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OF PAPUA NEW GUINEA

# **PATROL REPORTS**

DISTRICT: WEST NEW BRITAIN

STATION: Kandrian

VOLUME No: 8

ACCESSION No: 496.

1963 - 1964

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# Papua New Guinea Patrol Reports

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PATROL REPORTS NEW BRITAIN DISTRICT

KANDRIAN & POMIO 1963/64

<u>Patrol No.</u>	<u>Officer Conducting Patrol</u>	<u>Area Patrolled</u>
<u>KANDRIAN</u>		
3-63/64	R.H.Gibbs	Arawe and part Kandrian Coastal Census Divisions
4-63/64	R.H.Gibbs	Passismana, Gimi and Rauto C/Ds
5&6-63/64	B.A.Besasparis	Rauto, Gimi and Passismana C/Ds
<u>POMIO</u>		
4-63/64	R.H.Gibbs	Kol, Extended Kol and Extended Mengen Census Divisions
6-63/64	R.J.Burke	Mamusi No.1, No.2, Inland Melkoi Census Divisiona
8-63/64	R.J.Burke	Kol, Extended Kol and Extended Mengen Census Divisions
9-63/64	D.N.Hooper	East Mengen Census Division





TERRITORY OF PAPUA AND NEW GUINEA

# PATROL REPORT

District of... NEW BRITAIN ..... Report No. KAN 3 - 63/64 .....

Patrol Conducted by... R. H. GIBBS, Cadet Patrol Officer. .....

Area Patrolled... Arawe and Part Kandrian Coastal Census Divisions. .....

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

Natives... 3 .....

Duration—From... 2./1./19.64 to 16./1./19.64 .....

Number of Days... 15 .....

Did Medical Assistant Accompany? ... NO .....

Last Patrol to Area by—District Services... /10./19.63 .....

Medical ... /10/18.63 .....

Map Reference... Nil .....

Objects of Patrol... 1. Electoral Education. 2. Routine Administration. .....

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 .... .....

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

67-10-7

13th February, 1964.

District Officer,  
New Britain District,  
RABAUL.

PATROL REPORT NO. 3 - 1963/64  
GASMATA SUB-DISTRICT.

Receipt of the above Patrol Report is acknowledged, with thanks.

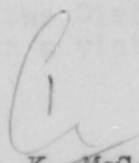
Your comments cover the main aspect of the report adequately. I agree that it would be not only unwise, but I believe unjust, to take court action against KORIAM on account of statements he makes in ignorance. I feel sure you are right when you claim statements attributed to him have become distorted as passed along. It has happened before.

The amount of political education we have been able to give to date has been inadequate, but is lacking because of our limited resources and the time available for dissemination. As recorded in my 51-1-12 of even date, addressed to you, political education will have to be continued and increased after the present elections.

I am concerned about the "fining" of people and the collection of funds for no apparent specific purpose and you should strongly advise KORIAM to instruct his followers to cease such activities as he himself could become criminally involved. It is the "disciples" of "leaders" who cause 90% of any trouble which might arise from any "movement" by prostituting principles for pecuniary gain.

At the close of the elections you should send an experienced officer into the area to formalize, if possible, the present associations with a view to channelling their thinking towards the establishment of a Local Government Council.

A very good report by Mr. Gibbs.

  
J. K. McCarthy,  
DIRECTOR.

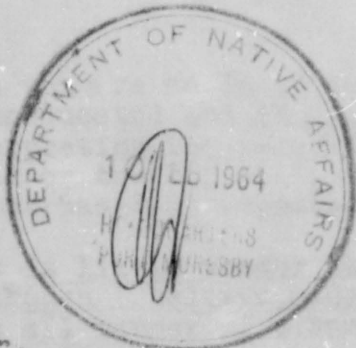




TERRITORY OF PAPUA AND NEW GUINEA

67-10-57

Telegrams 67-4-10  
Telephone 51-5-1  
Our Reference Con-51-4  
If calling ask for  
Mr.....



District Office,  
Rabaul.  
5th February, 1964.

The Director,  
Department of Native Affairs,  
KONEDOBU.

PATROL No. 3-1963/64:  
GASMATA SUB-DISTRICT

...  
One copy of the above mentioned Patrol Report together with covering comments thereon from the Acting Assistant District Officer, Kandrian, is forwarded herewith.

The patrol was mounted for the purpose of educating the native people of the Arawe Division and portion of the Kandrian Division in readiness for the forthcoming House of Assembly elections. The Acting Assistant District Officer, Kandrian, considers that this objective was achieved despite the fact that local thinking in relation to the elections has apparently become very confused.

The report indicates that much of the confused thinking in areas patrolled stems from the activities of one KORIAM UREKIT of ABLINGI, member of the New Britain District Advisory Council, a Legislative Council observer and - more recently - a candidate for the Open Electorate of East New Britain in the forthcoming House of Assembly elections.

It will be recalled that KORIAM's appointment to the District Advisory Council and, later, his selection as a Legislative Council observer from New Britain gave rise to a mild form of cargo cult which appeared to stem from a virtually complete lack of understanding on the part of the South Coast people of the reasons underlying the various appointments held by KORIAM. Reports of the explanation of the cult have since been received from almost every census division in the Gasmata district and from as far away as the KALIAI Division and the Talasea Sub District. By memorandum 67-5-1 addressed to you on the 15th May, 1963, I referred to this development and drew attention to an earlier proposal that in view of the adverse reaction to KORIAM's appointment to the District Advisory Council and as Legislative Council observer, consideration might be given to replacing him in both these positions.

The recommendation was not followed however and your memorandum 57-1-2 dated 12th June, 1963, suggested instead that KORIAM's thinking could be "re-orientated". Field Staff officers in the Gasmata Sub District were advised accordingly.

Since that time, I myself have had a number of long discussions with KORIAM on the occasions that he has visited Rabaul for meetings of the District Advisory Council and it is my view that KORIAM is a victim of circumstances.

As you are no doubt aware KORIAM is illiterate and virtually uneducated and in my view is quite incapable of reasonably interpreting the proceedings of either the District Advisory Council or the Legislative Council to people at village level, as has been expected of him.

It is little wonder then that his subsequent utterances, although I believe made in good faith, have nonetheless created all manner of misunderstandings in the minds of the native people. This is particularly so where statements and attitudes attributed to KORIAM have become garbled and exaggerated by virtue of their transmission from place to place by word of mouth and, more often than not, by messengers who have never even come into contact with KORIAM himself. *normal*

Since first reports of the KORIAM cult were received at this Office, officers in the Gasmata Sub-District have been under instructions to keep me fully informed of KORIAM's activities. At the present time, however, staff at the Gasmata Sub-District headquarters, Kandrian, consists of one Patrol Officer (Acting Assistant District Officer) and one Cadet Patrol Officer, and under these circumstances it is extremely difficult to maintain the close surveillance over village activities which I believe to be necessary in the present circumstances.

For the same reasons I would have preferred that the most important task of electoral education in these remote areas be carried out by more experienced officers than those currently available (i.e. Cadet Patrol Officers) but this has proved quite impossible not only in the Gasmata Sub-District but in other areas of West New Britain as well, due to the present acute shortage of experienced Field Staff officers.

Comments by the Acting Assistant District Officer, Kandrian, indicate that he is of the opinion that KORIAM UREKIT has a case to answer for contravention of Regulation 83(b) of the Native Administration Regulations. I am of the opinion however, that KORIAM has not himself consciously set about establishing and extending the cult with which his name has become associated but has undoubtedly contributed to its growth and extension by travelling widely throughout the Sub-District and addressing village meetings on matters of which he has either a very limited knowledge or is completely ignorant.

The only satisfactory solution to the situation lies I believe in a concentrated educational programme aimed at clarifying all aspects of the forthcoming elections throughout the entire area affected by the KORIAM cult but this, regrettably, has not been and will not be possible with the limited staff resources now available.

I feel that it would be most unwise to proceed against KORIAM under the Native Administration Regulations at this stage particularly in view of his nomination as a candidate for the House of Assembly elections - provided of course his pre election campaign does not give rise to any positive anti Administration or anti European attitudes within the areas currently affected by the KORIAM cult. *W. J. ...*



This I regard as unlikely but nevertheless, as intimated by the Acting Assistant District Officer, Kandrian, in his covering comments, "as close a watch as possible with existing staff will be kept on the situation".

Sub-District Office,  
KANDRIAN,  
West New Britain.

*E. G. Hicks*

(E. G. HICKS)  
District Officer  
West New Britain

District Officer,  
West New Britain,  
KARAU.

KARAU'S PARADE NO. 12-1953/54

Attached are two copies of the above patrol report. I consider that the main object of electoral education was achieved considering that amount of time available.

Native Education

From the copies of statements attached to the report, there appears to be a case to be answered by Mr. Korian Ureit for spreading false rumors leading to trouble contravening Regulation 3(b) of the Native Administration Regulations. However as Mr. Korian Ureit has nominated for candidacy in the West New Britain Open Electorate, no action will be taken in this respect until the election is over. Once the position of electoral boundaries was explained to Mr. Ureit, he was instrumental in the nomination of Mr. Paul Mendal, his protégé, as a candidate for the West New Britain Open Electorate.

As yet there have been no outward manifestations of anti-European or administration attitude in the Arawa area. As close a watch as possible with existing staff will be kept on the situation there.

Claims for camping and allowances by Mr. Ureit will be submitted on his return from his current patrol.

*[Signature]*

(P. S. [Name])  
Assistant District Officer

67-3-1

Sub-District Office,  
KANDRIAN,  
West New Britain.

27th January, 1964.

District Officer,  
West New Britain,  
RABAU.

KANDRIAN PATROL NO. 3- 1963/64

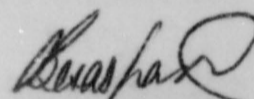
Attached are two copies of the above patrol report. I consider that the main object of electoral education was achieved considering that amount of time available.

Native Situation

From the copies of statements attached to the report, there appears to be a case to be answered by Mr. Koriam Urekit for spreading false rumours tending to give rise to trouble contravening Regulation 83(b) of the Native Administration Regulations. However as Mr. Koriam Urekit has nominated for candidacy in the East New Britain Open Electorate, no action will be taken in this respect until the election is over. Once the position of electoral boundaries was explained to Mr. Urekit, he was instrumental in the nomination of Mr. Paul Manlel, his protege, as candidate for the West New Britain Open Electorate.

As yet there have been no outward manifestations of anti-european or administration attitude in the Arawe area. As close a watch as possible with existing staff will be kept of the situation there.

Claim for camping out allowance by Mr. Gibbs will be submitted on his return from his current patrol.



(B.A. Besasparis)  
a/Assistant District Officer



67-3-1

Sub-District Office,  
KANDRIAN,  
West New Britain.

31st December, 1963.

Mr. R.H. Gibbs,  
Cadet Patrol Officer,  
KANDRIAN.

ARAWA AND PART KANDRIAN PATROL

Please be prepared to leave on patrol on the 2nd January, 1964, per the workboat Pam which will be available to you for the duration of the patrol except for the two days we have already discussed.

The main purpose of the patrol is electoral education but I also expect you to carry out routine administration as long as it does not unduly slow down the patrol.

I wish the education to be given at the mobile polling places to the villages that will attend for voting there so that they will be familiar with their movements for the actual poll.

You may make use of the tape-recorder, loudhailer and projector. Ensure that the blower of the projector is disconnected however before using from the 12 volt battery supply on the workboat.

During your stay at Pililo, I wish you to pay particular attention to the native situation to follow up previous reports that you will make yourself conversant with before your departure.

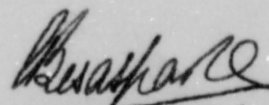
Senior Constable MUSIAP and Constable BASAKI will accompany you. Ensure that you take sufficient rations for your two weeks stay.

Your patrol will encompass all polling places on the coast to the west of Kandrian. Visit all missionaries and private people within the area to see whether they have any problems.

As you do not have any magisterial powers, you are to forward any court cases found to Kandrian for attention.

On your return to Kandrian, I wish you to report on 1. native situation, 2. electoral education, 3. law and justice, and on any other matter that may arise during the patrol.

I wish you good patrolling on this your first patrol in the Kandrian area of the Sub-District.



(B.A. Besasparis)  
a/Assistant District Officer

TERRITORY OF PAPUA AND NEW GUINEA.

PATROL NO. KAN 3 - 63/64.

Officer Conducting: R.H.Gibbs, Cadet Patrol Officer.

Area Patrolled: Arawe and part Coastal Kandrian Divisions.

Duration: 2/1/64 to 16/1/64.

Number of Days: 15.

Personnel Accompanying: 3853 Snr. Const. Musiap.  
10682 Constable Basaki.  
Personal Servant.

Objects of Patrol: 1. Electoral Education.  
2. Routine Administration.

Previous Patrols to Area: October 1963 - D.N.A.  
October 1963 - P.H.D.  
October 1963 - D.A.S.F.  
Oct - Nov. 1963 - Malaria Control.

Thursday, 2nd January: Departed Kandrian at 0900 per K.V. "Fam" and called on Basaki and Musiap en route Iangpan, arriving 1645hrs. Inspection of the village and Aid Post. Int. to people and informed other of the patrol.

Friday, 3rd January: To Koro, arriving 0645. Village inspection and then to Koro village inspection. (R. H. Gibbs) Cadet Patrol Officer. Held with all from Iangpan, Anomete, and Koro attendance. Returned and slept "Fam" 2035hrs.

Saturday, 4th January: Proceeded to Sauren, arriving 0600, then by canoe to the Adi K. to Salum (new location) arriving 1030. Inspection of this village, thence to Talia, where inspection. Departed Talia 1600, accompanied by the populace of the village. Arrived Sauren 1900.

Sunday, 5th January: Electoral education at Sauren, with Salum, Talia, Ronglete, and Sauren.

Monday, 6th January: Inspection of Ronglete (Gmol), thence to Sauren where inspection, thence to Makia where spent the night.

Tuesday, 7th January: Inspection of Ronglete, thence Bengain, Sauren, Winguru and Paligete. Evening meal with Mr. and Mrs. W. Jamieson at the Anglican Mission, Kamban.

*R. H. Gibbs*



TERRITORY OF PAPUA AND NEW GUINEA.

PATROL NO. KAN 3 - 63/64.

INTRODUCTION.

The area patrolled covered all villages of the Arawe census division and villages of the Kandrian Coastal division as far east as Meung.

Dissemination of information regarding the coming House of Assembly elections was the main objective of this patrol, and for this purpose the film strip and set of thirty drawings, together with slide projector, tape recorder and loudhailer, were used.

The movement known as "Kivang Bilong Koriem" was again investigated and it was established that Mr. Koriem Ureit, member of the New Britain District Advisory Council, is responsible for the circulation of at least some of the false conceptions in the Arawe area, which are now being associated with the forthcoming House of Assembly elections.

The entire patrol was carried out with the aid of the M.V. "Pam", with the exception of the vessels absence on two occasions when "saksak" and court cases were conveyed to Kandrian.

Fine weather prevailed for the duration of the patrol.

DIARY

Thursday, 2nd January: Departed Kandrian at 0900 per M.V. "Pam" and called in Meselia and Pililo en route Iangpun, arriving 1645hrs. Inspection of village and Aid Post. Introduced new A.P.O. to people and informed other orderly of his transference.

Friday, 3rd January: To Anepmete, arriving 0645. Village inspection and thence to Molo where further village inspection. Electoral education held at Molo with all from Iangpun, Anepmete, and Molo in attendance. Returned and slept "Pam" 2035hrs.

Saturday, 4th January: Proceeded to Sauren, arriving 0800, thence by canoe up the Adi R. to Belum (new location) arriving 1030. Inspection of this village, thence to Talia where inspection. Departed Talia 1600, accompanied by the populace of the village. Arrived Sauren 1900.

Sunday, 5th January: Electoral education at Sauren, with Belum, Talia, Renglemete, and Sauren.

Monday, 6th January: Inspection of Renglemete (Omoi), thence to Ekrek where inspection, thence to Kaklo where spent the night.

Tuesday, 7th January: Inspection of Kauptemete, thence Demgalu, Kumbun, Winguru and Paligmete. Evening meal with Mr. and Mrs. W. Jamieson at the Anglican Mission, Kumbun.

DIARY - Cont.

Wednesday, 8th January: Departed Kumbun 0700 for Amalut Pltn. ( Arawe Pltn. ) arriving 0718. Met by plantation manager Mr. S. Vandenberg. Sent workboat "Pam" to Kandrian. Commenced electoral education at 0900 with villages of Winguru, Paligmete, Kumbun, Ekrek, Kaupitmete, Maklo, and Demgalu in attendance. Labourers from Amalut also present. Evening meal with Fr. R. Juergens at the Catholic Mission, Pililo. Discussions with the people later in the evening.

Thursday, 9th January: Discussions re elections continued at Amalut with approx. 900 in attendance from the above mentioned villages - of these approx. 500 are voters. Returned and slept Pililo 2200.

Friday, 10th January: To Meselia for village and aid post inspection, thence to Lupon and Wako where inspection carried out, thence to Lalang. Returned and slept aboard "Pam" at Wako.

Saturday, 11th January: Electoral education at Wako with the above four villages in attendance.

Sunday, 12th January: Departed Wako 1100 for villages of Sara and Sapalo which were inspected, thence to Wasum arriving 1510. Per canoe to Limete ( Gimi census division, but to poll at Wasum ) .35, returned and slept Wasum.

Monday, 13th January: Electoral education at Wasum. "Pam" sent to Kandrian.

Tuesday, 14th January: Departed Wasum per canoe at 0700, arriving Okur at 0905. Inspection of Okur. "Pam" returned. Walked to Bupun .30 where inspection, thence per "Pam" to Amgoreng.

Wednesday, 15th January: Electoral education at Amgoreng with the villages of Meung, Okur, Bupun and Amgoreng attending.

Thursday, 16th January: Discussions at Amgoreng until 1000., thence per "Pam" to Meselia where payment for "sak sak" made, thence to Meung ( known as Alimbit ) where inspection, thence to Kandrian. Patrol stood down.

End of Patrol.



ELECTORAL EDUCATION.

The main object of this patrol was to educate the people on electoral and polling procedure, in preparation for the forthcoming House of Assembly elections. The patrol gave six lectures on this subject, all of which were held at mobile polling places. The villagers were brought in to their respective polling places for the lectures so that they would have an idea of their movements during the actual poll.

The talks generally started early in the morning and concluded about 1600. At night the film strip was projected. I found the slides the best means of "getting the message across".

At Amgoreng it again became necessary to explain the work and differences between the House of Assembly, District Advisory Council and Local Govt. Councils. The functions of these three bodies was also explained at length during the two day programme at Amalut.

The most educated people throughout the area patrolled are to found in and around the two mission stations at Pililo and Kumbun. However, these people (with the exception of Kumbun) at the time of the patrols arrival in the area were obviously under a complete misapprehension regarding the House of Assembly elections. This was the case even though three people from the area have attended an adult education course on the subject and are giving talks in the area.

The reason for the lack of understanding in the Arawe area (ie. Pililo, Demgalu, Maklo, Kauptemete and Meselia) can be directly attributed to the movement known as "Kivung Bilong Korian". This movement formerly associated with cargo cult activities has now combined cultist talk with the elections.

Two days were spent explaining what an election was, why it was to be held, the peoples role in an election and the functions of the House of Assembly. It was explained why the several false stories concerning the election are not correct.

It was found that the villages where "Kivung Bilong Korian" is not particularly strong were able to understand the talks more readily than their better educated fellows around Pililo.

NATIVE SITUATION."Kivung Bilong Korian".

"Kivung Bilong Korian" is a meeting which has been instituted in the villages west of and including Wasum in the Kandrian Coastal census division. The movement was found as far west as Anepmete, the most westerly village of the Kandrian area. It is possible that the meeting is present in the Kilengi census division of the Talasea sub district. The movement is most strong in the Pililo area; ie. Wirguru, Paligmete, Demgalu, Meselia, Maklo and Kauptemete. The "Kivung" becomes less popular as one moves up the coast towards Kandrian, and at Wasum its influence is negligible. Moving westwards from Arawe Islands the same applies.

Here the movement is run on infrequent rumours which drift

NATIVE SITUATION - "Kivung Bilong Koriam" - cont.

~~XX~~ into these villages from Pililo.

Each village involved in the movement has a leader, and a second in charge. These men are known as "bik men". Each "Kivung" also has a clerk who is purely concerned with collection of funds and their deposit in the C.S.B. account at Kandrian.

The meetings are held and funds are collected. Persons who chew betel nut, smoke, or fall asleep during a meeting are fined. The outward or open aims of the "Kivung" are to eradicate sorcery, settle all debts, and to live harmoniously together. Wrongs committed by kin two generations before have to be cleared by making payment to the remaining kin.

All "bik men" in all villages have not talked with Koriam. The majority of them keep informed of the latest developments from Pililo, whose "bik men" regularly visit Koriam. These meetings between Koriam and his "bik men" are held at Kandrian in the native compound, but no outsiders have been able to hear what is said or what instructions are given by Koriam to his leaders.

However, whilst at Amalut three of the big men from Pililo and one from Demgalu admitted to the writer that much of the cultist talk stems from Koriam, and that they themselves were present at a meeting during Christmas and New Year ( 1963/64 ) when Koriam told them to distribute cultist talk concerning the elections. Statements taken from these men are appended to this report.

The latest trend of the "Kivung Bilong Koriam" is as follows; All Arawe people will vote for Koriam on polling day, because after the election when Mr. Urekit is in the Government he will make many changes. All those who vote for Koriam will receive many good things, whilst all who do not vote for Koriam shall live under appalling conditions - this is Gods' will.

The movement "Kivung Bilong Koriam" has elements of Administration policy ( eradication of sorcery, settlement of debts ), and also of Mission teachings which serve to confuse the people into believing that Koriam is only following the Administration and Missions. It is obvious that many people believe that Koriam talk regarding the elections and cargo is condoned by the Administration. It was explained repeatedly that Arawe people could not vote for Koriam on polling day as Koriam was a member of East New Britain electorate, and that they were in West New Britain electorate. When they finally accepted this their attitude was one of apathy, in the main, however several people were openly annoyed that Koriam had led them astray on this point, and that they had not found a nominee from their own area.

Villages.

There has been one change of site since the last patrol visited the area. The village of Belum has moved from its original site about 5 miles east of Talia, to a site on the Adi R., about 5 miles inland. The name of the village will not change, as far as the Village Directory is concerned.

~~XXX X~~



NATIVE SITUATION - New Names.

Fifteen new names were sighted and obtained for entrance into the Census Register of Molo ( Arawe Census Division ). These people state that they are from a place known to them as Berduk, which is on a River which they know as the Berduk River. It appears that they are from an area in the middle of the island between Molo and Malasongno ( Bariai Census Division ).

Law and Justice.

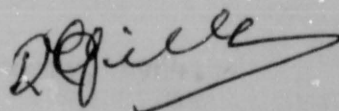
Sixteen male natives from the village of Talia were charged under N.A.R. 119 via 112A. Eight males from Anepmete and two from Demgalu were charged under the same regulation. These cases along with one adultery/sorcery case were forwarded to Kandrian.

Several other minor matters were settled out of court.

CONCLUSION:

The reason for the patrol was to disseminate information on the coming House of Assembly elections. The patrol carried out routine administration, however the bulk of time was spent on electoral education. A close watch must be kept on the Pililo area between now and the elections to ensure that the people do not start to believe false statements on this subject. The three who attended the electoral education course at Kandrian are at present following up my programme in the Arawe Islands area.

/ again



(R.H.Gibbs)  
Cadet Patrol Officer.

Statement of IAMSA/LASEL of WINGURU.

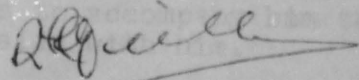
I have met with KORIAM twice. The first occasion was sometime in April, 1963. Others present at this meeting whom I still remember to be there were. KARABUS ( alias NAKME of Paligmete ), NARAPAN ( luluai of Winguru ), PIA ( tul tul of Winguru ), NGAUL ( tul tul of Paligmete ), KARAUT ( of Winguru ), KORIAM and myself. We met at Kandrian in the former house of the boats crew. KORIAM commenced the meeting with a talk on acquitting all outstanding debts. These he said could be the result of recent loans or also could be the result of wrong-doings on the part of a persons relations up to two generations previous. If the trouble was on the part of a persons father then you would need about 5 shells to clear it, if on the part of your grandfather then 3 shells would be sufficient. KORIAM also talked of the eradication of sorcery and the n of the cessation of arguements.

The second time I met with KORIAM was over Christmas and New Year. We met at Kandrian in what used to be Wamigets' house. Those present at this meeting were KALABUS, KUKULO, NARAPAN, PIA, KARAUT? KORIAM and myself. Our discussion was completed by about 6 o'clock in the evening on the 1st January, 1964. KORIAM told us of the burning of the ballot papers, of how he would send the Australians back to Aust. once he was a member of the House of Assembly and said that this would mean all cargo would come to us instead of going to plantations and stations. He also said that after the elections three men from Rome would come and separate those who had voted for him from those who had not. All those who had voted for KORIAM would receive plenty of everything, whilst those who had not would live under appalling conditions.

We returned to our villages and told all of this talk.

A paper was written and it was put into the sky and vanished into the clouds, then the paper had been correctly marked and God would be happy with this vote. His  
IAMSA X  
Mark

Taken before me this the 18th day of January, 1964.



(R.H. Gibbs)  
Cadet Patrol Officer.

Witnessed by MUSIAP of the R.P.N.G.C.

His  
MUSIAP X  
Mark.

Taken before me this the 17th day of January, 1964.

Witnessed by Senior Const. ...



Statement of NAKME/NARANG (KALABUS) of PALIGMETE.

I have met with KORIAM three times. The first of our meetings was in April, 1963. Those present at this meeting were MAGA (KORIAM'S son), ASIP, IARONGAN, (all members of the crew on the M.V. "Pam"), KORIAM and myself. We met in a house which at the time was occupied by the crew of the Kandrian workboat. This building is now used as the sub district office. We talked of eradicating sorcery, acquitting all debts and attempting to stop arguments in our villages. KORIAM told us that wrong-doings as far back as the second generation before would have to be settled by those descendants who were alive to-day. He said that payment would be made to those descendants whose forebears had been wronged.

The second of our meetings was in September last year. This time many people from the Arawe area together with a large group from Aviklo came to Kandrian airstrip to meet KORIAM on his return from Rabaul. Later we heard KORIAM talk at the Kandrian Native Compound on the three points he mentioned at the first meeting.

The other time we met was last new year. This time we met in an old house which was formerly occupied by Wamiget in the compound at Kandrian. KORIAM again mentioned the three points he told us of during the first two meetings. He also told us that there was to be an election shortly and that all of us must think of voting for him. He told us that members of the new government would be selected by burning the ballot papers of each voter. He said that the ballot papers would be burnt by the heads of the Administration in Port Moresby. When the papers were burnt they would give off different coloured smoke. If the smoke from a paper was white and it rose into the sky and vanished into the clouds, then the paper had been correctly marked and God would be happy with this voter. If when the paper was burnt the smoke was coloured and did not rise then the ballot paper had been wrongly marked and God would be unhappy with this person.

KORIAM also told us at this meeting that all Arawe people must vote for him, and that after he was elected by them, he would choose some Europeans to accompany him to the House of Assembly, and sit down inside with him.

Those present at this meeting were, RIVITIO (of Demgalu), LETONG (of Meselia), KAKRAUIR (of Meselia), MISIK (luluai of Lupon), GARGA (of Meselia), KUKULO (of Paligmete), DAVWUL (of Maklo). Our meeting was held at night. KORIAM held another meeting with some of the "bik men" from Pililo earlier that afternoon. I was not present at this meeting.

Q: Did you hear this statement?

A: Yes.

His  
NAKME  
Mark

Taken before me this the 17th Day of January, 1964.

Taken before me this the 17th Day of January, 1964.

*R. H. Gibbs*  
(R. H. Gibbs)  
Cadet Patrol Officer.

Witnessed by Senior Const. Musiap of the R.P.N.G.C..

His  
MUSIAP  
Mark.

1a  
MIG  
In  
F

STATEMENT of KUKULO/NARANG of PALIGMETE.

I have been present at three meetings of KORIAMS' at which some of the "big men" who are in charge of the "Kivung Bilong Koriam" in their respective villages have been present. The first time I met him was when he came to Pililo to discuss his work with us. This was in March last year. On this occasion a meeting was held between the "Namba tu Kiap", the people of the Arawe Islands area and KORIAM. KORIAM arrived at Pililo about 24 hours before the Patrol Party did and we at Pililo held a meeting with him before the patrol officer arrived. At this meeting KORIAM told us to acquit all our debts, to stop sorcery, and to work strong and harmoniously together. He told us to abide by these three principles because shortly after there would be an election.

The second time I met with KORIAM was when a group of the Arawe people, together with some people from Aviklo Island came to Kandrian to meet him on his return from Rabaul. He came on the aircraft and we all met him at the airstrip. We later talked with him at the Native Compound. On this occasion KORIAM repeated what he said the first time I had heard him talk.

The third time I met with him was during Christmas and New Year. On the night of the 1st January this year we met in a house which used to belong to a man named Wamiget. This house is in the Kandrian Native compound. Wamiget was not present at this meeting. Those present were, NAKME (of Paligmete), KORINGTAP (of Winguru), IAMSA (of Winguru), MURAP (of Dingalu), RIVITIO (of Dingalu), MISIK (luluai of Meselia), KAKRAUIE (tul of Meselia), NIMBET (of Ambungi), WAIKETIO (of Aviklo), ADUNG DUNG (of Aiwut), KRINGET (of Aiwut), Makauong (Luluai of Sapulo), KARING (of Murien), NGAUL (tul of Paligmete), ANUT (of Winguru), TAWOK (of Maklo), DAVWUK (of Maklo), GARGA (of Meselia), LETONG (of Meselia), SOSONE (tul of Meselia), and REISING (of Meselia).

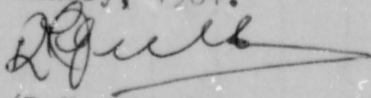
At this meeting KORIAM told us of how the ballot papers would be burnt after the election. He said that the ballot papers would be burnt and the papers of those people who had voted correctly would give off a white coloured smoke which would rise into the clouds and eventually ascend into heaven and come before God. When God saw that the smoke of your ballot paper did this he would be very happy with you. This would in turn mean that all people would like you and you would thus become a strong person in your society. However, if the smoke from your ballot paper did not rise God would be angry with you and you would not be popular with your fellows. The people whose smoke did not rise would be banished to another place where they would live together.

Question: Did you hear this story from KORIAMS' own mouth?

Answer: Yes.

His  
KUKULO ✓  
Mark.

Taken before me this the 18th day of January, 1964.

  
(R.H. Gibbs)  
Cadet Patrol Officer.

Witnessed by Const. MUSIAP of the R.P.N.G.C.

Musiap his mark ✓

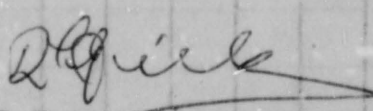


1a  
Register  
Statement of RIVITIO/MARA of Dingalu Village.

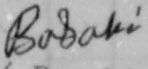
I have met with KORIAM only once. This was during Christmas last year. We met on the night of the 1st January, 1964. We met in a house in the Native compound at KANDRIAN. Those present at this meeting were, MISIK ( luluai of Lupun ), KAKRAUIE ( tul tul of Meselia ), Gaga ( of Meselia ), LETONG ( of Meselia ), KORINGTAP ( of Winguru ), KALABUS ( OF Paligmete ), KUKULO ( of Paligmete ), IAMSA ( of Winguru ), . KORIAM told us the following, You people from Arawe must think good. "No gut sampela ples ol e makim ballot paper gut nau sampela ol e makim kiranki". All of you must vote for me at the coming election and everything will be allright. Dont vote for anyone else or the election will not be sucessfull for you and I. Other areas will have a successful election and ours will be no good unless you all vote for me. After all the ballot papers have been collected they will be sent to Port Moresby where they will be burnt. If you have voted for me then the smoke from your ballot paper will ascend into the sight of God and God will be very happy with you. If you do not vote for me then the smoke from your ballot paper will not ascend, but will stop close to the ground and will be coloured instead of white. If this is the case then God will not be happy with you.

His  
RIVITIO  
Mark.

Taken before me this the 18th Day of January, 1964.

  
(R.H.Gibbs)  
Cadet Patrol Officer.

Witnessed by Constable Basaki of the R.P.N.G.C.

  
( Basaki )

Amount Returned to Store



TERRITORY OF PAPUA AND NEW GUINEA

# PATROL REPORT

District of NEW BRITAIN Report No. KANDRIAN - 4 - 63/64.

Patrol Conducted by R. H. GIBBS, CADET PATROL OFFICER.

Area Patrolled PASSISMANUA, GIMI AND RAUTO CENSUS DIVISIONS.

Patrol Accompanied by Europeans NO.

Natives 3.

Duration—From 21/1/1964 to 7/2/1964.

Number of Days 18.

Did Medical Assistant Accompany? NO

Last Patrol to Area by—District Services 3/6/1963 - Gimi and Rauto.  
Passismanua.

Medical 12/1863.

Map Reference -

Objects of Patrol 1. Electoral Education 2. Routine Administration.

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 ... ..



67-10-10

8th April, 1964.

District Officer,  
West New Britain District,  
RABAUL.

PATROL REPORT NO. 4-1963/64 - KANDRIAN.


Receipt of the abovementioned patrol report is acknowledged with thanks.

2. The covering comment adequately covers the content of the report.

3. The election of Koriam Urekit to the House of Assembly may have rather dramatic results in areas which regard him as some kind of an oracle. You must immediately instruct your officers to continue a vigorous political education programme, telling them of the necessity for increased effort on their part to support their new House of Assembly, that there will be no handouts and that law and order will still be maintained.

4. It was good tactics to hold the political education lectures at the mobile polling points.

5. I am gratified to note that information was disseminated advising the people of the dates of polling.

  
(J.K. McCarthy)  
DIRECTOR.

67-4-10

District Office,  
Rabaul.

4th March, 1964.

Assistant District Officer,  
Gasmata Sub District,  
KANDRIAN.

PATROL REPORT No. 4-1963/64  
GASMATA SUB DISTRICT

Receipt of the above mentioned Patrol Report forwarded under cover of your 67-3-3 dated 22nd February, 1964, is acknowledged.

With reference to diary entry under date Saturday, 1st February, 1964, was any information obtained regarding the KAULONG man allegedly murdered by Kombe natives in the vicinity of the VIA River (Kombe Division) some months ago? I note that the Assistant District Officer, Talasea, recently sought your co-operation to ascertain whether a male native, his wife and small child, were missing from the Kaulong Village of IAKAS in the GIMI Division. Police investigations into the disappearance of the family are at present being conducted at Talasea.

As has been the case with many other relatively backward areas in West New Britain, the electoral education programme conducted by Mr. Gibbs appears to have had only slight impact on the people. These patrols however represent only a first short step in the political education of the people as a whole and it is important that they should be followed up after the elections with further educational visits aimed at developing greater political awareness amongst the people of outlying villages.

In the meantime there is bound to be confusion in the minds of some of the people when officers endeavour to explain to native people with absolutely no political background, as we understand it, the principle of preferential voting, representation by electorates rather than by tribal or linguistic group, the system of open and special electorates, and so on.

It is interesting to note the fairly general misconception that voting in the House of Assembly elections will ultimately result in the establishment of Local Government Councils in all areas where people participate in the poll. Whilst it is only reasonable that this misconception should be corrected, officers should be careful not to create the impression in the minds of the people that the House of Assembly is the alternative to Native Local Government or that there will be any relaxation on the part of the Administration of its policy to gradually introduce Native Local Government to all areas throughout the Territory.



67 10 10

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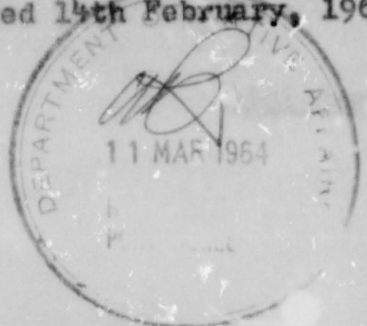
The standard of village housing, particularly in the Passismanua Division, seemingly leaves much to be desired and no doubt the next patrol to visit the area will again give this aspect proper attention.

The influence of Koriam Urekit of Ablingi does not appear to be strong in the 3 Divisions visited and it is of interest that the Cadet Patrol Officer attributes this fact to explanations given by Administration officers during the course of earlier patrols to these areas. The Cadet Patrol Officer also refers to a "mild form of cult" in the Eastern Passismanua but gives no details. I would appreciate further information as to the nature and extent of this cult in due course.

You do not indicate whether the attention of the local Public Health Department representatives has been drawn to the comments of the Cadet Patrol Officer under the heading Medical and Health. Dysentery and chicken-pox epidemics are matters to which the Medical Assistant's attention should have been drawn immediately and I presume that this was done. An extract of the relevant section of the Patrol Report has been forwarded to the Regional Medical Officer, Rabaul, for information.

I note that you intend discussing the reported food shortage in the Central Passismanua with the Agricultural Officer at Kandrian. For years past, patrol reports have mentioned food shortages in these villages at this time of the year but still the people seem reluctant to heed the advice of Field Staff officers that they should plant larger gardens to tide them over this annual lean period.

This could have been a most useful patrol by Mr. Gibbs. It is a pity however that its success was marred to a very great extent by the incidents referred to in your Confidential 4 dated 14th February, 1964.



(E. G. HICKS)  
District Officer  
West New Britain

c.c. Minuted to:  
The Director,  
Department of Native Affairs,  
KONEDOBU.

A copy of the relevant Patrol Report No.4-1963/64 Gasmata Sub District, submitted by Mr. R. H. Gibbs, Cadet Patrol Officer, Kandrian, is forwarded herewith.

*E. Hicks*

(E. G. HICKS)  
District Officer, West New Britain

4/3/64.

Pop

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TERRITORY OF PAPUA AND NEW GUINEA.

PATROL NO. KAN 4 - 63/64.

Officer Conducting: R.H.Gibbs, Cadet Patrol officer

Area Patrolled: Passismanua, Gimi and Rauto  
Census Divisions.

Duration: 21/1/64 to 7/2/64.

Number of Days: 18.

Personnel Accompanying:  
8180 Const. 1/c Konty. (13 days)  
3427 Const. 1/c Tinimbu. (5 days)  
8297 Const. 2/c Ahare. (5 days)  
9836 Const. 2/c Artang. (13 days)

Personal Servant.

Objects of Patrol:  
1. Electoral Education.  
2. Routine Administration.

Previous Patrols to Area:

Passismanua.

D.N.A. - June, 1963.  
D.A.S.F. - August, 1963.  
(Partial)  
P.H.D. - December, 1963.  
(Partial)  
Malaria Control - January, 1964.

Gimi-Rauto.

D.N.A. - March, 1963.  
D.A.S.F. - December, '63  
(Rauto) and January, '64  
(Gimi).  
P.H.D. - January, '64.  
Malaria Control - January, '64.

*R.H. Gibbs*

(R.H.Gibbs)  
Cadet Patrol Officer.



Pop

9

TERRITORY OF PAPUA AND NEW GUINEA.

PATROL NO. KAN 4 - 63/64.

DIARY.

Tuesday, 21st January: Departed Kandrian per M.V. "Pam" at 0810 hrs. Ashore at Asepsep 1030. Word sent to the villages of Ambungl, Huavi, Asit, Magurien and Malum. Discussion with the people of Asepsep regarding the significance of having universal franchise and an indigenous majority in parliament.

Wednesday, 22nd January: Electoral Education held at Asepsep with the above mentioned villages in attendance. Simplified lecture on democracy this night.

Thursday, 23rd January: Departed Asepsep 0715 per canoe. Arrived mainland 0815. Awaited arrival of cargo carriers, departing 1000. Passed through Pongual and Moi'ia en route Pomalal, arriving 1430. Word despatched to the villages of Asiam, Ama, Seuk, Utkihu, Akiuli, Dulagoa, Iombom, Honerun, Umbi, Hulem, Sankiap and Wamilo to assemble at Pomalal together with the southern villages of Karekdek, Pongual and Moi'ia. Inspection of Pomalal Aid Post.

Friday, 24th January Rumour received that the villages north of Ama would not be attending Electoral Education meeting as the meeting was being held on traditional enemy ground which was still practising sorcery - ie Pomalal. Departed 1025 for Ama (sited at Wilgin), arriving 1125. All active people instructed to prepare food and to proceed to Pomalal, in time for electoral education the following day. Proceeded to Seuk arriving 1245, where above instructions again given, thence to Utkihu, arriving 1440, thence to Dulagoa arriving 1600. Word despatched to the village officials of Honerun (Seagit) to bring all active persons in their village together with food to Dulagoa. Departed Dulagoa 2100 with villagers from Honerun and Dulagoa. Proceeded per native pad for four hours to hamlet of Iaung where Tauputli and "off-sider" located.

Saturday, 25th January: Together with the two inhabitants of Iaung (first visit to this hamlet) proceeded to Pomalal, arriving 0420 hrs. Electoral Education commenced 1000. Completed 1700.

Sunday, 26th January: From Pomalal to Asiam, thence Saihi, thence Utkumba, thence to Aka.

Monday, 27th January: From Aka to Maum, thence to Arhi. Returned to Aka.

Tuesday, 28th January: Electoral Education held at Aka with the villages of Utkumba, Lapalam, Maum, Au, Tinhang, Aka, Saihi, Mihak, Arhi, Simimlai, Lakungkung, and Ng'ala attending.

Wednesday, 29th January: Departed Aka 0830 for Au, thence Tinhang, Simimlai, Lakungkung, Aiwo, Namaklonglong, and Maklongmerang.

Thursday, 30th January: Talks with several village officials of this area regarding the House of Assembly election. Democracy explained in simple terms.





INTRODUCTION:

The area patrolled extended over the three inland Kandrian Census Divisions, the Passismanua, Gimi and Rauto. The patrol was mounted for the purpose of disseminating information on the imminent House of Assembly election.

Routine administration was undertaken wherever it did not unduly hinder the progress of the patrol.

The people of the Rauto, Gimi and Western Passismanua areas were found to be particularly receptive regarding explanations of voting procedure, electoral boundaries and some were able to grasp the idea of democracy. Un-like previous electoral education patrols I have carried out to other areas, the majority of people encountered on this sojourn were keen to ask questions.

The people of the North Eastern Passismanua are more backward than the people mentioned above and therefore did not understand explanations to a desired extent.

ELECTORAL EDUCATION:

Electoral education lectures were given at the seven mobile polling points in the patrolled area. The mobile polling places are Asepsep, Pomalal, Aka, Namaklongkong, Molo, Ipuk, and Tekerapna.

Whilst at Asepsep the writer was told that most of the people on the coast have known that there is to be an election for the last six months, however they did not know what an election was, and thus began to evolve some of their own interpretations as to what the election was about. After having talked with these people it became obvious that they had understood the talk on the election and the reason for holding such an election. When asked of "Koriam Cult" activities in their area regarding the elections they admitted talk had been circulating in their area but that this was due to their own ignorance.

The people of this area were very concerned that they did not know any of the Europeans standing in the New Britain Special Electorate. They were not worried about who to vote for in the West New Britain Open Electorate as they knew most of the candidates.

The main feature of the Pomalal meeting was the fact that the people of the "Palan" area are not keen on coming to Pomalal ("Kaulon") to cast their votes or for any other reason. Upon the completion of the meeting at Pomalal I questioned some of the people on what I had told them concerning the House of Assembly elections, and it was manifest that more time was needed in order for these people to understand to a satisfactory degree.

/Cont.

Pop

6

ELECTORAL EDUCATION:

The people of Aka and surrounding villages were apprehensive as they believed that the election was a means of placing everyone in Local Government Councils, which would mean them having to meet the tax bogey. It was explained at length that their fears were ill-founded. The people encountered at this meeting also expressed concern that they did not know many of the candidates in both the open and special electorates.

Villagers from the Eastern Passismanua complained that the people from the coast had been confusing them with talk of "Councils". Paramount Luluai, Pai'eli, of Papsa informed that they had been told not to vote for any candidates from Talasea Sub District because they would start a "Council" in the area. They were advised to get rid of all slips of paper with Talasea candidates names written on them. These slips had been distributed by two such candidates when they visited the Kandrian area recently.

Once informed of what the House of Assembly was and why the election was to be held the people of this area appeared interested and asked many questions.

Meetings held at Molo, Ipuk and Tekerapna were all received with interest. At Ipuk the people were particularly eager to learn as much as they could. Here, again the main concern was that they did not know any of the candidates in the New Britain Special Electorate.

All mobile polling places will allow the people sufficient time to cast their votes and return to their villages the same day if they wish. Out-lying villages were advised to move ~~in~~ within close proximity of the polling places the day before they are scheduled to vote. Leaflets informing villages of where and when to vote were distributed to all village officials and persons who can read Pidgin English.

NATIVE AFFAIRS:

/in

The patrol moved through the three census divisions/18 days and therefore could not visit all villages. Villages visited in the Gimi, Rauto and Western Passismanua were found in good condition. Here all housing is of plank construction and many houses are being or have been built on stumps. Villages were clean, and although in many cases ( especially in the Gimi ) the village is only used as a meeting place, it was apparent from the state of repair of houses that the village is being used to a greater degree.

Villages in the Eastern Passismanua were found in poor condition.

/Cont.



NATIVE AFFAIRS - Cont.

The villages of Moi'ia, Ama, Seuk, Utkihu, and Dulagoa were found to be in exceptionally poor condition. This state of affairs follows a recent dysentery epidemic. Instructions issued by the last Medical Patrol to the area were found to be ignored in the majority of cases. This shall be discussed more fully under "Medical and Health" ante.

Housing in the Eastern Passismanua was the poorest sighted on the patrol. Many houses in the Arhi, Maum and Utkumba areas were completely rotten. Appropriate instructions were issued. Pigs were frequently seen in villages in this area and the required instructions were given.

VILLAGE OFFICIALS.

The majority of Village Officials were found to be co-operative and helpful to the patrol. A few were apathetic in their outlook and were instructed to improve.

There are no recommendations for appointments or dismissals.

NATIVE SITUATION."Kivung Bilong Koriam".

Although Koriam Urekit is known in the three inland Kandrian Census Divisions, his influence is nowhere near as great as it is on the coast. A mild form of cult was encountered in the Eastern Passismanua, however this does not go beyond talk of material being sent to the people from their ancestors. There are no organised meetings and their talk is in no way tied up with the elections to the House of Assembly. I feel that this mild cult is in no way associated with Koriam.

The people of Ipuk and neighbouring villages in the Rauto Census Division are no longer associated with "Kivung Bilong Koriam". This follows explanations and warnings given by Mr. Assistant District Officer Steven, whilst on his last patrol to this area in March, 1963.

MEDICAL AND HEALTH.

All Aid Posts, except that at Lapalam, were visited. The only one in good condition is at Pomalal. The A.P.O. at this post reported that the people of the 'Palan' area would not venture into Pomalal for treatment. This is due to a fear of sorcery. Several people were treated for minor sores in this area.

A roster system for Aid Post maintenance was instituted at all posts, except at Lapalam. The Aid Post at Maklongmerang has a corrugated iron roof which has had fires lit under it with obviously undesirable results. Purchase of "silver paint" was recommended to preserve the life of the iron.

There has recently been a dysentery epidemic in the Passismanua and whilst the people of the central and Western Passismanua have taken heed to instructions issued to combat the epidemic, the people of the Eastern Passismanua have in most cases disregarded such instructions. Whilst I was in the area another death was reported, the symptoms of which indicated dysentery. Instructions were again issued in regard to this matter.





## APPENDIX 'A'.

Walking Times.

Coast	to	Pongual	3 . 15
Pongual	to	Amoi'ia	. 20
Amoi'ia	to	Pomalal	. 20
Pomalal	to	Walingen	. 55
Walingen	to	Ama	. 7
Ama	to	Seuk	. 17
Seuk	to	Utkihu	1 . 10
Utkihu	to	Dulagoa	. 40
Dulagoa	to	Pomalal (via Iaung)	5 . 45
Pomalal	to	Asiam	. 15
Asiam	to	Saihi	1 . 45
Saihi	to	Utkumba	. 50
Utkumba	to	Aka	. 45
Aka	to	Maum	. 30
Maum	to	Arhi	1 . 20
Aka	to	Au	. 30
Au	to	Tinhang	. 15
Tinhang	to	Simimlai	. 12
Simimlai	to	Lakungkung	. 10
Lakungkung	to	Aiwo	. 20
Aiwo	to	Namaklongkong	. 9
Namaklongkong	to	Maklongmerang	. 18
Maklongmerang	to	Aslingpun	. 50
Aslingpun	to	Aiku	. 28
Aiku	to	Audi	. 25
Audi	to	Iakas	. 20
Iakas	to	Umus	. 13
Umus	to	Molo	. 13
Molo	to	Seleng	. 34
Seleng	to	Eseli	. 40
Eseli	to	Giring	. 55
Giring	to	IpuK	. 35

Pop

(8)

(2)

APPENDIX 'A' - Cont.

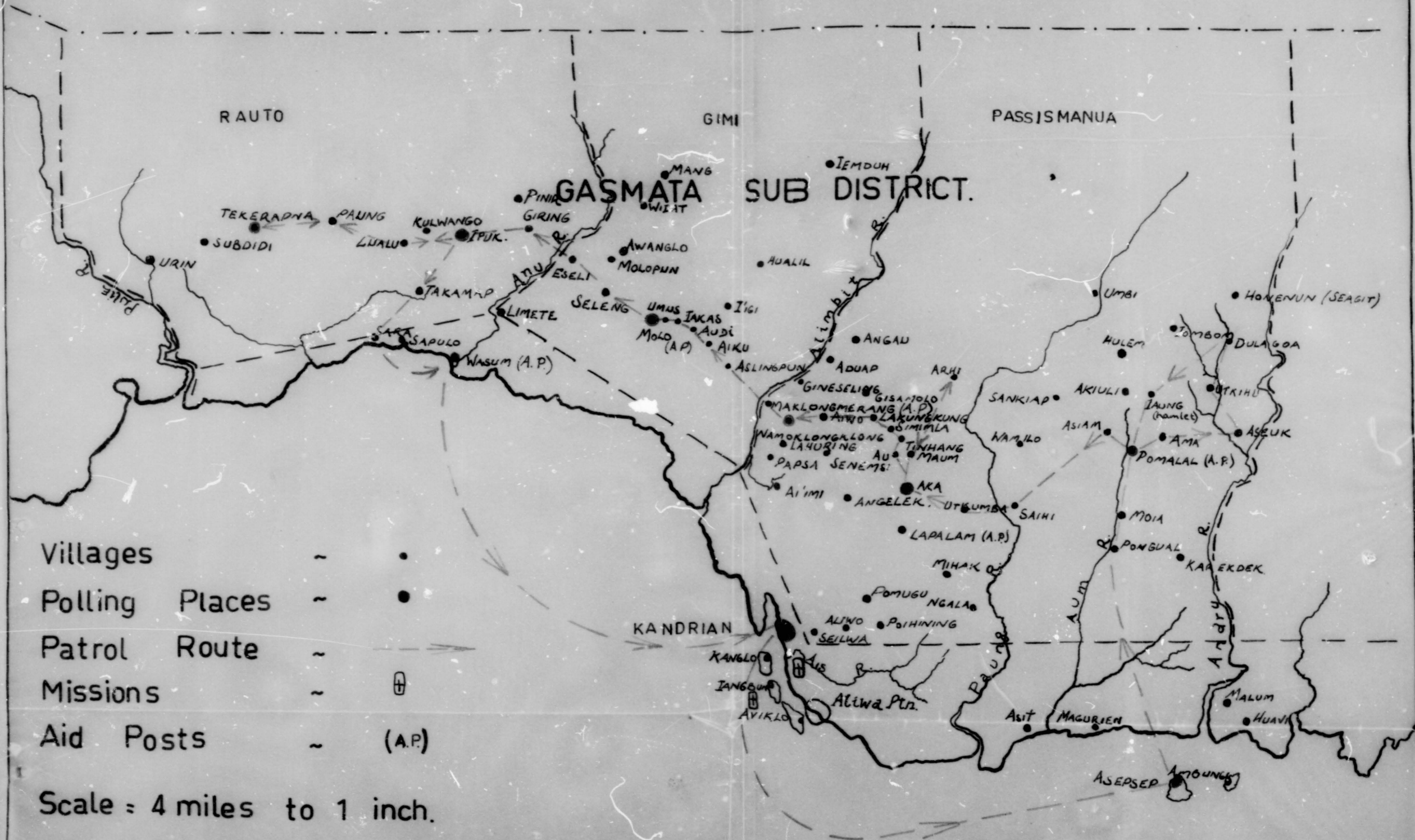
Walking Times.

Ipuk	to	Tekerapna (Bicycle)	I . 30
Ipuk	to	Takamap	I . 00
Takamap	to	Sara	. 55.

ooooo000ooooo

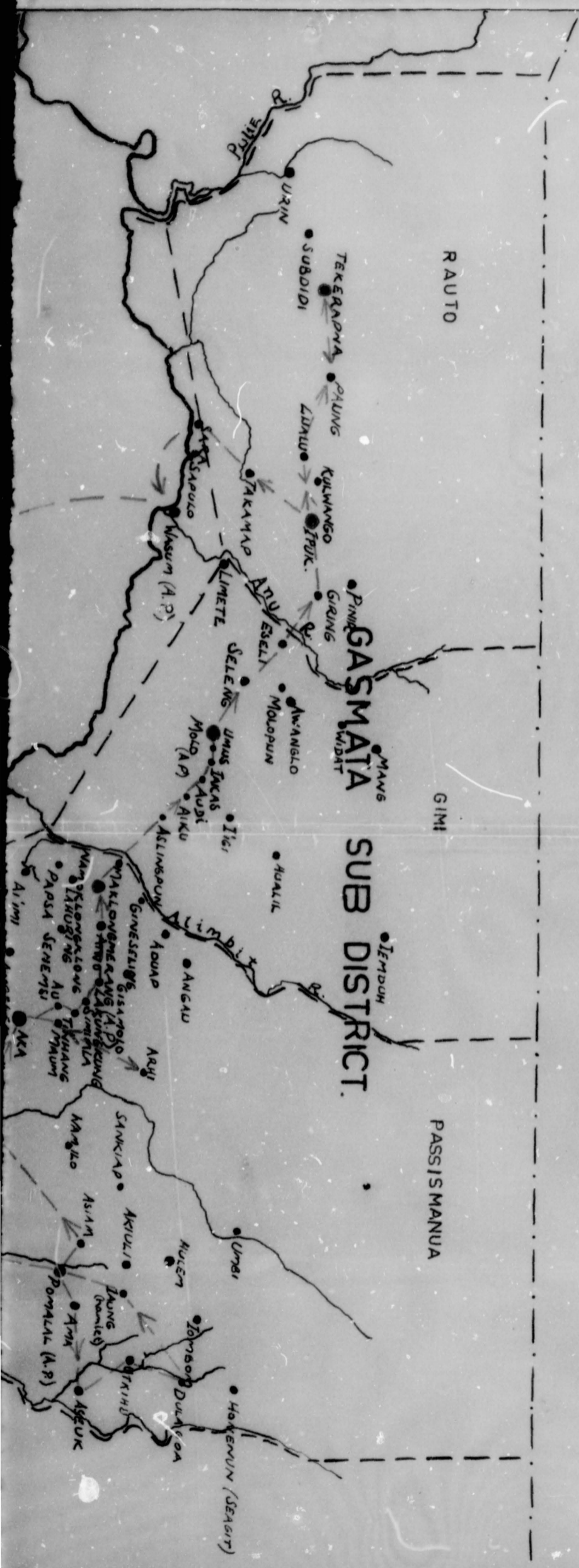
13  
Females  
In child  
birth







TALASEA SUB-DISTRICT.







TERRITORY OF PAPUA AND NEW GUINEA

DISTRICT OF WEST NEW BRITAIN  
12 JUL 1964  
RAUVO

PATROL REPORT

District of WEST NEW BRITAIN Report No. KANDRIAN 5 & 6

Patrol Conducted by P.O. 2 B.A. BESASPARIS AND (3) PASSISMANUA C/DIVISION

Area Patrolled (1) RAUTO CENSUS DIVISION (2) GIMI CENSUS DIVISION

Patrol Accompanied by Europeans 1. C.G. YOUNG ? C.P.O.

Natives 2 POLICE 2 PERSONAL SERVANTS

Duration—From 1/4/1964 to 19/5/1964

Number of Days 45

Did Medical Assistant Accompany? NO

Last Patrol to Area by—District Services ...../...../19.....

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

Map Reference KANDRIAN SHEETS, FOURMIL SERIES

Objects of Patrol 1. CENSUS REVISION and 2. ROUTINE ADMINISTRATION

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 ....

27

67-10-16.

24th July, 1964.

District Officer,  
West New Britain,  
RABAUL.


PATROL REPORT NOS. 5 & 6 of 1963/64 - KANDRIAN

Receipt of the above-mentioned Patrol Reports is acknowledged with thanks.

I am very favourably impressed with the contents of your Report and the covering comments. I am most gratified to see that Mr. Young has had the benefit of training under an experienced Patrol Officer and feel sure he has benefited from it.

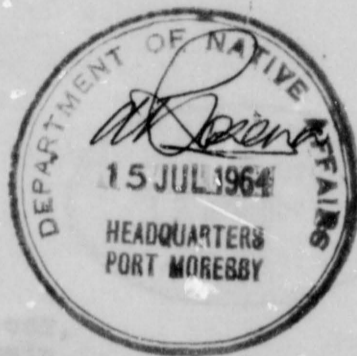
It is right that the law was invoked to ensure suitable sanitation arrangements were made to combat the recent dysentery epidemic. Has a Coroner's certificate been issued in relation to Arom? If not, please take action.

I am pleased that your officers are continuing in political education activities. A comprehensive and well presented report.

  
(J.K. McCARTHY)  
DIRECTOR



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(26)



67-4-10

District Office,  
RABAU.

13th July, 1964.

The Assistant District Officer,  
Gasmata Sub-district,  
KANDRIAN.

KANDRIAN PATROL REPORT NO. 5/63-64  
PASSISMANUA, GIMI AND RAUTO DIVISIONS

Receipt of the abovenumbered Patrol Report submitted under cover of your memorandum 67-3-2(3) of 9th July, 1964, is acknowledged with thanks.

Your comments deal adequately with the subject matter of the report, which is of a high standard, having regard to the fact that it is the first Patrol Report submitted by Mr. Young.

Please inform Mr. Young that I am most gratified by the interest which he is showing in his work as indicated by the high standard of presentation and I feel that this augurs well for his future as a very useful field staff officer in the Department.

Mr. Young's anthropological observations are indeed most interesting though like yourself, I find his genealogies difficult to follow. No doubt you have instructed him to adhere to the methods laid down by Nataff Circular 35-2-1 of 7th February, 1964, when next he engages in research of this nature.

An excellent first patrol report for which Mr. Young is to be congratulated.

(E. G. HICKS)  
District Officer  
West New Britain

c.c.  
Director of Native Affairs,  
KONEDOBU.

One copy of the abovementioned patrol report submitted by Mr. Young, Cadet Patrol Officer, together with 2 copies of Village Population Registers for the Passismanua, Gimi and Rauto Divisions of the Gasmata Subdistrict, attached please.

(E. G. HICKS)  
District Officer  
West New Britain

13/7/64.

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67-3-2  
67-3-3



Sub-District Office,  
KANDRIAN.

9th July, 1964.

District Officer,  
West New Britain,  
R A B A U L.

KANDRIAN PATROL REPORT No. 5/63-64

PASSISMANUA-GIMI-RAUTO

Forwarded herewith please find three copies of the above report by C.P.O. Mr. C. Young, who accompanied Mr. Besasparis. Also forwarded are three copies of census statistics (additional to those forwarded by Mr. Besasparis) and three patrol maps. Claim for camping allowance has already been processed.

The delay in forwarding the report is due to the fact that it was received at Kandrian just as I was departing on a month's patrol. I offer the following comments:

Census & Statistics

Mr. Young shows an intelligent interest in examining and analysing the statistics. The 55 new names recorded in the Miu area is very satisfactory and while this progress is kept up it is advisable to be patient. Previous experience has shown that forceful action against these timid people only makes our work of contact more difficult.

Medical & Health

I agree that lack of medical patrolling in the past has been reflected in the poor health standard in the Passismanua. Inspections of aid posts in particular have been all too infrequent.

It is pleasing to note that the Passismanua natives are taking advantage of the Catholic Mission maternity hospital at Turuk. Already the infant mortality rate is beginning to drop in this area.

Missions

There is a slight error in this section. Father White is temporarily assisting Father Hofmann, who is the Priest in Charge of the Turuk Parish.

Anthropology

It is gratifying to see that Mr. Young has dealt so thoroughly with this section. His observations are interesting and he has produced some quite valuable reference material.



The section of burial customs is interesting. It is traditional in most Kandrian inland areas for the dead to be buried above the ground. The grave is not normally used.

Headbinding is still practised in both inland and coastal areas, although field officers are instructed to discourage it. Medical evidence shows that no brain damage will result but it is physically disfiguring.

Mr. Young states that the blowpipes are made of wood. All the blowpipes I have seen are made from a small type of bamboc joined by a "cement" made from wild bees wax.

The system of setting out genealogies I find somewhat puzzling and the method laid down in D.N.A. circular 35-2-1 of 7th February, 1964 is preferred.

General

Considering this is his first patrol Mr. Young has produced an excellent report. He has taken an obvious interest in what he has seen and has recorded his findings in an attractive manner. His interpretations are very sound for a junior officer.

Unless there is no adequate name in English the use of Pidgin terms like "wetpuss" for Paramount Luluai should be avoided.

Const. 1/0 TINIMBU  
Const. SANDUGU  
Const. TAKUA

Kandrian (A.D. Steven)  
Assistant District Officer

c.c. O.I.C.  
POMIO.

Mr. C. Young,  
POMIO.

(C. Young)  
PATROL OFFICER

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MIGRA  
In  
F

TERRITORY OF PAPUA AND NEW GUINEA

PATROL Nos. 5 & 6 KANDRIAN 1964

0 Officer Conducting: B.A.BESASPARIS, Patrol Officer Gr.2

Area Patrolled : 1. Rauto Census Division  
2. Gimi Census Division  
3. Passismanua Census Division

Duration : 1/4/64 to 19/5/64

Number of days : 45

Personnel Accompanying : C.G.YOUNG, Cadet Patrol Officer  
Const. 1/C TINIMBU  
Const. TANDUGU  
Const. TAKUA

Objects of Patrol : 1. Census revision.  
2. Routine Administration

Previous Patrols to Area :

Map Reference : Kandrian Sheets, Fourmil series

(C.G.Young)  
CADET PATROL OFFICER



TERRITORY OF PAPUA AND NEW GUINEAINTRODUCTION.

The area patrolled encompassed th three Census Divisions, Rauto, Gimi and Passismanua. The purpose of the patrol was census ammendment and routine D.N.A. duties were also carried out.

This being my first patrol, one of my primary tasks was to familiarise myself with the various duties involved in patrol work. No personal written instructions were issued and consequently my patrol activities were wholly guided by the Officer Conducting Patrol, P.O.2 B.A. Besasparis.

The patrol was conducted at a leisurely pace, the objective being to obtain maximum contact with the people. This was achieved and had its results in the fact that many people took the opportunity and approached the patrol with their queries and problems. during the course of its stay in their own or neighbouring village. The condition of the majority of minor roads and tracks facilitated easy walking and fortunately there was little ~~xx~~ rain encountered.

D I A R Y

Wednesday, 1st. April

Saturday, 11th. Departed Kandrian, accompanying P.O.2 Besasparis per Government workboat M.V. "PAM". Arrived URIN, after 4.75 hour trip, for start of census of RAUWO div. Census of villagers postponed because of heavy rain. Slept URIN.

Thursday, 2nd.

P.O.2 Besasparis conducted census-writer given instructions on procedure and observed same. Mediated in minor shell payment dispute. Visited Anglican Mission school & Aid Post. Slept URIN.

Friday, 3rd.

Departed URIN for SUBDIDI (.40) Besasparis conducted census. Housing inspected & also coffee plots (2). Departed SUBDIDI for TEKARUPNA (1.5). Writer conducted census under supervision. Housing inspected. Slept TEKARUPNA.

Saturday, 4th.

Departed TEKARUPNA for PAUNG (1.00) Census done by P.O.2.-followed by inspection of housing. Many flies present-inspected rubbish pit-Tul Tul told of the importance of village hygiene. Departed PAUNG for LUALU (.50) Writer conducted census. Inspected housing and gardens as shortage of kaukau reported. Slept LUALU

Sunday, 5th.

Observed LUALU

Monday, 6th.

Departed LUALU for KULWANGLO (GERAGERING) (.10) Census done and housing inspected. Gardens inspected enroute to next village. Departed KULWANGLO for IPUK (.40) Census conducted and married housing acc checked. Inspected Government School & Aid Post. Attendance at school very low, talks with TulTul on benefits of education. Aid Post roster revised-complaint by A.P.O. of materials stolen from his Aid Post were investigated but without results. Slept IPUK

Tuesday, 7th.

Morning-further investigations into theft done but still no results. Departed IPUK for TAKAMAP (1.0) Census of villagers done and village housing inspected. Rubbish hole found inadequate and instructions for a new one to be dug were given. Departed TAKAMAP for GIRING (1.40) Slept GIRING.

DIARY (cont.) TERRITORY OF PAPUA AND NEW GUINEA

- Wednesday, 8th. Departed GIRING for PINIR (.35) in morning. Census of villagers and housing checked. Returned to GIRING where census was conducted and housing inspected. Visited C.M. school where catechist is teaching temporarily in teachers absence. Slept GIRING.
- Thursday, 9th. Departed GIRING and arrived ESELI (1.25) Census done and houses inspected. Coffee & coconuts plots doing well-visited school (C.M.) Rain in afternoon. Slept ESELI.
- Friday, 10th. Departed ESELI for LIMETE (1.30) Bush track in bad condition. Village situated at junction of branches of river ANU. Village very clean, housing best so far (most being of verandah type). Census of villagers done. Departed LIMETE for MOLOPUN (1.50). P.O. 2 conducted census while writer inspected housing. Writer conducted investigation into the death of male AROM. Case dealt with under Native Affairs heading. Slept. MOLOPUN.
- Saturday, 11th. Departed MOLOPUN for AWANGLO (.15) Conducted census, married housing inspected and latrines inspected by police constable. Departed AWANGLO for WIDAT (1.10). Track in bad condition. Census done and housing checked. Slept WIDAT.
- SUNDAY, 12th. Observed WIDAT.
- Monday, 13th. Departed WIDAT for MANG (.30). P.O. 2 conducted census while writer visited A.M. school. Luluai of PINIR, ANGUS, courted for negligence ~~in~~ to his child IYUNIN. Departed MANG for return to MOLOPUN (1.50). Census completed-visited Mission school. Slept MOLOPUN.
- Tuesday, 14th. Departed MOLOPUN for SELENG (.30). Census done by P.O. 2 while writer inspected proposed new village site. Departed SELENG for MOLO (.20) Census done and housing checked. Inspected Govt. Aid Post and revised work roster previously drawn up by C.P.O. Gibbs. Visited Mission school. Mediated in minor shell payment disputes. Slept MOLO.
- Wednesday, 15th. Departed MOLO for AUDI (.45). Census conducted and housing and latrines inspected. Had talks with A.M. Brothers. Inspected coffee plots. Slept AUDI.
- Thursday, 16th. Departed AUDI for I'IGI (.40). P.O. 2 conducted census and ~~80/6~~ a number of N.P.R.'s arrived for census. ~~Visited Mission school.~~ A very large village area site and good quality water available. Departed I'IGI for HUALIL (.40) Census done and housing checked. Visited Mission school-good water available. Slept HUALIL.
- Friday, 17th. Departed HUALIL for IEMDUH (2.30). Road of limestone and hilly. Census done & housing checked. Slept IEMDUH.
- Saturday, 18th. Departed IEMDUH for LANGAHAM (.50) Census done and housing inspected. P.O. 2 Besasparis had talks with IANGMILI (a leader in this area) about those people still refusing to line for census. Slept LANGAHAM.



DIARY (cont.)

- Sunday, 19th. Observed LANGAHAM.
- Monday, 20th. Departed LANGAHAM for HUALIL (2.30). Slept HUALIL.
- Tuesday, 21st. Departed HUALIL for AIKU (1.25). Census done and housing inspected. Departed AIKU for ASLINGPUN (.30). Census done and village housing checked. Visited C.M. school. Slept ASLINGPUN.
- Wednesday, 22nd. Departed ASLINGPUN for MAKLONGMERANG (1.00) This village the start of the Passismanua Division Conducted census and housing inspection followed. Inspected Govt. Aid Post. Departed MAKLONGMERANG for NAMA KLONGLONG (.20). Census done and housing inspected.. Departed NAMA KLONGLONG for AIWO (.25). Census done and housing checked. Returned to NAMA KLONGLONG (.15) and slept.
- Thursday, 23rd. Departed NAMA KLONGLONG for LAHURING (.15) Census conducted and housing and latrines checked. Visited C.M. school. Departed LAHURING for PAPSA (.30) Met by WETPUSS PAI-ELI who advised he would be accompanying the patrol throughout the Passismanua. Census done and housing checked. Slept PAPSA.
- Friday, 24th. Departed PAPSA for AI-IMI (.40). Census done and housing inspected. Slept AI-IMI.
- Saturday, 25th. Departed AI-IMI for ANGELEK (2.00) Census done and housing checked. At 11.00 a.m. departed for KANDRIAN arriving at 3.30 p.m. Remainder of day spent on Station.
- Sunday, 26th. Observed KANDRIAN.
- Monday, 27th. Departed KANDRIAN per tractor for ANGELEK. Walked from end of road to ANGELEK. Slept ANGELEK.
- Tuesday, 28th. Departed ANGELEK for SENEMSI (.40). Conducted census and inspected housing and latrines. Departed SENEMSI for GINESELING passing through NAMA KLONGLONG. Walking times .35 and .30. Census of villagers done and inspected housing. Visited Anglican M. school. Departed GINESELING for ADUAP (.35). Census done and housing checked. A sizable plot of corn situated in gardens. Slept ADUAP.
- Wednesday, 29th. Departed ADUAP for ANGAU (.40). Conducted census and inspected housing. Departed ANGAU for GISAMILO (1.00). Census done and housing checked. Departed GISAMILO for LAKUNGKUNG (.20). Census done and housing inspected. Visited C.M. school and treated minor sores with First Aid Kit. Slept LAKUNGKUNG.
- Thursday, 30th. Departed LAKUNGKUNG for SIMIMLA (.15). Census conducted and housing checked. Departed SIMIMLA for TINHANG (.15). Census done and housing checked. Departed TINHANG for AU (.20). Census done and housing and latrines inspected. Visited C.M. school. With the TulTul as informant the writer did an anthropological study of the village of AU. Slept AU.
- Friday, 1st. MAY Departed AU for MAUM (.20) Conducted census and inspected housing and latrines. Returned to AU. Departed AU for ARHI (.30). The track very hilly and studded with limestone. Census of villagers done and housing checked.

## DIARY (cont)

- TERRITORY OF PAPUA AND NEW GUINEA
- Saturday, 2nd. Departed ARHI for AKA ( 2.00). Departed AKA for LAPALAM (.35). Census done and housing and latrines inspected. Housing leaf in poor condition because of shortage of kunda. A.P.O. absent in KANDRIAN and Aid Post appears to be in good condition and functioning well. Returned to AKA where writer gathered more anthropological information. Slept AKA.
- Sunday, 3rd. Observed AKA.
- Monday, 4th. Census of AKA villagers done and housing and latrines inspected. Departed AKA for UTKUMBU (.45). Census done and housing and latrines inspected. Visited C.M. school. Departed UTKUMBU for SAIHI (.50) Census conducted and housing and latrines checked. Slept SAIHI.
- Tuesday, 5th. Departed SAIHI for ASIAM ( 1.45). Census done and housing and latrines checked. Minor ailments treated. Two badly burned infants were dispatched to the Aid Post at LAPALAM. Departed ASIAM for POMALAL (.20) A.P.O. absent on leave and consequently a number of minor sores, cuts and burns treated by the patrol. Slept POMALAL.
- Wednesday, 6th. Departed POMALAL for KAREKDEK (1.40). Census done and housing and latrines inspected. Departed KAREKDEK for PONGUAL (1.00). Census done and housing and latrines checked. Departed PONGUAL for AMOI'IA (.25). Census done and housing checked. Visited C.M. school then returned to POMALAL & slept.
- Thursday, 7th. Census of villagers of POMALAL done and housing and latrines inspected. Slept POMALAL.
- Friday, 8th. Departed POMALAL for WALGIN ( 1.15). Census done and housing and latrines checked. Departed WALGIN for AMA (.35). Census done and housing inspected. Departed AMA for ASEUK (.30) Census done and village inspected. Departed ASEUK for UTKIHU ( 1.5). Census done and village inspected. Departed UTKIHU for DULAGOA (.50). Slept DULAGOA.
- Saturday, 9th. Census of people done and housing and latrines inspected. Rest of day visiting American Anthropologist, Dr. Ann Chowning. Slept DULAGOA.
- Sunday, 10th. Observed DULAGOA.
- Monday, 11th. Departed DULAGOA for HONENUN (SEAGIT) (1.20) Census done and housing checked. Returned to DULAGOA per rough bush track visiting enroute a system of caves regarded by the locals as a spirit place. Presence of these made known to be by Dr. Chowning. Slept DULAGOA.
- Tuesday, 12th. Departed DULAGOA for IOMBON (2.00) passing through SILOP. Census of villagers and housing checked. Departed IOMBON for UMBI (.45). Visited American Anthropologist Dr. Jane Goodale. Slept UMBI.
- Wednesday, 13th. Census of UMBI villagers done and housing checked. Remainder of day spent visiting Dr. Goodale. Slept UMBI.
- Thursday, 14th. Departed UMBI for HULEM (1.30). Census done and village inspected. Departed HULEM for AKJULI (1.40) Census done and housing checked. Slept AKIULI.



DIARY (cont.)

- Friday, 15th. P.O.2 Besasparis departed AKIULI and censused villages of SANKIAP(1.00) and WAMILO (1.30). Writer departed for POMALAL to investigate the theft of medical materials from the Aid Post, which was reported by the now returned A.P.O. Arrived WAMILO late afternoon and slept WAMILO.
- Saturday, 16th. Departed WAMILO for MIHAK (3.15). Census done and village inspected. Slept MIHAK.
- Sunday, 17th. Observed MIHAK.
- Monday, 18th. Departed MIHAK for HAKAK (.50). Census done and housing checked. Departed HAKAK for POIHINING(1.5) Census conducted and housing and latrines checked. Departed POIHINING for POMUGU (.40). Census done and housing and latrines inspected. Departed POMUGU for ALIWO (.25). Census done and housing and latrines inspected. Departed ALIWO for SEILWA per Station tractor (.50). Census done and housing and latrines inspected. Departed SEILWA for KANDRIAN per tractor (.15). Slept KANDRIAN.
- Tuesday, 19th. Departed KANDRIAN for ASIT per Agricultural's Officer's outboard powered canoe. (Time 2.00) Census done and housing and latrines inspected. Village in process of being rehoused with the elevated type and instructions given for a number of latrines to be constructed. Departed ASIT for RERING (outboard time-.30). Most villagers absent so a tentative census was done. Departed RERING for KANDRIAN. End of patrol.

CENSUS AND STATISTICS

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Listed below are the statistics average percentage  
rates concerning births, deaths and abortions for the three  
Census districts.

	1. SANKIAP	2. WAMILO	3. MIHAK
Births			
Deaths			
Abortions			

NATIVE AFFAIRS.

In most villages throughout the three Census Divisions, the patrol was well received. In the more backward areas such as the Eastern Passismanua and the Inland Gimi, it was obvious that the people were more or less uninterested at the arrival of the patrol. However in the other areas it was pleasing to see the villagers approach the patrol and ask for mediation in the settling of minor disputes. The most common of these were marriage, bride-payment and "dinau" disputes that were unable to be settled amongst themselves.

In both the Rauto and Gimi Divisions the coffee and coconut plots are coming on well. Their potential as cash crops is realized by the people and for this reason they are making a concerted effort in the tending and caring of them. When these crops are marketable the income received will provide a valuable boost to the economic development of these people.

Previous instructions issued by Administration Officers had in the majority of cases, been carried out satisfactorily. Failure by those to carry out the instruction issued by E.M.A. Snashall, KANDRIAN, re the construction of separate family latrines, resulted in their prosecution under Regulation 118 of the N.A.O. This instruction was issued to combat the recent dysentery epidemic and also as a preventative measure for the future.

At IPUK (RAUTO) and POMALAL (PASSISMANUA) both A.P.O.'s reported that their Aid Posts had been broken into and a quantity of bandages, plaster, etc had been stolen. In both cases the writer investigated the thefts but was unable ascertain those responsible. Both A.P.O.'s were advised to securely lock their Aid Posts when their duties required them to leave.

The writer also conducted an investigation of the reported suicide case of one male, AROM, of MOLOPUN village (GIMI). My informant was the Luluai SINANG and the Tul Tul, ULULIO, acted as interpreter as SINANG is unable to speak Pidgin. His information revealed that AROM (married with 3 children) had committed adultery with one PASENGME of MANG, and as a result of their intimate relations PASENGME had become pregnant. Releasing the ensuing shame he would bring upon himself, his family and his village as a result of her pregnancy, AROM committed suicide by hanging himself from a rafter in his house. The case was fully investigated and the writer is satisfied that it was a case of death by suicide.

CENSUS AND STATISTICS

Listed below are the resultant average percentage rates concerning Births, Deaths and Absentee Labour for the three Census Divisions.

AVERAGE BIRTH RATES.

1. RAUTO	-	5.82
2. GIMI	-	4.6
3. PASSISMANUA	-	4.3

AVERAGE DEATH RATES.

1. RAUTO	-	1.24
2. GIMI	-	1.19
3. PASSISMANUA	-	2.29

AVERAGE ABSENTEE LABOUR RATES.

1. RAUTO	-	40.5
2. GIMI	-	33.43
3. PASSISMANUA	-	45.3



CENSUS AND STATISTICS (cont).

The above figures can be regarded as a true representation of the position as the previous Census Patrol conducted by A.D.O. Stevens, was done in the same months last year.

The high death rate figure of 2.29% recorded for the Passismanua Division, can be attributed to the large number of deaths resulting from the recent dysentery outbreak. The absentee labour figure for the Gimi can be regarded as satisfactory, however the figures of 40.5 and 45.3 for the Rauto and Passismanua Divisions are extremely high. The present figures for these two areas does not appear to cause any great hardships, but I would say that the absentee labour figures are now approaching their limits.

In the three Divisions a total 57 persons not previously recorded were sighted and their particulars entered in the relevant Census Registrars. Fifty-five of these names were recorded in the Gimi Division, the persons living at two villages, AWANGLO and I'IGI. This however, can only be regarded as a partial success as there are still some fifty or more persons in this Division who are still refusing to line for census. These persons are living in scattered family groups in the MIU area, situated in the vicinity of the villages of HUALIL, IEMDUH, LANGAHAM and beyond these into the foothills of the main mountain range. Talks between P.O.2 Besasparis and two reputed headmen of this area, LANGMILI and MULIO, proved fruitless and it appears that firmer action will have to be taken by the next Census Patrol to this area.

The rough hilly terrain coupled with the fact that these people do live in isolated family groups will not make the task easy.

MEDICAL AND HEALTH

All six Aid Posts in the three Divisions were visited. They are:-

RAUTO - 1. URIN (Anglican Mission)  
2. IPUK

GIMI - 1. MOLO

PASSISMANUA- 1. LAPALAM  
2. POMALAL  
3. MAKLONGMERANG

All Aid Post Orderlies are carrying out their duties effectively and full use of Aid Posts is made by the natives. At POMALAL however, surrounding villages such as UMBI, HONENUN, DUAGOA, UTKIHU etc. are hesitant in going to the Aid Post for treatment as they consider POMALAL as a "holes poison". This position has been reported by previous Officers and is not made any better by the fact that only a few Medical Patrols ever reach this area. Villages that were marked for various Aid Post upkeep duties as per ~~the~~ duty rosters, are mostly carrying out their duties satisfactorily. Minor amendments were made to the IPUK roster after taking into consideration the village population and distance from the Aid Post of certain villages and their previous duties marked by C.P.O. Gibbs.

During the course of Census taking, it was revealed that quite a considerable number of pregnant women were patronising the Catholic Mission maternity hospital at TURUK. This venture by the mission is becoming a success and is providing a very useful and welcome service for the natives. Also from the Census the effects of the dysentery epidemic were evidenced by the number of deaths recorded. This epidemic was widespread throughout the Passismanua, an indication of its effect being six deaths resulting from it at WAMILO, a village with a resident population of forty odd persons. The epidemic is now under control and one function of this patrol was the inspection of individual family latrines. Particular emphasis was placed on the fact that they must be totally fly-proof.

A medical kit, supplied by E.M.A. Snashall, was

MEDICAL AND HEALTH (cont.)

taken on patrol and minor sores, cuts and burns were treated. Any persons with a serious enough ailment were dispatched to the nearest Aid Post for treatment.

POLITICAL EDUCATION

During the patrol, instructions were received from the A.D.O., KANDRIAN, to the effect that further political education re the House of Assembly and its functions, was to be given for the remainder of the patrol. This duty was carried out by P.O.2 Besasparis.

VILLAGE OFFICIALS.

All village officials were found co-operative, no new officials were appointed and no resignations received. The Paramount Lulnai PAI-ELI was particularly helpful during his accompaniment with the patrol through the Passismanua.

ROADS AND BRIDGES.

All main tracks were found to be in good repair. However, use was made of bush tracks with the objective by P.O.2 Besasparis to establish a more or less permanent patrol route, in which the minimum of walking distance would be involved.

Only two bridges of any consequence were encountered, these being those spanning the ANU and ALIMBIT rivers between GERING and ESELI and ASLINGPUN and MAKLONGMERANG. Both are cane suspension bridges, quite solid construction and are replaced when it is needed.

MISSIONS

There are only two missions operating in the three Divisions, these being the Catholic and the Anglican Missions. The Catholic Mission, with Father White in charge, has extensive influence in these areas while the Anglican Mission, under Father Cottier, has also but in a much lesser degree.

As mentioned under Education and Health both missions are providing services of material value besides their primary duty of spiritual help and guidance.

VILLAGES AND HOUSING

All villages and houses were in a reasonable state of cleanliness and repair. When instructions for new houses to be built was given, the elevated verandah type was advised. The planting of grass on the village site was also advised.

The villagers of SELENG (GIMI) are considering establishing themselves on a new site. The proposed site was inspected and found to be adequate in all requirements. The main reason for the move is that the present site is situated too far a distance from a water supply. There are three natural springs some 15 minutes walk from the proposed site, which itself is some 20 minutes walk from the present site. Two of these springs were inspected and were found to be an excellent supply for drinking and washing facilities.

Instructions were given, that if the proposed change is made, then a road comparable to the existing will have to be constructed.



AGRICULTURE.

Throughout the three divisions there was no evidence of any severe food shortages. In a few villages there was a limited supply available to the patrol, but on the whole gardens appear to be well planted and well stocked. Kaukau (in the areas where it is grown) however, is in short supply but in one to two months time when the main crop is ready for harvest, there should be a sufficient supply of this item. The coffee and coconut experimental crops in the GIMI and RAUTO are quite well, instructions for any grass in these plots to be kept cut were given.

A citrus grove of some 20 lemon trees was inspected at I'IGI (GIMI) and its apparent upkeep was pleasing to see. A number of these trees were also sighted in other villages and the fruit should be of value in the way of health benefit. The taro disease is still prevalent in all areas, especially in the Passismanua. In a number of places in the Gimi and Passismanua the patrol was offered supplies of corn but as yet the introduction of this crop is not extensive.

Apart from the much valued pig the only other livestock is a small number of fowls.

EDUCATION

During the course of the patrol I took the opportunity of visiting each school, having a talk with the teachers and observing the methods and standards of education being taught. At each I gathered the information contained in the attached statistical sheet, the objective being that it may be of assistance to the Education Department.

In the three divisions Gimi, Rauto and Passismanua there is one Administration school while the rest are administered by the missions. Both the Catholic Mission and the Anglican Mission have schools distributed throughout the three divisions. In the statistics sheet I have not included those mission schools that are conducted by unqualified teachers. In these 50% of the teaching concerns the church and the remaining 50% is devoted to elementary preparatory lessons. These schools I also visited and in quite a few cases I was told that the mission is considering the posting of a qualified teacher. If these postings do eventuate we can expect an increase in qualified staffed schools and consequently a raising of the standard of education.

Although the standard of education at these schools is limited, pupils have ample opportunity of furthering their education if they so desire. After their basic schooling in these village schools they have the opportunity of attending the Administration school at KANDRIAN and also the missions can offer advanced education to students with ability.

In the Rauto there are 3 schools with 96 pupils enrolled, in the Gimi there are 4 schools with 117 pupils enrolled and in the Passismanua there are 6 schools with 212 pupils enrolled. These figures are the actual number of children on the roll books and working on my estimation of 80% attendance we arrive at an approximate regular attendance figure of 340 pupils for the three areas combined. Besides this figure there would be some 150 children attending unqualified staffed schools.

By reference to the patrol map, the location of schools can be seen to be of reasonably even distribution. Thus it can be said that most village children have the opportunity of receiving the benefit of education.

ANTHROPOLOGY.

The following is an anthropological study that I undertook during the patrol's stay in AU (Passismanua Division). AU village is populated by some 90 inhabitants and is situated some eight miles inland. The terrain is low hilly country is heavily wooded and has a high rainfall figure. The ASOM river runs close to the village site and amply provides for drinking and washing needs. The language spoken is KOULONG which is one of the three linguistic groups of the Passismanua the other two being SENGSENG and PLANG. The three languages are very similar and each group has little difficulty in understanding the other.

Although the actual information was gathered at AU this is really a study of two villages, AU and AKA, both of which make up the common ancestral called AIEP or AIAP. The reason for two separate villages is not through disunity but for convenience for themselves when having to report to a village for a Administration patrol. All have access and rights to land in either village areas. This can be verified by inspection of the attached genealogy where before the two separate villages existed a person was classed as just inhabiting AIEP.

Through further inspection of the genealogy it is very clear and definite that these people are both patrilineal and patrilocal. The two cases of TUMU and LANGALI migrating to their wife's village are the only two exceptions and it was explained to me that in both cases pressure had been brought to bear on them by the womans' relations.

Two other genealogies I collected at WIDAT and LANGAHAM both in the Gimi Division did not show a definite lineage. Along with my LANGAHAM genealogy I collected a partial anthropological survey but this and the genealogy collected at WIDAT were mainly to see if there were any connections between the Gimi and Passismanua groups. It was revealed in the LANGAHAM genealogy that considerable marriage connections existed with UMBI (Passismanua). Along with the marriage ties there was also a strong trade connection. LANGAHAM spears are highly regarded, they being made of an ebony black hardwood, of great length, perfectly smoothed and polished.

Included in my study is a vocabulary consisting of nearly 200 words. However this is of course only a brush on the surface and the inadequacies of translating from Pidgin is fully realized by the writer. However after double checking the translation with another person I feel those I have got are correct.

I have split my study up under the following headings:- (1) Marriage (2) Birth (3) Death (4) Headbinding (5) Singings and (6) Diet.

(1) Marriage

In the past, as now, a bride price had to be paid by the man to the bride's parents to attain his wife. This payment when finalised sanctioned the marriage.

The bride price was a pig, usually 3 or more shells and a mok mok. The mok mok, a small stone with a hole drilled through it and in which a length of string was threaded, was the most important item - exactly what its meaning has I was unable to ascertain. My informants said it was something belonging to "before yet" and the meaning hadn't been inherited with the stone. On receipt of the pig by the parents, it was killed and shared out between themselves and their relations for eating. However some two weeks after the acquiring of the bride price they were required to repay the pig and the shell - in the same quality and quantity that was given to them. The mok mok however, remained in the possession of the parents. This indicates to me that the mok mok must have had quite some material or prestige value.



ANTHROPOLOGY  
 MARRIAGE (cont.)

When a young woman wanted to marry and she had made her choice (a process involving the intended husbands working, hunting and gardening ability and potential) she spoke firstly to her mother of her desire. With the permission of her mother she was advised to inform her father and to receive his permission also. If both parents were satisfied, the father then spoke to the proposed husband's father, who then also discussed the proposition with his wife. When permission of the both parents was granted and the man and the woman were agreeable the bride price was then fixed. The parents of the woman then brought her over to the man's village, the payment was made and the marriage took place.

In these times it was forbidden for a couple to break their marriage. If however the wife died then the husband was allowed to re-marry. But he could not ask for his bride payment of the mok mok to be returned. If the husband died, the result for the wife was entirely different. On the death of the man, the word was sent out and the relations of both sides gathered in the village. Two or three of the wife's male relations were the main actors in the ensuing ceremony. The widow was sat on a log with both legs stretched out before her. One or two of the men squatted behind her and held her fast. The other man then stood with his legs on the widow's thighs, facing her, and with a length of vine strangled her. The two bodies, husband and wife, were then buried in the one grave, side by side.

It was said by my informers that after the hanging, some of the other wives' relations not involved in the ceremonial murder got upset at her death and with the family group split (some remaining loyal to the murderers) a fight with spears and shields broke out. The women, using wooden clubs, also took part in the fight. Then murderers then had to flee into the bush and remain hidden while appeasement was made with the antagonistic group. This usually involved the payment of a pig for the settlement. The relatives of the dead husband took no part in this fight.

The children of the dead couple were then taken by either the husbands' or the wives' relations. However, the relatives who didn't take the children had to give payment of a pig to that side which had. A note of interest, with the marriage the man and wife now had certain tambus. For example the husband was not allowed to call the names of his wives' parents. The applies for the wife with regard to the husbands' parents. It is also forbidden to call the names of certain other relatives until such time as a payment of shell is made to them. I didn't go deeply into these tambus but was told there are many more.

(2) BIRTH

In AIEP and the surrounding district it is the practice for mothers to bear their children in the bush and not in the village. When the woman feels the child is about to be born, she advises her husband who, together with the aid of the villagers, builds a small house just outside the village site. The woman then retires to this house and awaits the birth of her child. It is now forbidden for all men to visit this part of the bush as they cannot now set eyes on the woman.

After the birth of the child the mother rests in the house for some four days and then returns to the village with her new child. Then father then invites then invites the relatives of his wife and his own to a celebration in honour of his newborn child.

(3) DEATH

In the event of the death of a person the body was buried according to a set tradition. Each village has its own communal burial ground now whereas before it was customary for each family group to have their own separate one. A house was built over it and it was in the floor of this house that the bodies were buried. The only reason for the house was to keep out wild animals from disturbing the graves. A guardian (an aged man or woman) then lived in this house with the sole job of protecting the graves.

The grave was dug to a depth of some 5 to 6 feet and in the bottom of the grave was built an upraised wooden platform. Above this was built another to cover the body. Sheets of bark were placed on top of the uppermost platform so that when the grave was filled the dirt didn't fall onto the body. Before burial the body was positioned with arms crossed over the chest and the knees drawn up. The limbs were fastened with bark cloth (MALO) and with the body in this position, it was placed on its side on the lower platform.

The plight of the widow when the husband dies, is now quite different to what I mentioned it was before. In present times with Administration influence, the murder of the widow is not practised, the widow showing her sorrow by smearing her forehead with charcoal soot and foregoing the eating of pig and taro for a period of one month. Other foods such as kau kau, tapiok etc. are her sustenance during this period.

(4) HEADBINDING

The practice of headbinding of infants was traditional in this village as it was in most villages in the district. The practice has since ceased in AIEP however I noticed two cases of very recent headbinding in which the infants were less than six months old. These two cases were at LANGAHAM (GIMI) and at HONENUN in the Passismanua.

The head is bound as soon as the child is a day or two old and is kept on for a period of months. The process is simple—a bark cloth was fastened around the babies head just above the eyebrows and extending upwards. The cloth was then held in place by a tight binding of small diameter vine.

The purpose, as far as I could gather, was purely for attractiveness to the opposite sex.

(5) SING SINGS

The Taubwan sing sing is not traditional to these people. Also unlike the inhabitants of the GIMI they don't perform circumcision sing sings for the young boys. Their sing sings are those in which the pig and the taro is celebrated. Participants held spears and shields, rattling both together to the rhythm of the drum which was held under the armpit (having no handles like those of today) by the player. They decorated their faces with smears of lime and the juice of the red berry called MOMMONPUA. A laurel of leaves adorned the brow while bird feathers were inserted in the hair.

The feast of pig was one of the main parts of the ceremony. With the cooking of the pig finished it was then cut up into three or more parts. The three main parts were (1) the head and two front legs (2) the body and (3) the behind and the two rear legs. With a small pig (1) was worth four shells (2) was worth four shells and (3) was worth one shell. With a large size pig the head part (for example) could go up to eleven shells.

The "rain sing sing" was performed alone and usually by the older men of the tribe.



SING SINGS (cont.)

The rainmaker would sit upon the ground and by singing a certain chant and by chewing roots of the ginger plant (AMOM) and spitting the juice towards the clouds he believed he was able to make rain fall. There was also a little ceremony that could be performed to make the rain cease. Small stones were gathered and placed in a fire-when heated they were rescued and thrown into puddles of water made by the falling rain. The resultant steam created by the contact of hot and cold was supposed to dissolve the rain as it drifted skywards.

Another sing sing performed alone was that made by the owner of a garden who, when replanting his garden, wished his taro to bear well. He would first send word out to a big man or leader of his tribe that he was planting his new garden. The leader then advises his relatives, and on a set day all the wives of these go to the old garden of the owner. The owner has previously dug out the taro and heaped them in a line, each bundle consisting of some 20 plants. The wife of the leader then bosses the proceedings in which each woman is allotted a certain bundle. The woman then cut the root bulb off the taro, leaving the stems for replanting. The taro is carried away by the women and is eaten.

Afterwards the women return and carry the stems to the new garden and are left in the one heap. The women then clear the small debris from the garden site, the ground being now ready for planting.

Alone now at his new garden site, the owner performs the sing sing for his taro. Again the roots of the ginger plant is used-the owner chewing it and spitting the juice into a hole in the ground. A stone is then placed over the hole. The husbands of the women now come and plant the taro stalks, planting in such a way that the stone is the central point. Another method is to spit the ginger juice into a hole then the owner plants the first taro in this hole.

(6) DIET

The diet of this group is the usual native foods, kaukau, tapiok, banana etc. with taro being their staple. This vegetable diet is supplemented by any game or fowl that can be obtained. The river ASOM has no fish (though crayfish are found and eaten) and no excursions are made to other rivers or to the coast, so consequently devoid of fish. Below I have listed some of the game that is caught and the various methods used in the catching of each one. Most of these methods are common to all the Passismanua groups and extend beyond into the Gimi Division.

(1) PIGS. To catch pigs the natives train their dogs in the art of hunting and running them. Their dogs are also in the net trapping method. A net is made from bush vine, being some 5 foot high and of great length. The top of the net is fastened to trees at intervals of say ten yards and the length is stretched to cover a wide area. The lower half of the net is left to trail on the ground. A lookout is then posted in a tree while the rest of the villagers retire to a distance. With all the villagers in a line they then move towards the net making as much noise as they can in order to scare the wild pigs so that they run towards the net. With the pigs then trapped in or near the net they are promptly dispatched with spears by the lookout and his assistants.

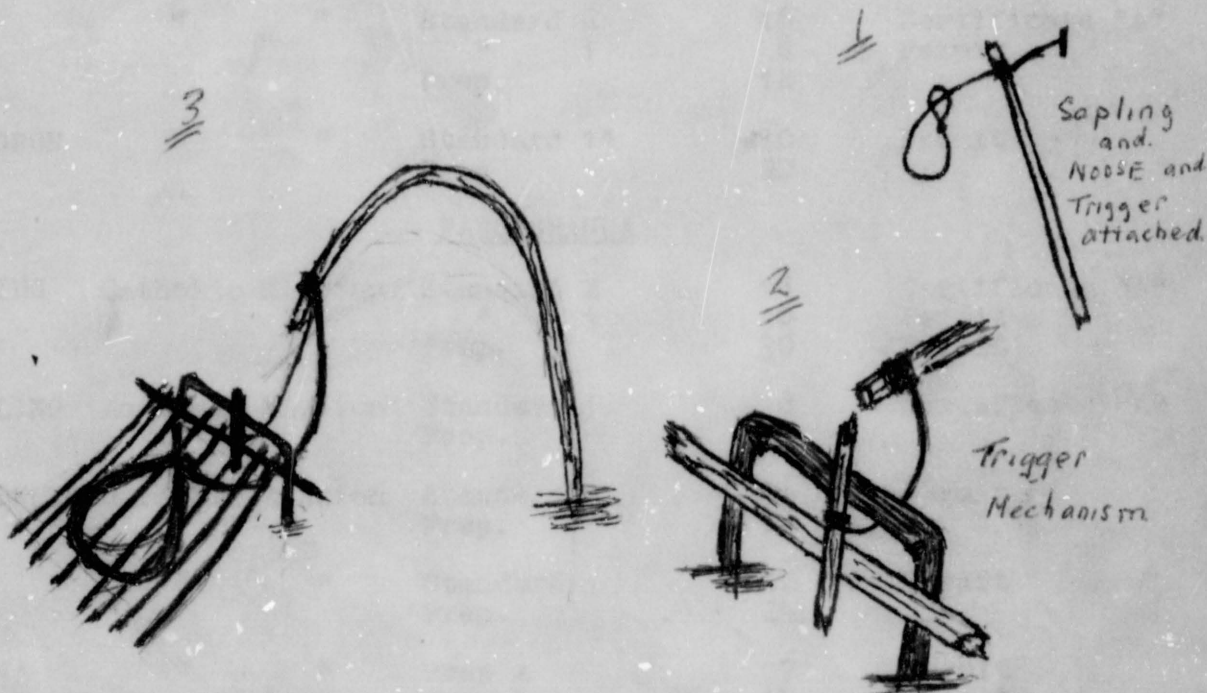
DIET (cont.)

(2). Flying fox, pigeons, cocomos and other birds are shot with a dart from an oversized blowpipe. These blowpipes are called LAMPUS, are made of light weight wood with the inside hole diameter of just over  $\frac{1}{4}$ " and with a length of approximately 20 to 30 feet. The darts are also of light weight wood, sharpened at one end and at the other the flight is stabilised by the attaching of cassowary and other bird feathers. The dart itself has a length of some  $3\frac{1}{2}$  feet.

These instruments are effectively used by stealthily sliding the pipe through the branches of the tree towards the target. They are not very accurate and it takes practised stealth and patience to land a quarry. However they have a remarkable range of some 50 or more yards. For accurate shooting though, the range would be much less.

Another method used for catching birds is done by placing a sapling coated with the sticky sap of the KAPIOK tree, in a garden. A bird who rests on the sapling will be held fast by its feet and wings as it struggles to free itself.

(3) For cassowaries a quite ingenious trap is used, their local name being a MAPOL. Below is an illustration of one of these



These snares are placed at the base of a TELE tree, the fruit of which the cassowary is extremely fond of. If the bird is unlucky enough to place his leg in the noose, the weight of it on the covering stick releases the springy sapling from its bowed position and as it whips upright the noose on the bird's leg is drawn tight and the bird is left suspended by his leg. The bird is now held captive until such time as the trapper makes a check on his trap.

(4)

(4) SNAKES. In the catching of snakes, assistance is provided by the KAMUK birds which indicates the presence of a snake by its raucous cries. A length of wood with a noose of vine attached to the end is pushed up into the tree and the noose encircled around the snake whereupon the snake is then pulled to the ground



(16)  
EDUCATION STATISTICS OF RAOLO, GIMI AND PASSISMANUA DIVS.

⑧

VILLAGE	TYPE	STANDARDS TAUGHT	PUPILS	QUALIFICATIONS OF TEACHER OR TEACHERS
	<u>CONCLUSION</u>	<u>RAUTO</u>		
URIN	Anglican Mission			Certificate "B"
<p>It was evident from this patrol that the Passismanua Division is still a relatively backward area. Only by regular patrolling of this area by all departments, will these people be able to progress.</p>				
ISPK	Administrative			Certificate "C"
<p>In the Gimi and Rauto Divisions however, the people are in a much more advanced position. The existence of potential cash crops in these two areas is undoubtedly a mark of advancement.</p>				
GIRING			11	
<p>I would like to reiterate my statement made under the heading Census and Statistics with regard to the fact that firmer action is needed in the inland Gimi area where there are still persons refusing to appear for Administration patrols. This attitude on their part is retarding their development and a breakthrough by the next D.N.A. patrol will open the way for other departments.</p>				
MAING	Anglican Mission	Standard 1	15	Certificate "A"
		Prep.-----	10	
MOLOPUN	Catholic Mission	Standard 1	14	Permit
		Prep.	12	
MOLO	" "	Standard 2	16	Certificate "A"
		" 1	8	Permit
		Prep.	12	
ASLINGPUN	" "	Standard 1	10	Permit
		Prep	20	
		<u>PASSISMANUA</u>		
LAWRIAN	Catholic Mission	Standard 2	18	Certificate "A"
		" 1	10	Permit
		Prep.	30	Permit
SINSELING	Anglican Mission	Standard 1	8	Certificate "A"
		Prep.	15	
LAKUNKUN	Catholic Mission	Standard 1	21	Permit
		Prep.	22	
AU	" "	Standard 1	12	Permit
		Prep.	24	
MOPIA	" "	Prep A	7	Permit
		Prep.B	14	Permit
UTKUMBE	" "	Prep. A	18	Permit
		Prep. B	13	

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Total pupils St.4 = 8  
 Total pupils St.2 = 60  
 Total pupils St.1 = 121  
 Total pupils Prep. = 236

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 425

EDUCATION STATISTICS OF RAUTO, GIMI AND PASSISMANUA DIVS.

7

VILLAGE	TYPE	STANDARDS TAUGHT	PUPILS	QUALIFICATIONS OF TEACHER OR TEACHERS
<u>RAUTO</u>				
URIN	Anglican Mission	Standard 2	10	Certificate "B"
		Standard 1	11	
		Prep.	25	
IPUK	Administration	Standard 4	8	Certificate "C"
		Standard 2	9	Certificate "A"
		" 1	7	Certificate "A"
		Prep.	11	
GIRING	Catholic Mission	Standard 2	7	Permit
		" 1	5	
		Prep.	3	
<u>GIMI</u>				
MAUNG	Anglican Mission	Standard 1	15	Certificate "A"
		Prep.	10	
MOLOPUN	Catholic Mission	Standard 1	14	Permit
		Prep.	12	
MOLO	" "	Standard 2	16	Certificate "A"
		" 1	8	
		Prep.	12	
ASLINGPUN	" "	Standard 1	10	Permit
		Prep.	20	
<u>PASSISMANUA</u>				
LAHURING	Catholic Mission	Standard 2	18	Certificate "A"
		" 1	10	
		Prep.	30	
GINESLING	Anglican Mission	Standard 1	8	Certificate "A2"
		Prep.	15	
LAKUNGKUNG	Catholic Mission	Standard 1	21	Permit
		Prep.	22	
AU	" "	Standard 1	12	Permit
		Prep.	24	
AMOI'IA	" "	Prep. A	7	Permit
		Prep. B	14	
UTKUMBU	" "	Prep. A	18	Permit
		Prep. B	13	

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Total pupils St.4 = 8  
 Total pupils St.2 = 60  
 Total pupils St.1 = 121  
 Total pupils Prep. = 236

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 GRAND TOTAL 425



ANTHROPOLOGY - GENEALOGY

AIS ←- ?	MUTANGNAIN ←-	LEPLOMEI (SENEMSI)
1. PAHAM(M)		1. SAILIO (M)
PAHAM ←- ?		2. TAKIO (M)
1. GUNWIN (M)	LEKIOKMEI →-	3. SAKIET (M)
2. UNGHI (M)		4. BEBE (F)
GUNWIN ←- ?		NAPEKIT (AU)
1. NALALUNG (M)		1. NGOPMEI (F)
UNGHI ←- ?		2. URET (F)
1. AILANG (M)	WERRESLING →-	3. PASPAS (M)
NALALUNG ←- ?		KANIEHPI (TINHANG)
1. GIGLIS (M)		1. LELELI (M)
AILANG ←- ?		2. MIKOL (M)
1. LOSBE (M)		3. PAKA (M)
GIGLIS ←- ?		4. LINGLING (M)
1. APUT (M)		5. SAEIUN (F)
LOSBE ←- ?		6. PAKLEPMEI (M)
1. AULO (M)		7. ANO (M)
APUT ←- ?	TETMIN ←-	8. LIKPO (M)
1. POLPOL (M)		IAIA (LAPALAM)
AULO ←- ?	NEHL ←-	1. MAMUT (M)
1. HUTSI (M)		HESMEI (AIAP)
2. IENGIO (M)	KOMON →-	1. PAHUMIO (M)
POLPOL ←- WALMEI (AIAP)		HUNGHUNG (SANKIAP)
1. WUSBI (M)	MELENGMEI →-	migrated to SANKIAP
2. MALNGIN (M)		KUAE (AU)
HUTSI ←- SAEUN (AIAP)		1. POULU (M)
1. NANATIO (M)	SELENGIO	2. LILISME (F)
2. KUKLONG (M)	DONGMEI	Single
3. IOLKOMEI (F)	UNESKIT	"
4. PAWATMEI (F)	TUMU	"
5. PU (F)		←- TINISMEI (LAPALAM)
IENGIO ←- TIKAT (GISAMOLO)	ULMEI →-	migrated to LAPALAM
1. LESIKET (F)		EKLI (AIAP)
2. MUTANGNAIN (M)		PAIS (F)
3. LEKIOKMEI (F)		2. PAMO (M)
WUSBI ←- KOPLEM (AIAP)		3. WANGLI (M)
1. WERRESLING (M)	GAIRIS →-	PAIDMEI (AU)
MALNGIN ←- MUTPI (AIAP)		1. WANGANIO (M)
1. TETMIN (M)	ENGIO →-	KAWIF (LAPALAM)
2. NEHL (M)		migrated to LAFALAM
3. KOMON (F)	LANINGMEI -	Single
NANARTIO ←- LILMEI (AU)	NASNAS	"
1. MELENGMEI (F)	KEKMEI →-	LUPWALI (AKA)
2. SELENGIO (M)		1. AI'IAL (M)
3. DONGMEI (F)	NESWALI	→ Single
KUKIONG ←- Single	HEHERIU →-	ILENGMEI (AU)
IOLKOMEI →- IARWONG (AIAP)		1. DAUNMEI (F)
1. UNESKIT (M)		2. LUSIMIO (M)
PAWATMEI →- MOHOK (AIAP)		3. TATWUN (M)
1. TUMU (M)		4. LISAMBIT (F)
2. ULMEI (F)	KIWENG →-	SIANDLI (AU)
3. GAIRIS (M)	KOMIO	- Single
4. ENGIO (M)	LAU ←-	NGELMEI (TINHANG)
5. LANINGMEI (F)	KOPMEI →-	WALIA (PUMUGU)
6. NASNAS (M)		migrated to PUMUGU
PU →- BLEGIT (AU)	SAILIO	- Single
1. KEKMEI (F)	TAKIO	"
2. NESWALI (M)	SAKIET	"
LESIKET →- MOKEGIT (AU)	BEBE	"
1. HEHERIU (M)	NGOPMEI →-	ANDA (TINHANG)
2. KIWENG (F)		migrated to TINHANG
3. KOMIO (M)	URET →-	TALUIO (ANGELEK)
4. LAU (M)		migrated to ANGELEK
5. KOPMEI (F)	PAS PAS	- Single

MIGRAT  
In  
F

ANTHROPOLOGY = GENEALOGY

3.

4.

LELELI	← (A) HIPO (AU)	PANGILNGIL	← MERPET (LAKUNGKUNG)
	1. POKMIN (M)		1. TELEUK (M)
	2. NANA (MIHAK)	KISING	← MARANTEN (MAUM)
	1. PONGILI (F)		1. HENGNIKLAKE (F)
	2. WONDANGPO (F)		2. SINGI (M)
	3. PUTLI (M)		3. TAPUTMEI (F)
	4. SULKUPI (F)	HINGWAL	← NONGMEI (MAUM)
MIKOL	← LANGLANG (MAUM)	MASPO	→ SIKUT (MIHAK)
	1. UNUNIO (M)		migrated to MIHAK
	2. PANGILNGIL (M)	IMEGIT	← SUMUTPO (AIAP)
PAKA	← SAPATMEI (ANGELEK)	HUNGPI	← HOHI (AIWO)
	1. KISING (M)		1. LAWEI (M)
	2. HINGWAL (M)		2. KUAE (M)
	3. MASPO (F)		3. ILAS (M)
	4. IMEGIT (M)		4. MAME (F)
LINGLING	→ Single		5. ELENGMEI (F)
SAEIUN	→ HUTSI (AU)	IAWONG	← IALKOMEI (AIAP)
	(See page one)	PARLILI	→ PWAHO (AU)
PAKLEPMEI	← LAKAHO (AU)		1. MAHANGIT (M)
	1. HUNGPI (M)		2. IAWIPGIT (M)
ANO	← HAHMEI (AU)		3. GISILBO (F)
	1. IAWONG (M)		4. KOMLI (M)
	2. PARILI (F)		5. KAMOSKIT (M)
LIKPO	← ULIAHOUN (AIAP)	SEPLI	→ MIHI (LAPALAM)
	1. SEPLI (F)		migrated to LAPALAM
	2. KAWAS (F)	KAWAS	→ HELI (AU)
MEMUT	← KENGEN (AU)		1. MALISOM (F)
	1. TUPEGIT (M)		2. ULULU (M)
	2. SAKLIKMEI (F)		3. DEPIO (M)
	3. IANSALI (M)	TUPEGIT	← TITLO (LAKUNGKUNG)
PAHUMIO	← KASEMBO (TINHANG)		1. IANGALI (M)
	1. WANGIO (M)		2. EMBAN (M)
	2. LELSINUNG (F)		3. HANGIO (M)
	3. SIANLI (M)		4. KUNGSO (F)
POULU	- Single		5. MAFALI (F)
LILISME	"		6. LELSAL (M)
PAKIS	"	SAKLIKMEI	→ MALIO (AU)
PAMO	"		1. TERUNGIN (M)
WANGLI	"		2. KALMEI (F)
WANGANIO	"	IANSALI	- Single
AI'IAL	"	WANGIO	← MAME (AU)
DAUNMEI	"		1. PALMEI (F)
LUSIMIO	"		2. LIPITIO (M)
TATWUN	"		3. KIKLIS (M)
LISAMBIT	"	LELSINUNG	→ WUTMIAL (AU)
POKMIN	← MAIONGIT (AIAP)		1. SARI (M)
	1. KAINGIO (M)		2. IARETMEI (F)
	2. LUNUSPO (F)		3. PIRISEM (M)
	3. IAPIS (F)		4. MIELWIP (F)
DONGILI	→ LUNGIO (MIHAK)		5. SAIEN (M)
	migrated to MIHAK	SIANLI	← (a) KIWIEN (AU)
WONDANGPO	- Died single		← (b) LOSMEI (GISAMOLO)
PUTLI	← UTSINANG (AU)		1. SERENG (M)
	1. LUPWALI (M)	KAINGIO	married & migrated
SULKUPI	→ MIHUT (MAUM)	LUNUSPO	→ IETIETLI (MAUM)
	migrated to MAUM		migrated to MAUM
UNUNIO	← PITERWET (AU)	IAPIS	→ AULI (AU)
	1. NEGIT (M)	LUPWALI	← KEKME (AIAP) See page 2
	2. UROMO (F)	NEGIT	← ERET (ALIWO)
	3. SULUTMEI (F)		1. SAVIS (M)
	4. LIRENG (M)		2. SAI'ILMEI (F)
	5. KAKUSLI (M)		3. ESLANGIO (M)
			4. LILES (M)



ANTHROPOLOGY - GENEALOGY

			6
UROMO	->	EMEGIT (AIAP)	- Single
SALUTMEI	->	EOTPO (AU)	-> UTWINGIN (LAPALAM)
		1. KLUSKIT (M)	-> UGWO(LAKUNGKUNG)
		2. SEKNAMU (F)	migrated to LAKUNG"
LIRENG	<-	SIWULNEN (AIAP)	- Single
		1. DRIMAN (F)	- "
		2. GUHUN (F)	- "
KAKUSLI	<-	GARU (AIAP)	- "
		1. BAIS (F)	- "
		2. POLING (M)	- "
		3. WUSELWIT (M)	-> KAMBULU (AU)
		4. ? (M)	1. SIKEL (F)
TELEUK	-	Single	2. MUHUPMEI (F)
HENGNIKIA	-	Died single	-> Single LUPA (AU)
Singl	-	Single	Single
TAPUTMEI	->	SUNGEGIT (AU)	- "
		1. LIWAIMEI (F)	- "
		2. KOSEKMEI (F)	- "
		3. SIKMEI (F)	- "
DAWEI	<-	MALISOM (AIAP)	- "
		1. WARING (F)	- "
ILAS	<-	IAHI (AIAP)	- "
MAHANGIT	<-	(a) SINHI (WOMILO)	- "
		1. POMLI (F)	- "
		2. TOMAS (M)	- "
		<- (b) SA'IUNGMEI (HUPUMBO)	- "
		1. KOKOS (M)	- "
		2. SAKEMLI (M)	- "
		3. KAPAS (F)	- "
		4. POUPO (F)	- "
IAWIPGIT	<-	MIKELMEI (AIAP)	- "
		1. WINEM (M)	- "
		2. IULI (F)	- "
		3. TONLI (M)	- "
GISILBO	->	PALALGIT (UTKUMBU)	- "
		migrated to UTKUMBU	- "
KOMLI	<-	LOSMEI (AIAP)	- "
		1. LIDELI (M)	- "
		2. IANES (M)	- "
		3. INMEI (F)	- "
KAMOSKIT	-	Died single	- "
ULULU	<-	SULULI (AIAP)	- "
DEPIO	-	Single	- "
IANGALI	<-	MIPO (SIMIMLA)	- "
		migrated to SIMIMLA	- "
EMBA	-	Single	- "
HOIGU	-	"	- "
KUNGSO	-	"	- "
MARALI	-	"	- "
LELWAL	-	"	- "
TERUNGIN	=	Died single	- "
KALMEI	->	NERUNGUNG (TINHANG)	- "
		migrated to TINHANG	- "
PALMEI	-	Single	- "
LIPITIO	-	"	- "
KIKLIS	-	"	- "
SARI	-	"	- "
IARETMEI	->	AKUK (AU)	- "
PIRISEM	-	Single	- "
MIELWIP	-	"	- "
SAIEN	-	"	- "
SERENG	-	"	- "
SAVIS	-	"	- "
SAI'ILMEI	-	"	- "
ESLANGIO	-	"	- "

LILES - Single  
 KLUSKIT <- UTWINGIN (LAPALAM)  
 SERNAMU -> UGWO(LAKUNGKUNG)  
 migrated to LAKUNG"  
 DRIMAN - Single  
 GUHUN - "  
 BAIS - "  
 POLING - "  
 WUSELWIT - "  
 LIWAIMEI -> KAMBULU (AU)  
 1. SIKEL (F)  
 2. MUHUPMEI (F)  
 KOSKOSMEI -> Single LUPA (AU)  
 SIKMEI - Single  
 WARING - "  
 POMLI - "  
 TOMAS - "  
 KOSKOS - "  
 SAKEMLI - "  
 KAPAS - "  
 POUPO - "  
 WINEM - "  
 IULI - "  
 TONLI - "  
 LIDELI - "  
 IANES - "  
 INMEI - "  
 SIKEL - "  
 MUHUPMEI - "

ANTHROPOLOGY- KOULONG LANGUAGE

You	-	NGON	Tree	-	SA
I(Me)	-	NGO	Water	-	EKI
We	-	PEM	Rain	-	PEIUNG
Yupela	-	WOM	Sky	-	WATPI
Man	-	MASUNG	Sun	-	SINANG
Woman	-	WAHLA	Moon	-	NAMI
Child	-	AHOIEN	Star	-	ANHENG
Old person	-	HEAN-NGAN	Grass	-	PILEL
Whiteman	-	PUHA	Stone	-	ENAH
Mother	-	INO	Ground	-	MORLUS
Father	-	IOK	Leaf	-	KISANG
Kantri	-	WEHEN	Betel Nut	-	KAMA
Tabuna	-	ISA	Daka	-	EMMAN
Yumi	-	IT	Eat	-	NGAINI
All	-	POR	Laugh	-	LESNGIN
Die	-	HEANG HUN (M)	Cry	-	POHOU
Pregnant	-	WORT HUN (F)	Berate	-	WORT PIT
Married	-	KUMAN	Walk	-	ENES
	-	INUNCEN	Run	-	ESHA
Head	-	MIHEP	Fall	-	EPLONG
Hair	-	IUT-NGO	Dance	-	WOMIEK
Chest	-	UNGI-EN	Sick	-	SAHI
Back	-	PORSILANGO	Sore	-	SALNGEN
Leg	-	KIN	Vomit	-	MUEWOK
Arm	-	WILINGO	Climb	-	ALUSI
Finger	-	WILINGO PON	Drink	-	NGOM
Eye	-	MARAN	Day	-	HOMAN
Nose	-	HUT	Night	-	PILUK
Ear	-	KLINGAN	Tomorrow	-	PIKOW
Mouth	-	WON	Yesterday	-	TOISAP
Teeth	-	NGEN	Cemetary	-	TANU
Tongue	-	MAMAIEIEN	Lime	-	ALEMIO
Talk	-	SAKALNGEN	Bake (food)	-	WOMSONG
Breast	-	SUSUEN(M&F)	SingSing	-	Lortnen
Bone	-	POKON	House married	-	MOK
Place	-	PI	Yes	-	WEI
House	-	MANG	No	-	AU
Wall	-	LOK	It	-	MINI
Fire	-	IEAU	ARGUMENT	-	PERHEGWAL
Cook	-	APONG IEAU	Cross (angry)	-	IANGPIO
Bird	-	EMON	Mountain	-	EMI
Pig	-	YU	Valley	-	WAMI
Cassowary	-	KUKIONG	Rope (vine)	-	ELEK
Pigeon	-	WULUS	Breadfruit	-	PONA
Snake	-	ENGUP ESALING	Pecos tree	-	KAIUP
Flying-Fox	-	IUNGNGUL	Gallipe "	-	LEP
Fruit	-	ENON	Fish	-	ELI
Banana	-	MUHUK	Crocodile	-	PUA
KauKau	-	KEMBAK	Lobster	-	ELUS
Taro	-	NGA	Eel	-	EHWUL
Yam	-	INI	Seaweed	-	SAILI
Sugar	-	AE'IUM	Basket	-	AE'IAL
Pitpit	-	KAS	Bad place	-	PI-EKLEI
Ibeka	-	PULUK	String bag	-	ELEK
Tapick	-	KAMIUNGA	PulPul(female	-	AI'IOM
Coconut	-	AIWIT	leaf dress)	-	MISUK
			Bush	-	TEKEI
			Cane leaf(roofing)	-	

MIGRAT  
In  
F



ula

MIGRATIO  
In  
F M

ANTHROPOLOGY - KOULONG LANGUAGE

Tobacco - EMBOSS  
 Wallaby - APUP  
 Rat - EHWU  
 O'Possum - ELAN  
 Spear - SAMARAKENG  
 Shield - ELIO  
 Shell(cutting- KEPI  
  
 Small - TUNENGHUL  
 Big - NOHUM  
 Road (small) - SO  
 (big) - SOPUT  
 Wash - SUSU  
 Rubbish - POHONGGIN  
 Story - PONUNG  
 Lie(untruth) - AROKDOK  
 True - EDAVEN  
 Play - KOPWAL  
 Excrete - TEIN  
 Urinate - MESI  
 Before - KOHOR  
 Ahead - ESOR  
 Fill - KOL  
 New - HOMAN  
  
 Why - EPOLEI  
 Get - AWAILO  
 Finish - PIOM  
 Ontop - AWON  
 Below - AWET  
 Dig - LONG  
 Forget it - MA  
 Good - TUNOS  
 Bad - LENGWAL  
 Piece - MISEKIN  
 Steal - IEMI  
 Put - KANUK  
 Bring - AWAIMO  
 Carry - LOWLI  
 Throw - TEKLE  
 Cut - KORPUT  
 Break - PALI  
 Cover up - TULUBON  
 Same - KAIWAL  
 Similar - TI  
 An expression  
 of suprise - TUNGALAKA!  
 Clean - TOUWONGEN  
 Push - APONGSENDI  
 PULL - AHI HIMO  
 Line - EHI'I  
 Straighten - NUKSEK  
 Fight - WINI  
 Fasten - EKANI  
 Start - AWAISI  
 Plant - POHWA  
 TASOL - MENGO  
 Call - HE'IUIK  
 Make - NINGALAMEN  
 Hold - ISUMI  
 Loose - MANGCLEN  
 Find - APOLDAN  
 Send - AWAILO  
 Buy - EKULI  
 WORK - ENINGI

NUMERALS

1. One - TEI  
 2. Two - PONWAL  
 3. Three - MIUK  
 4. Four - MNAL  
 5. Five - AI'IP  
 6. Six - TEI- MASUK  
 7. Seven - PONWAL- MASUK  
 8. Eight - MIUK- MASUK  
 9. Nine - MNAL- MASUK  
 10. Ten - KOM- MASUK  
  
 Go - ELU  
 Come - EMMU  
 What - ELE  
 Who - ATEI  
 Where - KOPITA

