillors, who are collectively determined at the time to make the scheme a success. Invariably, the congenital deficiency in their makeup, with the lack of courage and the inability to organise their resources spells out the doom of the project. Someone - was it Chalmers, stated that the traditional Toaripi and Moripi peoples encountered by him in the early days, were " a group of strong, carefree, thoroughly confident, warlike people, glorifying in murder and bloodshed, rapine and violence ". I take this to mean that the people were at that time masters of their enviroment. I believe that the opposite is true of today. I believe that the average Moripi is today a confused person and distressingly liable to be influenced by cultism originating in other parts of the Gulf District.

Until recent times, the Moripi, with the advantage of long contact with Europeans, deep-seated and all-encompassing Mission influence, excellent economic and educational opportunities and its proven ability to supply vast numbers of teachers, carpenters, clerks etc to the Public Service and other business interests, were literally on top and could and did point with disdain to the performance of surrounding and other Territory groups, who were in no position to match the Moripi output. The ascendancy of these other groups has left the Moripi flat-footed and wallowing in confusion. Yet even today, the Moripi are quick to blast members of the Kukukuku and Kunimaipa and other mountain groups as being at the very least inferior, and at the worst in the category of bush devils to be avoided where possible. This is all the more interesting in the knowledge that a great many Moripi men, permanently absent on carpentry or contracting employment in the Highland areas, have married mountain women, known to the locals as " Chimbu,s ", regardless of their birth place.

The sorcerer still exists in this division and most of the people stand in awe and apprehension of the powers attributed to this breed of man. I am convinced that even the Councillors are, to varying degrees, fearful of the sorcerer,s reputation and influence within their wards. They appear to be somewhat influenced in their duties and activities as a result of this fear.

It is almost impossible to secure a conviction against practitioners of sorcery, as most of the men attributed with these powers are the various sub-clan headmen, whose traditional influence is re-inforced by these supposed and suspected sorcery powers. Wide spread in their potency and fear of repercussion prevents the sorcerers from being named and having their activities described to the proper authorities. There is no point in conducting a "witch-hunt" against suspected sorcerers as the people have lived with this phenomenon since the earliest times, whilst it is also obvious that the enlighten-ment of today, brought about mainly by education, has started to sound the knell of death for the practice of sorcery. Surprisingly, however, sorcery is rife amongst the Moripi settlement dwellers in Port Moresby, where reports of payments of $100 and more have been made to influential sorcerers for their services, services which I will add are usually requested in the first instance by the financial contributors themselves.

Because of the continuing breakdown in the influence of the traditional leaders, with the emergence of self made men who are attracting a following of their own, villages are beginning to experience a leadership vacuum. Those Councillors who earnestly desire to be real leaders and who have stated publicly their preprepared-ness to invoke if necessary, the full powers of existing Council Rules against less than total supporters of their policies, have succedded in partly filling the vacuum. A number of Councillors, however, have shown no desire to engage in forceful, leadership activities in their wards, and in the interests of their future re-election, have expressed a distaste toward the conviction under

Council Rules of their fellow ward members, although such conviction may be warranted in the best interests of the Council. This seemingly aloof, statesmanlike stance, most applicable to Councillors from wards of Iokea, Sarota/Laurovo, plus one of the Miaru Councillors (the other one at Miaru, Michael Forova Ori, is of the old school) has left real leadership of these villages up in the air. Perhaps such a policy is in line with the current political climate of this country, but it does not assist in the day to day administration of the area.

The Moripi Ward Councillors of the East Kerema Council, generally represent the ~~xxx xxxxxx~~ younger, progressive, educated and business minded element of the area,s population (the Lese Oalai Councillor is the exception) which ensures that the Minutes of Council Meetings reflect their views which may or may not be in accordance with the views of the established hereditary leaders, who still hold some significant influence over the Councillors activities in the villages. Because of the existence of this influence, the Councillors generally modify their demands and desires to represent as fully as possible, all factions of the ward community.

The community of the Moripi division, including the Sepoe, with its increasing usage of the Toaripi dialect, and its growing sense of belonging to and comradeship with the people of the Moripi/Iokea sub-tribe, cannot be described as being fragmented.

The United Church Mission is a unifying factor in the lives of the people.

There is no over-alienation of land. With the absence of large scale economic development, lack of road communications with Kerema and Port Moresby and reliance on often inclement seas as their mode of communication with these centres, plus the complete absence of foreign business undertakings within the area, the Society remains comparitively settled and somewhat insular, despite the frequent visits by the people to Port Moresby and elsewhere.

None of the people have expressed an objection to the establishment of European businesses in the area, although the people do not have a history of co-operation with such schemes in the indentu--red labour field. Many of the Port Moresby absentees are employed by Europeans, mainly in the nature of Company employment rather than by individual employers.

All of those Moripi residents who have visited Australia for various reasons, have returned to this area full of praise both for Australia and the reception and treatment they received. For the most part, their general attitude over a period of time, following their return to the Territory and the very different enviroment to that which they experienced in Australia. This is a fortunate sign as I know of several men from other areas, who, after visiting Australia and having their conditions and status in the Territory compared to their treatme--nt in Australia, subsequently adopted an anti-european frame of mind following their return home, charging that Australians should treat the native people after the same manner that Australians generally treat indigenous Territory visitors to their shores. These men apparent--ly had difficulty in placing the whole issue in the proper perspective, with unfortunate consequences.

The people have a very basic working knowledge of the machinery of the present form of government.

Ex Local Government Councillor for Iokea, EHARI LALORE, has attended Territory Local Government Conference in 1965. Ex Council President, GABRIEL HARO OAKIVA of Lese Oalai has attended such a conference ~~xx xxx~~ .

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Details are included hereunder of economic trees in each village classified according to type:

VILLAGE:	COCONUT TREES:	BETEL NUT TREES:
ROVE	[illegible]	70
MORIO	[illegible]	50
LAURAVA	2870	60
LAUROVA	[illegible]	70
IOKEA & MIRAPO	25000	400
MIARU, SAVORIPI	16200	270
LESE AVIVARA	20400	240
LESE LAVORA	11990	200
LESE OALA	6420	100
LESE ILAVA	9000	200

The difference between the figures quoted in the previous Area Study in respect of coconuts and the above figures refers to new plantings. Many new plantations have been started adjacent to the proposed site of the vehicular road.

The totals for Coconuts is 107, 12[illegible] and Betel Nut is 1740.

The percentage of mature coconut palms would approximate 60%.

(M) THE ECONOMY OF THE AREA:

(b) As in the case of the Banks with the Pass Books etc, the Copra Marketing Board is in no position to give out information as to the amount of copra production and the value thereof, received from a certain area as all deliveries of copra from " Native Cash Crop Producers are filed in numerical sequence of Weight Notes ". It would be a mammoth task to expect the Society to sort through all the Weight Notes issued in a 12 month period and expect them to provide accurate information pertaining to this one particular Census division only.

The most recent information has it that the four Moripi Co-operative Societies sold to the Copra Marketing Board an amount of sun dried copra purchased from the various village people to the value of ₱30, 678. This covers the twelve month period. At the same time, I have ascertained that the private retail business stores from the area sold to the C.M.B. an amount of copra purchased from the village people. either at 3 ₵ per lb or by way of barter on the before described "Marota" system, to the amount of ₱7, 836. This is the figure which I gleaned from examining the accounting records of every trade store in the area, records which in many cases appeared to be wholly inaccurate. In view of the fact that a number of private people bag and ship their own copra to Port Moresby and maintain an account with the C.M.B., the above figure of ₱7, 836 falls very short of the true figure for copra sold to to the C.M.B. Outside the purview of the various Societies. It does however reasonably accurately reflect the amount and the value of copra business undertaken by the people through village retail stores. The figures of ₱30, 678 and ₱7, 836 totalled together equal ₱38, 514, which is the total copra production of the area for a twelve month period excluding the value of copra shipped to the C.M.B. by private producers without going through either the retail stores or the Societies. Only the C.M.B. can supply the true figure, however I estimate the missing figure to be ₱2,500, making the total value for the Moripi at least ₱41,014.

(c) It appears that the approximate total production for the known number of trees, ie mature trees which is [illegible],260 mature trees, should be 492 tons or a total production value of ₱66,096. The possible production of ₱66,096 can now be compared with the actual production of at least ₱41,014.

(V) THE ECONOMY OF THE AREA:

(d) No person undertakes marketing gardening enterprises with the area. To meet annual Local Government taxation commitments and for other reasons, residents on their visits to Port Moresby normally by way of their sub-clan double canoes and each man would make an average of three such visits each year, often with his wife and family, transport for sale in Port Moresby items of produce of the nature of bags of sago, betel nut, coconuts, pumpkin, watermelon, etc. I have ascertained that an average sale price of Ø15 per man per trip is gathered from this source of revenue. The average man with the help of his family would normally earn from this method alone an annual amount of between Ø40 and Ø50. The sale of sago leaf mats normally at Ø1 each are a popular method of earning additional funds. Mats are also taken for sale in Port Moresby on each visiting canoe from the Moripi villages.

I estimate that within a space of twelve months, the total amount of Ø8000 to Ø10,000 per year would be earned through the above method of produce sales.

(e) Very little actual wage labour occurs within the area. Most wage earners are either in Port Moresby or in other Territory centres. The United Church Mission at Moru rarely hires labourers whilst the Lese Catholic Mission at Oalai pays its infrequent wage labour employees on a casual basis at the rate of a dollar a day. The Tractor driver at Oalai gets paid Ø1.20 ¢ per day as does the Mission station rouseabout. The Oalai Mission sewing, cooking etc girls are paid 50 ¢ per day. The only other arena where wage labour is paid is on those sub-clan or extended family business concerns which are controlled by the practical leader of that group and I refer specifically to the various trade store combined with double canoe passenger and freight business ventures. Although these are normally group owned concerns, the business itself is normally controlled on behalf of the group by the practical leader of that group, ie Joseph Kariko Laho of Lese Avihara, Francis Mova Sareako of Lese Oalai etc. There are also a very few numbers of really independently owned, one man stores and canoe businesses but these are a rarity. In any case, boatscrew on the sea-going canoes are usually paid by the group or by the individual owner as follows: Skipper = Ø2 per day, outboard motor operator, Ø1.50 per day, steerman, Ø1.50 ¢ per day and the deckswab, Ø1 per day. Again, members of the various sub-clan or extended family groups required to labour in the copra plantation or other forms of enterprise are normally remunerated at the rate of 50 ¢ per day. There is nothing regular or consistent about this form of casual employment. The two village Catechists employed by the Oalai Catholic Mission are paid Ø14 per month, whilst the average wage of mission schoolteachers appears to be around Ø40 per month. Most storemen in the various group owned retail businesses pay themselves a nominal Ø5 per week. Up to Ø5000 per year is paid out by the various group businesses for the hire of casual labour. Payments by the Oalai Catholic Mission for casual labour amounts to an annual sum of Ø1500. (This includes the tractor driver etc) Co-operative Societies at Sepoe, Iokea, Miaru and Lese all pay their storeman approximately Ø[illegible] per month Ø40. The Education Department employs thirteen local Moripi teachers in its three Primary T Schools at Iokea, Miaru and Lese, the average wage being Ø70 per month.

(f) There has been a decline in the co-operative movement in the area over the past ten years or so. The four existing Societies at Sepoe, Iokea, Miaru and Lese adequately serve the whole area. There are no plans to introduce new societies to the area. None of the Societies have paid a rebate to shareholders for many years, however most members still keep their receipt dockets in a safe place in the hope that a rebate will one day be forthcoming. With the present lack of real support being shown by the members in their Societies and the waste

of considerable monies on loose practices of expenditure, the Societies do not have large bank balances. Completion of new store buildings at Sepoe and Iokea have eaten away all savings from these two societies, whilst the Miaru store is in urgent need of replacement.

The most recent available figures indicate that these four Societies sold to the Copra Marketing Board an amount of sun dried copra purchased from the village people as follows:

Sepoe, $5,601; Iokea, $11,43[illegible]; Miaru, $5,201 and Lese, $8,362. This refers to a twelve month period as does the following turnover figures in respect of Co-operative Store Goods turnover. All four stores had a total turnover figure of $46,330.

The Iokea Society is now purchasing sun dried copra at 4 ¢ per lb. All traders purchase sun dried copra from the village people and pay normally the same rate as the Co-operative stores if they use cash. Many traders trade stock for coconuts. Because of handling difficulties experienced with one single coconuts, it is more convenient toregard a pair of coconuts tied together as a single unit (Marota) Below is a table of the current rates of barter with the price also shown of the bartered stock item.

One hard biscuit = 1 pair of Coconuts.	(Biscuits are 3 for 10 ¢)	
One lb White Rice = 4 pairs.	(10 ¢)	
One Tin of fish = 12 pairs.	(35 ¢)	
One lb Sugar = 10 pairs.	(15 ¢)	
One Stick of Tobacco = 5 pairs.	(10 ¢)	

It appears that approximately $30 worth of stock would need to be traded to purchase enough coconuts to produce one ton of sun-dried copra. The processing of these Coconuts should be no more than $20 per ton, making the total production costs from this method about $50 per ton. This gives the local trader a profit of about $36 per ton. Similarly, sun dried copra purchased from the villagers by the local traders or the Co-operative stores at 7 ¢ per lb should yield a profit of about $23 per ton.

The people are not satisfied with many of the aspects of the Co-operative movement in the area ie the lack of rebates, constant defecits by storemen, non stocking of certain trade items, however they do realise that they are getting as much out of the movement as they are putting in by way of their own interest and effort. The various members accept these un-necessary set backs with a philosophical passivity. Dishonest storemen are not socially ostracised whilst everyone remains hopeful of a rebate, no-one is prepared to make an effort toward realising such a rebate for members. Apathy is the keynote of the members attitude toward their Society. There have been very few new shareholders taken into the various Societies in recent years. Most members joined the Society when it was first established in their village before the days of the emergence of the local businessmen/traders. They have become used to the constant set backs besetting the industry and do not expect the situation to improve. The members are certainly not prepared to make any effort to make their Society a thriving concern, being content with their current ability to purchase a reasonable range of goods at prices below those of the village business stores.

There are no Rural Progress Societies or other marketing Societies operating within the area. Share Capital invested in the four Moripi Societies is at the last reliable figure as follows. Period from 31/7/67 to 30/7/68.

Sepoe $ 10,1[illegible]1; Iokea, $ 1[illegible],93[illegible]; Miaru, $ 5, 7[illegible]2; $ 7,11[illegible].

(g) Outstanding entrepeneurs within the Moripi area are all successful businessmen, but who are in turn the areas main primary, ie copra producers.

Most successful businesses are extended family concerns with the practical leader ~~[illegible]~~ of that group designated as the business Manager in charge of all the finances, who employs members of the family on a casual labour basis when work is needed to be done. These same casual labourers would in most cases be shareholders ih the business. The only exceptions to this rule of which I am aware are Savoa Tore of Iokea, who has a large retail store business in Kerema, as well as secondary store at Iokea. He is the main shareholder, whilst he employs members of his immediate extended family in both stores. A number of the family members are shareholders in his business although only to a limited degree. It is basically a one-man operation. Again, Smith Morehari of Iokea, who runs a retail store as well as a canoe transport service within the local area is in partnership with only two members of his extended family group. Smith is however the main shareholder. Smith is also considering applying for a Store-keepers Licence over his Iokea store.

The Councillor for Lese Avihara Ward, Joepph Kariko Laho heads up his extended family retail store business, incorporating a Store-keepers licence, Shell Agency, motorised canoe passenger and freight service to and from Port Moresby and locally, and very sizeable copra plantation. He has made application for a Post Office agency. The Miaru Councillor, Michael Forova Ori also heads up his extended family retail store business at Miaru combining a motorised canoe service of the same kind as for Kariki Laho. Michael,s extended family group have a large copra plantation. Again, he employs his family as a casual labour work force when necessary. He is also an unpaid Catholic Mission catechist. All the other Miaru stores are nondescript although each one works on the same principle as does Michael and each has a motorised canoe service.

A retail store business combined with a motorised canoe passenger and freight service, Shell Agency and 600 tree copra plantation is operated by two gentlemem from Lese Avihara, ie Pra - Ivarature and Ivaroa - Lorou. These two are the sole owners of the business, however they do employ family members as storemen and as casual labourers as required. In addition, the activities of the extended family group at Lese Oalai, headed up by Francis Mova Sareako, whose dealings have already been discussed is worthy of note. He has the potential to become one of the areas outstanding entrepen--eurs.

Edward Hasu Moava of Iokea, who has applied for a loan from the Development Bank to establish his extended family trade store at Iokea has the ability to become a leading businessman in the area, owing to his involvement in the Iokea group seeking to start a beef cattle raising project and to existing considerable copra production potential in the groups plantations. I understand however, that he may be appointed as campaign manager in charge of the 1972 re-election to the House of the present Minister for Health and that he will be the anchor man for the Minister in his proposed Electoral Office to be established at Kukipi in the near future.

(h) A check of the Savings Bank and other Bank Account balances was attempted but was given away as a hopeless task in view of the fact that a certain amount of animosity was being engendered. These people have their pride and do not take kindly to revealing their financial situation, even to the ~~[illegible]~~ administration Officers. In any case, a list of current balances taken at any given time would be hopelessly inaccurate, due to the number of temporary absentees from the area at that particular time allied with the number of permanent absentees who still continue to send money home to the village. It is impossible to obtain this information to any remote degree of accuracy in the field and in view of the fact that the various Banks list all their Pass-books numerically and not according to geographic--al areas, it is difficult to see the Banks lending much assistance. Most adults own a Passbook, normally C.B.C., whilst most of the

businessmen operate a Trading account. In view of the failure of my predecessor in this regard, I have not again requested the various Banks for their assistance. Having worked in a bank, the task appears to me to be a very time consuming one for the bank officer concerned with no guarantee of any reliable result.

(i) The whole of the areas population of tamable status need fear no difficulty in meeting taxation commitments. A very small amount of effort in the field of copra production or sale of market produce to Port Moresby would immediately guarantee the availability of the required monies at tax collection time. There have been numerous defaulters however their failure to pay has been due to disinclination rather than difficulty. I cannot understand the variance in the male and female tax rates. The 1970/71 Council Tax rate is expected to be Males, $12 and females $2. I am convinced that the women folk of the area control up to half of the areas wealth and have the potential to earn as much as the men inasmuch as they produce most of the copra sold to the Societies and the retailers. A $2 tax figure for womenfolk bears little relation to the distribution of wealth and earning capacity of the area in question.

(j) The average per capita income figure for the whole of the Moripi approximates $30. This figure is evenly realistic of all parts of the division.

(k) The only feasible marketing area exists at the Lese wharf site. This is the only small ships anchorage and berth within the division. This area is also central to the four Lese villages. Apanaipi and other Bush Mekeo folk regularly operate a small produce market here where produce is either purchased by the coastal people or exchanged for coastal goods.

(N) POSSIBILITIES OF EXPANDING THE ECONOMY:

(a) All villages with the exception of Iokea have sufficient arable land for increased plantings of permanent tree crops. Iokea is very short of arable land and only chaos would result if all absentees returned to Iokea to farm the available land. The difficult attitude often displayed by Iokea people toward both the Administration and the surrounding village groups is a direct result of the frustration felt by the Iokea people over this comparitive shortage of arable land. This land situation has put them on the defensive at all times in their dealings with the administration and other Moripi groups. They in turn have become far more agressive and harder to get on with the more complacent and less frustrated groups at Miaru, Sepoe and Lese, who have ample unused arable land at their disposal.

I estimate that the groups of Sepoe, Miaru and Lese have at least 25 square miles of unused arable land each which could be used for increased plantings of permanent tree crops.

(b) With road communications open to Malalaua, Kerema and Port Moresby, we can expect to see a significant increase in market gardening enterprises. Ample land is available adjacent to the road site. The Department of Agriculture should ensure that those persons interested in such a venture be given encouragement to plant european vegetables which I am sure would grow well in the fertile soil on the foothills. Normal supply of sago, betel nut, pumpkin etc will greatly increase with the opening of road communications to market centres.

(c) I have already noted the complete absence of developmental projects or business enterprises within the area requiring the employment of wage labour. All casual labour except that required by the Mission as noted before, is on an extended family mutually

beneficial basis. With the exodus of the greater part of the labour force to employment in Port Moresby and other centres, there still remains in the the home area sufficient manpower for the increase in plantings and primary production. Except for Lokea, the land is available however the problem is to get the people interested in the idea of increased plantings. Rice is a proven failure in the area and I really do not see the need for the introduction of coffee or rubber to the area. Copra is surely as stable a market with as good long term prospects as either Coffee or Rubber, in fact the prospects are almost certainly a lot better than coffee. The people with a few exceptions notably amongst the go-ahead businessman types, are only interested in producing as much copra as they require to satisfy their immediate tax or material requirements. The people of the area, once they decide to make the most of their natural resources ie copra, have the potential to become very wealthy. It seems senseless to introduce and encourage new crops such as rubber to the area, when the people are not yet prepared to make a go of their natural economic crops. The trend towards large scale copra production has already started and the completion of the trans-Moripi road system will greatly spur this development.

(d) I see little need to introduce new cash crops to the area when the people are not desirous of making the most of the one stable, reliable cash crop natural to the area, ie copra. Under these conditions, I believe the introduction of new crops of the nature of Rubber etc would be doomed to failure.

A Fishing industry is a distinct possibility in the Lese area where all types of fish are caught in plentiful numbers. The method used is normally hook and line or netting. The Lese people in their recent Tax payers meetings stated their desire to have the Council Five Year Plan include provision for a Refrigeration Freezing Plant to be established in the Lese area to store frozen fish whilst awaiting transport to market. I feel that a dedicated group of fishermen could if the project got off the ground, supply an average of 1000 lb of fresh fish per week to the freezer by using ordinary fish nets. The idea of trawlers working off the coastline is out of the question at least in the first instance. Completion of the road to Port Moresby should bring the project into a more feasible light. At the present time, there is no reliable way to get the fish to market in either Port Moresby or any other potential market.

Timber stands are significant in the Apanaipi area in the upper reaches of the Akaifu river. It should be possible to establish a sawmill again in the Lese area, preferably on the coast perhaps between Lese and Miaru where the logs may be floated downstream to the sawmill area from the logging area with no undue hardship. There is a tremendous local demand for sawn timber even amongst the village people of the area who are constructing permanent material houses. With the proposed shift of the Lese and Miaru village people from the coast to the Oalai and Kerenere areas inland, this demand will increase. I do not however suggest that the timber stands are sufficient enough to support a large scale sawmill enterprise. I envisage something along the line of a Council operated sawmill with a view to capturing the local market in the first instance.

(e) The Moripi people who have resisted both change and hard work for generations in their home area are rapidly coming to the realisation that the increased economic development of their area is necessary to prevent them from being left behind other rapidly developing areas of the Territory. Whereas certain Highland peoples have been forced to master the complexities of successfully harvesting new crops such as Coffee and pyrethrum, the Moripi people have been content to make something less than a half hearted effort on copra production. I disagree with Mr Menahon who states that a subtle approach to the people on the virtues of increased copra production might be rewarding in the long run. These people have to be jolted out of their complacency and in the light of recent Plank studies in the political development of this country

I believe that the people are realising that their past policies of remaining insular from the mainstream of developmental activities and their lack of desire for the development of their home area have not been in their best interests. With the rapid development of all districts of the Territory, the people do not want to be left behind. Now that the chips are down, the Hoidpi will be increasingly amenable to support rural development and other projects on a self help basis. I expect in the immediate future or at least following completion of the vehicular road an enormous increase in the transportation of market produce to Port Moresby markets and also in copra production. There will always be a deep rooted resistance to hard work but the real necessity for increased development may overcome much of this phobia.

(C) ATTITUDE TOWARDS LOCAL GOVERNMENT:

Pages of the Situation Report, 1 to 13 refer.

The East Kerema Council at the present time and in the wake of the recent Local Government Elections is a very much more valuable and worthy institution than its predecessor. The Councillors, partly because of the novelty of the " Multi-Racial" Council idea, are enthusiastic about their responsibilities and their enthusiasm is shared very noticeably by the people in the villages. In a few months, this initial impetus and momentum of the Council will die a natural death unless staff can be made available to concentrate virtually full time on Council affairs. The very real interest currently being shown in the Council by Councillors and ward residents must be encouraged and not allowed to become dissipated. The Local Government system in the East Kerema Council area has been through periods of slack as well as rewarding periods when the Council had the support of the tax payers. We must build on the current enviable situation.

If the interest and the keenness of the Council members themselves can be maintained, I feel that the result will be active support of the Council by the ward residents. A desultory and inefficient Councillor has in the past always meant a village or ward unmindful and non supportive of the aims of the Council.

The completion of a number of all important developmental rural development projects in the immediate future will be very much dependent on the success which the Councillors have in marshalling the village residents into a self help voluntary work force. With the first aircraft due to land with the D.C.A. Airstrip Inspector aboard, on the Iokea Airstrip on 15/5/70, thus signifying the virtual completion of the project, I can state that the progress of the work involved is very much dependent on the full support of the Councillors of that particular area.

It seems to me that both the Councillors themselves as well as the ward residents are prepared to give this new " Multi-Racial " Council a " fair go" and it will be in our best interests to ensure that the administration supplies both the staff and the experience to continue the present progressive momentum of the Council.

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(P) ATTITUDE TOWARDS CENTRAL GOVERNMENT:

A far keener interest is directed towards the activities of the Central Government than is true of the Local Government system in the area. This phenomen is enhanced by the fact that one of the local chaps has reached the top rung of the Central Government ladder, ie Turo Lokoloko, and this fact is constantly in the minds of the people.

The people are disturbed by the secessionist moves taking place place throughout New Guinea and are collectively unanimous in their assurance that no such occurence is possible on the Papuan coast.

Because of their close alliance with absentee groups in Port Moresby and because of their familiarity with Port Moresby, the Capital City of the Territory, the people closely identify with the idea of the Central Government.

It appears that should certain moves of secession become successful, the Moripi people would be quite satisfied with a Central Government responsible for mainland Papua/New Guinea only. There is a growing fear however of the potential might of the Highlanders, whom they realise are not in a position to secede and whom the Moripi,s and other coastal groups will have to live with for better or for worse. Self government in the immediate future would give the coastal Papuan of the enlightened area of the Gulf District, ie Toaripi and Moripi Census Division people, a scant few years on top of the situation, before the Highlanders gained enough confidence to express more deeply their overall political, Territory wide ambitions. I believe the average Moripi resident feels that a delay in the assumption of home Rule or Self Government would see them over-ruled by a progressively awakening and more powerful bloc of Highlanders.

Fear of the Kukukuku remains. The average Moripi person, and more particularly the Moripi, regards the said mountain people people as a sub class human, and some regard them as being less than human. Under the protection of the Australian Administration, they have felt free to display openly their feelings in this regard. The fact is that premature granting of Self Government will see a clash between the coastal Papuan and the Kukukuku. The latter group have many justifiable grievances which they are holding in check because of the presence of the Administration as it now stands. I predict serious trouble in the event of the removal of the present restraint personified by the Australian Administration Field Officers.

(Q) ACCOMODATION, SERVICES, FACILITIES SECTION:

There are no Hotels, Guest houses, Service stations, Markets, (Except for private small scale Mission food shops.) Except for private [illegible] the exception of the canoes and outboard motors previously mentioned, or shops, other than the Village, sub clan owned trade stores in conjunction with the Local Primary School, there are no Trade Centres in the area. The Vanapa Voucher [illegible] available to the Traditional people of Iokoki and Loco Primary School. There are two [illegible] factories, [illegible] are a [illegible] and Seventh Day Adventist Churches and a few [illegible] dinghies, a motor launch and [illegible] are all [illegible] [illegible] [illegible]

APPENDIX TO MALALAUA PATROL REPORT NO. 2 of 1969/70.

UNPAID WAR GRATUITIES.

The Gulf District Commissioner advised by memorandum under date of 2nd of January, 1970, as follows:

" As this is the result of questions asked recently in in the House of Assembly, every effort is to be made to effect payment in the immediate future.
A section is to be included in all Patrol Reports for the remainder of 1969/70 of action taken"

The Malalaua Assistant District Commissioner went on in a Minute under the above memorandum under date of January, 1970, to advise "No names are held at Malalaua or Kukipi according to the attached list coming with the District Commissioners letter. However, the following names sound like Toaripi names and can be checked in the villages in Kaipi, Toaripi and Moripi areas.

W.G. 11 No	Reg. No.	Name.
3377	4229	KAREVA
2050	321	TORE
2156	470	WASORA
4563	3797	MEA, FOROI
3073	3890	TORE
3275	4092	SAVESOA KOAIA."

Investigation has uncovered the fact that KAREVA is almost certainly from the OROKOLO area of IHU.

It also appears that Reg. No. 321, TORE is from URITAI; 470, WASORA is probably either WASORA KAVE of ISAPEAPE or WASORA FARAPO of MIRIVASE; 3797, MEA, FOROI is from ISAPEAPE; 3890, TORE is from URITAI; and 4092, SAVESOA - KOAIA, which almost certainly should read SEVESOA - KOAIA, is a Toaripi name most common in the LELEFIRU area. The above villages are all in the Toaripi Census Division of this Sub-district.

In addition, the following ex-servicemen, from the Moripi area have enquired as to their eligibility for War Service Gratuities.

MOKA FAE - Lese ILAVA. Reg. No. P.N. 457. Owns the following Service medals - 1939-45 Star, Pacific Star, 1939-45 Silver Medal and 1939-45 Australian Service Medal.

TORE KARISORA - Lese ILAVA. Ex P.I.P. Deceased in 1954. His surviving wife seeks the gratuity. I have sighted all medals, except Australian Service Medal. He has no identification papers.

LEVO SARUFA - Lese ILAVA. Ex P.I.P. Reg. No. 3864. Served in Rabaul, Buka etc. Discharged 17/6/46. Owns above three medals.

EOBO - Lese OALAI. P.N. 947. Discharge Certificate No. 2410. He is deceased and is survived by his wife. Owns all four service medals.

Private MEVA - Lese OALAI. No. 3923. Discharge Certificate 2468 on 17/6/46. Ex P.I.B. Owns all medals except Australian Service Medal.

AUHARAI SEVESE - Lese OALAI. Deceased and survived by his wife. Has above three service medals.

KOSE OAKIVA - Lese ILAVA. No. 490. Owns all four medals.

SEVESE LAHO - Lese AVIHARA. P.N. 3861. Owns the three above medals. Also known as EVESE LAHO. Enlisted 6/2/45 and discharged 31/8/46. He is apparently entitled to £9. gratuity.

(5)

APPENDIX TO MALALAUA PATROL REPORT NO. 2 OF 1969/70

NEO-NATAL MORTALITY RATE; MORIPI CENSUS DIVISION:

The previous census conducted in August, 1968, appeared to not accurately record the number of visible, well advanced and definite pregnancies noted at that time, thus making it difficult for the patrol to compile an accurate Neo - Natal Mortality Rate indicat--ion. Marked pregnancies were duly noted during the census operations undertaken by this patrol.

It will be noted that the population of the division increased from the 1968 grand total figure of 6420 to the latest figure of 7660. Many of these were previously unrecorded names of absentees and their families from the area. There was an increase of 1240 names following this census.

Of a total of 7660 total population, 5263 represents residents or 68.7% of the total population were absent at the time of the census. Many of these absentees were of course schcolchildren attending classes at schools within the Moripi Division area.

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Appendix to Malalaua Patrol Report No. 2 of 1969/70.

(4)

CATTLE RAISING PROJECTS - MORIPI AREA.

The Patrol Instructions and memorandum 1-6-7/1185 of 22nd of August, 1969, from the District Commissioner refers.

The patrol started on 6th of September, 1969 and the immediate object of the patrol in those first few days was to get the Iokea airstrip project moving again. The very day I was conducting my first census of the patrol; having succeeded in that primary objective stated above; at the Oiapu village of Lauirava, I was visited by a Mr G. Gorogo, a Kerema based Agricultural Officer, who informed me that his primary objective was to conduct a full investigation into the matter of the above projects. This was Wednesday, 17th of Septemb--er, 1969. Assuming Mr Gorogo to be a competent man, I deemed it advisable to await the outcome of his investigations before committing my resources to what then appeared would be an unnecessary repetition of the same work by two officers had I proceeded to investigate in the virtual footsteps of the agricultural officer. Discussions from time to time with administration officers and also with the man who started the whole business, Ministerial Member for Health, Mr Tore Lokoloko, have convinced me of the urgent need to submit a second Investigation. This report should be read after first having glanced through the opinions of the agricultural officer in question, contained in his Report to the District Rural Development Officer, Kerema, under date of 13th of November, 1969. A copy of the report was received at Malalaua on 4th of February, 1970.

Mr Gorogo investigated five possible areas as suitability for cattle raising. I have also investigated the same five areas thoroughly with the exception of the investigation over land owned by the Iokea clan of Marove Elavo. The name of the land is Kukuta. Here a land dispute will almost certainly interfere with the smooth, efficient establishment of cattle raising projects thereon. Again at Moric, over land owned by the ex L.G. Councillor, KARISORA MIRO and the United Church Pastor, LIHERI - KAVE, whilst the land itself is quite unimpressive, the most unimpressive thing about the whole business was the attitude of those who had earlier professed to Mr Lokoloko to be interested in cattle raising. The Morio are just not sufficiently interested at this time for us to proceed to process their application. As honourable and worthwhile as Mr Lokoloko,s intentions may have been have been at the time, I believe the Morio were not completely sincere when they responded to the question as to whether or not they were in interested in cattle raising, in the affirmative.

With three perfectly good investigations to proceed with, I feel it would be in the interest of all concerned to try to get three projects going and then perhaps include the two groups above whom I am prepared at this time, for the sake of progress to discount. At Morio as far as the land was concerned, I am in agreement with the facts as stated by Mr Gorogo, except that I reject outright the suitability of the second, alternative site he mentions. I have confirmed that water is always available in sufficient quantities in the main area. The grass seen this time in the wet season still looked unpalatable. It was however on the management side that the Morio application mainly fell down as a starter, it was impossible to get a man willing to be trained in cattle management. However, enough of that.

The following three applications detailed hereunder receive my wholehearted support:

1. IOKEA. An investigation over land known as LEVALEVA, situated on the left bank of the Miaru River, some ten miles upstream. Land owned by members of the LUIPI Sub-clan of the Melaripi Clan. Clan leader and also Iokea village chief is Lokoloko Tore, father of the Ministerial Member.

(3)

Those interested persons are as follows:

LIRIOPE ORI, HASU MOAVA, UTI ORI, KAURI FO, O, LOKOLOKO TORE, KAUVU LIRIOPE, MOAVA AVOSA. The former mentioned five persons will comprise the Management Committee.

There is no suitable accomodation at present at the site.

LIRIOPE ORI and his son, KAUVU LIRIOPE are prepared to attend a management Course anywhere in the Territory, as will MOAVA AVOSA. KAUVU has passed Form 2.

The members are prepared to erect three houses on site to accomodate project overseers who will live on site.

Funds to purchase of cattle and equipment, eg, fencing wire etc will be raised by obtaining $25 each from the 25 or so adult male extended family members of the LUIPI Sub Clan. Total obtained by share capital would be $625. An additional $500 is to requested as a loan from the Development Bank.

LIRIOPE, KAUVU and MOAVA have agreed to carry on their duties free of payment until the bank balance resulting from projected beef sales enables the Committee to vote them compensation payment for the labouring and cattle management work done by them.

Refrigeration facilities will not be required in the first stages as there will be an adequate local demand for slaught--ered beef for village feasts etc. Initially, it is proposed to graze up to ten cattle on the land and breed from them. I understand that the beasts will be slaughtered at age of 12 months.

Please refer to the Report compiled by Mr Gorogo of D.A.S.F. Site A is near the river and is swampy. There is 75 to 100 acres of mainly kunai grasses. There is ample shade. Water will be available from the river and if necessary the Committee is prepared to dig a channel from the River to the inland area should the natural swamp waters dry up.

Site B is 70 acres of dry and unpalatable land. Between Site A and B, there is a natural barrier of secondary growth, light bush with good feed inside. The Committee will clear this area and plant legumes and other suitable feed. In Site B, there is an area of 1500 acres of well grassed, amply shaded land which includes sites C and D. The grass therein is palatable. The area is level. In the wet season, at least half of the available grassland is under 6 to 9 inches of water. Much of the remaining area is soft in this season. I have ascertained that the natural grasses are suitable as cattle fodder. In one corner of the land is a permanent swamp. The water therein is clear and drinkable. During the wet season, a smaller lakes appears on this inland 1500 acres. During the dry season, a well be needed on this inland section. The Committee are prepared to construct the well.

There is feasibility of grazing up to ten cattle in the first instance on this land. Two 200 acre paddocks with a corner of one of them in the permanent swamp or lake will have to be created and fenced. The Committee are prepared to fence the required area. The Committee are presently awaiting the advice of a qualified D.A.S.F. Officer to confirm the area as being suitable.

The extended family group headed up by Auharai Kose of Lese Oalai and managed by FRANCIS MOVA SAREAKO and comprised of the same members who have an interest in the Application for Store-keepers Licence recently granted to the group,s store at Lese Oalai/ village, have 200 to 300 acres of land available for cattle grazing on the village side of the PALIPALA hills about three miles from Oalai village. The area is open grassland and in the wet season, the paddocks which the group are prepared to build and fence will include part of a suitable lake for drinking purposes. Two by 100 acre paddocks are required in this area. Dry season conditions will require that a well br constructed within the paddock areas.

On the far side of the hills, the group has enough land to fence another two 100 acre paddocks which can include permanent fresh water swamps. This area is six miles from the village.

The Management Committee comprises the following: FRANCIS MOVA SAREAKO, FRANCIS SESEVE AUHAVA and ANTHONY OAKIVA SAREAKO either or all of which are prepared to attend management courses anywhere in the Territory. They will alternate in residing on site to supervise the cattle project. AUHARAI KOSE and AUHAVA MAKEU with JOHN AUHAVA AUHARAI will also be on the management Committee.

The group ar confident of raising $500 themselves toward the cost of fencing, wells etc, however they will require a loan of $500 from the Development Bank to purchase cattle.

Grass is suitable and plentiful on both sides of the hills. Thousands of acres are available on the far side of the said hills for paddock extension if required.

New grasses of the nature of legumes, puraria will have to be introduced in the paddock areas nearest to the village to supplement the natural foods in the area. Rotation of paddocks will be required.

The Lese Oalai Catholic Mission which plans in the immediate future to introduce up to 30 Mission cattle to the Oalai area will be available to assist this group in their scheme.

RAEPA KEAI of KAIPI Sub-clan of Miaru and his extended family group have up to 1000 acres of land available for cattle in the HereHere area. The land is well grassed and suitable for fodder. Introduced feed will have to be planted. In addition, wells will be required to be constructed in the fenced paddock areas. I estimate that at least two good wells will be required. In the first instance, the area could probably graze up to one beast per 20 to 30 acres, before the introduced legume crops take over and enable this formidable ratio to be reduced. The group are prepared to send a representative to attend a management course and to fence the areas concerned as well as to install the necessary wells once the site has been approved by an Officer from D.A.D.F.They will also require a $500 loan from the Development Bank to purchase cattle.

(K.N. GRIGG)
Assistant District Officer.

2.

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

Report Number MALALAUA NO. 3 - 1969/70.

Subdistrict MALALAUA.

District GULF.

Type of Patrol Special Purpose.

Patrol Conducted by PETER MAYNARD, Assistant District Officer.

Area Patrolled (Council and/or Census Division/s.) KAIPI Census Division. Kaipi Local Government Council.

Personnel Accompanying Patrol One Constable R.P.&.N.G.C.

Duration of Patrol—from 18/9/69 To 13/11/69 (Broken Period).

No. of Days 33. 20 camping nights

Last D.D.A. Patrol to Area : Kerema Patrol No.3 - 1969/70.

Date 1/8/69 to 10/9/69 Duration 36 days.

Objects of Patrol (Briefly) 1. Marking and surveying Proposed route Malalaua-Karama Road.
2. Kaipi Local Government Council Works Programme.
3. Attendance at Council Meeting as Adviser.
4. Land Investigations at Malalaua Wharf Site and Uamai Primary 'T' School.

Total Population of Area Patrolled 4,240.

Director of District Administration,
KONEDOBU.

Forwarded, please.

/ /19

District Commissioner.

GFB:MJ

67-2-26
Division of District Administration,

Konedobu.

2nd January, 1970.

District Commissioner,
Gulf District,
KEREMA.

PATROL NO. MALALAUA 3/69-70:

Your reference is 67-5-3/1801 of 2nd December, 1969.

I acknowledge with thanks receipt of Special Report by Mr. P. Maynard, Assistant District Officer, to KAIPI Census Division.

Mr. Maynard has conducted a very useful patrol. The report is well written, and it provides a sound description of Council activities, particularly in relation to road work.

It is disappointing to note that the report fails to contain information of any value about the attitudes of the people to their Council and to the work in hand. Mr. Maynard should watch this important aspect of reporting in future.

c.c. Mr. P. Maynard,
Sub-District Office,
MALALAUA.
Gulf District.

(T.W. ELLIS)
Secretary
Department of the Administrator.

Whilst political education is a continuing process it is becoming a more specialised task, and you are still expected to participate fully in its extension at every opportunity.

67.2.26.

(12)

67-5-33/1801.

KEREMA, GULF DISTRICT.

2nd December, 1969.

The Assistant District Commissioner,
Sub-District Office,
MALALAUA. GULF DISTRICT.

MALALAUA PATROL REPORT No. 3-1969/70.

KAIPI CENSUS DIVISION.

MR. P. MAYNARD, A.D.O.

The abovementioned report refers.

The report shows that there has been a great improvement in the area this financial year. This improvement will continue with close personal attention by the Administrative Adviser.

Contrary to that stated in the report, Council works programme is well in hand, and as long as the water supply contractor continues, there should be no difficulty in completing it.

A considerable amount of work has gone into your section of the Kerema-Malalaua road, but the back of it is anything but broken. From my inspection of the full length of road last week, it would seem that the most urgent work is the construction of wooden walls followed by backfilling through the swampy areas before the onset of the wet season; secondly, bridge construction over the KAUKI and MEI PORO Rivers. Additional work will be necessary too on the two UAMAI bridges which were found to be rather flimsy and shaky.

No action appears to have resulted from the decision to survey and commence construction on the road from OMAFU direct to MALALAUA. Other groups of villages in the KUKIPI area were involved in this road, so constructing the two roads at the one time would not effect the first road mentioned.

No additional tractor/trailer units are available from Public Works Department to work on the road. It is suggested that the East Kerema Local Government Council purchase a unit which could be hired for road work, or the KAIPI Council tractor could be off-loaded at MALALAUA wharf when completed, and used on the project. The MAGILA will transport the unit in two lifts if this is agreed to.

It is understood that the Adviser was to construct the Karama approaches. The Senior Local Government Officer states that he agreed to contact Public Works Department to have them complete work on the ferry. I understand this has been done and the work completed.

(11)

Whilst at KOARU, a past President of the Council, WOVILARI, stated that a 7 to 5 vote in favour of moving the Council centre to KOARU was made. He also stated that the villages east of Kerema wished to leave the Council and join with East Kerema Council, and let those west join with Kerema Bay. Are these statements correct?

For such a lengthy patrol, some interpretation of feelings, desires and thoughts of the people in the area should have been reported.

(R.S. BELL),
DISTRICT COMMISSIONER.

Minute to:

The Secretary,
Department of the Administrator,
Division of District Administration,
KONEDOBU.

For your information and comment please.

(R.S. BELL),
DISTRICT COMMISSIONER.

Encl.

TERRITORY OF PAPUA AND NEW GUINEA

Telegrams DISADM
Telephone
Our Reference 67-2-5.
If calling ask for
Mr.

Department of the Administrator,
Division of District Administration,
Sub-District Office,
MALALAUA.
Gulf District. Papua.

18th November, 1969.

MALALAUA PATROL REPORT NO. 3 - 1969/70.

KAIPI CENSUS DIVISION.

INTRODUCTION.

This report covers a broken period between the 18/9/69 and 13/11/69. The patrol was of the Special Purpose type, the three main tasks undertaken being 1. the locating and surveying of a route for a proposed road between Malalaua and the Kaipi Census Division 2. the commencing of the Kaipi Local Government Council's works programme and 3. the attending of a Council meeting by the writer as Council Adviser.

In addition to the above during the period of the patrol much general administrative work at Malalaua Station was done and two land investigations, Malalaua Wharf Site and Uamai Primary 'A' School, were conducted. Both investigation reports still have work to be done on them but will be submitted in the near future.

The patrol was really a continuation of Kerema Patrol No. 3 - 1969/70 for which a report was submitted on the 22nd October, 1969. The writing of two reports was necessitated by an administrative change effective from the 12th September, 1969 whereby the Kaipi Census Division was handed over from the Kerema Sub-District to the Malalaua Sub-District and the writer transfered to Malalaua.

DIARY.

(9)

Thursday 18th September 1969.

Gear loaded on the M.V. Magila in morning. Various matters attended, patrol advance collected, etc.

Departed for Malalaua per M.V. Magila approx. 1115 hours. P.W.D. Papuan surveyor NAIME also on board. NAIME dropped off at Uamai to survey a road route between the end of the previous survey down Oupola and the Uamai group of villages.

Arrived at Malalaua whaff approx 1630 hours. Gear off-loaded and discovered that drums for culverting on the Malalaua-Kaiama road had not been loaded at Kerema and had been left on the Kerema wharf. To Malalaua Station - overnight with the A.D.C. Mr. D. Simmins and family.

Friday 19th September.

M.V. Avana despatched for Lelefiru to collect C.P.O. Mr. V. Rattley and 2 u/s motorbikes and deliver patrol gear to Lelefiru.

Self some office work and to the end of the old A.P.C. road to inspect roadwork progress.

M.V. Avana did not arrive until 2130 hours so overnight again at Malalaua.

Saturday 20th September.

Mr. Rattley and 2 u/s motorbikes despatched for Kerema per M.V. Baia.

Departed for Lelefiru per M.V. Avana approx. 1030 hours. Grounded in channel due to low tide. Mr. G. Gomara A.D.O. arrived enroute HamuHamu by dinghy so self with Mr. Gomara to Hamu Hamu and thence Lelefiru where road work discussed with people of both villages.

M.V. Avana arrived at Lelefiru approx. 1630 hours. Gear unloaded and per co-op tractor to Koaru Mission. Overnight.

Sunday 21st September.

Moved patrol gear to Koaru Village and moved into Womens Club building. Self and Policeman to Kerema by motorbike to collect various requirements for patrol and works programme. To Council Chambers inspecting road on each side of the ferry site over the KarkamaRiver and collecting requirements.

A large tree being swept down river by the river in flood had caught on the ferry cable and caused the cable to cut throughthe coconut tree it was anchored around. The end of the cable was now in the river caught onto the large log. People advised to recover the cable end and refasten it to the coconut stump as soon as the flood abates.

Precautionary measures taken against the barge getting away while the end of the cable is down.

Returned to Koaru in afternoon. Overnight.

Monday 22nd September.

Walked between Koaru and the old A.P.C. road out of Malalaua with a group of Hamu Hamu men to inspect a proposed new route to Malalaua through a garden site named Lavai. Returned to Lavai and from there to Lelefiru by canoe thence on foot to Koaru arriving 1915 hours. The route inspected today is quite satisfactory and will open up good country to the Lelefiru, Hamu Hamu, Isepeape and Kukipi people.

Tuesday 23rd September.

By canoe and outboard motor to Lavai and thence on foot to A.P.C. road making a close inspection of possible road route. Retruned to Lavai and thence to Lelefiru by canoe and then on foot to Koaru arriving 1915 hours. Overnight.

Wednesday 24th September.

To Kukipi by canoe for East Kerema Local Government Council Council meeting.

(8)

Wednesday 24th September.

To Kukipi for East Kerema Local Government Council meeting Messrs Bell (D.C.), Johnston (S.L.G.C.), Simmins (A.D.C.) and Gomara (P.O., council adviser) all present.

Proposed new road route put to the Council by the A.D.C. Mr. D.R.Simmins. All very much in favour and the Councillors of the four villages concerned claimed they will start work 'en masse' on this Comming Monday.

Returned to Koaru in afternoon arriving approx 1830 hours. Overnight at Koaru.

Thursday 25th September.

One concrete well liner constructed and instruction given to the village men. The plumbing for two wells completed in readiness for when the wells are completed.

To Klava village inspecting road and bridge over the Klava Creek. Arrangements made for the cutting and threading of the pipe for the Klava well tomorrow. Boring completed in readiness for pouring of concrete for pump apron tomorrow. Returned to Koaru approx. 1830 hours. Overnight.

Friday 26th September.

Well mould removed from concrete well liner with great difficulty. Well liner quite satisfactory. One more constructed but this time the flanges on the mould which bolt together were well greased.

Two more sets of plumbing for wells completed for Klava and Koaru Mission. To Koaru Mission to borrow pipe wrenches. To Klava collecting requirements at Koaru enroute. Pipe installed in well and cement poured for apron.

Returned along inside road route per co-op tractor, road good but needs constant use. Cut further arc mesh for well liners in the afternoon until 1900 hours. Overnight.

Saturday 27th September.

Prepared to go to Malalaua. To Kauki and Meporo Rivers and gauged depth for bridge piles with the three Koaru men who are comming to Malalaua to cut timber for these bridge piles.

Departed approx. 1000 hours to Lelefiru by tractor and thence to Malalaua by canoe and o/b motor arriving 1415 hours.

To station on foot and returned with tractor for gear. Returned to station arriving finally approx. 1600 hours. Discussed various matters with A.D.C. Mr. D.R.Simmins and met Mr. G. Ehava Karava a Malalaua businessman. Overnight at Malalaua.

Sunday 28th September.

Road inspection in the morning with A.D.C. Mr. D.R.Simmins. Collected various required items for patrol during the day. Organised the three Koaru men and labourers for cutting of bridge piles for Kauki and Meiporo bridges. Out along road by vehicle with Koarus' and labourers to show them what trees to cut. Returned to station in the afternoon.

Mr. A.Johnston S.L.G.O. had arrived from the Kukipi area. He intends walking down the proposed road to Koaru tomorrow and this was discussed. Overnight at Malalaua.

Monday 29th September.

Final organisation to return to Koaru. Returned in afternoon via Moveave Sawmill where a timber order placed for Silo Aid Post. Departed Malalaua approx. 1400 hours - arrived Koaru 1815 hours. Road work inspected. Most disappointing to find that the Koaru people had not made any further well pipes over the last three days. Overnight at Koaru. Agricultural Officer Mr.G.Gorogo and wife also stayed in the village that night.

(7)

Tuesday 30th September.

One well liner constructed in the morning until 1000 hours.
Up vehicular road route surveying from Kauki River on along a line cut by the Koaru people. Surveyed about 3000 metres.
Returned to Koaru village arriving approx. 1800 hours. Overnight.

Wednesday 31st October.

Continued survey to within sight of Omafu gardens. Returned to Koaru arriving 1915 hours. Overnight.

Thursday 2nd October.

To Karama by motor bike. Cable for ferry not yet reconnected so instructions reissued. Various requirements collected from Council Chambers. Returned to Klava inspecting road and bridge thence on to Koaru.
One further well liner constructed and three dug in. Experienced difficulty getting the village men to work on this project and it may be better to do the wells on contract in future.
Afternoon inspected road progress between the, main Koaru - Lelefiru walking track and the Kauki River.
Overnight at Koaru.

Friday 3rd October.

Dug in Koaru well liners a little further. To Klava and inspected completed bridge over the Klava Creek and road work through to the end of the walking track from Karama. Road section marked for about 100 yards on the Western side of Klava Creek.
Afternoon surveyed main road to Kauki River section of the proposed road to Malalaua slightly altering the previous survey done by myself on 30/9/69.
Returned to Koaru 1830 hours. Overnight.

Saturday 4th October.

Digging in well liners. Repairs to motorbike. Overnight at Koaru.

Sunday 5th October.

Observed.
Repairs to motorbike. Afternoon to Karama and return by motorbike with co-op tractor driver on inspection of ir and road route.
Overnight at Koaru.

Monday 6th October.

To Koaru Mission. One well liner constructed and instructions given for others to be constructed and dug in.
To road on inspection of work and advice given to workers.
Packed up to go to Malalaua tomorrow. Overnight at Koaru.

Tuesday 7th October.

Road inspected and final instructions given. To Lelefiru by co-op tractor with patrol gear. Per canoe and own o/b motor to Malalaua.
Met A.D.C. Mr. D.R.Simmins enroute comming to locate self.
Arrived Malalaua late afternoon, settled in and overnight after some office duties.

Wednesday 8th October.

0700 hours departed Malalaua by vehicle to road end thence on foot to Omafa gardens were survey recommenced from point reached on 31/10/69. Cut and surveyed until 1630 hours. Walked back to end of road 1 hour and thence by vehicle returned to Malalaua . Overnight.

(6)

Thursday 9th October.

By vehicle to end of road 0700 hours. Down track to end of survey and commenced surveying back towards end of vehicular section. Some time wasted by cutting a section 700 m. long into a swamp and having to re-route. Cut and surveyed until 1630 hours. Returned to end of vehicular road and picked up Mini Moke. Broke down enroute to Malalaua and walked approximately six miles towards Malalaua before being picked up A.D.C. Mr. D.R.Simmins and Co-op Officer Mr. T.Popp coming to locate me. To Malalaua arriving approx. 2000 hours. Overnight.

Friday 10th October.

Continued survey 0700 hours to 1630 hours. Returned to Malalaua in the evening. There is now approximately only two and a half miles of survey to complete between the end of todays surveying and the end of the vehicular section. Overnight at Malalaua.

Saturday 11th and Sunday 12th October.

On Malalaua Station.

Monday 13th October.

0700 hours to end of vehicular road and a line cut at 240° from present road head towards end of survey. Road workers told to continue on this line. Returned to Malalaua 1000 hours and office duties for the rest of the day until 1730 hours. Overnight at Malalaua.

Tuesday 14th October.

Duty on Malalaua Station.

Wednesday 15th October.

Out on road where work inspected and discussed with supervising Policeman. One further run of Marsden matting put on a small bridge approx. 5 miles from Malalaua to enable Mini Moke to cross it more comfortably.

Returned to station approx. 1000 hours and office duties for rest of the day.

Thursday 16th to Tuesday 28th October.

Office and station duties. To Kerema and packed and despatched personal effects to Malalaua. Wrote Kerema Patrol Report No.3 - 1969/70. Returned to Malalaua.

Wednesday 29th October.

To M.V. Magila at wharf to check off-loading. Returned to station and lined personnel and delegated duties at 0730 hours.

To road head with Const. Turalom to inspect progress. Line continued on 60° (240°) for a further half a mile. Returned to station 1145 hours.

Station duties for rest of day.

Thursday 30th October.

Initial organisation for land investigation for Malalaua wharf site. Office and station duties.

Friday 31st October.

Land investigation and survey at Malalaua wharf site.

Saturday 1st November to Monday 3rd November.

General Office and station duties.

Tuesday 4th November. See over.

(5)

Tuesday 4th November.

Prepared for patrol. Office and station duties.
To wharf approx. 1330 hours. Some matters discussed with the M.V. Magila Captain and thence to Lelefiru by hired dinghy and own o/b motor.
Walked to Koaru and spent the rest of the afternoon trying to get motorbike going. Not successful. Battery charged at Koaru Mission until 2130 hours. Overnight at Koaru Village.

Wednesday 5th November.

Still unable to get motorbike going. By co-op tractor to Karama with M.H.A. MR. T.Lokoloko and Council President Mr. Koaru Fose.
Council meeting held 1130 to 1615 hours. Mr. A.Johnston S.L.G.O. arrived by dinghy approx. 1200 hours.
Afternoon office work to 1800 hours. In the evening to 2200 hours assisted Mr. Johnston with September-October Financial Return.
Overnight at Karama.

Thursday 6th November.

To Council Chambers early with Mr. Johnston. Several matters attended to before Mr. Johnston departed for Kerema by dinghy. To drop Mr. Lokoloko off at Uamai enroute.
Office duties all day until 1800 hours.
In the evening complaints and one Local Court heard until 2200 hours. Overnight.

Friday 7th November.

0700 hours departed for Uamai arriving 0800 hours. Land owners at school site sung out for and with them to school site approx. 10 mins. walk from the village.
Investigation carried out including genealogies and counting of economic trees. Survey of area conducted and land purchase discussed with the land owners.
To Uamai No.1 inspecting progress on vehicular bridges and discussing Council matters with Councillors Naime and Muari enroute.
Returned to Karama inspecting vehicular road work enroute and talking with the road workers. Arrived at Karama approx 1830 hours. Overnight. Discussions at night on various matters.

Saturday 8th November.

Council office duties 0830 to 1730 hours. Correspondence, financial matters, etc.
3 courts heard in the evening and general talks with the Karama group of Councillors until 2200 hours. Overnight.

Sunday 9th November.

Discussions with the people on varied social matters and road construction during the morning and detainees from yesterdays courts organised to come to Malalaua.
Departed per co-op tractor approx. 1300 hours to Lelefiru via Koaru. M.V. Avana loaded and despatched with patrol boxes and motor bike. Various arrangements made with regard to Council building materials and Policeman activities over the next week.
Self to Malalaua per dinghy arriving approx. 1800 hours, overnight at Malalaua.

Monday 10th November.

Office and station duties.

Tuesday 11th November.

Line at 0730 hours. To end of road and all day spent continueing road line through to the first block of Lelefiru coffee. Returned to Malalaua in afternoon arriving 1830 hours.

(4)

Wednesday 12th November.

Office and station duties.
Visited road work on inspection 1200 to 1300 hours.

Thursday 13th November.

Line up 0730 hours. To road work and all day spent completing road line. The road trace is now complete between Malalaua and Koaru. Returned to station in the evening arriving 1800 hours.

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(3)

MALALAUA PATROL REPORT NO.3 - 1969/70.

KAIPI CENSUS DIVISION.

SPECIAL PURPOSE PATROL.

1. Marking of Malalaua - Karama proposed vehicular road.

2. Kaipi Local Government Council Works Programme 1969/70.

3. Attendance at Council General Meeting as Adviser.

1. MALALAUA - KARAMA ROAD.

During this patrol the route to be taken by the Malalaua - Karama Road between Koaru and the old A.P.C. road out of Malalaua was determined and marked. Of this section of the road which is estimated to be about 9 miles, 5.1 miles were chain and compass surveyed from Koaru towards Malalaua. Pressure of work has prevented the completion of this survey to date but it is hoped to be able to finalise it in the near future so a detailed submission for rural development funds can be submitted for next financial year.

Work on the road is progressing well. Approximately 10 miles of road are now vehicular. The route follows the old A.P.C. road out of Malalaua for the first 7.5 miles. This section of road is properly formed and gravelled and can be used in any weather. Use and lack of maintenance has caused this road to deteriorate over past few months but this should be easily remedied when road construction is through to Koaru and the workers can concentrate on maintenance.

From the point where the route leaves the A.P.C. road and turns S.W. towards Koaru approximately 3 miles have been cut and cleared through virgin bush and are now vehicular to conventional vehicles in good weather only. This section needs gravelling but with only one tractor currently available to work on the road this can only be done in dribs and drabs and only on the very bad sections and holes.

From the end of the vehicular section there is approximately 2 miles through which only a trace is cut and the road centreline pegged as a guide for the road workers. Below this again is the 5.1 miles of surveyed route which was marked by the writer and cut in the initial stage of the road project by the people of Koaru and Lelefiru villages.

On the surveyed section approximately 1 and 1½ miles from Koaru respectively are the Kauki and Meiporo Rivers. Both rivers require sizeable bridges, the Kauki bridge will be 30 M. wide and the Meiporo bridge at least 40 m. The piles for these bridges have been cut and many delivered to the site. The timber to be used is a local hardwood known as keia which the local people claim has good water and worm resistant properties. Timber for for decking and wheel tracks has been ordered and cut and is at Moveave Sawmill awaiting shipment to Lelefiru. These two bridges will require close supervision during construction and it will almost certainly be necessary for an Administration Officer to remain at Koaru or Lelefiru over the period. Properly supervised construction will probably take 6 to 8 weeks.

From the Kauki River to Koaru Village or Koaru Mission is now virtually vehicular although no vehicle has yet had cause to use this section.

Equipment at present being used on the road is insufficient for the task at hand. Only one tractor and trailer is available and this tractor does the initial surfacing (levelling) after clearing with a small terracing blade in between carrying fill and gravel. Ideally there should be at least two tractors, the second equipped with two trailers so that one can be loaded while the other is taken and dumped. Thus ensuring that tractor, trailers and labour are fully utilised.

(2)

2. KAIPI LOCAL GOVERNMENT COUNCIL 1969/70 WORKS PROGRAMME.

The Kaipi Local Government Council's works programme for this financial year consists of an Aid Post to be constructed at Silo No.2 Village, the completion of bridges at Uamai and Elava, work on the proposed vehicular road between Kerema and Lelefiru, and 16 water supply projects of which all except one are wells.

It had been noticed on a previous patrol that four wells constructed with fibreglass liners had collapsed and another at Elava village had started to collapse. The well at Elava was caught in time and braced with a hardwood beam but because of the wells collapsing it was decided to make all wells this year with concrete liners.

During this patrol a well commenced last financial year at Elava Village was completed and wells were started at Koaru Village and Koaru Mission Station. The Elava well as mentioned in the last paragraph has fibreglass liners braced with a hardwood beam. All that was necessary to complete this well was the installation of the necessary plumbing and construction of the concrete apron and pump stand. This well is now in operation.

The well at Koaru Village at the time of writing required only the fitting of the pipe down into the well and the foot valve on the base of this pipe.

The Koaru Mission well has been commenced. All the well liners have been constructed and four of the five have been dug in. The plumbing has been made and is waiting for the final liner to be dug in before it can be fitted.

During the construction of the Koaru Village and Koaru Mission wells a man was trained in the method of construction. This man has now been given a contract by the Council by which he will be paid $10.00 for every well he assists in the construction of. The present scheme being that the Council supplies all materials and equipment, the villagers supply voluntary labour and the contractor advises and assists.

As the first half of the financial year is virtually gone with very little being achieved it is thought that unless the Council Adviser is able to spend more time in the area during the last half of the year then it is quite possible that the works programme will be uncompleted again this year.

Materials for the Silo Aid Post have been ordered and delivery has been taken of most items. Arrangements were made for transport of materials between Lelefiru and Silo No.2 during this patrol but at the time of writing it is not known if the materials have actually got to the site.

3. KAIPI L.G.C. GENERAL MEETING.

There was no general meeting of the Kaipi Council in October this year owing to key members of the Council being absent at Port Moresby on a tax collection patrol.

A General Meeting was held on the 5th November which was attended by the writer in his capacity as Adviser. The M.H.A. for the area Mr. Tore Lokoloko and the Senior Local Government Officer for the Gulf District Mr. A.Johnston attended the meeting as visitors.

(1)

The meeting was a particularly interesting one with decisions being made on several important matters.

Questions were asked by Councillors on several pertinant points, three critical ones being when ther was there going to be some definite action by the Administration on (a) the Karama ferry approaches (b) Uamai School and (c) getting the Council tractor at present at Kerema into the Kaipi area.

A definite answer was given on point (b) as the District Education Officer has advised that the school at Uamai will be staffed from the beginning of the 1970 school year. It was too late to start it this year as the school year is nearly over.

On point (a) the Senior Local Government Officer, Mr. Johnston advised the meeting that he would contact the Local Government Engineer in Port Moresby and see if he could get some definite action out of P.W.D. in putting in the concrete approaches to the ferry.

The answer on point (c) was of necessity vague. The writer as Adviser told the meeting that every effort was being made by the Administration in Kerema to arrange shipment of the tractor to the Kaipi area. The problem was finding a vessel capable of off-loading it at this end, and at that matter loading it at Kerema. In other words the tractor will stay in Kerema indefinitely until a barge visiting there is prepared to go out of its way on the return trip to Port Moresby and put it off on the Kaipi coast.

The Council passed resolutions concerning orders for payment, variation of estimates, contracts for the works programme, the employing of a female welfare assistant to go to next year's training course at Ahioma, and appointing two Councillors to be the Kaipi Council delegates to the Gulf District Local Government Conference.

The matter of amalgamation with the East Kerema Local Government Council was brought up by the M.H.A. Mr. Tore Lokoloko. Several Councillors spoke heatedly on the subject before a motion for amalgamation was put before the Council. The motion was defeated with 5 for and 8 against.

CONCLUSION.

From the point of view of results the patrol was successful. The Malalaua-Karama Road was marked and partly surveyed and construction is progressing well. The works programme was got off the ground and contracts arranged to enable it to continue. The council meeting on the 5th November was attended and Council matters are again up to date. In addittion during the period two land investigations were carried out, one for the Malalaua wharf site and the other for the Uamai school land. The investigations are complete but signatures in respect of both still have to be obtained. Only the latter investigation concerns the Kaipi area.

The Kaipi area however continues to require constant supervision to keep it up to standard and ensure that the works programme and road construction are carried out and in a satisfactory manner.

(PETER MAYNARD)
Assistant District Officer.

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of GULF Report No. 4 OF 1969/70.

Patrol Conducted by MR. G.GOMAR, ASSISTANT DISTRICT OFFICER.

Area Patrolled TOARIPI CENSUS DIVISION

Patrol Accompanied by Europeans Nil.

Natives ?

Duration—From 2 / 9 /19 69 to 4 / 12 /19 69

Number of Days 92

Did Medical Assistant Accompany ? No.

Last Patrol to Area by—District Services 5 / 8 /19 68

Medical --- / /19

Map Reference Map attached.

Objects of Patrol 1.Census Revision. 2. General Administration.

Director of District Administration,
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 ....

Subdistrict Office,
MALALAUA.

67/2/5

27th May, 1970

The District Commissioner,
District Office,
KEREMA.

MALALAUA PATROL REPORT NUMBER 4-1969-70.

This patrol was fielded by Mr G.Gomara, A.D. The patrol was to the TOARIPI Census Division of this Subdistrict. The Officer had clear instructions as to what was to be done. He completely disregarded instructions particularly in relation to paragraph 2 of the instructions and has made no attempt to submit a report as required by the Director's Circular 67/1/0 of 21st June, 1968, to which he was referred.

I have not processed the report as promised in my Confidential memorandum of 7th January, 1970 for various reasons, mainly because it seemed hardly worth submitting it. It was pointed out to Mr Gomara several times that we badly needed detailed documentation on the area, that this was necessary if successful forward planning for the area was to be instituted. I reminded the Officer that I had submitted a report by him about the KORIMIRI area of the Ihu Patrol Post area even though it had been submitted in the incorrect format, because he had done this from Kikori immediately before proceeding on leave, and that I would not do this on the occasion of this patrol; that I was prepared to assist him as much as possible to submit a satisfactory report.

Unfortunately I was in no position to offer Mr Gomara the detailed support as promised. I returned from a seven week patrol on December 15th and was immediately immersed in a myriad of administrative duties. I checked on the Officer from time to time and verified that he was in fact working on the report however it was not until 5th January that I vetted the report for the first time and taxed the Officer with its lack of content and complete disregard of format. Six and one half pages of diary, six pages of narrative sums up the Report.

My comments are as follows:-

(1) The Officer had a continuing number of matters passed on to him for his attention, from this Office. These he attended to, in the great part, with a minimum of delay. Matters where he proved tardy were the Moveave T School purchase investigation, the Lakekamu Timber Deal and various matters for attention on Kuki station. Although much of his time appears to have been taken up in Council matters, the Capital Works Programme was hardly commenced the time he went on leave. He was the Adviser to the East Kerema Council.

(2) It appears almost impossible in this day and age for an Officer to proceed on a Routine Patrol and complete it without urgent matters requiring attention almost immediately, being forwarded to him for immediate action. This happened all the time on this patrol and would have hampered to some extent, its effectiveness. These Projects could not have interfered with the submission of a competent Situation Report/Area Study if adequate data as requested, had been obtained.

(3) The channel at the Tauri River site to save the Hospital (paragraph 6 of the Report) has not been a success and unfortunately there has been noone available to get the people moving again on this project. I hope that Mr Johnson will mark the road Terapo - Tapala (Malalaua) within two weeks of this date and at this time deepen the channel with a wider inlet to attract a greater water flow.

(4) In paragraphs 8 and 9 the Officer notes the irresponsible attitude of the younger men of the coastal areas throughout the District towards social obligations. I have reported on this aspect on numerous patrols to the Kaipi area as has every other patrolling Officer. The break down in social regulation through the loss of authority previously vested in the older men, means there is no authority at the Village level to combat the problem. Matters between single men and women are often extremely hard to resolve, sometimes the particular liason not being confined to one man.

(5) Court proceedings are thus hard to institute, cases hard to prove.

(6) In paragraph 9 the Officer mentions the matter of tax evaders without offering a solution or attempting a remedy. This is a shortcoming he has failed to overcome. The tax collection of the Council this year has surpassed that of previous years. It cannot be said whether this will be a continuining trend next year with the introduction of Urban Local Government, as our patrols to Port Moresby from the East Kerema Council have usually collected significant amounts of money, over $1,000.00.

(7) Social groupings is a sphere in which this Officer usually excells. It appears indicative of his state of mind or inclination at the time he was doing the patrol or its report, that he felt that to enumerate the groupings would be too time consuming in a Report as brief as this.

(8) Page 4 is a good example of the superficial attempt at reporting the shoddiness of the material gathereed. Pages 5 and 6 continue the effect . To dissect the fault in these pages would be equivalent to rewriting the report. To fill in the gaps onvious to all readers, would mean writing a complete new report. Page 7 too seems to evade a few home truths, with paragraph 46 being the crowning glory in a report on a Patrol of 90 days duration in which nothing has been added to our sum knowledge of the area, probably the most important aspect of the Report.

(9) Various supplementary Patrol Instructions in addition to the Original ones are included with the Report together with census figures and claims for camping allowance. I cannot see that the Officer is entitled to the allowance nor the increased rates. While I must bear some of the blame for the shoddiness of the report and late submission (I was hoping it would not have to be submitted) it appears obviously apparent that the Officer has not been the slightest bit interested in his patrol or its effect, or the potential benefit the area would have received from a practical Report.

(10) For your information, please.

(D.R. SUMMINS)
ASSISTANT DISTRICT COMMISSIONER.

TERRITORY OF PAPUA AND NEW GUINEA

PATROL DIARY

2/9/69. 0745 Morning Assembly. At office, Council correspondences on Popo By-Election and other official correspondences attended to. Sorted out all necessary correspondences refered to in the Patrol Instructions for attention whilst on patrol.

Final patrol preparation.

Departed Malalaua Station 1620. 1700 left Malalaua wharf for Moveave by 9.8 Mercury arriving Moveave 1850 with a broken coil starter. No tools, hired another 9.8 hp Merc and by 1945 departed Moveave and by 2110 arrived Kukipi under heavy rain. Stayed overnight Kukipi.

3/9/69. 0830 to Lalapipi Council Chambers. No tools at the Chambers. To Moveave Sawmill. Borrowed tools. Removed the head and started on the fly wheel. Up to Terapo left the moter and returned to Kukipi 1545.

Remainder of the afternoon at the Council Chambers on Council duties.

4/9/69. At 0830 over to the Council Chambers at Lalapipi. Most of the day engaged on Council duties and various correspondences required for attention in my patrol instructions.

~~1430 to Moveave attended other matters which were not attended to yesterday. Returned Kukipi 1710. Overnight Kukipi.~~

1420 to Moveave attended matters that could be attended and others unattended as the parties concerned were unavailable. Returned Kukipi 1650. Overnight Kukipi.

5/9/69. At 0800 to Council Chambers. Council correspondences attended and letters written to various sundry debtors. 1400 to Moveave. Other matters which were not attended yesterday were attended. Returned Kukipi 1710 and stayed overnight.

6/9/69. 0900 departed for Lelefiru. Fairly slow trip with 10 hp. Arrived Hamuhamu 1320. Left the message and then to Lelefiru 1520. Inspected the village. 1930 to 2200 heard and arbitrated number of complaints. Stayed overnight Lelefiru.

7/9/69. Sunday - Observed at Lelefiru.

8/9/69. From 0900 to 1430 addressed the villagers on Rural Development programmes, self help, multi racial Council, hygiene and sanitation, etc. After discussions and asking and answering of few questions, a half hour's break was given.

1500 to 1730 Revised census at the same time compiled new census register. Couple of complaints heard and settled. Stayed overnight at Lelefiru.

9/9/69. At 0800 self for Finance/Executive Committee meeting to Lalapipi. Committee members failed to turn up. Number of Council matters attended. 1430 left Kukipi for Lelefiru arriving 1610. Stayed overnoght Lelefiru.

10/9/69. 0930 Commenced to revise the census and new register complied. Fairly slow with the census. Completed the census by 1640. Couple of complaints against Koaru's settled. Stayed overnight Lelefiru.

11/9/69. 0900 inspected trade stores and returns compiled. Ferry returns also done. Other matters requiring attention attended. Stayed overnight Lelefiru.

12/9/69. 0845 departed for Hamuhamu. Talks on rural development, multi racial council, etc. given by myself. Started census by 1420 and compiled a new register at the same time. Census revision incomplete. Number

-/2

Patrol Diary (cont'd).

complaints heard and settled. Stayed overnight Hamuhamu.

13/9/69. 0830 Resumed census revision and compilation of new census register and completed the census by 1300. Couple of complaints heard and settled.

1500 left Hamuhamu for Kukipi village. Rest of the day observed. Stayed overnight Kukipi.

14/9/69. Sunday - Observed.

15/9/69. Monday - Public Holiday. Observed.

16/9/69. From 1000 to 1210 addressed the villagers and the discussions held with them on various matters as in other villages. These talks were held between the people of Kukipi and Marekea. 1340 to 1730 Census revised and new register compiled. Numerous disputes heard and settled. Stayed overnight Kukipi.

17/9/69. 0845 Continued on census revision of Kukipi village. Ran out of new register forms and by 1040 completed Kukipi census. Started on Marekea village and completed its census at 1710. Heard few complaints. Stayed overnight Kukipi.

18/9/69. 0900 Inspected trade stores and returns compiled. At 1100 to Marekea inspected the trade stores. Returned to Kukipi 1510. Ferry returns also compiled. Heard one Local Court on Census evader from Hamuhamu. Number of disputes settled from both villages. Stayed overnight Kukipi.

19/9/69. 0900 Self to Malalaua with one prisoner while the main body of the patrol moved to Isapeape. Exchanged 10 hp Mercury with 20 hp. Left Malalaua for Isapeape arriving 1400. 1430 to 1550 discussions held on various topics as in other villages. Part of census revised. Couple of complaints heard. Stayed overnight Isapeape.

20/9/69. 0900 Continued census and completed it by 1300. Numerous complaints brought before the patrol and were settled out of court. No trade stores in this village. Departed for Kukipi station by 1700. Stayed overnight Kukipi.

21/9/69. Sunday - Observed.

22/9/69. 0830 to Lalapipi village. Discussions held on various topics with the villagers. Census revised. Complaints set aside to be heard at the Kukipi Court house. Returned Kukipi 1640. Stayed overnight Kukipi.

23/9/69. 0900 to Mirivase village. Discussions held with the villagers on various topics. Census revised. Village inspected. Complaints set aside to be heard at the Kukipi Court house. 1430 to Malalaua and stayed overnight Malalaua.

24/9/69. 0730 With A.D.C. Simmins to Terapo to meet D.C. Bell and the S.L.G.O. Johnston from Kerema. Party arrived by Aerial Tours at 0930. After having morning tea with Fr. Gasser of Terapo left for Lalapipi Council Chambers. Attended the East Kerema Local Government Council General Meeting.

By 1630 left Lalapipi for Malalaua with A.D.C. Simmins. Fairly slow trip back to the station on 10 hp Mercury. Arrived Malalaua 1825. Left Malalaua 2010 for Kukipi arriving 2150. Stayed overnight Kukipi.

25/9/69. 0800 to Lalapipi on Council duties. 1020 to 1530 & attended the Council Finance/Executive Committee meeting. Council correspondences and other matters attended. Returned Kukipi 1720. Stayed overnight Kukipi.

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Patrol Diary (cont'd).

26/9/69. 0830 To Lalapipi Council Chambers on Council duties. 1045 to Malalaua with Constable First Class Ipoipo on duty. Left Ipoipo at Malalaua on A.D.C's instructions. Returned Kukipi 1720. Stayed overnight Kukipi.

27/9/69. 0800 to Council Chambers. Awaited S.L.C.O. from Lese. At 1400 to Malalaua with S.L.C.O. Johnston and self returned to Kukipi. Stayed overnight Kukipi.

28/9/69. Sunday - Observed Kukipi.

29/9/69. 0830 To Uritai village. Village inspected. Discussions held with the villagers on rural development programmes, multi racial council, etc. Started to revise the census and half of it done. Returned Kukipi 1810. Stayed overnight Kukipi.

30/9/69. 0900 to Uritai. Revision of census continued and completed it by 1400. Prosecutions against the tax defaulters and numerous complaints heard and settled. Returned Kukipi 1720. Stayed overnight Kukipi.

1/10/69. At Kukipi station. Heard numerous complaints from Uritai, Mirivase and Lalapipi. Five Local Courts, three census evaders and two for failing to pay Council tax heard. From 1510 to 1730 at Lalapipi Council Chambers on Council duties. Back to Kukipi 1750. Stayed overnight Kukipi.

2/10/69. At 0830 despatched Council Rules Inspector with patrol gear per Council dinghy to Moveave as an advanced party. Self remained at Kukipi, heard couple of complaints and then to Lalapipi Council Chambers on Council duties. Departed Kukipi at 1630 for Moveave. Stayed overnight Moveave.

3/10/69. 0930 addressed the combined Heavalas and Heatoares at Heavala on various topics such as multi racial council, rural development programmes, etc. Number of quiries answered. Lunched. 1300 started to revise the Heavala census. Attendance not very good. By 1700 returned to the rest house. Couple of complaints heard and settled. Stayed overnight Moveave.

4/10/69. From 0800 to 0930 Accompanied by the Council Rules Inspector inspected both villages, Heavala and Heatoare. Sanitation satisfactory as a whole. Further instructions on hygiene and sanitation issued. 1000 to 1210 and from 1340 to 1740 Heavala census revised. Heard and settled minor complaints. Stayed overnight Moveave.

5/10/69. Sunday - Observed Moveave. Stayed overnight.

6/10/69. 0945 to 1220 and from 1340 to 1740 Heavala census revised. Census completed. Couple of complaints heard and settled. By 1820 to Club house. To many minor complaints so advised the days set aside to hear the complaints. Stayed overnight Moveave.

7/10/69. 0840 to 1550 Revised Heatoare census. Attendance from this village was fairly good. Summoned all census evaders from Heavala. Once again more complaints. Heard number of them. Stayed overnight Moveave.

8/10/69. 0815 Organised workmen from both village to start work on the channel near Terapo. 0910 with councillors to the site and pegged out the channel. 1000 to Terapo station. Discussions held re the channel with Fr. Gasser. Borrowed 10 spades from the Mission to assist on the project. 1030 to the site . Supervised the clearing of the site. Attendance from both villages fairly poor. Returned Moveave 1635. Number of minor disputes heard. Stayed overnight Moveave.

-/4

Patrol Diary (cont'd).

19/10/69. 0800 Despatched Const. 1/C Evara to Heavala to organise workmen while self organised the ones from Heatoare. By 0830 despatched all workmen by canoe to Terapo. Self departed for Terapo 0945. Most of the day at channel site supervising the workmen.

1615 Returned to Moveave. From 1650 to 1730 heard and settled disputes of manor nature. Stayed overnight Moveave.

10/10/69. 0910 to Terapo with Constables 1/Cs Evara and Sogeri. Instructions issued to the Constables regarding the work on the channel. 1025 self returned to Moveave with Councillors and heard four Local Courts against the census evaders. Penalties imposed and necessary actions taken on various correspondences and replies written.

1510 to Malalaua with detainees, court papers and various correspondences for mail. Received more fuel and returned Moveave by 1935. Stayed overnight Moveave.

11/10/69. From 0900 - 1320 Heard and arbitrated numerous cases of minor disputes mainly of long and overdue payments of debts, marital nature, etc. Reminder of the day observed. Overnight Moveave.

12/10/69. Sunday - ~~Observed~~ Observed. 1020 to Kukipi and returned to Moveave 1730. Overnight Moveave.

13/10/69. 0830 to 0910 Organised workmen from Heatoare and Heavala to work on the Terapo Channel. By 0935 accompanied by the Councillors from both both villages departed for Terapo. Attendance fairly good especially from Heavala compared with that of the last week. Placed Heavalas on the northern end of the proposed channel and the Heatoares on the southern end.

At 1115 self departed for Lalapipi Council Chambers on Council duties. Spent most of the afternoon at the Council Chambers. Returned to Terapo to check on the progress of the channel at 1545. Back to Moveave by 1650.

14/10/69. 1010 to Terapo on supervision duties of the workmen. Due to too many complaints especially from Heavala to be settled and the number of Local Courts lined up mainly on census evaders for hearing, self returned to the village accompanied by the Council President Palema and the Councillor Mitase of Heatoare.

1120 Started hearing Local Courts and most of these cases were adjourned for the following day. Numerous disputes heard and settled out of Court. Completed hearing these disputes by 1640. Stayed overnight Moveave.

15/10/69. Despatched Constable 1/C Sogeri with the Councillors and the workmen from both villages while self with Constable 1/C Evara remained to finish hearing the Local Cpurts.

1000 commenced hearing the Local Courts which were adjourned the previous day. Penalties imposed. Hired a canoe from Heavala and by 1640 seven detainees with the company of Constable 1/C Evara left for Malalaua. Stayed overnight Moveave.

16/10/69. 0845 despatched Constable 1/C Sogeri with the workmen to the channel while self awaited Constable 1/C Evara from Malalaua. Arrived about 0930. Accompanied by Evara left for Terapo Channel at 1000. Work on the channel progressing. Returned Moveave 1600. Stayed overnight Moveave.

-/5

Patrol Diary (cont'd).

17/10/69. Despatched the workmen accompanied by the Constables 1/C Evara and Sogeri to the channel by 0900 while self remained to do the land investigation of the Roman Catholic school site. With all the owners of 'Lumalati' who were available at that time commenced to survey the above land by 0930. Completed the investigation by 1430.

1500 to the channel to check on the progress on the channel. Returned Moveave 1640. Stayed overnight Moveave.

18/10/69. At Moveave heard and arbitrated number of minor disputes especially from Heavala and one Local Court heard. 1420 to Malalaua with more correspondences and Court papers. Got more fuel and returned to Moveave at about 1740. Stayed overnight Moveave.

19/10/69. Sunday - Observed. Stayed overnight Moveave.

20/10/69. Despatched all the workmen by 0845 and self accompanied by two Constables to Terapo. Most of the day at Terapo. Returned to Moveave at 1445 on Court duties and arbitrate the complaints. Const. 1/C Sogeri returned with sore back1630. At 1500 took him to Kukipi Hospital. Returned Moveave 1740. Stayed overnight Moveave.

21/10/69. With two Councillors and Const. 1/C Evara to Terapo by 0900. Whole day spent at the channel site. Returned to Moveave 1545. Stayed overnight Moveave.

22/10/69. Despatched workmen to the channel site while self returned to Malalaua as instructed by the Assistant District Commissioner on duty. Stayed overnight Malalaua.

23/10/69 to 24/10/69 At Malalaua station.

25/10/69. Departed Malalaua 1445 for Moveave. Observed. Stayed overnight.

26/10/69. Sunday - Observed. Stayed overnight Moveave.

27/10/69. Despatched Councillors with the workmen to Channel site while self to Lalapipi Council Chambers on Council duties. Returned to Moveave by 1510. 1530 to channel site to check on the progress. Overnight Moveave.

28/10/69. 0900 with Counsillors to Channel site. Work cancelled due to high water. The work put off for couple of days. Returned to Moveave 1100. Most of the day hearing complaints. Stayed overnight Moveave.

29/10/69. To Lalapipi Council Chambers for Council Meeting. Most of the day at the Chambers for attending meeting. Returned 1750. Stayed overnight Moveave.

30/10/69. 0900 to Council Chambers for Executive/Finance Committee meeting. Meeting closed 1430. Council duties. Returned 1720. Stayed overnight Moveave.

31/10/69. At 0830 to channel site. Water still very high. Work put off again until next Monday. Left Moveave for Malalaua 1030 with Council minutes and correspondences. Returned Moveave 1740. Stayed overnight.

1/11/69. Observed Moveave. Stayed overnight.

2/11/69. Observed. Overnight Moveave.

3/11/69. 0900 to terapo channel. Water still high. 1100 to Kukipi to check on Sogeri. Pick Sogeri and returned to Moveave 1315.1320. Arbitrated numbere of complaints. Over night Moveave.

4/11/69. 0800 packed up and leaving some of the patrol gear at Moveave left for Popo at 0930 arriving Popo1420. Inspected villages and stayed overnight Popo.

5/11/69. 0930 All the people assembled. Addressed the gathering on various topics and discussions held. Number of quiries answered. 1345 started to revise the census, commenced with Kaisava, Mikafiru and finally Luluapo. Completed the census by 1740. Stayed overnight Popo.

6/11/69. 0900 started to hear number of complaints including three Local Courts. Finished by 1500. Instructions issued re village houses toilets, rest house, etc. Packed up and ~~left~~ departed for Kukipi by 1400 arriving Kukipi 1920. Overnight Kukipi.

7/11/69. 0800 to Council Chambers on Council duties. 1400 left Kukipi for Moveave, picked up remainder of the patrol gear. Then to Savaiviri at 1510. 1630 inspected the village. Stayed overnight Savaiviri.

8/11/69. 0930 addressed the villagers on various matters. Discussions held. Majority infavour of Multi Racial Council. Census revised and completed the census by 1445. Rest of the day observed. Stayed overnight Savaiviri.

9/11/69. Sunday - Observed and stayed overnight Savaiviri.

10/11/69. At Savaiviri. Heard number of complaints from Savaiviri. Two Local Courts from Heatoare heard. 1430 to Malalaua with a detainee to be delivered to the Corrective Institution. Returned Savaiviri 1710 and overnight Savaiviri.

11/11/69. At 0900 to Council Chambers for Special Meeting to discuss agenda items and appoint the delegates for the Gulf District Council Conference. Meeting openned 1100 to 1510. Council duties. Returned Savaiviri 1920. Overnight Savaiviri.

12/11/69. 0900 departed for Tapala. On arrival village inspected then to Malalaua to call the Senior Local Government Officer re the names of the delegates and the agenda items for the Conference from East Kerema Council. Returned Tapala 1625. Stayed overnight Tapala.

13/11/69. 0930 Census commenced and completed the revision by 1130. Discussion held on various items and all infavour of multi racial Council. No complaints stayed overnight Tapala.

14/11/69. 0830 self to Malalaua on duty. Instructed Avana skipper to pick my patrol gear to at Tapala and Savaiviri to be dropped off at Kukipi. Self at Office on office duties and departed for Kukipi at 1645. Stayed overnight Kukipi.

15/11/69 to 3/12/69 Camped at Kukipi attending various Council matters, assisting in installing a fibreglass well at Uritai and attending other matters which require attention as instructed.

4/12/69. At 0930 departed Kukipi arriving Malalaua 1045.

End of the Patrol

67- 2- 5

CO/jog.

Department of the Administrator,
Division of District Administration,
Sub District Office,
MALALAHA,
Gulf District
30th December, 1969.

The Assistant District Commissioner,
Sub District Office,
MALALAHA.

MALALAHA PATROL REPORT NO. 1/69-70.

Enclosed herewith please find copies of the above report together with the contingencies for Camping Allowance claims for submission.

A. INTRODUCTION.

1. The above reports was conducted through Tungiai Census Division of the sub-district. The report had a wide range of objectives (copies of Patrol Instructions attached) but the main ones were to review the census, talks on proposed Multi-racial Council, Rural Development and self help schemes and routine Administration, to consolidate further the Administration influence in the area.

2. The Census Division patrolled is bounded by NOKIPI/KOARIPI Census Divisions boundaries on the south, NEVER/KOARIPI on the north, MEAFORO Creek which is KAIPI/KOARIPI boundaries on the west, and the sea frontage on the south. The approximate area of the Census Division patrolled is 215 square miles. It was a fairly long they patrol but was interrupted at times when attempting to attend the Council meetings or returns to the station when required by the Assistant District Commissioner.

3. During the course of the patrol number of census problems on various matters were attended and actions taken as required. The following are references of the correspondences and in addition there were quite a number of Character Checks and dates of birth verifications for the applicants for Public Service from various Administration Departments were also attended to.

41-2-2 of 5th September,1969 to District Commissioner on various correspondences of the East Kerema Local Government Council; 57-2-7 of 9th September to Director of Forests; 57-2-7 of 14th August,1969 to Industrial Officer of the Commonwealth Department of Works, 28-3-1 of 26th September, 1969 to Manager Commonwealth Saving Bank Port Moresby; 37-4-2 of 26th September,1969 to Assistant District Commissioner Kerema; 10-3-1 of 24th October,1969 to District Commissioner Kerema; 35-3-173 of 24th October,1969 to District Commissioner; 35-2-1 of 10th November,1969 to Director of Lands; 37-4-2 of 10th November to Manager,A.G.C.(Pacific) Ltd., Port Moresby; 37-2-5 of 19th November,1969 to The Accountant Inland Products; 25-1-1 of 18th November,1969 to Chairman, Copra Marketing Board,; 37-4-2 of 18th November,1969 to Assistant District Commissioner Kikori and 77-2-1 of 19th November,1969 to District Commissioner Kerema. In addition there were a number of Copra Cheques were handed out to various payees from the area.

4. The Patrol was also instructed to check on the Councils Capital works projects and listed hereunder are progress reports on various projects.

(i) Two fibreglass wells at Lalafiru. One completed and in use and the second well had been sunk but the pumpt to be installed and the apron yet to be made.

(ii) Uritai- one fibre glass well sunk during the patrol but pump to be installed and apron to be made.

(111) Kukipi Hospital ward completed and in use. Cutterings and tanks not installed due to lack of funds.

(1v) Kukipi teachers house completed excepted gutterings and tanks to be installed : Materials on site.

(V) LALAPIPI- KAFUKE Channel maintenance duties completed.

(V1) LULUAPO Classroom - Other materials on hand and steel frames for the building on order.

(V11) KAISAWE Tank - Materials on order.

(V111) Mevenve Aid Post under construction and expected to be completed early February next.

(1X) Mevenve Well - Materials on site. Not commenced yet.

(X) Mevenve Classroom completed and the Contractor paid off.

(X1) SAVAIVIRI and HAMUHAMU Aid Posts gutterings and tanks to be installed Materials now on site and the buildings are in use.

5. The patrol also conducted one land investigation for Roman Catholic Mission School at Mevenve. Reference 35-3- 41, C. 36. The Investigation Report has been submitted to the Assistant District Commissioner for his personal comments and submission to the District Commissioner.

6. During the Course of the patrol the people from Hamuhu and Mevenve were organized to dig a channel near Tarupa Catholic Mission station (see attached patrol map). This channel was dug in order to divert the current which is washing away the mission land on the left bank of Tarupa River on which the Mission hospital is built. Even though the idea was to save the hospital from being washed away, the people from Mevenve did not respond to the requests made by the Mission to dig the channel. The matter was brought up in this office and even before the District Advisory Council. Then channel has now been put through but still more work remains in widening and deepening of it.

B. POPULATION - DISTRIBUTION AND TREND.

7. The total absentee of 3989 were absent at the time of census (see attached census statistics). These totals do not include those who were visiting other centres at the time of census. Most of them workings in other centres like Port Moresby, Lae, Rabaul or other Highlands centres. Some of them have been away for more than fifteen (15) years. Majority of these people are away in Port Moresby either working or just being vagrants, supported by their relatives or friends who have jobs in towns. The total absentee from the area is as follows:

Inside District		Outside District	
Male	Female	Male	Female
253	197	2017	1344
Total -	450		3361

Total absentee including students attending various Mission or Administration schools inside or outside the district is as follows:

Male	Female	Total
2551	1438	3989

8. As discovered throughout the District, most of the young men between the age groups of 15 to 40 are main ones living away from their home areas either working or living with friends who are working. Lots of concern is also caused by these young men to their families as well as their communities. These young men are married and leave their newly married wives in their villages after being with them for a year or so and go away to towns seeking jobs or visiting friends and relatives. A number of complaints were brought before the patrol regarding these men leaving their wives unsupported over the payments of bride-prices, etc.

These complaints were heard and settled during the course of the patrol. This trend I should say is typical of coast region from Iokea to Kikori. They have no intention of honouring their obligations to the girls to whom they contact while the girls believe the liasion is permanent.

9. An increasing outward flow of absenteeism is also causing concern to the East Kerema Local Government Council which covers the whole of the area patrolled. They are reluctant to pay their Council taxes and some of them have not paid their taxes since its proclamation. Others have left their sections of their villages unattended and some of their dwellings are in very poor state of repair. Instructions were issued to the Councillors to improve these houses. The Council Rules Inspector has also been instructed to take particular note of these when his monthly inspections are done.

C. SOCIAL GROUPINGS.

10. The main vernacular spoken by these people is Tearipi but the sound or the way they speak it varies slightly from coastal villages and those living away from the coast. The people of Moveave group speak it slightly different from those of Motumotus or Pope Group. There were three main groups really, i.e. Moveave groups spread as far as Tapapa, Motumotu group spread as far as Pope from Uritai and old Miribea complex which was washed away and the inhabitants spread from Isapeape down the coast as far as Lelefiru.

11. This is a patrilineal society and each village is consisted of two or more clans. These clans are then made up of number of families.

e.g. Hanuabada village is made of six clans, viz Orilavi, Heralavi, Ailavi, Kaurilavi, Isaalavi and Ulavi. These clans then consist a number of families. Each clan has a headman. Each clan who is there to speak for them when meeting with other groups or families. Eventhough they have these headmen, they still regard the Councillors as their leaders and they often control the village as well as clan affairs. A detailed breakups of social groupings for each village is not included as there are too many small groups in each village and are a time consuming.

D. LEADERSHIP.

12. Every village or clan has its own leader. In most cases the Councillors are regarded as their leaders and their status of leadership are not hereditary. These Councillors acquire the status of leadership eh because the younger people now want the younger men who might have bit of education and probably have a better understanding of things to take part and participate in the field of the local affairs and the administration of their villages. The estimated age group of the Councillors is between 30 to 5? years.

13. There are 42 Councillors who represent various wards in the Council but out of 42 members, 24 represent various wards in the Census Division patrolled. Most ofthem appeared co-operative and some of them were helpful but others were quiet and lack drive.

E. LAND TENURE AND USE.

14. The native land in the area is communally owned, i.e. there might be one or more families in the clan holds the title of the land or it might even be a clan ownership, or a number of clans owning the land. As it is a patrilineal society, the inheritance of the land ownership is also a patrilineal one.

15. There are a number of leases held by the different missions, private enterprises, the Local Government Council, and the Administration. The Missions involved in this field do are the United Church and the Roman Catholic Mission. The only native leased lands are those of Messrs Semese Ivaraea and G.E. Karava at Malalaua Station. They are business leases on which their trade stores are built. There is no land tenure conversion system in

the area eventhough there was a lot of talk on resettlement schemes were given to the people during the patrol.

16. The main cash crop grown in the area is coconut and in addition bit of lowland coffee, robusta and rice is grown. Rice is grown by some members of Moveave and when harvested it is sold to the Catholic Mission at Terapo. The Mission also has its rice paddock on its land at Terapo. Copra production in the area is becoming important to the local producers. Most of the coconut plantings are communally owned.

F. LITERACY.

17. There are four Administration Primary 'T' Schools in the area, namely Kukipi, Popo, Moveave and Malalaua; two Roman Catholic Primary Schools at Terapo and Moveave and five United Church Schools which teach according to the Territory's Education Department's curriculum at Lelefiru, Hamuhamu, Kukipi, Uritai and Savaiviri.

18. Approximately 60% of the adults are literate or semi-literate either in vernacular or Police Motu and about 10 - 15% of the total population can understand or even speak a smattering English. There are a number of children attending Kerema High School or other High Schools in Port Moresby area including six students studying in the University of Papua and New Guinea.

19. Every village in the area visited have transistor radios either provided by the Department of Information and Extension Services but most of them are privately owned ones. "Our News" and other pamphlets on Political Education or Local Government were also noticed on the walls of some of the houses in the villages visited.

G. STANDARD OF LIVING.

20. The houses built throughout the area are of modern style. Most of the villages have latrines and very few have rubbish pits. Further instructions were issued for additional toilets and rubbish pits.

21. The main staple diet is sago and is supplemented by small amounts of sweet potato, banana, taro, yams, etc. Fresh fish also a supplement to the diet including European type food such as rice, sugar, meat, etc.

22. There are no sporting or other social organisations in the area except the Women's Clubs or Christian Women Fellowship groups are formed in some of the villages. Some of the Women's Clubs have club houses which are used by the patrols at $1.00 per night.

H. MISSIONS.

23. There are three Missions operating in the area, viz the United Church, Roman Catholic and the Jehovah's Witness. The United Church has more converts than the other two. The main aim of these missions is to teach and spread Christianity among the people. The United Church and the Roman Catholic provide educational and health services to the local people. The Catholic Mission at Terapo has Father in charge of the station, three Sisters and a lay worker. The Missions also have their mission workers such as Pasters and teachers stationed in various villages which are under their influence.

24. The Catholic Mission at Terapo has clinic which serves the people of the area. A Sister from this Clinic visits villages every month providing clinical assistance to the mothers.

I. NON-INDIGENOUS.

25. There are no European managed plantations in the area patrolled. There is a Sawmill at Moveave managed by the local businessman under a constant supervision of an European officer of the Department of Trade and Industry. This Officer is also incharge of Co-operative extension in Kukipi region, i.e. it extends from Oiapu in the east to Sile in the west. This region cover sixteen Co-operative societies in operation and two under liquidation

26. There are fourteen non-indigenous residents in the area patrolled. They are Administration and the Roman Catholic personnels.

J. COMMUNICATIONS.

27. Water transportation is the main source of transport in this area. The only road system in the area suitable for vehecles is from Malalaua wharf to Meiporo River Creek parts of which is suitable for w four wheel drive vehicles only. Apart from this the work on Malalaua-Lelefiru Road is under construction. In regard to airstrips, there are two airstrips in the area, namely Malalaua and Terapo.

28. In regard to telecommunications, there are two Post Offices, Malalaua and Kukipi where radio communications are operated. In addition there are two radios operated by Lese and Popo Primary "T" Schools.

K. TECHNICAL AND CLERICAL SKILLS.

29. There are many people living away in various towns employed by various Administration Departments or other private organisations and enterprises as clerks, school teachers, carpenters, painters, drivers, mechanics, storemen, policemen, etc. The majority of them are said to be carpenters.

L. POLITICAL DEVELOPMENT.

30. This area has been under Local Government Council for more than ten years and the people are sufficiently politically developed since the introductio of the Council. Most of them seem to have grasped the basics of the Administratio In most cases they accept and assist the administrative patrols to the area as they realise that the Administration is the controlling organ of the country.

31. The House of Assembly I feel is still not fully understood by these people eventhough they all know the name itself. The majority are however vaguely aware of a controlling body to which their members are attached to. The principles of democratic secret voting are slowly being grasped by them as they have followed the similar systems in their Council elections.

32. Their attitudes towards Europeans are good as they are in constant contact with the Christian missions, prospecting companies and the regular visits or patrols from the Administration. Some of the are readily available to assist them.

M. ECONOMY OF THE AREA.

33. The people of the area are constant subsistence farmers. Coconut is the main economic tree from which income is earned. As mentioned earlier some of the people have individual coconut holdings whereas others are communally owned. Most of the copra produced are hot air ones. Some of the copra is sold to the local Co-operative Societies while the other producers ship their produces to the Copra Marketing Board a cheque as a payment of the copra is forwarded through this office and later collected by the payee.

34. The lowlands coffee, robusta, is also grown in the area. They are at full bearing age. This should be another source of income if only picked and processed but there is probably no local market for it.

35. In regard to commerce and industry in the area, there are ten Co-operative Societies, namely Lelefiru, Hamuhamu, Kukipi, Tauri River (Savaiviri) Moveave, Isapeape, Uritai, Lakekamu, Mirivase and Popo Co-operative Societies. These Co-operative Societies formed an Association called Toaripi Association of Co-operatives. The overall controlling body of these Societies is the Kukipi Sub-Branch of the Co-operative Wholesale Society with the Headquarters at Lae.

36. There are also a number of native owned and operated trade stores in almost every village. Some of these trade stores do not operate profitably because the friends and relatives and friends of the owners sometimes fritter away small profits earned from the stores. Very few trade stores in the area

-/6

function properly. There are three trade stores with Storekeeper's Licence to sell liquor. These stores are owned by the local businessmen. They are located at Moveave owned by Mr. Andrew Hasu, Lelefiru owned by Mr. Semese Ivaraoa and Mr. Gabriel Ehava Karava at Malalaua.. Mr. Semese Ivaraoa, a local enterprenuer has tavern under construction. He operates the Post Office agency, agent for the Trans Australian Airlines at Malalaua and the Steamships Trading Company's shipping agent at Lelefiru. Another local trade store owner, Mr. G.E. Karava is an agent for the Bank of New South Wales at Malalaua.

37. The village people sometimes make sago and gather beetlenuts for sale at market at Koki. They also sell small quantities of garden produces and fish at Kukipi market and the prices are fairly reasonable.

38. There is enough arable land for family gardening and further increasing of their coconut plantings. In most cases these coconut holdings should be cleared and the size of the plots should be increased as they realise that the coconut is the most important cash crop in this area.

N. ATTITUDE TOWARDS LOCAL GOVERNMENT.

39. This area was once under a seperate Council than that of Koripi Census Division but in 1960 these two Councils amalgamated and formed the East Kerema Local Government Council. This Council is comprised of 24 Wards and represented by 42 Counsillors. The Council I see it has accomplished much for the benefits of the people and the development of the area. But at times the people are too reluctant to give a hand to assist its progress. This can be easily noticed that they are reluctant to pay their Council taxes, not prepared to offer their services voluntarily in assisting with their Council's Capital Works projects. They want someone with authority to get out there and stand at back their backs before they do the work. This was clearly revealed when all the requests had failed to dig the channel near [illegible] Channel. This is also one of the factors in achieving slow progress with the Council's capital works projects. These things are actually requested by themselves but they are not willing to assist in putting up these projects. These does not mean that they are opposing the Council but they just to be at the receiving end of the line. Others do think that "we we do not want to pay our taxes because the Council is not doing anything incur village", but atleast they are not forgetton in the Council's development programme. The last Council tax patrol had faced this sort of protest while collecting Council tax.

40. On the other hand the Council is doing all it can to develop its area. So far it has provided health services by building Aid Posts, on education it had provided teachers' houses and classrooms, installed water wells in various villages, communication and transport services by assisting in construction of roads, airstrips, inland waterways and providing a dinghy and outboard motor. The Council has more to achieve and this will continue in years to come.

41. The proposed multi-racial Council's ward boundaries, number of Councillors, etc. was discussed with the people of all the villages visited during the course of the patrol. The majority of the people were in favour of the proposed Multi-Racial Council and had accepted the proposed ward boundaries, number of the Councillors to be elected to each ward, etc. The acting Assistant District Commissioner of Malalaua's [illegible] of 1969 was followed in this case.

M. MISCELLANEOUS.

(a) Firearms.

42. All Certificates of Registration for firearms were inspected and those that require renewal have all been renewed and those not worth of renewing were confiscated.

(b) Trade Stores.

43. All trade stores were also checked for their trading licences and allthe licences were current.

-/7

(c) Courts.

44. During the course of the patrol there were 71 cases heard in the Local Courts. These were for evading census, failing to pay the East Kerema Local Government Council tax and other offences under Section 8(a)-(e) of the Police Offences Ordinance. Out of 71 cases, 40 paid fines and 31 were imprisoned and terms of imprisonment range from 2 weeks to 3 months.

F. CONCLUSION.

45. The communication system in this area is poor and lacking as far as the road transportation is concerned. The copra production also suffers greatly because the people are not willing to work it at best of times. The work on the road is progressing.

46. The objects of the patrol were carried out and it was leisurely conducted throughout the Census Division. It was an enjoyable and a successful patrol.

(Gerua Gemara)
Assistant District Officer.

Map on the of
The desk 67.5.55.

(1)

TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of.....GULF.....Report No.....5/69-70.....

Patrol Conducted by.....Peter MAYNARD, A.D.O.....

Area Patrolled.....KAIPI Census Division.....

Patrol Accompanied by Europeans.....---.....

Natives.....Various Members R.P.N.G.C.....

Duration—From...7.../...1.../1970.....to...13.../...5.../1970...(Broken period)

Number of Days.....25.....

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

Last Patrol to Area by—District Services...Sept/...Nov/19.69...

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

Map Reference.....Fourmil Series WAU.....

Objects of Patrol.....As per patrol instructions enclosed.....

.....

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 ....

.....

.....

.....

Pres Study Area

GFB:KP

(74)

67-2-94

Division of District Administration,
KONEDOBU. PAPUA.
24th August, 1970.

The District Commissioner,
Gulf District,
KLEMA.

PATROL NO. MALALAUA 5/69-70

Your reference 67-5-35/100 of 14th August, 1970.

I acknowledge with thanks receipt of Annual Census and Area Study by Mr. P. Maynard, Assistant District Officer, of KAIPI Census Division.

It was a pleasure to read this well written report. Mr. Maynard's frank, informative submission contains a wealth of sound material about the area patrolled. The well drawn assessments of existing attitudes are first class, and Mr. Maynard's own observations on current work problems are of value.

The overall condition of the Kaipi Council is pleasing, and the success that has been achieved in road construction work is indicative of Mr. Maynard's energy and industry. However, it does appear as though much greater attention must be given into making the Council a more self-reliant body.

The Area Study, with supporting photographs, is a well compiled, informative document, but it does not contain the headings "Attitude Towards Central Government" and "Accommodation Services and Facilities". The Assistant District Commissioner, Malalaua should have noticed this omission.

I have nothing more to add to the full, covering comments on this good report of worthwhile field work.

(T.W. ELLIS)
Secretary,
Department of the Administrator.

cc: Mr. P. Maynard,
Sub-District Office,
MALALAUA.
Gulf District.

67-2-94

actually got out and performed physical work themselves, is remarkable enough, and the fact that these efforts were maintained over a period of months is entirely due to the efforts of Mr. Maynard. The matter of the approaches to the Karama River Ferry and other faults in design has been reported to the Public Works Department and work will be carried out on remedying these faults in the near future. The P.W.D. grader stationed at Malalaua is currently working down the road from Malalaua and has reached the MEAPORO Bridge area. Once this bridge is completed it will proceed on into the Kaipi area giving much needed assistance.

5. The matter of the need or otherwise for lengthy Patrol Reports was discussed at the recent District Commissioner's Conference. Recommendations were made aimed at streamlining the reporting system and a decision on this matter by the Secretary is expected in the near future.

6. The Area Study is comprehensive and self explanitory and calls for no special comment. The most informative section on rivers and their navigability has been extracted and forwarded with a copy of the map to the appropriate authorities.

7. The need for a Business Advisory Officer permanently posted to the District has been pressed with the Department of Trade and Industry both from this office and by the Minister for Health, but all requests have been refused due to inavailability of staff.

8. The appendix on influential men is a most useful reference for future patrols into this area.

9. Appendices "D" and "F" have been extracted and forwarded to the District Rural Development Officer for his information.

10. Please ensure in future that Census statistics are compiled in accordance with D.D.A. Circular 14-2-0 of 14.10.69 before they are submitted to this office. The relevant information has been entered by me, except that the figures have not been recompiled in alphabetical order as should have been done. In future figures not submitted in accordance with these instructions will be returned to you for correction. The villages of EPONI and WINA have been altered to their correct spelling of HEPE and BIATAVA respectively. Ensure that correct names are used as per the Village Directory.

Please refer to paragraphs 5 to 13 of the Situation Report and paragraph 86 of the the Assistant District Commissioner's covering comments on the abovementioned patrol report and take what action you deem necessary.

DEPARTMENT OF THE ADMINISTRATOR
18 AUG 1970
KONEDOBU

R.S. BELL
DISTRICT COMMISSIONER.

MEMO: The Secretary,
Department of the Administrator,
KONEDOBU.

The abovementioned patrol report and census figures in duplicate is forwarded yours herewith. The Census figures are not in alphabetical order as per your instructions. However, to save any further delay in the submission of this report, which is already well overdue, they are being forwarded as is, as the statistics themselves are correct.

R.S. Bell
DISTRICT COMMISSIONER.

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67-5-35

100

DJH:CB

KEREMA,
Gulf District.

14 August, 1970.

Assistant District Commissioner,
MALALAUA.

Malalaua Patrol Report No.5 of 1969/70

KAIPI Census Division, By Mr.P.Maynard A.D.O.

Thank you for the abovementioned report, together with your comprehensive covering comments. Mr. Maynard has indeed submitted an excellent narrative report on a lengthy patrol, well conducted and his concise yet comprehensive impressions, together with your comments leave little necessity for lengthy comment by me. The report has been marred by Census Statistics not compiled in accordance with D.D.A. Circular 14-2-0 of 14.10.69 and which have an unaccountable impallance of 22 from the previous census.

1. The Sub-District boundary has been finalised per my 1-1-1/885 of 22nd June, 1970 after discussions with yourself and the Assistant District Commissioner, Kerema and has been approved by the Secretary. The Census Divisions boundaries have also been finalised and are currently the subject of a submission to the Secretary. The KAMEA people currently in the KAIPI Census Division will remain in same, and will not be transferred into the KOVIO Census Division, as administratively they can be easier visited by the patrols into the Kaipi area than the Kavio. The spelling corrections recommended by Mr. Maynard in paragraph 57 are being effected in a submission on Census Divisions in the District generally of which you will obtain a copy.

2. The attention of the Senior Local Government Officer has been drawn to the shortcomings of Mr. Jophet Oira and he will be looking into the matter. He has also been referred to Mr. Maynard's recommendation for the increase of the wards at POMARA and LALAMO and your comments on same, together with the recommendation by you for a Councillor's course. He has been asked to advise you regarding these matters.

3. With regard to political education, I agree entirely with Mr. Maynard that it is not so much lack of staff etc that leaves much to be desired in this aspect of the people's development, it is purely a genuine lack of interest. Until such time as political parties develop and advertise their particular platforms, it is unlikely that the villager will be particularly interested in the mere formalities of th politics in the Territory.

4. Mr. Maynard is to be congratulated on the mannor in which he maintained the people's interest in road construction work and Council capital works through the Kaipi. Only by winning the people's confidence and by working closely with them in these projects was he able to accomplish such outstanding results. The fact that these people

TERRITORY OF PAPUA AND NEW GUINEA

71.

Telegrams
Telephone
Our Reference 67/1/
If calling ask for
Mr.

In Reply
Please Quote
No.

Department of the Administrator,
Division District Administration,
Subdistrict Office,
MALALAUA, Gulf District.

The District Commissioner,
Gulf District,
KEREMA.

MALALAUA PATROL REPORT NUMBER 5 - 1969/1970 TO KAIPI C/d.

1. Please find enclosed three (3) copies each of the abovementioned Report submitted by Mr P.Maynard, A.D.O., of Malalaua. One copy of his Patrol Map is submitted herewith for sunprinting please and return of fifty copies to this Subdistrict Headquarters, for use with this and subsequent Patrol Reports, as well as developmental work in this Subdistrict.

2. My comments on the patrol and this Report, are recorded hereunder.

3. I have found the Officer submitting this report to be a reliable one. The patrol and its report confirms me in this opinion. The Report is concise and gives a neat picture of the situation as it is in the KAIPI. There is an absence of high flying terms and claims for the future in this report which instead gives a factual account of what has been done, what is being achieved. It is a pleasure to find so much reported in so few words.

4. You are awate of the improved condition in the Kaipi. Any improvement in the area must take place through the Council. The Council then, has been our focal point for attention. Mr Maynard as the Council's adviser has spent a lot of time with the Councillors and the members of the Committee,men who in the past have been characterized by a subterranean desire to work, but a lack of direction, little motivation.

5. While the intrinsic effectiveness of the Executive of the Council has improved little over the last 12 months, there has been a wonderful increase in morale, a desire to work and work effectively by most of the Councillors and their Committeemen. The increase in efficiency, so fundamentally essential if a Council is to function well by its own initiative, will not increase for the better until we have staff who can concentrate solely on this aspect. I cannot see how the mooted reorganization of this Division is going to achieve this.

6. The change in morale has been brought about by the Officer spending much of his time in the Kaipi area. Out of a total of 33 major capital works items 29 have been completed, 2 tanks and their stands are still awaiting the arrival of materials as is the completion of the Roof on the Women's Club building at Silo. One item only the installation of a hydraulic ram at Silo has not been undertaken. This latter project put on the Estimates during the 2nd Revised, is one which will require expert guidance, in view of terrain to be covered, types of material required etc etc. The Local Government Engineer is being contacted through our own Local Government Departemnt to make a survey of the site and advise concerning materials, mehtods of installation, etc.

7. The strategy involved has been one of " Get the Capital Works Programme completed one year, show the people what they are getting for their money, show the Executive how to cope with any given programme, and the effectiveness of the Council will increase." Unfortunately, Mr Maynard has done or achieved a lot of the work as a result of his own efforts, and the Executive as the practical implementers of the programmes and the Executive body of the Council is still lagging far behind.

8. While members of the Executive have been trained in building village projects with each Councillor being responsible for provision of labour, local materials etc, the Adviser found that when he was not there, individual projects and the whole programme fell flat on their face. If he was not seen in the Council area on the day of the meeting, it was assumed that a meeting would not take place.

9. Instead of becoming more self reliant then, the Council has come to rely on Mr Maynard. This is by no means a irretrievable position. What is now required is that a Course be run for the Councillors instructing them on all facets of Council administration, their job, their responsibility, everything that can be 'put across' to the average Councillor from this area. I have mentioned this in previous correspondence, this Course should be run for all Gulf District Councillors, with two or three Officers of at least six years seniority in attendance. I feel that the Adviser to the Kaipi would be a competent Officer to assist in the running of such a course.

10. Passing on to the body of the Report, I have the following comments.

DIARY Under the headings of 30th Janiary, 1970, 31/1/70, 2/2/70, 6/2/70, a lot of time during these days spent with Dr.Ridge the Leprologist and between 16/2/70 - 20/2/70 spent with the Navy, Mr Maynard has amply illustrated the amount of time taken up in liasing with other Government Departments or other official bodies. The Army - Navy River Survey was a good example of an Officer having to interrupt a patrol with no forewarning to accomplish another task. This is happening all the time these days, with the accelerated pace of Administration. There is no answer to it, outside of more staff, but it would appear that the day of the traditional patrol with a given number of objects to be achieved by ' a leisurely patrol through the area' with at least one night spent in each village, are over. This is amply displayed by the number of times Mr Maynard went up and down the coast to achieve objects which had to be completed by a certain time, I.E. Tax Payers Meetings, Five Year Plan Discussions, Conducting Census Revision Area Study/Situation Reports etc. Obviously, because of the length of the patrol these matters had to be achieved seperately, this is what the Patrolling Officer did.

From the diary it can be seen that the Adviser has to be constantly in attendance supervising the efforts of the Assistant Clerk Mr Jephet OIRA. (Refer also paragraph 10 of the Report.) If the Adviser is prepared to put up with the inferior efforts of this youth in the hope that his job output and efficacy will improve, I shall not recommend his transfer to a larger Council where his efforts in some secondary capacity could be supervised more closely, as I had intended. I agree with the Adviser that his youth and immaturity is a large handicap, but I do not think the Kaipi with its slow pace and rural outlook is the place to overcome such a handicap.

It is no good pointing out the defects of a clerk to the Kaipi Council. What they want is a strong recommendation one way or the other as to what is required, a decrease in pay, a recommendation of dismissal, a pay increase etc etc. Some Councils need an Adviser as and when required, the 'ideal ' set up '. The Kaipi is not such a Council. Especially at meetings I feel that Mr Maynard should not be as diffident as he is in putting over his and/or the Administration's point of view. The people badly want to be led, they have told us this on numerous occasions, we therefore, must be prepared to show the way until such times as the Council is prepared on its own initiative, to take the lead.

In this case it is believed that the Clerk has potential that he will start to play a more responsible role in the affairs of the Council. As his book work should take him half a day a week at the most, I shall expect to see a great improvement in his work.

PARAGRAPH 4. Subdistrict boundaries have been changed already, as per your memorandum of recent date. I feel there is no great haste to take the Kukukuku villages out of the Kaipi at this time, a definite boundary can be established after the Malalaua - Marua road is completed next year.

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PARAGRAPH 11. The recommendations of the patrolling Officer are supported. They are the needs of the people as articulated by them, not only to their Adviser now but also to me, some time ago. The common sense of the recommendations are apparent in the statistics on Page 3 and in paragraphs 11 and 12.

PARAGRAPH 15. The situation as outlined is no differnarent to many other positions in other parts of the country. While the elected Councillors, Ward Committee men, Rules Inspector or whoever it is charged with responsibility of enforcing Council Rules, relies on D.D.A. field staff to be the P.P.M. (Policeman, Prosecutor, Magistrate) the longer it will take to make these Councils and the country independently viable. This is a platitude oft reiterated and therefore to be avoided, however in view of Mr Maynards sterling efforts in the Kaipi, it is worth noting here. The second phase to Mr Maynard's overall strategy in the Kaipi is that having spent such a long and profitable time in the Kaipi this year with a good record of achievement, if the Council falls down this present year, it should be obviously evident, that the elected representatives of the people are not doing their jobs, the ones in which they have been trained in 1969/1970.

Obviously we shall be available for as much advice and assistance this year as the Adviser was last year, however we shall expect a lot more spontaneous initiative on the part of the Councillors in implementation of programmes, court prosecutions etc.

PARAGRAPH 17. At this stage it appears there will be as many as 10 other Candidates contesting Mr Lokoloko's seat in the next elections. Both the Minister for Health and the Regional Member Mr V.B. Counsel hope to pay more attention to the Kaipi area. Mr Lokoloko has spent a lot of time in the East Kerema area and should have covered all villages since January.

PARAGRAPH 19. Obviously more staff is the answer to the lack of penetration in the political education programme. Under the new system one Officer will be responsible for overall political development in a district. He will not get to know many people; if all the people are like the Kaipis, a programme pushed by a stranger will have less effect than Mr Maynard has had. The Kaipi Adviser is well liked in the Council area, it is an education to be with him in the area when people of all ages and sexes go out of their way to call him by name and say 'Helloh'.

PARAGRAPHS 20 & 21. I believe that one of the reasons the KAIPIs distrust their neighbours is that they do not believe that these neighbours are as advanced as they profess they are. The Kaipis feel they know how far advanced they are, that this would be a norm for most rural areas in the Territory and that development must go hand in hand, you cannot have political development without economic independence. I have seen no copy of the letter the Council was writing to the select Committee about its views on the questions to be asked. I can only assume that in line with their whole attitude of non involvement with the Select Committee, the Council has not considered important enough to write the letter, it did in fact resolve to write.

PARAGRAPH 22. Mr Holt of P.W.D. is now supervising the work on the Meaporo Bridge. With regard to paragraph 25, this problem has been pointed out to the D.C., The Regional Plant Inspector and the Regional Works engineer, with a plan for improvement on the present design.

PARAGRAPH 29. While I agree that the Kaipi have had a poorer deal than most other areas in the Gulf, in view of the proximity of the area to Kerema, and I can see that the building of a bridge (2) at Umai which never carried a vehicle would frustrate the people, their cross has not been a large one, they have been content to idle away their hours in the traditional ways. One of the biggest problems facing the Administration is the constant turnover in staff, with consequent chages in policy or priorities. The constant changing of the road route in the past must have been vextatious to say the least to all people connected with the building of the road.

PARAGRAPH 30. An Agricultural Diploma man, a trained Rural Development Officer is what is required at Malalaua, no more, no less. Our problem is one of housing, we have one High covenant residence going up at Malalaua this year. This with an extended S.O.Q. will have to house at least one Educational Officer, one Agricultural Officer, possibly an Officer from the Department of Trade & Industry.

The S.O.Q. to be extended, presently houses a single Assistant District Officer. If any or all of the Officers it is hoped will come to the station are single, there will be few immediate Expatriate accomodation problems. However Malalaua, being a new Subdistrict H.Q., a new station rapidly needs building up in qualified staff and accomodation. One is dependent on the other. I might also mention that a P.W.D. Roads supervisor is also likely to come to the area. He also will require accomodation.

PARAGRAPH 33. The 78% mark was arrived at after eliminating all those who could not be accomodated at the District High School, no more, no less.

PARAGRAPH 35. With the Purchase of 105 acres of land 3 miles east of Malalaua already investigated with the documents awaiting a few signatures, it appears sure that the District's second high school will be located here. The Tech School ground right on the station has already been investigated, the documents await two signatures. It is likely that the overall picture with regards education in this Subdistrict will radically improve in the ensuri[illegible] years.

PARAGRAPH 38. I have mentioned the matter to the District Education Inspector, he knows nothing of it. Petty jealousies still form a big part in the daily lives of these people. The Silo Melaripis appear to be a race apart from the other Council people. I shall ask the Adviser to report on the number of Silo children attending school.

PARAGRAPH 43. The time in settling minor disputes has decreased over the last few years no doubt due to the Reporting Officer spending a great deal of time there, becoming used to the people's problems, knowing the way to attack them, etc.

PARAGRAPH 53. It has been repeatedly borne home to all people living in this Subdistrict that no Expatriate Welfare Officer will be available to assist Women's Clubs until I think, 1971/72. In the meantime the downward trend in their activities will continue.

PARAGRAPH 57. For obvious reasons, the Officers recommendations are hereby endorsed. He has stated his case fully.

PARAGRAPH 59. I do not feel strongly, as the reporting Officer does on the question of the new allowances. However his point is valid and bears consideration. If an Officer is recalled during a long patrol for no fault of his own and for a short period, less than 48 hours, consideration should be given to paying him the increased allowance over 30 days.

PARAGRAPH 60. This point is extremely valid. These reports as required by the Director's Circular contain a wealth of information and detail. Many of them such as the Report by Mr A.D.O.R. Grigg , with almost 200 pages could not possibly be completed in 14 days. If the Report is worth doing, an Officer must be allowed a certain amount of licence to submit a good, well argued report not a hotch potch which conforms to nothing but a time limit.

If the Reports are dissected and certain H.Q. staff store information away available for use at any given time to meet emergencies, then something is achieved, if the Reports are read, commented on and filed away in the archives, their value is almost nil. Much of the time of my staff this year has been consumed in writing reports, I would say a good 20%. Mr Parkinson must rub his hands in glee.

Most Officers approach these reports with an intention of acquitting themselves of their best. They end in frustration, glossing over many facts they had meant to discuss at great length for good reasons, because there is insufficient time, to submit the report as they had intended. There must be a reappraisal of the value of these things.

62. Neither the patrol nor the meeting at which the information about the Select Committee was dissiminated, overcame the apathetic regard of the areas' people for political matters emanating from without the area.

The people have an unbounded faith in Expatriate Officers because they want to rely in some one, these Officers

conform to the required standard. In the light of modern day requirements this faith is pathetic. At the Council meeting referred to, they said " Where would our Council be without the Adviser?" They were told that they would not always have an overseas adviser, that the sooner they could do without one the better. They were told that the questions to be asked of the H.of A. were important and had to be answered as they were geared to the development of the country as planned.

Obviously this importance escaped the Councillors and everyone else in the Kaipi.

A R E A S T U D Y.

INTRODUCTION.

Sumerset Maugham's way of spelling nipa 'nipah' is refreshingly new. In paragraph 7 of the introduction Mr Maynard states that the Kaipi people are ' a sophisticated and law abiding group.' While the latter is basically true, I would hardly call them sophisticated.'Traditional,'with a tendency towards revolt against authority by the young would better describe the people, in my opinion.

PARAGRAPH 18. The reporting Officer's remarks about the origin of the peoples of the Kaipi are very interesting.. From what I had gathered from Mr H.A. Brown and Father Gasser both men having wide knowledge of the people of this Subdistrict, the Melaripi, Kaipi, Toaripi and Moripi people all have a common heritage from the Orokolo, hence the reason for the quick spread of Vailala Madness throughout this area.

PARAGRAPH 33. The road from Kerema to the Kaipi was started, according to Mr H.A.Brown of IOKEA, in 1935. After a dormant period for about 2 years, the road is again progressing reasonably well in the right direction.

PARAGRAPHS 35 & 36. The Reporting Officer has made a good point. The traditional authority is being eroded, more responsibility is passing to the more energetic or by younger leaders. This is no overt take over bid, more a disinclination to be led by anachronistic traditions.

PARAGRAPH 54. Atthe time of writing this covering memorandum, there has been a massive Torch Bearer's Rally to farewell Mr H.A.Brown (of Papua) who is leaving the Territory after 35 years service here. It started on Friday and was still going at lunch time today.

PARAGRAPH 57. The non conformist attitude of this religion is well known. What motivates its adherents, a desire to be perculiar?

PARAGRAPHS 73 - 83. These offer much valuable and necessary information and the last paragraph is especially pertinent at this time. Once the heavy equipment comes in the rest of the Company's gear and equipment can come via LESE AVIHARA, although the Company is presently cutting lines from the LAKEKAMU River as a possible means of access by channel to the Popo area where the rig is to be located.

PARAGRAPH 86. As the writer suggests, if political responsibility connotes overall responsibility, this is what the Kaipi people want to see before any big irrevocable steps are taken towards Independence. Unfortunately, while the Kaipi people may believe they are 'pro government' in outlook, their head-in-the-ground, we-will-not-join-you-because-you-would-not-join-us way of looking at things does not help the Administration to bring them to a similiar standard of development in thinking, as is ocurring elsewhere. These people remain incredibly parochial by desire.

Their dependence on the Adviser, their not being prepared to start anything unless he has been seen to be physically in the area, may be a condemnation of the much abused paternalistic attitude, but reflects also on a big defect in the people .... if their pleasure is awaited to start a thing it will never be done.

In this respect, I again recommend that a course be run for Councillors with two or three Officers available to provide variation in personality and approach, to instruct the Councillors in their duties, in base methods of book keeping in ordering and checking shipping documents, meeting capital works targets, tax prosecutions etc etc. An A.D.O. from this subdistrict would be available to assist in the running of such a course if

this eventuated [illegible] next Christmas.

PARAGRAPHS 94 - 96. My comments on the bottom of Page 3 are stressed again. The Kaipi with the East Kerema Council area has a bigger potential than the rest of the District put together. We need staff, in this case a competent R.D.O. to cope with the development taking place, and to encourage ~~the~~ development not taking place.

PARAGRAPHS 100 - 102. Another Officer is needed. The present Officer is fully committed with Moveave Sawmill alone, he can spend little time with Societies. If another Officer cannot be appointed , a Kerema based Business Advisory Officer would do much to combat the present problems, assist business men and run the Sawmill, leaving the Cooperative Officer to look after the Societies. If this is not feasible because of spheres of influence of the different divisions of Trade & Industry, another Cooperative Officer is more than justified, he is essential.

PARAGRAPH 103. One Kamia man, PAITO, is being assisted by the Vocational School Headmaster at Ihu to start a chicken run. This is situated on the northern Meaporo road head and enjoys vehicular access to Malalaua, later this will be extended to the Kaipi area and to Murua. He hopes to sell produce to Malalaua and later Kerema when his business expands. Originally from IBAKODA (now shifted, see Report) PAITO's parents come from the Kaipi area. They are not his true parents but foster parents.

PARAGRAPH 106. With the average adult male earning over $80.00, there is no excuse for not being able to pay tax. After last year's successful Capital Works programme it will be interesting to see the attitude to payment of tax this year.

PARAGRAPH 108. Besides the present road, which to a large extent is almost completed, it is planned to build a road directly west to MURUA along the presently vehicular, extended A.P.C. road to the Meaporo River, past the old drill site. From this road head one road will go west to Murua, the other will head in a west sout westerly direction to join the present coastal road being built towards Kerema, near the Silo bridge crossing. This network of roads opens up the area nicely; it will be up to the people to build access roads where necessary.

PARAGRAPH 112. This point is well taken, a large part of out time is taken up in inter departmental liason - Mr Maynard told me that Dr Ridge required much assistance during her patrol in the area.

PARAGRAPH 113. Once again I am in entire accord with the Officer. Such an Officer is of equal importance to a R.D.O. Both are urgently needed here.

APPENDICES. The Census sheets provide an accurate picture of the two areas as made Distinct by the Officer, the coastal area covered by the Council, the primitive Kamias at the back of the Division. The former area has a natural increase of 4.2%, the latter area a decrease of ~~4.7%~~. ~~3.2%~~ 4.7% giving a decrease of .5% for the whole area.

With the opening of the road through the north section of the Kaipi, between the A.P.C. roadhead on the Meaporo and Murua, health services should increase. I shall instruct the Medical Orderly at Malalaua to patrol the area regularly, also inform the medical Assistant at Kukipi of the high incidence of death in the area with a view to having him keep closer attention on the area. No doubt the R.H.O. at Kerema will be informed of this high death rate.

APPENDIX C. Needs no comment. Appendix 'D' and Appendix 'F' are interesting. If the people produced the copra from their mature coconuts to the limit, the total income of the area could be almost doubled from this source alone. This points to the need for a resident Agricultural Officer. Appendix 'E' requires little comment, the area is reasonably covered with 'T' schools where the anomaly lies is that most of them with reasonable passes can not continue their education after leaving Primary school because the Kerema High school is not big enough.

This has been a very good patrol. It has had an extremely beneficial impact on the area and its people. Their attitude to the Council is changing and they are very content that they are now administered from Malalaua. Various members of the Council have expressed a fervent desire that the Adviser returns to the area after leave. For your information, please.

Claim for camping allowance has been processed, already.

(D.K. SIMMONS)
ASSISTANT DISTRICT COMMISSIONER.

TERRITORY OF PAPUA AND NEW GUINEA

65

Telegrams
Telephone
Our Reference.....
if calling ask for
Mr.....

Sub District Office,
Malalaua, Gulf District.

26th June, 1970

The Assistant District Commissioner,
Sub District Office,
MALALAUA

Patrol Instructions Malalaua Patrol
No. 5-69/70 - Kaipi Census Division.

Your 67/1/1 of the 11th January, 1970 refers.

As you are aware between the 7th January and 13th May this year I conducted the above patrol to the Kaipi Census Division in accordance with your instructions.

My report is submitted herewith. The patrol finished on the 13th May, 1970 and 29 working days have since elapsed. You are aware that for 3 working days I was tied up with the Select Committee on Constitutional Development, a further 2 working days were spent on general office and station duties and 7 more spent in the field on Council and routine administration duties. This patrol report has been written in 15 working days interspersed with the innumerable minor interruptions one constantly gets while working on the station, particularly on days when you have been absent. Much of my own time on weekends has also been spent on the report.

The patrol was a generally satisfactory one and as well as the matters mentioned in your instructions constant pro-council propaganda has been disseminated to improve the Council's image in the area. This has been possible largely owing to the continued presence of the writer, the Council Administrative Adviser, in the area. It is thought that this was successful and that the Council's popularity has increased over the period. It is considered essential that this popularity be at a peak at the start of the new financial year to give the people the incentive to meet their tax obligations which are now the highest in the Gulf District.

The stage is set for the 'sleepy hollow' Kaipi Council area to take rapid steps forward in the next few years. It is hoped that Administration interest which has been experienced in the area over the past year and which resulted in greatly increased influence and assistance will not wane.

The map accompanying this report is not intended as the patrol map and no patrol routes or details have been entered on it. Could 30 copies of this map be sun printed, 6 urgently, and forwarded to Malalaua for use in this and future reports. Prints of the map with relative information will then be forwarded for inclusion in the report as 'Appendix A'.

(PETER MAYNARD)
Assistant District Officer.

COPY

TERRITORY OF PAPUA AND NEW GUINEA

64

Telegrams
Telephone
Our Reference 67/1/1
If calling ask for
Mr.

Sub District Office,
MALALAUA

11th January, 1970.

Mr. Peter Maynard,
Assistant District Officer,
on Patrol in the Kaipi area,
KARAVA

PATROL INSTRUCTIONS MALALAUA PATROL
NO. 5-69/70 to KAIPI CENSUS DIVISION

Verbal instructions concerning the abovementioned, given last Tuesday are hereby confirmed.

As soon as all administrative work resulting from last Wednesday's meeting of the Council is concluded, you are to proceed to every Council village in the Kaipi conducting Tax Payer's meeting for the Local Government Council. I suggest that you broadcast your itinery over Radio Kerema, if you have not done this already.

Once this is completed, you are to have the minutes typed out (in fact, this should be done by the Council clerk Japhet each day at the close of the meeting) and you are to submit your covering memorandum from Karama.

Besides the normal subjects discussed at annual tax-payers meetings, you are to ensure that the need for Five Year Plans is explained to the people. Enclosed is a copy of the District Commissioner's recent memo. relating to this subject and a copy of the Secretary's Circular about Five Year Plans for Local Government Councils.

All members of the previous Council were conversant with the scope and aid of Five Year Plans. They were instructed about this in some detail during a Course held at the Council Chambers late in 1968. Unfortunately I cannot refer you to specific correspondence about this Course, I have tried to locate same on Kaipi Minutes File here at Malalaua, however the old files have not been sent down from Kerema, and this is where the report on this course is, on the completed file of 40/2/4. You should be able to trace this report at ~~Malalaua~~ KAREMA. It should be of some little assistance to you.

There is no need to instruct you on the importance of having an increased tax rate in the forthcoming year. Stress that as the Kaipi people have elected to remain isolated by themselves and are not in favour of amalgamation with either of the other two Councils, it is up to the people in the Kaipi, to ensure that the Council has a healthy rate of progress. This will have to be done in an extremely subtle way. It is not up to us to 'push' amalgamation, however it must be borne home to the people that as they prefer to remain by themselves, they must themselves increase their efforts to help their area progress through the Council.

Inform the people that during your current patrol, you will be assisting where possible, the Council with advice as to their Capital Works programme. The responsibility lies with the Executive and the people, however it is fully realized that without assistance from field officers of this department, Capital Works programmes would never be completed.

63.

Impress on the people that the Kaipi is now being given more attention from this Department than it has ever been given in the past. It is in fact, getting more attention than any other area in the District; that only progress can result from this increased contact and that it is up to the Kaipi people to play a big role in this progress. Stress the government's policy on Rural Development, and the necessity of the Council to devote large sums of Developmental projects, to attract Administration money ona 50% basis.

After the meetings have been concluded (Refer paragraph 3) you are to conduct an Area Study/Situation Report Census Revision Patrol of the entire Division, including the Kamea villages at the back of the area. Conduct a survey into the feasibility of the Kukukuku people coming into the Council. Personally, I cannot see that this is afeasible proposition at this stage, however many of the past Councillors including the former Vice President AFUPU were keen that these people should be included in the Council. I believe that this may be a political gambit, to make close contact with these people so that they can be used as underpaid labourers at a later date. This is worth going into fully, as far as is possible.

For your Council Survey, refer to Chapter 17 Page 155 of Volume 1 of the Standing Instructions, especially Section (8) of this chapter. The Standing Instructions have been included with other items you have requested and are going forth with Const. 1/c KAPO and Const. TURALOM on the Avana, today. Constable Michael Hambindua is concerned about the non appearance of his wife; for compassionate reasons TURALOM replaces MICHAEL on this patrol.

In your report include a section on the time taken in dealing with 'native complaints' while on the patrol with an estimate of how much time is usually spent on monthly visits to the Kaipi, in dealing with such matters.

The Secretary's Circular 67/3/0 of 21st June, 1968 is enclosed for your information. Adhere closely on the requirements of this Circular, referring specifically to paragraph 6.

At the conclusion of the patrol, I hope to hear that the Capital Works programme of the Kaipi is completed or near completion. I trust your patrol will be a stimulating one.

(D.R.SIMMINS)
ASSISTANT DISTRICT COMMISSIONER.

Copy of my 52/2/4 of 10th January, 1970 concerning Unpaid War Gratuities is enclosed for your information. Please make every endeavour to locate the ex soldiers listed.

62

DIARY

Wednesday 7/1/70

0730 - 1000 hours organised patrol gear and M.V.Avana and motor on dinghy. Self to wharf 1020 hours by tractor thence by dinghy and outboard motor to Karama arriving approx.1120 hours.

Council meeting attended 1130 hours to 1625 hours. Meeting adjourned until 0800 hours tomorrow. M.V.Avana arrived approx. 1500 hours but unable to get over bar due to low tide. D.C. passed by in dinghy approx. same time enroute Kerema. Avana into Karama River approx. 1800 hours so gear moved into Women's Club building and settled in. Overnight at Karama.

Thursday 8/1/70

0300 to 1400 hours Council meeting continued. 1400 to 1600 hours obtained personal particulars of new Councillors this term for A.D.C.Kerema. Discussed various matters with Councillors. 1600 to 1730 hours read inwards correspondence and glanced through clerk's minutes. Discussed office work with the clerk. Overnight at Karama.

Friday 9/1/70

0800 to 1730 hours worked on Council financial return. One social complaint concerning divorce heard in the evening . Overnight at Karama.

Saturday 10/1/70

Further work on checking financial return. Overnight at Karama.

Sunday 11/1/70

0830 to 1700 hours at Council House working on financial return and minutes. Overnight at Karama.

Monday 12/1/70

To Aru and Uru villages to check on progress of Council well contractor. Inspected vehicular road progress enroute to Aru. Discussed Council projects with people before returning to Karama No. 1.

D.W.O. Mr. J. Beasly and Regional Mechanical Superviser for P.W.D, Mr. R. Cole arrived approx. 1100 hours. Discussed Karama Ferry and school maintenance with D.W.O. & Mr. Cole who departed by dinghy for Kerema approx. 1230 hours.

Afternoon continued correcting general meeting minutes.

Tuesday 13/1/70

Spoke with Councillors of Karama villages and organised labour for tomorrow. To office, council office duties inspecting books to prepare a variation of estimates for submittal to next finance Committee meeting. Variation of Estimates from last meeting written up.

Tuesday 13/1/70 Contd.

One investigation into non payment of tax made. Further summons issued on a civil complaint re child maintenance. Further organisation of Council matters. Completed correcting clerks meeting minutes until 1800 hours.

Wednesday 14/1/70

Office duties all day on correspondence arising from the minutes. 1700 hours to Karama P.T.S. to see head teacher on various matters until 1800 hours. Overnight at Karama.

Thursday 15/1/70

All Karama village men working on extensions to Ferry ramps. Self supervised and instructed on what was required. Office duties in Council Chambers while waiting for P.W.D. officer to arrive.

Two Local Courts, one lengthy civil case and one contempt of court, approximately 4 hours.

Further supervision on ferry ramp extension. P.W.D. officer failed to arrive. Knocked off 1715 hours. Overnight at Karama.

Friday 16/1/70

Morning packed and departed Karama approx. 0800 hours to Koaru and moved in by 0900 hours. To Koaru Mission to obtain petrol. A.D.C. Mr. D. Simmins and P.W.D. Mechanical Supervisor, Mr. R. Cole arrived soon after. To Aru village by dinghy to see what tools were on hand for well construction. Thence to Karama to collect various articles and inspect progress by Mr. Cole on ferry installation.

To Silo No. 2 to inspect Aid Post site, thence to Silo No. 1 to measure women's club roof for ordering of galvanised iron. Returned to Karama before Mr. Cole departed for Kerema and A.D.C. and self for Aru. Some work done on well and pipe. Pipes and pumps organised and pipe for Uru sent there.

Returned to Koaru by dinghy arriving approx. 1800 hours. Overnight at Koaru village after discussing several matters with Council President.

Saturday 17/1/70

Packed and departed for Malalaua 0900 hours arriving approximately1040 hours. Rest of day spent at Malalaua.

Monday 19/1/70

Correspondence and organised various matters for patrol. Departed Malalaua approx. 1330 hours to Moveave Sawmill to collect petrol and discussed various matters with Co-operative Officer. Arrived Koaru approximately 1700 hours. Made arrangements for census and taxpayers meeting at Koaru tomorrow. Overnight at Koaru.

Tuesday 19/1/70

Census of Koaru village conducted to 1400 hours. Afternoon taxpayers meeting to 1800 hours. Evening talked with village men until 2000 hours. Overnight.

60.

Wednesday 21/1/70

To Elava village, census and taxpayers meeting conducted. Three Local Courts (approx. 2 hours) and several investigations into non payment of Council tax. Departed Elava 1300 hours, returned Koaru approx. 15 minutes walk.

1400 to 1800 hours courts and investigations into non-payment of Council tax. Several social matters mediated. One claim to Local Court for maintenance of children heard. Evening talked with Koaru and Elava Councillors and Committeemen on Estimates and 5 year plan to 2200 hours. Overnight.

Thursday 22/1/70

Departed Koaru 0800 hours with patrol gear by dinghy to Karama arriving approx. 0830 hours. To Council Chambers, collected various items and two Trainee Patrol Officers.

Arrival of Mr. R. Cole of P.W.D. to complete installation of ferry. Self inspected and discussed ferry with Mr. Cole before departing for Koaru. Collected some things at Aru village enroute. To Koaru and constructed a pile driver for Kauki River bridge. With village men to site and experimental pile driven. Bridge site marked with string and posts and village men given necessary instruction.

Returned to Karama. Afternoon to 1800 hours taxpayers meeting held at Karama No.3. Returned to Karama No. 1. Overnight.

Friday 23/1/70

Discussed taxpayers meetings with Councillors and Committeemen from Karama. Organised taxpayers meeting of combined Karama 1 & 2 villages. Meeting held and attended by self from approx. 1230 hours to 1400 hours. Arrival of M.V. Avana from Malalaua with cement etc. Mail and Trainee Patrol Officer organised to leave tomorrow per Avana for Malalaua. Overnight at Karama.

Saturday 24/1/70

3 complaints heard - 2 relating to bride price payments mediated, 1 relating to assault resulted in a Local Court. Total time 3 hours. 1100 to 1630 hours to Aru and Uru villages where well progress inspected and plumbing done for both wells. Instructed Trainee Patrol Officer in use of stock and die. Returned to Karama No. 1 and overnight.

Sunday 25/1/70

To Kerema in morning and talked with D.C. for approx. ½ hours. Overnight at Kerema Hotel.

Monday 26/1/70

Australia Day Holiday. Worked in morning, banked Council money, some correspondence, organised petrol and fuel line for return to Karama.

Departed Kerema approx. 1230 hours to Uamai with Mr. D. Meakoro L.G.A. and a P.W.D. Carpenter. Self held taxpayers meeting at Uamai with Council Clerk and V. President Apupu.

Party returned to Karama by dinghy approx. 1600 hours arriving 1630 hours. Overnight at Karama.

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Tuesday 27/1/70

To Silo No. 2. Inspected Aid Post progress and well to be completed. Talked with contractor. Taxpayers meeting until approx. 1330 hours. Heard several complaints until 1430 hours and chased up tax defaulters.

Returned to Karama by dinghy and did office work until approx. 1530 hours. To village meeting Mr. A. Meikle and interpreter Roseva enroute who returned to Women's Club for lunch. Mr. Meikle and party departed approx. 1630 hours. Self worked on census registers. Evening discussed various matters with V. President Apupu to 2200 hours. Overnight.

Wednesday 28/1/70

To Council Chambers - 1 Trainee Patrol Officer gone to Kerema without permission this morning. Duties allocated to other T.P.O. and Council Clerk. Self, Local Government Assistant and V. President Apupu to Koaru by dinghy. Various items collected at Koaru village and Koaru Mission then returned to Karama No. 3 where census conducted 1230 hours to 1830 hours. By dinghy to Karama 1 arriving 1840 hours. Arrangements made in evening to go to Malalaua tomorrow and to conduct census at Karama 2 and 1 on Friday and Saturday respectively. Overnight at Karama 1.

Thursday 29/1/70.

Preparations to go to Malalaua and instructions given to Local Government Assistant, Council Clerk and one trainee Patrol Officer. Other T.P.O. left for Kerema this morning without first obtaining permission.

Departed Karama 0900 hours and arrived Malalaua 1000 hours. A.D.C. Mr. Simmins and S.D.G.O. Mr. Johnston on the station. Discussed various matters with both. Afternoon office and station duties and general organisation until 1730 hours. Visit of D.C. and Director D.D.A. did not eventuate. Overnight at Malalaua.

Friday 30/1/70

Office and station duties and organisation for return to patrol. Departed 1120 hours with Dr. J. Ridge of Gemo Island Hospital doing a leprosy patrol in the Kaipi and East Kerema areas. To Karama arriving approx 1300 hours.

Afternoon to 1900 hours Karama No. 2 partly censused and Dr. Ridge inspected people individually. Overnight.

Saturday 31/1/70

0800 hours commenced census of Kerema Village (No.2) and completed approx. 1030 hours. Censused Karama No. 1 (partly) until 1730 hours. 1800 hours left for Koaru Mission with Dr. Ridge on motor bike. Arrived approx. 1830 hours. Motor bike broke down between Koaru and Elava villages on return trip so walked back to Karama arriving 2100 hours. Overnight.

Sunday 1/2/70

0830 hours to Elava, repaired motor bike and returned to Karama checking wells at Aru, Uru and Pukari enroute. Afternoon serviced and repaired motorbike. Overnight at Karama.

Monday 2/2/70

0730 to 0845 hours repaired chain saw. Instructions for the day given to Const. 1/c Kapo. 0900 to 1230 hours completed census of Karama No. 1 with Dr. Ridge inspecting people for leprosy. Dr. Ridge to Karama No. 3 self entered up Administration copy of census register in afternoon from 1300 to 1500 hours.

Took Dr. Ridge to Koaru by motorbike and returned approx. 1600. To Education and Council house and talked with L.G.A, T.P.O's, Council Clerk and Head Teacher. Returned 1800 hours and did paper work, organisation etc. to 2300 hours. Overnight.

Tuesday 3/2/70

To Koaru by motorbike with T.P.O. Ambrose returning to Malalaua. To Mission and discussed various matters with Dr. Ridge and Sister Holden. To Koaru village and instructions given to Constable there to come to Karama this afternoon. Returned to Karama arriving 1100 hours. Executive Committee meeting and office duties until 1800 hours. Evening organised personal law notes and reference system. Overnight.

Wednesday 4/2/70

River in flood in morning. 0700 hours to ferry and worked on barge greasing cable and winch and clearing flood debri from approaches until 1130 hours. Council meeting held until 1830 hours in the afternoon. Evening talked with V. President Apupu and Constable Kapo, R.P.N.G.C. and typed out Elava taxpayers meeting minutes. Overnight.

Thursday 5/2/70

Office duties 0730 -0900 hours. Discussions on estimates with full Council during the morning. Council meeting resumed and completed. Further office duties and a lengthy investigation into tax default until 1730 hours. Evening typed out covering memo for tax payers minutes. Overnight.

Friday 6/2/70

0730 hours to Council Chambers. Matters for A.D.C's attention collected and organised. Effected minor repairs to dinghy. To Uamai to collect Dr. Ridge but advised that she was still working. To Koaru by dinghy with Mr. D. Meakoro, L.G.A. Awaited arrival of tractor as broadcast over Radio Kerema. Failed to arrive. by dinghy up Meaporo River then on foot to Kauki River and inspected bridge progress. Very impressed. Returned to Lelefiru - still no tractor so to Malalaua arriving approx 1200 hours. Walked to station meeting Council tractor enroute. Returned to wharf. Tractor loaded onto canoe somewhat precariously. Returned to station walking arriving approx. 1300 hours. Lunch with A.D.C. Mr. Simmins and office duties in afternoon.

1500 to 1600 hours on radio to Port Moresby trying to get information from P.S.B. office. Unable to do so after speaking to 3 different people. Further office duties to 1700 hours. Overnight at Malalaua.

Saturday 7/2/70

Departed station approx 0800 hours to wharf with Mr. B. Gill of P.W.D. Tractor trailer loaded on canoe and despatched for Lelefiru. Selves by dinghy to Kukipi. Various matters chased up. To Lelefiru in rough sea. Trailer already off loaded, attached to tractor and ready to go.

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Saturday 7/2/70 Contd.

Dinghy and Outboard motor loaded on trailer and to Karama along inside road arriving 1600 hours. Afternoon commenced repairs to dinghy transom. Overnight.

Sunday 8/2/70

To Council Chambers, collected materials for dinghy repairs and books to do some office work at home. Instructed Council Clerk and T.P.O. on duties for today. Returned to Women's Club. With assistance from T.P.O. Lautei repaired dinghy transom for several hours.

Monday 9/2/70

Organised villagers to work on road. Self to Koaru by tractor giving instructions on road work required enroute. Put in a drum culvert at Koaru Mission with the help of 6 school boys while tractor continued to Lelefiru to pick up Council arc mesh and other items. Returned to Karama arriving approx 1700 hours. Further organisation for tomorrow. Overnight.

Tuesday 10/2/70

Despatched tractor on road work with V. President Apupu and Trainee Patrol Officer. Driver late at work arriving 0900 without satisfactory excuse. Organised well contractors making well moulds at Parakou. To Council Chambers and Council matters attended for rest of the day with President Koaru Fose until 1730 hours. Overnight.

Wednesday 11/2/70

Self and group of Councillors by tractor as far as Aru village to see if road work orders had been carried out. Inspected well at Aru which has sunk and pipe in sand at bottom of the well. Returned to Karama 1. Gear loaded on tractor and at 1030 hours made the first tractor crossing by ferry of the Karama River. To Uamai along inside road as far as Toare village and then along the beach as inside road to Uamai not yet completed. Arrived Uamai approx 1130 hours. Census of Uamai No. 1 from 1300 to 1900 hours. 2100 to 2400 hours talked with a group of Pomara men on various matters. Overnight.

Thursday 12/2/70

0800 to 0930 hours completed census of Uamai No. 1. Then to Uamai No. 2 and census conducted of Iropi and Parakahu at Iropi. Then to Lalamo and census of Lalamo conducted until 1800 hours. Returned to Uamai No. 1 arriving 1830 hours. Overnight.

Friday 13/2/70

Courts all day and chasing up tax defaulters. Message received to go to Kerema on Sunday. Overnight.

Saturday 14/2/70

Called for 4 Uamai Councillors. Only 3 arrived by 0830 hours so started with them inspecting road to Karama. One Councillor defected enroute and returned to Uamai without letting me know. Discussed road and road work enroute. At Karama as far as Uru village with Uamai Councillors inspecting and discussing roads and wells.

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Saturday 14/2/70 Contd.

Investigated matter of tractor not being used as directed. To Council Chambers and discussed works programme progress with Uamai Councillors Naime and Miro. Attempted to return by dinghy to Uamai but seas too rough over the Karama River bar so dinghy left at Council Chambers and returned to Uamai on foot arriving approx. 1930 hours. Overnight after lengthy talk in the evening with Councillor Naime and Nukovo Committeeman on road work and area progress generally.

Sunday 15/2/70

Observed. Afternoon to Karama to inspect progress on well liners. Still unable to get dinghy over the bar due to heavy seas. Returned to Uamai on foot arriving approx. 1800 hours.

Evening discussions with Councillors and Committeeman for approx 2 hours, 2000 to 2200 and names of all males eligible and present listed and villages allocated days for road work. Corporal Kapo instructed in duties in front of Councillors. Overnight after preparing to depart for Kerema early tomorrow.

Monday 16/2/70

Departed for Kerema 0530 hours, arrived approx. 0830 hours, by vehicle from end of vehicular road. All day spent organising various items from P.W.D. (bridge materials) court forms, petrol, looking for Council pipe, motor bike, etc. Navy boat which I had been called in to accompany failed to arrive by 1600 so self and some Karama school boys departed for the Kaipi. By vehicle to end of road thence on foot to Uamai arriving 1845 hours. Overnight. Navy vessel arrived off Uamai in the evening.

Tuesday 17/2/70

Beach survey party landed 0745 hours. Met Capt. Bownds and H.M.A.S. Madang Captain, Ken Heynatz and other members of the party. To Uamai 2, Silo 2 and Silo 1 with Capt Bownds and photographer. Returned by dinghy.

To Karama along beach part of way and along vehicular road part way. Deposited mail from Kerema at Council House. Collected dinghy Capt Bownds and photographer from P.T.S. and to Karama No. 1. Capt. Bownds advised he would walk through Karama and pick up Army dinghy on beach. Self with another Army Surveyor to Uamai by dinghy where another motor collected for Army dinghy as motor u/s. Returned to Karama with motor then returned to H.M.A.S. Madang at Uamai. Progress slow as seas choppy.

Afternoon decided on movements for tomorrow and returned to Uamai village approx. 1700 hours. Minor preparation for tomorrow. Overnight.

Wednesday 18/2/70

0730 hours by dinghy to Koaru village thence to H.M.A.S. Madang. Capt. Bownds had left shortly before my arrival so straight to Mopu Inlet (Lelefiru) where survey party located. Administration dinghy left at Lelefiru and self with survey party in Army dinghy up Mopu Inlet as far as Tapala Creek investigating (examining and sounding) all small side creeks and main stream.

Wednesday 18/2/70 Contd.

Up Tapala Creek as far as Malalaua wharf examining and sounding. Down Tapala Creek to Tauri then down to Tauri River mouth. Up another arm of the Tauri to meet the main stream just above Savaiviri then continued up stream to Terapo, surveying all the way. Further soundings over the bar at the Tauri mouth then to Lelefiru and securing Administration dinghy for several days while I accompany survey party.

To H.M.A.S. Madang arriving 1830 hours. Overnight after discussing the Kaipi area on tape with Capt Bownds for about two hours.

Thursday 19/2/70.

Departed 0730 hours with Capt Bownds and Sgt Malenstein and driver of Army dinghy to Lakekamu River. Examined Kukipi Station and surrounds then continued survey for approximately 20 miles upriver before returning to Kukipi. Afternoon closer examination of Lakekamu mouth then to the Kapuri River and surveyed up as far as Popo.

Returned downstream and examined river mouth more closely then to H.M.A.S.Madang off Lese arriving 1730 hours. Overnight.

Friday 20/2/70

Mr. K. Grigg, A.D.O. waiting at Lese to take over from self accompanying survey party. Departed approx. 0800 hours to Lese by army dinghy to obtain petrol. Unsuccessful so to Kukipi where 44 gallons borrowed from Co-operative wholesalers Society. To Lelefiru sea very rough so in at Tauri mouth then through small back channel to Lelefiru.

Self by motor bike to Karama and Uamai inspecting road work, collecting mail and inspecting progress on Council Projects (a) water supplies (b) painting ferry barge enroute. Instructions issued where necessary. Afternoon returned to Koaru Mission arriving approx 1730 hours. Overnight.

Saturday 21/2/70

To Malalaua by dinghy. A.D.O. Mr. Simmins on the station. Some organisation in preparation for return to the Kaipi on Monday.

Monday 23/2/70

Morning further organisation for return. Then out to inspect road by Toyota with party of road workers and Police Constable. Instructions given. Returned to Malalaua Station 1200 hours.

After lunch departed by dinghy for Karama arriving approx. 1530 hours. Talked with Council Clerk and Vice President on various matters. Obtained fuel and departed with Council Clerk to Silo No.1 calling at Silo No. 2 enroute. Arrived Silo No.1 approx. 1700 Hours. Talked with men for several hours in evening. Overnight at Silo 1.

Tuesday 24/2/70

Silo 1 censused 0730 hours to 1130 hours. One domestic squabble heard until 1200 hours. Walked to Silo 2 and conducted census until approx. 1700 hours. 1700 hours to 1830 hours series of complaints heard. One Local Court heard for unlawfully striking - conviction recorded.

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Tuesday 24/2/70 Contd

1830 to 1900 hours returned to Silo 1 in the dark. Talked with village men until 2300 hours on roads, economic development and general opinion on various matters. Overnight.

Wednesday 25/2/70

Departed Silo 0800 hours to Karama via Uamai by dinghy collecting patrol gear and drum of petrol enroute. Council Clerk dropped off at Karama. Further patrol gear collected then to Koaru by dinghy and moved into Women's Club house. Arrived approx 1100 hours. Collected various items for bridge work then to Kauki River collecting road workers enroute. Commenced decking Kauki bridge and continued until 1830. Returned to Koaru village 1900 hours. Overnight.

Thursday 26/2/70

0800 hours to 1830 hours worked on Kauki bridge. Overnight at Koaru village.

Friday 27/2/70

0800 to 1800 hours worked on Kauki bridge. Night talked with group of village men for several hours. Overnight at Koaru village.

Saturday 28/2/70

0800 hours to 1830 hours worked on Kauki bridge. Evening talked with group of village men on general development. Overnight at Koaru village.

Sunday 1/3/70

Observed. To Elava to meet new D.D.C. Mr. D. Hook then with him as far as the Meaporo river. Mr. Hook to Malalaua up road route. Self returned to Koaru then with President Koaru Fose and well contractor by dinghy to Pukari and checked well progress. Thence to Lavaivo-Potera where well site marked. Vice President Apupu Ire'e also accompanying after having walked to Koaru with D.D.C. Mr. Hook. To Council Chambers when Vice President disembarked. Fuel obtained.

To Silo No. 1 by dinghy. Dam and possible hydraulic ram site inspected and talked with Cllr. Oromu. To Silo No. 2 and aid post progress inspected. Work very poor to be discussed in Tuesdays Executive Meeting. To Mora'a, well site marked for contractor. To Pukari, sick Councillor, Keru Kiafe and family picked up to be taken to Koaru hospital. To Koaru village arriving approx 1700 hours. To Koaru Hospital to check on Councillor Keru's illness with the Sister and returned to Koaru village in evening. Overnight.

Monday 2/3/70

0800 hours to 1800 hours worked on Kauki bridge. Completed as far as possible. Now needs only approaches to be completed to be vehicular. Overnight at Koaru village.

Tuesday 3/3/70

0745 hours by dinghy with President Koaru Fose and contractor Love Koriapo and two Mission nurses to Karama. A.O.Mr. C. Gorago also at Karama doing Development Bank Applications.

Executive Committee meeting held 1030 hours to 1700 hours. Tax Courts, two Local Courts and several complaints heard until 1800 hours. Overnight at Karama.

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Wednesday 4/3/70

Organised Council workers in morning to get timber for a teacher's house at Karama School. Further typing and one complaint heard.

To Council Chambers, Council meeting held from 1000 hours to approx. 1730 hours. Self to Koaru by dinghy, collected several patrol items and returned to Karama arriving 1900 hours. Evening talked on Council developments. Overnight.

Thursday 5/3/70

Typing of minutes 0700 to 1000 hours. General meeting continued until approx 1530 hours. Packed up gear and with two policemen and Council Clerk returned to Malalaua in very rough seas. Arrived Malalaua Station 1800 hours. Overnight.

Tuesday 10/3/70

Further work in Cash Office. Approx 1000 hours to wharf. Canoe loaded with timber and patrol gear. To Lelefiru and Kauki river bridge site. Timber offloaded and returned for more. Self to Koaru Mission for lunch.

With party of Koaru men to Meaporo bridge site and bridge marked out for them to commence driving piles. Worked with Koaru and Elava men on double culvert (drums) giving necessary instruction. Marked two more places for drum culverts. Returned to Kauki bridge and placed further decking. To Koaru Mission 1800 hours. Overnight.

Wednesday 11/3/70

0730 hours departed Koaru Mission on foot to Karama. Inspected road and completed wells enroute. Inspected barge at Karama still u/s. To Council Chambers and checked on Council correspondence, books etc 1000 hours to 1300 hours.

To Uamai by Council Tractor with V. President Apupu inspecting road progress and collecting patrol gear. Road now almost to Nukovo Village and should reach there within a week. Returned to Council Chambers arriving approx 1630 hours. Council gear from K. boat collected enroute. Further work commenced before arrival of Mr. A. Taylor at approx 1700 hours. Discussed Malalaua Karama road with him then to Women's Club approx. 1730 hours. Roads further discussed in evening. Overnight.

Thursday 12/3/70

Mr. Taylor despatched by canoe and outboard for Kerema approx 0630 hours. Self office duties until canoe returned then organised canoe loading of galvanised iron, canoe despatched for Silo approx 1100 hours. Two complaints heard approx. 1 hour.

To Karama P.T.S. with group of land owners and land for school extensions surveyed until 1630 hours. Further office duties to 1730 hours. Evening obtained geneology of land owners until 2400 hours. Overnight.

Friday 13/3/70

To school land again and surveyed a further small addition. Then to Council (proposed) block and surveyed that until 1600 hours. To Council Chambers and office duties to 1700 hours. Evening obtained geneology of land owners until 2000 hours. Overnight.

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Saturday 14/3/70

All day spent on February financial return with Clerk. Overnight.

Sunday 15/3/70

Again all day spent on February financial return. Balance obtained in afternoon. Ledgers brought up to date and corrected where necessary. Overnight.

Monday 16/3/70

Courts and complaints heard 0730 hours to 1030 hours. Arrival of Administration canoe from Malalaua. Patrol equipment loaded and in rough seas to Mopu Inlet thence to Malalaua arriving 1430 hours.

Some office work and organisation, unpacked. Overnight at Malalaua.

17/3/70 to 1/4/70

Cash office and station duties, investigation of proposed area of Tapala land for purchase.

1/4/70 Wednesday

Office duties to 1000 hours. To Lelefiru arriving approx 1230 hours, thence to Koaru and Karama. No Councillors arrived for Council meeting so none sent out for meeting tomorrow. Returned to Koaru and arranged for patrol gear to be carried to Karama. Returned to Karama arriving 1600 hours. To Council Chambers and worked on Council books until 1830 hours. Two complaints heard for 1 hour in evening. Overnight at Karama.

Thursday 2/4/70

0600 hours to ferry to see if tide high enough to pull ferry barge up on bank. One hour spent organising equipment and waiting for village men. Barge pulled up on bank and repairs effected by 0945 hours.

S.I.G.O. Mr. A. Johnston arrived 0945 hours by dinghy from Kerema. To Council Chambers 1045 hours. Council meeting commenced 1130 hours to 1720 hours. Some office duties then returned to Women's Club. Several persons with complaints given brief hearings. Worked on 5 year plan until 2300 hours. Overnight.

Friday 3/4/70

To office with Mr. Johnston, Council matters discussed and attended before departure of Mr. Johnston at approx. 1330 hours. Afternoon spent typing Council minutes and comments. Evening started 5 year plan calculations for 1972/73 and continued until late in the night. Overnight Karama.

Saturday 4/4/70

All day spent completing 5 year plan and Draft Estimates & President's comments for submission to Council Special Meeting. Several complaints heard approx. 2 hours during day. Overnight.

Sunday 5/4/70

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Sunday 5/4/70

To Uamai advising Councillors of Special meeting then with Cllr. Naime to Silo 2 advising Councillors there of special meeting. Returned checking up on preparation for well construction at Silo 2, Lalamo, Nukovo, Pomara and Mora'a. Marked sites for tanks at Iropi and Parekahu.

To Koaru advising Councillors of meeting and organising tractor to come to Karama, returned to Karama. Heard 1 Local Court (2 hours) and 3 complaints in evening and talked with several Councillors on various Council matters. Overnight.

Monday 6/4/70

Council Special meeting. and office duties all afternoon. Overnight.

Tuesday 7/4/70

Council office duties all day. Evening discussed Administrator's Executive Council visit with Vice President Apapu. Overnight.

Wednesday 8/4/70

Council office duties and organised carriers to take patrol gear to Uamai.

To Uamai on foot inspecting road work and stone collected by each village for Council projects. Discussed road work and Council works projects with people enroute. Afternoon and evening compiled census figures for Silo 1. Two complaints heard, approx. 30 minutes. Overnight.

Thursday 9/4/70

One well liner constructed and well site determined. Ten Local Courts heard and 2 marital complaints, approx. 3 hours. Talked and discussed Uamai P.T.S. with teacher. Research into Marriage Ordinance from law notes and census figures for Silo 2 and Lalamo compiled. Overnight.

Friday 10/4/70

Dug in well liner and gave instructions for further work. Recovered court fines from yesterday's Local Courts. Constable despatched to arrest two defaulters. Self to Silo 2 and inspected progress of aid post and collection of stone for well project.

To Uamai P.T.S. spoke with teacher and inspected school furniture. Two points outside school boundary tied in with survey by compass and chain. Returned to Lalamo.

Organised carriers and walked to Karama. Some office duties in Council House. Packed patrol boxes and moved to Koaru. Overnight Koaru village.

Saturday 11/4/70

Carriers organised and 0800 to 1200 spent effecting repairs to motor bike. 1200 to 1600 hours walked up vehicular road route. Met by vehicle 1630 and to Malalaua station arriving 1715 hours. Overnight at Malalaua.

12/4/70 to 16/4/70

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12/4/70 to 16/4/70

Station duties various land matters attended to.

Friday 17/4/70

Station duties in morning. 1200 hours departed Malalaua by Toyota to end of road. Gear organised and departed end of road approx. 1300 hours to Titikaini arriving approx 1600 hours.

Village censused and inspected and word sent out for Ibakoda people to come here tomorrow morning. Ibakoda have now moved to Hamandaiwo between Titikaini and Bodahi and have only moved back to Ibakoda (they have actually abandoned Ibakoda) for the purpose of census. This patrol will not visit Ibakoda but will proceed to Bodahi via Hamandaiwo.

Talked with Village Constable and villagers on general matters for approx. 1 hour in evening. Overnight.

Saturday 18/4/70

Packed patrol gear. Censused Ibakoda people on arrival and talked on various matters including villages, health, prospecting authority applications and the territory between here, the Turi and the Karama River.

Departed approx. 1000 hours for Hamandaiwo. Approx. 3 hours of flat walking all up the east side of the Meaporo River. Three small settlements passed each of 3 houses, Tabai, Kuewo, Hamani, these all surrounded by extensive gardens. These people all censused at Titikaini. Arrived Hamandaiwo approx. 1300, camp made and village inspected. People advise that Bodahi is too far to attempt to reach this afternoon so anticipate about 6 hours walk tomorrow.

Instructions issued to Village Councillor that this is to be their last move. To ensure this they have been given much work to do over the next 2 months and have been told I will return in June to check up. Every married adult male to have a house and latrine of good standard. The village is to be clean and cleared to a distance of 50 yards from the houses. The roads to Titikaini and Bodahi are to be repaired. Overnight.

Sunday 19/4/70

Departed approx 0800 hours for Bodahi. Crossed the Meaporo river almost immediately after leaving the village then followed a water course for about 1½ hours upstream then a short ascent to the top of a hill and followed along a ridge for a short distance. Descended to a creek which the carriers said was a little over halfway. This creek is the one which comes out at Elava village on the coast. Time approx. 1130 hours. Rested for approx 1 hour then followed another watercourse up to the top of another hill and descended to another stream and followed this for approx. ½ an hour before coming out onto the Karama river about 5 minutes walk above Bodahi. Arrived Bodahi approx. 1400 hours. Village censused and inspected until 1500 hours..

Estimate Hamandaiwo - Bodahi walk about 5 hours normally but this would be increased considerably after heavy rain as the route follows water courses for approx ⅔ of the way.

Departed Bodahi approx. 1500 hours and followed down the Karama River to Epoini arriving approx. 1600 hours. Talked with village men in afternoon. Overnight.

A9.

Monday 20/4/70

Carriers paid off. Village censused and inspected. New houses to be built within 2 months. Roads to be kept in good repair (a) to the coast (b) to Hamandaiwo.

Departed Epoini approx. 1030 hours to Karama by canoe stopping at Wina enroute. River full of log jams. Arrived Karama approx. 1830 hours. Organised for tomorrow and discussed various matters including visit of the Administrators Executive Council with V. President in evening. Overnight.

Tuesday 21/4/70

Constable Michael despatched with 2 prisoners to organise Karama No. 3 people on cutting approaches to the bridge site on the Irukovo Creek. Talked with Councillors and Committeemen of Karama 1 &2 on publicity of Application for Prospecting Authority. To Council Chambers and checked up on office work and on arrival of carriers from Toare. Returned to Women's Club and cargo despatched for Uamai No.2.

To Uamai thence through Uamai 1 & 2 collecting Councillors enroute. Inspected stone collections and at Lalamo inspected well under construction. To Silo No.2 and inspected progress on aid post. To Silo 1 checking up on Council Project and further publicising Prospecting Authority Application 93(P).

Returned to Iropi arriving approx. 1800 hours. General discussion with Councillors in evening. Overnight.

Wednesday 22/4/70

To Silo 2 and arrested a man who had failed to obey 3 verbal summonses to appear before the Local Court. Returned to Iropi and talked with villagers on Prospecting Authority Application. Departed Uamai approx 0930 hours to Karama inspecting roadwork enroute. Some Council Office work done.

Afternoon to Irukovo Creek and inspected progress being made on bridge approaches. Discussed work with Councillors. Also about 1 hour spent with Women's Club members and councillors at Pukari explaining development and values after the Women's Club had posted an "accommodation rate" of $3.00 per night on their club house wall. Afternoon moved patrol gear from Karama No. 1 to Pukari, approx 1800.

3 hours spent on courts and complaints (~~Chores~~) and discussion with the Councillors in evening. Overnight.

Thursday 23/4/70

Departed 0700 to Koaru Mission arriving approx. 0845 hours. Collected Motor bike then to Koaru village and discussed road progress with council President. 1300 hours with Rev. D. Horsfield to Meaporo River and short distance the other side inspected progress on road. Returned 1500 hours giving instruction to road workers enroute.

To Lelefiru to see what Council materials had arrived and organised movement of materials from Mopu Inlet to the village. Returned to Koaru 1700 hours. Overnight.

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Friday 24/4/70

To Council Chambers at Karama. Some office work, inspected ferry, wire fraying badly. To Koaru by motor bike arriving 1400 hours. To Meaporo River to see if Mr. Simmins had arrived. Waited to 1630 then returned to Mission and then to Lelefiru. Advised at Lelefiru that the Government canoe had gone up the Kauki Creek some time previously. Returned to Koaru but no-one had arrived. Arrival of Mr. Simmins, A.D.C. approx. 1800 hours and to Malalaua arriving approx 2000 hours. Overnight.

25/4/70 to 4/5/70

Various office and station matters attended to and worked on Malalaua - Kapi road each day.

Tuesday 5/5/70

Patrol gear readied and by canoe and outboard motor to the Meaporo river bridge site. To Karama by Council tractor. Executive Finance Committee meeting in afternoon until approx 1700 hours. Evening worked on checking clerks books until approx 2200 hours. Overnight.

Wednesday 6/5/70

Several complaints heard and worked on Council books in morning. A.D.C, Mr. Simmins arrived midday and after lunch to Council meeting. Council meeting all afternoon with Mr. Simmins talking on proposed Land legislation and the visit of the Select Committee on Constitutional Development.

Meeting closed approx. 1600 hours and Mr. Simmins departed for East Kerema area. Self office duties to 1730 hours. Checking books and talks with various people until approx. 2200 hours. Overnight.

Thursday 7/5/70

Patrol gear packed and despatched for Uamai. To Council Chambers where Council correspondence attended until 1730 hours. To Uamai No. 1 arriving 1730 hours.

Extensive talks in evening with Uamai Councillors until approx 2300 hours. Overnight.

Friday 8/5/70

To Iropi and constructed boxing for concrete tank stands. Commenced mixing and pouring concrete and instructing Councillors and village men until 1400 hours. Several matters discussed with C.W.S. manager, Laho Karukuru. Collected patrol gear and with carriers walked to Karama arriving approx 1600 hours. Office duties to 1800 hours. Thence to Koaru arriving 1900 hours. Overnight.

Saturday 9/5/70

Heard 7 Local Courts, checked Council books. Canoe failed to arrive by 1300 hours so to Lelefiru with patrol gear and prisoners to wait. Arrived Mopu Inlet 1700 hours. A.D.C. arrived by dinghy 1730 hours. Prisoners left until tomorrow with policeman. Self to Malalaua arriving approx. 1815 hours. Overnight.

Sunday 10/5/70

Observed.

Monday 11/5/70

Some office duties. Self out on road with two Army Survey personnel one of whom is to complete survey of Kaipi road as a courtesy measure. Further instructions given to road workers. Returned to Station. Minor office duties.

Tuesday 12/5/70

Spent all day in Cash Office.

Wednesday 13/5/70

All day spent on road trying to improve bad muddy section of track. Returned to Station 1600 hours.

MALALAUA PATROL REPORT No. 5 - 69/70.

46.

KAIPI CENSUS DIVISION

SITUATION REPORT

(a) POLITICAL

1. Sub District Boundaries

The District Commissioner in his 1-1-1 of the 18th September, 1969 notified changes in the administrative boundaries of the Kerema and Malalaua Sub Districts.

The changes were:-

(1) Kaintiba from Malalaua to Kerema Sub District.

(2) Kaipi Local Govt. area from Kerema Sub District to Malalaua Sub District.

2. The changes were to be effective immediately, the reasons being ease of communication supply and Administration. However, the final line of demarkation between the Sub Districts was not to be made until a complete patrol of the areas concerned had been made and area studies submitted. The area study accompanying this Situation Report has been compiled in compliance with the District Commissioner's memorandum and in respect of the Kaipi Census Division.

3. The author recommends that the whole of the Kaipi Census Division be transferred to Malalaua and not the area covered by Local Government as suggested by the District Commissioner's Memorandum. The line of demarkation between Kerema and Malalaua Sub Districts would then be the normal line of demarkation between the Kaipi and Kerema Bay Census Divisions, i.e, commencing at a point on the coast approximately 1 mile west of Silo No. 1 (Tivora) village.

4. Further, it is recommended that the boundary of the Kaipi and Kovio Census Division within the Malalaua Sub District be altered to exclude the Kamia group from the Kaipi Census Division and include them with the Kovio group. These people being of the same ethnic group, speaking the same language, and having trade, social and kinship ties. In addition, the Kamia people in the Kaipi Census Division are no further from the first Kovio villages than the distance between the two centres of Kamia population in the present Kaipi Census Division itself.

5. Local Government

The Kaipi Local Government Council at the present time is enjoying a period of increased popularity owing to what has been the most successful year since its inception.

6. During this patrol four Council general meetings were attended by the author in his capacity as Administrative Adviser. In these meetings 2nd Revised Estimates for the current year, Draft Estimates for next year and a 5 year plan were compiled. In addition Tax and Truancy rules were passed and normal Council business was attended.

7. To enable the compilation of a 5 year plan (ref. paragraph 6) tax payers meetings were held in all village groups from the 20 to 27th January, refer patrol diary. These meetings were enlightening and illustrated the keen interest the Kaipi people take in the development of their area. In all the meetings the main request was the Kerema -

Kaipi - Malalaua road and minor roads to Silo 1 & 2 villages and to garden areas on the Karama and Meaporo Rivers. Other requests received were for assistance to schools, the purchase of a truck, assistance to women's clubs, the provision of a projectionist and equipment and others. Not all requests could be incorporated in the 5 year plan but all were given careful consideration by the Council.

8. The works programme was 'pushed' vigorously during the patrol and to date a Women's Club Roof, an Aid Post and most of the 20 wells estimated have been completed, work has commenced on the construction of a tank stand at Iropi village for the installation of two fibreglass tanks, and Council sponsored road work has resulted in 10 miles of vehicular track along the coast between Koaru and Uamai. It is hoped that the entire programme with the exception of one minor water supply project will be completed before the end of the year. It will not be possible to complete this project as a survey has to be carried out as to the feasibility of a hydraulic ram for this scheme.

9. The Council has played a major part over the past 11 months in the construction of the Kerema-Kaipi-Malalaua road. Under Council supervision the 10 miles of road has been constructed along the coast between Koaru and Uamai and approximately 3 miles of road from Koaru towards Malalaua have been cut and cleared by Kaipi people. In addition to this the Council has devoted its tractor almost entirely to road work since its' arrival in the Kaipi on the 6th February this year. The Kaipi people have contributed labour to the Cupola section of the road at the western end of the Census Division. This activity on roads can be largely attributed to Council support and influence.

10. The Kaipi Local Government Council Clerk, Mr. Japhet Oira continues to attend to his duties with limited ability. During the 13 months he has been Council Clerk he has never managed to balance his monthly returns, due mainly to errors of carelessness in entries. Otherwise his knowledge of English is fair, his typing labourious but of reasonable standard and to date his honesty or integrity have not been questioned. The author attributes Mr. Oira's shortcomings primarily to youth and considers that a capacity for improvement exists which should be realised with maturity. At present his youth would appear to be the cause of his main problem, the inability to concentrate. His continued employment is recommended under observation with a view to recommending his replacement if the necessary improvement does not eventuate.

11. During this patrol discussions were held with the people and Councillors on possible re-organisation of existing electoral boundaries and the extension of the Council to include all persons within its boundaries. The most pressing need is to eliminate overlapping influence as occurs under the present system where 6 out of the 8 existing wards are represented by 2 Councillors with no clear division of responsibility and representation.

12. In two cases in particular this has resulted in unsatisfactory representation. At Uamai No. 1 the two elected representatives are both from Pomara Village. Between them they have made an arbitory decision, one looks after the affairs of Pomara village while the other looks after the 2 smaller villages in the ward, Nukovo and Mora'a. The solution is obvious, two ward are called for, one for Pomara village (population 305) and one for Nukovo and Mora'a (population 366) with one Councillor per ward. The same circumstance has resulted in the reverse situation in the Uamai No. 2 ward. Here both Councillors are from the two smaller villages Iropi and Parakou (total population 292) while the largest village, Lalamo (total population 286) has interests looked after by one of the Councillors from the two small villages. Again the solution is obvious, One ward for Lalamo and another for Iropi - Parakou, each with one Councillor.

4-4

13. Suggestions for revised electoral boundaries are as follows:

PRESENT				PROPOSED			
Ward	Villages	Population	No. Cllrs.	Ward	Villages	Population	No. Cllrs.
1	Silo 1.	297	1	1	Silo 1	297	1
2	Silo 2.	356	1	2	Silo 2.	356	1
3	Lalamo) Iropi) Parakou)	578	2	3	Lalamo	286	1
				4	Iropi) Parakou)	292	1
4	Pomara) Nukovo) Mora'a)	671	2	5	Pomara	305	1
				6	Nukovo) Mora'a)	366	1
5	Toari) Paraku) Ivorika) Kioviaru Firu)	749	2	7	Toari) Paraku)	373	1
				8	Kioviaru Firu) Ivorika)	376	1
6	Kerema) Laukiava) Lavaivo-Potera)	686	2	9	Kerema Laukiava (Part)	370 (approx)	1
				10	Laukiava (Part) Lavaivo-Potera	316 (approx)	1
7	Moroi) Ofosa) Pukari) Aru) Uru)	605	2	11	Moroi) Ofosa)	336	1
				12	Pukari) Aru) Uru)	269	1
8	Elava) Koaru)	747	2	13	Elava	206	1
				14	Koaru (Part)	270	1
				15	Koaru (Part)) Koaru Mission)	275 (approx)	1
Total Councillors 14.				Total Councillors 15.			

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LOCAL GOVERNMENT COUNCILLORS

14. As illustrated in the schedule of paragraph 13, fourteen councillors at present represent the 8 wards of the Council Area.

15. The present group of Councillors are an influential and popular group who take the development of the area seriously and do what they consider is in their power to assist progress in their area. Unfortunately they are severely handicapped by a social restriction which forbids the laying of complaints against fellow villagers (generally relatives by blood or marriage). The restriction constantly results in the breakdown of council control if external supervision is not kept up because recalcitrants and defaulters under Council Rules will not be prosecuted by the Councillors. When the average village male, who is usually prepared to do his share, observes others failing to do theirs without repercussions, morale drops, interest lags and work suffers. With frequent visits by field officers and the use of Council Committees, such as the Hygiene and Sanitation Committee, this otherwise crippling social restriction can be partly avoided.

16. Only one instance is known to the author where a Councillor has actually had to protect people who had blatantly ignored a Council Rule but it is well known that these matters are usually not reported, the Councillors preferring to give the offenders additional work in punishment under threat of prosecution.

HOUSE OF ASSEMBLY

17. The M.H.A., Mr. T. Lokoloko, remains popular in the Council area but the people and Councillors have voiced dissatisfaction with the infrequency of his visits to their area. The author has taken great care to explain on these occasions the extra duties involved when a Member takes on a Ministerial or Assistant Ministerial position, but the people are unsympathetic, they would prefer to see more of their representative who apparently promised personalised attention to the area in his campaign speeches.

POLITICAL EDUCATION

18. During this patrol much time was spent in disseminating political education information both through organised and informal discussion. Towards the end of January a Local Government Assistant Mr. D. Meakoro, patrolled the Census Division obtaining answers to a basic questionnaire on the House of Assembly and the Administration. The ignorance displayed was abysmal, even the name of the Speaker of the House of Assembly was not known.

19. This does not mean that all previous political education activities have been useless. The people do have a reasonable idea of the framework of Government. What they lack is sufficient interest to absorb the multitude of details and statistics put out by political education media. Information is available and is being provided daily over the radio in English, Toaripi, Police Motu and their own language. There is an average of 2.5 radios to each village in the Council area and every village has at least one radio. Field Officers for years past have been disseminating political education information and have always been available to discuss any matters at all with the people. It is lack of interest which prevents the penetration of detail.

20. A further point of interest is that no persons from the eastern end of the Kaipi area turned up at meetings held by the Select Committee on Constitutional Development at either Malalaua or Rukipi. Because, as the Council President advised the author "it was raining". The visit of the Select Committee was well publicised by both the A.D.C. and the author. The A.D.C. made a special visit to the May General Meeting of the Council and the importance of the Committee's visit and the possible magnitude and repercussions of their findings were very carefully explained. Two tractors were sent along the road 7 miles to wait for the Kaipi representatives to shorten their walk, but they were unable to come because it rained.

21. The Kaipi people are not interested in political education. In Council and public meetings, it has been frequently expressed that they want Australian public servants to stay and assist the development of the Territory for many years to come.

(b) ECONOMIC

General Rural Development

22. Good progress is being made on the Malalaua - Kaipi - Kerema road and with the completion of a bridge over the Meaporo River behind Koaru there will be vehicular access between Malalaua and the Kaipi. Much work remains to be done in improving the present track towards all weather standard by the straightening and draining of wet sections and surfacing the entire length with gravel.

23. The road along the coast from Lelefiru to Uamai is in poor condition with potholes and wheel ruts making it very rough to travel along. This will be easily remedied when the Administration grader at Malalaua is able to get into the area on the completion of the Meaporo bridge.

24. The Karama River Ferry has been operating since the 11th February this year when the Council tractor made the first crossing of the Karama River by the ferry and became the first four wheeled vehicle to reach Uamai. The ferry is still not properly installed. The design calls for concrete approach ramps from either bank of the river, the installation of these was discussed with the District Works Officer in September, 1969 and it was hoped they would be constructed this financial year (see Kerema Patrol Report No. 3 of 1969/70, para.13). There were funds available for the installation of the ferry. The year is now drawing to a close and there appears little chance of the ramps being constructed even in the near future. Without the properly designed ramps the ferry cannot function efficiently as vehicles can only board at certain stages of the tide.

25. Further problems being experienced with the ferry are (1) the impracticability of the winch which is supposed to pull the ferry across the river on a cable, (2) the chafing of the wire cable which rubs on itself as it winds on and off the winch and (3) the very limited angle of decline of the barge doors which are lowered by means of a winch to permit the loading of vehicles.

26. (1) The winch is too low geared and requires much physical effort to get the ferry from one side of the river to the other apart from being very slow. It is far more practical for passengers on the ferry to pull on the cable by hand allowing the winch to "free wheel" at a much faster rate than it would be possible to turn the handle.

27. (2) The cable rubbing on itself as it winds on and off the winch drum has caused it to fray badly giving the cable in places a "barbed wire" look. The cable will have to be replaced as soon as possible and runner guides are suggested for both sides of the winch to separate the cable running on and off the drum. The District Commissioner is aware of this fault and remedial action has been suggested.

28. (3) The barge doors (ramps) which are raised and lowered by means of a small winch do not decline sufficiently to allow the ramps to make contact with the approach ramps from the banks at high tide. When the ferry is used at high tide it is necessary to build up under the doors with logs and rocks so as the door sits down firmly and vehicles can be loaded and off loaded. This problem may be overcome by the construction of the properly designed concrete approach ramps.

29. The two bridges over the Uamai River need completely rebuilding as the timbers have rotted to the extent where the bridges are dangerous. It seems a shame that these bridges (the first and longest one particularly) built at considerable effort by the Uamai people, have never had a vehicle over them. It must be a great discouragement to these people to see their effort go to waste, effort which was a direct result of an Administration guarantee of the completion of the road over Mt. Cupola two years ago.

ACTIVITIES OF DEVELOPMENT DEPARTMENTS.

Department of Agriculture, Stock and Fisheries.

30. D.A.S.F. moved their field worker from Karama at the start of this year but will be replacing him within the next few months on the completion of the D.A.S.F. bush materials residence at Karama. The previous residence was destroyed by fire. The presence of a field worker at Karama in itself is insufficient to achieve results as the field workers wait for the people to come to them instead of getting out themselves and going to the people. It has been common place in the past to see the field worker and his farmer trainees sitting on the beach during working hours strumming guitars. What is required is frequent Agriculture patrols by a responsible officer to determine what is to be done and then to issue definite instructions to the field worker. There is an unlimited amount of work to be done by D.A.S.F. in the Kaipi. The most glaring examples being to encourage the extension of individually owned plantings and to convince the people of the necessity and value of drying their copra properly in smoke or hot air driers as opposed to sun drying. In addition they should promote the production of coffee and ensure the clearing of overgrown coffee gardens by working through the Council's 'Plantation Management Rule".

Department of Public Works

31. A P.W.D. representative visited Karama on Several occasions in December and January and assisted in getting the Karama Ferry operative by installing steel and concrete cable anchors on either side of the river and fitting the doors (ramps) and cable runners on the barge. This was an invaluable assistance but as mentioned previously further assistance is still required in the construction of the concrete approach ramps to the ferry.

32. P.W.D. is currently assisting the Rural Development Programme by the construction of the bridge over the Meaporo River on the Malalaua - Kaipi road. It is hoped that the services of the officer constructing

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the bridge will also be available for further work on the road once the Neaporo bridge is finished. There are still 7 small gullies and creeks to be properly culverted or bridged between Malalaua and Koaru, a great deal of drainage has to be planned and supervised, the Karama ferry concrete approaches have to be installed, and bridges will have to be constructed at Uamai and on the Irukovo creek near Karama. In addition to this there will be the bridge over the Silo River to construct when the road from Kerema reaches the river.

(c) SOCIAL

Higher Education

33. Of approximately 60 Kaipi students who sat for the Standard 6 examination in 1969 only 13 were admitted to High School at Kerema. The entry standard to High School was set at an average of 78%. From Karama P.T.S. only 3 students made the grade, obviously this standard is too high and is causing a deplorable waste of potentially good material.

34. The Kaipi people and their Council are most dissatisfied with the unreasonably low acceptance rate of their children into High School. Realistically they look upon education to Standard 6 as a waste of time, the children then having the attitude that they are above labouring and yet having insufficient education to obtain other employment. The Council was irate enough earlier this year to pass a motion of censure against the Siviri and Karaeta people of Kerema Bay whose refusal to part with more land was holding up the expansion of the only High School in the District. This was consequently limiting the annual intake of students. A letter was sent by the President on behalf of the Kaipi Council to the President of the Kerema Bay Council advising him of the dissatisfaction of the Kaipi people with the poor attitude of the Siviri and Karaeta people.

35. It is believed that the Siviris and Karaetas have now promised further land for the high school but even after this is purchased there is still the building of the necessary dormitories and classrooms. The people of the Gulf District are unlikely to see any relief of the present situation at least until the 1972 school year.

Primary Education

36. There are six recognised primary schools in the Kaipi Census Division - two Administration and four Mission (United Church). The Administration school at Karama has been going since the early sixties and teaches all grades up to Std. 6. The Administration school at Uamai commenced this year and has only one teacher who teaches Std. 1.

37. The United Church primary schools at Pomara-Mukovo (Uamai) Pukari (Karama) teach the lower standards and Koaru Village to 2 and 3 while the United Church school at Koaru Mission Station teaches grades 3 to 6. Another recognised Mission run school was at Epoini serving the group of Kamia people on the Karama River. This school is no longer recognised and is now practically non existant, at the time of this patrol only six regular students were attending.

38. A matter brought to the attention of the author during the patrol concerns the people of the Silo villages and the newly opened Administration Primary 'T' School at Uamai. The Silo people have complained that although they contributed to the building of the school at Uamai not one Silo child was accepted into the school, the Uamai children apparently being given priority by the teacher when enrolments were being taken. What is behind this is not known, the Silo children

may have arrived too late, after enrolments closed, they may have all been too old to be acceptable, or it may be the priority was given to Uamai children the first year because the Uamai people provided the land for the school. The District Education Officer may be able to advise further on this. In any case so long as the Silo children are of acceptable age there should be no reason why some do not gain entry to the school next year.

Council Assistance to Schools

39. The Kaipi Local Government Council has planned to give assistance to the value of $9,300 to the schools in their area over the next five years. Immediate assistance in the coming financial year is $2,100 for the construction of 3 teachers houses, two at Karama and one at Uamai. The Council is vitally interested in primary education in Their area, only the low income of the Council and the considered need for priority in economic development and council administration fields has prevented them from allocating a greater proportion of their funds to improving the education facilities within their area. The $9,300 proposed expenditure on education over the next 5 years is approximately 35% of estimated capital works expenditure for the period.

Health

40. Health services in the Council area consist of 3 Council run Aid Posts and the United Church Hospital at Koaru. As stated in the last patrol report on the Kaipi area the Aid Posts continue to function inefficiently but not ineffectually. They provide essential basic first aid services to the area. The United Church Hospital at Koaru Mission Station under Sister L. Holden is primarily responsible for the low infant mortality rate in the area, fielding frequent infant welfare patrols with either Sister Holden herself or a trained Maternity and Child Health nurse in charge.

41. The Kamia people unfortunately do not share the faith of the coastal people in western medicine and most deaths in the Kamia area are the result of failure to take sick persons for medical attention. Fortunately the situation is on the improve and the Kamia people are utilising the services provided at Koaru Mission and Karama Aid Post with increasing frequency.

Law and Order

42. During this patrol 34 Local Courts were heard by the author in the Kaipi Council area along with an inestimable number of complaints. The causes were as follows:

Civil claims	3	
Contempt of Court	6	Failing to appear after summons.
Council Tax Prosecution	8	Non payment
Council Rules	12	Hygiene & Sanitation & Road Maintenance
Assault	5	Unlawfully striking & associated charges.
Total	34	

43. The number of complaints heard in this area that have to be fully investigated before it is determined that they are trivial and vexatious is multitudinous. Normally complaints are heard in the evening after working hours. The author estimates 8 to 12 hours per week were spent during this patrol, solely on complaints and courts. Many of

these of course were not vexatious and required lengthy mediation, particularly in cases involving bride price payments and minor ~~squabbles~~ squabbles over land useage.

44. Generally the Coastal Kaipis are law abiding and peaceful. The only 'trend' which is obvious is the tendency of the Melaripi people (Uamai & Silo) to avoid Council tax whenever possible. The apparent reason for this tendency is the lack of results by the Kaipi Council since its inception, they are undoubtedly tired of not seeing value for their tax money. It is hoped the success of this year's works programme has done at least a little towards alleviating this attitude and problem.

45. The Kamia people seldom lodge complaints and on this patrol only two courts were heard in that area of the Division. Both were under Section 286 of the Criminal Code where the defendants had failed to meet their responsibility as head of the family by taking infant children for medical treatment. In both cases the child in question had died.

Services

46. The Kaipi Local Government Council and the United Church Mission at Koaru both have "free mail bags" which they make available for use by the general public. The Council also has a "Licence to sell Postage Stamps" and maintains a sufficiently large stamp advance to enable sale of stamps to the public.

47. The Kaipi Local Government Council late last year made enquiries as to the obtaining of a Commonwealth Savings Bank Agency for the Council Chambers at Karama. As a result of recommendations that this application be postponed until the improvement of communications (on the completion of the vehicular road to Malalaua) nothing further has been done. The Bank Agency however is greatly desired by the Council and the Kaipi People and will be re-applied for as soon as improvement in communications permits. The agency will provide a valuable service to the area enabling interested people to save without hoarding large amounts of cash in their houses, and enabling those with Passbooks to obtain cash without the inconvenience of having to walk the long distance to Kerema or Malalaua.

Missions

48. There are now 3 missions with influence in the Kaipi Census Division, one more than at the time of writing of the last patrol report on the area in November, 1969. Catholic influence has penetrated into Hamandaiwo village in the Kamia area and the village has been visited by indigenous Catholic Mission workers from Putei Mission on the Tauri River. Hamandaiwo is the new village of the Ibakoda people who used to be the closest group to the end of the vehicular road out of Malalaua. Their new village is about 4 hours walk further up the Meaporo River above the old village site. It was noticed by the author earlier this year that the indigenous United Church trainee pastor usually based at Ibakoda had been at Koaru Mission Station for an undue length of time. When directly asked his planned date of return to Ibakoda his reply had been vague and largely irrelevant. From this it had been perceived that all was not well with the Ibakoda people - United Church Mission relationship and it is now thought possible that the pastor may even have been advised that his presence was no longer desired at Ibakoda.

37.

49. The United Church unless they quickly initiate a "public relations campaign" to re-interest the people and consolidate waning influence can expect to loose even more of their followers to the more energetic Catholics. Whereas United Church public utility services are decreasing in the Malalaua Sub District (e.g. the closing of the High School at Koaru and the clinic at Uamai), Catholic services are on the increase. Through too many years "pacific" religious administration where they have apparently only endeavoured to maintain the "status quo" the United Church is loosing influence. This can be put down to United Church policy of progressing at the peoples own rate or trying to make the church a "peoples church". Such a policy cannot work effectively in the Kaipi Census Division as interest must be maintained by holding the proverbial "carrot" in front of the people's noses and jiggling it frequently to draw it to their attention. Even then without frequent verbal incitment, interest quickly fades to a negative level.

50. As the United Church are unlikely to change their policy an ever increasing influence by other missions will likely become apparent to future patrols.

Community and Youth Activities.

51. The 12 Women's Clubs in the area continue to exist in name only. These Clubs never meet nor function except on the occasional visits from an Administration Welfare Assistant based at Kerema. It is sure that the women have little idea of the purpose of their Clubs, many of them apparently looking on them as profit making concerns and providers of accommodation for patrolling officers.

52. During this patrol the author spent one night in the Karama No.3 Women's Club House. On the wall was a notice declaring the daily tariff to be $3.00. The building itself was in a bad state of disrepair. That evening the author was obliged to use his own tin opener to open his own can of Irish Stew, tie up his own mosquito net, make his own bed and generally step around scads of maidens who were looking decorous and tending a wood fire, although the author had previously placed a two burner kerosene primus on the table for the purpose of having the food cooked on it. What value for $3.00? Needless to say the Club did not get the amount requested. Instead they received a lengthy lecture on value for money and the general poverty of Administration Field Officers.

53. The Kaipi Women's Clubs measure up very poorly with others seen by the author in the East Kerema area. Women's Clubs should be a major motivating force behind domestic improvement. To the author's mind they should be making every effort to introduce the women to the basic domestic hygiene, cleanliness, tidiness (both in the house and personal appearance), inexpensive European niceties (curtains, pictures, tablecloths, mats, etc.) and imaginative cooking. In addition to the domestic aspect they should make life more interesting for the women through the organisation of sporting (basketball, etc.) and social activities (meetings). The Kaipi clubs at present are fulfilling none of these requirements.

54. Sporting activities, particularly basketball (from an economy viewpoint) should play a major part in Women's Club activities as it provides the basic interest around which other activities can be conducted. In a direct continuation of Women's Club sporting activities organised sport could be passed on to the male youths in the area who after finishing their education to Std. 6 mope around the villages and invariably depart for the greener pastures of Port Moresby. Being driven out by the sheer boredom of village life.

36.

(a) MISCELLANEOUS

Army Coast Survey

55. Between the 16th and 20th February, 1970 the author accompanied a combined Navy-Army survey operation between Cape Cupola and the Biaru River. The purpose of accompanying this operation was to liaise and interpret between the local people and the survey party and also to provide the party with local knowledge required such as place names, introductions and directions. The survey party were Captain J. Bownds and Sgt. W. Van Malenstein both of the Special Projects Section, Army Headquarters, Canberra. The party was working daily from the patrol boat H.M.A.S. Madang with two Hercules 17ft aluminium dinghies powered by 40 h.p. Johnson outboards. The purpose of the operation was to gain strategical information on the beaches and the area immediately behind the coast. The primary concerns were "landings", the suitability of the beach, river mouths, rivers and possible places of disembarkation for landing craft, etc. Information was taken on roads, bridges, wharves, walking tracks, villages, vegetation, creeks and rivers, and any other matters considered relevant. Photographs were taken of all points of interest. Most of the time involved in the survey was taken up with the sounding of rivers, inlets and river bars and much useful information was obtained in this respect.

56. Undoubtedly associated with this survey is the recent instruction that District Administration field officers are now required to provide exactly the same information in their reports as was collected by the Army. (Reference Confidential memorandums by the Secretary, Dept. of the Administrator of the 6th March, 1970 and the District Commissioner, Gulf District of the 23rd March, 1970.) It is hardly necessary to point out that the Army's survey would be more detailed than generalised information provided by field officers. For use in the event of the necessity it would surely be better for the Administration to have on hand the fully documented and illustrated report on the Army's survey. The information required is forwarded under "Communications" in the Area Study section of this report. The map and the pro forma supplied will be returned under separate cover. The patrol map (Appendix 'A') indicates river depths where known.

General Administrative Matters

57. Village Names

Two village names in the Kaipi Local Government Council area are causing considerable confusion both administrative and amongst the people of the area. These are Parakou in the Uamai No. 2 group of villages and Parakou in the Karama No. 1 group. These villages should be spelt and pronounced Parakahu (Uamai) and Parakou (Karama) and the alteration of official spellings to these is recommended.

In the Kamia group Ikakoda Village has now been abandoned and the people have moved to a new village known as Hamandaiwo. Also the spelling of the village Kitikaini is incorrect and should read 'Titikaini'.

58. Patrol Reports and Patrolling

This patrol was spread over a period of 127 days and although only camped out for 77 nights, 95 days were actually spent in the field. Many more days were spent on matters relating to the patrol while on the Station. The patrol returned from the field 9 times in its duration. To illustrate how disjointed present day patrols can be through necessity the reasons for the 9 breaks from the field are given here.

35

1. Returned the A.D.C. to Malalaua Station after he had made his way from Kerema into the Kaipi by P.W.D. dinghy. This was a Saturday so Sunday spent on the Station and returned Monday.

2. Australia Day long weekend - to Kerema for relaxation incorporating chasing up patrol matters.

3. The author to Malalaua for visit by the Director, Division of District Administration, which did not eventuate.

4. Returned to Malalaua to organise the transhipment of the new Kaipi Local Government Council tractor by canoe to the Kaipi.

5. Completion of tour with Army survey party at Lese in the East Kerema area and arrival back at Koaru on Friday afternoon thus to Malalaua for the weekend before returning to the area on Monday.

6. Organisation and obtaining of items for bridge construction, timber, marsden matting, bolts, deck spikes, tools, etc. Plus several days spent at Malalaua Station doing Council Estimates and comments on meeting minutes. Station duties carried out in the absence of the A.D.C. on patrol.

7. Station duties in the absence of the A.D.C. on patrol. Also the carrying out of work on the upper end of the Kaipi road and cash office duties when there was no cash office clerk at Malalaua. Easter Holidays spent on the station.

8. Returned to Malalaua at the end of the coastal section of the patrol to enable the patrol to reach the Kamia villages by the easiest and most convenient route from the end of the vehicular road from the station.

9. End of patrol.

59. From this it can be seen that the recent P.S.A. Circular 12/70 on increases in allowances, granting an additional $1.50 per day camping allowance to personnel in the field over 30 consecutive nights is largely impractical. It is presumed that this is aimed at providing some small additional compensation to personnel on lengthy and arduous bush patrols but is also applicable to those patrolling in sophisticated areas with relatively sophisticated modes of communication (e.g. the Kaipi - dinghy and outboard motor, tractor, motorbike). An officer could conduct a patrol involving 30 consecutive camping nights and receive the same camping allowance as an officer who spends 45 nights in the field but has one night on a station rendering no 30 nights consecutive, although the visit to the station may have been necessitated by duty or otherwise justified by proximity, etc.

60. Another administrative matter requiring further consideration is the directive that officers submit reports within 14 days of patrols standing down. This is reasonable in cases of Special and Situation type reports but difficult to comply with where Area Studies are required. For example this total report with appendicies runs to 70 pages and involved 15 days in the writing. It would not have been possible for the author to compile and organise the information, write, edit and type this report in ten working days or 72 hours work. It would be difficult to determine how many pages of well organised and presented report the average officer could write and type per day. The setting of an immovable target date for the completion of reports penalises officers writing lengthy reports and possibly results in a lower standard of reporting, particularly in presentation.

34.

CONCLUSION

61. This overall was a highly satisfactory patrol which attained a high degree of contact with the people and achieved much from the point of view of practical results.

62 Much political education was carried out and the patrol was fortunate in being in the field just before the visit of the Select Committee on Constitutional Development, this giving both theme and 'direction' to the information disseminated.

63. The political situation in the area remains largely the same as it has for years past with the people maintaining their disinterest in all things political and frequently expressing their desire to see Australian Public Servants remain. Local politics have changed in as much as the success of the Council in carrying out the years works programme has improved their image and increased their popularity.

64. Economically the area is not progressing as it should which the author attributes to lack of encouragement, assistance and organisation from D.A.S.F. The area has possibly the best agricultural potential of any area in the Gulf District in regard to the large areas of undeveloped good land available. An effort should be made by D.A.S.F. to encourage the Kaipi people to utilise these areas for the extention of permanent cash cropping.

65. Although some little material progress was observed amongst the Kamia people they remain primitive both in culture and outlook. Their inclusion into the Kaipi Local Government Council is not recommended at this stage.

PETER MAYNARD
Assistant District Officer.

MALALAUA PATROL REPORT No. 5 - 69/70.

33.

KAIPI CENSUS DIVISION

AREA STUDY

INTRODUCTION

(a) 1. The Kaipi Census Division is an area of approximately 160 square miles of mainly coastal lowland between Cape Cupola and the Meaporo River. This river being the western most river of the Tauri/Lakekamu network and delta system. The Kaipi Division is bordered by the Papuan Gulf to the South and by the first range of foothills to the north. Geographically the area can be divided into three regions: (1) A 12 mile long sandy coastal strip varying in width from 50 yards to half a mile. The bulk of the area's ~~4210~~ 4884 people live along this coastal strip.

(2) A swampy region behind the coastal strip reaching one half to two miles inland. This region is mostly sago, nipah and mangrove swamp bordered by rain forest on the inland side.

(3) A rain forest region extending from the swamp to the foothills varying in width from about 1 to 5 miles. It is this area which holds the agricultural potential of the Census Division and although practically untouched at present it is hoped that with Administration encouragement it will be extensively utilised within the next few years. The Kamia people live in the foothills on the inland side of this region.

2. Climatic factors effecting the Division are the South East and North West monsoon winds. The South East Season which is experienced approximately between May and October and is accompanied by rough seas and generally wetter conditions than are experienced during the North West season (November to April). The winds have a considerable effect on the life and diet of the coastal people. During the North West Season fishing canoes are out in strength and during this period the people live mainly on fish and the staple sago. During the South East Season the seas are too rough for their outrigger canoes and the diet consists of the staple sago plus garden produce such as sweet potato, tapioca, bananas, etc. These winds are known by the people as the Laurabada (South East) and the Lahara (North West). The rainfall of the coastal area of the Division would be about 150" per annum.

(b) 3. Access to the area has never been difficult, the first village in the Western end of the Division being only 3 to 4 hours walk from the Gulf District Headquarters, Kerema, over Mt. Cupola. The first village in the Estern end is approximately 12 miles by sheltered waterway from Malalaua, a 35 minute trip in an outboard powered dinghy. In the North West Season the seas are calm and it is possible to travel along the coast in dinghies and canoes. In the South East Season however, this can only be done at carefully selected times when the seas are sufficiently calm, consequently dinghy and canoe cannot be relied on as a means of transport in the area during this season.

4. Vehicular roads are in the process of being constructed into the area from both the Kerema and Malalaua ends. The road from Kerema still has many miles to go and traverses the difficult terrain of Mt. Cupola. The road from Malalaua, although at present only a very rough bush track, is vehicular for the whole of its length but lacks a bridge over the Meaporo River near Koaru. The transformation

of this track into a reliable means of vehicular access to the area and the completion of the road from Kerema will mean a great deal to the Kaipi people, their economy, and the efficient administration of the Division. These roads will join with the existing coast road between koaru and Uamai to form a route through the Kaipi between Kerema District Headquarters and Malalaua Sub District Headquarters.

5. The present shipping point for the area is at Lelefiru or 'Mopu Inlet', lelefiru being the village and the inlet being the anchorage. Mopu Inlet and Lelefiru are in the Toaripi Census Division and a different Local Government Council Area to the Kaipi Census Division. The shipping point is unsatisfactory for various reasons, the main one being that vessels cannot enter the inlet at anything but high tide and can only do so then in calm weather, due to shallow sand bars at the mouth. There is a vehicular track connecting Lelefiru with Koaru Village of the Kaipi Census Division.

6. There are no airstrips in the Kaipi Area, the closest being at Kerema and Malalaua from the Western and Eastern ends of the Census Division respectively. These airstrips take only light aircraft, Kerema up to twin 'Otters' (Category 'c') and Malalaua to D.C.3s (Category 'B'). Malalaua is a 'Class X' airstrip on the D.C.A. rating system.

(c) 7. The Kaipi coast was probably contacted intermittently before the turn of the century but concentrated influence and subsequent control would have commenced with the opening of the Government Station at Kerema in 1906. The people have received constant contact since then both by the Administration and the Mission (London Missionary Society). The Council, the 'Kaipi Local Government Council' commenced in 1962 and is an influential and popular body. Until the 12th September, 1969 the area was administered from Kerema but since that date has been administered from Malalaua. As from that date Kerema Sub District officially took over Kaintiba Patrol Post area from Malalaua in exchange for the Kaipi Census Division. A change brought about because of communication problems under the old system. The Kaipi people are a sophisticated and law abiding group who are keen for the improvement of their area.

8. The author is the current Administrative Adviser to the Kaipi Local Government Council.

POPULATION DISTRIBUTION AND TRENDS

(a) 9. Village population registers for the census conducted during this patrol are attached (see Appendix 'B'). For more accurate indication of trends figures for the Kamia and Coastal (Council) areas have been separated. Several trends are evident from the figures which are the third census of the Kaipi's population over a sixteen month period. Because of this frequency the 1970/71 space in the Census Registers was used by the author while carrying out this census thus, if a census is conducted during 1970/71, the officer conducting it will be obliged to use the 1971/72 space in the registers.

10. Since the last census seven months previous to the one conducted by this patrol the population of the Kaipi Local Government Council Area has increased by 10.9%. This is not a true indication of percentage increase. It is greatly exaggerated owing to the

return home and presence at the census of many persons who have been absentees for several years. These persons had young children who had never been censused until this patrol and the inclusion of these in the 'births' column has increased both the birth rate and natural increase rate out of their natural proportion.

11. The marked decrease in absenteeism is due to this census being conducted so close to the Christmas period as many Kaipi absentees return home at this time of year either choosing this time to resign from their employment or else on normal holidays.

12. Another obvious trend in the Kaipi is the greater proportion of male children being born since the October 1968 census, 220 male births have been recorded for the Council Area to 156 female births. Although as explained previously both these figures are exaggerated the proportions would still be accurate. Over the period 4 males have been born to every 3 females (approximate) and the 1968 census reveals similar circumstances for the period it covers. This has been accentuated this census by a larger number of female deaths in the 0-45 age group. There have been 37 female deaths to 16 male deaths during the period. Current ratios are 47:53 or females make up 47% of the population and males 53%.

13. It is pleasing to note that no deaths occurred amongst infants in the under 1 year age group in the Council area.

(b) 14. Walking tracks and roads are shown on the patrol map accompanying this report (see Appendix 'A'). More detailed information on vehicular roads is given under 'Communications' later in this report.

15. The Kamia villages behind the coast can be reached by walking tracks from Karama, Koaru, and from the end of the vehicular road out of Malalaua. These tracks are relatively good in dry weather but are most unpleasant after heavy rain. The country being flat rain forest with patches of sago, it becomes very muddy and swampy after rain. The single log bridges over the water courses become too slippery to cross with boots on making it necessary to descend into, wade through and clamber up out of each flooded creek. The walk from Karama to Epoini involves approximately one hour paddling up the Karama River to the start of the walking track and then a four hour walk. From Koaru to Ibakoda (now abandoned) takes 6 hours walking and a further 1½ hours to Titikaini, a further 3 hours walk from Titikaini is the new Ibakoda village of Hamandaiwo. Titikaini is also linked by walking track to the end of the vehicular road out of Malalaua to the east, it is approximately 3 hours walk from the end of the road to the village.

16. There are also walking tracks across country between the two centres of Kamia population. One track between Wina and Ibakoda takes approximately 6 hours walking, as Ibakoda is now abandoned it would be necessary for patrols to continue on to Titikaini making the total distance approximately 7½ hours. Another track between Bodahi and Hamandaiwo takes about 5 hours to walk, this was the route taken by the patrol.

SOCIAL GROUPINGS

(a) 17. There are 3 distinct component social groups in the area, these are the Kaipi, Melaripi and Kamia groups. The Kaipi and Melaripi groups could be generally combined as one group and called 'Kaipis'.

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Although not having common ancestry they have much else in common, language, customs, physical appearance and stature, and there is considerable intermarriage. These two groups come under the Kaipi Local Government Council and look upon themselves as the 'Kaipi' people. The Melaripi group have their origins in the Orokolo Area of the Kerema Sub District and can usually trace their decendants back to their migration to the Kaipi area between 100 and 200 years ago, following inter tribal fighting in the Orokolo area. The western end of the Kaipi Census Division must have been unpopulated at that time as they settled there apparently without opposition. The true Kaipi people have no knowledge of their ancestors migrating in from another area, as far as they know their people have always occupied the land they are currently occupying.

18. The Kamia people (previously known as Kukukuku) have nothing in common with the coastal people at all. The group on the Karama River are a random assortment of stragglers from the Tauri River, Kainteba and Kaberope areas. Individuals profess to have no ties with other persons within their own villages and the Census Registers instead of being made up of clans, lineages or extended families is made up of individual families, it is rare to find even two brothers recorded in the same village register. The group on the Karama River apparently owe their presence there to three strong characters, one in each of the villages of Bodahi, Epoini and Wina. These persons have strived to induce the normally nomadic Kamia people who wander the 'blind spot' between the inland Kaipi and the boundary of the Kainteba area to consolidate themselves into proper villages so as to receive the civilizing influence and benefits of the Administration and the Missions.

19. The three persons, IAMIKO HANTAIWO the Village Councillor of Bodahi, SARE AMDI ex Village Constable of Epoini, and WANIO AMTIOGA of Wina. SARE who was married into Epoini and came from the Kaberope area has since returned home. His departure is a definite loss to the administration of the Kamia Area of the Kaipi as he was probably the Administration's staunchest supporter in the area. The other two persons are mentioned further under Appendix 'C', 'Influential Men'.

20. The group of Kamias on the Meaporo River are from the Tauri river area and continue to commute between the Tauri and their Meaporo Villages.

(b) 21. The operational social unit of the coastal Kaipi people (from now on this term will be used to include all the coastal people of the Census Division including the Melaripi) is the clan. Communal activities are planned on a clan basis by the clan 'big men', included in this are social activities such as ceremonies relating to marriage, death feasts (wakes), etc.

22. The operational social unit of the Kamia people is the simple family which is best suited to their nomadic subsistence pattern of existence.

(c) 23. There are two main dialects in the Kaipi coastal area, these being the 'Kaipi' and 'Melaripi' dialects. These both have sub-dialects centred on the population groups Koaru and Karama, and Uamai and Silo respectively. The dialects differ mainly in pronunciation and people from opposite ends of the Census Division although having some difficulty can communicate with each other.

24. The language of the Kamia people is 'Kukukuku'.

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(d) 25. Relationships between the component social groups within the Census Division are good. In the Council the Kaipi and Melaripi representatives work together well. Although when disagreeances do occur they tend to associate themselves with their groups rather than separating and voting on either side of the question, this is frequently justified as groups coming from either end of the Census Division naturally have mutual interests within themselves.

26. Relationships between the coastal people and the Kamia are also good but there is much evidence that the coastals look upon the Kamias as inferior citizens and frequently take advantage of them as a source of cheap labour. The Kamias appear not to resent this and realise their backwardness. It appears they are not prepared to attempt to progress for fear of jeopardizing their present nomadic freedom. Despite constant advice from patrolling officers they continue to roam the forests from sago camp to sago camp and have failed to plant permanent cash crops, apparently preferring to work temporarily as labourers at Kerema and Malalaua to obtain sufficient cash to meet their needs, then returning to their nomadic existence.

(e) 27. Relationships between these three social groups and adjacent groups outside the Kaipi are good but this is said with reservation.

28. The Kamia group naturally has good relationships with the Tauri River, Kainteba and Kaberope people as they originate from these areas. As mentioned earlier they are constantly commuting back and forth between these areas and their villages in the Kaipi Census Division.

29. The Kaipi people have good relationships with the East Kerema people and more particularly with their immediate neighbours, the Toaripi people. However, very little communication takes place between the two areas although the language is similar and most Kaipi people speak Toaripi as it is the language used by the United Church Mission in the Kaipi area. Undoubtedly the Kaipis still harbour some resentment against both the Toaripi and Kerema Bay people over the refusal of both these groups to allow the Kaipis to join their Native Local Government Councils in the early '60s before the establishment of the Kaipi Council. There is very little intermarriage between the Kaipi and Toaripi people although the two closest villages are only half an hour's walk apart and are joined by a vehicular road.

30. A reasonable relationship has always existed between the Melaripi and the Kerema Bay people but once again with reservations. The Kaipis again look on the Kerema Bay people as being lazy and difficult to get on with. They have little admiration of them but are jealous of the Kerema Bay people having Kerema Township in their midst where they can find employment or sell garden produce and fish, and generally find cash, without having to plant permanent cash crops, carrying crops long distances to market, or construct vehicular roads to make their area accessable. An example of the Kerema Bay people being difficult people occurred quite recently and certainly did damage to relationships between the two groups. A party of Kaipi people visiting Kerema to sell their produce at Kerema market were told by a group of Kerema Bay people from the Opao area to leave the market because it was not their market because they now belonged to Malalaua Sub District. Unfortunately the Kaipis left town without reporting the matter. It was not until the matter was brought up in a Council meeting that it was explained to them that the group of Opao villagers had no power to order anybody to leave the market. The Kaipis were most upset over the incident and told the author that if it occurred again next time there would be a fight and the Kaipis would take any consequences dealt out to them by the law. This course of action was naturally discouraged. In summary it could be said that the Kaipi people have a closer relationship with the East Kerema people than

with those of Kerema Bay area. This can be attributed to several causes.

31. (a) Trade Ties. Co-operative societies as Koaru, Karama and Uamai are supplied through the Kukipi Sub branch of the Co-operative Wholesalers Association which is located at Kukipi in the Toaripi Census Division. The co-operative Officer who supervises the Kaipi co-operatives is based in the East Kerema area. The shipping point for the Kaipi Census Division is Lelefiru (Mopu Inlet) which is in the East Kerema Council area.

32. (b) Mission Ties. Until recently the United Church Mission taught between the Western end of the Kaipi Census Division and Cape Possession in the Toaripi language in its village schools as a means of attaining overall religous literacy. As a result of this most of the Kaipi people are literate and fluent in the Toaripi language.

33. (c) Ease of Communications. Between the western end of the Census Division and the Kerema Bay people are eight miles of rugged coast passable only at low tide and the 1,000 foot high Mt. Cupola. Compared with the flat, black sand beaches broken only by a few rivers to the east of the Kaipi into the Toaripi Census Division. The difference in terrain between the two areas has been graphically illustrated over the past 12 months by the construction of 16 miles of vehicular track from Malalaua Sub District Headquarters to Koaru Village in the Kaipi. At the time of writing only one bridge remains to be completed, that over the Meaporo River, to enable vehicular access to the Kaipi from Malalaua. From the Kerema end the Administration has been striving for nearly 7 years to build a road into the Kaipi and have not yet succeeded although this road also is now making good progress. The Koaru-Malalaua Road has undoubtedly done a great deal to make the people at the eastern end of the Census Division feel more closely associated with East Kerema than with Kerema Bay.

LEADERSHIP

(a),(b) 34. A list of leaders of the Kaipi Census Division is attached, see Appendix 'C'.

35. Leadership in the Kaipi still largely follows the traditional pattern. The oldest male in each clan, lineage or extended family except in cases of senility is acknowledged as the leader of his group. These persons have very little actual leadership power but excercise considerable control through social influence on decisions made in conference with other elders and the influential male adults. Social pressure usually forces the village social rebels to conform with what are actually communal decisions. All the current Local Government Councillors in the Kaipi could be termed 'influential male adults' although none of them are true clan leaders through virtue of inheritance. It appears that the clan leaders prefer to nominate candidates for Council elections and the elections are fought between these 'nominees'. It could be said then that Councillors are only a facade for the real power in their areas which remains behind the scenes but this would only be partly correct, as the Councillors, like politicians in any democratic country, must abide by public opinion. Consequently with the Councillors being influenced by the clan leaders in conjunction with the 'council of elders' they are abiding by public opinion.

(c) 36. The leadership pattern in the Kaipi is broadening and young men now have more influence on village affairs than they have ever had in the past. This change has not perhaps come about so much through 'education and travel' as through the influence of the Administration in introducing Local Government, cash cropping and

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developmental projects. In these fields the more energetic and younger men who are looking for a better way of life usually take the lead. Projects for the benefit of the community such as roads (where subsistance trees occasionally have to be cut down) have particularly brought to the attention of the younger generations the deficiencies in the traditional system. This is also marked in relation to cash cropping where traditional land tenure systems continue to stifle progress through problems arising out of land ownership and useage rights. Constant dissention by the younger generations in these matters have increased their influence and to a certain extent started to undermine traditional thinking. Traditional social systems are also slowly breaking down as a result of young men and women not being prepared to allow the elders to control their lives in relation to social matters such as marriage and divorce. These trends are leading to a broadening in the leadership pattern with regard to influence. In other words the younger people are gaining more say in village society. There are 'educated or travelled leaders' in the Kaipi who have gained leadership through virtue of their education or travel. There are men who loosely fit these categories in the Local Government Council but these men also have gained their influence largely through support of the traditional leaders and factions in the villages and not in spite of them.

LAND TENURE AND USE.

(a) 37. Land tenure and inheritance in the Kaipi Census Division is patrilineal. Considerable difficulties are now being experienced in relation to usufructuary rights over land when either members of the land owning clan or family with usufructuary rights attempt to plant permanent cash crops (usually coconuts) in a business like manner. Land plots anywhere near the villages are so small and of such irregular shape that it would often not be possible to plant 4 coconuts in a 30ft square without interferring with someone else's usufructuary rights.

(b) 38. The Kaipi people have no knowledge of tenure conversion and there is no Crown land leased by individuals within the Census Division.

(c) 39. Cash cropping along the Kaipi Coast commenced many years ago undoubtedly with the first 'forced' plantings initiated by the Administration between the two World Wars. Cash crop plantings are mostly owned by individual families but in recent years 'company' plantings along the plantation line have appeared, usually planted by a small group of young men of the same clan and more often than not of the same family ((brothers or cousins). Communal coffee plantings took place in the late 50's and early 60's and these are looked upon as clan and extended family 'businesses'. Often they are run in conjunction with a small clan owned trade store. Being communal, organisation falls down, and most of the coffee plots observed by the author were overgrown, the trees unpruned and scraggly, and coffee berries rotting on the trees and on the ground. Because of the break down in communal organisation clan and extended family owned businesses should not be encouraged in the Kaipi area. Whereas individual family and company businesses tend flourish in the Kaipi anything larger invariably fails with considerable argument and dissention at the end over the distribution of cash and assets, or the lack thereof available for distribution.

40. For cash crop statistics see appendix 'd'.

LITERACY.

(a) 41. A list of schools operating in the area, both Administration and Mission, and the number of students attending each is given in Appendix 'E'. English is the language used in all except the 'exempt'

mission village schools. In these schools the language used is Toaripi, although some English is also taught where the teachers themselves have sufficient knowledge of it.

(b) 42. An estimated 75% of the male population of the coastal Kaipi area is literate in their own language the Toaripi language and Police Motu. Female literacy is estimated to be in the vicinity of 15% but in the Kaipi and Toaripi languages only, not in the lingua franca Police Motu.

(c),(d) 43. There are numerous persons absent from the Kaipi Census Division who have received or are at present receiving higher education to Intermediate level. These persons are all from the coastal Kaipi area, there being no known educated persons or even literate persons from the Kamia area of the Census Division. Educated persons from the coastal area are employed throughout the Territory as artizans, clerks, schoolteachers, etc. There are none residing inside the Census Division as there are only very limited employment opportunities within the area.

(e) 44. Little or no interest is shown in newspapers probably due to their being in English, which only a very limited number of people are able to read (and understand). Much interest is shown in magazines with pictures and in pamphlets in Toaripi or Police Motu. As a rule the coastal Kaipi people are hungry for information on topics which concern them, particularly concerning their area; the Gulf District and the Papuan region, is also of much interest to them.

45. A great deal of interest is shown in radio programmes from the Administration Radio Station, Radio Kerema but reception is poor to the extent that it detracts from listening pleasure. Strength of transmission appears to be the main fault as Radio Kerema programmes are invariably too faint to be heard by an assembly of people. Reception improves in the eastern end of the Division out of the blind spot apparently caused by Mt. Cupola, which stands between Kerema and the Kaipi. Reception of 9PA Port Moresby or Radio Daru is usually good anywhere on the Kaipi coast.

46. There are over 50 radio receivers in the Census Division, all in the coastal area, there are no receivers in the Kamia area of the Division. Nine of the radios in the Division have been supplied by the Administration and are held by Local Government Councillors, the balance are privately owned.

STANDARD OF LIVING.

(a) 47. The standard of living of the coastal area starts with a high standard at Koaru and deteriorates towards the western end of the Division. Houses at Koaru are well built of native materials, elevated several feet above the ground on stumps and constructed squarely and neatly with selo sheet walls and nipah thatch roofs. They have ample windows and ventilation. The average house in Koaru Village would be 3 to 5 squares in area and of semi-European design with 1 or 2 sleeping rooms, a living room come verandah and a kitchen, semi detached, to keep the smoke out of the rest of the house. Unfortunately the high standard does not prevail and housing deteriorates progressively towards the western end of the Division. Houses become smaller and shabbier and the villages lack order and neatness. From this it can be derived that either Mission (there is a Mission station at Koaru) or Toaripi influence is responsible for the higher standard at the Eastern end. It can also be generalised that the Koaru and Elava people are brighter and more progressive than their counterparts at the other end of the

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Division. They are more enterprising, the incidence of European utensils is higher and they have less trouble in meeting their tax obligations.

48. Sanitation throughout the area is by pit latrine.

49. The Kamia people again have a much lower standard of living than the coastal people. Housing is much poorer frequently being only an elevated floor covered by a thatch roof and otherwise open to the elements. European utensils are at a minimum and clothing is only about 50% European. Women normally wear traditional clothing but have an article of European clothing, a dress, petticoat or brassiere which they save and wear on special occasions, such as the visit of a patrol or a visit by themselves to the station. The Kamia people also construct pit latrines but only to appease patrolling officers, these are seldom used. The people prefer to take two steps into the bush from where ever they happen to be standing.

50. Most villages in the Kaipi Local Government Council area now have simple sanitary wells installed for their village water supply. These wells are constructed with concrete liners on the approved P.H.D. design.

A typical well of the type constructed.
This one at Koaru Village.

51. The Council had 20 wells on its works programme for the current financial year and at the time of this patrol only 4 of these remained to be completed.

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Council President, Koaru Fose, inspecting a newly installed well at Uru Village, (Karama No. 3)

The well at Koaru Mission Station in use.

(b) 52. Sago is the staple of both the coastal and Kamia areas, supplemented by the usual taro, sweet potato, cooking bananas, breadfruit, tapioka, sugar cane and native greens. Introduced crops in the diet are 'sugar' bananas, corn, pumpkin, 'chinese' taro and lemons. On the coast a greater proportion of sago is consumed as the people do not live amongst their gardens as do the Kamia people. The main gardens are usually over an hours walk or paddle from the coastal villages on the first of the good land behind the swamps which abound with readily accessable sago. The coastal people also are more fishermen than subsistence farmers and spend much of their time out in canoes when the seas are calm, or along the waters edge with scoop nets when the seas are too rough for canoes.

(c) 53. There are no community centres as such in the Census Division but all coastal villages or groups of coastal villages have a Women's Club building in which meetings and 'Infant Welfare Clinics' (Mission), etc., are held. These buildings double as rest houses for patrols and by virtue of these communal activities could practically be termed 'community centres'. The actual Women's Clubs themselves function only intermittently on occasional visits from an Administration Welfare Assistant based in Kerema.

54. The only organisation of a community welfare nature operating in the area is the United Church organisation, 'Torchbearers'. This is a youth movement which conducts 'rallies' to which the young people come from miles around to play games, sing songs and attend religious services. This movement operates only in the coastal area of the Division.

55. There is no organised sport in the Census Division and the youth are at a loss for something to occupy their time and interest. Sport would undoubtedly help to fill this gap. Particularly in the case of the semi educated young men it would help to bridge the space between school and marriage and perhaps help to prevent the unrest which results in the move to the towns which nearly all the young men make during this period. This particularly affects the large number of primary school dropouts at Std. 6 level, who have insufficient education to get good jobs yet consider themselves above labouring. Sport, particularly basketball could be easily organised among the villages first aimed at the girls through Welfare Patrols, by the provision of facilities and with a little encouragement from regular D.D.A. patrols, it would be a simple matter to interest the young men. At present little interest is shown in sport but it is thought that this only reflects on the complete inability of these people to organise.

MISSIONS

(a) 56. Only one Mission could be termed 'operative' in the Kaipi Census Division, this being the United Church, which has its headquarters for the area at Koaru Mission Station at the Eastern end of the Division. Two other Missions, the Jehovah's Witnesses and the Catholic Church have very small toe holds in the area, at Lalamo on the coast and at Hamandaiwo in the Kamia area respectively. Both these groups have only a small number of followers, neither having a monopoly over a full village. The United Church enjoys the following of the bulk of the population in both the villages where the other missions have influence.

57. There is some conflict (verbal) between the Jehovah's Witnesses and the United Church as the Jehovah's Witness organisation provides no educational or medical services. The Jehovah's Witnesses

have struck opposition from the United Church followers when making use of the education and medical services provided by the United Church. The opposition is not so much religious intolerance but stems mainly from the Jehovah's Witness refusal to contribute to the support of the services. The Jehovah's Witnesses will not assist in the maintenance of classrooms, nor, when a nurse was provided by the United Church for the clinic at Uamai, would they contribute towards her keep by bringing food. In addition, Jehovah's Witness students in the United Church school at Uamai angered the teacher by refusing to sing the National Anthem and to stand to attention during flag ceremonies. The Jehovah's Witness group being only a few families there is no likelihood of any major religious strife in the area in the forseeable future but unless they adjust their outlook and contribute to the support of services they are desirous of utilising, they must expect continuing opposition from the United Church members.

58. The United Church runs schools of varying standards throughout the Census Division. They run recognised Primary 'T' Schools at Koaru Mission, Koaru Village, Pukari (Karama No.3), Pomara-Mulovo (Uamai No.1) all on the coast ~~and at Epoini in the Kamia area~~. 'Exempt' or 'village schools' (ie, unrecognised and unsubsidised by the Administration) are run in most villages or village groups. These are primarily aimed at religious literacy but English of sorts is taught where the teachers have sufficient knowledge. More promising students can graduate from these 'exempt' schools to recognised Primary 'T' Schools.

59. In addition to educational services the United Church run a Hospital at Koaru Mission Station staffed by a European Sister and a constantly fluctuating number of local nursing aides. An Infant Welfare Clinic at Uamai previously run and staffed by the United Church has now been taken over by the Kaipi Local Government Council and is staffed with an Aid Post Orderly. The Jehovah's Witnesses and Catholics provide no services other than religious services in the two villages in which they have their small followings.

(c) 60. The attitude of the coastal Kaipi People towards the Christian Missions is one of complete acceptance. The United Church, previously the London Missionary Society has been in contact with the area since before the turn of the century. Their District Minister the Rev. H.A. (Bert) Brown has himself been in contact with these people for 30 years, most of these working out of Moru Mission Station in the East Kerema Area. The present Minister for the Koaru area and based at Koaru Mission Station is the Rev. D. Horsfield.

61. It is doubtful if the Kamia people have any understanding of Christianity and almost certain that they have allowed it to enter their lives only because it is something belonging to Europeans from which they may gain material benefits.

NON INDIGENES

62. The only non indigenous persons resident in the Kaipi Census Division are the United Church staff at Koaru Mission Station. The station has a Primary 'T' School, hospital, trade store and residences which constitute the extent of the non indigenous development in the Division.

63. There are no non indigenous business interests in the area.

COMMUNICATIONS

Roads

(a) 64. Although at the time of writing there is no vehicular access to the Kaipi area the past ten months since the last area study of the Kaipi has seen considerable progress made on roads both into and within the Kaipi Census Division. The road from Kerema over Mt. Cupola has progressed little in the period mostly owing to mechanical failure of equipment. The road line however has been cleared and from all accounts the stage is set for some rapid progress once the P.W.D. bulldozer gets back into operation. It is hoped the section of road from Kerema into the Census Division will be completed during the coming financial year.

65. On the 16th and 17th of August, 1969, Patrol Officer in Training, Mr. A. Meikle inspected a section of bush between Koaru Mission Station and an old disused A.P.C. vehicular road out of Malalaua to determine the possibility of road access between Malalaua and the Kaipi Coast. The idea was found to be feasible and a route suggested by the local people was examined in more detail by the author on the 28th August. This route with minor alterations was considered to be a 'pushover', the Koaru villagers were enthusiastic and work commenced on the 1st September. With the Koaru, Elava and Lelefiru people working from the bottom end, intermittent efforts from the Hamuhamu, Kukipi and Isepeapeape people in the middle section and a paid line of rural development labourers working from Malalaua, between then and now the basic road route has been cut and is vehicular from Malalaua 14.8 miles (by Toyota speedometer) to the Meaporo River bridge site only 15 minutes' walk behind Koaru Mission Station. Work is under way on the bridge over the Meaporo and on its completion there will be good weather vehicular access between Malalaua and the Kaipi Census Division, including Lelefiru in the Toaripi Census Division, East Kerema Local Government Council area. In all with the completion of the Meaporo Bridge approximately 30 miles of road will be vehicular out of Malalaua Sub District Headquarters. This road route is shown on the patrol map accompanying this report (See Appendix 'A')

A typical section of the road between Lelefiru and Uamai.

20

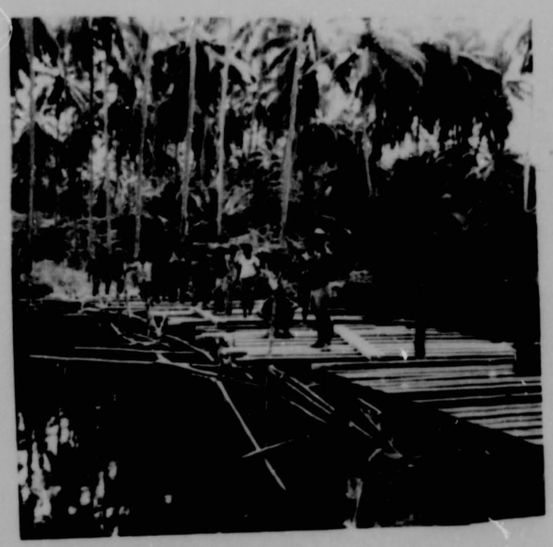
The bush timber bridge over the
Elava Creek near Elava Village
on the coast road.

66. Within the Census Division over the past 8 months much progress has been made on the coast road and this is now vehicular between Koaru and Uamai. Two bridges have been constructed, one on the coast road at Elava Village and another on the Koaru-Malalaua section over the Kauki River immediately behind Koaru Mission (see photos). The Karama ferry installed on 22nd January this year is still presenting problems. The latest of these being the chafing of the wire cable as it winds on and off the winch drum. The cable in places now looks like barbed wire and is dangerous to hold. The winch being so low geared, normal practice is to have several men pulling the cable by hand and allowing the winch to 'freewheel' at a much faster rate than it is possible to wind the winch by hand. By this method it is possible to make a crossing in 5 to 10 minutes, to cross by means of turning the winch handle would take considerably longer and is extremely arduous on the persons turning the handle. The fraying cable should be replaced as soon as possible.

67. A possible solution to the problem of chafing would be to fit guide runners to each side of the winch frame to separate the cable as it runs on and off the drum.

68. The road from Malalaua to the Kaipi and the road along the coast are both at present only good weather 'dirt tracks'. Both require a great deal of work to bring them up to an acceptable standard. The Kaipi people are doing their part by supplying voluntary labour with the village men from all villages working one day a week on the roads on a roster system organised by the Local Government Councillors. The Council this year allocated $2,000 to road work and this is mostly expended or committed, a further $2,000 has been estimated for the 1970/71 financial year. The Council has also donated all spare time of their tractor and trailer to work on the road. What is now required is assistance from the Administration in the form of mechanical equipment, mainly tractors and trailers or tip trucks for the filling of bad sections and the surfacing of the road with gravel, and, if possible a front end loader (or tractor with front end loading attachment) to

load the fill and gravel. Cutting, clearing and drain digging along the section through the census division and the lower half of the Koaru-Malalaua section will be done by the Kaipi and East Kerema people. With the people, the Council and the Administration working hand in hand it is forseeable that there will be a good all weather road from Malalaua into the Kaipi Census Division and possibly on to Kerema within the next 12 months.



The 92' long Kauki River bridge under construction during the patrol.

The Kauki River bridge completed.

Sea

(b) 69. One of the main reasons for the present concentrated activity on roads is the lack of a satisfactory shipping point to serve the Kaipi area. The only shipping point for the area at present is Mopu Inlet, known as Lelefiru because of the village of the same name which is near the Inlet. Apparently this anchorage used to be quite satisfactory but over the past few years has been silting up rapidly at the mouth until now only very shallow draught coastal vessels can enter, and then only at high tide in calm weather. Because of this the anchorage is unreliable and not inducive to the economic development of the area. Last year many bags of copra were lost through deterioration during long periods of storage when vessels could not get into the anchorage. Nor is there a suitable site on the inlet for the construction of a wharf thus all cargo has to be paddled by canoe from the village to the anchorage or vice-versa, a distance of more than a mile. This results in high handling charges and forces up prices of commodities within the Division.

70. In calm weather vessels can anchor close to the beach and cargo can be loaded or offloaded by village canoes anywhere along the coast of the Census Division. This is possible for less than six months of each year as during the South East season the seas are invariably too rough for the people to use their canoes. It is not anticipated that this practice will cease for many years but with the completion of roads to Malalaua and Kerema two reliable shipping points will be open to the area, one at each end of the Division. It is anticipated that with the opening of the road to Malalaua this centre will be used more and more frequently as the shipping point to the exclusion of Lelefiru. As the road will only be a dry weather road for some time to come the two vehicles in the Kaipi area, the Co-operative and Council tractors, will be able to make trips to Malalaua only during dry spells in the weather and will thus necessitate storage at the Malalaua end but should still be more convenient than using Lelefiru. It will avoid the very considerable handling costs caused through inefficient multiple handling.. Also, whereas previously vessels have returned to Port Moresby with their Kaipi cargo through being unable to enter Mopu Inlet, they will always be able to unload as Malalaua is an all weather shipping point.

71. During the North West Season communication and travel along the coast of the Census Division is no problem. The seas can be relied on to be calm to moderate and it is possible to travel by dinghy and usually even by single log canoe. During the South East Season however, from April to October, the seas cannot be relied on and are usually too rough for safe dinghy travel.

Air

(c) 72. There are no airstrips in the Kaipi Census Division. The nearest airstrips are at Kerema and Malalaua. Both these are used by Kaipi people travelling by air.

Rivers

(d) 73. As requested by the Secretary of the Division of District Administration in his Confidential memorandum of the 6th March, 1970, the above sub-heading has been included in this report. The rivers in and leading to the Kaipi Census Division are discussed below and a map giving known river depths, etc is appendixed to ~~the Situation Report section of~~ this report. (Patrol map - Appendix 'A').

74. Silo River.

Situated at the western end of the division, this is a small river which can be entered by a dinghy and outboard motor only at high tide. It would be possible to travel upriver by outboard motor a little over a mile. It is possible to paddle upriver by native canoe approximately 2 miles. There are many log obstructions. Landings could be made at most places along the course of the river but with some discomfort with the first half mile from the beach owing to mangrove and nipah palm vegetation.

75. Uampi River

Situated towards the western end of the Census Division approximately 2,5 miles east of the Silo River. This river can be negotiated only for about 1 mile upstream from the mouth by outboard powered dinghies and then only at high tides. It is not possible to enter the mouth by powered craft other than at high tide. Landings are possible anywhere within the first mile from the river mouth.

76. Karama River

The Karama River is centrally situated in the Census Division and is the largest of the four rivers in the area. The river is navigable for approximately 4 miles upstream by outboard powered dinghy and as far as the Kamia villages about 12 miles upstream by paddle canoe. Landings would be possible on either bank anywhere above 1 to 1½ miles upstream from the mouth and at the mouth itself. Between these is a swampy belt with nipah and sago palm vegetation which would make landings difficult. The mouth of the river has a sand bar but is usually navigable even at low tide by outboard powered dinghy when the seas are calm. At high tide there would be up to 6ft of water over the bar and in calm weather small coastal vessels would be able to enter. These however, would not be able to travel more than several hundred yards upriver before it became too shallow.

Meaporo River

77. The Meaporo River is situated at the eastern end of the Census Division and actually reaches the coast via Mopu Inlet in the Toaripi Census Division. The lower reaches of the Meaporo are tidal and lined with nipah and mangrove swamp. This section is navigable by outboard powered dinghies for about 3 miles from Mopu Inlet as far as a bridge site over the Meaporo for the Kaipi-Malalaua vehicular road. Immediately above this the river becomes too shallow for powered craft but is navigable by paddle canoe for another 2 or 3 miles. This section is lined by sago swamp. The mouth of the Meaporo for approximately 1 mile from Mopu Inlet is deep enough for small vessels to enter, averaging about 9ft in depth.

78. Mopu Inlet

Mopu Inlet is an anchorage used constantly by small coastal vessels as the shipping point for the Kaipi Census Division and the western section of the Toaripi Census Division. The sand bar at the mouth of Mopu Inlet was sounded by the Army survey team which the author accompanied and was found to have only 5ft of water at low tide. This makes the inlet too dangerous for vessels to enter the Inlet at low tide or in heavy seas. The Inlet itself was sounded and found to average about 20ft in depth for several miles upstream. Side creeks were also found to be very deep with several deep spots of up to 48ft being recorded.

79. Mopu Inlet - Malalaua route

This route which is illustrated on both the patrol map and map appendixed to the Situation Report section was also sounded along its entire length and the minimum depth of water located at a middle tide was 15 feet. Apart from the beach itself there are no landings in the lower and middle reaches of Mopu Inlet, the banks being mangrove and nipah palm. Some landings such as garden sites and groves of coconuts on small areas of good land do occur on the upper reaches of this route as it nears Tovala (Tapala) Creek. This route is not suitable for vessels of say over 30ft as there are several very tight corners in the channel near where it comes out into Tovala Creek. Tovala Creek itself was sounded right to the Malalaua wharf and the minimum depth located was 18ft.

80. Tauri River

The Tauri River bar and the river channel itself were found to have a minimum depth of 9ft at approximately mid tide. Coastal vessels of 30 to 40 tons should always be able to enter the Tauri River mouth at high tides and at most times even at low tide. However, in particularly rough weather it would undoubtedly be advisable to stand off and wait for high tide before entering. The limit of navigation of the Tauri is not known by the author as this survey sounded only as far upstream as Terapo Mission Station (see map). Above the mouth soundings varied between 17 and 34 ft with an average reading of about 20ft. The main vegetation on the banks of the river is nipah palm for the first mile and then sago palms, garden trees or pitpit as far as Terapo Mission.

81. Lakekamu River

The Lakekamu river bar was found to have 7ft of water over it at just before high tide, which means that small coastal vessels may enter only at high tide and then only in good weather (calm seas). The river itself was sounded and examined upstream for a distance of approximately 20 miles. The average depth in the lower reaches was found to be about 12ft whereas between 5 to 20 miles upstream the average depth was approximately 20ft. The main vegetation on the river banks for 5 to 10 miles upstream is sago palm. Above this, vegetation is mainly gardens and native trees (breadfruit, canoe trees, betel nut palms, etc.) or tall pitpit.

82. Kapuri River

The Kapuri River bar was sounded at 4ft at low tide and consequently it would only be navigable by shallow draught vessels at high tides in calm weather. The river itself is deep for its entire length as far as the top POPO village. The average depth being approximately 20ft. The minimum depth sounded was 17ft while the maximum was 34ft.

83. Marathon Oil Company was planning on drilling for oil near POPO village on the Kapuri River, but were having trouble deciding how to bring in the bulky rig and equipment for the rig installation. The last heard on this was that they may not drill at all because of the problems involved in getting the rig from the coast into the proposed site. It is considered by the author that large landing barges of the type used by oil companies would have little trouble negotiating the mouth of the Kapuri river at periods of high tide during the calm North West Season, which is when drilling operations will probably begin, if they do begin at all. It is also considered that because of the bar and nature of the mouth, the Kapuri River could not be relied on as a means of supply and communication. This does not mean however, that initial shipments of bulky machinery and drilling equipment could not be brought in to the area via the river at selected times.

TECHNICAL AND CLERICAL SKILLS

84. There are many people with varying degrees of technical and clerical skills from the Kaipi Census Division but none with actual qualifications reside in the area as there are no avenues of employment open within the Division. There are many 'semi skilled' unqualified persons within the Division capable of performing reasonable jobs as carpenters, plumbers, painters, concrete workers, fencing workers, bricklayers and in minor clerical fields. Some of these persons now and again obtain contract and casual work for P.W.D. and private contractors in Port Moresby or Kerema. Many others are permanently employed at various centres throughout the Territory.

85. Again, no persons with a high degree of clerical skill reside in the area because of the lack of avenues of employment. The Census Registers show many absentees, mostly young men, to be clerks and 'office workers'. The village people seldom have an accurate idea of what these 'office workers' actually do, they could be messenger-cleaners. However, amongst the absentees there are known Administration teachers, Hospital Orderlies, soldiers, P & T technicians and a surveyor. There are several so called 'storemen' within the area but these are usually village lads who have dropped out of primary school and who have insufficient education or ability to get clerical jobs elsewhere. Two fairly competent Co-operative trained storemen run the two operating registered Co-operative stores in the area at Koaru and Karama.

14.

THE STAGE OF POLITICAL DEVELOPMENT.

86. Although the coastal Kaipi people have come a long way since they were first contacted and now have their own Local Government Council and have voted in two House of Assembly elections, they exhibit an amazing lack of interest in politics and profess complete faith in the course of action being followed by Australia in the development of the Territory. They constantly express their wish to see Australian Public Servants remain in the Territory for years to come and although not anti 'self government' have no wish to see it eventuate before they consider the Territory prepared for it. By this they mean until both the people and the politicians have developed a sense of political responsibility, which they do not think will occur in the near future and until the Territory becomes economically independant.

87. The Kaipi Local Government Council is the most influential body in the area and after a successful year, works programme-wise, is popular to boot. The people appreciate the need for a local authority to organise and control the villages. They have a fair knowledge of the functions and processes of Local Government Councils.

88. They know little about the machinery of central government but do understand the purpose and functions of the House of Assembly. Lack of interest has prevented the penetration of the bulk of political education material disseminated by patrolling officers, radio and pamphlet media. Consequently they have little or no understanding of the relationship between the House and the Administration, the Ministerial Member system, the various House committees, and general internal administration of the House.

89. The Kamia people are not in the least interested in anything outside their own villages and only a handful of men would even be aware of the existence of the House of Assembly. Its composition or the mechanics of its running would be unknown to them. These people have been told by a succession of patrolling officers about these things but like water off a ducks back, the information does not penetrate. One would get as much response talking to them on advanced mathematics.

90. All the groups in the Census Division have a reasonable attitude towards the Administration. The Kamias look upon it as something which is to their overall benefit and inconveniences caused through instructions re housing, sanitation, roads, etc must be tolerated. They certainly do not take the talk of individual patrolling officers seriously and attend to most instructions solely to avoid incarceration.

91. The true Kaipi people (Kcaru, Elava and Karama) have the best attitude towards the Administration and government in general. They take the government for what it is, appreciate development, send their children to school and are prompt taxpayers of Council Tax. The Melaripi people for some reason have a more apathetic attitude towards Administration and to the author this appears to be due solely to laziness. Their villages are of poorer standard, they are slow tax payers, few of their children attend school, and it takes considerable coercion to induce them to take a physical part in community development schemes and projects. The one project on which they have professed enthusiasm is the Kerema-Kaipi road but even here lack of a village system of control over 'bludgers' has caused frequent breakdowns in the supply of labour working on the project.

12.

92. Overall it can be said that the people of the Kaipi Census Division have a good and responsive attitude towards the Administration but have been left completely without the ability to organise their own people since the traditional system of control through force broke down with the inception of Administration influence around the beginning of the century. The legal system (including the system of Council Rules) has not found a substitute for the old method of village control as social ethics forbid the laying of complaints to an outside authority against fellow villagers (who are usually relations anyhow) unless there has been a direct action against an individual such as assault or the stealing or damaging of property. Because of this attitude projects requiring voluntary communal participation invariably fail. This can be avoided by supplying by the Administration of a field officer as an 'adviser' to organise the people without bias and to bring influence to bear on recalcitrant 'volunteers' who by their truancy detrimentally effect the morale and attitude of the others. The people realise the value of an external authority in this respect and appreciate it as invariably it results in benefit tothe community. When the coastal people say that 'lack of assistance from the Administration is the cause of them failing to advance in the past' it is this 'lack of supervision' to which they are referring. The failure of communal projects initiated by the Administration through lack of supervision and lack of continuity has undoubtedly contributed to the current 'apathy' of the Melaripi people. The one obvious way to correct this is for field officers to spend more time in the field as has been the case with regard to the Kaipi over the past 12 months.

93. More developmental work has been carried out than in any previous 12 month period and this can be attributed to two factors - (1) an increase in the number of officer days spent in the area and (2) continuity in administration. There is little doubt that the concentrated contact has had a similar effect on the political attitudes of the people which have likely progressed at a similar rate during the period as a result of the increased Council supervision and routine political education activities which field officers undertake during patrols.

THE ECONOMY OF THE AREA.

(a) 94. For cash crop statistics see Appendix 'D'

(b) (c) 95. Although the coastal people are becoming more economy minded and are undoubtedly increasing their copra production each year they are still only utilising the belt of coconuts along and near the coastal strip on which they live. These palms were probably the result of early forced plantings. There is very little development taking place in the field of new plantings due mainly to constant squabbles over land useage, as mentioned previously in this report under 'Land Tenure and Use'. The people seem incapable of mediating their own land disputes as the parties cannot discuss land matters without losing their bempers and eventually resorting to violence.

96. The economy of the Kaipi coast is dependant primarily on copra production, coffee gardens have been established inland by most clan groups but very little coffee is actually produced. (Coffee statistics are included in Appendix 'D'). Coffee production is at present crippled by the lack of a buying agent within the Kaipi. The Co-operative Societies do not purchase coffee and previously all produced was sold direct to a Department of Agriculture, Stock and Fisheries representative stationed at Karama. This representative has since been transferred so coffee produced now would have to be carried to Malalaua or Kerema for sale. With the price at its present level it is hardly worth while to carry coffee from say Karama, the 7 or 8

hours to either of these centres for sale. It is more profitable and less effort to produce copra which is saleable in the village to the Co-operative society. The completion of the Malalaua-Kaipi road may induce increased coffee production as the D.A.S.F. field Assistant stationed at Malalaua could organise collection points in the Kaipi and visit these once a month or so to purchase coffee and discuss problems with the growers.

(d) 97. Little market gardening is carried out in the Kaipi Census Division. Mainly the Silo villages at the foot of Mt. Cupola take sago and betelnut to Kerema for sale in the native market, these two items having a very low spoilage rate and both bringing particularly high returns for effort. Betelnut is also taken to Port Moresby for sale in Koki Market by people from all the coastal villages but it is done with an ulterior motive by persons traveling to Port Moresby usually to visit relatives, the sale of betelnut covers the cost of the boat fare. Generally the sale of Kaipi garden produce in Kerema increases drematically around July when Council tax falls due. Market gardening will probably become a major Kaipi income earner once the vehicular road to Kerema is completed.

(e) 98. Appendix 'F', 'Income of the Area', gives an estimate of the amount earned annually by the wage labour employed within the Division. The Kamia people are not included in this figure as the two groups cannot be combined. Although no Kamia people actually work for wages within the Division many do work in Kerema and Malalaua. Their wages would be virtually the sole income of the Kamia group. As their normal pattern of existence is nomadic they work for only short periods and go and come as they please. With the scarcity of labour at both centres they are seldom refused a job. As these centres are both dose to their villages, the workers are in constant contact with their fellow villagers and much of the wealth finds its way back to the Kamia villages.

(f) 99. Two Co-operatives function in the area at Koaru and Karama Villages. A further Co-operative Society which operated in the Uamai-Silo group has folded up and has not operated for some time although it had not officially been finalised. A move is now afoot to restart this co-operative initiated by the Co-op's largest creditor, the Kukipi Sub branch of the Co-operative Wholesalers Association, in an effort to get back some of the debit which will otherwise be written off.

100. The three Kaipi Co-operatives are members of the Toaripi Federation of Co-operative Societies and receive guidance and assistance from the Department of Trade and Industry's Co-operative Officer stationed at Moveave Sawmill in the Toaripi Census Division. The people are very keen on their societies which provide an invaluable service to the area buying copra and providing for a good variety of commodities at reasonable prices.

(g) 101. Two entrepreneurs worthy of comment in the Kaipi area are the President and Vice President of the Kaipi Local Government Council, Koaru Fose of Koaru Village and Apupu Ire'e of the Karama No.1 group. Koaru Fose is the leading light in a family business he calls Fose Brothers. They have coffee and coconut plantations and operate a small trade store from his residence in Koaru Village. Apupu Ire'e runs a small trade store from his residence at Karama and manufactures copra from cocomuts purchased with cash or trade goods. Apupu would be the largest individual entrepreneur in the area and gained his experience working on plantations and for a European trader at Kerema from the end of the Second World War until 1967, when he returned to his village.

102. Other minor individual entrepreneurs exist in the area but most of the small trading businesses are 'family' affairs with a group of brothers or a group of men from the same clan as shareholders. Bookkeeping and organisation is lax and small trade stores are constantly starting and failing primarily through theft, credit and poor costing. Over the past year the author has had two requests from villages to investigate the loss of capital and subsequent failure of village 'family' stores. It has been found to be impossible to investigate these as the fault invariably lies with the complete lack of acceptance of responsibility by the Directors who have allowed credit to continue to ridiculous extremes, have completely failed to maintain any control over the storeman and usually have only sketchy records of the original share capital contributed. They invariably have a considerable debt to a reputable firm which they claim to have paid but which the firm claims they have not. The usual system of ordering is for one of the clan men to travel to Port Moresby with a large amount of cash on his person deducting his expenses from this cash as he goes, the goods are then purchased for cash and the purchaser returns on the same boat with them. Usually no-one bothers to check on the goods brought back, the cash balance and expenses incurred by the person who went to Moresby. Without the services of a permanent business advisory officer in the area there is no way that these matters can be corrected, a training course in business management for the Directors would be of little use as few would have the education to understand even simple bookkeeping and fewer would have the personality to bring pressure to bear on fellow clan (family) members. Education and practical, not theoretical, training in the field would appear to be the best ways of overcoming these failures which are causing a definite lack of initiative in commercial ventures in the coastal Kaipi area.

103. The Kamia people as yet have shown no interest in commercial ventures either in cash crops or trading. Although cash cropping has been discussed with them by a succession of patrolling officers they have not made even a token gesture in response, obviously they prefer their nomadic subsistence existence, with intermittent periods of employment as casual labourers, to a settled agricultural way of life.

(h) 104. Commonwealth Bank account figures for the area are not available as on previous requests the Bank has advised that it is not possible to extract this information from their records owing to the enormity of the task.

(i) 105. It is not considered that there has been any genuine difficulty in meeting tax obligations and difficulty has occurred only in cases where indolence and apathy have resulted in individuals not having collected sufficient tax money by the time the collection date has come around. As mentioned previously in the report the worst offenders in this respect are the Melaripi people at the Western end of the Census Division, less than half a day's walk from Kerema township. At current rates in Kerema Market a large bundle of sago or betelnut bring up to $2 which means that a husband and wife team are able to earn their tax in 3 or 4 visits to Kerema over a 12 month period, it is difficult to see that this demand is excessive. The Kaipi people in the middle and at the eastern end of the Division have an additional 2 to 4 hours walk to Kerema if they wish to sell garden produce but generally prefer to earn their money by making copra. There is a much lower percentage of tax defaulters in this area.

106. Close supervision of tax collections over the past year have resulted in the realisation of the years estimate for current tax and the collection of nearly $600 in back tax. Many persons have been prosecuted and many of these prosecutions have resulted in jail sentences through the inability to pay fines and meet tax arrears. Consequently there is still a considerable amount of tax owing and next financial years tax collections should again be closely supervised.

(j) 107. The average per capita income figure is given in Appendix 'F', 'The Income of the Area'.

POSSIBILITIES OF EXPANDING THE ECONOMY.

(a) 108. There is ample arable land in the Kaipi Census Division for any forseeable expandion in plantings of permanent tree crops. An estimated 40 square miles of arable Kaipi land lies virtually untouched behind the coastal strip in a belt from just east of the Meaporo River to Epo Plantation near Kerema. This belt is boardered on the coastal side by swamp and on the inland side by the foothills. It is hoped that the main Kerema - Malalaua road will soon traverse this area thereby opening it up for agricultural development.

(b) 109. Market gardening can and will be increased by the completion of the Kerema - Kaipi road. The people are looking forward to the opening of this road and the Kaipi Local Government Council already has plans to purchase a truck, primarily to convey Kaipi people and produce to Kerema Market. It is expected that market gardening will become a major income earner for the Kaipi after the completion of the road.

(c) 110. There being no large employers in the Kaipi Census Division it is not conceivable that wage earnings could be substantially increased. The largest employer in the area is the Kaipi Local Government Council which employs a clerk, messenger-cleaner, tractor driver and three aid post orderlies and three ferrymen. All these employees are payed Administration approved rates or over. Local employers employ only casual labour, usually Kamias, more or less on contract rates for work done.

(d) 111. Possibilities for the introduction of new activities such as fishing, sawmilling and logging do exist in the area but it is unlikely that these will be realised on in the near future owing to lack of 'know how', and, as a direct result of this, lack of finance.

112. At this stage it would surely be more feasible to concentrate on expanding the economy of the area through avenues currently open to the people but not fully exploited. The main requirement is assistance to the small businessmen of the area, possibly through a business advisory officer. District Administration staff in the field with their increasingly numerous and diverse duties no longer have the time to spend on individuals as their limited time outside of routine administration duties on patrol, courts, complaints, investigations, political education, land investigations, census, collection of area study information, Council advisory duties, dissemination of information (land, prospecting authority applications, etc.), liaison with other Departments (5 days of this patrol were spent in liaison with the Army Survey Corps), and others must be spent to the best advantage of the majority of the population through increased assistance to Council activities and attention to developmental projects.

9.

113. A business advisory officer for the Malalaua Sub District who could visit the Kaipi regularly and give advice and assistance to the businessmen in business procedures and applying for loans and also observe and encourage new avenues and opportunities for commerce, for example, trucking, building, plumbing and painting contracting, etc, would provide an invaluable service. This would do more for the commerce of the area than constant patrolling by Division of District Administration Officers who are primarily involved with administrative tasks.

(e) 114. The probable reaction of the coastal Kaipi people towards any programme aimed at increasing their cash earnings would be varied. The progressive sector of the community would most certainly be most enthusiastic. To be practical any scheme initiated would have to involve land reform. There will always be a group of traditionalist dissidents when it comes to the clearing of large areas of clan land for increased cash crop plantings, people who don't want their betelnut palm or their breadfruit tree cut down, or who want to continue planting subsistence crops on that piece of land because it is their traditional right. Unfortunately these people are usually influential elders whose opinions carry a lot of wight. They can even be old women and the group are always reluctant to usurp a traditional right.

115. The present group of Local Government Councillors is fairly progressive and if any reasonable scheme were suggested to them they would likely give it full support and assist with Council Rules and finance. The stifling effect the traditional land tenure system is having on the economy of the area at the present time is a matter of major concern.

ATTITUDE TOWARDS LOCAL GOVERNMENT

116. The people of the Kaipi Local Government Council area are enthusiastic about their Council and the Local Government system. They realise that control of local matters effected by Council Rules is a direct result of the actions of their elected members. They appreciate that revenue collected by the Council is spent by the Council for the benefit of their area. As the Council at present lacks the organisational and administrative ability to manage these matters themselves all that is required to ensure the continued support and enthusiasm of the people towards their Council is sufficient assistance to the Council by the Administration through advisory officers.

117. The Kamia people are not enthusiastic about Local Government probably because it will mean that they will have to start paying tax and will come under a more demanding system of control. Although they did to a previous patrol declare that they were prepared to join with the Kaipi Local Government Council they stipulated the condition 'so long as their tax rate was not set too high'. It is hard to imagine the coastal Kaipi people and the Kamia people ever being politically compatable and there is little doubt that previously expressed willingness of the Kaipi Council to allow the Kamia group to join the Council is nothing but a political gambit to ensure themselves of a cheap supply of labour for years to come. Although there is no friction between the two groups, the Kaipi coastals look down on the Kamia people as inferiors and for one coastal Kaipi to call another a 'kukukuku' is the ultimate insult. In addition, for many years to come the Kamia people in their small scattered villages could be nothing but a financial drag on the Kaipi Council, thus it is not recommended that they be included in the Council at this stage. Perhaps in the future when they have forsaken their nomadic ways, planted cash crops and these have commenced to show a return, their entry into the Kaipi Local Government Council should be considered.

(PETER MAYNARD)
Assistant District Officer

8.

APPENDIX 'C'

INFLUENTIAL MEN

Local Government Councillors

OROMU KAVO of Silo No. 1 (Tivora)

Present Councillor for the Silo No. 1 Ward of the Kaipi Local Government Council. Age about 40 years, married with 3 children. Basic education only in Toaripi at Silo No. 1 United Church Mission School. Carried for Australian troops in the Wau-Bulldog area during the war. Employed in Pt. Moresby for 5 years as a plumber's and general labourer. Jailed for one month at Kerema about 1946 for his part in a fight at Silo. Not a strong councillor owing to his reticent nature, says an absolute minimum in Council Meetings - conventional and pro-Administration in outlook.

IKAROA HOIERE of Silo No. 2 (Aikeviruka)

Councillor for Silo No. 2 Ward. Age about 45 years. Re-elected at the last election. Executive Finance Committee Member. Married with 8 children, previously two wives but one died early this year. Educated at village level only at United Church Mission School. Carried for Australian troops during the war and later employed as a labourer by various private enterprise companies. Previously jailed for stealing Co-operative funds while employed as a storeman. Well respected in his village but lacks authority and consequently has little impact. Pro-Administration and pro-development in outlook and takes his Council duties seriously. Ikaroa has been a Member of the Council since it commenced in 1962.

Miro AIA of Uamai No. 2 (Iropi Village)

One of 2 Councillors for Uamai No. 2 ward. Age about 55 years. Married with 3 children. Local Government Councillor since 1965. Previously jailed for a breach of the Council Hygiene and Sanitation Rule. A village elder, Miro has considerable influence in his village. Unfortunately his own attitude is particularly lax and his outlook traditional which coupled with the apathy of his people makes Iropi one of the least responsive villages in the area. Miro himself contributes very little to Council meetings.

MUARI KARAKOU of Uamai No. 2 (Parakou Village)

Councillor for Uamai No. 2 Ward. Looks after Parakou and Lalamo Villages while Miro attends Iropi. Aged about 40. Married with 3 children. Educated at Village and Koaru (both L.M.S.) Mission schools to Std. 2. Carried for Australian troops during the war then after working in Port Moresby for 1 year as a labourer joined the Police Force in which he served for 12 years until 1958. One conviction for fighting about 1959 and jailed for 1 month in Kerema. An alert Councillor prepared to venture opinions in meetings but lacks influence in the village. Fails to bring himself forward in village matters.

OAMAREKA KIOU of Uamai No. 1 (Pomara Village)

One of the 2 Councillors for Uamai No. 1 Ward. Attends to Pomara village matters. Age about 35. Married with 2 wives and 5 children. Educated at Uamai Village School and Koaru Mission (both L.M.S) Schools to Std. 4. Employed at a dental clinic in Port Moresby for 1 year as an assistant before leaving to attend a Co-op. training course at Konedobu. Returned to the village and ran the village Co-operative store for 6 months before resigning to run a 'family' store. Store went bankrupt and he became storeman in a new store venture at Parakou Village. Convicted of adultery in 1967 and jailed for 2 months at Kerema. Convicted of adultery again in 1968 and jailed for 6 months at Kerema. An active Councillor interested in all Council matters.

NAIME MEARA of Uamai No. 1 (Pomara Village)

Councillor of Uamai No. 1 Ward, attends Mukovo and Mora'a Village matters. Aged about 45 years. Married with 6 children. Naime has been a member of the Council since its inception in 1962 and was President for two terms prior to the 1969 Elections. Educated at village level. No outside employment experience but attended a bookkeeping course at Kerema in 1962 and was the first Secretary of the Uamai-Silo Co-operative Society. Naime is very popular throughout the area. He is strongly pro-Administration and vitally interested in the development of the area. His defeat for the position of President in the present Council can be directly attributed to the lack of results achieved by the Council over the period Naime was President. This lack of results can be primarily attributed to the lack of continuity in the advisorship of the Council and physical communication problems which in the past have made it difficult to organise works programmes in the Kaipi without the advantages of Administration assistance and facilities. Naime after observing the success of the current year's programme feels he was let down by the Administration, his attitude had deteriorated but now appears to be on the improve. He remains one of the most energetic and reliable Councillors in the area and retains a constant watch to his Council duties.

APUPU IRE'E of Kerema No. 1 (Parakou Village)

One of two Councillors for Kerama No. 1 Ward. Current Vice President of the Council. Age about 50 years. Married with 5 children. Employed as a storeman for many years at Epo Plantation and in Kerema. Possibly the most influential and universally respected Councillor in the Kaipi. Intelligent and worldly, Apupu is strongly pro-Administration and pro-development.

ETIHOU IVORIKA of Karama No. 1 (Ivorika Village)

One of 2 Councillors for Karama No. 1 Ward. Aged about 30 years. Married with 4 children. Educated to Std. 4 at L.M.S. schools at Pukari and Koaru. Employed as a clerical assistant with Administration Transport in Port Moresby for 2 years 1956 to 1958. Returned to his village and became a mission school teacher at the L.M.S. Village School. Took part in a 'family' coffee venture which now has 1400 coffee trees. Currently in his first term as Councillor. A good level headed type with considerable influence in his village. Well respected in the Council.

HARIGEA MAIMERE of Karama No. 2 (Laukiava Village)

One of 2 Councillors for Karama No. 2 Ward. Re-elected at the last elections. aged about 40 years. Educated at village level. Worked as a Mission teacher in the village school.. Now in his 3rd term as a Councillor. A conscientious and active member of the Council who takes an active part in Council meetings. Well respected both in the village and the Council.

EVERA OARU of Karama No. 2 (Laukiava Village)

One of 2 Councillors for Karama No. 2 ward. Currently in his first term as a Councillor. Aged about 50 years. Married with 8 children. Worked as a labourer at Aru Plantation prior to World War 2. Served with the Allies as a labour foreman organising carrier lines near Sogeri during the War. Spent 6 years in the village after the war and then worked at Epo Plantation near Kerema until 1958 as a labour foreman. From 1958 to 1962 he was employed by a contractor doing concrete work for C.D.W. in Port Moresby (curbing, drains, bricklaying, etc.) He returned to the village in 1962 and became chairman of the Karama Co-operative Society for one year. Commenced planting coffee trees in 1964 and has a plantation of 548 trees. Commenced planting coconuts in 1967 and as presently increasing his plantings. Although a traditionalist in village social spheres, Evera is strongly progressive in economic matters and in matters of general rural development. He is also a strong Administration supporter. Influential and capable.

MAEARI LOALOA of Karama No. 3 (Moroi Village)

One of 2 Councillors for the Karama No. 3 Ward, Maeari looks after the interests of Moroi and Ofosa Villages. Aged about 50 years. Married with 2 wives and 5 children. In his second term as a Local Government Councillor. Strongly progressive and pro-Administration to an almost fanatical degree. Outspoken and one of the few Councillors prepared to act against his people for their own good when it comes to the disobeying of Council Rules and other 'Communal benefit' matters. Excellent Councillor material, Maeari also tends to keep other Councillors on their toes with his 'pull no punches' attitude.

KERU KIAFE of Karama No. 3 (Pukari Village)

One of 2 Councillors for Karama No. 3 Ward, Keru looks after Pukari, Aru and Uru Villages. Aged about 30 years he is the youngest Councillor in the present Council. Married with 4 children. Educated at village and Koaru (both L.M.S.) Mission Schools to Std. 4. Left school in 1958. From 1962 to 1966 employed by Steamships Trading Co. as a boat crew on a coastal vessel. Keru owns a small coconut plantation behind Karama. An active church member of the United Church and their 'Torchbearers' organisation. Previously imprisoned for one month in Kerema in 1968 for non payment of Council Tax. Keru unfortunately regards and positions himself as a 'buffer' between Council Advisers and his people. His attitude apparently being the Council Advisers prosecute people indiscriminately and unjustifiably because they commit breaches of Council Rules. In May this year Keru was prosecuted, convicted and fined $15 for spreading lying reports as a direct result of the aforementioned attitude when he caused no little trouble between another Councillor and a group of men by protecting the group who had failed to comply with instructions issued under the Council's Road Maintenance Rule. When the matter was enquired into by the Adviser, Cllr. Keru again lied to protect the group. In court however, on oath, he reversed his story to avoid a perjury prosecution and the men were convicted under the Rule. Cllr. Keru started his term as a Councillor as a 'ball of fire' but his attitude dropped to its present low level after a serious undiognossed illness which caused him to loose weight and energy. Although he has now recovered he has not regained his original attitude and although he denies it adamently the author is sure

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that he is suffering from a sorcery threat on the belief that sorcery was the cause of his illness. For this reason his previously conscientious and active attitude towards his council duties has taken a complete 'about face' to the stage where he will now put himself in a bad position to cover up the misdemeanours of his people.

EVARA ERETARE of Elava Village

One of two Councillors representing the Koaru-Elava Ward but Evara solely attends the interests of Elava Village while the other Councillor looks after Koaru Village. Aged about 35 years. Married with 6 children. Educated at Koaru L.M.S. Primary School until 1948 attaining Std 3 level. Employed in Port Moresby for 1 year as a waiter in the Wantas Mess then returned to the village and remained there until 1965 when he went to Titikaini Village in the Kamia area of the Census Division as a lay pastor. Forsaking the call in 1967 he returned to the village and has remained there since then subsistance farming and producing small amounts of capra from scattered groves of coconuts. Elected to the Council for the first time in 1969 and still in his first term. Conservative, stable and quiet Evara invariably votes with the other Councillor for his Ward, the Council President Koaru Fose.

KOARU FOSE of Koaru Village

One of 2 Councillors representing the Koaru-Elava Ward. In his first term as a Councillor, Koaru is the current President of the Kaipi Council. Aged 44 years. Married with 2 wives and 11 children. Educated to Std. 4 at Koaru L.M.S. Primary School. Still in school at the outbreak of the War, Koaru left and worked as a carrier with the Allies from 1942 to 1944 carrying in the Bulldog, Nau and Markham areas. In 1946 he worked as a labourer for 6 months in Port Moresby before joining John Stubbs Co. as a carpenters labourer cum carpenter for a further 6 months.

He returned to the village in 1947 and in 1948 started with the new Koaru Co-operative Society as Storeman/Secretary and held that position until 1969. He attended co-operative training courses in Kerema in 1951 and Port Moresby in 1952. He was sent by the Administration to Port Moresby in 1956 with a group of Kaipi notories to meet the Duke of Edinborough. In 1958 he went to New Britain with the then District Agricultural Officer, Mr. F. X. Ryan and a party of progressive men from the Gulf District to view first hand agricultural, political and social development there. On his return he actively encouraged cash cropping in the Kaipi Census Division and in company with his brother planted 1,300 coffee trees behind Koaru village. In 1964 he planted a further 600 coffee trees. In 1968 he started a coconut plantation and planted 600 coconut palms. He also runs and partly owns a small trade store at Koaru Village. From his history it is easily seen that Koaru is a progressive and capable man who has shown considerable initiative in his own private life, he is pro-Administration, intelligent and level and is excellent councillor material. Unfortunately he lacks the authority required in a good Council President and seldom takes the initiative in Council meetings. It is frequently left to the Ex President, now Cllr Naime or the Vice President, Cllr Apupu to draw the attention of the meetings to points of order and procedure. In addition, Koaru's outside interests both commercial and 'family' have certainly caused him not to devote the amount of time to the Council that a President should and this reflects detrimentally on his degree of interest in the Council over his interest in his own personal and social matters.

4.

KANTA AREA

IANTIKO MANTAIMO of Bodahi.

Present Village Councillor of Bodahi Village. Aged about 30. Married with 4 children (one adopted). Previously married to two wives but one died approximately two years ago. A strong and vigorous young man who appears strongly pro-Administration and supplies all assistance possible to patrols. Influential in both his own village and the other two villages of the Karama Kamia Group. A major stabilising influence in his own group in trying to discourage the people from their nomadic tendancies by getting them to live at Bodahi village and not in their sago and hunting camps spread between Murua and the Tauri River.

WANIO ANTIOGA of Wina.

Presently labouring on the Malalaua-Kaipi road. Aged approximately 30. Single. Wanio is the acknowledged owner of the land currently occupied by Wina and Epoini villages and the gardens of the people living in these villages. Allegedly the last of his family Wanio did much to encourage the people who wandered the Administrative 'blind spot' between Murua and the Tauri River to consolidate and settle in the villages on the Karama River so as to obtain the benefits of Administration contact (an introduction to European civilisation). The Karama River Kamia group consolidated largely through the efforts of Wanio and the ex Village Counstable of Epoini, Sare Amoi, Sare providing the executive effort and the 'personality' and Wanio making the land available for settlement and the settlers welcome.

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MALALAUA PATROL REPORT No. - 69/70.

APPENDIX 'D'

CASH CROP STATISTICS

A. Coconuts (Census conducted October, 1969).

Villages	Mature	Immature	Total
Koaru-Elava	12,269	11,378	23,647
Karama Group	16,153	12,306	28,459
Uamai Group	11,048	5,276	16,324
Silo Group	4,397	2,324	6,721
Totals	43,867	31,284	75,151
Koaru Mission Station	Mature only		4,007
	Census Total		79,158

B. Coffee (Census conducted 1967)

Villages	Mature	Immature	Total
Koaru	4,773	1,493	6,266
Elava	1,109	495	1,604
Karama 3	3,546	344	3,890
Karama 1 & 2	7,212	275	7,487
Uamai 1	1,735	177	1,912
Uamai 2	2,533	265	2,802
Silo	780	45	825
	21,688	3,094	24,782

For estimate of 'Income of the area' see Appendix 'F'.

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MALALAUA PATROL REPORT NO. - 69/70.

APPENDIX 'E'

EDUCATION — Numbers of children attending Primary 'T' Schools.

SCHOOL	PLACE	GRADE	MALE	FEMALE	TOTAL
Administration	Karama	1	21	22	43
		2	20	14	34
		3	21	18	39
		4	24	17	41
		5	17	15	32
		6	10	17	27
			113	103	216
"	Uamai	1	23	15	38
United Church	Koaru Station	3	17	17	34
		4A	25	10	35
		4B	18	15	33
		5	20	16	36
		6	23	14	37
			103	72	175
"	Koaru Village	1	6	16	22
		2	20	18	38
		3	15	15	30
			41	49	90
"	Pukari (Karama 3)	1	18	14	32
		2	3	22	25
			21	36	57
"	Uamai	1	17	16	33
		2	14	21	35
			31	37	68
Total number of students attending the various grades at schools within the Census Division.		1	62	68	130
		2	57	75	132
		3	53	50	103
		4	67	42	109
		5	37	31	68
		6	33	31	64
			309	297	606

The numbers of students attending schools within the District as shown by the census figures are conceivably inaccurate as the census was conducted during a school holiday period in some villages, thus the total number of students attending school within the District, both within and outside the Census Division cannot be accurately calculated. Those attending school within the District but outside the Census Division attend Kerema High School, Kerema P.T.S. and Araimiri Catholic Mission School all in the Kerema Sub District. The census figures record a further 56 male students and 32 female students attending school outside the District.

MALALAUA PATROL REPORT No. - 69/70.

APPENDIX 'F'

INCOME OF THE AREA

(a) Agricultural

1. Copra

Sold to Co-ops. 133 tons @ $90/ton	$ 11,970
Sold direct to C.M.B. 50 tons @ $135/ton	6,750

2. Coffee

12,500 lbs/annum @ .10¢ /lb.	1,250

3. Market Gardening.

Sold to: Koaru Mission (L.M.S.)	800
Kerema Market	500
Administration - Kerema & patrols	200

(b) Wages

1. Administration.

7 teachers at primary schools in the area	6,000

2. Council.

(a) Councillors allowances	806
(b) Staff	2,135
(c) Contractors	535

3. Missions (L.M.S. Koaru)

(a) Teaching Staff - 8 x 'A' and 3 x 'B' Certificated teachers	2,630
7 Assistant teachers	91
(b) Medical Staff - 1 Nurse, 1 Orderly & 3 Nursing Aids	352
(c) Religious Staff - 5 Pastors, 9 Lay Pastors, 3 Trainees	580

4. Co-operative Societies

Staff (Storemen x 3 and 1 tractor driver)	2,500
Cargo handling payments	250

(c) Contracts

P.W.D. contracts in Kerema	1,000
Carrying for patrols	100
	$ 38,499

Average income per capita for 3,305 persons resident in the area - $11.65.

Average income for adult males between 16 and 45 years resident in the area is $82.14. This could be taken as the average income per family in the area.

The potential income of the area is considerably greater than the $38,499 shown above as copra and coffee potential production is nowhere near being reached. In addition to the amounts shown above amounts of money are sent to the village dwellers each year by relatives working in centres throughout the Territory.