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Papua New Guinea Patrol Reports

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2 2 0 1961/62	1-12	J.M. BURROUGHS	MURIDAGA & KADAN KRES		20/11/61 - 18/12/61	
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TERRITORY OF PAPUA AND NEW GUINEA.

Ref: 67-1.

Sub-District Office, Lagaip Sub-District, LAIAGAM, W.H.D.

15th February, 1962.

The District Officer.
Western Highlands District,
MT. HAGEN.

PATROL NO 1-61/62 NORTH WEST LAGAIP DIVISION

Conducted by Mr. J.M. BURROUGEB. Jades Patrol Officer.

- 1. Enclosed please find three copies of the above report together with census figures, maps and claim for camping allowance.
- 2. <u>Diary 9th Octobers</u> The four Mission Groups in this recently de-restricted area, The Catholic Mission, The Seventh Day Adventist Mission, The Apostolic Church Mission and the Lutheran Mission have now settled in and there has been no further friction between them. I have noted here several times that local people will try to get a native mission teacher of one denominatic; to try and erect a local Church on a piece of land which is in dispute; and, when this is done, the other claimants to the land will endeavour to get a native mission teacher belonging to another denomination to erect his church on the same land. I have lectured local leaders on the obvious pitfalls of this practice—an old land dispute which in years to come could possibly result in interdenominational Mission friction. Both DNA officers and local Missionaries have also been advised that NO UNITIVE MISSIONARIES are to establish Churches and Schools ON LAND IN DISPUTE.

Diary 13th October: Mr. Burroughs returned to LAIAGAE to attend SUPRIME COURT as a witness for the prosecution.

3. NATIVE APPAIRS:

There have been no further killings in this area since Mr. Hardy arrested parties concerned in killings in 1957. The following men are still in gaol at GOROKA, having been sentenced by the Supreme Court in 1957.

NAME	PLACE	SENTENCE
KUNDEA	WYILI	SEVEN YEARS
TUYEP	WYILI	TEN YEARS
PARAPEN	AEIN	TWELVE YEARS
SARGAL	YEIN	FIFTEEN YEARS
YAKEM	Kaming	LTFE

These stiff sentences do certainly appear to make people take heed of the law quickly, particularly when the convicted parties are completely removed from sight a say from the local gaol.

A follow-up patrol for this prom had been planned for March.

4. CENSUS

Excluding the new LAKE KOPIANO SUB-DISTRICY, the LAGAIP SUB-DISTRICT CENSUS TOTALS now read:

LATAGAM	Consused	23,865	Estimated	500
KANDER	Censused	20,500	Estimated	500
PORGERA	Consused	4,623	Estimated	1,000 0
		48,988		2,000

The PORGERA ESTIMATE includes an estimate of 500 for the Borthern Lagaip which is the only eres yet not censused. An estimated 500 more people are yet to have names recorded in the PORGERA and PAIELA VALUES.

5. HEALTH

I have arranged with the LAIAGAM Medical Assistant for provision of the two Aid Posts when staff becomes available.

6. GOVERNMENT OFFICIALS

These men will be appointed on a probationary period of six menths to see how effective they are before confirmations are recommended.

7. This was Mr.Cadet Patrol Officer NURROUGHS. first solo patrol. Previous to this he had done but one patrol under direction of a senior officer. A good first solo patrol by Mr.Burroughs.

B.McBride (Assistant District Officer)

TERRITORY OF PAPUA AND NEW GUINEA.

Ref: 30/1.

Sub-District Office, Lagaip Sub-District, LAIAGAM. W.H.D.

5th October, 1961.

Mr. J.M.BURROUGHS, Cadet Patrol Officer, LAIAGAM.

PATROL INSTRUCTIONS.

l. Please be prepared to depart on Monday 5th October to patrol the area to be known as THE FORTH WEST LAGAIP CENSUS DIVISION. This division is to take in all the ENGA speaking people to the west and northwest of MURIRAGA whom as yet have not been censused. The general area is TUMBEP, PORIAGA, WYILI and the YEIM valley north of the LAGAIP river; TUMUNDAN and the WALYA area to the south of the LAGAIP river. For further details refer to Patrol No 3-56/57; the map accompanying this report clearly indicates the area which your are to patrol. Under No circumstances are you to proceed past the YAIN valley into the sparsely populated HEWA area further down the LAGAIP river.

- 2. The senior N.C.O and five experienced police members have been selected to accompany you. Luluai YAGA and Tultul WAMEE, both of MURIRAGA, have already been sent out to tell the people of the forthcoming patrol. Both of these men know the area well. They are to join your patrol at MURIRAGA and accompany you around the area.
- I passed throught the area north of the LAGAIP returning from KOPIACO and found the people most friendly. However, as the area has never been regularly patrolled, and as the last patrol to cover the whole area was in 1957, you will, as a standard precaution, post night guards at all camps after leaving MURIRAGA.
- 4. I estimate the duration of the patrol at three weeks. Please arrange your stores accordingly.
- consolidation of contact. You are not to hurry the patrol. At least two days are to be spent at each consus point. After conferring with local leaders you may at your discretion select additional census points to those temporarily located when the initial headcount was made. Always give the people ample warning of your ETA; send a local runner ahead to tell the next group the exact day you will arrive. As indicated to you verbally the census is to be conducted on a CLAN basiswith totals for each census point. You will have to be very patient conducting this initial census. When recording family names do not try to rush through otherwise the people will become flustered and the results disasterous. Do not press census evasion charges on this initial census; if it rains and the people don't arrive stay another day.

- 6. See the Medial Assistant re medical supplies and an Orderly to accompany you. After patrolling the area you are to recommend suitable site(s) for AID POSTO to service this area.
- 7. Read all't D.N.A. Instructions pertaining to patrolling before you leave.
- 8. If the people so request arbitrate minor disputes and complaints on the spot. Try to avoid sending people concerned with trivial matters on a long walk into LAIAGAN. Both Euluai YAGA and Tultul WAMBE a strong Pro-Government men and they will advise you on local customs. If there are any complaints for the court please write out a summary of facts and forward the parties to me at LAIAGAN.
- 9. Refer to Mr. Biscoes Report No 3/60-61 to see how the various appendicies are to be set out. Comments and appendecies under the headings- NATIVE AFFAIRS, CHNSUS, ROADS AND ERIDGES, MYSSIONS AND EDUCATION, MEDICAL AND HEALTH, AGRICULTURE AND LIVESTOCK and ANTHROFOLOGY are to be included in your report.
- 10. Local headmen are to be instructed to report in to LAIAGAM once every two months at least. Census books are to be handed to local headman and prospective Luluais names are to be recorded in your Patrol Report.
- 11. Rest House and Police Barrack frames are to be erected at all census points and the people requested to complete the dwellings after the patrols leaves the area.
- 12. The YEIN vally folk have limited contact with the scatte ered HEWA furest dwellers down the LAGAIP river. Endeavour to get the YEM people to encourage some HEWA men to visit us.
- 13. The Mission leases at MUNTRAGA are to be investigated.
- 14. Take the new Restricted area map with you and show the Mission people exactly where the new Restricted Area Boundary runs?

ASSISTANT DISTRICT OFFICER.

DIARY

Monday 9th October 1961

At 9.30 a.m. 5 members of the R.P.&N.G.C. left Laiagam, with the carriers, for Muriraga

At 2.55 p.m. Corporal Noive, the interpreter, native medical orderly and myself departed from Laiagam per Land Rover and reached a point half a mile beyond the River Kere at 3.20 p.m. The journey was continued by foot. On the road two European Lutheran missionaries were met who lodged a complaint against a native Seventh Day Adventist missionary. The S.D.A had told the two Europeans that they would have to leave the area as there was not room for their Mission as well as his. An argument ensued between the S.D.A. and some native Lutherans, and eventually the S.D.A. was ejected from the Lutheran premises by the two Europeans. The rative S.D.A. was interviewed at Muringa and told to be a bit move discreet in future.

The Muriraga Rest Bosse was reached at 6.40 p.m.

Tuesday 10th October 1961

Report with a previous mays inspection of the Kere-Mucirage road. Jenus commenced 9.45 2 and completed 4.15 p.m. Talks with the local leaders and completed witton up.

dednesday ith October

Pensus commenced 5.45 p.4., adjourned 12.45p.m. Rain prevented resumption antil 2.30 p.m. Census Digital written up in the meantime. Census completed 4.14 p.M.

More work on consue books.

Thursday: 12th October.

Work commenced on Moleculic Mission land investigation.
Received note to return to Laiagam at 10.30 a.m. Departed for
Laiagam at noon and arrived at Laiagam 4.15 p.m.

Tuesday 17th October

Patrol resumed.Left Laiagam 10.10 a.m. per Land Rover. Arrived at the Kers 10.30 a.m. Walked the rest of the way, speaking to native groups working on the road concerning their work in passing.Arrived Muriraga 2.25 p.m. Left Muriraga 3p.m. and arrived LUMBABIS at 4.25 p.m.

Wednesday 18th October

Census commenced 9.45a.m and completed 3.30,p.m.Work on census books.Minor assault case heard arising from marital strife.Wounded husband remained with the patrol for several days under the care of the native medical orderly.

Thursday 19th October

Talks held with local leaders concerning mainly the appointment of Government officials. Agricultural data collected, and nearby gardens inspected. Patrol left Lumbabis at 2.55 p.m. and arrived at TUMANDAN at 4.15.p.m. Talks held with local native missionaries concerning the restricted areaboundary. Census figures worked on. Night guard posted.

Friday 20th October

More work on census figures. Census heli 9.15 a.m.-12 noon Resumed 1.15 p.m. and finished due to rain at 3 p.m. Census figures and reports written up. Night guard posted.

Saturdam 21st October

Census resumed 9.30 a.m. and completed 12 noon.

Dispute heard involving pt intrusion into gardens. Dispute settled. Talks with local leaders, names taken for recommendations of Government officials. Two hours spent on anthropological research, but nothing interesting gained. The natives were not talkative. Night guard posted

Sunday 22nd October.

Rested

Monday 23rd October.

Left TUMANDAN 6.50 a.m., arrived WALYA 11.20 a.m. Census commenced 2.30 p.m., completed 4.45 p.m.Census books worked on and reports written up.Night guard posted.

Tuesday 24th October

Reports written up, such as health, agricultural etc. Inspected the work being done on the erection of rest houses, which was being done about 1 mile from the camp site on a sing-sing ground. Several hours spent on anthropological research, not much gained.Native complaint heard, but as only one party was present no decision was given. Talks with local leaders and names taken for recommendations of Government officials. Night guard posted.

Wednesday 25th October.

Left WALYA at 6.15 a.m. Arrived at the Lagary River at 10.30 a.m. Arrived at WYILI at 2.45 p.m. Reports written up.

Thursday 26th

Thursday 26th October

Reports written up.Census commenced 10.30 a.m. adjourned 1.30 p.m.Census resumed 2 p.m. completed 5.15 p.m. Census papers worked on.Dispute heard involving payment for a death in tribal warfare which had occurred sometime ago. Decision given and apparently accepted by the parties concerned. Anthropological data collected. Talks held with local leaders, concerning rainly the possibilities of the establishment of a hospital in the area and the men suitable to act as Government officials. Night guard posted.

Friday 27th October.

Reports written Left WYILI 9 a.m. and arrived at YEIM 2.45 p.m. Census books and reports written up. Night guard posted

Saturday 28th October

Cansus figures and reports written up. Census commenced 11.45 a djourned 1.15 p.m. Recommenced 2.30 p.m. completed 5,30 p.m. Talks with local leaders and interview with ex-cargo oult leader, Nambirip, Census figures worked on, Night guard posted.

Sunday 29th October

Rested

Monday 30th October

Reports written. Talks with local leaders and names taken for recommendations of 1846 Government officials.

Anthropological data collected. Enquiries made about the peoples agricultural practices and their relationship with the NET people. Fative dispute heard involving payment for a previous killing. Dispute settled. Night guard posted.

Tuesday 31st October.

Left Yeim 6.00 a.m. srrived WYILI 10.35 a.m. Changed cerriers and departed for PORIAK. Lunched 12.55-1.55 p.m. Arrived PORIAK 3.20 p.m. Reports written. Night guard posted.

Wednesday 1st November

Reports written. Census taken 10.30 s.m.-12.45 p.m. Census figures worked on. Anthropological data collected. Night guard posted.

Thursday 2nd November

Talks with local leaders and recommendations for Government officials taken. Left PORIAK 11.15 a.m. arrived TOMBAIP 2.00p.m. Interpreter ill. Night guard posted.

Friday 3rd November

Anthropological data collected. Census taken 10 a.m.-1.05 p.m. Talks with local leaders. Census figures worked on. Night guard posted.

Saturday 4th November

Further work on census figures. 9.15 a.m. departed TUMBAIP, arrived at YORK 10.45 a.m. Census taken 7.45p.m. - 3p.m. Reports written.

Sunday 5th November

Rested.

Monday 6th November

Census figures worked on. Talks with local leaders and names taken for recommendations of Government officials. Native dispute heard, as it was aland dispute no decision was given.

Work commenced on the collection of information for the Lutheran Mission land application.

Tuesday 7th November

Loft YORK 7.40 a.m. arrived Latheren Missien 8.15 a.m. Land investigation parried cut. Left Missien 4 p.m. arrived Muriraga 4.20 p.m.

Wednesday 8th November

Apoletolic Mission land investigation carried out.

Epitolic Murirage hospital inspected.Left MURIRAGA 1.40 p.m.

arrived at TONNAM 3.40 p.m. Land investigation reports worked on.

Thursday 9th November

Ten Murirage carriers paid off. Census taken 9.45 a.m. -1.15 p.m. Census figures worked on and reports written up. Talk with local leaders.

Friday 10th November

Left TORINAM 8.30 a.m. arrived LAIAGAM 1.15 p.m.

END OF PATROL

NATIVE AFFAIRS

The native affairs situation was satisfactory in view of the fact that the area, with the exception of Muriraga and Tumandan, has only infrequently been patrolled. The Muriraga and Tumandan people have had considerable contact with patrols going to and figo from the Porgera and Paiela areas.

The patrol was received respectfully in all areas, however no great enthusiasm was notived amongst the people for the patrol. No trace of hostility was found anywhere. The attitudes of the native leaders varied considerably, some were most co-operative, others were rather indifferent. This variation was not noticeable from one camp-site to the next, but was noticed between the individual native leaders. The headmen were ready listeners, but they were not inclined tosay much themselves. All, interviews with them turned out to be one way conversations. However in the Walya, Wyili, Yeim, Kilya and Poriak areas, frequent requests were made by the headmen for the establishment of hospitals in their areas.

Only five disputes were heard; two of these were minor assault cases both resulting from marital strife. As no court action was desired by the effended parties, the assailants were let off with a caution. Two disputes heard concerned compensations for previous killings in tribal warfare, and the fifth involved pig intrusion into gardens. These last three cases were settled. A number of disputes were also settled by Luluai Yaka and Tul-tul wambe who accompanied the patrol.

Sufficient food, carriers, and labour for construction of rest-houses were obtained at each camp with the exception of Lumbabic where the turn up for carriers and labour for the rest houses was poor.

The walking tracks had been cleaned and improved in most places where it was necessary.

As set out in the patrol instructions all native leaders were told to report into Laiagam every two months.

At Yeim attempts were made to contact some Kewa people, but unfortunately there were none in the vicinity at the time.

At Yeim, a man named Wambirip/Ain who was responsible for the cargo-cult that swept through a large portion of the Enga spoking people just after the war, was interviewed. Patrol officer Mr. G. Hardy had previously interviewed this man and his report is recorded in Laiagam Patrol Report no. 3/56-57 in the

NATIVE AFFAIRS contd.

anthropological notes. Wambirip claims that he still adheres to his old beliefs as set out by Mr. Hardy. He stated that if his directions were followed by the people tomahawks, spades, clothing etc. would be brought to them by an aircraft. He has absolutely no following now and the natives consider him to be rather odd. He states that the two spears that were given to him by his god, the Sun, he new carries for self defence. He believes that everyone has a grudge against him because he caused them to kill many of their pigs and break their spears while the cargo cult was being practised. He carries these spears with him everywhere and sleeps with them in his house. He states he only dares leave them behind when their is a "kiap" in the vicinity. An attempt was made to straighten out Wambirip's muddled thinking, the result of the attempt is not known.

CENSUS

On this patrol an initial census of 4261 persons was taken. There were 35 males and 3 females from the area patrolled who were employed within the District, and 16 males employed outside the District. There was an additional 374 known absentees (150 males and 164 females). No action was taken against these absentees, however local leaders were familiarised with section 113 of the Native Administration Ordinance and Regulations pertaining a to census taking, and were informed that in future all persons would be expected to attend unless they had a reasonable excuse such as sickness. The vast majority of these absentees were visiting relatives in other areas. Others were temporatily residing in other areas, or absent due to old age or sickness. Only a negligible proportion were absent without reason.

At all census points the natives were lined up in their families and clans before the census was commenced. The census was then taken quietly and orderly.

At MURIRAGA there were 41 absentees. Ten of these were sick absentees; the majority of the remainder were members of the Kipula clan who were temporarily residing at Yeim. The Kipula people have gardens at Yeim as well as Muriraga. On the Village Population Register 24 men are shown as being employed within the District. Twenty-one of these were being employed as carrier: & with another patrol at the time the census was taken.

At LUMBABIS there were 54 absentees. Most of these absentees were members of the Yoliop/Kisaben who were temporarily residing at Tumbaip and Poriak. In some cases it was noticed that part of a family was residing in one area, while the rest were residing elsewhere. This was particularly when a man had more than one wife.

At Tumandan there were 37 absentees. Most of these were visiting relatives at Yeim and Poriak.

At WALYA eleven absentees, the majority were visiting relatives in the Porgera. The Pandam, Pindein and Kundik clans alternate between Tipinnini and Walya. Those residing at Tipinnini at the time of the census were not recorded. The average size of family and clan at Walya is considerably smaller than at the previous consus points. This can be attributed to the higher death rate due to malaria and dysentary. The percentage of men with more than one wife is also, noticeable lower here than in the former areas (See anthropological notes).

There were 14 absentees at WYILI; over half of these were visiting relatives at Yeim. Here again the average family and clan size is small due to malaria and dysentary. The high

CENSUS contd.

average size of family in the Lambuk/Parap clan is due to the fact that it is a small clan and two male members of the clan had two wifes each and 13 children between them. Also this clan has just moved down from a higher altitude where the death rate was lower.

The KINYA people were censused on this occassion at Wylli, however & at their own request it is recommended in future they be censused at Poriak. The average size of family and clan is a little higher here than at Walya and Wylli. There were 28 absentees, most were visiting relatives at Yein and Muriraga.

There were 50 recorded absentees at Yeim; 15 of these were visiting in the Net country and most of the remainder were visiting relatives at Muriraga, Wyili and Maxamuni. The higher average size of family in the Lambuk-Waip clan be attributed to the fact that there were 24 persons in 2 families Two was having 5 wives and 17 children between them, No adequate explanation could be found for the lower average size of family in the Kaman/Mango clan.

Owing to assessed the number of natives who were visiting Net country enquiries were made as to, the cause of this. It appears that the Yeim people go there visiting friends so that they can eat tare and sage whilst there. Tare is grown at Yeim but it is not plentiful. The Net people do not grow the sage themselves but obtain it from at another group of people. The Yeim people do not know where the sage originates from One of the Net clans, the Tuyuwem clan, speak Enga as well as their own language.

The Yeim people buy nose-shells, bird feathers, troe cil and armlets from the Net people. In exchange they give home grown tobacco, salt (which originates from Walya and the River Kere) and now European trade items. The Yeim people do not know the origin of the tree cil they buy.

The Net people appear to be related to, if not identical to the bordering News people.

At YORIAK there were 20 recorded absentees, again mostly visiting relatives in other areas. The camp-site at Poriak is to be changed at the natives own request as the procurement of firewood and water is difficult at the present sight. The new camp site will be situated an hours walk closer to Wyili than the present site. This new site will also shorten the walking distance for the Kilya people to come to census, the nearest site for them now being Poriak and not Wyili.

There were 30 recorded absentes at TUMBAIP, 9 at YORK and 31 at IBAKEIS. Most of these absentes were visiting

CENSUS contd.

in other areas. At Ibakeis 11 persons were im gaol.

The densities of population throughout this area can be divided into two groups. Firstly in the Muriraga, Lumbabis, Tumandan, Tumbaip, Fork and Ibakeis regions the population is quite dense. The wegetation is mainly secondary, and there are a considerable number of land disputes.

In the Walya, Wyili, Yeim, Kilya and Poriak areas the population is sparse due to the high death rate resulting from malaria and dysentary. The wegetation is mainly dense forest with a light undergrowth. The Kengela, Kabin, Minadu and Tagilo clans used to live in the now unimhabited country between Walya and Wyili. However the people were ravaged by sickness and the survivors forced to leave. There is now only one surviving member of the Minadu clan

ROADS, TRACKS and REST HOUSES.

A vehicular road is completed from Lajagam to a point about is mile beyond the River Kere bridge, a distance of 6-7 miles. A road from this point to Muriraga should be open to traffic in about a months time. The distance from Lajagam to Muriraga is about 18 miles. The completed road is in a fair state of repair.

Muriraga-Lumbabis

The first 20 minutes walking along this track is quite steep, the remainder is generally flat with a few undulations. The track was particularly sloshy in some places especially along the second half. The track was broad and walking was quite easy apart from along the muddy sections.

Lumbabis -Tumandan

Broad flat track most of the way, but slippery and muddy in many places.

Tumandan-Walya

For the first half hour the track was flat, this was followed by 12 hours arduous climb. The condition of the track over this section was wet and muddy. The local natives had gone to considerable trouble to improve however, by lining logs across the track and widening it. Progress was still slow in spite of their efforts.

The track then descended precipitously, and walking was impeded by the innumerable tree roots which crossed the track. The slops then became more gradual and the pace quickened. The patrol walked along several water courses and thence along an extremely rocky track. After beginning the descent the track became dry for most of the way.

Walya-Wyili

This track was narrow and passed through forested country with a light undergrowth. From Walya to the Lagaip the track descended and from the Lagaip R. to Wyili it ascended, at times exceedingly steeply. The entire track was rough, root-strewn and boggy in places. The carrier line could not move quickly over this track.

The Wyili natives stated that they were going to build another bridge over the Lagaip so that future patrols could follow a more direct route from Walya to Wyili. The present native rope bridge caused the patrol to walk a good deal out of its way.

Wyili-Yeim

On leaving wyili the track ascended steeply until a short distance from Yeim when it descended equally as quickly. The track again was root-strewn, stony and passed through uninhabited forest country. Extreme care was necessary in walking the this track.

ROADS, TRACKS and REST HOUSES coatd.

Yeim-Poriak

Steep clime for first hour, and then track generally descending.

From Wyili and to Poriak the track was much better.

It was generally flat and firm with a few undulations. The natives had done a considerable amount of work in widening the track and bridging the few boggy sections with logs. The track was again stony in places. Walking along this track was quite easy.

Poriak -Tumbaip

Track generally mountainous, and stony and boggy in places. The vegetation indicated that this area has been extensivly cultivated. The first half of the track had not been worked on by the natives, however the second half 1.e. on the Tumbaip side had been improved.

Tumbaip-York

The track descended to the Lagaip R. and then rose steeply on the other side. It was stony and slippery and had been parially improved by the natives. Again the vegetation indicated extensive cultivation in this area.

York-Muriraga

Before the Lutheran Mission was reached the track was flat but exceedingly wet and boggy. A vehicular road has been out from the Mission to Muriraga. Muriraga-Toronate

The first half of the track was broad, flat and boggy. The second half was narrow, steep and much drier.

REST-HOUSES

The framework for rest-houses were constructed at Lumbabis, Walya, Wyili, Yeim and the new Poriak camp-site. The natives were asked to complete these structures. These frameworks were constructed by the patrol carriers (10-20 men), and the local natives.

There were already rest houses at Tumandan, the old Poriak site, and Tumbaip. The Tumandan rest house was in fair condition only and the Lulusi was told to make repairs to it. The ether rest house at Poriak was in fair condition and the Tumbaip one was in good condition.

Walking Times

Muriraga-Lumbabis 1 hour 25 minutes W.
Lumbabis-Tumandan 1 hr 20 mins.

Pumandan-Walya 4 hours

Walya-Wyili 8 hours

Wyili-Yeim 5 hours

Yeim-Wyili 4 hrs. 40 mins.

Wyili-Poriak 3 hours
Poriak-Tumbaip 24 hrs
Tumbaip-York 12 hours
York-Muriraga 1 hour
Muriraga-Turenam 2 hours

MISSIONS

Missionary work is being carried out in the Muriraga, Lumbabis, Tumumdan, York and Tumbaip areas. The work was commenced in June 1961 when & these areaswers de-restracted. Walya, Wyili and Yeim are still restricted and consequently no Missions are operating in these regions.

Missions of four different denominations are established in the de-restricted areas. They are the Lutheran, Apolstolic, Seventh Day Adventist and Catholic Missions.

The Lutherans have a European family stationed approximately 2 miles from the Muriraga Government Station. On this site they have erected 6 native material buildings—a house for the European family,3 houses for native employees, a trade store and another building which functions as a school and church Medical treatment is also given for minor complaints by a trained European murse and a native assistant. The Lutherans have 24 native evangelists in this area and 6 native school teachers. A small school class is also held by a European on the main Station.

The Apelstolic Mission has a European family stationed imile from the Muriraga Government Station. On this site they have erected a house for the Europeans, a trade store, a church a school, a couple of store houses and several houses for accommodating employees. A European holds a school class of 35 pupils on the main Station, and a native teacher helds a class of 25 pupils at York. This Mission has 18 evangelists in the area.

The Catholic Mission has 4 black Stations in the area, and the Seventh Day Adventist Mis ion has a black Station & mile from Muriraga.

HEALTH

The health of the area patrolled can be divided into two groups.

(1) Muriraga, Lumbabis, Tumandan, Tumbaip, and York areac.

The health in these areas is quite good. There were however 51 cases of scables and 27 cases of impetigo A few cases of leprosy, & malaria, and pneumonia were noticed.

(2) Walya, Wyili, Yeim and Poriak areas.

The health in these areas is considerably worse. The number of cases of malaria in this group was ten, whereas there were only three in the previous group; there were eleven cases of influenza in this group and only one in the previous one. There were 33 cases of scabies and 31 cases of impetigo The total population of this group is only half that of the previous group.

The average size of family and clan tends to be smaller here, particularly in the Walya-Wyili region. From native reports it appears that malaria and dysentary are the cause of the higher death-rate, however no cases of dysentary were found by the native medical orderly whilst the patrol was in these areas.

Vast tracts of land on either side of the Lagaip
River have been completely abandoned by the natives, due to the
sickness which used to prevail in these areas. At Wyili it was
reported that one clan was almost completely wiped out by sickness.
There is only one surviving member of this clan.

an anthropological report received from the natives suggests that dysentary has in the passed been a major cause for the sparse population in these areas (See anthropological notes p. /6) The frequent occurrence of malaria in this region can be explained by the relatively low altitude. (According to Laiagam Patrol Report 3/56/57, the altitude of the Lagacip River in this area is only about 4000 foet)

The natives were very keen to have hospitals erected. It is recommended that hospitals be established at Wyili and Tumandan. A hospital at Wyili would serve approximately 1000 natives in the Yeim, Wyili, Poriak and Kilya areas. It would take the Yeim people 5 hours to walk to this hospital, the Kilya people 2 hours, and the Poriak people 3 hours.

The Tumandan hospital would serve 650, persons in the Tumandan area and 230 persons at Walya. It would take the Walya people 42 hours to reach this hospital.

There is plenty of land available at the Government Station at Wyili for the erection of a hospital. At Tumandan there is insufficient on the Government Station for the erection of a hospital, however land should be obtainable elsewhere.

"APPENDIX B"

AGRICULTVRE

The most important crop grown in this area is sweet potatoes. Sugar-cane is the second main crop, and smaller quantities of corn, pit-pit, kumu, ginger, English potatoes, cabbages, bananas, taro, eibica and beans are also grown. Potatoes and cabbages do not grow at Walya. Potatoes, cabbages, corn and some varieties of sweet potatoes and European beans have been introduced into the area by the European; the other crops are indigenous.

The pandanus nut is quite an important food item in the bearing season. The trees bear every second year and provide a daily, food item for about 3 months within this year. Some trees are planted and some come up of their own accord.

Tobacco is grown by the natives around their houses and in their gardens.

When a site has been selected for cultivation the man will clear the land of vegetation, and with the felled trees erect a fence around the proposed garder to prevent pigs entering. Some of the trees will be left standing in the gardens to provide a future supply of firewood. These trees will be killed by lighting a fire at the base of their trunks and burning the bark off; or by ring barking. The roots of the pit-pit and other vegetation will be dug out as far as possible by the man with a sharpened stick or European spade. Next he will heap some of the cleared vegetation around the stumps of the felled trees, and after it has dried out, he will light it and endeavour to burn out the tree stumps. Drains will be dug around the gardens where necessary. The man and his wife will then work together gathering leaves and grasses and heaping them together in small mounds throughout the garden. They will then cover up this vegetation with soil to form mounds about 2 feet high, 5 feet in diameter, and one foot apart. The woman will then plant the crops on these movads. The man or the woman or both will decide what crops are to be plented and their decision will be based mainly on the condition of the soil. Sweet potatoes are usually planted on the poorer soil and the other crops on the better soil. All crops can be planted in the one garden, and several different types of food can be planted on the same mound.

After the first crop, has been harvested pit-pit will not be replanted in it, as pit-pit the natives claim grows well in new gardens only.

The women do all the weeding of the gardens and the harvesting of the food.

A man will usually do all the clearing of his own land himself, but if the work is particularly arduous, get a male relatives assistance.

AGPICULTURE contd.

If a man or woman has no spouse, he or she will seek to aid of a relative of the opposite sex to help with the garden work.

A garden will be cultivated for 2-3 years and then will be left fallow for a considerable number of years. Trees, pit-pit, and bush reclaims the abandoned garden. The men often plant yertrees in these abandoned gardens.

Gardens can be prepared and food planted at any time of the year. There is no planting \$62262 season.

From native comments it appears that there was a slight food shortage at Walya, Wyili, Yeim, Poriak, Tumbaip and Muriraga. Food shortages appear to be quite common, and the natives frankly admitted that the only cause for it was that they were too lazy to clear more gardens. At Tumandan and Lumbabis it appears the natives had sufficient food. At Tumandan it was stated that before the coming of the European to the area there were food shortages at times. However now, with the cessation of tribal fighting, men could 200 spend more time on clearing gardens and the food shortage had consequently lessoned.

In the Walya -Wyili region, and also perhaps Yeim and Poriak, the climate is suitable for coffee growing. On the Tumandan side of Walya the soil is very stony and it is doubtful whether coffee would successful. In addition, this area is subject to numerous earth movements which exposes the bluey coloured, semi-solidified sub-soil and ruins the affected area for any type of agriculture. Between Walya and the Lagaip River the soil was stone free and should be good coffee country, but owing to the lack of transportation facilities there is no possible development of this potential. Pineapples would also probable do well.

On the Wyili side of the Lagaip R. the soil was again stone infested and would have a limited agricultural potential.

APPENDIX "C"

ANTHROPOLOGY

The natives in the area patrolled appear to be typically Enga. Accounts of some of their customs are given below.

(1) All males with the exception of very young ones are forbidden to look at a child which has not yet reached the walking stage. It was hard to follow the reasoning behind this custom. The explanation given was that if a male has ever heard or spoken about a **chart** fight, he will cause a young child to die if he looks at it. This custom was noticed at Walya when a womanwas reluctant to take her new born child from her bilum, at the census.

(2) When a woman is menstruating all contact with her husband is forbidden. The man can not enter his wifes house or she his house. She can not look at her husband; if she does it is beliefed it will bring ill health to, him, end he will either divace then will her, give her a beating or even kill her. The woman must remain in her house and a female relative of either the man or woman will obtain and cook her food. I female relative will also fetch the husbands food and he will then cook it himself in the mens house. If no female relatives are available then a male relative will fetch and cook the womans food. If there are no relatives at all available then the woman is permitted to get her own food but she must obtain it from an old garden not a new one. Where there are only male relatives available the husband will obtain his own food.

(3)On either side of the Lagaip R. in the Walya-Wyili region there are vast tracts of unoccupied land. The natives who used to live here have moved to other areas due to the large number of deaths resulting from sickness. The natives attribute this sickness to female spirits who dwell within these forests. They say that a spirit goes into a man and eats him inside, and this results in what we call diarrhoe. So it would appear that dysentary is one of the causes of the high death rate in this area. If a man recovers from this sickness, they say that the spirit must have left him during an excretion; if he dies the spirit leaves his body after death. Red tanket bushes which are growing wild in the bush are said to have been planted by the female spirits. The natives can not explain why these spirits are said to be female or whether these spirits were once living women.

when a native gets sick his relatives will kill one of his pigs. In the early stages of a sickness it appears that a pig will be killed usually every second day but this practice is flexible. If the sickness continues for a number of weeks the interval between each pig killing will tend to get longer. The sickmans pigs are killed first, by his close relatives; when they have all been killed his relatives will kill their pigs.

when all pigs have been killed, the mans relatives will endeavour to purchase some more from their neighbours, if he is still sick.

The pigs are killed to appease the spirits of the dead relatives of the man, who are said to have caused the sickness. All pigs killed are exten.

When a man or a member of his family is ill, the KEPIL-ARALIS in the clan will be approached. A Kepil-Arali is the name given to a native who has access to the spirit house. There are only a few of these men in each clan. All men are quite free to become Kepil-Aralis if they desire to, but owing to the fear associated with spirit houses most prefer not to. However if a mans father is a Kepil-Arali it appears that he is more likely to become one himself than a man whose father isn't one.

The Kepil-Aralis will be given one of the sick mans pigs, and they will kill it just outside the spirit house. Some of the pig fat will then be taken and placed inside the mouth of a UPIN.A upin is a doll in the shape of a man about 2-3 feet high. It is made of native rope and is hollow inside. (I will be forwarding one shortly to the Pt. Moresby Museum). All the spirits of dead clansmen are said to dwell inside this upin. A stone is then rubbed with pig grease, and the upin is then placed in a posotion of sexual intercourse on top of the stone. The stone I saw was round, about 3 inches in diameter with ahole in the middle. This stone represents the private parts of a woman. The Upin and stone are placed in this position of intercourse inside the spirit house on a bed afew feet high, about 6 feet long, and a couple of feet wide. The bed is made of native rope and pit -pit and has wooden legs. The Upin will remain in this position in the spirit house for the rest of that day and all that night, and will be removed and taken back to the mens house.

The pig killeds will be eaten by the Kepil-Aralis. The Upin is also used when there is a food shortage. A number of clans will gather on an appointed day, and the young men will go into the bush to kill possums. During this time the Kepil-Aralis will pull down the old spirit house and build a new one. This will probably take about 3 days. The young men will be away for the best part of a week, and on their return the clans will gather and cook and eat the possums. The Kepil-Arali will be given some , and they will cook theirs inside the fence which encloses the spirit house. Sweetpotatoes and sugar-cane will be brought for the Repil-Aralis on this day. During the day one of the Kepil-ralis will take hold of the upin and together with another Arali will move outside the fence around the spirit house and start singing and dancing amonst the assmbled people. All the other Aralis follow behind but do not participate in the singing and dancing.

This performance lasts for a few minutes only. The Arali who carries the Upin during this short dance holds it by the legs in front of his chest and rocks it up and down with his arms. All the Aralis wear make masks on their faces and almost completely cover themselves with small branches of leaves. The masks are from the shells of a pumpkin like vine known in pidgin english as "kamban". Two holes for the eyes are made in it and one for the mouth

During the day of the possum feast any men who decides he would like to become a Kepil-Arali will approach the Aralis. Addition will be taught by them all that is necessary.

Singing and dancing by the natives will be continued for the best part of a week after the possua feast.

Two months later the clans will a smble again and many pigs will be killed and eaten. Pigs fat will be put in the Upins mouth and on the stone as before, and the Upin will be placed on top of the stone for a day and night, and removed the next morning.

This ceremony is supposed to please the spirits and consequently the spirits will make food plentiful.

The spirit house is a round house coming to a point at the top and is approximately 20 feet in diameter.

Another remedy the natives have for illness is known as the Kaim ceremony. It is also thought that this cermony will help the clan in battle. It is practised about once a year on the occasion of a sickness, or a number of sickness, being present in the clan. A pig will be killed, half of which will be eaten by two young men who have been appointed to be the main participants of the following dance, and the other half of the pig will be distributed amongst the clan. Some of the pigs skin will be retained and cut into small strips about i inch long and a inch wile. A piece of skin will be cut for every fully grown male who has added in the memory of theliving. The pieces of skin will then be thrown in the fire, and they are said to be food for the spirits of these dead men. This practise will please their spirits and consequently it will help to remove sickness from the clan.

The two young men who have been appointed to lead in the dancing will obtain a piece of bark about 4 feet long and 1 foot in diameter the size of the bark does vary a bit). The rough outline of man will be painted on it; this picture represents the spirits of all the dead male members of the clan, and it is said to please the spirits. Two more men and two women dance and sing with the two young men but only the latter hold the bark. There are special places for preforming the kaim ceremony, and if this piece of land has a mans house onit the dancing and singing will be done around the house. If there is no house it will be done around a tree if there is one present. This singing and dancing goes on for the rest of the day. The two young men must remain in their houses for the next four days, if they do not the wrath of the spirits will be incurred, and the spirits will

Ther are no burial grounds; and the burying of a body and the reburying of an important mans skull can be done anywhere, except near hosues. The people will not bury them near their houses owing to the fear they have of the spirit, nor will they maliciously bury them near the houses of their enemies. A grave will be avoided at night for several years after the persons death. There is no fear of the graves during the day, except amongst children.

The burial customs for men and women are the same.

When a man or a woman dies his or her spouse, children and other close relatives will remain in their houses for 5 days after the death. Next Young children who have now feeling for the deceased will not observe this custom. During this 5 day period a woman can not go to her gardens or cook any food. The meals will be prepared by female relatives who are not in mourning. A woman in mourning will wear many strings of beads around her neck. These bends are about t inch long and are obtained from a bush with two small holes at both ends already in them. The women will thread fine string through these holes to form necklaces. The women will also elongate their rear covering, lengthening it by a foot or so, so that a few inches of it rubs along the ground. These customs are observed for 2 months after the death. The women may also cover their bodies with for 2 months after the death, but this practice is optional.

If a close relatives dies a finger or an ear lob may be chopped off. This practice is also optional.

Leaves. One end of the bed is lifted up and is leant against a stick which has been stuck in the ground. The mans head is at the raised end of the bed. His relatives and friends will then gather around and cry. Most of this crying is artificial. If a man dies in the morning they will cry usually until the late afternoom.

If he dies in the afternoom or night they will cry until midday the following day. If the weather is suitable crying is done outside, if not it will be done inside with the body placed at the entrance to the house.

when a woman dies the bed her body is placed on, is laid flat on the ground, and is not raised at one end.

After a death the deceased clan and his mothers clan will kill pigs. The clan of the deceased will kill perhaps 20 pigs, and his mothers clan about 10 pigs. However the number killed will vary considerable with the size and we with of the clan.

About 9 months after a man or woman has died, his or her clan will make payment to the deceased mothers clan. If a child has died the mans clan will make payment at to the womens clan. Payment is made in pigs plus miscellaneous items such as shells money and European goods. Necklaces and head bands made of shells were also used as payment, but the use of these has now ceased. The

value of the miscellaneous goods given in payment asually slightly exceeds the value of the pigs given. The Lamber of pigs paid will vary a great deal with the size & and wealth of the clan. If a clan is particularly big and wealthy it may give as many as 30 pigs. A very small clan may only be able to give 2-3 pigs.

	POLYGAMY				
Location	% of men with more than 1 wife	No.with 2 wives	No with 3 wives	No.with	No.males over 16 yrs
Lumbabis	13 %	16	1	3/10-	130
Tumundan	15%	22	-	. 1	151
Walya.	5%	3	-	-	57
Wy111	7%	4			59
Filya	11%	4	1		56
Yeim	3.%	2	1		102
Poriak	10%	4	1	•	51
Tumbaip	14%	14	1		?
York	23%	6	1		30

These figures follow a rough pattern. The pattern is; the Michella Contact of population the higher the proportion of men with more than one wife. York is on the fringe of Muriraga and is in the high density of population area.

APPENDIX D

REPORT ON MEMBERS OF R.P. &N.G.C ACCOMMPANYING THE PATROL

Number Z90	NOIVE (Const.1/c)	Comments Valuable asset to the patrol, Excellent leader, hard worker. Deserves promotion. Extremely efficient.
8254	DAIPO (Const.)	A good , hard working policeman, however he has an unpleasant personality.
8260	TAMGU (Const.)	A conscentious, effective constable.Conduct excellent. Quiet personality.
8277	TIJOJO (Const)	Reliable and efficient.Conduct excellent.Acted as 2.1.c of the police detachment.
9366	WAIAK (Const.)	Conduct good, however he lacks drive.
9988	FARAMBANG (CONST.)	Trustworthy and keen.Conduct good, however he lacks a forceable personality.

PATROL REPORTS WESTERN HIGHLANDS DISTRICT 1961/62.

LAGAIP SUB DISTRICT

REPORT NO.

PATROL BY

LAGAIP I 61/62

LAGAIP 2 51/62

LAGAIP 3 61/62 / p

J'M · BURROUGHS · CPO P. J. Penton

J.M. Burroughs C.P.O.

B. McBride A.D.O.

AREA PATROLLED

North west Lagar PIN:

Muriraga & Kapan Areas.

Paiela Valley of the Lagaip restricted area.



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of WESTERN HIGHLANDS LAGAIPS / Report No. 2/61-62
Patrol Conducted by J.M. BURROUGHS C.P.O.
Area Patrolled MURIRAGA AND KAPAN AREAS
Patrol Accompanied by EuropeansNIL
Natives 1 interpreter & 5 members R.P.&.N.G.C.
Duration—From 20./1/0/19.61to./8/.12./196.1
Number of Days33 days
Did Medical Assistant Accompanyno
Last Patrol to Area by—District Services/19
Medical//19
Map Reference
Objects of Patrol ROAD CONSTRUCTION
Director of Native Affairs,
PORT MORESBY.
Forwarded, please.
// /19 District Commissioner
Amount Paid for War Damage Compensation £
Amount Paid from D.N.F. Trest Fund £
Amount Paid from P.E.D.P. Trust Fond

LAGAIP No. 2 - 61/62.

CONDUCTED BY: J. M. BURRIDUGHS.

AREA PATROLLED: MURIRAGA AND KADAN APEAS.

TERRITORY OF PAPUA AND NEW GUINEA 67.15.21 .. Telephone District Office,
Western Highlands District,
MOUNT HAGEN. Our Reference WHD. 325. If calling ask for 22nd July, 1962. CEIVED

The Director,
Department of Native Agairs,
KONEDOBU.

I refer to your 67-14-21 of 9th July, 1962.

- LAGAIP

I regret that Mr. Burroughs made a slight error in referring to Muriraga as a Government Station in his patrol diary. In actual fact Muriraga is a Patrol Resthouse and Aidpost Centre only.

(R.S. BELL)

A/District Officer.

WHD.325.

District Office,
Western Highlands District,
MOUNT HAGEN.

22nd July, 1962.

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A/District Officer.

67-14-21

9th July, 1962.

District Officer, Western Highlands District, MT. HAGEN.

PATROL REPORT NO. 2/61-62 - LAGAIP.

Receipt of the abovementioned Patrol Report is acknowledged with thanks.

- 2. It is pleasing to note that the people are propared to still co-operate in roud construction even though it did take continual visits and a considerable amount of talking.
- 3. The attitude of the Luluai Wambe can well be appreciated; the officer should have worked through him and the results would probably have been better, particularly in the relationship between the officer and the people try it next time.
- 4. I am pleased to note that the missions are cooperating by releasing many of their employees to strengthen the work force on the road.
 - what is the Muriraga Government Station?

(W.R. Dishon)



TERRITORY OF PAPUA AND NEW GUINES.

In Reply Please Quote

No. WHD. 325.

KONEDOBU.

District Office,
Western Highlands District,
MOUNT HAGEN.

6 JUN 1962 The Director, Department of Native Affairs

30th May, 1962.

Patrol Report No. 2/1961-62 - Muriraga and Kapan Areas - Mr. J.M. Burroughs, C.P.O.

Attached please find the rementioned report which has just been written. Burroughs . Burroughs advises that he had not thought a report was ne essary for this type of work.

The report covers a period of 33 days spent on roadwork endeavouring to hasten the opening of the road westward down the Lagaip Valley from Laiagam to Muriraga. The road is not long, fifteen miles, and there is a large population in the area, but even though it is five years since commencement the people had not, no doubt because of the lack of direct supervision, completed it.

With three Missions settled in the area since derestriction in July the road became a first priority. This patrol did much to build the road through the worst sections. Since then the road has been completed and will be a main factor in the rapid development of the area.

The report is not full but a comprehensive report on the area by Mr. Purroughs after his recent follow up patrol will be forwarded shortly.

WHD. 325.

District Office,
Western Highlands District,
MOUNT HAGEN.

30th May, 1962.

The Director,
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(R.S. BELL)
A/District Officer.

Menday 20th Nevember . 9961.

Depated from LAIAGAM 8.30 a.m. by vehicle and arrived at the River Kere 8.50 a.m. Continued on feet and arrived at Muriraga 11.40 a.m. Native leaders told that all adult male and female natives would be expected to come up for read work the following day.

Tuesday 21st Nevember . 1961.

Lecal natives assembled on the Government Station, and were alletted work. Walked from MRIRAGA for about 5 miles to the end of my read section. Natives further along the road also alletted work. Returned to MURIRAGA.

Wednesday 22nd Nevember 1961.

Natives assembled at MURIRAGA sent off to work. Approximately 80 spades, 6 sledge hammers, 2 mattecks and a crowbar arrived from Laiagam. Walked along the road inspecting work.

Thursday 23rd Nevember, 1961.

Tools distibuted. Assembled natives spoken to about read matters. Completed work on a land investigation at MHRRRAGA.

Friday 24th Nevember. 1961.

Most of the assembled natives sent off to pull tare legs down to the read for bridge construction. Walked along the read and inspected work being done cutting the read around two large mountains. Women engaged on gathering stones and sand for curfacing.

Returned to Murirage.

Saturday 25th and Sunday 26th, 1961.

Ne work done.

Menday 27th Nevember . 1961 .

Natives sent off to work. Visited a log pulling team.

Arbitrated on a native dispute. Spoke to native leaders about the readwork.

Tuesday 28th Nevember . 1961.

Werked on a patrol report for a patrol just completed.

Wednesday 29th November. 9961.

Inspected work being done along the read.

A native arrested for assault.

Thursday 30th Nevember, 1961.

Usual routine of organising assembled natives, and then visiting these working further along the road.

Friday 1st December, 1961.

As above.

Saturday 2nd and Sunday 3rd December.

At Laiagam

Menday 4th December.

Addressed TUMUNDAN natives about the erection of a hospital there. Arbitrated in a native dispute. Further work done on patrol report.

Tuesday 5th December 1961.

Assembled natives allocated work; inspected work being done further along the read.

Wednesday 6th December 1961.

Visited by A.D.O Laiagam, who addressed the natives on the purposes and value of the work they were doing. Police strength increased from three to eix. Inspected the read with A.D.O Thursday 7th December 1961.

Construction of bridges commenced. One policeman sent out to camp along the read about three miles from Muriraga. Inspected work on bridges.

Friday 8th December 1961.

As above.

Saturday 9th and Sunday 10th December 1961.

Ne work done.

Menday 11th December 1961.

Work commenced or the road from the Muriraga Government Station to the Apostolic Mission, a distance of # mile.

Tuesday 12th December 1961.

Work dene on patrel report.

Wednesday 13th December 1968

Natives assembled at Muriraga sent offto work.

About a dezen more picks received. Considerable amount of stoning new being. Construction of bridges continuing.

Thursday 14th December 1961.

Inspected contruction of bridges, and other work

being dene.

Friday 15th December 1961.

As abave.

Saturday 16th and 17th December 1961.

At Laiagam.

Menday 18th December 1961 to Friday 22nd December.

Usual routine of allocating work and walking up and the road inspecting work. Returned to Laiagam on Friday.

END OF PATROL

NATIVE AFFAIRS

and in the areas u to two hours walk away North and West of Muriraga was not entirely satisfactory. The natives in these regions, with the exception of a few of the native leaders, were not found to be very co-operative. Continual visits and a considerable amount of talking was necessary to get them into work. This was mainly because they obviously did not feel that the road was going to be of any tenefit to themselves and they showed this by their lack of enthusiasm for the work.

Another probable explanation for the trouble encountered with these natives is that, to the writer's knowledge, this was the first time that a Native Affairs Officer had camped amongst these natives for more than a few days, and the natives were not used to the constant supervision that was imposed on them. The Muriraga Resthouse is 15 miles from Laiagam and, as in the past this has meant one days travel, they have been rather free from Administration surveillance.

It was found on the patrol that Iuluai Wambe of Muriraga, it room of exceptional power and influence in the area, objected to being subordinate to the writer for the lengthy period the patrol took. Although he was not opposed to the construction of the road it appeared at times that he was not fully supporting the decisions made by the Officer in Charge but was still endeavouring to get the natives to do things his way.

The natives beyond Muriraga, that is westward, came and worked on the road but with bad grace. The Assistant District Officer visited the patrol to talk to these people with very good results. Their attitude will change when the road continues on through their area.

Upon completion this road will do a great deal towards the inhabitants of the areas economic and social development.

The road under construction runsfrom Muriraga for a distance of about 5 miles towards Laiagam.

On returning to Laiagam 75% of the bridges along this stretch of road had been constructed. Of the remaining bridges three were quite large, and it will be 3-4 weeks before all are completed. The big bridges are being constructed partly with tare and as the nearest sources of tare are a considerable distance from the road, it may take a group of 50 men a week of two to pull these logs down to the road.

At least half of the road has been surfaced with stone and sand, and in the remaining sections the soil is quite solid and no immediate stoning is necessary.

Work is still being done in widening the road at two points, however work here should be completed in a weeks time.

Work on the road from the Muriraga Government Station to the Porgera turn-off(a distance of 1-1 a mile) has just been started, and this ection of road should be fully cut, bridged and surfaced in 3-4 weeks time.

There are two European Mission Stations at Muriraga, an Apostolic and a Lutheran; both Missions have been very co-operative in releasing as many of their employees as possible to strengthen the work force on the road.



LAGAIP: W.H.D.

PATROL REPORT

3-61/62

District of Report No.
Patrol Conducted by B.McBride, Assistant District Officer
Area Patrolled Paiela Valley of the Lagain Restricted Area
Patrol Accompanied by EuropeansNo
5 members R.P.&.N.G.C. Natives Interpreter RAU 35 Carriers Duration—From 15/1/19.62.to6/2/1962
Number of Days
Did Medical Assistant Accompany?
Map Reference. WABAG FOURMIL SERIES
Objects of Patrol INITIAL CENSUS: CONSOLIDATION:
ARREST OF A WOMAN KILLER.
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

67-14-10

2nd April, 1962.

The District Officer, Western Highlands District, MOUNT HAGEN.

ula

HGRATIC

FN

LAIAGAM PATROL REPORT NO. 3/1951-62.

Thank you for this report.

The people of the PAISLA Valley appear to be showing reasonable progress considering they are so far from the nearest permanent Post, and are only contacted periodically. The temperary posting of Mr. Schupp at PORCHERA will acculterate the degree of consolidation.

I endorse your policy of delaying derestriction until the situation in the FORGERA Valley leaves no element of doubt concerning the safety of strangers. The voluntary surrender of the female KRECLA indicates a respect for law and order or, at least, a healthy appreciation of the consequences of derying the law.

He raiding for a year is quite a good record for an unsupervised people at their stage of contact.

I suggest Mr. McBride has another go at balancing his censes figures, otherwise the total PAIRLA Division, when completed, will not reconcile.

(J. K. McCarthy).

WHD.297.

la

District Office, Western Highlands District, MOUNT HAGEP

1st March, 1962.

Assistant District Officer, Sub-District Office, LAIAGAM.

Laiagam Patrol Report No. 3, 1961-62, PAIKLA VALLEY, LAGAIP SUB-DISTRICT

Mr. McBride's report is acknowledged with

thanks.

Our staff position has improved somewhat in the past two months, and it may now permit the posting of an officer to the Porgera Base Group for six months. He should be directed to follow up Mr. McBride's work in both the Porgera and Paiela Valleys.

The report indicates that 85% of the people were seen. On that basis I don't think we need be too pessimistic about the Paiela. However, we must maintain good contact.

The matter of N.M.O. posting has been discussed with the District Medical Officer, who assures me that Paiela needs will be met.

9 MAR 196.

(S.M. FOLEY) District Officer.

c.c.

The Director,
Department of Native Affairs,
KONEDOBU.

This is one of the reports that I have been waiting for before making any further recommendation regarding derestriction.

It is hoped to post Mr. D. Schupp, Patrol Officer, to the Porgera from 1st May. His work will include consolidation of influence together with the improvement of walking tracks, the erection of a few decent buildings on the Post, and the improvement of the airstrip to Otter standard. It seems very likely that a recommendation for derestriction will be made during this year. My only reservation concerns new prospecting operations in the established mining area such as those planned by Mr. S. Barker

Four copies of sketch ma

(S.M. FOLEY)
District Officer.

TERRITORY OF PAPUA AND NEW GUINEA.

Sub-District Office, Lagain Sub-District, LAIAGAM.

9th February, 1962.

The District Officer, Western Highlands District, MT.HAGEN.

LAIAGAM PATROL No 3 of 1961/62

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; B.McBride, A.D.O.

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BMcBride

(Assistant District Officer)

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Until 1960 the valley had rarely been visited by administration Patrols. However, from 1960 onwards patrols, notably those led by Messrs BOTTRILL and FAITHFUL, Assistant District Officers, have effected arrests of parties involved in raiding and killing. These arrests have had their effect and no raiding has taken place since Mr. Faithful last visited the valley in March, 1961. This partol by myself effected the arrest of a woman killer, the only killing since March 1961.

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By Cessna Aircraft from LAIAGAM to PORGERA in 16 minutes. A journey which took me 3½ days hard walking over poor tracks in June 1960. Radio contact with the District Officer at KANDEP.

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Station Inspection. Wages and Issues to Station Hands. A very large quantity of native foods and pig meat purchased (token payment only) for belated NEW YEAR "SINGSING".

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A.S.L. 8,700 ft

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Time 4 hours

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To KOMANGA which place is located on the wall of the UGU tributary valley. Census. A.S.L. 5,600 Ft

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A 62 hours climb up the range to make camp in the bush at 7,200 Ft A.S.L. Rice Issued.

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Time 8 hours

Monday/Tuesday 5th and 6th February, 1962:

Monday at PORGERA. Tuesday by Cessna Aircraft to LAIAGAM. ECLIPSE OF SUN MAINLY OBSCURED BY CLOUD COVER AT PORGERA ON THE MONDAY.

PATROL TERMINATED.

NATIVE AFFAIRS:

As menticed in the "INTRODUCTION" the PAIELA VALLEY people have become more settled over the past year. There has been but one killing and NO raiding since March, 1961 when Mr.D.Faithful last visited this valley. The Killer, a woman named KENELA of ASIPIRINGAwas appherended by this patrol. KENALA killed her husbands second wife when the two woman had an argument over PANDANUS FRUIT and KENELA struck the other woman on the head with a ;h BUSH KNOFE. KENELA has been gaoled.

Without doubt the establishment of PORGERA AIRSTRIP, which puts us within easy striking distance of this valley- two days carrying time compared with a former 5-6 days from LAIAGAM, and the apprehension of all killers and most raiders over the past 15 months has broken the back of local strate in this valley. The people obviously know that we now mean business and, accordingly, are taking heed of the law.

During the course of this patrol the PAIELA people were very co-operative; they assisted to carry our gear and brought in for sale ample quantities of local foods. At each camp rough shelters had been erected before our arrival to house all patrol members and the people themselves brought back to us the escaped woman killer KENOLA. Except for the rugged country and the terrible walking tracks the patrol was as pleasant as anywhere.

Brief nostes on places visited are made hereunder to assist the next patrol:

MANDAWAKARE(353):

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Location YAMBALA tributary below YAMBALA waterfall. Towards the head of the PAIELA VALLEY. Under present track conditions 13% hours in carrying time from PORGERA AIRSTRIP. Pass over the dividing range 9,100 ft.A.S.L. 38 absentees from census. Estimate 90% all names recorded. Walking time to PORGERA could be cut in half if the track was properly cleared and graded. These people inter-marry with the TARI HURI people. The TARI basin 2 sleeps through the uninhabited MCNICOLL RANGES.

Headman: PANGANA. (He accompanied me around the PATELA VALLEY)

PIPIRANGA(368):

Located mid-PATELA. 100 absentee names recorded in census book; undoubtedly more to come too. ANOTHER CENSUS POINT TO BE LOCATED several hours UP the PAGUBIALA river tributary at UMBURUGA. This census point will collect all absentees and others with names yet to be recorded. A track from PIPIRANGA over the PAIELA divide to the TOGAIYU river in two days. People intermerry with both the DUNA and HURI people.

Headman: EKA.

TARONGA(27):

A tually over 100 people in this area but the headman pulled most of them down to PIPIRANGA where their names were recorded with other clans. People advised that we do NOT want them to walk long distances to have teir names recorded and that next patrol they amend names to TARONG BOOK.

ig ;h

Headman: YANDU -Appears very weak.

KAMONGA(103):

Located high-up on the south wall of the UGU tributary. One case of suspected malaria cured. High percentage sores and tropical of suspected malaria cured m

ARUMAGA(107) :

Located mid-way up the UGU tributary, again on the south wall. This small group had been involved in may raids until lastvyear; when those involved arrested and gaoled. One case yaws cured. These people have trade connections, and occasionally inter-marry, with the HEWA tribes located north of the LAGAIP river. These people also marry into the DUNA(MIBU) tribe.

WAIMERAM(223):

Located right in the headwaters of the UGU tributary and just under the range which marks the LAKE KOPIAGO Sub-District just under the range which marks the LAKE KOPIAGO Sub-District just under the range which marks the LAKE KOPIAGO Sub-District just under the range which marks the LAKE KOPIAGO Sub-District just under the range and a people of TU'S. N.W. from census point, over a relatively low number of TU'S. N.W. from census point, over a relatively low dividing range, is located to PEREKAGO/PAGGIA valley— the local dividing range, is located to PEREKAGO/PAGGIA valley— the local people here know it as the "PASSIA". Clam "TOGOIELA", located at people here know it as the "PASSIA". Clam "TOGOIELA", located at people here know it as the "PASSIA". Clam "TOGOIELA", located at people here know it as the "PASSIA". Clam "TOGOIELA", located at people here know it as the "PASSIA". Clam "TOGOIELA", located at people here know it as the "PASSIA". Clam "TOGOIELA", located at people here know it as the "PASSIA". Clam "TOGOIELA", located at people here know it as the "PASSIA". Clam "TOGOIELA", located at people here know it as the "PASSIA". Clam "TOGOIELA", located at people here know it as the "PASSIA". Clam "TOGOIELA", located at people here know it as the "PASSIA". Clam "TOGOIELA", located at people here know it as the "PASSIA". Clam "TOGOIELA", located at people here know it as the "PASSIA". Clam "TOGOIELA", located at people here know it as the "PASSIA". Clam "TOGOIELA", located at people here know it as the "PASSIA".

These people are bi-lingual speaking the DUNA tongue as well as the IPILI language. A man named MEKEA and his adopted son YAPA from this place have spent many years at LAIAGAM. Both speak piddin English. YAPA has now returned to WAINERAM and this young man who has been with me to TARI, KORODA and LAKE KOPIAGO should make a good Tultul in the future. MEKEA is still at LAIAGAM working as a station labourer. The WAINERAM people have many contacts with the DUNA people and the "TOGOIELA" clan here has contact with the "HEWA". Fracks from here via LAKE KAIANO to KOROBA and LAKE "HEWA". Fracks from here via LAKE KAIANO to KOROBA and LAKE KOPIAGO in from 5-6 days carrying time. YARA requested to try and locate a good bridge site at the PAGGIA/LAGAIP junction for use by patrols to patrol the norther side of the LAGAIP river.

KOREMBI(218):

Located in headwaters of the PAGUMA tributary. Numerous sores and three cases of yaws. Previously one of the focal points of raiding and killing in this valley. People appear to be settling down well now. One young man named KAGARU a TRAINEE N.M.O. AT GONOKA NOW. Next officer please ensure that on completion of training this man returned to LAIAGAM for eventual posting to the PAIEIA valley.

ASIPIRINGA(175):

Tyman named KENELA arrested for a killing. Otherwise all quite in this area which was aslo a focal point from which raids took place. Two men absent at work. (1) MARA-YABIRA at WABAG and (2) WASA-ALIABE a trainee N.M.O. at MING. Again, please ensure this man eventually returned to PAIELA to lock after a local AID POST. Headman YAMARE appears a good type.

TAGOBA(339):

Over 20 men taken out of this area in November, 1960 and March 1961 in Conrection with raids and killings. No further strife. A very good census attendance. 1 PIDGIN ENGLISH TRAINEE at LAIAGAM and another at PORGERA. 1 man at Work Mr.J. Taylors FORGERA GOLD LEASE. Rest house and barracks etc constructed here by last patrol.

CENSUS & STATISTICS:

I would estimate that the 1915 names recorded in the census equals about 90% of the population in the PAIELA valley. As noted under the NATIVE AFFAIRS HEADING a further census point is required at UMBURUGA, above PIPIRANGA, in the headwaters of the PAGUBIALA tributary to gather in all absentees that area. On this patrol approximately 85% of people, with names recorded, were seen by me. Approximately half the absentees were allegedly visiting relatives in the DUNA, HEWA or PORGERA. I aid not trouble with Census offenders during this 'INITIAL CENSUS'. However the local people were advised of penalties so in future they should know what the score is.

AIRSTRIP SITES:

None noted at all. The ridge at KOREMBI is very narrow and an extremely large quartity of ground would have to be moved to make even the construction of a Piper Cub Airstrip a formidable task.

WALKING TRACKS & BRIDGES:

Instructions were left to have the two main track to the PORGEBA cleared. These are via PAUWALAMA in the PORGEBA hewdwaters and over the range (9,100 ft A.S.L) to MANDAWAKARE in the hewwaters of the PAIELA and the second; from PAUWIS' mining camp over the range to TAGOPA in the headwaters of the PAGUMA tributary-lower PAIELA. However, I would be suprised if these tracks are cleared on the initiative of the locals without supervision.

Between KOMANGA and KOREMBI the main PAIELA stream required a permenant bridge but a good site is difficult to find as the river bed is quite wide here and the river rises and falls rapidly.

MEDICAL & HEALTH:

The general average of health amongst THE PEOPLE SEEN was reasonably good. Only four lepors were sighted and about 20 cases. of yaws were treated. The area will require two AID POSTS, one at PIPIRANGA to service the upper part of the valley and another at KOREMBI to bring service to the people in the UGU and PAGUMA tributaries. N.M.O. from the PAIELA are now in traing for this task.

The N.M.O. accompanying the patrol has submitted his complete lists of treatments to the Medical Officer at LAIAGAM.

CONCLUSION:

From what I saw on this patrol of the PAIELA I would now recommend that the whole of the LAGAIP Sub-District, as far as the LAKE KOPIAGO Sub-District border, could be considered for de-restriction as soon as an officer is available for PORGERA FOST. The PAIELA people of the IPILI tribe appear to be settling down very well now that they know we apprehend killers and raiders and I consider that the area would be quite safe to unescorted EUROPEARS.

De-restriction of this area however still presents the problem concerned reference Native/European Mining activities in the PORGERA VALLEY. Before the PORGERA is de-restricted a European Officer should be made available to ensure that no friction developes between the local people and any NEW Europeans, unknown to the PORGERA enter the valley to look for GOLD,

There is a good deal of consolidation work yet to be done in both the PORGERA and PAIELA valley. Graded walking tracks have to be constructed, resthouse and barracks have to be built and etcetera. If the area were de-restricted and an officer made ax available for PORGERA POST for a year I feel sure that most of these tasks would be accomplished and that this "YEAR" should be sufficient time for the local people to adjust to the fact that de-restriction means that anyone came come into their area to prospect. After a period of a year the PORGERA could then be eperated returned to BASE CAMP STATUS ; the POST being opened up for a month say four times each year.

Boll Budu.

B. McBride

ant Di (Assistant District Officer)

TERRITORY OF PAPUA AND NEW GUINEA.

Sub-District Office, Lagaip Sub-District, LAIAGAM.

9th February, 1962.

The District Officer, Western Highlands District, MT. HAGEN.

LAIAGAM PATROL No 3 of 1961/62

Conducted by

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; PAIRLA VALLEY of the LAGAIP RESTRICTED AREA.

Personnel Accompanying

; 5 members R.P.&.N.G.C. Interpreter RAJ N.M.O. 35 Carriers.

Duration

15/1/62 to 6/2/62 23 days

Objects of Patrol

; Initial Census Arrest of woman killer Consolidation

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Heedman: PANGANA. (He accompanied me around the PAIELA VALLEY)

PIPIRANGA(368):

Located mid-PAIELA. 100 absentee names recorded in census book; undoubtedly more to come too. ANCTHER CENSUS POINT TO BE LOCATED several hours UP the PAGUBIALA river tributary at UMBURUGA. This census point will collect all absentees and others with names yet to be recorded. A track from PIPIRANGA over the PAIELA divide to the TOGALYU river in two days. People intermarry with both the DUNA and HURI people.

Headman: EKA.

TARONGA(27):

Actually over 100 people in this area but the headman pulled most of them down to PIPIRANGA where their names were recorded with other clans. People advised that we do NOT want them to walk long distances to have teir names recorded and that next patrol they amend names to TARONG BOOK.

Headman: YANDU -Appears very weak.

KAMONGA(103):

Located high-up on the south wall of the UGU tributary. One case of suspected malaria cured. High percentage sores and tropical ulcers. 32 census absentees maily visiting DUKA? Track from here to the west via WAMERAM and Lake KAIANO to the TOGAIYU river. Track to the East via KOREMBI and the PORGERA to LAIAGAM.

Headman: WAITALI

ARUMAGA(107) :

Located mid-way up the UGU tributary, again on the south wall. This small group had been involved in may raids until lastvyear; when those involved arrested and gaoled. One case yaws cured. These people have trade connections, and occasionally inter-marry, with the HEWA tribes located north of the LAGAIP river. These people also marry into the DUNA(MIBU) tribe.

WAIMERAM(223):

Located right in the headwaters of the UGU tributary and just under the range which marks the LAKE KOPIAGO Sub-District border. Some 44 absentee names recorded. Many small sores and a number of TU'S. N.W. from census point, over a relatively low dividing range, is located to PEREKAGO/PAGGIA valley— the local people here know it as the "PASSIA". Clan "TOGOIELA", located at WAIMERAM, has three of its' family members living in this valley which is an alternate gardening area for this particular clan.

These people are bi-lingual speaking the DUNA tongue as well as the IPILI language. A man named MEKEA and his adopted son YARA from this place have spent many years at LAIAGAM. Both speak PIDGIN ENGLISH. YARA has now returned to WAIMERAM and this young man who has been with me to TARI, KOROBA and LAKE KOPIAGO should make a good Tultul in the future. MEKEA is still at LAIAGAM working as a station labourer. The WAIMERAM people have many contacts with the DUNA people and the "TOGOIELA" clan here has contact with the "HEWA". Tracks from here via LAKE KAIANO to KOROBA and LAKE KOPIAGO in from 5-6 days carrying time. YARA requested to try and locate a good bridge site at the PAGGIA/DAGAIP junction for use by patrols to patrol the northern side of the LAGAIP river.

KOREMBI(218):

Located in headwaters of the PAGUMA tributary. Numerous sores and three cases of yews. Previously one of the focal points of raiding and killing in this valley. People appear to be settling down well now. One young man named KAGARU a TRAINEE N.M.O. AT GOROKA NOW. Next officer please ensure that on completion of training this man returned to LAIAGAM for eventual posting to the PAIELA valley.

ASIPIRINGA(175):

Woman named KENELA arrested for a killing. Otherwise all quite in this area which was aslo a focal point from which raids took place. Two men absent at work. (1) MARA-YABIBA at WABAG and (2) WASA-ALIABE a trainee N.M.O. at MING. Again, please ensure this man eventually returned to PAIELA to look after a local AID POST. Headman YAMARE appears a good type.

TAGOBA(339):

Over 20 men taken out of this area in November, 1960 and March 1961 in connection with raids and killings. No further strife. A very good census attendance. 1 PIDGIN ENGLISH TRAINEE at LAIAGAM and another at PORGERA. 1 man at Work Mr.J. Taylors PORGERA GOLD LEASE. Rest house and barracks etc constructed here by last patrol.

CENSUS & STATISTICS:

I would estimate that the 1915 names recorded in the census equals about 90% of the population in the PAIELA valley. As noted under the NATIVE AFFAIRS HEADING a further census point is required at UMBURUGA, above PIPIRANGA, in the headwaters of the PAGUBIALA tributary to gather in all absentees that area. On this patrol approximately 85% of people, with names recorded, were seen by me. Approximately half the absenttes were allegedly visiting relatives in the DUNA, HEWA or PORGERA. I did not trouble with Census offenders during this 'INITIAL CENSUS'. Eowever the local people were advised of penalties so in future they should know what the score is:

AIRSTRIP SITES:

ATIO

None noted at all. The ridge at KOREMBI is very narrow and an extremely large quantity of ground would have to be moved to make even the construction of a Piper Cub Airstrip a formidable task.

WALKING TRACKS & BRIDGES:

Instructions were left to have the two main track to the PORGERA cleared. These are via PAUWALAMA in the PORGERA hewdwaters and over the range(9,100 ft A.S.L) to MANDAWAKAHE in the hedwaters of the PAIELA and the second; from PAUWIS' mining cump over the range to TAGOBA in the headwaters of the PAGUEA tributary-lower PAIELA. However, I would be suprised if these tracks are cleared on the initiative of the locals without supervision.

Between KOMANGA and KOREMBI the main PAIELA stream required a permenant bridge but a good site is difficult to find as the river bed is quite wide here and the river rises and falls rapidly.

MEDICAL & HEALTH

The general average of health amongst THE PEOPLE SEEN was reasonably good. Only four lepors were sighted and about 20 cases of yaws were treated. The area will require two AID POSTS, one at PIPIRAMGA to service the upper part of the valley and another at KUREMEI to bring service to the people in the UGW and PAGUMA tributaries. N.M.O. from the PAIELA are now in traing for this task.

The N.M.O. accompanying the patrol has submitted his complete lists of treatments to the Medical Officer at LAIAGAM

CONCLUSION:

From what I saw on this patrol of the PAIRIA I would now recommend that the whole of the LAGAIP Sub-District, as far as the LAKE KOPIAGO Sub-District border, could be considered for de-restriction as soon as an officer is available for PORGERA POST. The PAIRIA prople of the IPILI tribe appear to be settling down very well now that they know we apprehend killers and raiders and I consider that the area would be quite safe to unescorted EUROPEARS.

De-restriction of this area however still presents the problem concerned reference Native/European Mining activities in the PORGERA VALLEY. Before the PORGERA is de-restricted a European Officer should be made available to ensure that no friction devalopes between the local people and any NEW Europeans, urknown to the PORGERA enter the valley to look for GOLD.

There is a good deal of consolidation work yet to be done in both the PORGERA and PAIRLA valley. Graded walking tracks have to be constructed, resthouse and barracks have to be built and otesters. If the area were de-restricted and an officer made are available for PORGERA POST for a year I feel sure that most of these tacks would be accomplished and that this "YEAR" should be sufficient time for the local people to adjust to the fact that de-restriction means that anyone came come into their area to prospect. After a period of a year the PORGERA could then be apparent returned to BASE CAIP STATUS; the POST being opened up for a month say four times each year.

B.McBride
(Assistant District Officer)

RIVER. Menicoll Ranges VALLEY