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Papua New Guinea Patrol Reports

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Champion 22.1

Sample 1

WESTERN HIGHLANDS DISTRICT PATROL REPORTS

1958/59

EDWARDS & PARSONS

<u>Report No.</u>	<u>Officer Conducting Patrol</u>	<u>Area Patrolled</u>
<u>EDWARDS</u>		
1 - 58/59	J.F. Martyn	Upper and Lower San
2 - 58/59	J.F. Martyn	Lower San and Sapi
3 - 58/59	J.W. Hoelett	San River Valley
<u>PARSONS</u>		
1 - 58/59	D.F. Perrenel	Kangal Valley



DEPARTMENT OF PUBLIC AND SOCIAL SERVICES

PATROL REPORT

Name of NACE: REZALANS Report No. AM I - 1000/50

Patrol Conducted by: J.P. MARTIN Patrol Officer No. 11

Date Patrol: 1954 at 10:00 AM

Patrol Assigned by Supervisor: N/A

Note: IN FRONT OF CHURCH. 3 OFFICERS & OTHERS

Duration: From 9:15 / 1954 to 10:15 / 1954

Number of Days: 21 / 1954

Did Medical Aidmen Accompany? No

Was Patrol to Area by District Service? 9 / 1955

Method: 114 / 18

Map Reference: 1000. PATROL AND REZALANS

Object of Patrol: (1) Further Investigation into Vandalism Route to Church

(2) Follow-up with 1st Contact Patrol & a Vigil Vigil Restricted Area

Director of Public Affairs

PORT MORESBY

Forwarded, please

Patrol Officer

Amount Paid for War Damage Compensation £

Amount Paid from DNE Trust Fund £

Amount Paid from PEDP Trust Fund £

SHD+90) -3138

District Office,
Western Highlands District,
MOUNT HAGEN.

9th June, 1959.

KSA/32A

The Assistant District Officer,
Western Highlands District,
Sub-District Office,
MOUNT HAGEN.

Subject: Kwapian Patrol Report No. 1. of 1958/59
By: J. P. Martyn, Patrol Officer,
Upper and Lower Sura Valley.

Your 30/4 - 317 dated 12th November, 1958 and above report acknowledged.

My comments:-

General.

Very detailed and covers patrol movements well but could have been easier to follow if general comments reserved for later sections. Unhurried nature of patrol very good.

Introduction.

The establishment of the Upper Wapi Census Division appears to be justified.

Native Affairs.

You are probably correct about "TABIR" people. A.D.O. Hagen will be asked to check. There would be no objection to O.I.C. Kwapian visiting there and including them in his census if they are not already included in Hagen Sub-District figures.

The improved attitude of this small pocket of people is pleasing and indicates that both initial and secondary contacts have been handled well.

Medical.

The problem of establishing an aid post at Rurisan is appreciated and, on a population basis may not be justified. However, the matter should be kept before the Medical Officer, Wabag. The pattern of yaws, ulcers and sores appears to be typical of newly contacted people living at these altitudes..

Agriculture and Livestock.

The District Agricultural Officer's comments have already been forwarded to you. The Moga (T1) ceremony is a nuisance and Mr. Martyn's concern over it is appreciated. It appears that moderation of it will again be necessary.

Acquiescence.

No doubt Lobalim will be selected as a mission station if any mission decides that there is sufficient population to justify attention. A Patrol Post in this area cannot be included in present planning. Alienation of the Kapiogain should not be

contemplated.

20/11/55 ✓

Mr. Hartyn's Policy on Officials

Mr. Hartyn's policy regarding rest houses is a good one. They do have a beneficial effect. A relatively go-slow policy is also advisable in selecting future officials in such areas where men who are leaders in their own right do not emerge.

Road and Bridges

Mr. Hartyn should explain to the people concerned that their work will be more than doubled if they are permitted to work on a vehicle road before it has been reasonably well surveyed. When this has been done and checked by a senior officer, my previous instructions will be reconsidered. But the last we heard from Mr. Hartyn he could not muster sufficient labour for public works of various kinds.

Police

L/Opt. Vain has been recommended for promotion to corporal and Frank is under consideration for an N.C.O. course.

Maps

Mr. Hartyn should know that patrol maps should be submitted in black ink to enable reprinting. His coloured map is useful and represents a lot of work, but unfortunately cannot be printed.

Conclusion

Mr. Hartyn has conducted a very useful patrol and presented his report in detail. Approval concerning the camping allowance has been forwarded.



R.I. SKINNER
DISTRICT COMMISSIONER

✓ C.C. The Director,
Department of Native Affairs,
KOROROA, Papua

This report has been unduly delayed and, because the patrol was conducted before the appointment of a District Officer and the delay was incurred in my office, I have dealt with it as properly.

R.I. Skinner
R.I. SKINNER
DISTRICT COMMISSIONER

TERRITORY OF PAPUA AND NEW GUINEA

File No. 30/1-3/7

Sub-District Office,
Wabag,
Western Highlands District
12th November 1958

The District Officer,
Western Highlands District,
Mount Hagen.

KOMPIAN PATROL REPORT No. 1 of 1958/59.

Please find herewith the necessary copies of Kompian Patrol Report No. 1 of 1958/59 submitted by Mr J.P. Martyn, Patrol Officer.

The so called Sabia clan would appear to be Korben natives once from the Lower Jini Valley. The absence of natives from that area was explained by some having migrated across the River Gai. No names of such natives were taken on the initial census of the Lower Jini area and it would seem that they can be included in Kompian Census Figures. No Korben or Hagen natives wear tapa cloth so the reference must be to bark belts.

Comments from the Medical Officer Wabag are forwarded in connection with the request for an Aidpost at Kurison.

A copy of the comments on agriculture was forwarded to the District Agricultural Officer on 7/11/58. Food production in the Kompian area in general is not good. Likewise it is not unusual to find in areas rarely patrolled that the natives have little food to spare for patrols.

Mr Martyn has been informed to give reference to forestry as there is a good stand of Kinki to the east of the area he visited but apparently it apparently thin out in the populated area he visited.

It is to be hoped that he can get clear of station duties to fulfill his promises of visits to remote places. Kompian routine census patrols are lagging behind and should be conducted as soon as possible.

Mr Martyn has reported very fully on an interesting patrol.

R. J. Macilwain

(R. J. Macilwain)
Assistant District Officer

TERRITORY OF PAPUA AND NEW GUINEA

File No. 4-5-38/59

Department of Health,
WABAS. MED.
10th., November, 1959

The Assistant District Officer,
Department of Native Affairs,
WABAS.

Subject: BURISAN - AIRPORT.
Refer : Your SO/1 of 7/11/59


Many thanks for your information derived from Keaplan
Entrol Report No. 1 of 1958/59.

During a medical patrol in 1958, which advanced as far
as Burisan, approximately 80 people only were seen. It was
realized that as this was an initial patrol the people were
not to be considered as this figure an airport
could not be considered. The reported population of over 200
people is therefore very interesting to us.

It is hoped that, early in 1959 with the cooperation
and assistance of a Dept. of Native Affairs Patrol Officer,
an Anti-Yaws patrol will be undertaken in this area. During this
patrol the most suitable positions for airports will be decided.
Judging by the above report, Burisan would seem very suitable.

An Anti-Yaws patrol into this area as soon as possible
is most desirable since the adjacent areas have just been
completed and re-infection from the Hapi people can only be
avoided by carrying out a patrol in this area at the earliest
date.

Should it be decided to establish an airport at Burisan
it will be at least twelve months before it could become
functional, owing to the delay in orderly training due to the
heavy demand on Airport Training School accommodation in a
rapidly expanding District.


(R.J. Wilson)
Medical Officer, WABAS.

copy on 4/11/59

DISEASES OF PAPUA AND NEW GUINEA

File No. 30/1

Sub-District Office,
Gulug
Western Highlands District
7th November 1958

The Medical Officer,
Gulug

Subject: MEASLES - LAGUNA DISTRICT - GULUG

The following is an extract from Hospital Report No. 1 of 1958/59.

Initial.

At Laguna the people asked for an aid post, as the nearest one is at Lalaba, a full and hard day's walk away. The terrain is extremely rugged, and sick people would find it hard to walk to Lalaba, or be carried there. Laguna comprises three clans and two others live about three hour's walk away, giving an approximate population of over 500. These would be serviced by the aidpost. The local people, especially the women at Gulug and Mungu, who also want an aidpost of their own, would attend Laguna for treatment. This would add a few more hundred population to be looked after from Laguna, sufficient to warrant an aidpost being established. The people here are willing to build the aidpost a post, having already completed a roadhouse. In their submission they wanted to build the post near Laguna as originally was provided, but they were advised to wait for definite information first.

Breakdown of cases during the patrol were:

Tropical ulcers	.....	14
Meas	.....	4
Scabies, etc.	.....	42

The local people at Laguna were a little dubious of receiving possible injections, but after a demonstration on one of the patrol members, they received injections without complaint. The local stated that they are too frightened to go to Lalaba for treatment, but should an aidpost be built at Mungu, or at Laguna, or at Lalaba which should be centrally placed to the whole-laguna river population.

From the few sick people seen, it is probable that the worst cases were not seen. The area seems to be prone to yaws and tropical ulcers, usually not seen in the area south of the New-Guinea divide.

Will you please supply your comments and state if there is any likelihood of an aidpost being established at Laguna. The previous patrol to the area was also requested for an aidpost.

Please supply your comments in quadruplicate so that they can be forwarded.

(S.I. Macdonald)

REPORT OF AREA AS AT END

District Post,
MUMBAI.
Mumbai Sub-Division.

30th. October, 1968.

Assistant District Officer,
MUMBAI. I.S.D.

MUMBAI PATROL REPORT I - 30/10

Attached please find necessary copies of the above report.

AREA COVERED	UPPER WEST AREA.
REPORT COVERED BY	J.S. HANDEL, SACRAL OFFICER No. 2.
ACCREDITED BY	THE MUMBAI P.P.S.O.C. ONE AID POST OFFICER. FIFTY SIX GUARDS. THREE VILLAGE OFFICERS.
PERIOD OF REPORT	9/1/68 to 29/10/68 ... 22 days.
LAST REPORT TO AREA	MUMBAI REPORT No. 1 - 30/10, 1968.
DETAILS OF REPORT	1. FURTHER INVESTIGATION INTO A VEHICLE'S ROUTE TO LINDHURST. 2. FOLLOW-UP INITIAL CONTACT REPORT TO UPPER WEST MUMBAI AREA. (TWO SLIDES).
REFERENCE	LOCAL PATROL AND TRAINING.

[Signature]
J. HANDEL I.S.D.

MON.

THURSDAY
9/7/58. Patrol departed Kampilan on foot for Waijogon in the early afternoon. Patrol consisted of eight members of the Constabulary, one mid Post Venterly and Lualaba of Kampilan. Camp made at Waijogon, and rest of afternoon spent inspecting progress on the new vehicular road to Linginas.

FRIDAY
10/7/58. Police and self off to continue marking proposed road route from Sakas towards Linginas. Compass bearings for triangulation taken for future mapping use. Instructions given for the building of a rest house and police quarters at Sakas. The proposed route marked to the ridge by overlooking the small Mandala valley leading into the Sakas valley. Night at Waijogon.

SATURDAY
11/7/58. Patrol moved to Iwanda, two hours' walk away. Further marking continued rest of day, and further compass bearings taken. Terrain unsuitable for a vehicular road and another route will have to be tried. Night at Iwanda.

SUNDAY
12/7/58. Inspected Lualaba's coffee at Iwanda. Plot clean, well looked after and seems to be doing well. Some compass bearings taken. Road route still being marked. Night at Iwanda.

MONDAY
13/7/58. Departed Iwanda for Linginas - approximately 12 hours' walk. Road steep in places and last night's rain made these spots very slippery. Camp made at Linginas and food purchased. Rained all afternoon and valley full of low-lying cloud. During cloud breaks, bearings taken. Two hours spent inspecting gardens. The Lualaba's coffee inspected but seen and found overgrown with grass now cleared. A few shortages here, due to the current high exchange rate. Many people absent over the Lal river in Hagen territory at a fete, so will have to await their return, in order to obtain carriers to proceed into Lal area. Night at Linginas.

TUESDAY
14/7/58. Still waiting for carriers. In meantime, the road route being marked out from the Linginas end. A visit from an Haini clansman disclosed the presence of an uncontacted clan living nearby, reputedly to be a small section of Hagen people. The main clan lives over the Lal in Hagen territory. Progress on rest houses in Sakas and Iwanda being made, so it is reported. In the afternoon, the road route inspected and found unsuitable. Another route will have to be tried later. Night at Linginas. Linginas people returned and carriers arranged for the morning.

WEDNESDAY
15/7/58. Departed Linginas with 40 carriers, all that was available. A small motor will be needed from Aurisen. The constable supervising roadwork at Linginas included in the patrol. Patrol now enroute Aurisen which is on the north west side of the Lal river in restricted area. It has been visited three times to date. The S.S. ridge of the Lal gorge reached at 9.30am and patrol rested 10 minutes at 3,400 ft. altitude. Bearings taken for mapping. The route so far has been a gradual descent through kumal and light rain forest. Patrol descended to the river on a crossing FUMS creek. Lal reached at 9.30am, after a steep descent. Crossing of the cane bridge, a single runner suspension type, took 45 minutes, as bridge a bit rickety. Patrol now moving through dense rain forest, and crossed Lal creek which, like the Lal, flows into the Lal nearby. Altitude of crossing, 1,800 ft. A gradual ascent from the Lal until 11.30am with a rest

2.
DIARY.

For 30 minutes on a small ridge, altitude 3,100ft. A very steep ascent to a ridge at 4,000ft. and patrol rested at 12.45 for 15 minutes. Bearings taken. Patrol followed the ridge horizontally to Surisan which was reached at 1.30pm. Altitude 4,500ft. Camp made and food purchased, which was in short supply due to the current logs.

Surisan is the ceremonial ground for the Icherelin, Paganin and Aguarin clans and practically the whole population including the aged were present to meet the patrol. Medical attention given to 21 people.

Compass bearings taken in the afternoon, and one complaint arbitrated. Before dusk, the camp area and surroundings were inspected. Night at Surisan and discussions held with the police about procedure to be adopted on the next part of patrol when the Rapi area was entered. Total walking time..... 4 hours 10 minutes.

16/7/58.

Patrol departed Surisan at 8am in a North, then N direction on route Perulak, a kunai stretch in the Upper Rapi. Patrol joined by the constable on road supervision in the Surisan area, and carrier strength increased to 50. Main the previous night was the track boggy. Ascended the ridge from the camp for one hour to an altitude of 3,800ft. Route through homesteads and gardens. Rested 15 minutes at 9.10am. Route now through dense rainforest, native path overgrown and evidently infrequently used. Rested 30 minutes at 10.35 at 4,400ft. Crossed Lebonal creek, alt. 3,600 feet at 11.15am. This creek flows into Fala creek which is to be crossed later on. The Lebonal crossed again nearby, and a short distance further on crossed the Fala creek, which also flows into Fala creek. Leeches found on road. Rested numerous pandanus poles planted by the Icherelin people of Surisan.

Reached Fala creek at 12.20pm and rested till 12.40. Alt. 3,000ft. A sandy creek, the RR, was reached at 1.15 alt. 2,700 ft. and patrol then ascended steeply to 3,300ft. at 1.30pm. Downhill again to 3,000ft at 1.40pm and rested till 2pm. This ridge overlooks a valley occupied by a small group of Lakan people who live at Lakan in the Lower Rapi valley about a day's walk away. Both Icherelin and Lakan people own land in this valley, and both claim a section which no doubt will be cause of investigation one day. Two large kunai patches are separated by Kob creek, the first one being called Perulak, and one which the patrol saw about 10 Lakan men awaiting the patrol. The patrol descended to Pragal creek at 2.40pm and at 2.15 met 4 Lakan men who were clearing the road. At 2.30 crossed Lepora creek and reached the edge of Perulak kunai patch at 2.55pm. The Kob creek was crossed at 3.40pm and more men encountered. They wanted the patrol to proceed further to some houses built for us at Ararap, but not wishing to be caught on the road by dusk, and no time to prepare camp, it was decided to erect camp on the bank of the Kob. The site chosen at 2.55pm near some breadfruit trees, pickets posted and clearing begun. Camp ready at 4.30pm and ensign hoisted.

A small quantity of food was brought in to the patrol, and purchased. The camp, it was found, was on land called Kobupo, altitude 2,400 ft.

In the evening, talks were had with the Lakan men, and an uncontacted Rapi who had been persuaded to visit Kowpian last month on request. Information gathered on two small uncontacted groups of Rapis living nearby.

Total walking time..... 52 hours.

17/7/58.

Patrol still at Kobupo. Yesterday's discussions brought forth information about a small group nearby, the Kowpian. The population that has been seen is quoted at ten men and 12 their families. They are a Rapi people speaking their own non-Rapi dialect. They also speak the Rapi dialect of Kowpian, etc. They live east of Kobupo. A Lakan was sent off

LABALAN

to try and bring the group in for a visit. Carriers busy clearing ground and collecting timber to build a rest house. Further east of the Komani is a Kapi clan called Kaganaganap. Neither the Kaganani nor the Komani have intercourse or trade with these people, who are suspected to be a large line. Their gardens and homesteads can be seen from Labalan and I estimate it to be about two days' walk away.

Although in the Labalan line for census at Labalan, a day's walk away, the people had their names recorded in order to check their number and check that they are recorded in the Labalan register. A total of 55 people were listed, and one of the Labalan lineages of the Kaganani clan.

In the afternoon, headman Wako of the Ywai clan, next to be visited by the patrol, visited the camp, and reported that his people had erected four houses for the patrol. As found out, headman Kaganaganap of Kaganani clan in the lower Kaganani, has been visiting these Kapi people and getting them prepared for this patrol. Kaganaganap was some of his people lining for census with the Kaganani clan in the Kaganani, but many are still living uncontacted in upper Kaganani. He has visited Kaganaganap frequently and received instructions for his Kaganani visits. He was responsible for the house building. Wako said his people were not afraid of the Administration this time, as nothing happened during or after Mr. A.S.D. Cobb's visit three years ago, and he has heard of the European from the Kaganani people over the divide. During the afternoon, after Wako's visit, two men and three women of the Komani clan arrived. These people were too afraid to see Mr. Cobb, but decided to come this time when asked for. They were friendly, and were given some small gifts, as was Wako and a few of his men. The patrol asked them to return and bring some more of their people and meet the patrol again at the next ground. The Labalan and Komani were inspected and medical treatment given. By dark, the rest house was almost completed, except for the walls.

18/10/52
18/10/52

Camp broken and patrol departed for Arang at 8am. Crossed Labalan creek at 7.15am. Creek bed has granite formation. Route through old gardens and a few homesteads, over sandy loam, extensively shot with golden mica. Uphill, and rested 20 minutes. Discussions as to which route to take. The locals want us to follow Mr. Cobb's route uphill which they state is shorter, but it was decided to follow the downhill route along the valley bottom and thus see new territory. The right hand road leading into the Arang valley was therefore taken. The route from Arang has so far been generally NW, but now in a NE direction. From here, the Arang river runs NE and is joined from the north by the river Kaganani, and then into the river Kaganani (Kaganani). The locals call the big river the Kaganani, but do so possibly because they know there is a Kaganani nearer Kaganani. They have never been to the Kaganani, and only a few to the Komani. In the NE there are small Kaganani live, and were not visited by Mr. Cobb. Main land is east of the Labalan people, and talk was sent out for them to meet the patrol at Kaganani clan land. The patrol now accompanied by Komani man Land 1, Wako of Kaganani, a Kaganani man, and some taken and Labalan men. At 8am crossed Kaganani creek, and shortly after entered the winding bed of Kaganani creek, which was followed for about 1/2 mile. River bed of white sand, liberally shot with golden mica. In sites, sandstone and mica found everywhere. One would expect to find gold here, but Mr. Cobb had no success. Went to creek bed and ascended a steep hill and rested for 15 minutes at 8.30am. Alt. 2,250ft. Then a steep descent over crumbling sandstone. A few bad falls sustained by the carriers. Entered Kaganani valley. A creek bed which was also followed for about half a mile. Bed of white sand, mica, granite and metamorphic rock. The route now through forest. Reached Kaganani creek at 9.30 am and rested till 9.45am. The creek bed of hard granite, altitude 1,700ft. A short distance further on and reached the river Arang, and patrol followed the upper or middle

4.
22nd.

A W trail towards the headwaters in the west. The river is as large as the Ag at Kompiet. Then reached sandy Wala creekbed at 9.50 reached Wagar creek at its junction with the Arusa. Waga and sandstone prominent. A short distance further on a big creek, the Waga I, and part of it turned on its south bank, near its entry into the Arusa. Then followed a steep ascent to a ridge which was followed to Ararap, alt. 3850 ft. Time 12.30pm. Met by the other Ikaia people, a few more Ikaia people and another Kamipaini tribe. Four small Ikaia houses occupied the ridge, and were built for the patrol, being big enough for the carriers. Waga found to be cleared of brush and bush for about a mile from the camp. Camp established and flag hoisted at 11.50am. Guards posted. Rain at 11.50 am. Food and two small pigs brought in and purchased. In the afternoon, carriers busy cutting timber to build a rest house, to be built on the morning, in response to a request for a building demonstration by the Agani. A long discussion was held with the Ikaia and Kamipaini peoples, who later stated that they now had no fear of the Administration or Europeans, when previously they thought wanted to kill them, like before. This may be in reference to the Schmidt party in the pre-war years, but any reference to this was avoided by the patrol. They asked for a medical orderly to be posted in the area, but they were advised this could be done when the time was right. They had heard of the medical benefits from Waga gift exchanges with the Labalai people, where there is already an established aid post. At flagfall, another talk was held with the uncontacted people who had come into listen to the Native Peoples' Session on the radio.

Patrol day's walk... 2.45 hours.

SAT.

18/7/52.

At Ararap. Rest houses being erected with locals assisting. A few high peaks of the "an-Ikaia" divide seen through clouds, and compass bearings taken. Food, in small quantities, purchased, and consumed for convenience. Ararap Ikaia totalled 25 including three new Ikaia from Waga area. The nearby Kokupe Ikaia totalled 55. With the few Kamipaini people, total population in this area should be about 120. Rest houses completed in late afternoon. Many Ikaia men in camp all day, and all at ease. The radio was the main interest, and the reason for staying all day. Some women and children about at odd times during the day. Talks held with the Ikaia, pointing out the desirability of assisting the nearby Waga in the future, to settle down and familiarise themselves with the Administration. Guards posted on 24 hour shift.

SUNDAY

20/7/52

Patrol broke camp and moved to Kapumanda, the Ikaia's ceremonial ground. Departed at 7.50 am, with a steep ascent through gardens and at 8.05 crossed Isara creek. Route through forest until the southern bank of the Arusa was encountered, which was then followed upstream until Waga creek was crossed at 8.45am at its junction with the Arusa. The Arusa then followed upstream, the creek so far being cleared by the Ikaia. A steep ascent followed by a steep descent to the Arusa at 9.05 when the patrol rested. Alt. 3850ft. The route so far has been moving north west from Ararap. Patrol moved off at 9.20am, uphill until 10.40 when rested at 3650ft. Still much wire about, and to the left were some Ikaia gardens. Patrol off at 10.20, passing new gardens. Approached two steep conical hills which were ascended. Top soil now of powdered sandstone, and in places, se-like coastal sand. From the crest of the first hill, patrol saw a group of men on the crest of the second hill. The last 1/2 mile of road was cleared of brush by the Ikaia people. Entered Kapumanda at 11.15am, altitude 3,000 ft, and met by approximately 120 people, comprising a mixture of Ikaia, Kamipaini and Ikaia clanmen seen by Mr. Scott. About 20 men of the Waga clan, not seen by Mr. Scott but acquired about by this patrol while at Ararap, were also present. Five huts were built for patrol use before the patrol arrived, and a long flag pole had also been cut, and the end bound to set a runner for the halyard. There were a number of tent poles provided also. Camp prepared and flag hoisted at 12.30pm. In the afternoon, about 70 women and children entered camp with food, which was purchased. A medical check of all present was then made, producing a few quite annoying tropical ulcers on faces, lips and fingers. Penicillin for three advanced

near some of them and four tropical albatrosses appeared to, plus
fifteen more.

Observation elicited the presence of a much larger
clan than the Iuani, 2000 odd, living to the North-east of
Kupukupa. The patrol saw extensive kumai patches about 4
days' walk away near the river Kai or Kai I. The Iuani
clan has connections with this, as yet, uncontacted clan,
called by them the Kaniwai'ia, and could possibly guide
patrol to them on the next visit to this area.

As there are no traditional headmen, or so patrol
informed, KAIKI and KAIKI of Kupukupa were appointed in
that capacity until more information, or more capable men
can be found. Many people stayed in camp all day to listen
to the radio, and because of security reasons, had to be
asked to leave at dusk. Rain in afternoon and all night.
Total walking time today 5.00 hours.

MONDAY
21/1/58

Departed Kupukupa heading west at 9.15am. Headman
Kupukupa of Iuani clan in the lead at Kupukupa, accompanied
the patrol, also the Kaniwai'ia headman of Kupukupa, who seem to
have connections with these Kaniwai'ia. Many Iuani also accompa-
nied the patrol. A series of many short, but steep ascents
were made up a razorback ridge to 4200ft, then again to
4400ft, and at 11.15am reached 4,600ft when patrol reached.
Off at 10.45am still ascending the ridge through forest.
This ridge separates the Kaniwai'ia valley from the next valley
to the west, in which the Kaniwai'ia, Kaniwai'ia and Iuani
people live. Ascended to 4600ft., then downhill at 11.15am.
Followed ridge more or less horizontally until 11.35am,
when reached at 4500ft altitude. Here, the patrol met some
of the Kaniwai'ia clanmen. Patrol off at 11.35am and emerged
from the forest at 11.50am onto a kumai ridge overlooking
a wide valley in which are a few scattered ridges in the
middle, with many scattered kumai patches, some quite ex-
tensive. See Appendix A attached. Entered Kaniwai'ia homestead
area at 11.55am and met more men. At 11.55am entered a
small cleared ridge called Kaniwai'ia containing some 150 men
but no women or children. The roads nearby had been cleared
and a few poor attempts at grading made. The ridge was abo-
ut cleared of pits for the erection of patrol tents. Three
hampies were also built for patrol use, a flag pole set and
bound at one end to act as a marker. Kaniwai'ia is Kaniwai'ia
land, altitude 4,600ft.

Camp made and flag hoisted at 1pm. As usual, guards
posted from time of arrival to time of departure. In after-
noon some 50 odd women and children arrived with food. Be-
cause the Iuani, Kaniwai'ia and Kaniwai'ia, plus some Iuani who
had accompanied us, were all mixed together, it was impossible
to get an approximate count for each clan, and rather than
frighten them by getting them to line up, this check was
let go until the next visit. The people were not too keen on
a medical check, so this was deferred until tomorrow. As
with the Iuani, there were no traditional headmen here, so
with the assistance of the Kaniwai'ia headman who have some in-
fluence here, Kaniwai'ia male KAIKI was appointed to act in that
capacity temporarily. Male Kaniwai'ia KAIKI also appointed.
Some of the Iuani clan living about two hours away were in
camp. These people were not seen by Mr. Cobb. The rest of
the clan live for seasons in the lower Kaniwai'ia. Male KAIKI was
appointed Iuani headman temporarily. All appointees were
given small gifts.

The afternoon was spent in general conversation with
the newly contacted people. The new appointees were shy and
somewhat worried that they could be penalised for non-compliance
with the law. They had heard of courts and jail sentences
from the lower Kaniwai'ia people. They were assured that the admin-
istration realised that they were newly contacted people, and
that no definite instructions were to be given this on this
visit, and that what had happened in the past was not a cause
of concern by them. An attempt therefore was made to build
a rest house here, but issues instructions regarding road work.

DIARY.

A small quantity of food produced, mainly bananas, which is the staple here, as soil is a sandy type. Most of day spent talking to the people. Rain at night.
Total walking time.... 2.35 hours.

THURSDAY
24/7/58.

Set off at 8.35am guided by Tainin men, and accompanied by a few Funigans, for Mungilar, Burai clan land. Moved 3/4 downhill, crossed a brook then a large creek, the Loras at 8.40. Ascended, and then down to cross Farsen creek at 8.45. Ascended again until 9.00, reaching a ridge top, alt 3200ft. Rested and off at 9.15. Ascended in a westerly direction through old Funigan gardens. Top reached at 9.30am, altitude 3550ft. Rested and at 10.00am descended northwards and then ascended to 4100ft, and descended again, gradually working eastwards, and crossing four landslides, hillsides extremely steep. Rested 30 minutes on a spur looking over the river Sabun. Headed eastwards through gardens down towards the Sabun, which was reached at 11.30, altitude 3,100ft. Allowed carriers 25 minutes to wash and rest at the Sabun. Descended crossed two brooks and two ridges and reached a cleared ridge, Mungilar, altitude 2500ft at 12.30pm, to find about 40 Burai men awaiting the patrol. Two hampers had been built for the patrol, tent poles and a flag mast prepared also. Camp established and flag hoisted by 1.30pm. Patrol recognised some of the men present as those encountered earlier, especially one man with a disintegrating tumour (ulcer) who evidently has come to further medical treatment. In afternoon, 46 Burai men, and 38 women and small children were present with small quantities of food, which were purchased. A successful medical check was made. Five sores and four tropical ulcers attended to. Most of day spent talking to the Burai.
Total walking time ... 2.35 hours.

FRIDAY
25/7/58.

At Mungilar. During the night one of the guards walked off into the bush calling out hysterically. Police aroused, and guard brought back. He had been enticed away by a devil woman, he stated. He was replaced by another constable, and sent to sleep off his imagination. Up to midday, only five Burai had arrived in camp. The three neighbouring clans of the Burai, the Wairu, Fungarai'en and Armoni, north of the Burai, did not come to visit. They also were not contacted by Mr. Robb's patrol. So one of the Burai was willing to guide the patrol to their territory, and they were told that the next patrol would visit them in the near future. It is possible that they wish to make sure nothing unpleasant happens to the Burai before they meet the administration. The break between the and the next patrol should set their minds at ease in this regard. Another reason against visiting these three clans was the shortage of native food locally, up to the current logs, and that patrol parties were also almost exhausted. It is intended that the next patrol visit these three peoples and patrol further north to where gardens were seen.

In the afternoon, about 60 men, women and children brought a little food into camp. A group of 19 Armoni men made their presence known late in the afternoon. They evidently had passed themselves off as Burai until they saw how things were. Gifts were given them, and a promise made to visit them soon. The showing of the Armoni then brought forth men who offered to lead the next patrol northwards. It was also discovered that the Wairu and Fungarai'en clans are socially lineages of the Burai clan, but the Armoni and Wairu are a separate clan. They still have not been seen before. A promise of guides for the visit to the Loris people was also made. These people were also unseen by Mr. Robb. They live over Wambayn ridge to the west. See Appendix 4.

The Burai stated they had no headman, and did not want the patrol to appoint one this visit, that the local Tainin group could look after them. They said the next patrol could appoint one for them. Rather than rush these people, and seem more as if than the other groups, this was agreed to.

DIARY.

SAURDAY
26/7/58

Departed for Sarumbol, Tsinin ceremonial ground, at 7.40am, escorted by some Tsinin men. Route downhill walking through extensive kumai patches. Crossed the Aman creek tributary of the Sabun at its junction with the Sabun, at 8.30am. Altitude 5,300ft. Ascended very steeply to a kumai ridge top and rested 15 minutes at 9.15am. Proceeded in a southerly direction and reached Sarumbol at 10.15am, alt. 5,900ft. It was intended to rest here only, and proceed to Wairin in the Sabu valley, but the locals said that they had not yet brought in food for us and that water was scarce on the next section of the route, and that it would be better to leave first thing next morning and make Wairin in one day. Camp was made flag hoisted at 12 noon. A humpy had been erected for patrol use, ground cleared and tent poles and flag post provided. In the afternoon, 40 men women and children of the Tsinin and Punisan clans brought in some food and two pigs. They said they would have brought in more pigs but they had already been sent off to the Toga exchange ceremony. One pig had been brought in from the Sabu valley, a long day's walk away, so that they could make an offering to the patrol. Suitable payment was made. A medical check was made later in the day, with five complaints requiring medical attention, as well as the Kual male with a sprained thumb. He has been with the patrol four days now following up his medical treatment. Compass bearings taken.

Total walking time 8.00 hours.

SUNDAY
27/7/58

Departed Sarumbol at 7.15am escorted by Tsinin men, on route Wairin in the Lower Sabu valley. Wairin clan land is called Beorap. The route taken differs from that of Mr. Bobb who proceeded to Aiyel, whereas this patrol will try a new route to Wairin. Patrol ascended until 9.00am to the head of Sarumbol ridge south of Sarumbol. Alt. 5,450ft. This ridge gives rise to the river Sarub headwaters previously encountered so the locals say. A few compass bearing taken in general directions of places visited to assist in mapping. Patrol off again at 9.15am and at 9.25am reached the head of the ridge at an altitude of 5,900 ft. Patrol now descending over a boggy track to cross Ilor creek at 10.35am, alt. 4,850ft. The Ilor joins other creeks which flow into the Sale river, and thence into the Sarumuni and Sepik rivers. Rested and off again at 10.50am, travelling uphill, and then down hill. At 11.40am the track split, the right hand track going to Tsinin land called Liap, while the left hand track goes to Beorap, and Labalam. Road now downhill to the east, whereas before the road ran approximately north to west. Patrol rested at 12 noon, having travelled over boggy ground, steep ridges and tracks covered with elevated tree roots. This was very tiring and many members suffered falls and injuries. Reached the junction of Sarub and Angus creeks at 12.35pm, alt. 4,100 ft. The Sarub is the lower part of the Ilor previously crossed. Ascended until 1.35pm when patrol rested 15 minutes at 5300ft. Aiyel seen to the W about five miles away, and is the place Mr. Bobb's patrol made for and camped when they left Sepik. Track now more or less level, then descended until 3.40pm when Awar creek (Igorai river headwaters) was reached. Alt. 4,200ft. Rested until 4pm and crossed the Awar where the creek flows into it, and ascended through gardens. Met by the Wairin Lulusi and some of his people. Reached Beorap at 4.15pm, alt. 4,800ft. Camp site cleared by the Tsinins previously, tent poles removed and two houses prepared. They were quite pleased to see the patrol arrive and stop for the night, as it was the first visit to their land by any European or patrol, having descended to Labalam in the past for census. They were advised to build a rest house, as it is intended to live these people on their own land in future, rather than have them walk the few hours to Labalam. Food purchased and flag hoisted at 5.15pm. A talk with the Wairin and Tsinin people lasted until dusk. Many patrol members in bad physical condition, and two carriers were carried on stretchers today.

3.
PLAN.

Enquiries brought forth news of a possibly shorter route to Wapi from here. This will be investigated, as it will save carriers and patrol personnel on further patrols.
Total day's walk 7.30 hours.

MONDAY
28/7/58

at Keorap until 10.00am. Time taken to enquire into other tracks into Wapi from here. Some compass bearings taken before departure. It seems a usable track from here to Sobapo exists which could possibly save one day's walk into Wapi. This will be checked later. This would give the direct routes into Wapi from each end of the Upper Wapi area. Reached river Tiogai at 10.55am and followed it downstream for a few hundred yards. Altitude 3900ft. Down hill along ridge slopes until 12 noon when Tiogai reached. Tiogai bank followed and crossed Kepan creek which flows into the Tiogai. Time 12.35pm., altitude 3400ft. Rested five minutes and descended to Kepu creek, crossed and reached Wabalan at 1.10pm. Altitude at Wabalan 3150ft. Afternoon spent in talking to locals and taking compass bearings.

TUESDAY
29/7/58

Departed Wabalan at 7.30am for Kowpian. Descended to and crossed river Tiogai at 8.00am near its junction with the Jan. Crossed the Jan at 8.30am over a suspension bridge of cane. Altitude of Jan crossing 3200ft. Ascent very steep all the way to Larimanda, which is well called, meaning in English "Big mountain". Departed foot of Larimanda for the top at 9.00am and rested at 3600ft for 20 minutes. Clived to 4,900 ft. at 10.00am and rested 20 minutes. Ascended still further, very steeply, to the last ridge top at 5,100 ft. While patrol resting, compass bearings taken to assist mapping. Patrol then proceeded towards Kowpian, ascending & descending several valleys. Passed through the Baptist Mission near Kowpian in the late afternoon, and spent about 30 minutes resting. Reached Kowpian just before dusk.
Total Day's walk approximately 8.00 hours.

End of patrol.

J. Martyn
J. Martyn. F.O. Gr. 2.
Kowpian. 29/7/58.

PATROL REPORT KOM I - 50/58.

INTRODUCTION.

The main object of this patrol was to follow up the initial contact of the Upper Wapi (Yuat slopes) people made by Mr. Robb's patrol in July, 1955. (PR I - 55/56.) It was considered necessary to make the visit at this stage, as three years had elapsed and a further delay in visiting could weaken the advantage already made.

Mr. Robb's route was through the Sau valley via Burisau to Wapi. An alternative route is through Linginas and into Wapi, and as my last patrol was engaged in finding a vehicular route to Linginas (PR 2 - 57/58) the Linginas route to Wapi was taken on this occasion in order to spend a week in further search of a route.

Mr. Robb calls the area visited the Yuat slopes. The area is in fact, the Yuat slopes of the Sau - Yuat Divide, but as exploratory contact will eventually spread further, I have called the area the Upper Wapi, the Yuat slopes being only a very small section. The Baga and Wapi speaking inhabitants also refer to themselves and their territory as Wapi, as do the Lower Sau Baga-speaking natives.

At present, the Kompiam Administrative area comprises three census sub-divisions, the Upper and Lower Sau and Kale-Tarus (see map attached). It is proposed, with the District Commissioner's approval, to form a fourth sub-division, the Upper Wapi, to be the area enclosed by the Bamaudi Sabua, Yusa, Gal, Sau, and Kea Rivers, and a line joining the Bamaudi and Kea headwaters, which forms the northern boundary of the Lower Sau area, and is the uninhabited ridge-top of the Sau-Yuat Divide, a well-marked natural boundary. The area thus enclosed has only been twice visited officially to date.

The area between the Sabua, Yuat, Karamani and Tarua rivers, populated on the northern Sabua slopes, and visited this patrol could later form the Lower Wapi sub-division.

The western portion of Upper Wapi is very rugged terrain, full of steep ridges and valleys. Few ridges exceed 5,000 feet altitude, the average being in the vicinity of 3,500 feet. The two mountain tops of the Sau-Yuat Divide would probably exceed 7,000 feet. Some of the river and creek beds crossed reached as low as 1,000 feet altitude. The area is heavily timbered, but kumul areas are not numerous nor extensive like in the Kompiam area. The soil consists mainly of sandstone, in places almost resembling coastal sand dunes, while elsewhere, the sandstone is of a crumbling nature, and breaks under-foot. Numerous falls were experienced by patrol members and carriers because of this crumbling.

Of secondary importance was the intention to seek further into the Kompiam-Linginas vehicular route, and while doing so, to inspect native-grown coffee.

NATIVE AFFAIRS.

Approximately 500 Wapi people were visited, of which 120 odd line for census at Labalam in the Lower Sau. These are the Lakan people who live at Kobupe and Ararep, a full day's walk from Labalam over the Sau-Yuat Divide, where the remainder of their people live. The rest of the Wapi people contacted, some 380, are not yet under Administrative influence, 60 of whom had their initial contact this patrol. It is reasonable to assume that a large portion of people in this area were not seen. The following clan list shows figures of people met:

<u>CLAN.</u>	<u>PLACE.</u>	<u>APPROX. POPULATION.</u>
LAKAN	KOBUPE	55
LAKAN	ARAREP	61
ROSIANI	INITIAL CONTACT	8
YUAI	KAPURANDA	100
WAIW	INITIAL CONTACT	20

<u>CLAN.</u>	<u>PLACE.</u>	<u>APPROX. POPULATION.</u>
PUNIPAN)	INDIRAKA	140
WAKIPAN)		
KRIMONI	INITIAL VISIT	18
BURAI	MUGILARE	54
KOMORI	INITIAL VISIT	19
		499.

The Lakan figures are accurate, a census having been taken for future use. When a census has been made of the other Wapi people met so far, it is intended to census the Wapi Lakani at their ceremonial grounds of Kobupo and Ararep, rather than have them do a day's walk to Labalam for census-taking, a day at Labalam while being censused, and a day back home again. The Lakani expressed a strong desire to remain at Wapi on their ancestral ground, and asked to be visited and censused there, rather than at Labalam. With this I agree, especially as they have contact and, more important, influence with the Wapis not yet under control. Further ~~more~~, the Wapis stated they want the Lakani to help them acquaint themselves with the Administration.

During the whole patrol, friendly natives were encountered. At no time did there seem to be any danger from the Wapis, or from the Lakan group Mr. Robb mentioned as being likely to cause trouble on account of the reputed previous behaviour of the Schmidt party pre-war. The people seemed unafraid, and evidently Mr. Robb's patrol prepared the ground for our successful visit. The influence of Lakan men, Malio and Muthala of Ararep, and Tainin headman Wagoingali of Wairin in the Lower Sau, also helped the patrol. Of these men, the Lakan influence the Yusi Romani, Main, Punipan and Wankipain peoples, while the Wairin headman has influence with the Tainin, Burai and a small group of Punipans. This is an ideal situation.

As seen from the diary, the natives on being notified of the impending patrol, built humpies, provided tent poles, flag mast and firewood without having been asked to do so, and before the patrol even arrived. This was due to the efforts of the three men mentioned above. A few attempts were even made to clear pads into tracks for patrol use.

The Wapis have some restricted knowledge of the Administration, gained by visits at Moga time (Te, ceremonial exchange) to the Lower Sau at Labalam and Burisau. It is now evident, contrary to what the Labalam people say, that considerable intercourse occurs between the Lower Sau and the Wapis. This takes place over the Sau-Yusi Divide, which has at least three tracks in use. There are also at least two tracks from Wapi into the Wale-Farus area. I feel that these Wapi people It is felt that these Wapi people cannot be classed as really new contacts, in spite of only two patrols. It is proposed to visit them in the New Year, a promise being made to that effect, and take an initial census of these groups. There are several clans nearby, as yet unvisited, and they too will receive their first visit. One or two men have offered to act as guides. Although the greater majority of Wapis are afraid to venture from their homes, a handful of Tainins have visited Kompiam upon request over the past few months, prior to the patrol's visit. It is hoped, after a few more visits to the area, to obtain a few Wapis as laborers at Kompiam under the Restricted Area Natives vote. This, in time, should hasten settlement and assimilation.

While at Kinginas in the Upper Sau, Pagraman of the Hain clan paid the patrol a visit. During conversation, he reported on a group of Hagen people, the Tabin clan, who live in the Upper Wapi north-east of Burisau. These people are a small group it seems, whose main clan group live on the Hagen side of the Sai river. Whether they are contacted or not is unknown, though they may cross the river to live in the Hagen area. One of the leaders is a man called Upudani. It is proposed to visit these Tabins on the next patrol to this area.

and conduct a census. The names and numbers could then be checked with Hagen records to see whether they contacted natives registered in a village census book. The Tabins are Hagen dialect speakers, not of the Wapi or Wabaga dialects. They also wear tapa cloth instead of the string net leibcloths of the Wabaga natives. Information is requested as to whether these Tabins are eventually to be recorded with Upper Wapi populations or to remain in the Hagen population records, please. The Wapi Tabins fill, more or less, the area between the San, Gai and Lai rivers, where there are possibly more groups. The Tabins could possibly give information about these other groups when visited.

The few Buzasi people met claim affiliation with the Ararep Lakani, also the Kobupo Lakani, and it is proposed that, after a visit to their area, they be listed with the Lakani at Ararep or Kobupo. Similarly, the Hain people are affiliated with the Yaai people, and could live at Kapumanda, if their population is too small.

The Burai and associated groups on the north bank of the Sabun were the most timid of the Wapis encountered. Consequently, they were not rushed into giving information about themselves or nearby people as yet not encountered, e.g. the Yariq clan. They were not keen to discuss the Yariq, even though they are reported to live nearby. The next patrol will endeavour to meet these people.

On the whole, there was no evidence of inter-clan fighting. No doubt some form of this still goes on, and may be the reason behind the Burai's reticence to discuss the Yariq.

MEDICAL.

At Burisau the people asked for an aid post, as the nearest one is at Labalam, a full and hard day's walk away. The terrain is extremely rugged, and sick people would find it hard to walk to Labalam, or be carried there. Burisau comprises three clans, and the others live about three hours' walk away, giving an approximate population of over 500. These would be serviced by the aid post. The Wapi people, especially the Lakani at Kobupo and Ararep, who also want an aid post of their own, could attend Burisau for treatment. This would add a few hundred more population to be looked after from Burisau, sufficient to warrant an aid post being established. It is therefore requested that an aid post orderly be provided for Burisau. The people there are willing to build the orderly a post, having already completed a rest house. In their enthusiasm they wanted to build the post now before an orderly was provided, but they were advised to wait for definite information first.

Treatments given during the patrol were:

Tropical ulcers	.....	14
Yaws	.....	4
Sores, etc.	.....	48

The Yaai people at Kapumanda were a little dubious of receiving penicillin injections, but after a demonstration on one of the patrol members, they received injections without misgivings. The Yaai stated they are too frightened to go to Labalam for treatment, but should an aidpost be built at Ararep, they would willingly go there. It is felt that after more population has been contacted in the Upper Wapi, an aidpost should be established at Ararep, or at Kapumanda, or at Indinaka which would be centrally placed to the Sabun-Rarusu river populations.

From the few sick people seen, it is probable that the worst cases were not seen. The area seems to be prone to yaws and tropical ulcers, usually not seen in the area south of the San-Past Divide.

AGRICULTURE AND LIVESTOCK.

While at Kamanda in the Upper San, Lalual Ambe's coffee trees were inspected. A total of 79 trees were seen, having been planted last March. The grove has been well kept, and shade is ample. *Crotalaria* has been planted in orderly rows 9' apart, and are now 5' to 15' high. Coffee is about 9' high, and seems to be arabica type. The trees are approximately 9' apart, being planted more or less on the square. The trees have not yet reached the pruning stage. Ambe has mulched the trees, and they seem to be healthy. The soil is friable and not water-logged.

Lalual Lyams's coffee at Linginas, has since the last inspection a few months ago, cleaned the weeds from his coffee.

In the Wapi area, immediately north-east of the San-Yuat Divide in the vicinity of the river San-Lai junction, the patrol unfortunately arrived at the time of the Moga (Fe) exchange ceremony. This was their first initiation into the Moga, which is, I think, unfortunate, as like elsewhere in the Kam-pian area, whenever there is a Moga, which seems to be the case every year, there is a famine. Thus, in addition to the poor sandy soil found there, will really create hardships for the indigenes. In the Kam-pian area everyone leaves gardening, care of the sick, etc., to follow the Moga about from place to place, and huge numbers of people congregate in the one place and eat it out of food. Pigs offered in the exchange, often in great numbers, are put inside fenced gardens for safe-keeping and storage, and what the pigs do not eat, they destroy. Over-all, food stocks diminish rapidly over a few days or weeks. This famine is dealt with in a separate memorandum, MA 31/1-18 forwarded to the Assistant District Officer, Wabag on 21/10/58. Consequently, during the patrol, little food was produced and the patrol had to depend upon patrol rations to a large extent. The patrol had no forewarning of the Moga in the Wapi area, otherwise departure would have been delayed until food was again plentiful. It was decided to cut the length of the patrol's stay to two weeks on account of the food shortage. Each group visited had, at the least, one full day and night's visit from the patrol.

Of the Wapi area visited, the south-east portion has black soil which seems fertile enough, given its fallow period. The staple food is sweet potato. The north-west portion, from Kapu-manda to the Sabun river, consists mainly of sandstone or sandy loam, and seems a poor type of soil for agriculture. The staple is banana. Sweet potato produced for the patrol was of poor quality, but this may have been due to the Moga, where the best potato is kept for feeding the Moga pigs and visitors. Moga pigs, those sent as gifts, or debts, are, because of prestige, sleek, glossy and well fed. Other pigs seen were gaunt and showing bone because of hunger. Many natives were in similar condition, preferring to suffer malnutrition rather than produce a pig as a gift which was not of first quality. The natives need education in first needs.

BEST HOUSES AND OFFICIALS.

During the stay at Ekupio and Ararep, the patrol commenced building rest houses for use of future patrols. Elsewhere in Wapi, where the people were not yet under Administrative influence, no attempt was made to erect houses. The whole Kam-pian area has few rest houses, and it is felt that a rest house is a constant reminder that there is an Administration. Rest houses are therefore being built where ever possible. New rest houses have recently been completed at Kurissa, and at Labalan base camp. A constable has been in these areas some months supervising rest house construction and roadwork, and has done a very good job. Fisher has also been out and collected for houses at Kaiman, Wairin and Tabogana, all in the Lower San area. It is felt that the building of rest houses is a matter of prestige in these areas, and preferable to living in tents. This tends to show lack of Administrative interest, living in tents, and could give rise to the idea that our interest is only of a temporary nature, especially if there is a staff shortage and Kam-pian patrol post is unstaffed at any stage, as was the case

last year.

In the Upper San, of the places visited, there are rest houses at Lingima, Waipogan and Yamsaka. Instructions were left at Nakas to build a rest house, and this has since been done.

In the Wapi area, rest houses were almost completed at the Lakan grounds of Kotsupo and Ararep. These houses will act as examples for rest houses elsewhere in Wapi, as the Wapi people have no idea of building houses different from their own hampies.

Of the Lakan people, Awali (Kotsupo), Kalia and Kumbala (Ararep) were appointed as group leaders to organize and assist their own groups, and help the other Wapi people with whom they have influence. They are, more or less, group leaders in their own rights. At Kapananda, Yual men Wako and Wandru were appointed Yual group leaders as they seemed to have some say in matters, and were willing to act as leaders. The Lakan men also recommended them. The Tainia people near Indinaka wanted Karamin appointed, and the Wannipain and Panipen people wanted Panipen male Fome and Wannipain male Kapegi appointed. The Barat people were shy and seemed less sure of themselves. They stated they wanted to choose a man and would inform the next patrol. This was agreed to.

All these men were told that the appointments were tentative, and were explained some of their duties as leaders. Suitable gifts were given to them.

AIRSTRIPS.

Only three sites were found suitable for the construction of airstrips- two for Cessna aircraft and possibly for DC 3 aircraft in the other site. The sites were one in each of the Upper San, Lower San and Upper Wapi areas.

At Labalan in the Lower San, the kumul-covered Lakan land is extremely suitable for the establishment of a patrol post and a Cessna airstrip. The land lies near, and above, the junction of the Tlogal and San rivers, both of which carry considerable volume of water. The base camp also has a large creek, the Kapa, as one of its natural boundaries. Water is available all year round in the three rivers mentioned. There is also a potentiality for hydro-electric power at Labalan. The area is more or less flat, and would approximate about 100 acres. It has a clear approach for aircraft of several miles at its southern end. Labalan is about 6 hours' walk from Kumpian, lying between that station and Upper Wapi. It is possibly too close to Kumpian for the establishment of another patrol post, but would undoubtedly make an excellent mission station. Labalan is more or less centrally placed to the Lower San population of over 2,500 people.

The other site suitable for a Cessna airstrip and patrol post is the kumul covered land called Perulan and Kotsupo. They lie in Upper Wapi north-east of the San-Yuet Divide and are more or less level, lying contiguous to each other. They are separated by Kib creek, and numerous other water courses lie near these two pieces of land. Water is reputed to be available all year round. The land has a clear approach of several miles to the north-east. The Barisan people and the Lakan people each claim these lands, which together total about 100 acres, and are about three days' hard walk from Kumpian. The site is ideal for a post or even a base camp where an officer could be stationed for a few months each year to patrol and make contact. Mr. Robb in his report is of the same opinion.

The third piece of land is at Waipogan in the Upper San about one hour's easy walk from Kumpian. With a fair amount of grading and cutting, this land, which lies north to south, and has a clear approach of about two miles at its southern end, could possibly be turned into a DC 3 airstrip. However, the Tialapin clan owners state they do not wish to sell the land, for as they say, it is the only piece of land they own which is flat and fertile enough for agriculture. The Tialapins are a small group of Kapananda and Wabag people, and their land possession is small. They state that if they lose this land, they will have to return to their people at Kapananda or Wabag, which areas are already over-populated and land hungry. Because of the small-

ness of the Tinalapia land holding, the lack of suitable agricultural land and the fact that they do not wish to sell, alienation should not be permitted. Some owners would be willing to sell, but this would be against their own interests, and an embarrassment in the near future. An approach has recently been made by a Wabag missionary to sound out the prospects of acquiring Waipogan for a mission lease and airstrip lease. The missionary informed us that some owners were willing to sell the land. The above facts against alienation were explained to the missionary, who then departed. He has since applied for a lease in the Wap-
 enamanda area nearby. I feel that some sort of lien be placed on this land against alienation, and for protection of native interests. It is unfortunate that circumstances are as described above, as the proposed vehicular road to Linginas passes right through Waipogan, which would mean a short trip by vehicle from Koupian to Waipogan of about five to ten minutes. Waipogan lies on an elevated plateau above the junction of the Kunap and Wakmak rivers.

ROADS AND BRIDGES.

In Wapi, pads are mostly over-grown and follow ridges in the traditional pattern of defence. In some places, the terrain is crumbling sandstone and dangerous to limb. Many falls were had by patrol members, whose physical condition on return to Koupian was poor. Two carriers had to be carried during the last three days, a constable with a bad foot had to be left at Labalam to make his own way back when his foot became better, and several other members had bad feet.

In the Labalam area of the Lower Sen, good work has been done by the natives on road work. Some grading has been attempted while under police supervision, but shortage of police (now four under strength) precludes constant supervision.

In the Upper Wapi, it was considered too early to issue roadwork instructions, but some spades and case knives were issued to likely individuals for the purpose of assisting gardening, and a hint given that they be used to clear tracks and widen them. The Lakan people said they would continue to clean roads.

The patrol crossed three bridges over the Sen and Tlogai rivers. The cane suspension bridge between Linginas and Koupian over the Sen river was in need of repair, and instructions given accordingly. It consists of a single cane runner wide enough for one foot at a time to be placed, and two runners of cane for the use of hands. The whole affair is quite rickety, and dangerous.

Another cane suspension bridge breaches the river Sen at Labalam. It is a more substantial affair than the other bridge and is in good condition. A log bridge over the river Tlogai is of good construction and quite safe.

In the Upper Sen six days were spent continuing the search for the vehicular route from Koupian to Linginas. Vide PR HON 9 of 1967/68. As the District Commissioner's instructions concerning this proposed road were not received until after completion of this patrol, work was continued on the road at the Koupian end, with the result that a wide, well-graded road of considerable length has been completed. Since receiving the instructions, roadwork there has ceased, and will be later confined to a walking track until it can be surveyed and approval given to continue with widening to a vehicular route. The route has so far been marked out as far as Makas, and is of easy grade surpassing the steep grades on the Sen section of the Wabag-Koupian road. The natives who are keen to have the road constructed were not keen at all to confine their labors to making a walking track, as they are of the opinion that their labors will be doubled. They are prepared, however, to carry out instructions as given.

CONCLUSION.

The object of the patrol, i.e., to follow up initial contact of the Upper Wapi (Kuat slopes) people was attained. From the attitude of the people, it is considered that an initial

... to make next patrol to this area, early in the New Year.
It is proposed that some road making tools, if made available,
be loaned to the class to make tracks usable and patrols less
arduous. The two Lakota rest houses, if not completed by the time
the next patrol arrives, will be completed then. It is requested
that the Upper Sugi boundaries be considered because of their
naturalness.

With regards to an aid post for Mariani, it is requested
that the medical officer concerned at Wabag favorably consider
the proposal.

It is requested that a supply of village registers be
made available, please, so that census figures can be recorded
of the Sugi people next patrol.

Apology is made for the delay in forwarding this report,
but this station has been without a typewriter since last June.
Occasional loans of a damaged portable typewriter from the Sep-
tist Mission nearby have allowed some communications to be
typed. The current typewriter was received last week.

[Signature]
A. Mariani. P.O. 2.

Journal

1947

RECORDS OF PAPPA AND HIS MEN

RECORD BOOK NO. 1 - 1942/43.

RECORD OF NOTES CONTINUOUSLY.

L/CPM WARR 3386

Has 18 years experience as a master was of great value. In spite of a chronic knee joint he performed very well. He warrants consideration for a second stripe.

L/CPM TIRANT 1 85

A very junior U.C.O. who at times presents a very smart appearance. A good worker.

Const. IRBARI 1 153

An experienced man of 24 years' service. Quiet and level-headed. Considered U.C.O. material. Now stationed Vahag.

Const. PIP 6410

Another long service member with 12 years experience. Should be considered for an U.C.O. school.

Const. AYIC 8321

A quiet man who carried out his duties well. Quiet, and performed duties well.

Const. MASH 9816

Secured from Vahag. A good worker.

Const. BATA 377

Secured from Vahag. Laidie and a good worker.

Const. HUPI 8304

A conscientious worker who performed well.

Const. LATS 8306

Somewhat lazy and careless in appearance

Const. KAI(No. 1)

and performance of duty. Since resigned.

No. 7604

These particulars have been recorded in respective records of Service, and Headquarters, M.P.U.C.C. notified.

APPENDIX "A"
UPPER MRPPI MIST
NOT TO SCALE

INDISTINCT BECAUSE OF
DISTANCE AND
SIZE

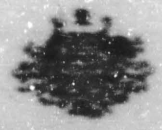


LEGEND

- PRIMARY ROADS
- MOUNTAIN ROADS
- RIVER, CREEK, ETC.
- RAILROAD
- WATER-TOWN SUB-DIVISION BOUNDARY
- LOWER SUB-DIVISION BOUNDARY
- UPPER SUB-DIVISION BOUNDARY



KOM 2 - 55157



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of WESTERN HIGHLANDS Report No. KOM 2 - 55157

Patrol Conducted by J. W. MARTIN, P.O. No. 2.

Area Patrolled (1) LOWER SAI (2) WAPT

Patrol Accompanied by Europeans NIL

1 INTERPRETER & 2 MESSENGERS.
NATIVE POLICE OFFICERS & A.P.O.'s APPROX 20

Duration—From 10/3/59 to 16/3/59

Number of Days LOWER SAI 12 & WAPT 10 & TOTAL 22

Did Medical Assistant Accompany? NO

Last Patrol to Area by—District Services NO 1958
(1) 1958 & 1959
Medical (2) NIL 1959

Map Reference LOCAL MAPS & FILES TO 1. 1958

Objects of Patrol (1) COMPLETE TAX CHECKS OF LOWER SAI (2) INITIAL CHECKS
OF WAPT ALREADY COMPLETED (3) REVENUE AND INITIAL CHECKS OF UNCOMPLETED
WAPT.

INCHARGE OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORSBY.

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.F. Trust Fund £

KOM 2-58/59



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of WESTERN DISTRICT Report No. 100/58/59

Patrol Conducted by J.P. BARTON, M.C., M.A., B.S.

Area Patrolled WESTERN DISTRICT

Patrol Accompanied by Europeans None

Native 100

Duration—From 10/1/59 to 19/1/59

Number of Days 10

Did Medical Assistant Accompany? Yes

Last Patrol to Area by—District Services 12/1/59

Medical None

Map Reference None

Objects of Patrol None

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT Moresby.

Forwarded, please

District Commissioner

Amount Paid for War Damage Compensation £

Amount Paid from D.N.E. Trust Fund £

Amount Paid from P.E.F. Trust Fund £

20-17-68

XXXXXXXX
XXXXXX

The District Officer,
Eastern Highlands District,
H. H. H.

East August, 1958.

REPORT ON VISIT TO H. H. H. - 1958/59

Receipt is acknowledged.

It is interesting to note that numerous initial censuses in your District, and in the Northern Highlands, have not only given a deal of evidence indicative of good administrative control and a tribute both to the officer conducting the work and his predecessors in the past.

I consider that preliminary aerial surveys of areas, which can be considered practically unknown, are well worth the money in that they save considerable later expense for the patrol to investigate the information at ground level.

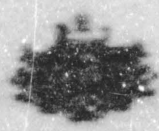
It has been noted that technical Departmental co-ordination has taken place at District level - a very effective procedure.

Anthropological data will be forwarded to the anthropologist when he returns from his present investigation in the Highlands and should prove most interesting to him.

Mr. Harty is to be congratulated on a really good report of a useful patrol.

(A. H. Harty)
District Officer

20-7-61



Territory of Papua and New Guinea

in reply
to
REF 201
30/1 - 1304



District Office,
Western Highlands District,
NAWEN.

20th June, 1961.

REF. 73.

The Director,
Department of Native Affairs,
PORT MORSBY, PAPUA.

SUBJECT: Patrol Report Number No. 25/61.
Lower Hain and East Area.

Please find enclosed.

1. 2 copies of Mr. Martyn's Patrol Report.
2. 1 copy of sketch map.
3. A.B.O.'s covering letter.

The Agricultural extract has been passed to the District Agricultural Officer for his perusal and comment. The District Medical Officer will receive the Health extract as soon as it is typed.

Mr. Martyn patrolled a little known and sparsely populated section of this District. With difficult terrain, bad communications and a small population, there seems little that can be done with these people except to improve national services and their subsistence crops where possible and to stay contact with them.

It is possible that small isolated groups may be found between the Hain River and the HAI-1042 and again in the Eastern area towards the MOKOBI. The Assistant District Officer NAWEN has been asked to arrange more frequent patrols from Kunglan so that at any contact any people outside the census.

Aerial surveys are a matter of funds, and at this time we have nothing available on Vote 9-4-1. However, the District Commissioner has been most helpful in this regard in the past and I will endeavour to arrange a flight over the HAIN and HAI for Mr. Rowlett, Patrol Officer, before the next patrol which should occur in November.

I agree that the map should be revised before printing. Mr. Rowlett should be able to accomplish this in his patrol.

The matter of Restricted Areas boundaries will be raised on separate memorandum.

Mr. Martyn has added useful information to our knowledge of the District.

[Signature]
(S. E. FINE)
DISTRICT OFFICER

TERRITORY OF PAPUA AND NEW GUINEA



File: 30/1 -

Sub-District Office,
V A B A G - W B

16th June, 1959.

The District Officer,
Western Highlands District,
MOISTY BASIN.

WESTERN PATROL REPORT No. 2 of 1958/59

Herewith please find three copies of the above mentioned report, together with requisite copies of maps, appendices and contingencies for carrying out allowances.

The report is well set out and informative. Mr. Hartyn obviously took some measure of care in the preparation of the report, and the appendix covering migration of peoples into the SAB valley.

All sections of the report are fully treated and provide informative reading.

Although just over four thousand people were visited on this patrol it is thought that ~~more~~ the time was well expended.

The people from the Mt. Dagen area referred to as the BAPI in this report are the same as those referred to in ERM 1 of 1958/59 as the BASIN. Apparently the latter is a corruption of BAPI.

It would appear from the report that the latter has in ready for de-restriction. As Mr. Hartyn says, perhaps the extra contact afforded by the missions etc., would prove beneficial to the people.

In the concluding paragraph of the report Mr. Hartyn suggests an aerial survey of the SAB, LAI, and JIMET area to ascertain the present population. ~~Such~~ ~~an~~ ~~aerial~~ ~~survey~~ ~~could~~ ~~be~~ ~~a~~ ~~great~~ ~~help~~ ~~in~~ ~~planning~~ ~~subsequent~~ ~~patrols~~ ~~into~~ ~~that~~ ~~area.~~

Follow-up patrols of this area should follow as frequently as the staff position permits. They have been started on the road, let us try to keep them going.

Forwarded for your information, please.

20

[Signature]
(C. G. G. G.)
200.

PATROL REPORT NOV 9 - 30/59.

DIARY, I.

SUNDAY.
15/3/59.

Departed Kogiam on foot at 1.30pm for Mr. W. Wilson's gold claim at Siagan. Arrived at 6.0pm. Requested Mr. Wilson to have his employees present themselves on the morrow for collection of personal tax. Night at Kogiam.
Walking time 3.50 hours.

MONDAY.
16/3/59

Tax collected from employees of L. & W. Wilson. Departed for Mairumanda at 10.00am on hearing of a plan flight in the Wale area nearby. Arrived at 11.30am and camp made. Three constables despatched to Kaimase in the Wale area to investigate. Night spent at Mairumanda.
Walking time 1.50 hours.

TUESDAY.
17/3/59

At Mairumanda. Messenger sent to Kogiam for some more police to visit Kaimase. Further information received. Departed for Kogiam late afternoon and night spent there.

WEDNESDAY
18/3/59

Departed for Kogiam at 8.30am, which was reached at 12.30pm. Police returned with 30 men from Kaimase.
Walking time 5.00 hours.

THURSDAY.
19/3/59

Departed Kogiam at 8.45am on the Lower Sea and Upper Wapi patrol. En route to Klogai, called in on Mr. W. Wilson at Kogiam, and passed through Mairumanda. Klogai reached at 8.30pm and camp made. Route from Kogiam a steep climb from the River Sea crossing at 4,100 ft to Paip at 6,000 ft, then over the range into the Kois (Tinum) valley which is usually a panderus bog at its upper part. Rain fell most of day. Klogai is on a ridge at 5,000ft and a bitterly cold night experienced.
Walking time 7.50 hours.

FRIDAY.
20/3/59

At Klogai. Having lined the Porialin people at Kogiam on 2/4/59, the Youp, Mipegin and Linagin people were lined today. Rain experienced all day. Night at Klogai.

SATURDAY.
21/3/59

At Klogai. In spite of almost continuous rain all day, the Kalimbi and Kagan clans were lined for tax census. Because of the possibility of being stranded on the other side of the Kois river, these people were lined at Klogai rather than at Mairumanda. As it was, a washed-out bridge had to be built over the Kois. Night at Klogai.

SUNDAY.
22/3/59

Departed Klogai for Ipeimanda at 8.15am, which was reached at 12.15pm. The flooded river Kois had to have a new bridge built, as bridges built the last two days were washed away. Alt. of the Kois (Tinum) at this point is 4,100ft. Rain fell continually from 2.30pm making roads boggy. Ipeimanda at 4,200 ft altitude. Night at Ipeimanda.
Walking time 8.50 hours.

TUESDAY.
23/3/59

At Ipeimanda. Tax census of Aiyel people and some of the Kaiman people who line at Ipeimanda. Best of Kaimans to line at Labalan later. Night at Ipeimanda.

WEDNESDAY.
24/3/59

Departed Ipeimanda for Liolio at 8.00am, reaching Liolio at 10.30am. Alt. Liolio 4,000ft. En route, crossed the river Haged at 3,500ft. Kaiman and Waipein clans lined for tax census.
Walking time ... 1.50 hours.

MONDAY

Lined for tax census at Mollie. ...

Departed Mollie for Labolan at 8:00am, arriving at 9:00am. Road very boggy. Camp prepared and food bought. ...

At Labolan. Intended to use day settling a court case and dispute between the ...

Departed Labolan at 9:15am for Tabaigialo, arriving at 12:30pm. Camped and food bought. ...

At Tabaigialo. Began clear tax censuses. A small line, and place heavily infested with flies. ...

At Burisau. Lined for tax census the Pegain and ...

At Burisau. Lined for tax census the Ebrwa and ...

Departed Burisau at 8:00am for Kotsapo in Wapi. A half-hour wasted searching for carriers who arrived late. ...

At Kotsapo. The Lakas clanpeople have lined in order to save them the walk to Arerap where the rest of Lakas live. ...

TUESDAY.

Departed Kibago at 8.00am for Ararep, which was reached at 12.50 pm. The valley route again chosen in preference to the ridge route. Camp made quickly, as rest houses started here last patrol were completed by the local people. Met by the Lakan "base boys", as well as those from the Yai, Punipan and Wainipain clans. Night at Ararep. Walking time ... 3.50 hours.

WEDNESDAY.

At Ararep. Most of the Lakan people lined, and remainder of day spent speaking to the Yai, Punipan and Wainipain men present. All trying hard to persuade the patrol not to visit the Yai area, giving various reasons, such as no roads, no population, unsettled populations etc.. Night at Ararep.

THURSDAY.

Departed Ararep for Kapuranda at 8.10am. Arrived 12.55pm and camp made. Two brush houses erected for patrol on its arrival. Met by 18 Main clan men who said they had saved the patrol a visit to their area by coming to see the patrol at Kapuranda. It was stated that the Yai and Wainipain men had told the Mains to come to Kapuranda, thinking the patrol would not visit lower down the valley. The Mains told that the patrol would visit them next. They left in the afternoon to prepare some suits for the patrol at their place, Paimanda. Night at Kapuranda. Walking time ... 3.55 hours.

FRIDAY.

Yai people lined and a medical check made. Rest of day spent conversing with Yais, some Main men and Wainipains. All persuading the patrol not to proceed lower down valley than the Main land, as no people. Night at Kapuranda.

SATURDAY.

Departed Kapuranda at 9.45am for Main area, arriving at Paimanda at 1.40pm. Camp made and food bought. This is the first visit to the Mains, only a few men seeing the last patrol at Kapuranda last year. About 40 Mains present on patrol's arrival, and it was found that half of them were Mains from the Gannal clan near the River Yai, lower down valley. They also had tried, as had the Mains at Kapuranda, to forestall a visit by arriving at Paimanda. Some frightful tropical ulcers and oral sores seen, and injections given that afternoon. Night at Paimanda. Walking time ... 3.00 hours.

SUNDAY.

Main clan people lined, censused and medically checked, those receiving penicillin the day before getting a second injection. Altitude at Paimanda, 2,800 ft. Rest of the day spent by the Mains persuading the patrol not to go to the Yai river area, but by Mank, seeing the patrol was determined to go, the Main "base boys" offered to act as guide and interpreter. Night at Paimanda.

MONDAY.

At Paimanda, as thought best to give the Mains tropical ulcer and yaws cases further injections and treatment, the afflicted Mains to go to Labalan on the lower Saa for treatment at the aid post. Labalan is the nearest aidpost, and two days' hard walk away. Night at Paimanda.

DIARY. 4.

SATURDAY.
2-5-59

Departed Palmanda at 7.00am for Menggau, the Gumanai clan ground. Proceeded downhill in a westerly direction, then south which was the main direction for the rest of the walk. Reached the river Baw at 8.35am, altitude 1,100ft, and followed the river for 45 minutes. The Baw was crossed five times. It is a sandy, granite scattered bed, and about 50 feet wide at this part. It flows at the bottom of a mass of sharp kunai-covered ridges, and below the junction of the Kulimp river and the Baw, two warm water trickles run into the Baw, and smell somewhat of sulphur. The Kulimp headwater, called Kanamp, arises in the hills below Kapuwanda. The kunai ridges are called Kulimpapau, and made be volcanic. The Baw was left at 1,000 ft altitude, and patrol ascended a steep ridge, then descended to the river Min, which unlike the Baw which flows into the Barua river and then into the Yuat, flows direct into the Yuat river. A second steep ridge was climbed to reach Menggau at 8,600 ft at 3.30pm. Camp made and food bought from the Gumanais. Night at Menggau. Walking time 8.0 hours.

SUNDAY.
3-5-59

At Menggau. The village elder at first did not want to bring the women and children in for a medical check or census, but after explaining that the medical check would help in away with the tropical ulcers and facial yaws that his people had, he agreed to bring them in. Food was purchased, people censused and a medical check made. Ninety two penicillin injections given. A total line up of 112 people seemed disproved the story told the patrol earlier that there were no people near the Yuat river. Night at Menggau.

MONDAY.
4-5-59

Departed Menggau at 8.30am for the Ualalai clan who have no regular ceremonial ground. Passed through bush into Kunai and followed a ridge down to the River Min, reaching it at 9.30. The Min crossed at 500 feet altitude, some miles above where it flows into the River Yuat (Lai). The Min followed downstream for over an hour, crossing it several times, and at 11.20am, ascended through extensive kunai country. This land formerly belonged to the Waala clan, now extinct. Crossed Waala creek alt. 500ft, at 11.35am. Because of arduous climbing, the patrol's route being at right angles to numerous sharp ridges, it was necessary to camp in the bush. There is no road from the Gumanai clan to the Ualalai clan, and a track had to be cut, thus delaying progress. Camp erection started at 2.45pm at an altitude of 1300ft in a small patch of bush on a creek in the heart of extensive kunai country. Camp ready at 4.15pm. Walking time 8.35 hours.

TUESDAY.
5-5-59

Departed camp at 7.00am for Ualalai clan land, still passing through kunai country, and cutting a track as patrol moved on. At 9.35am, reached a kunai and bush covered ridge called Buluhau, overlooking the Yuat river about a mile distant. Here, four Ualalai men met the patrol. Conversation brought out the fact of a small population, and it was decided not to stay but to make camp on the Sabun river which could be reached that afternoon. A little food was purchased and carried to the Sabun to augment the dwindling patrol rations.

DAY 8.

Census was made of the surrounding food. Unfortunately, there was no time to give medical attention, as it was necessary to reach the Sabun before dark in order to be near population and food. It is hoped to be able to give the required medical attention to the Umalai at Kadinaka. The patrol left Bulumbau at 11.0am and ascended through kumai to the Sabun river. Crossed the Sabun at 350 feet at 2.15pm, taking 25 minutes to make the crossing. The crossing was made about 1 1/2 miles above the junction of the Sabun with the Yust (Lai), and at the point of crossing was about 3 feet deep and 50-60 feet wide. Most carriers had to be helped across by police as the Sabun was flowing rather strongly. Patrol then ascended to 650 feet not far from the Sabun and camp made in a kumai-surrounded patch of bush at 5.00pm. Evening spent talking to the Umalai leader who accompanied the patrol.

Walking time ... 5.20 hours.

WEDNESDAY
6-5-59.

Departed the Sabun camp at 7.55am for Ibarok clan land, Yononau. Passed out of bush into kumai and ascended steeply and reached Yononau, altitude 2,300 feet at 10.00am. Met about 10 Ibarok men and camp made. Food later brought in, purchased and people lined for census and medical attention. Rest of day speaking to the people, who seem rather timid. Night at Yononau. Walking time ... 2.20 hours.

THURSDAY
7-5-59

Departed Yononau at 7.20 am for Ewur clan land, Mosop. A steep ascent to 2,800 feet and rested from 8.00am till 8.15am. A series of ascents and descents followed until 9.00am and rested until 9.15am. Another ascent and descent to a ridge and rested 90 minutes. Descended to Komopio creek at 10.55am, altitude 1950 feet and rested until 11.15am. Another ascent through kumai and rested for 30 minutes, still passing through kumai, ascending and descending a series of sharp ridges and gullies. At 1.10pm rested until 1.30 pm. The series of ridges and gullies now telling on all patrol members, especially the carriers, and rest periods frequent. Reached river Karu'on at 2.15pm, altitude 3,350 feet. Rested till 2.30pm and then ascended very steeply to a series of ridge tops. Rested 45 minutes and arrived at Mosop at 4.15pm. Altitude 4,300 feet. Camp made by 5.00pm in a clearing prepared beforehand by the Ewori, about 25 of whom awaited the patrol at Mosop. Women brought in food at dusk, which was purchased. This has been the hardest day's walk so far.

Walking time ... 5.40 hours.

FRIDAY
8-5-59

At Mosop. Ewur people lined and medical attention given. More food brought in and purchased. Rest of day spent conversing with the Ewori. Night at Mosop.

SATURDAY
9-5-59.

Departed Mosop at 7.55am for Bural clan land, Mungilare. Ascended to a nearby ridge, then proceeded downwards gradually into the valley. Rested from 9.15am until 9.30am. Road following a ridge, thus avoiding A-shocs ascents and descents of the ridges and gullies which abound in this area. At 9.45am reached the junction of Yubunan creek and river Karugon, altitude 3,500 feet. This is the Ewur and Bural land boundary. River Karugon flows into the Sabun nearby. Ascended a series of small ridges to reach Mungilare at 10.35am, altitude 3550 ft. Met here by most of the Bural clan, who brought food. Food purchased, people lined and medical attention given. This is the biggest Wapi clan seen so far. Conversation with Bural and some Yurip clan men rest of day.

Walking time ... 2.25 hours.

SUNDAY
10-5-59

At Mungilare. As the Yurip clan is small, and unable to provide enough food for a 100 strong patrol, and to visit the Yurips entails sleeping one night out in the bush there and back, and that the patrol had already expended its patrol rations during the past three weeks' patrol, it was found that a visit to Yurip clan land was impossible. As some Yurips had come to visit the patrol at Mungilare, it was decided to do a census at Mungilare. Rest of day talking to Yurips.

DIARY 3.

MONDAY
11-5-59

Departed Mungilare, Bural clan land, at 7.30 a.m. Patrol moved downhill gradually, passed through a few patches of humal and reached the river Sabun at 1.25pm, altitude 2,400ft. Crossed the Sabun and ascended two very steep ridges to 3,250ft, when rested from 9.15am till 9.45am. Patrol then descended to the river Bogalena which was crossed at 10.32am, altitude 2,500ft. Then a steep climb to a ridge, and rested 15 minutes, then climbed again to reach Indinaka. Altitude 4,200ft, 11.40am.

Camp made, food purchased and part of the Panipan clan living near Indinaka was lined for its initial census and a medical check made. Walking time 3.35 hours.

TUESDAY
12-5-59

At Indinaka. The Wansipain clan lined and a medical check made. Because of a shortage of patrol rations, the Keimari clan living nearby was censused at Indinaka, and medically checked. Rest of day speaking with both groups.

WEDNESDAY
13-5-59

Departed Indinaka at 3.30 am for Yarusul. Crossed the Bogalena at 6.10 am, and reached Yarusul at 7.40am. Altitude 3,500ft. Camp made and food purchased. The rest of the Panipan clan lined and medically checked, also the Tainin clan. Both groups eager for an airport having heard of the institution from the Lower Sea people. Work was started on a rest house, and by dark, the framework was completed. The humal roof and walls will be erected by the local populace later, with the knowledge of the small Tainin group who live in the Lower Sea.

Walking time ... 1 hour.

THURSDAY
14-5-59

At 7.30am, departed Yarusul for Variaram in the Tigel valley of the Lower Sea area. A stiff climb for considerable distance, and after a total of an hour's rest, reached a suitable camp site on a river which flows into the river Ement in the Wala-Tama area. Time 12.40pm. Walking time 4.00 hours.

FRIDAY
15-5-59

Departed the high camp at 6.00am and ascended steeply until 9.00am when rested till 9.15am. Still ascending at 10.15am when rested until 10.50am on a ridge which separates West of the Wala-Tama and the Lower Sea, each valley able to be seen. The ridge was then followed, and patrol descended to the Tigel river headwater, and up to Neorep at 11.20am. Rested until 11.35am and reached Variaram at 12.15pm. Altitude 4,800ft. Camped. Walking time 3.30 hours.

SATURDAY
16-5-59

Departed Variaram for Iyeimanda at 7.40am. Ascended and at 8.40 rested 15 minutes. Reached Iyeimanda at 9.5 am. Camped. Walking time.. 2 hrs.

SUNDAY
17-5-59

Departed Iyeimanda at 7.0am. Descended for 30 minutes, and crossed the Kain river, altitude 4,800ft, a short distance above its junction with the Sea river. Rested 10 minutes and ascended steeply to Kamwaka, altitude 4,000ft, at 9.45am. Rested 15 minutes and descended steeply to the river Sea at 10.45. Crossed the Sea at 1,500ft over a dangerously rotten cane suspension bridge. Ascended at 11.10 to Ibilik at 10.10pm, altitude 5,000ft. Rested 10 minutes and descended to the Koppisa Baptist Mission at 1pm. Reached Koppisa at 7.30pm. Walking time ... 5.10 hours.

END OF PATROL.

PATROL REPORT KOM 2- 58/59.

INTRODUCTION.

The objects of this patrol were to (1) compile a Tax Census of the Lower Sax, (2) make an initial census of Upper Wapi already contacted by previous patrols and (3) further explore Lower Wapi, and if possible, make initial census there.

The first object was successfully attained. The second object was also successfully attained, with a slight reluctance on the part of the Wamsipain people. The third object was also successfully attained, and the people previously uncontacted co-operated very well. This could be due to the initial and secondary contacts made in 1955 and 1958, respectively. Little reluctance in making an initial census was encountered, as the upper Wapis had already been initially censused without apparent ill-effects.

The proposed boundary for Upper Wapi and Lower Wapi in the last report, EGM 1 - 58/59, it is felt, could be better called simply Wapi. Most of the new population encountered this patrol happens to lie in the previously proposed Upper Wapi division, while the previously proposed Lower Wapi division is believed to consist of uninhabited forest, with perhaps a small scattered population in the Marani-Yuat junction area, which, it seems, is under the Sepik District jurisdiction. This changing of boundaries and divisional names to Wapi is more suitable now that more is known of the area. The area now proposed as the Wapi division is also called Wapi by the people there, and also the Lower Sax, Upper Sax, and Wale-Barua peoples. References to Upper and Lower Wapi in this report are to east (lowlands) Wapi and west (highlands) Wapi of the Wapi census division.

Further to the information supplied in the last report on Wapi, the lower (east) Wapi consists of razor-backed ridges and shallow gullies, with extensive kunai areas on the Yuat river banks area. The ridges rarely exceed 1,000 feet, and the lowest point reached by the patrol was 350 feet about 1 mile upstream on the Sabun river from its junction with the Yuat river. This reading could be inaccurate by a few hundred feet, as no means of taking barometric pressure or temperature corrections was available. From observation, from a point opposite the Jini-Yuat junction downstream to the Sabun-Yuat junction on the Yuat's western bank, a wide kunai belt exists, very lightly populated. Reports put the Jini-Barua section of the Yuat's western bank as uninhabited. Small population exists on the eastern (Jini) side of the Yuat as far down as the Sabun river.

Although the patrol spent a total of 23 days in the Wapi area, patrol members were better off physically than on the last visit of 15 days, previous knowledge of terrain and recent road-making being of assistance. The hardest walking was in the Menggau, Bulimau, Yonamau and Kosop areas, where ridges, gullies and total absence of tracks made the going hard.

The few days spent near the Yuat river were overcast, but occasionally, through the rifts in the low-lying cloud, a glimpse of low-lying, undulating, hills could be seen down the Yuat valley below the Sabun junction towards the Sepik. An odd patch here and there of kunai shows where previous gardens had been made, or burnt off, but the whole area seen consists almost entirely of heavy forest, and most likely unpopulated.

Because contact in Wapi is recent, patrol carriers must of necessity be obtained from more settled areas. A large patrol is therefore necessary, and because the population is mostly small and scattered, and patrol rations are insufficient for any length of time, patrols to Wapi need to be made at the end of the wet season when gardens are producing. The last patrol made in July found native foods already in short supply. Luckily, only the more heavily populated upper Sabun area was then visited, and sufficient food obtained. This present patrol, made in May, was able to buy plenty of native foods, and it seems that May would be the best time to patrol Wapi. Even so, three clans unvisited this patrol and requiring camping out in the bush, were not visited because patrol rations had already been consumed earlier.

AGRICULTURE, STOCK AND FORESTRY.

The patrol, coming at the end of the wet season, had no difficulty in purchasing sufficient food supplies.

In the Lower San, sweet potato is the staple food, but banana seems to be as important a part of the diet as sweet potato, as seen from purchases made by the patrol. Within the next few months, food supplies can be expected to become in short supply as present gardens become used up. The local custom is to plant one small garden a year of sweet potato, and while this is maturing during the next six or seven months, the natives harvest pandanus nuts (December to January). These nuts are regarded as a luxury, and are so important, that disputes regularly lead to fighting. Extreme steps are taken by all to see that they obtain such nuts, and clans who do not have pandanus, have some sort of arrangement with a clan who has, so that the former receives a supply. When the pandanus season finishes, the natives start on the sweet potato crop, and when that is consumed, often hurried along drastically by one of the annual Moga (2e) ceremonies common to the San area, the many months' long, and unnecessary, famine commences, until the next wet season approaches, and new potato gardens are planted.

In making a garden, new land is cleared and planted. The Moga custom of heaping grass, etc. in a mound and then planting the potato in the mound, is not followed in the San, except in the uppermost part of the Upper San area. The San furrow the land, usually along the declivity thus helping soil erosion, and simply plant the crop in a small mound, about six or eight inches high. Gardens are usually fenced, or ditched to keep out pigs, and when the crop is consumed, domestic pigs are put inside the fence to root up the garden in order to till the land for the next crop. Usually two gardens are planted in the one garden, and about five or six years fallow allowed before using again. No crop rotation is used by the San. In clearing the bush initially, all vegetation is removed, then burnt. An odd tree, ring-barked, or burnt, may be left in the cleared area. No odd trees are left alive to help regeneration later on, and together with furrowing down the slope and clearing precipitous slopes on ridges for gardens, soil erosion is becoming quite bad in the area, with frequent landslides on the ridges.

The fact that sweet potato is still available at this time of the year is due to two things. Strong efforts were made last year to get the natives to plant bigger gardens than usual, and such efforts were evidently reasonably successful. Secondly, the current Moga which reached the San in March 1958 was then held up until November 1958, and has not yet returned from Moga. When it does, the usual famine can once more be expected as people flock into each clan area to receive their gifts, and Moga pigs are put inside good gardens for food and protection. This, no doubt occurs elsewhere, but evidently the natives elsewhere plant bigger or numerous gardens, and do not suffer famine.

The Lower San soil seems quite satisfactory for agriculture, and receives a good rainfall, in the vicinity of 14 inches annually (Kompian station figures). Some areas, however, consist of useless clay, and quite a few places are boggy, even in the dry season, and thus good pandanus country. In the Kois river area, pandanus grows abundantly, while in the San-Tiogai valleys, sago palm also grows. Both sago and pandanus are regarded as luxury foods, and a cause for fighting.

In conducting the Lower San tax census, a pig census was also conducted, producing a total of 1,099 pigs. This number is evidently inaccurate, as pigs and other items sent off in the Moga exchange have not returned as yet, and would therefore give a greater pig count. Another factor is the fear of divalging pigs held by a comparatively new population to strangers. On many occasions, when a male was asked how many pigs he owned, he would state one number, his Iulwai another, and perhaps his wife another number. This, in spite of the fact that the reason for a pig census was given beforehand. A total of 537

AGRICULTURE, ETC. Cont'd.

males were owners of pigs, giving an average pig ownership of 1.7 which seems very low, and bears out the above comments. Another reason for believing the pig count inaccurate is the apparent ease with which a bride price of up to 20 pigs can be produced by a bridegroom. In a small clan, one marriage would deplete such clan's pig population. In such a case, a marriage would indeed be a rare occasion.

In the upper part of the Lower San, which is more heavily populated, there is little wild life. In the lower part, the bush is less heavily populated, at a lower altitude and wild life such as cassowary, birds and rodents is reasonably plentiful.

The timber potential of the Lower San is quite big, but millable timber is scattered, and in more or less inaccessible areas. There are no vehicular roads in this area, and to bring logs or timber to Kompian would require a substantial bridge over the River Sru gorge. It is the lack of such a bridge which precludes the bringing of timber and logs to timber-scarce Kompian from the ridges over-looking Kompian. A few small scattered stands of Klinkii pine are to be seen on steep slopes at Marisan.

In the Wapi area, food also was plentiful. The people had been informed beforehand that a patrol was due their area, and they replied that the patrol best come now, as food was available but would be scarce in another few months' time. The last patrol to upper Wapi was in July and food was somewhat scarce. These people evidently have the same customs as the San regards gardens and size of crops.

The staple again is sweet potato, but banana seems just as important in the upper Sabum river area, probably due to a preponderance of sandy soil not unlike coastal foreshore areas in Australia. The rest of Wapi has black soil which seems to be quite satisfactory for agriculture. Quite a few tree gardens were seen, even in the lowlands. The Wapi seem to have a larger quantity of pigst in their diet than the San. Some amounts of edible fungi which grow on certain tree bases were brought in for sale, and San carriers stated that some parts of the Lower San area also have those fungi and are eaten by natives.

No pig census was carried out in Wapi, it being a first patrol in that area. The Wapis came into the Moga ceremony last year for the first time, and many of their pigs have also not yet been returned in the exchange. Wild life is most plentiful, and hunting seems to be as great a pursuit as gardening. Large, unpopulated areas of bush and kumai grass are visited by hunters, and several newly-burnt kumai patches were seen and walked through by the patrol. Some areas were sprouting new kumai scots. It was through this burning off that the patrol knew of the existence of the Gamanai clan near the Inat river, having seen the burning off a week earlier. The Main people denied the existence of the Gamanai until reference was made to the smoke.

Along the Inat, the patrol noticed and purchased some papaw. It seems the papaw, which was of good taste and grew to over 25 feet in height, has made its way up the Inat river from the Sepik. One man even had a spoon made from a coconut shell. He would not tell the patrol how he got hold of the coconut, so it seems that as there are no coconuts growing in the Wapi area, it too must have been traded up-river from the Sepik. As most of Wapi in this area is below 3000 feet, below which coconuts can grow well and mature, it is suggested that a quantity of shooting coconuts be obtained from the D.A.S.P. and planted in this area, thus adding to the native diet. This was done in the Bainings area of the Saville peninsula some years ago, and palms took to 3,000 feet altitudes quite well. It was found there, that over 3,000 feet, coconuts developed to the "kulan" stage and were quite edible, but would not mature to the "dral" stage to give the hardened coconut food.

Wapi is mainly heavy forest in the upper part, but mainly kumai in the lower part along the Inat river. Klinkii pine in small or extended stands are plentiful in the upper part, and quite inaccessible. There are no vehicular roads in Wapi.

REST HOUSES & VILLAGE OFFICIALS.

The Lower San now has eleven rest houses, eight of which have been erected within the last twelve months. Each clan, except the Malipin near Kompian, has a rest house on its ceremonial ground. Some grounds are used jointly by allied clans, or clans that recently were lineages within a clan. In these cases, the one rest house serves for both clans. Rest houses are to be found at the following places;

PAIP	KASUNANDA	KIOGAI	MAININANDA
LYEKANDA	WARIKAM	LIOLO	LABALAN
PABAICINIS	BURISAU	MAGAIR	

At all places where rest houses were recently built, the people were keen for the patrol to spend the night in a first occupancy. This was done. The practice of the people dancing into the ceremonial ground bearing a pig was entered into with spirit, and even aged people and families took part with enthusiasm. In places having new rest houses, the ceremony acted as a house-warming. In many cases the people showed evident pleasure in the first occupancy.

Village officials of the Lower San are, unfortunately, of poor calibre and lack authority. There is not one outstanding personality. In most cases the officials are what one would call traditional headmen. Their lack of authority seems to be due to the lack of cohesion amongst the clans. (See Anthropology). As in the Upper San, everyone seems to be his own boss and unwilling to listen to anyone else, including elders and kahunas. Examples of disrespect by children to parents were witnessed, even to a grown son striking his father on the head with his clenched fist to stop him speaking so that the son could have his say.

In Wapi, the two rest houses commenced last patrol at Kokupo and Ararer were found to be completed. The rest house surroundings at Kokupo were quite pleasant for a newly visited place, and showed that much labor had been spent on the job. Gardens had been planted and fenced off for patrol use. Both these places have people who formerly lined for census in the Lower San, but the majority of them were new contacts. The Tainin people at Warubul were willing to have a rest house built there, and patrol carriers erected the framework. The Tainins, allied to the Lower San Tainins, will roof and wall the structure later on. The rest of the Wapi clans were not quite sure about the reason for building rest houses, and because they were new contacts, the matter was not pressed.

All Wapi clans so far contacted had "boss boys" or leaders appointed by the people to assist the patrol. In all cases, except the Main and Gumnai clans, these men were young able-bodied ones. The Yariy and Feimoni clans, not visited on their own grounds, however, had no leaders appointed. These leaders will be quite useful in assisting patrols, and doing the jobs of officials until suitable officials can be properly appointed. The leaders appointed seemed to have some authority in their own right.

MAPPING.

No map of any detail is available of the Wapi area. Wartime maps to hand mainly show a blank space for the Lower San and Wapi areas, and of the few details given, some are inaccurate. The map submitted last report (KCM 1-58/59) showed an inaccuracy in the course of the river San near the Sar-lai rivers junction and is corrected in this report's map. Much detail is yet to be added to a map of both areas, and is the reason why colored inks were used in the last map which was of small size, 4 miles to 1 inch. This was to assist reading. There was no intention of having the colored ink map reprinted. A 2 miles to 1 inch map is submitted this report in black ink to assist reading. It is felt that reprinting of the accompanying map could be deferred until more details, and more accuracy in details already submitted, are obtained.

ANTHROPOLOGY.LOWER SAN.

The Lower San people (together with the Wale-Tarua people) speak Hai-Naga, with the exception of the Pagain clan at Kurisan who are Tontian (Kompian) speakers. The Pagains recently migrated across the San from the Liangins area of the Upper San, east of Kompian. The river San is a natural boundary separating the Hai-Naga speakers to the South, from Hai speakers to the North of the San. This also seems to be anthropologist Bulmer's contention.

The Lower San clans opposite Kompian recently migrated from the Wabag-River Ansum area. These are the Porialin, Wairun, Kalipin, Pipagin, Kalinbi and Kugun clans. In their migration, which seems to have been the most recent, they displaced other Hai-Nagas who had to move downstream along the San, and in turn displacing other clans who eventually crossed the San-Yuat divide into the upper Wapi area. Most of these migrations were caused, so it seems, by disputes over land, pigs and general differences in opinion. The Pipagin clan came from the Ansum area of Wabag via the Upper San valley. They broke away from the Waparin clan which is still in the Upper San. Similarly the Liangin clan who live next to the Pipagins. The small Yeop clan who also live with the Pipagins and Liangins at Klogai, is a separation from the Yeop clan of the forest area in the Upper San, who also came from the Ansum area of Wabag.

The Kalinbi and Kugun clans were originally lineages in the Waparin clan from Wabag, in the river Sai and River Ansum junction area. The Waparin break-up in the San occurred when a male called Tard of the Waparin lineage married a Kalinbi lineage woman. The split-up was necessary because the marriage was between clan members. Both Tard and his wife are still alive today, and show how recent the separation of lineages into clans is. A third Waparin lineage break-away is the Kugun clan of the Wale valley, and is the remnant of the original, parent clan. The main Waparin migrated from Wabag first, and was then followed by the Kugun and Kalinbi people who split up in the Lower San. All actually, want to the Wale area, but because of further disputes, the Waparin went to the Wale.

The Aiyel clan of the Lower San (as well as the Aiyel clan of the Wale) migrated from Wabag from an area near the forest separating the Ansum and San valleys. The migration was from the Ansum-San divide to the Lower San, and some Aiyel later moved on to settle at Yauwanda in the Wale.

The Lower San Kainan clan was also a part of the aforementioned Waparin clan from Wabag. The Kainan people at Iyoi-wanda report that they chased the Kalinbi to Kurisan where they are today. Some Kainans, who are already living in three separate groups (Iyoi-wanda, Kainan, and Magale) migrated into Wapi from the San-Yuat divide to form today's Kuripan and Kainan clans. The Kainan clan has not yet been contacted by the Administration, though a few Kainan men were seen this patrol. The Kainan clan shows affinity with the Kugun clan in the Wale, and as the Lower San Kugun clan did not inform the patrol that some Kuguns went to the Wale, it seems that the Wale Kuguns are a break-away group from the Lower San group. The split-up can be better seen from Appendix A of this report.

The Tsainin clan in the Piogai valley of the Lower San was also originally from Wabag. They first settled at Klogai in the Lower San, then moved into the Piogai valley. Some members then migrated over the San-Yuat divide into Wapi. The Wabag migration of Tsainins is reported as being from Puchimale or Iyohimare.

The Wairin clan in the Piogai valley of the Lower San seems closely allied to the Tsainin clan, possibly because of domicile. Originally, the Wairin group was a part of the Iakun clan of the Lower San whose members first went to Iaiolan in the Wale area. Some of these Iakuns, or Wairins, went on to the Tarua area, and the rest left Iaiolan for the Piogai valley.

ANTHROPOLOGY Cont'd.

The Tarua group of Wairins have not yet been contacted by the Administration, and live in the area where the Wale, Tarua and Maramuni rivers merge.

The Laken clan is originally from Labalam in the Lower San. Some Lakans went to the Tarua and settled near Kusan, but later returned. Some Lakans went to upper Wapi across the San-Yuat divide, and are still there at Kolupe and Ararop, having completely wiped out an unknown Wapi (non-Baga) clan to take their land. The Eruacians Pipia and Mipia were formerly lineages of the Lakan clan, but are now separate clan entities.

The Kagabandan (sometimes called Kabanban) clan was formerly in the Upper San area, but Wabag migrations pushed them to their present place in the Lower San. The Kagabandan clan and their nearby neighbours the Eruacin clan of Burika were originally one clan called the Ingi.

The Segon clan of Fabaigina and the Yaburain clan of Nagale, both in the Lower San were also of one clan, called the Bani, and also chased to their present places from the upper San by Wabag migrations.

The Fagan clan of Sagan is from the Kingina area of the Upper San near Kapijan.

WAPI.

Downstream from Burika towards the San-Iai river junction are two very small groups of Baga natives, who are Kapija speakers. Some also speak Kai-Baga. The first group, consisting of only 8 males and 9 females, are from the Baga clan at Kapijan near Kapi (Kapi). The other group is from the Baga clan at Kapijan near the Kapi Baptist mission area, and consists of only 12 males and 10 females.

The Baganas, as already mentioned, are formerly from the Lower San of Kaban, or Waganar stock, or Baga. The Bani and Lakan clans of Wapi also are from their groups in the Lower San.

The Burali clan states that they were originally from the Tiojai valley of the Lower San. It is possible the Burali clan on arrival from Wabag in the Tiojai chased the Burali into Wapi. The Burali, who speak Kai, seem to have some connection with Wale area clans. Some Burali people also speak Lachen, a reputedly non-Baga dialect spoken by the Yapi and Ibarok clans nearby.

The Ibarok and Yapi clans speak Lachen, which is reported to be a different dialect to Baga or Wapi. The Yapi clan is a break-away group of the Burali clan. Early names are Baga ones, and as the Burali are Kai, it is possible that Lachen is a different form of Baga. The patrol interpreter, a Wapamanda man who speaks Kai-Baga said that he did not understand Lachen when he heard it. The Ibarok clan was recently chased by fighting Wapipain clansmen from their land which lay between the land occupied by the Wapipain and Kapijan clans in the upper San area of Wapi.

The Eruacin state they were originally from the Lower San. Possibly, the pressure of Wabag migrants on the San people forced their move to Wapi. Eruacs speak Kai but some also speak Lachen.

The Kungia group, not visited this patrol, occupies an area on the Wale-Wapi boundary and are related to the Kungin clan in the Wale, at Melimanda.

The Yui clan state they migrated from the Wabag area direct to Wapi. This seems a very long journey compared to the other San and Wapi migrations. The Yui, who are Kai speakers, report that they were in the first lot of migrants from Wabag over the Anban-San divide.

The Wapipain clan did not know, or would not tell, of their origins. They are Kai speakers.

ANTHROPOLOGY Cont'd.

The Main clan is bi-lingual, speaking Kai-Iaga and Wapi. When observed speaking on their own, it was found that they used Wapi, but they stated to the patrol that they are Iagas. As their customs, dress, housing, personal and place names are of Iaga type, it could be that Wapi was used to keep their conversation secret from the patrol, and that they are Iagas. Many of the Main women are Wapi. The Main elders state the Iagas natives over the Iuat, which is some distance from the Main, speak their Wapi dialect, and it is possible that Wapi is Jini talk or a variation of it.

The Kai-ua clan near the Main speak Kai, and also speak Wapi. They claim to be a break-away group from the Main clan. Both the I-Iagans and Main know of no ancestry, or did not wish to tell the patrol.

The Gumaia clan near the Iuat speak Wapi only, but some can understand Kai if it is spoken slowly. They say that Wapi talk is completely different from Kai, and so do the Iagas patrol members. The Gumaia also state that Wapi is completely different from the Iagas talk of the Sabun area. It was noticed that the Wapi here have smaller wigs, covered with black cloth somewhat like those worn by the Jini natives. Wapi houses differ markedly from the Iagas ones. There Iagas have a house for males and a separate one for females, the Wapi have one large house for both males and females and pigs. The pigs are so numerous enough to have a house of their own. Houses are from 40 feet to 50 feet in length, and are about 10 feet in 15 feet wide. Separate sections however, are allocated to men and women inside the house, to which they must keep. One woman had a door of her own which she might shut when a house with four doors and a man with three wives living with him. House roofs seem to be constructed of small, some of wild sage plaited or sage stalks in the coastal fashion, and some roofs were made of compacted cane leaves. Walls of some houses were of split timber stuck upright and not closely together, thus allowing for the passage of wind. An elevated part of low (lowest 150 feet - 200 feet) good insulation from wind is not really necessary. Some house walls were constructed of tree bark.

The Wapi buy wives from the Iagas up-country, and the upper Sabun area. Steel axes were abundant and are traded from the Iagas with pigs. Meat tin labels, evidently new years old, were also seen worn on the wig above the forehead, and these too are traded from the Iagas. A certain type of red kerchief given out at Korpian in the last New Year celebrations was found at Nengga on the Iuat, and evidently was traded from Korpian via the Sab to Wapi in the last six months.

The Uralai people are Wapi speakers. They are a very small group, evidently of Iagas ancestry. Incest is unknown, or the people not eager to divulge.

ALTERED LAND.

The only land occupied by non-natives are gold mining leases in the river Tiam (Keia) area of the Lower Sab not far from Korpian. Messrs L.L. and A.M. Wilson jointly have leases D.S.C. 2/50, 3/50 and 8. Highland Chiefs Nos. 1, 2, and 6. Total lease area is 94 hectares. Mr. B. Howlands, who was absent at the time of patrol, has about 1 square mile of land for prospecting covering the Korman headwaters.

AIRSTRIPS.

Apart from Labalan and Perulan mentioned in the last report, KOM 1 - 5A/59, no additional areas suitable for airstrips were seen in either area. Both the Lower Sab and Wapi areas are too precipitous, and full of sharp ridges and gullies and quite unsuitable for airstrips. The area off Wapi in the Sab-Iai-Iai rivers was not patrolled as no reports of population were received, and it is possible that there may be some suitable places there for small strips.

HEALTH.

In the Lower Saa, the health of the 2,800 odd people seen by the patrol was good. Very few people were sent to the Native Hospital at Kopyan for treatment not able to be given by the patrol medical orderlies. Only a total of 50 penicillin injections were given as treatment.

There are two aid-posts in the Lower Saa, one at Nairumanda, and the other at Labalam. People near Nairumanda either visit the aid-post or come to Kopyan for treatment. The rest of the Lower Saa people visit Labalam, often having a day's hard walk to get there.

The Nairumanda people once more asked for an aid-post. This request has been brought to the notice of the European Medical Assistant at Kopyan, who states he may be able to assist in the new financial year.

No figures on death to birth ratios are possible on this patrol. The village books which had only the initial census recorded were not very reliable for these figures, as clinics were not always recorded separately in the one book.

In Wapi, in spite of numerous cases, mainly yaws and tropical ulcers, the health of the natives seemed good. It is possible the very sick were not brought to the patrol's camp, as most of the people seen and recorded this visit were receiving their first contact. Some of the Upper Wapi visit the Labalam aid-post in the Lower Saa, but the journey is a long and arduous one over the Saa-Saa divide. The Tainia people at Loney once more requested an aid-post. The Tainia people also want an aid-post, and this is recommended. An aid-post at Loney could be able to care for the Upper Wapi area natives, and the Nairumanda (Ukaini clan) aid-post could care for the Lower Wapi natives. Both places are a hard day's walk from Labalam, and another day's walk from the hospital at Kopyan. Neither place would be dangerous for an ordinary man, but the Loney and Tainia have clansmen in the Lower Saa who have been contacted since 1952, and the Tainia clansmen have more or less been receiving indirect contact of administration principles through the Lower Saa people. The M.A.A. at Kopyan is sympathetic to these requests, and states he will see what can be done in the new financial year and after he has had a chance to visit these areas.

A total of 270 penicillin injections were given to the Wapi population of over 1,200 people registered. The following is a list of more serious complaints attended to:

YAWS 35	EMPHYSICAL WOUND 52	SPRINGS 14
ERASIA 13	ARABIA 1	HAEMORRHOID 1

Some frightful yaws and tropical ulcers were seen at Nairumanda. One small girl had her calf almost eaten away by an ulcer, and each movement brought pulsating bits out of the wound. She was weak and suffering from malnutrition. The patrol spent three days at Nairumanda in order to give treatment, as the Nairumanda people were frightened to let the child go to Kopyan for full treatment. It was their first contact with the Administration.

The child population in Wapi seems quite large compared to the adult population. The average size of family is high, and higher than that recorded for the Lower Saa people. It seems that the Wapi women are more fertile than their Lower Saa sisters, or also it is the men who are so. A common saying in the Saa area is that a man who has had two children is now an old man, and can be excused arduous work done by unmarried men, or married men without children.

ROADS & BRIDGES.

The above in the Lower Saa were found to be in very poor condition. Being the wet season, roads were very slippery and dangerous. One constable slipped off the road on a narrow section at the Saa gorge and fell 60 feet before being able to arrest his fall. He was unhurt, but shaken up considerably. The roads in the Kopia valley were mainly bogs, and made going

ROADS & BRIDGES Cont'd.

hard. The bridges of cane over the river San were in bad condition, and one was so dangerous, that some carriers left their cargo on one side and walked over alone. Floodwaters washed out several bridges in the lower Kois and Tlagai valleys, and these bridges had to be rebuilt before use.

In Japi, the patrol arrived just as the wet season was finishing, and no trouble was experienced in crossing the rivers. Roads had improved somewhat in the upper Japi area, as a few spears and cane knives had been given out on the last patrol. The natives had made a good effort at widening tracks, but they will have to be shown how to grade some of the steep sections. In the East river area, the patrol had to cut its own route through brush and light bush for three days. Because the population here is so small, it will take a lot of time and effort to improve walking tracks.

SEXES.

No trouble was experienced in getting the Lower San people to line for census. Only a few failed to turn up, and when these were eventually brought before the patrol, it was found that information had not arrived in time to prevent themselves for census. No action was therefore taken. It was found that the people seemed less keen in revealing their more sophisticated coastal natives. The police were largely responsible in making the line-up smooth. From the figures obtained for the Lower San, it is quite evident that there is a shortage of females in the area, and possibly of wives aggravates the position. It is understood the deserted women bands are so eager to get back their wives, even when the latter have been unfaithful, or are of dubious character. It is also understood why the women are so inferior in character, as they have no shortage of men to choose from. In comparison with the total clan population, the 10 to 15 year age group is very small, and seems to suggest that some infertility exists in these San people. Of 671 women of child-bearing age, only approximately 5% were found to be pregnant, which is low when compared with coastal figures. The average size of family was found to be low also, 1.1.

The Wapi people exhibited no fear of lining for census. Census was conducted without confusion, and was done quite satisfactorily. The child to adult population ratio was found to be greater than in the Lower San, also the average size of family, 1.6, while the percentage of pregnant women to women of child-bearing age was only slightly greater than that for the Lower San, again approximately 5%. There is also a shortage of women in the Wapi area. The Wapi 10 to 15 year age group is healthier than the Lower San group.

As explained in the health section, no figures for death to birth ratio for the Lower San are obtainable.

NATIVE AFFAIRS.

This section has been left until last so as to give a better all-round picture of affairs in both areas.

The native situation in the Lower San seems to be quite sound. Since the 1956 incident at Nabalua, the people have been very quiet. Where there has been fighting in other divisions over land, food, pigs or women, no such behaviour has been exhibited by the Lower San people, even though they are in Restricted Area. There has been, however, one murder in the area, but this, in relation to the Sabag or Wapenanda areas, cannot be considered as really detrimental. The Upper San people in non-Restricted Area have been more troublesome than the Lower San people.

Because of the above, I feel that consideration could be given to de-restricting all the Lower San. This would de-restrict only a small area and population of 2,500 odd people. It would undoubtedly help the Lower San people to become more sophisticated with restrictions lifted, and would also help

NATIVE AFFAIRS Cont'd.

quicken administration influence in Wapi. Three European miners have been in the Lower Sau area since before the Baptist Mission came to Kospian, or the Administration which came soon after. The miners evidently have had a good effect on the natives and have experienced no real trouble from them in over 10 years' residence.

The present Restricted Area boundary is the river Sau with the left bank restricted. Some years ago the boundary was further northwards and was only brought back southwards to the Sau river after the 1956 Lakan incident. The Lakan people concerned in this incident emphatically state they will cause no more trouble and wish to forget it ever happened. References to Restricted Area boundaries are made in Gazette Nos. 45 of 2/8/51 and 14 of 20/3/50. While it may be undesirable to have the Lower Sau, on de-restriction, full of itinerant missionaries, it is felt that the more important aspect of settlement of the natives be considered. It is therefore requested that the above de-restriction be considered.

Omitted from the Census section, about 20 new names were recorded in the Lower Sau. These were Tainin clanspeople living in the upper Tiagai valley.

As mentioned in the Anthropological section, the Lower Sau officials have very little authority. On the whole, the people are a poor lot, rather apathetic, and tend to fit badly into an organisation. They prefer to be left alone to their own devices and live secluded. The Highland custom of people living alone in isolated homesteads makes for, in some cases, difficult administration, but this seems emphasised in the Lower Sau. From the ancestry, one gathers that they were the undesirable of Wabag expelled or pushed through quarrels and fighting into the Kospian badlands of narrow valleys, sharp ridges and poor soil. Their behaviour leads one to believe this to be so.

In the Wapi division, the area now inhabited by the Enga was once mainly inhabited by Wapi, or non-Enga, clansmen. Through fighting and killing, the Wapis were pushed back to the immediate Yut river area. Some Wapi clans were completely wiped out by the fighting, and sickness and diseases common to low altitudes also helped decimate the population.

Also omitted from the Census section of this report, was the total number of 1152 new names recorded in this division. The total recorded was 1213 people, but some Lakan people in Wapi were registered in the Lower Sau census book. A grand total of 1172 new names were therefore recorded in both areas.

The Hagen natives near the Sau-Lai junction, totalling 39 in all, were not registered, as they state that as soon as the Hoga returns to Kospian, and they receive their gifts, they will return to their clanspeople at Komis and Kombaras. The natives say too many have died in Wapi and want to return to their clans where they can get medical attention. They have been told to tell their officials that they must be brought before the next census patrol at Komis and Kombaras. The Hoge line (Komis) consists of 8 males and 9 females. The Rapi group consists of 12 males and 10 females. Another Hagen group called the Waiwa was once living with the Hoge and Rapi people, but all except one man died out, and he returned to the Hagen side of the Lai river.

The Romani clan first contacted last patrol was found to have died out since the last visit. The two Romani men had died of sickness, leaving only the three women and children, who have returned to their own clans. In the middle and lower Wapi areas, several clans have recently died out. Large tracts of forest and kuni are now ownerless, or used by neighbouring clans for hunting. It seems that contact of Wapi may have come at an opportune time, and may prevent the smaller non-Enga groups from completely dying out.

Right through the patrol, people were given talks

NATIVE AFFAIRS Cont'd.

on the Administration and its work. All were told that fighting is forbidden, and why so, and that complaints etc could be legally and finally settled in a court. All replied that there has been no fighting for some years, ever since Mr. A.D.O. Robb's visit from Wabag in 1955. This talk on prohibition on fighting even reached the Yuat area, and it seems that all have obeyed it. The upper part of Wapi seems to have received some sort of indirect administration via the clansmen of the Lower Sau, as the Wapi Engas there said they knew that fighting was forbidden, and that aid-posts were for the use of sick people. They said they welcomed the cessation of fighting, provided all the Wapis stopped fighting. It is felt that future patrols will meet up with no trouble from these people, but it would be a wise precaution to still have armed guards in camp at all times for the next few visits.

A group of five Wapi leaders, all Engas, returned with the patrol to Karpian. It was their first visit away from home. They also visited Wabag for a few days and were duly impressed with what they saw. The large numbers of natives and the size of Administration stations and personnel also impressed them. One Wapi took a message from Wapi to Karpian on his own, and showed great confidence in the patrol's statement that he could travel abroad unmolested. He was accompanied by a patrol member on this occasion. These visitors were given suitable gifts, and a few knives and spades were given them to assist in road making in Wapi.

CONCLUSION.

It is felt that this patrol was worthwhile conducting. The main object so achieved was the opening up of another part, though small and lightly populated, of restricted area, so getting a fair idea of its previously unknown potential. There seemed no point in leaving a small isolated pocket of country uncontacted, for so doing, left that part useless for administration, and deprived its inhabitants, however small in number, of their right to advancement. The proposed de-restriction will also hasten advancement of the people previously contacted.

It is felt that an aerial survey may be useful in deciding if population exists in the San-Lai-Jimi area of Wapi, and also the Sabun-Yuat-Karamuni area. At the same time, the foothills of the Schrader Range which come right to the Yuat banks could also be looked at and assist the C.L.C. at Jimi. Because of only small contiguous populations in these areas, and the shortage of food for a large patrol, and the long distance and difficult terrain over which to carry sufficient patrol rations, an aerial survey could decide the advisability and usefulness of future patrols to these areas.

It is recommended that another patrol be conducted on general lines to the Wapi area at the end of this year.

J. Martyn
J. Martyn, P.O. Gr.2
15/6/59.

MIGRATORY ORIGIN OF THE LOWER SAC AND WAP



VILLAGE POPULATION REGISTER

Lower 800

YEAR 1957

KOMI 2-25/59

CLAN VILLAGE (BASE)	BIRTHS 0-4 5-9 10-14	DEATHS				MIGRATIONS				POPULATION				TOTALS	
		0-4		5-9		In	Out	Male	Female	Male	Female	Child	Adult		
		M	F	M	F	M	F	M	F	M	F	M	F		M	F
POBILIN (LADU)	3-4-39							3	46	4	15	45	32	57	149
POBILIN (LAKHAWAN)	"							6	74	3	63	32	37	41	234
POBILIN (LAWA)	"							3	14	2	16	1	12	14	207
POBILIN (LAWA)	3-4-9							5	37	5	33	2	14	25	152
POBILIN (LAWA)	"							3	39	7	32	1	33	21	113
POBILIN (LAWA)	"							3	32	6	29	4	23	31	118
POBILIN (LAWA)	"							7	18	14	27	6	61	31	248
POBILIN (LAWA)	"							8	42	7	35	4	38	26	169
POBILIN (LAWA)	"							9	28	2	16	4	16	20	89
POBILIN (LAWA)	"							4	12	1	10	3	12	15	90
POBILIN (LAWA)	"							3	24	1	25	2	25	27	82
POBILIN (LAWA)	"							1	12	3	21	2	21	24	118
POBILIN (LAWA)	"							1	12	3	21	2	21	24	118

VILLAGE POPULATION REGISTER WAPI

YEAR 1958/59 KOM 2-53/57

VILLAGE (PLACE)	BIRTHS		DEATHS		MIGRATIONS		APPROX. HIGH VILLAGE BY SEX				LACER POTENTIAL		TOTALS (approximate)			
	0-1 Yrs		1-4 Yrs		5-9		In		Out		Male	Female	Child	Adult		
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
LAXAN (LAXAN)																
YUAI (KAPIMANBA)																
MAIN (PAINANPA)																
GUMUNAI (MANGSAR)																
UMULAI (BULUMBAR)																
IBAROK (YONOMAY)																
KUMOR (MUSOF)																
BURAI (MUNGUNEE)																
YAPAI																
WANZIPAIN (LINDINANA)																
REIMONI																
PUNIPAN (NARUMBUL)																
TANTIN (NARUMBUL)																
TOTALS																

INITIAL

DAILY REPORT FEB 2 - 1970

MON. 1.

MONDAY
12/2/70

Reported Kapiha on foot at 1.00pm for Dr. H. Wilson's gold clinic at Huiyaga. Arrived at 2.00pm. Requested Dr. Wilson to have his employees present themselves on the square for collection of personal tax. Night at Huiyaga.
Walking time 2.30 hours.

TUESDAY
13/2/70

Was collected from employees of L. & H. Wilson. Reported for Kapiha at 11.00am on heading of a class fight in the table area nearby. Arrived at 11.30am and was with them until the investigation. Night spent at Huiyaga.
Walking time 1.30 hours.

WEDNESDAY
14/2/70

At Huiyaga. Message sent to Kapiha for more army police to visit Huiyaga. Further information received. Reported for Kapiha late afternoon and night spent there.

THURSDAY
15/2/70

Reported for Kapiha at 2.00pm, which was reached at 11.00pm. Police returned with a man from Huiyaga.
Walking time 2.00 hours.

FRIDAY
16/2/70

Reported Kapiha at 2.00pm on the lower end and then was present. In route to Huiyaga, called in on Dr. H. Wilson at Huiyaga, and passed through Huiyaga. Huiyaga reached at 1.00pm and was with them until 4.00pm. A steep climb from the Huiyaga end ascending at 4,200 ft to peak of 4,800 ft, then over the ridge into the Huiyaga valley which is usually a pasture bog at its upper part. Rain fell most of day. Huiyaga is on a ridge at 4,000ft and a bitterly cold night experienced.
Walking time 7.30 hours.

SATURDAY
17/2/70

At Huiyaga. During line, the Huiyaga people at Kapiha on 2/2/70, the Huiyaga and Huiyaga people were lined today. Rain experienced all day. Night at Huiyaga.

SUNDAY
18/2/70

At Huiyaga. In spite of almost continuous rain all day, the Huiyaga and Huiyaga lines were lined for tax census. Because of the possibility of being stranded on the other side of the Huiyaga river, these people were lined at Huiyaga rather than at Huiyaga. As it was, a washed-out bridge had to be built over the river. Night at Huiyaga.

MONDAY
19/2/70

Reported Kapiha for Kapiha at 2.00pm, which was reached at 11.00pm. The flooded river Huiyaga had to have a new bridge built, as bridges built the last two days were washed away. Alt. of the Huiyaga at this point is 4,200ft. Rain fell continually from 2.00pm making roads boggy. Kapiha at 4,200 ft altitude. Night at Kapiha.
Walking time 2.30 hours.

TUESDAY
20/2/70

At Kapiha. Tax census of Huiyaga people and some of the Huiyaga people who line at Kapiha. Most of Huiyaga to line at Huiyaga later. Night at Kapiha.

WEDNESDAY
21/2/70

Reported Kapiha for Huiyaga at 2.00pm, reaching Huiyaga at 11.00pm. Alt. Huiyaga 4,000ft. In route, crossed the river Huiyaga at 3,000ft. Huiyaga and Huiyaga lines lined for tax census. Walking time ... 1.30 hours.

LIARL 2

FRIDAY
12-4-59

Lahon people lined for the day at Mallo. Reached about noon. A land use dispute between the Vagrin and Sigal clans was settled in court. Night at Mallo.

FRIDAY
12-4-59

Departed Mallo for Iobalen at 8 AM, arriving at 2 PM. Road very bumpy. Camp prepared and food bought. Tax census in afternoon for the Lahon and Sigal clans. Night at Iobalen. Walking time ... 2.00 hrs.

FRIDAY
12-4-59

At Iobalen, Sigal and Lahon were day settling in court a land use dispute between the Lahon, Sigal and Sigal clans. Further was settled an earlier case. Some disputes admitted looking land many years previous to the present holder. Some information gained in talks about new clans in the Vagrin area, need to be patrolled. Heavy rain in the afternoon. Night at Iobalen.

FRIDAY
12-4-59

Departed Iobalen at 8 AM for Tshigiala, arriving at 12 PM. Camped and food bought. People not many for census, and arranged for the next day. Night at Tshigiala. Alt 4,000 ft. Walking time ... 2.00 hours.

FRIDAY
12-4-59

At Tshigiala, Sigal clan tax census. A small line, and place heavily forested with fire. Departed for Marisan at 12 PM, arriving at 2 PM. Camp made and food bought. Some time spent talking to some Sigal members of the Sigal and Vagrin clans, who live a few hours away from Marisan above the river line. Night at Marisan. Walking time ... 1.00 hrs.

FRIDAY
12-4-59

At Marisan, lined for tax census the Sigal and Vagrin clans. Work commenced on road hours of Sigal, about 45 minutes away. Arranging for other carriers to accompany the patrol to Vagrin. Further talks about new clans in Vagrin. Night at Marisan.

FRIDAY
12-4-59

At Marisan, lined for tax census the Sigal and Vagrin clans. Further work on the Sigal road houses. Further carriers for Vagrin obtained, though still lacking a few. Camp not in use so did for an early start in the morning, for Sigal in Vagrin. Night at Marisan.

FRIDAY
12-4-59

Departed Marisan at 6 AM for Sigal in Vagrin. A half-hour wasted searching for carriers who arrived late. Reached Sigal at 7 AM, altitude 5,000 ft. Reached Sigal in Upper Vagrin at 8.10 pm. Road very bumpy, but better than last patrol, as roads have been cleared in many places for considerable distances. Leeches and stinging nettles in unlogged sections plentiful. Camp made in root house started last patrol, and completed after patrol left. Food bought. Various carriers paid off and return home tomorrow. Some further information on new Sigal clans obtained. Night at Sigal. Walking time ... 5.00 hours.

FRIDAY
12-4-59

At Sigal, the Lahon clanspeople were lined in order to save them the walk to Arroyo above the road of Lahon line. A land use dispute on Marisan, adjoining Sigal, between Lahon and Sigal clansmen left until a later patrol. Not all participants present, and some variance in claims amongst men of the same clan. Night at Sigal.

THURSDAY

Reported return of 3:00pm for Anway, which was reached at 11:00 pm. The valley route again shown in preference to the ridge route. Camp made quickly, as most houses started large but patrol was surprised by the local people, led by the labor "boss boys", as well as those from the East. Patrol met "boss boys" about 8:00 pm. Night at Anway. Walking time ... 2:00 hours.

At Anway, most of the labor people lined, and remainder of day spent speaking to the East, Indians and "boss boys" present. All trying hard to persuade the patrol not to visit the East area, giving various reasons, such as no roads, no population, unvisited population etc. Night at Anway.

Reported return for Espumada at 3:00pm. Arrived 11:00 am and very early, the local houses started for patrol in the morning. Led by 20 labor also and one who they had seen. The patrol a visit to their camp by coming to see the patrol at Espumada. It happened that the East and "boss boys" had told the labor to come to Espumada. Thinking the patrol would not visit here from the valley. The labor told that the patrol would visit their camp. They left in the afternoon to prepare new beds for the patrol at their camp, Espumada. Night at Espumada. Walking time ... 1:30 hours.

Local people lined and a small camp made. Most of day spent conversing with labor, some labor men and "boss boys". All persuading the patrol not to proceed lower down valley than the Kain land, as no people. Night at Espumada.

Reported Espumada at 3:00pm for Kain area, arriving at Espumada at 1:00pm. Camp made and food bought. This is the first visit to the Kain, only a few men seeing the last patrol at Espumada last year. About 40 men present on patrol's arrival, and it was found that half of them were natives from the Kain area near the river bank, lower down valley. They also had heard, as had the labor at the Espumada, to forestall a visit by arriving at Espumada. Some freight-ful tropical clothes and food were seen, and injections given that afternoon. Night at Espumada. Walking time ... 3:00 hours.

Kain classpeople lined, examined and medically checked, those receiving penicillin the day before getting a second injection. Altitude at Espumada, 9,000 ft. Most of the day spent by the labor persuading the patrol not to go to the East river area, but by dark, seeing the patrol was determined to go, the Kain "boss boy" offered to act as guide and interpreter. Night at Espumada.

At Espumada, as thought best to give the bad tropical illness and gave some further injections and treatment, the afflicted feeling to go to Labalar in the labor camp for treatment of the old part. Labalar is the nearest airport, and two days' hard walk away. Night at Espumada.

WEDNESDAY

WEDNESDAY
1-1-50

Reported Patrols at 7.00am for Duggan, the
General also proved. Reached Duggan in a
westerly direction, then south which was the
main direction for the rest of the walk. Reached
the river bank at 8.30am, altitude 1,500ft, and
followed the river for 30 minutes. The bank was
crossed five times. It is a sandy, pebbly
country, and about 10 feet wide at this
part. It flows at the bottom of a mass of steep
hills covered in grass, and after the junction
of the Duggan river and the bank, the main water
tributaries run into the bank, and small amounts
of water. The hills between Duggan and
the river are called hills, and may be vol-
canic. The bank was left at 1,000 ft altitude,
and patrol ascended a steep ridge, then dis-
cended to the river bank, which was the bank
which flows into the Duggan river and then into
the bank, then down into the Duggan river.
A small steep ridge was climbed to reach
Duggan at 2,500 ft at 8.30am. Some water and
food brought from the mountain. Night at Duggan.
Walking time 5.40 hours.

WEDNESDAY
1-1-50

At Duggan, the village chief of first did
not want to bring the women and children in
for a medical check up, but after ex-
plaining that the medical check would help to
save with the hospital doctors and that his
people had, he agreed to bring them in.
First was purchased, people examined and a medical
check made. Many were given injections
given. A total line up of 122 people another
discovered the story told the patrol earlier
that there were no people near the Duggan river.
Night at Duggan.

WEDNESDAY
1-1-50

Reported Duggan at 8.30am for the Duggan
also the bank no regular commercial ground.
Passed through bush into Duggan and followed a
ridge down to the Duggan river, reaching it at 9.30.
The bank crossed at 500 feet altitude, some miles
above where it flows into the Duggan river.
The bank followed downstream for some an hour,
crossing it several times, and at 11.30am,
ascended through extensive bush country.
This land formerly belonged to the Duggan clan,
now extinct. Crossed Duggan creek at 500ft, at
11.30am. Because of narrow climbing, the patrol's
route being at right angles to numerous steep
ridges, it was necessary to camp in the bush.
There is no road from the Duggan area to the
Duggan area, and a track had to be cut, thus
delaying progress. Camp erection started at 2.30pm
at an altitude of 1,000ft in a small patch of bush
on a creek in the heart of extensive bush coun-
try. Camp ready at 4.15pm.
Walking time 5.45 hours.

WEDNESDAY
1-1-50

Reported camp at 7.00am for Duggan also land,
still passing through bush country, and cutting
a track as patrol moved on. At 9.30am, reached a
bush and bush covered ridge called Duggan, over-
looking the Duggan river about a mile distant. Here,
four Duggan men met the patrol. Conversation
brought out the fact of a small population, and it
was decided not to stay but to make camp on the
Duggan river which could be reached that afternoon.
A little food was purchased and handed to the
Duggan to suggest the drinking patrol returns.

THURSDAY.

Census made while purchasing food. Unfortunately, there was no time to give medical attention, as it was necessary to reach the Sabun before dark in order to be near population and food. It is hoped to be able to give the required medical attention to the Umalai at Indinaha. The patrol left Salumban at 11.0am and descended through Inai to the Sabun river. Crossed the Sabun at 350 feet at 2.15pm, taking 25 minutes to make the crossing. The crossing was made about 1/2 mile above the junction of the Sabun with the West (Lai), and at the point of crossing, was about 5 feet deep and 50-60 feet wide. Most carriers had to be halged across by poles as the Sabun was flowing rather strongly. Patrol then ascended to 650 feet not far from the Sabun and camp made in a brush-surrounded patch of bush at 2.40pm. Evening spent talking to the Umalai leader who accompanied the patrol.

Walking time ... 3.30 hours.

FRIDAY.
4-5-59.

Departed the Sabun camp at 7.55am for Ibarok clan land, Yonoman. Passed out of bush into Inai and ascended steeply and reached Yonoman, altitude 2,500 feet at 10.00am. Set about 10 Ibarok men and camp made. Food later brought in, purchased and people lined for census and medical attention. Rest of day speaking to the people, who seem rather timid. Night at Yonoman. Walking time ... 1.30 hours.

FRIDAY.
5-5-59.

Departed Yonoman at 7.30 am for Ibarok clan land, Hooep. A steep ascent to 2,800 feet and rested from 8.00am till 8.15am. A series of ascents and descents followed until 9.00am and rested until 9.15am. Another ascent and descent to a ridge and rested 35 minutes. Descended to Lamovic creek at 10.55am, altitude 1900 feet and rested until 11.15am. Another ascent through Inai and rested for 50 minutes, still passing through Inai, ascending and descending a series of sharp ridges and gullies. At 1.15pm rested until 1.30 pm. The series of ridges and gullies now telling on all patrol members, especially the carriers, and rest periods frequent. Reached river Lara on at 2.15pm, altitude 3,350 feet. Rested till 2.30pm and then ascended very steeply to a series of ridge tops. Rested 45 minutes and arrived at Hooep at 4.15pm. Altitude 4,300 feet. Camp made by 5.00pm in a clearing prepared beforehand by the Hooepi, about 25 of whom awaited the patrol at Hooep. Women brought in food at dusk, which was purchased. This has been the hardest day's walk so far.

Walking time ... 5.40 hours.

FRIDAY.
6-5-59.

At Hooep. Hooep people lined and medical attention given. More food brought in and purchased. Rest of day spent conversing with the Hooepi. Night at Hooep.

SATURDAY.
7-5-59.

Departed Hooep at 7.55am for Durali clan land, Hagiilare. Ascended to a nearby ridge, then proceeded downwards gradually into the valley. Rested from 9.15am until 9.50am. Road following a ridge, then avoiding arduous ascents and descents of the ridges and gullies which showed in this area. At 9.55am reached the junction of Yeshuman creek and river Hooepi, altitude 3,500 feet. This is the Hooep and Durali land boundary. River Karagon flows into the Sabun nearby. Ascended a series of small ridges to reach Hagiilare at 10.55am, altitude 3550 ft. Met here by most of the Durali clan, who brought food. Food purchased, people lined and medical attention given. This is the biggest Yapi clan seen so far. Conversation with Durali and some Yapi clan men rest of day.

Walking time ... 3.35 hours.

SUNDAY.
10-5-59.

At Hagiilare. As the Yapi clan is small, and unable to provide enough food for a 100 strong patrol, and to visit the Yapi entails sleeping one night out in the bush there and back, and that the patrol had already expended its patrol rations during the past three weeks' patrol, it was found that a visit to Yapi clan land was impossible. As some Yapi had come to visit the patrol at Hagiilare, it was decided to do a census of Hagiilare. Rest of day talking to Yapi.

PLAN A.

MONDAY
11-3-59

Departed Hragilare, Sured clan land, at 7.30 a.m. Patrol moved downhill gradually, passed through a few patches of bush and reached the river Solum at 8.55am, altitude 3,400ft. Crossed the Solum and ascended two very steep ridges to 3,550ft, then rested from 9.15am till 9.45am. Patrol then descended to the river Sogalawa which was crossed at 10.55am, altitude 3,500ft. Then at steep climb to a ridge, and rested 15 minutes, then climbed again to reach Indinaka. Altitude 4,200ft, 11.40am.

Camp made, food purchased and part of the Prigien clan living near Indinaka was lined for its initial census and a medical check made. Walking time 5.35 hours.

TUESDAY
12-3-59

At Indinaka, the Hwripain clan lined and a medical check made. Because of a shortage of patrol rations, the Hwripain clan living nearby was censused at Indinaka, and medically checked. Rest of day speaking with both groups.

WEDNESDAY
13-3-59

Departed Indinaka at 6.50 am for Warubal. Crossed the Sogalawa at 8.15 am, and reached Warubal at 7.50pm. Altitude 3,500ft. Camp made and food purchased. The part of the And-poa clan lined and medically checked, also the Hwripain clan. Both groups eager for at least having heard of the institution from the lower ten people. Work was started on a vent house, and by dark, the framework was completed. The thatched roof and walls will be erected by the local population later, with the knowledge of the small Hwripain group who live in the lower ten.

Walking time ... 1 hour.

THURSDAY
14-3-59

At 7.30am, departed Warubal for Bariaram in the Mogai valley of the Lower Sen area. A stiff climb for considerable distance, and after a total of an hour's rest, reached a suitable camp site on a river which flows into the river Solum in the Hale-Tarus area. Time 12.50pm. Walking time 4.00 hours.

FRIDAY
15-3-59

Departed the bush camp at 8.00am and ascended steeply until 9.00am when rested till 9.15am. Still ascending at 10.15am when rested until 10.30am on a ridge which separates Wapi, the Hale-Tarus and the Lower Sen, each valley able to be seen. The ridge was then followed, and patrol descended to the Mogai river headwater, and up to Mucup at 11.30am. Rested until 11.55am and reached Bariaram at 12.15pm. Altitude 4,200ft. Camped. Walking time 3.50 hours.

SATURDAY
16-3-59

Departed Bariaram for Iyainanda at 7.40am. Ascended and at 8.40 reached 15 minutes. Reached Iyainanda at 9.55am. Camped. Walking time.. 2 hrs.

SUNDAY
17-3-59

Departed Iyainanda at 7.5am. Descended for 90 minutes, and crossed the Kala river, altitude 3,500ft, a short distance above its junction with the Sen river. Rested 10 minutes and ascended steeply to Karamanda, altitude 3,200ft, at 9.45am. Rested 15 minutes and descended steeply to the river Sen at 10.45. Crossed the Sen at 3,500ft over a dangerously rotten cane suspension bridge. Ascended at 11.50 to Iablik at 12.10pm, altitude 3,000ft. Rested 10 minutes and ascended to the Kospian Baptist Mission at Ipa. Reached Kospian at 1.30 pm. Walking time ... 5.10 hours.

END OF REPORT.

PATROL REPORT NOV 2- 28/59.

INTRODUCTION.

The objects of this patrol were to (1) compile a tax Census of the Lower Sabu, (2) make an initial census of Upper Wapi already contacted by previous patrols and (3) further explore Lower Wapi, and if possible, make initial census there.

The first object was successfully attained. The second object was also successfully attained, with a slight reluctance on the part of the Wansipain people. The third object was also successfully attained, and the people previously uncontacted co-operated very well. This could be due to the initial and secondary contacts made in 1955 and 1958, respectively. Little reluctance in making an initial census was encountered, as the upper Wapis had already been initially censused without apparent ill-effects.

The proposed boundary for Upper Wapi and Lower Wapi in the last report, COM 1 - 58/59, it is felt, could be better called simply Wapi. Most of the new population encountered this patrol happens to lie in the previously proposed Upper Wapi division, while the previously proposed Lower Wapi division is believed to consist of uninhabited forest, with perhaps a small scattered population in the Marasmi-Yuat junction area, which, it seems, is under the District jurisdiction. This changing of boundaries and divisional names to Wapi is more suitable now that more is known of the area. The area now proposed as the Wapi division is also called Wapi by the people there, and also the Lower Sabu, Upper Sabu, and Wale-Tarus peoples. References to Upper and Lower Wapi in this report are to east (lowlands) Wapi and west (highlands) Wapi of the Wapi census division.

Further to the information supplied in the last report on Wapi, the lower (east) Wapi consists of razor-backed ridges and shallow gullies, with extensive kumai areas on the Yuat river banks area. The ridges rarely exceed 3,000 feet, and the lowest point reached by the patrol was 350 feet about 1 mile upstream on the Sabun river from its junction with the Yuat river. This reading could be inaccurate by a few hundred feet, as no means of taking barometric pressure or temperature corrections was available. From observation, from a point opposite the Jini-Yuat junction downstream to the Sabun-Yuat junction on the Yuat's western bank, a wide kumai belt exists, very lightly populated. Reports put the Jini-Tarus section of the Yuat's western bank as uninhabited. Small population exists on the eastern (Jini) side of the Yuat as far down as the Sabun river.

Although the patrol spent a total of 23 days in the Wapi area, patrol members were better off physically than on the last visit of 15 days, previous knowledge of terrain and recent road-making being of assistance. The hardest walking was in the Senggae, Bulikha, Yonasa and Mosop areas, where ridges, gullies and total absence of tracks made the going hard.

The few days spent near the Yuat river were overcast, but occasionally, through the rifts in the low-lying cloud, a glimpse of low-lying, undulating, hills could be seen down the Yuat valley below the Sabun junction towards the Sepik. An odd patch here and there of kumai shows where previous gardens had been made, or burnt off, but the whole area seems consists almost entirely of heavy forest, and most likely unpopulated.

Because contact in Wapi is recent, patrol carriers must of necessity be obtained from more settled areas. A large patrol is therefore necessary, and because the population is mostly small and scattered, and patrol rations are insufficient for any length of time, patrols to Wapi need to be made at the end of the wet season when gardens are producing. The last patrol made in July found native foods already in short supply. Luckily, only the more heavily populated upper Sabun area was then visited, and sufficient food obtained. This present patrol, made in May, was able to buy plenty of native foods, and it seems that May would be the best time to patrol Wapi. Even so, three clans unvisited this patrol and requiring ransoming out in the bush, were not visited because patrol rations had already been consumed earlier.

AGRICULTURE, STOCK AND FORESTRY.

The patrol, coming at the end of the wet season, had no difficulty in purchasing sufficient food supplies.

In the Lower Sam, sweet potato is the staple food, but banana seems to be as important a part of the diet as sweet potato, as seen from purchases made by the patrol. Within the next few months, food supplies can be expected to become in short supply as present gardens become used up. The local custom is to plant one small garden a year of sweet potato, and while this is maturing during the next six or seven months, the natives harvest pandanus nuts (December to January). These nuts are regarded as a luxury, and are so important, that disputes regularly lead to fighting. Extreme steps are taken by all to see that they obtain such nuts, and clans who do not have pandanus, have some sort of arrangement with a clan who has, so that the former receives a supply. When the pandanus season finishes, the natives start on the sweet potato crop, and when that is consumed, often hurried along drastically by one of the annual Hoga (to) ceremonies common to the Sam area, the many months' long, and unnecessary, famine commences, until the next season approaches, and new potato gardens are planted.

In making a garden, new land is cleared and planted. The Wabag custom of heaping grass, etc. in a mound and then planting the potato in the mound, is not followed in the Sam, except in the uppermost part of the Upper Sam area. The Samas furrow the land, usually along the declivity thus helping soil erosion, and simply plant the crop in a small mound, about six or eight inches high. Gardens are usually fenced, or ditched to keep out pigs, and when the crop is consumed, domestic pigs are put inside the fence to root up the garden in order to till the land for the next crop. Usually two gardens are planted in the one garden, and about five or six years fallow allowed before using again. No crop rotation is used by the Samas. In clearing the bush initially, all vegetation is removed, then burnt. An odd tree, ring-barked or burnt, may be left in the cleared area. No odd trees are left alive to help regeneration later on, and together with furrowing down the slope and clearing precipitous slopes on ridges for gardens, soil erosion is becoming quite bad in the area, with frequent landslides on the ridges.

The fact that sweet potato is still available at this time of the year is due to two things. Strong efforts were made last year to get the natives to plant bigger gardens than usual, and such efforts were evidently reasonably successful. Secondly, the current Hoga which reached the Sam in March 1958 was then held up until November 1958, and has not yet returned from Wabag. When it does, the usual famine can once more be expected as people flock into each clan area to receive their gifts, and Hoga pigs are put inside good gardens for food and protection. This, no doubt occurs elsewhere, but evidently the natives elsewhere plant bigger or numerous gardens, and do not suffer famine.

The Lower Sam soil seems quite satisfactory for agriculture, and receives a good rainfall, in the vicinity of 14 inches annually (Koupin station figures). Some areas, however, consist of useless clay, and quite a few places are boggy, even in the dry season, and thus good pandanus country. In the Keia river area, pandanus grows abundantly, while in the San-Tigai valleys, sago palm also grows. Both sago and pandanus are regarded as luxury foods, and a cause for fighting.

In conducting the Lower Sam tax census, a pig census was also conducted, producing a total of 1,099 pigs. This number is evidently inaccurate, as pigs and other items sent off in the Hoga exchange have not returned as yet, and would therefore give a greater pig count. Another factor is the fear of divulging pigs held by a comparatively new population to strangers. On many occasions, when a male was asked how many pigs he owned, he would state one number, his lalual another, and perhaps his wife another number. This, in spite of the fact that the reason for a pig census was given beforehand. A total of 637

AGRICULTURE, ETC. Cont'd.

were owners of pigs, giving an average pig ownership of 1.7 which seems very low, and bears out the above comments. Another reason for believing the pig count inaccurate is the apparent case with which a bride price of up to 20 pigs can be produced by a bridegroom. In a small clan, one marriage would deplete such clan's pig population. In such a case, a marriage would indeed be a rare occasion.

In the upper part of the Lower Sepik, which is more heavily populated, there is little wild life. In the lower part, the bush is less heavily populated, at a lower altitude and wild life such as cassowary, birds and rodents is reasonably plentiful.

The timber potential of the Lower Sepik is quite big, but available timber is scattered, and in more or less inaccessible areas. There are no vehicular roads in this area, and to bring logs or timber to Kaniapua would require a substantial bridge over the river Sepik gorge. It is the lack of such a bridge which precludes the bringing of timber and logs to timber-courses Kaniapua from the ridges over-looking Kaniapua. A few small scattered stands of Klinkii pine are to be seen on steep slopes at Marisan.

In the Wapi area, food also was plentiful. The people had been informed beforehand that a patrol was due their area, and they replied that the patrol best come now, as food was available but would be scarce in another few months' time. The last patrol to upper Wapi was in July and food was somewhat scarce. These people evidently have the same systems as the Sepik regards gardens and size of crops.

The staple again is sweet potato, but banana seems just as important in the upper Sepik river area, probably due to a preponderance of sandy soil not unlike coastal foreshore areas in Australia. The rest of Wapi has black soil which seems to be quite satisfactory for agriculture. Quite a few taro gardens were seen, even in the lowlands. The Wapis seem to have a larger quantity of pitpit in their diet than the Sepik. Some amounts of edible fungi which grow on certain tree bases were brought in for sale, and Sepik carriers stated that some parts of the Lower Sepik area also have these fungi and are eaten by natives.

No pig census was carried out in Wapi, it being a first patrol in most areas. The Wapis came into the Wapi ceremony last year for the first time, and many of their pigs have also not yet been returned in the exchange. Wild life is most plentiful, and hunting seems to be as great a pursuit as gardening. Large, unpopulated areas of bush and kumai grass are visited by hunters, and several newly-burnt kumai patches were seen and walked through by the patrol. Some areas were sprouting new kumai shoots. It was through this burning off that the patrol knew of the existence of the Gusuani clan near the Yuat river, having seen the burning off a week earlier. The Wapi people denied the existence of the Gusuani until reference was made to the snake.

Along the Yuat, the patrol noticed and purchased some papaw. It seems the papaw, which was of good taste and grew to over 25 feet in height, has made its way up the Yuat river from the Sepik. One man even had a spoon made from a coconut shell. He would not tell the patrol how he got hold of the coconut, as it seems that as there are no coconuts growing in the Wapi area, it too must have been traded up-river from the Sepik. As most of Wapi in this area is below 3000 feet, below which coconuts can grow well and mature, it is suggested that a quantity of shooting coconuts be obtained from the D.A.S.F. and planted in this area, thus adding to the native diet. This was done in the Rainings area of the Gwalle peninsula some years ago, and palms took to 3,000 feet altitudes quite well. It was found there, that over 3,000 feet, coconuts developed to the "kuias" stage and were quite edible, but would not mature to the "irai" stage to give the hardened coconut food.

Wapi is mainly heavy forest in the upper part, but mainly kumai in the lower part along the Yuat river. Klinkii pine in small or scattered stands are plentiful but in steep slopes, and quite inaccessible. There are no vehicular roads in Wapi.

BEST HOUSES & VILLAGE OFFICIALS.

The Lower San now has eleven rest houses, eight of which have been erected within the last twelve months. Each clan, except the Halipin near Iopiam, has a rest house on its ceremonial ground. Some grounds are used jointly by allied clans, or clans that recently were lineages within a clan. In these cases, the one rest house serves for both clans. Rest houses are to be found at the following places:

PAIP	KAMUHADA	YIOGAI	MAIHUKANDA
LYKINANDA	SARIARAN	LIGLIO	LARAIK
SARAIKINIS	HUKIRAN	KAGALE	

At all places where rest houses were recently built, the people were keen for the patrol to spend the night in a first occupancy. This was done. The practice of the people dancing into the ceremonial ground bearing a pig was entered into with spirit, and even aged people and families took part with enthusiasm. In places having new rest houses, the ceremony acted as a house-warming. In many cases the people showed evident pleasure in the first occupancy.

Village officials of the Lower San are, unfortunately, of poor calibre and lack authority. There is not one outstanding personality. In most cases the officials are what one would call traditional headmen. Their lack of authority seems to be due to the lack of cohesion amongst the clanspeople. (See Anthropology). As in the Upper San, everyone seems to be his own boss and unwilling to listen to anyone else, including elders and bukais. Examples of disrespect by children to parents were witnessed, even to a grown son striking his father on the head with his clenched fist to stop his speaking so that the son could have his say.

In Sept., the two rest houses commenced last patrol at Kobago and Anurag were found to be completed. The rest house surroundings at Kobago were quite pleasant for a newly visited place, and showed that much labor had been spent on the job. Gardens had been planted and fenced off for patrol use. Both these places have people who formerly lived far across in the Lower San, but the majority of them were now contacts. The Tainin people at Wawuhul were willing to have a rest house built there, and patrol carriers erected the framework. The Tainins, allied to the Lower San Tainins, will roof and wall the structure later on. The rest of the Sept. clans were not quite sure about the reason for building rest houses, and because they were new contacts, the matter was not pressed.

All Sept. clans so far contacted had "boss boys" or leaders appointed by the people to assist the patrol. In all cases, except the Hais and Gannai clans, these men were young able-bodied men. The Yurip and Iatnani clans, not visited on their own grounds, however, had no leaders appointed. These leaders will be quite useful in assisting patrols, and doing the job of officials until suitable officials can be properly appointed. The leaders appointed seemed to have some authority in their own right.

MAPS.

No map of any detail is available of the Sept. area. Existing maps to hand contain only a blank space for the Lower San and Sept. areas, and of the few details given, some are inaccurate. The map submitted last report (R/R 1-58/59) showed an inaccuracy in the course of the river San near the San-lai river junction and is corrected in this report's map. More detail is yet to be added to a map of both areas, and is the reason why colored ink was used in the last map which was of small size, 4 miles to 1 inch. This was to assist reading. There was no intention of having the colored ink map reprinted. A 2 miles to 1 inch map is submitted this report in black ink to assist reading. It is felt that reprinting of the accompanying map could be deferred until more details, and more accuracy in details already submitted, are obtained.

ANTHROPOLOGY.LOWER SAN.

The Lower San people (together with the Wala-Sarun people) speak Mai-Naga, with the exception of the Paganin clan at Kurian who are Fushian (Kumpian) speakers. The Paganin recently migrated across the San from the Linginan area of the Upper San, east of Kumpian. The river San is a natural boundary separating the Fushian speakers to the North, from Mai speakers to the South of the San. This also seems to be anthropologist Palmer's contention.

The Lower San clans opposite Kumpian recently migrated from the Wabag-River Ashun area. These are the Perialin, Wairua, Kalipin, Tipagin, Kalinbi and Kagan clans. In their migration, which seems to have been the most recent, they displaced other Mai-Nagas who had to move downstream along the San, and in turn displacing other clans who eventually crossed the San-Yast divide into the upper Wapi area. Most of these migrations were caused, so it seems, by disputes over land, pigs and general differences in opinion. The Tipagin clan came from the Ashun area of Wabag via the Upper San valley. They broke away from the Yaganin clan which is still in the Upper San. Similarly the Lingin clan who live next to the Tipagins. The small Toup clan who also live with the Tipagins and Linginins at Kiogai, is a separation from the Toup clan of the forest area in the Upper San, who also came from the Ashun area of Wabag.

The Kalinbi and Kagan clans were originally lineages in the Waganin clan from Wabag, in the river Lai and river Ashun junction area. The Waganin break-up in the San occurred when a male called Yari of the Kagan lineage married a Kalinbi lineage woman. The split-up was necessary because the marriage was between clan members. Both Yari and his wife are still alive today, and show how recent the separation of lineages into clans is. A third Waganin lineage break-away is the Waganin clan of the Wala valley, and is the remnant of the original parent clan. The main Waganin migrated from Wabag first, and was then followed by the Kagan and Kalinbi people who split up in the Lower San. All actually, went to the Lower San, but because of further disputes, the Waganins went on to the Wala.

The Aiyel clan of the Lower San (as well as the Aiyel clan of the Wala) migrated from Wabag from an area near the forest separating the Ashun and San valleys. The migration was from the Ashun-San divide to the Lower San, and some Aiyels then moved on to settle at Yamsanda in the Wala.

The Lower San Kaiman clan was also a part of the aforementioned Waganin clan from Wabag. The Kaiman people at Lyoi-sanda report that they chased the Kalinbis to Wairuanda where they are today. Some Kaimans, who are already living in three separate groups (Lyoisanda, Labalan, and Nagale) migrated into Wapi over the San-Yast divide to form today's Pusipan and Kamegin clans. The latter clan has not yet been contacted by the Administration, though a few Kamegin men were seen this year. The Kamegin clan claims affinity with the Kagan clan in the Wala, and as the Lower San Kagan clan did not inform the patrol that some Kaganins went to the Wala, it seems that the Wala Kaganins are a break-away group from the Lower San group. The split-up can be better seen from Appendix A of this report.

The Tainin clan in the Tiogai valley of the Lower San was also originally from Wabag. They first settled at Kiogai in the Lower San, then moved into the Tiogai valley. Some numbers then migrated over the San-Yast divide into Wapi. The Wabag migration of Tainins is reported as being from Pambinle or Lyoisanda.

The Wairin clan in the Tiogai valley of the Lower San seems closely allied to the Tainin clan, possibly because of domicile. Originally, the Wairin group was a part of the Lakam clan of the Lower San whose members first went to Lalolan in the Wala area. Some of these Lakams, or Wairins, went on to the Yarus area, and the rest left Lalolan for the Tiogai valley.

ANTHROPOLOGY Cont'd.

The Barua group of Vairina have not yet been contacted by the Administration, and live in the area where the Vale, Tava and Marumai rivers meet.

The Lakua clan is originally from Labalan in the Lower Sen. Some Lakua went to the Tava and settled near Kama, but later returned. Some Lakua went to upper Wapi across the Sen-Tat divide, and are still there at Kibupo and Awarop, having completely wiped out an unknown Wapi (non-Waga) clan to take their land. The Marumai and Pipin and Lidipin were formerly lineages of the Lakua clan, but are now separate clan entities.

The Kagabutan (sometimes called Labandan) clan was formerly in the Upper Sen area, but Wabag migrations pushed them to their present place in the Lower Sen. The Kagabutan also and their nearby neighbours the Ingaria clan of Baridan were originally one clan called the Ingi.

The Segra clan of Tabigina and the Tabalin clan of Nagla, both in the Lower Sen were also of one clan, called the Kakt, and also chased to their present places from the Upper Sen by Wabag migrations.

The Ingaria clan of Baridan is from the Linginan area of the Upper Sen near Kapiin.

WAPI.

Downstream from Baridan towards the Sen-lai river junction are two very small groups of Wagon natives, who are Malia speakers. Some also speak Kai-Waga. The Waga group, consisting of only 8 males and 9 females, are from the Waga clan at Paling near Kama (Wagon). The other group is part of the Ingi clan at Kumpara near the Baiyer Baptist mission area, and consists of only 12 males and 16 females.

The Pungana, as already mentioned, are formerly from the Lower Sen of Tava, ex-Waguar stock, ex-Wabag. The Tainin and Lakua clans of Wapi also are from their groups in the Lower Sen.

The Durali clan states that they were originally from the Tlogai valley of the Lower Sen. It is possible the Tainin clan on arrival from Wabag in the Tlogai chased the Durali into Wapi. The Durali, who speak Kai, seem to have some connection with Vale area clans. Some Durali people also speak Laban, a reportedly non-Waga dialect spoken by the Tavis and Ibarak clans nearby.

The Ibarak and Tavis clans speak Laban, which is reported to be a different dialect to Waga or Wapi. The Tavis claims to be a break-away group of the Durali clan. Tavis names are Waga ones, and as the Durali are Waga, it is possible that Laban is a different form of Waga. The patrol interpreter, a Waparamanda man who speaks Kai-Waga said that he did not understand Laban when he heard it. The Ibarak clan was recently chased by fighting Wansipain clansmen from their land which lay between the land occupied by the Wansipain and Kainoni clans in the upper Sabun area of Wapi.

The Kama clan state they were originally from the Lower Sen. Possibly, the pressure of Wabag emigrants on the Sen people forced their move to Wapi. Kama speak Kai but some also speak Laban.

The Kungin group, not visited this patrol, occupies an area on the Vale-Wapi boundary and are related to the Kungin clan in the Vale, at Nalinanda.

The Yuni also state they migrated from the Wabag area direct to Wapi. This seems a very long journey compared to the other Sen and Wapi migrations. The Kama, who are Kai speakers, report that they were in the first lot of migrations from Wabag over the Inbur-Sen divide.

The Wansipain clan did not know, or would not tell, of their origins. They are Kai speakers.

ANTHROPOLOGY CONT'D.

The main clan is bi-lingual, speaking Hai-Naga and Napi. When observed speaking on their own, it was found that they used Napi, but they stated to the patrol that they are Naga. As their customs, dress, housing, personal and place names are of Naga type, it could be that Napi was used to keep their conversation secret from the patrol, and that they are Naga. Many of the main women are Napi. The main elders state the Naga natives over the East, which is some distance from the main, speak their Napi dialect, and it is possible that Napi is Jini talk or a variation of it.

The Kaimani clan near the main speak Hai, and also speak Napi. They claim to be a breakaway group from the main clan, with the Kaimanis and Nains know of no ancestry, or did not wish to tell the patrol.

The Gannai clan near the East speak Napi only, but some can understand Hai if it is spoken slowly. They say that Napi talk is completely different from Hai, and as do the Naga patrol members. The Gannais also state that Napi is completely different from the Lachen talk of the Saban area. It was noticed

that the Napi have smaller wigs, covered with top cloth somewhat like those worn by the Jini natives. Napi houses differ markedly from the Naga ones. These Naga have a house for males and a separate one for females, the Napi have one large house for both males and females and pigs, but pigs may be fortunate enough to have a house of their own. House measurements from 48 feet to 90 feet in length, and are about 15 feet to 17 feet wide. Separate sections however, are allocated to men and women inside the house, to which they must sleep. Each woman has a door of her own which she alone may use. A house with four doors denotes a man with three wives living with him. House roofs seem to be constructed of bamboo, some of wild cane planted on cane stubs in the coastal section, and some roofs were made of compressed cane leaves. Walls of some houses were of split timber stuck upright and not closely together, thus allowing for the passage of wind. As altitudes here are low (lowest 350 feet to 500 feet) good insulation from wind is not really necessary. Some house walls were constructed of tree bark.

The Napi buy wives from the Naga up-country, mainly the upper Saban area. Steel axes were abundant and are traded from the Naga with pigs. Best tin labels, evidently many years old, were also seen worn on the wig above the forehead, and these too are traded from the Naga. A certain type of red kerchief given out at Kungian in the last New Year celebrations was found at Naggan on the East, and evidently was traded from Kungian via the Sab to Napi in the last six months.

The Kaimani people are also Napi speakers. They are a very small group, evidently dying out. Ancestry is unknown, or the people not eager to divulge.

ALIENATED LAND.

The only land occupied by non-natives are gold mining leases in the river Timan (Kris) area of the Lower Sab. Not far from Kungian, Kenneth L.H. and A.H. Wilson jointly have leases D.S.G. 2/59, 1/59 and 8, Highland Chiefs Nos. 1, 2, and 5. Total lease area is 94 hectares. Dr. H. Paulsen, who was absent at the time of patrol, has about 1 square mile of land for prospecting covering the Timan headwaters.

AIRSTRIPS.

Apart from Lachan and Perulan mentioned in the last report, BOX 1 - 58/59, no additional areas suitable for air-strips were seen in either area. Both the Lower Sab and Napi areas are too precipitous, and full of steep ridges and gullies and quite unsuitable for airstrips. The area off Napi in the Hai-lai-Jini rivers was not patrolled as no reports of population here were received, and it is possible that there may be some suitable places there for small strips.

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8.

HEALTH.

In the Lower San, the health of the 2,000 odd people seen by the patrol was good. Very few people were sent to the Native Hospital at Kumpian for treatment not able to be given by the patrol medical orderlies. Only a total of 50 penicillin injections were given as treatment.

There are two aid-posts in the Lower San, one at Haurumanda, and the other at Labalan. People near Haurumanda either visit the aid-post or come to Kumpian for treatment. The rest of the Lower San people visit Labalan, often having a day's hard walk to get there.

The Burian people once were asked for an aid-post. This request has been brought to the notice of the European Medical Assistant at Kumpian, who states he may be able to assist in the new financial year.

No figures on death to birth ratios are possible on this patrol. The village books which had only the initial census recorded were not very reliable for those figures, as cians were not always recorded separately in the one book.

In Hapi, in spite of numerous sores, mainly yaws and tropical ulcers, the health of the natives seemed good. It is possible the very sick were not brought to the patrol's camp, as most of the people seen and recorded this visit were receiving their first contact. Some of the upper Hapi visit the Labalan aid-post in the Lower San, but the journey is a long and arduous one over the San-Hapi divide. The Laban people at Amrup once were requested an aid-post. The Hainin people also want an aid-post, and this is recommended. An aid-post at Amrup would be able to care for the Hapi river area natives, and the Haurumanda (Hainin also) aid-post could care

for the Laban river natives. Both places are a hard day's walk from Labalan, and another day's walk from the hospital at Kumpian. Neither place would be dangerous for an outbreak, as both the Laban and Hainin have elsewhere in the Lower San who have been contacted since 1952, and the Hapi elsewhere have more or less been receiving indirect contact of Administration principles through the Lower San people. The M.M.A. at Kumpian is sympathetic to these requests, and states he will use what can be done in the new financial year and after he has had a chance to visit these areas.

A total of 270 penicillin injections were given to the Hapi population of over 1,200 people registered. The following is a list of more serious complaints attended to:

YAWS	36	TROPICAL ULCER	52	SPERMIA	14
MALARIA	13	ARABIA	1	MALNUTRITION	1

Some frightful yaws and tropical ulcers were seen at Haurumanda. One small girl had her calf almost eaten away by an ulcer, and each movement brought pulsating blood out of the wound. She was anaemic and suffering from malnutrition. The patrol spent three days at Haurumanda in order to give treatment, as the Hainin clinic people were frightened to let the child go to Kumpian for full treatment. It was their first contact with the Administration.

The child population in Hapi seems quite large compared to the adult population. The average size of family is high, and higher than that recorded for the Lower San people. It seems that the Hapi women are more fertile than their Lower San sisters, or else it is the men who are so. A common saying in the San area is that a man who has had two children is now an old man, and can be excused arduous work done by unmarried men, or married men without children.

ROADS & BRIDGES.

The above in the Lower San were found to be in very poor condition. Being the wet season, roads were very slippery and dangerous. One constable slipped off the road on a narrow section at the San gorge and fell 60 feet before being able to arrest his fall. He was unhurt, but shaken up considerably. The roads in the Koin valley were mainly bogs, and made going

ROADS & BRIDGES Cont'd.

hard. The bridges of cane over the river San were in bad condition, and one was so dangerous, that some carriers left their cargo on one side and walked over alone. Floodwaters washed out several bridges in the lower Kain and Hogni valleys, and these bridges had to be rebuilt before use.

In Wapi, the patrol arrived just as the wet season was finishing, and no trouble was experienced in crossing the rivers. Roads had improved somewhat in the upper Wapi area, as a few spades and some knives had been given out on the last patrol. The natives had made a good effort at widening tracks, but they will have to be shown how to grade some of the steep sections. In the East river area, the patrol had to cut its own route through humid and light bush for three days. Because the population here is so small, it will take a lot of time and effort to improve walking tracks.

CENSUS.

No trouble was experienced in getting the Lower San people to line for census. Only a few failed to turn up, and when these were eventually brought before the patrol, it was found that information had not arrived in time to prevent themselves for census. No action was therefore taken. It was found that the people caused less delay in census than any more-sophisticated coastal natives. The police were largely responsible in making the line-up smooth. From the figures obtained for the Lower San, it is quite evident that there is a shortage of families in the area, and plurality of wives aggravates the position. It is understood why deserted husbands are so eager to get back their wives, even when the latter have been unfaithful, or are of dubious character. It is also understood why the women are so notorious in character, as they have no shortage of men to share from. In comparison with the total San population, the 10 to 15 year age group is very small, and seems to suggest that some infertility exists in these San people. Of 671 women of child-bearing age, only approximately 85 were found to be pregnant, which is low even compared with coastal figures. The average size of family was found to be low also, 1.1.

The Wapi people exhibited no fear of lining for census. Census was conducted without confusion, and was done quite satisfactorily. The child to adult population ratio was found to be greater than in the Lower San, also the average size of family, 1.6, while the percentage of pregnant women to women of child-bearing age was only slightly greater than that for the Lower San, again approximately 8%. There is also a shortage of women in the Wapi area. The Wapi 10 to 15 year age group is healthier than the Lower San group.

As explained in the Health section, no figures for death to birth ratio for the Lower San are obtainable.

NATIVE AFFAIRS.

This section has been left until last so as to give a better all-round picture of affairs in both areas.

The native situation in the Lower San seems to be quite sound. Since the 1956 incident at Labalan, the people have been very quiet. Where there has been fighting in other divisions over land, food, pigs or women, no such behaviour has been exhibited by the Lower San people, even though they are in Restricted Area. There has been, however, one murder in the area, but this, in relation to the Kabag or Wapamunda areas, cannot be considered as really detrimental. The Upper San people in non-Restricted Area have been more troublesome than the Lower San people.

Because of the above, I feel that consideration could be given to de-restricting all the Lower San. This would de-restrict only a small area and population of 2,000 odd people. It would undoubtedly help the Lower San people to become more sophisticated with restrictions lifted, and would also help

NATIVE AFFAIRS CONT'D.

quicker administration influence in Wapi. Three European miners have been in the Lower San area since before the Baptist Mission came to Kumpia, or the Administration which came soon after. The miners evidently have had a good effect on the natives and have experienced no real trouble from them in over 10 years' residence.

The present Restricted Area boundary is the river San with the North bank restricted. Some years ago the boundary was further northwards and was only brought back southwards to the San river after the 1956 lavalin incident. The latter people concerned in this incident emphatically state they will cause no more trouble and wish to forget it ever happened. References to Restricted Area boundaries are made in Gazette No. 45 of 2/8/51 and 14 of 20/3/58. While it may be undesirable to have the Lower San, on de-restriction, full of itinerant missionaries, it is felt that the more important aspect of settlement of the natives be considered. It is therefore requested that the above de-restriction be considered.

Omitted from the Census section, about 20 new names were recorded in the Lower San. These were Iainia clanspeople living in the upper Moga valley.

As mentioned in the Anthropological section, the Lower San officials have very little authority. On the whole, the people are a poor lot, rather apathetic, and tend to fit badly into an organization. They prefer to be left alone to their own devices and live secluded. The Highland custom of people living alone in isolated homesteads makes for, in some cases, difficult administration, but this seems emphasized in the Lower San. From the ancestry, one gathers that they were the undesirable of Wabag expelled or pushed through quarrels and fighting into the Kumpia badlands of narrow valleys, sharp ridges and poor soil. Their behaviour leads one to believe this to be so.

In the Wapi division, the area now inhabited by the Hags was once mainly inhabited by Wapi, or non-Hags, clansmen. Through fighting and killing, the Wapis were pushed back to the immediate Part river area. Some Wapi clans were completely wiped out by the fighting, and sickness and disease common to low altitudes also helped decimate the population.

Also omitted from the Census section of this report, was the total number of 1152 new names recorded in this division. The total recorded was 1213 people, but some Iainia people in Wapi were registered in the Lower San census book. A grand total of 1172 new names were therefore recorded in both areas.

The Hagen natives near the San-Lai junction, totalling 39 in all, were not registered, as they state that as soon as the Hags return to Kumpia, and they receive their gifts, they will return to their clanspeople at Konia and Kumbara. The natives say too many have died in Wapi and want to return to their clans where they can get medical attention. They have been told to tell their officials that they must be brought before the next census patrol at Konia and Kumbara. The Hoge lizi(Konia) consists of 8 males and 9 females. The Hapi group consists of 12 males and 10 females. Another Hagen group called the Waiwa was once living with the Hoge and Hapi people, but all except one man died out, and he returned to the Hagen side of the Lai river.

The Romani clan first contacted last patrol was found to have died out since the last visit. The two Romani men had died of sickness, leaving only the three women and children, who have returned to their own clans. In the middle and lower Wapi areas, several clans have recently died out. Large tracts of forest and land are now ownerless, or used by neighbouring clans for hunting. It seems that contact of Wapi may have come at an opportune time, and may prevent the earlier non-Hags groups from completely dying out.

Right throughout the patrol, people were given talks

NATIVE AFFAIRS Cont'd.

on the Administration and its work. All were told that fighting is forbidden, and why so, and that complaints etc could be legally and finally settled in a court. All replied that there has been no fighting for some years, ever since Mr. A.D.O. Hobb's visit from Wabag in 1955. This talk on prohibition on fighting even reached the Tust area, and it seems that all have obeyed it. The upper part of Wapi seems to have received some sort of indirect administration via the chairman of the Lower Run, as the Wapi Hupas there said they knew that fighting was forbidden, and that aid-posts were for the use of sick people. They said they welcomed the cessation of fighting, provided all the Wapis stopped fighting. It is felt that future patrols will meet up with no trouble from these people, but it would be a wise precaution to still have armed guards in camp at all times for the next few visits.

A group of five Wapi leaders, all Hupas, returned with the patrol to Karpian. It was their first visit away from home. They also visited Wabag for a few days and were duly impressed with what they saw. The large numbers of natives and the size of Administration stations and personnel also impressed them. One Wapi took a message from Wapi to Karpian on his own, and showed great confidence in the patrol's statement that he could travel abroad unaccompanied. He was accompanied by a patrol member on this occasion. These visitors were given suitable gifts, and a few knives and spears were given them to assist in road making in Wapi.

CONCLUSION.

It is felt that this patrol was worthwhile conducting. The main object so achieved was the opening up of another part, though small and lightly populated, of restricted area, so getting a fair idea of its previously unknown potential. There seemed no point in leaving a small isolated pocket of country uncontacted, for so doing, left that part useless for administration, and deprived its inhabitants, however small in number, of their right to advancement. The proposed de-restriction will also hasten advancement of the people previously contacted.

It is felt that an aerial survey may be useful in deciding if population exists in the Saw-lai-Jini area of Wapi, and also the Luban-Tust-Harawani area. At the same time, the foothills of the Schrader Range which runs right to the Tust banks could also be looked at and assist the O.I.C. at Jini. Because of only small contiguous populations in these areas, and the shortage of food for a large patrol, and the long distances and difficult terrain over which to carry sufficient patrol rations, an aerial survey could decide the advisability and usefulness of future patrols to these areas.

It is recommended that another patrol be conducted on general lines to the Wapi area at the end of this year.

J. Martyn
J. Martyn, P.O. Gr. 2
15/6/59.

AMBUM-SAU DIVIDE

AMBUM AREA IF WAPU

PLACE
OF
CLAN

WAPU

YUSRI
CLAN
(KALUMUNDA)

WAPU AREA
(KALUMUNDA)

WAPU
AREA

AYER
CLAN
(KALUMUNDA)

WASUMAR CLAN

KALUMUNDA
GROUP

MALIN CLAN
(KALUMUNDA)

WALAN CLAN
(KALUMUNDA)

KALUMUNDA
CLAN

PERALIN CLAN
(KALUMUNDA)
(KALUMUNDA)
(KALUMUNDA)

KALUMUNDA
CLAN
(KALUMUNDA)

KALUMUNDA
CLAN
(KALUMUNDA)

(KALUMUNDA)

(KALUMUNDA)

(KALUMUNDA)

AYER CLAN
(KALUMUNDA)

WAPU CLAN
(KALUMUNDA)

WAPU
AREA

WAPU CLAN
(KALUMUNDA)

WAPU
AREA

YURI CLAN
(KALUMUNDA)

GUMUNAI
CLAN
(KALUMUNDA)

PUNIRAN
CLAN
(KALUMUNDA)

WAPU
AREA

KALUMUNDA
CLAN

(KALUMUNDA AREA)

WAPU CLAN
(KALUMUNDA)

(KALUMUNDA)

X DANGER PLACE
ABANDONED

SAIVER (KIMBA)

PUMBLI

(NAME) NAME OF
PLACE

HASEN (PALIN)

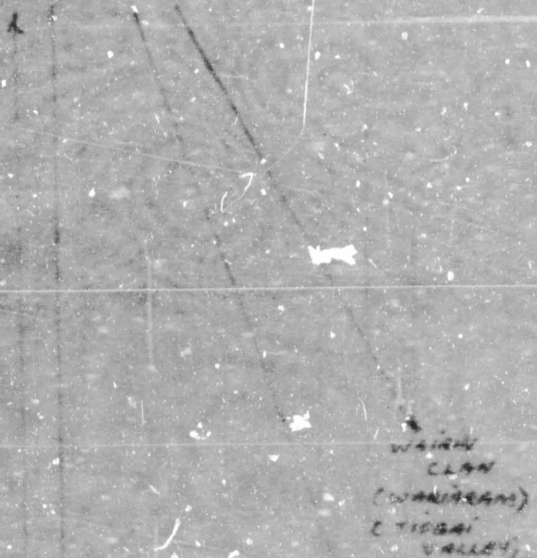
INDIGES

INDIGEN AREA

TIGGAI VALLEY

LABALAM

LAKAN CLAN



WAIWU CLAN
(WAIWU CLAN)
(TIGGAI VALLEY)

X
WAIWU CLAN
(KEMAN)

X
LAXAN CLAN
(KEMAN)

WAIWU CLAN
(KEMAN - WAIWU CLAN)
(KEMAN)

LIZIAN CLAN (KUSE?)

WAIWU CLAN
(KEMAN)

LAKAN CLAN
(KEMAN)

WAIWU CLAN
(KEMAN)

WAIWU CLAN
(KEMAN)

WAIWU CLAN
(KEMAN)

WAIWU CLAN
(KEMAN)

LAKAN CLAN
(KEMAN - WAIWU CLAN)

WAIWU CLAN
(KEMAN)

WAIWU CLAN
(KEMAN)

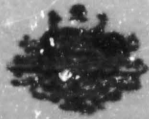
WAIWU CLAN
(KEMAN)

STORES TAKEN ON PATROL

ITEM	Amount Taken or Used	HOW USED						Spencer Returned to Store	
		Issued to Police	Issued to Customs	Forfeit of Customs	Purchase of Food	Small Cases	Other		
WHEAT	TINS	208	+	+			+	+	
SUGAR	LEB	70	+	+			+	+	
MARGARINE	LEB	26	+	+					
BISCUITS	LEB	75	+	+					
TOBACCO TWIST	LEB	94	+	+					
MATCHES	BOX	548	+	+			+	+	
TEA	LEB	5	+	+			+	+	
SOAP COMMON	LEB	17	+	+					
RICE BROWN	LEB	306	+	+			+	+	
SALT	LEB	432	+	+			+	+	
SHADES COLORED	LEB	11					+	+	
METH. SPIRITS	PINT	1	+	+					
KEROSENE	GALS	15	+	+					
HANDLES TILLY	EA	6	+						
GENERATOR TILLY	EA	4	+						
SOAP SC'VOL	EA	1	+						
FILES LEATHER	EA	22					+	+	
BATTERIES TORCH	EA	54							
PAPER TOILET ROLL	EA	2							
KNIVES 3"x2"	EA	65					+	+	
KNIVES 3"x4"	EA	5					+	+	
KNIVES PLASTIC	EA	16					+	+	
HANDKERCHIEFS	EA	24					+	+	
KNIVES 4"	EA	60					+	+	
KNIVES 6"	EA	2					+	+	
KNIVES BUSH 12"	EA	22					+	+	
KNIVES BUSH 16"	EA	2					+	+	
TOOLKITS	EA	28					+	+	
BLADES RACOR	EA		+	+			+	+	
SHELL TAMBU	LEB	10					+	+	
SHELL CIRIBARI	LEB	60					+	+	
SHELL POLINE	EA	11					+	+	
SHELLS SHOGUN	EA	57					+	+	
PAINT BLACK	LEB	7					+	+	

STORES TAKEN ON PATROL

ITEM	UNIT	Amount Taken on Patrol	HOW ISSUED					Amount Returned to Dept.	
			Issued to Police	Issued to Carriers	Payment of Carriers	Purchase of Food	HOUSE USE		GUIDE PAYMENT
WHEAT	TTNS	228	+	+			+	+	77.1
SUGAR	LBS	70							77.1
MARGARINE	LBS	36	+	+					77.1
BISCUITS	LBS	75	+	+					77.1
TOBACCO TWIST	LBS	94	+	+			+	+	77.1
MATCHES	BOX	548	+	+	+	+	-	-	77.1
TEA	LBS	5	+	+			+	+	77.1
SOAP COMBOS	LBS	17	+	+					77.1
RICE BROWN	LBS	386	+	+			+	+	77.1
SALT	LBS	492	+	+	+	+	+	+	77.1
BEADS OILY	LBS	11			+	+	+	+	77.1
METH. SPIRITS	PINT	1	+	+					77.1
ENROGNE	GALS	13	+	+					77.1
WAXES TILLET	EA	8	+						77.1
GENERATOR	EA	4	+						77.1
SOAP SODIUM	EA	1	+						77.1
SHOES LEATHER	EA	22					+	+	77.1
BATTERIES TORCH	EA	44	+						77.1
PAPER ROLL TOILET		2	+						77.1
MIRORS 3"x2"	EA	63			+	+	-	+	77.1
MIRORS 3"x4"	EA	3			+	+	+		77.1
BAGGLES PLASTIC	EA	15					+		77.1
BATTERCHIPS	EA	24				+	+	+	77.1
KNIVES 4"	EA	45			+	+	+	+	77.1
KNIVES 8"	EA	8					+		77.1
KNIVES BUSH 12"	EA	36			+	+	+	+	77.1
KNIVES BUSH 15"	EA	3							77.1
TOMATOES	EA	22				+	+		77.1
BLADES RAZOR	EA	100	+	+			+	+	77.1
SKILL TANKU	LBS	10				+			77.1
SKILL GI-IGIFI	LBS	20				+			77.1
SHELL SCIDLIP	EA	11				+			77.1
SHELLS SHORGH	EA	37				+			77.1
PAINT PACK	LBS	7			+	+	+	+	77.1



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of WESTERN HIGHLANDS Report No. 3 *Kompiam*
W.H.G. 1952-59

Patrol Conducted by JOHN WILLIAM HOWLETY Patrol Officer

Area Patrolled SAU RIVER VALLEY (KOMPIAM)

Patrol Accompanied by Europeans ROBERT G. LYONS Cadet Patrol Officer

Natives 4 Members P.B. & N.G.C. 1 Interpreter
1 N.E.G.

Duration - From 19/5/1959 to 31/5/1959

Number of Days 13 Days.

Did Medical Assistant Accompany? No

Last Patrol to Area by - District Services JULY 1958

Medical YEB - MARCH 1957

Map Reference Sirak, Series WABAG Sheet

Objects of Patrol ORIENTATION & PATROLLING EXPERIENCE CADET PATROL OFFICER LYONS.

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS
PORT MCGESBY.

Forwarded, please.

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 £

10-17-72

8th December, 1959.

The District Officer,
Western Highlands District,
M.L. BARRI.

INDIAN PANEL REPORT No. 1/59-60

Receipt is acknowledged.

Care must always be exercised to ensure that the natives do not allow their enthusiasm for a Post to militate seriously against their present standard of living or neglect of gardening to an extent that will lead to hardship in the future.

As a start there is no harm in educating and advising the people, especially the Moslems, on every possible occasion that a continuous stream of funds and pleasures has to be paid for eventually.

It is very pleasant to read of the co-operation received from the natives administered from BARRI. They appear really keen.

You and the Assistant District Officer have fully covered all points of the Report and I am inclined to think that general conditions in the area are not too bad considering the emphasis on work in the past year.

J.P.P.
(J.P.P. Roberts)
Director



TERRITORY OF PAPUA AND NEW GUINEA

30/11/72 ✓

In Reply
Please Quote

No. 30/1 - 1566
GFF:JS



District Office,
Western Highlands District,
MOUNT HAGEN.

20th. November, 1959.

The Director,
Department of Native Affairs,
KONEDOMO. PAPUA.

Kompian Patrol Report No.3 of 1958/59.

Sau Valley.

Mr. J. W. Howlett, Patrol Officer.

Attached please find the abovementioned report
together with the following:-

1. Comments by the Assistant District Officer,
Nabag.
2. Comments by the undersigned.

C. P. HARRY
A. DISTRICT OFFICER.

30/1- 1559.

GPH:JS.

District Office,
Western Highlands District,
MOBET HAGEN.

18th. November, 1959.

The Assistant District Officer,
Sub District Office,
WARAG.

Kompian Patrol Report No. 3 of 1958/59.

Sau Valley.

Mr. J.W. Howlett, Patrol Officer.

Thank you for the abovementioned report.
NATIVE AFFAIRS.

It was unfortunate that the Native situation was so poor at the time of the Patrol; last year reports showed otherwise. However, I feel sure the situation has improved since the Patrol and will continue to do so.

When the people have been engaged on lengthy jobs such as the construction of an airstrip, one usually finds other things are neglected; this is to be expected unless those working have sufficient supervised time to cover all aspects of their work. From your comments it would appear that the deterioration of houses, rest-houses, tracks etc. took place during the period mentioned since last year's patrol while most of the men were engaged on the airstrip, native Hospital, roads and bridges.

Most of the airstrips in this District have been built or practically nothing because of insufficient funds, but the people have realised the advantage of these airstrips and consequently they have, in most areas, willingly offered their services without question of payment the first instance. Ultimately of course they have received some remuneration for services rendered.

The "Moga" ceremonies should be carefully watched. I understand the "Moga" in the Warag area in its present form is not traditional. In its original form the headmen, and other important men would meet at a chosen place, complete their exchanges and then return home. Those concerned would then move on to the next group and so on. As I understand it now most of the men, if not all, keep moving along instead of returning home after the "Moga" ceremony is completed. The result is that the traditional "Moga" has been worked out of all proportion, large numbers are away from their homes for long periods, their gardens are neglected and so is the whole area where the "Moga" has passed through.

It is not our policy to interfere with normal ceremonies and customs, but these reach the stage where they are detrimental to the people concerned, then it is our business to restrict or modify them.

Please keep me informed on the above mentioned.

ROADS AND BRIDGES

Your comments under this heading have been noted. Only so much can be done with what is available.

HEALTH AND HYGIENE

From the last inspection and reports received it is obvious that Mr. Carra has been doing a good job in the area. Where possible it would be most advantageous for the Medical Assistant to accompany our Patrols.

EDUCATION

It is felt that there should be an Administration School at Kompian. This matter has been discussed with the District Education Officer and he has advised there is every likelihood of establishing a school at Kompian provided a native teacher is available. It is hoped to provide more definite information early in the new year.

GENERAL

The supervision of public works has been necessary in the past and has naturally interfered with patrolling because (a) a considerable number of people to be visited were involved in the construction work and (b) the officer concerned has generally been the one and only D.N.A. Officer to supervise such works. However, this has not been a waste of time as it has been proved that the construction of airstrips and roads has been one of the best methods of bringing a restricted area under control; the various groups are brought together under supervision where they have a chance to get to know one another and thus improve their relationships.

Once the essential works are completed more effective administration can be carried out. It is felt that Kompian has reached this stage; and patrolling can now be more regular and a general improvement can be expected.

This was a useful Patrol and should have helped Mr. Howlett to familiarise himself with a part of the area prior to his taking over as Officer-in-Charge.

It was a good opportunity for Mr. Cadet Patrol Officer Lyons to gain some patrolling experience. I am glad to note he proved himself so capable.

G. P. Hardy
(G. P. HARDY)
DISTRICT OFFICER.

30/1-368

Sub District Office,
Western Highland District,
W A B A G.

28th October, 1959.

ESB.JEV.

The District Officer,
Western Highland District,
MOUNT HAGEN.

SUBJECT: KOMPJAM PATROL No 1 of 1958/59.
SAU VALLEY
Messrs J. Mc ... P.O & R. Evans C.P.O.

Attached please find in duplicate the report of the above-mentioned patrol.

NATIVE AFFAIRS. The report shows that the native situation in the area patrolled is very poor; villages, rest-houses and tracks are dilapidated or uncleaned and the population, if not anti-administration, is very apathetic.

There are three causes for this. The first is the lack of patrolling, this orientated patrol being only the third in four years for the Upper Sau and four in four years for the Lower Sau. Some of these did not cover the whole census division. Secondly for nine months up to the time of the patrol and for three months since the patrol the villagers have been fully occupied on the reconstruction of Kompjam Airstrip. Besides this they have constructed a Native Hospital at Kompjam and done a considerable amount of work on the roads and bridges. All this work has been done by a relatively small group by Highland standards, approximately 6000, without any recompense whatsoever. In fact they were not even paid for the original construction of Kompjam Airstrip. The District Commissioner has made available £200 for the payment of workers concerned with the re-construction but this only represents a payment of 3/6 per head. It is my intention of allocating all the second quarter's Aerodrome Maintenance Funds, estimated to be £300, to Kompjam to increase the individuals share somewhat.

A third reason for the lack of response in the area is the fact that the "Moga" (Gift Exchange) has been held up for close on a year because of the urgency of the Public Works. "Moga" is one of their main reasons for living apparently and an interference with this would breed nothing but ill feeling. The "Moga" has just now started to move.

ROADS & BRIDGES.

The main Kompjam-Wabag road is in a poor condition, see my 24/1 - 206 of 7th September, 1959. However as stated earlier all labour has been concentrated on re-construction of Kompjam Airstrip which had No 1 priority. Now that the strip is completed the Upper Sau villagers will be put to repairing their roads.

With regard to the tools and materials listed as required, every endeavour will be made for their supply. Sufficient spades and picks should be available now that the strip is completed whilst the other materials have been on order for over four months. They should be coming forward shortly. Funds for the purchase of pilsaw bridge decking would be required to complete the job properly.

cont;

Mr Howlett will be requested to supply further information re the proposed walking track Kumpian-Ishalaia before commencing any work. The map shows a track Kumpian to Ishalaia via Iarimanda which does not appear to be very much longer than the river route. River routes are normally used to be avoided and as the natives haven't a track it is probably quite difficult.

I cannot concur in the statement that the area north of Kumpian is one of the last still to be de-restricted in the District. At least two thirds of this Sub District is still restricted and I would say that the lack of patrolling and Native Affairs work, because of the great amount of time spent in supervising public works, is the main reason for this.

HEALTH & NURSING.

It is planned to see that Mr Curra, Medical Assistant, intends to accompany Native Affairs patrols in the future. A great amount of Administrative work can be done by this type of joint patrol.

The Medical Officer and District Medical Officer have visited the Baptist mission since the patrol and I understand conditions have improved.

EDUCATION.

Apparently the lack of Native Teachers prevents the opening of a Station School at Kumpian for some time. Recently Mr Christie, B.S. from Wapomanda, visited Kumpian and taught a number of local children. These found of suitable textbooks were taken to Wapomanda School for education.

As stated earlier lack of patrolling is one of the reasons of the state of the area. It is intended that this be remedied this year, even though we are making a late start. Mr Howlett is at present patrolling the Upper & Lower San Divisions and it is hoped that he is able to report an improvement.

Camping Allowance Contingencies for both patrolling officers are attached.

Howlett
Assistant District Officer

MINISTRY OF DEFENSE, TEL AVIV

File 307 - 571

Sub-Consul Office,
TEL AVIV - 571

1958 Aug, 1958.

Mr. J. J. Rodette,
Federal Embassy,
WASHINGTON

RE: J. J. RODETTE

(1) In view of the Minister's verbal instructions, you are to make a point of the consent of the Ministry to undertake yourself as you will eventually take over the duties of the Consul General in the near future.

(2) This point should not take you more than a fortnight. You will not be able to take a course, and should continue yourself in getting to know your own - along, village officials etc.

(3) If anything of an urgent nature comes up, you are to take necessary action. However, try not to interfere with the people going into the Ministry to perform their duties under their terms.

(4) Mr. G. D. Jones will accompany you on this point to give him prevailing experience.

(5) A visit from a Ministry official is expected in connection with the new Consular Mission and within the next few days of the Ministry. I will inform you of his name, as you will be asked to accompany him in his work and cover the entire Ministry side of the matter.

(6) It is unfortunate that you have not yet met Mr. Hertz. I trust that this will be remedied. A copy of these instructions will be sent to Mr. Hertz for his information. Any 1-2-3 work should be referred to Mr. Hertz & it is still his area.

(7) Federal News, Police and Information will be left to your own choice. Make use of whatever transport you consider necessary to get yourself established at the Ministry, which I suggest is a good place from which to commence.

(8) Good luck on your point.

[Handwritten Signature]
(C. J. Day)
J. J. R.

Copy to
C. J. Day,
Ministry

For your information and advice, please. Mr. Rodette will take over from you when you come in to Tel Aviv. Your name will have to be delayed until Mr. Hardy makes his house.

[Handwritten Signature]
(C. J. Day)
J. J. R.

Territory of Papua and New Guinea

Kupipi
Patrol Report ~~Series~~ No. 3 of 1958/59

Patrol Conducted by : JOHN WILLIAM HOWLETT, Patrol Officer.

Area Patrolled : SAU RIVER VALLEY

Patrol Accompanied by : EUROPEANS
1 ROBERT G. LYONS, Cadet Patrol Officer.

NATIVES
4 Members R.P. & N.G.C.
1 Native Medical Orderly
1 Interpreter.

Duration of Patrol : 13 Days between 19th May and 31st May 1959

Last Patrol to the area : Department of Native Affairs
UPPER and LOWER SAU - July 1958
LOWER SAU and WAPI - March-April 1959.

Map Reference : Strat. Series WABAS Sheet

Objects of Patrol : Orientation
Patrolling experience for Cadet Patrol Officer LYONS.

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1.

INTRODUCTION


This Patrol as stated in the attached Patrol Instructions was purely an Orientation one to familiarise the Officer conducting it with the area, prior to taking over the Post at DCSYAN from Patrol Officer J.F. MARTIN.

Mr. Cadet Patrol Officer R.C. EVONS succeeded the Patrol, and as this was his first experience of patrolling, he was given the opportunity of taking over as O.I.C. on alternate days. In this he proved himself most capable to be able to conduct further Patrols on his own.

A visit was paid to the Gold Mine at MAERAMANDA. Mr. HOWLANDS was away in Australia at the time.

Nothing of particular interest occurred during the Patrol.

Lowering of the flag and a Police parade during which orders for the next day were issued, were a daily occurrence at 1800 Hours.


J.F. Howlett,
Patrol Officer.

DIARY

- Tuesday 19th May 1959
- 0430 Police and personnel departed SARAG for BIRIP by Ferguson tractor. KOMPIAL road too steep for tractor therefore personnel and gear relayed by Land Rover.
- 1430 Departure Patrol Officer and Cadet Patrol Officer on last relay.
- Weather fine.
- 1500 Arrived Resthouse BIRIP. Very few Natives present. No food brought in. Local Headmen only arrived after being sent for. Short talk to the people.
- 1600 Police parade and lowering of flag.
- Wednesday 20th May
- 0600 Awaiting arrival of local carriers.
- 0800 Still awaiting arrival of carriers.
- 0830 Patrol set off in a northerly direction over satisfactory tracks.
- 0845 Crossed the SAU River. Commenced ascent.
- 0915 Passed new Baptist Native materials Church at SAMILAMANDA.
- 1050 Arrived NEPO Rest house. Tracks good.
- 1100 Up and over the divide near the headwaters of the MAMBA River, a tributary of the WALE.
- 1350 Arrived LAIALAN Rest house. Inspection of houses and staff quarters. Inspection Aid Post. Talks to headmen and local people.
- 1500 S PA Radio Station broadcast for all.
- 1800 Police parade and lowering of flag. Ample food for the Patrol.

D I A R Y (Continued)

Thursday 21st May

0600 Awaiting carriers.

0725 Left LILIAN with carrier line
Retraced our steps from the day
before heading in a southerly
direction. Reached the ridge top
and followed it.

0930 Reached a take-off track to WABIG.
Then in a North-Eastern direction
along satisfactory well-used tracks.

1030 Passed through KAPO again.
Tracks had now, broken into tree
rocks (generally in forest conditions).

Light rain fell.

1245 Reached KAKHANGA in vicinity of
a rest house. Ordered main party
to proceed rest house whilst self
and Mr. BROS to visit Gold Mine.

1430 Arrived house of Mr. HAZ WILSON
in the rain. Met him. Approached
the house by way of the FINE
Creek - viewed old mining sites.
Remained night.
Height KAKHANGA approx. 5000ft - 250.

Friday 22nd May

0810 Left Mr. HAZ WILSON's house.
Walked to his brother's house some
half hour away.

0850 Arrived Mr. WEE WILSON's house.

1020 Left the house passing by his
brother's place once more on the
way to KOMPILAK.

Weather fine.

1415 Arrived KOMPILAK Patrol Post.
Met the O.I.C. Mr. J.F. MAPPIN.
Received orders A.D.O. WILSON to
remain KOMPILAK until his arrival.

Saturday 23rd May

Station inspection with Mr. MARTIN.

Sunday 24th May

A tribal fight reported not far from
the station. Mr. MARTIN sent out Police
to investigate.

Otherwise observed.

D. A. R. (Continued)

Monday 25th May

1030 A.D.C. WABAN Arrived KUMPIAN
Patrol Post by Land Rover from
WIRAG.
Station inspection by the A.D.C.
Received instructions to return
KUMPIAN by approximately Monday week.
Remained KUMPIAN with Patrol for
the night.

Weather fine.

Tuesday 26th May

0700 Left KUMPIAN with Patrol.
Proceeded via the Baptist Mission
on the eastern side of the SAU
River.
Mr. LYONS not feeling well.
Track continually, and unneces-
sarily winding and doubling back
on itself, following spurs.
Track generally poor.

Weather fine.

1300 Reached rest house at YARIRANDA.
Height 5100 ft ASL, with a wide
view as far as BAIYER RIVER to
the south east.
Poor reception by local people.
Camp unkempt.
1530 9 PA Radio station for locals.
1800 Police parade and lowering of flag.

Wednesday 27th May

0600 Awaiting carriers.
0650 Carriers arrived. Patrol set off
Proceeded in a north westerly
direction, down very steep track
in the limestone to the SAU RIVER.
0915 Arrived LAMALAN via a cane bridge
over the SAU.
Again reception by the local people
very poor. Only a handful arrived.
Rest house and camp unkempt.
It was necessary to send for the
three local headmen who were full-
time.
A new latrine constructed.
Cleaned up the camp. Spoke to the
people.

D I A R Y (Continued)

Wednesday 27th May
(Continued)
Weather fine.

1630 9 PA Radio station for all.
1800 Police parade and lowering
of flag.

Thursday 28th May

0730 Departed LAB'LAD. Retracing steps
and recrossing the HAU by the
same bridge. Then along poor
tracks in a south easterly dir-
ection.

1130 Short rest.

Weather fine.

1430 Arrived LINGIRAS. Tracks approx-
imating two miles - good.
Came and rest house ^Pukoa and
a poor reception by the local
people. Headmen arrived later
in the afternoon.
New latrine built. Spoke to the
people.
Ample food here including fruit
particularly paw-paws and pine-
apples.

1630 9 PA Radio station for all.

1800 Police parade and lowering of
flag.

Friday 29th May

Heavy rain fell during the night
at 2400 hours.

Remained LINGIRAS.

Cleaned up the camp.

4 Ialuals and 1 Tul-Tul arrived.

Traded for food and generally spent
the day talking to the people.

No disputes or cases for the Court
of Native Affairs.

Weather fine.

1630 9 PA Radio station for all

1800 Police parade and lowering of
flag.

DIARY (Continued)

Saturday 30th May

Heavy rain fell during the night.

0500 Awoke - heavy rain.

0630 Self and Mr. WORS departed
LINGSAS leaving the carriers
to be assembled when they arrived
to the L/Opl.The weather cleared to a fine day.
Proceeded back to KOMPAN.Tracks at first from LINGSAS road.
Climbed to the top of the ridge
then followed the ridges approach-
ing KOMPAN from the East.0950 Arrived KOMPAN Patrol Post.
Radio contact with WABAG. Transport
assured back to WABAG.
Remained night at the station.

Sunday 31st May

Awaited word by air of arrival of
transport.1245 No word. Set off with Patrol to
return WABAG on foot.1430 Met A.P.C. on road with Land Rover.
Returned WABAG by Land Rover.1615 Arrived WABAG. Main carrier line
returning on foot on Monday.

END OF DIARY.

NATIVE AFFAIRS

One can only generalise and give a few impressions of Native Affairs on a Patrol such as this.

Generally it would appear that the people took little interest in the Patrol wherever it went. Attendances at Rest houses was poor. There was an unwillingness to act as carriers for the Patrol, which often delayed departure.

The short time spent across the SAU RIVER in the Restricted area proved uneventful. The attendance of the local people at LAIALAN was quite ^{good} a little more enthusiasm was displayed here than anywhere else.

The people themselves are primitive in the area. They live in low built houses of grass with their pigs. There is no ventilation except through the one door, this being the only opening in the structures.

There was no evidence of their being any unrest in the area.

It is felt that more regular patrolling in company with P.H.D. would do much to improve the area in the future.

ROADS AND BRIDGES

The only major vehicular road in the area is that from KOMPIAM Patrol Post to WABAG. It is a gazetted road (Gazette No. 42 1956). Its condition is very poor. Erosion has taken off all the surface exposing the foundation of large stones. Deep water-scoured ruts add to a most uncomfortable journey by Land Rover. Drainage is lacking, despite many shallow inadequate culverts.

Every bridge from KOMPIAM to the WABAG border at the PORGERA Creek needs replacing. There are approximately 15 to 20 of them. All of these except one are about 20 to 30 feet long, the exception being 75 feet across the ARUBARI Creek just below KOMPIAM Patrol Post. With reference to the latter bridge, it has been found since the Patrol that there is another possible site with a span of only 40 feet or more. Upon a suggestion by Mr. R.S. BELL two sites for fords crossing this creek have been found, and will be worked on prior to the new bridge.

The resurfacing and re-bridging of this road will commence during the TAX CENSUS PATROL of the UPPER SAU CENSUS DIVISION this October. It is hoped that there will be adequate funds and construction requirements such as 8 inch Deck Spikes, Craosote, Spades, picks and shovels for the task.

The only other vehicular road seen was one of $1\frac{1}{2}$ miles from the Patrol Post at KOMPIAM to the Baptist Mission nearby. The road had recently been shaped and several bridges built by the O.I.C. KOMPIAM.

In reading through early Reports from KOMPIAM mention is made of the likelihood of a road being put through to LABALAM via the SAU RIVER and thence further by way of the YUAT RIVER. It is considered that a road at least as far as LABALAM could be constructed. At present there is not even a walking track following the SAU. Therefore when the Patrol to the LOWER SAU CENSUS DIVISION is being done, an attempt will be made to build a graded walking track in an endeavour to find an adequate track for a future vehicular road.

It is considered that as LABALAM is still in the Restricted area that any tracks or roads to it, and pushing further Northward, will do much to open up the Northern boundary of this District and link it to that of the SEMIK District. This small area is one of the last still to be de-restricted, IN THE DISTRICT.

REST HOUSES

The area is endowed with many Rest houses, of which only a few were slept in by the Patrol, and a number were seen. Those actually slept in were good in their time but lack of care and the rapid deterioration of native constructional materials gives them a life of only four or five years.

It is considered that Rest houses are most useful and convenient to Government Officers, and often assures the people that an Officer will not by-pass their area. It is usual that with the Rest house is built housing for Police and Patrol Personnel, and sometimes an Aid Post will spring up too, providing that the population merits it.

Attached Appendix " A " sets out a list of Rest houses visited and their condition.

HEALTH AND HYGIENE

A representative of the Department of Health is stationed at KOMPIAM Patrol Post. Mr. H. CARRA has not been there long, in fact only since the latter part of last year. He is known to the writer before when stationed at RIGO in 1954. Mr. CARRA is constructing a Native materials Native Hospital with a European Materials Administration Block. Formerly at KOMPIAM there was only an Aid Post controlled from WABAG.

Mr. CAREA has not yet carried out a proper Patrol in this area, but expressed the wish to accompany the writer whenever possible in the near future.

The Baptist Mission some 1½ miles away acting in accordance with the Health Authorities and controlled from Mission H.Q. at BAIYER RIVER, runs an Infant Welfare Clinic. This was viewed on 25th May in company with the A.D.C. Mr. DAY and Patrol Officer MARTYN. The wards were in a very dirty and unhygienic condition, and were very dilapidated. Basic hygiene seemed totally lacking.

The Officer was informed that the Infant Welfare Sisters periodically visit the Native People in their work. However having later seen these Sisters setting out on such excursions without so much as a rucksack it is wondered just what they can do from a Medical point of view without any apparent equipment.

Accompanying the Patrol was a Native Medical Orderly who conducted routine medical treatments and generally looked after the local people seen by the Patrol. He carried out these duties most efficiently and at all times was an example of cleanliness.

The Health of the local people seemed satisfactory in that there were no serious illnesses or diseases found. Patrol personnel were also very fit. One small child was sent into KOMPIAM whilst the Patrol was at LABALAM suffering from Pneumonia, from which it quickly recovered.

The establishment of Aid Posts has done much to improve the general health of the people which is apparent.

Aid Posts visited were as follows :

1. LAIALAM - very clean, tidy and orderly. Faith in the N.M.O. was expressed by the local Headmen.
2. LABALAM - satisfactory.

HEALTH AND HYGIENE (Continued)

3. YARIYANDA - dirty and untidy, similarly the Orderly.
4. LINGINAS - satisfactory.

It might be added that there are other Aid Posts in the area, but which were not visited on this Patrol.

MISSIONS

The only European Mission establishment in the KOMPAM area is situated some 1½ miles from the Patrol Post. This is the Australian Baptist Mission. Although omitted from the DIARY this establishment was visited on Monday 25th May from the Patrol Post by Land Rover in company with the A.D.O. Mr. DAY and Patrol Officer WAPPYH.

The European Personnel then consisted of :

1. The Rev. R.WILLIAMS, his wife and two children,
2. The Rev. M.KNIGHT, his wife and one child,
3. Probational Infant Welfare Sister J.FLATERS, and
4. Probational Infant Welfare Sister L.DAVEY.

Housing at that time was constructed of Native Materials. Clinic and Wards have already been mentioned under the Section on Page 10, headed HEALTH AND HYGIENE.

A number of Mission Churches were seen and visited on the Patrol, two of them in the Restricted area at NEFO and LABALAM. The extent of Mission influence is not known, but owing to the proximity of the Restricted area, it is considered not to be very great. These Churches are run by local Native Followers.

EDUCATION

There is no Administration School at KOMPIAM, and there have been numerous requests by the Local People and the Station Staff at KOMPIAM Patrol Post for one. Since the Patrol the writer has found an excellent site for such a school with ample space for a playing field as well, on the Station.

The only school in the area is that of the Baptist Mission nearby. Apparently much time is taken to teach the local place talk (Enga) to be read and written. There is no evidence as yet of any English speaking Natives there. That such a request from the people for an Administration School has been brought forward does not seem to indicate much progress or interest by the Mission particularly in the teaching of reading and writing English. And the teaching of English is what the people want. The Mission has been there for some years now and it is surprising that more progress has not been made. However it is known that this particular Mission is not over endowed with funds like some others.

This subject was brought before the Rev. M. KNIGHT who is the Teacher in charge at the Mission School, and he agreed that an Administration School at KOMPIAM would not interfere or have an adverse effect on his attendance. In fact he stated that there would be ample pupils for both, and that he considered two schools would not be overburden the area.

It is always considered by the writer that Mission schools particularly small ones place a greater percentage of their time teaching Religion instead of the three Rs. In fact Mr. KNIGHT mentioned that the sooner the Administration took over more of these Governmental functions the sooner the Mission could do the job it ultimately came to the Territory to do.

The writer will continue pressing for a school at KOMPIAM in the hope that a Teacher will eventually be sent out.

APPENDIX "A"REST HOUSES

1. BIRIP - Old, dilapidated. Whether or not water-proof not known. Noted to be rebuilt.
 2. LATALAM - Fairly new and in good condition.
 3. YAREMANDA - Old, dilapidated. Not water-proof. Noted to be rebuilt.
 4. LABALAM - Good condition still. A very large Rest house - a useful base for a long patrol.
 5. LINGINAS - Old rather dilapidated. Waterproof. Noted to be rebuilt.
-
- Labalam*

