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OF PAPUA NEW GUINEA

PATROL REPORTS

DISTRICT: EAST SEPIK

STATION: DREIKIKIR

VOLUME No: 1

ACCESSION No: 496.

1950 - 1953

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Papua New Guinea Patrol Reports

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SEPIK DISTRICT

MAPRIK SUBDISTRICT

DREIKIKIR PATROL POST

PATROL REPORTS:

1-3 of 50/51

1-5 of 51/52

6 and 7 of 52/53



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of MAPRIK (SEPIK) Report No. 1 of 50/51 (DREIKIKIR)

Patrol Conducted by L. S. DOOLAN P.O.

Area Patrolled WOM AND LAMBUAIN AREAS.

Patrol Accompanied by Europeans.....

Natives 3 POLICE

Duration—From 5/6/1950 to 13/6/1950

Number of Days 9

Did Medical Assistant Accompany?.....

Last Patrol to Area by—District Services...../...../1945

Medical MAY /1950

Map Reference.....

Objects of Patrol CENSUS, ROUTINE ADMIN, WAR DAMAGE

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORESBY.

Forwarded, please.

/ /19

District Commissioner

Amount Paid for War Damage Compensation £.....

Amount Paid from D.N.E. Trust Fund £.....

Amount Paid from P.E.D.P. Trust Fund £.....

DIARY.

- 5.6.50 To LUWAITE - $3\frac{1}{2}$ hours walk. Census revised. Village inspected. On to BANA, $1\frac{1}{4}$ hours.
- 6.6.60 Census revised. On to WARELI, 10 minutes walk. Census revised, outstanding compensation claims heard. To HAMBINI - 45 mins. Census revised, War Damage heard.
- 7.6.50 To WARINGAM via BANA, $1\frac{1}{4}$ hrs. Census revised. To SELNI - 30 mins. Census revised.
- 8.6.50 To SELNAU - 40 mins. Census revised, War Damage heard. To ARISILI - $1\frac{1}{4}$ hrs. War Damage heard.
- 9.6.50 Census revised. To TUMAMBA - 15 mins. Census revised. War Damage heard. On to SUMUL - $1\frac{3}{4}$ hrs.
- 10.6.50 Census revised. War Damage heard. To LAMBUAIN following AMUK river and NIMULIN creek - $3\frac{3}{4}$ hrs. War Damage heard.
- 11.6.50 Sunday observed.
- 12.6.50 Census revised. Hamlets inspected. On to MIHET $1\frac{1}{2}$ hrs. War Damage heard. Census revised. To YASUM, following the AMUK, - 3 hours.
- 13.6.50 On to WAHLEN - $1\frac{1}{2}$ hours. via SAHIK. Census revised. War Damage heard. Returned to DREIKIKIR - $2\frac{1}{4}$ hrs.
-

6

INTRODUCTION

The WOM villages, with the exception of LUWAITE and HAMBINI, are located in very broken and hilly country between the AMUK and NANU rivers, and separated from LAMBUAIN by approx. 3½ hours walk.

Many visits have been made into the area since the war, but the group has not been fully patrolled since October, 1945, when a population of 2,300, plus 306 for the LAMBUAIN Group, was censused.

NATIVE SITUATION

WOM

The patrol found the group to be a happy, law abiding one and much more progressive than other areas in DREIKIKIR.

Though the area has not been fully patrolled since October, 1945, the writer has made visits into the Group investigating War Damage and other minor matters. On no occasion were complaints found - village cleanliness, disobedience of officials instructions, etc. It will be noted in the Diary that the natives of AMAN were censused at SELNI, as has apparently been the practice in the past. The village is situated about 3 hours walk to the north of HAMBINI and approx. the same from SELNI, whereas it is no more than half that distance over reasonable country from WOMSAK, in the ALBEGIES Group, which was handed over to MAPRIK some two years ago. For some unknown reason, AMAN was not included in the hand over, even though they are of the same linguistic group and not actually part of WOM. The terrain separating the village from either HAMBINI or SELNI is very mountainous and the construction of a road connecting these villages would be a bit job. It is, therefore, recommended that instructions be given for including the village of AMAN in future patrols by MAPRIK officers, of the ALBEGIES group.

The group is proud of their "business man" at WARINGAM, who is operating a well stocked trade store retailing at reasonable prices. The articles for sale have, in the past, been obtained from AITAPE, but are now being made available by a local trader.

LAMBUAIN

The Lambuain Group, comprising of villages of LAMBUAIN and hamlets and MIHET, with a total population of 287, has a slight linguistic variation from the WOM group, with the exception of SUMUL and WAHLEN, who enjoy the same language.

The villages of SAHIK, YASUM and YAMBES, now included in the KOMBIO sub-division, have much more dealings with those of LAMBUAIN, SUMUL and WAHLEN than the other villages in the KOMBIO group, and it has been suggested that the LAMBUAIN area could be known as SAHIK and include all villages of that language and custom, e.g. LAMBUAIN, MIHET, SUMUL, WAHLEN, YAMBES SAHIK and YASUM. Such a move would eliminate passing through SAHIK and YASUM or WAHLEN and SUMUL when patrolling the present sub-divisions of KOMBIO, WOM and LAMBUAIN.

At LAMBUAIN, a small trade store, operated by a local native, was inspected. The owner appears to be having difficulty in obtaining stocks, his store being too distant from the source of supply, thus he relies upon the sales of salt and kerosene.

VILLAGES AND HOUSING

Most of the village sites are post-war ones as per suggestions made by ANGAU officers.

The practice of rooting out of grasses in the village area is causing rapid erosion to take place in villages situated on ridges - as the majority of them are. In an attempt to combat this erosion, instructions have been issued for the planting of grasses, preferably the dwarfed couch type obtainable locally.

The villages of SELNI and SEINAU, prewar built on mountain ridges, have since been rebuilt on river terraces, many of the houses being of semi European style, i.e., raised limbo floors and walls.

The more progressive natives of ARISLI, LAMBUAIN and TUMAMBA have also left the ridges and built well laid out villages on nearby river banks. This move has been given much encouragement and it can be hoped that, in the future years, more will move to the river side, thereby getting away from the cold winds experienced on the ridges, and to where bathing will become more regular.

General housing throughout the area is far ahead of that in other areas.

VILLAGE OFFICIALS

A complete list of village officials is submitted as Appendix A.

The officials are an impressive lot and appear to be well liked and respected by the villagers.

MAHEITEI of WARINGAM, appointed as Paramount Luluai in 1946 for the WOM, BOMBEITA and MUHIANG groups, is getting on in years, and it is thought that his influence is gradually waning, although he still remains helpful to the patrolling officer.

Officials marked as X were elected to replace their now deceased predecessors and their subsequent appointment under Section 120 Native Administration Regulations is recommended.

(4)

CENSUS

Census figures are submitted. The figures reveal a very slight drop in the population over five years with only an excess of 20 deaths. Of the able bodied males, 26% were found to be absent at work. No difficulty was experienced in obtaining the census, all appearing eager to have their names called.

ROADS AND BRIDGES

The roads traversed were found to be well maintained even though the task must be an arduous one considering the nature of the country. A few helpful suggestions were made in places where it was thought the track could be graded to better advantage. Since the patrol's return, these suggestions are reported to have been carried out.

The WOM natives helped considerably in the construction of the DREIKIKIR/MAPRIK motor road towards the end of last year, their services being greatly appreciated by the natives of villages along this road.

REST HOUSES

In each village was found a reasonably well constructed rest house. Credit was given for the fine effort made by the LAMBUAIN natives in the erection of one of the best rest houses in the DREIKIKIR area.

HEALTH AND SANITATION

The general health was good, probably on account of the trip through the area by the E.M.A. a month prior to this patrol; though these natives are hospital conscious and cause all illnesses to report to the native hospital. The area is also within reasonable distance of the SAPARI Aid Post, under the control of the Medical Officer, MAPRIK, where many of the minor ailments are treated.

In every village was found well cared for deep pit latrines and refuse holes.

WAR DAMAGE COMPENSATION

The majority of claims for loss sustained during the war were investigated and recorded by the writer during a patrol conducted for that purpose late last year. This patrol, therefore, merely recorded claims of the few who were absent at that time.

As with most groups throughout this area, claims, although numerous, were small.

AGRICULTURE

The WOM people are keen agriculturists and extensive gardens can be seen; the staple crop being yams.

Gardens are planted and harvested according to various seasons. Thus, there are odd months when the people are on a meagre diet and sago is used to supplement it.

The patrol was conducted soon after one of the harvests and food was found to be abundant.

The LAMEUAIN Group, unlike WOM, rely on sago, they being similar to the KOMBIO Group and doing very little gardening.

L. J. Doolan
.....
L. J. DOOLAN, P.O.

APPENDIX "A"

VILLAGE OFFICIALS

<u>VILLAGE</u>	<u>LULUAI</u>	<u>TULTUL</u>	<u>M.T.T.</u>
IJWAITE	LEPA	MAULAMAGUA	ASUWE
BANA	KMAINTELI		SANGUMA
WARLEI		MOATA	
HAMBINI	(X)AHUWI	(X)SIAWA	NUMBIA
WARINGAM	Paramount MAHEITA MAHIOSE	IMBILI LANDIHI	MUNAMBILI
SELNI	(X)ANGI	MAMBISI	(Y)UMBOANGI
AMAM		SANGILEI	
SELNAU		SANGUMA	
ARISILI	MAHEITEI	WARIMBEI	
TUMAMBA	WALKEMA(X)	NAHUNDE	NANDUMAI
SUMUL		SABAHOL	KOL
LAMBUAIN	(X)MEI' IHO	TOSEL MAHUA APWAINYANGA	MASINEM
MIHET	(X)MALIO		SAMANYEL
WAHLEN	TAMBUM	WAHLAIN	SOPAHORL

E. J. Doolan

 (E.J. DOOLAN) P.O.

la

(1)

APPENDIX B

REPORT ON N.G.P.F. PERSONNEL.

Reg. No. 5194B Sgt. NEMO.

Conduct Very Good.
Discipline Very Good.
Ability A most experienced member.

Reg. No. 5199 Const. GAVI.

Police

Conduct Good.
Discipline Good.
Ability A member with many years experience - a capable worker.

Reg. No. 5196B Const. NOHUNGA.

Conduct Good.
Discipline Good.
Ability A reliable worker.

L.J. Doolan
.....
(L.J. DOOLAN) P.O.

TERRITORY OF PAPUA AND NEW GUINEA.



PR.DK.2-1950/51

Sepik District,
District Office,
W E W A K.

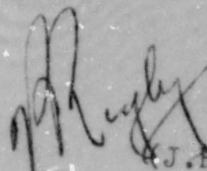
2nd December, 1950.

Director of District Services
and Native Affairs,
PORT MORESBY.

PATROL REPORTS - DREIKIKIR

Herewith are two reports of Patrols carried out by Mr. I.O. Doolan in the LAMBUAIN and KOMBIO areas. The reports are late in being submitted because Mr. Doolan accompanied Mr. P.O. Jefferies to Green River to open that Post, and he left the writing of the reports until he returned to Dreikikir.

Prior to the war, these areas were well-known to me, and it is pleasing to note the general improvement in conditions.


(J.R. RIGBY)
Acting District Officer.

Amount
Returned
to Store



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of MARPIK (SEPIK) Report No. 2 of 50/51 (DREIKIKIR)

Patrol Conducted by E. J. DOOLAN

Area Patrolled KOMBIO AND ANIMAKAI AREAS

Patrol Accompanied by Europeans.....

Natives 3 POLICE

Duration—From 10/7/1950 to 21/7/1950

Number of Days 12

Did Medical Assistant Accompany? No.

Last Patrol to Area by—District Services MAY 45

Medical APRIL 1950

Map Reference.....

Objects of Patrol CENSUS, WAR DAMAGE, ROUTINE ADMIN.

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORESBY.

Forwarded, please.

/ /19

District Commissioner

Amount Paid for War Damage Compensation £.....

Amount Paid from D.N.E. Trust Fund £.....

Amount Paid from P.E.D.P. Trust Fund £.....

DIARY

- 10.7.50 To YAMBES - 2 hrs. Census revised. To SAMARK - 1 hour. Census revised.
- 11.7.50 To YASUM - 1½ hrs. Census revised. On to SANGAIEN - 1¼ hrs. Census revised. One War Damage heard.
- 12.7.50 To NIALU. Census revised. To SAKANGEL - 2 hrs. Census revised for hamlets of KASIM and NYMATIL.
- 13.7.50 Census revised for SAKANGEL. War Damage heard. On to CHERPMEL - 1/2 hour. Census revised. To SAMBU - 25 mins. Census revised. On to KUAMALA.
- 14.7.50 Census revised. On to KOUPEM - 3/4 hour. Census revised. War Damage heard.
- 15.7.50 To KING - 1¼ hrs. Census revised. for KING and MUP. Returned to KOUPEM and on to YAKAMBUM - 1 hr.
- 16.7.50 Sunday observed.
- 17.7.50 Census revised for YAKAMBUM and hamlet of ASOR. On to RINGIN - 50 mins. Census revised. On to YASUMBORE - 1½ hours. Census revised.
- 18.7.50 Census revised for YAUNIMBUM and TONG. On to KUMBUM/PABNYEIP. 25 mins. Census revised. To YASE - 45 mins. via YASILE and YAKIO.
- 19.7.50 Census revised. Returned to YASILE - YAKIO. Census revised and on to MERINGE - 1 hour. Census revised for MERINGE and hamlets WUM SAKALIN and MAISAM.
- 20.7.50 Inspected hamlets of WUM and SAKALIN - ¼ hr. apart. On to MUYEM - 1/2 hour from MERINGE. Census revised. To YETNYAM - 10 mins. Census revised. Returned to MUYEM and on to BEN - 3/4 hour. Census revised.
- 21.7.50 On to YAURING - 30 mins. Census revised. On to YALANGEL - 20 mins. Census revised. On to DREIKIKIR.

INTRODUCTION

The KOMBIO/ANIMAKAI villages are situated on the southern slopes of the Torricelli mountains and range in height up to approximately 2,200 feet.

The sub-division was last fully patrolled by ANGAU in January - May of 1945, and part patrolled in December, 1948.

It would appear that the patrol was a hurried one, but, the proximity of villages, many with a small population, meant that a reasonable amount of time was spent amongst the people. Also, with the area being so close to the Government post, the people are regular visitors and any queries or complaints are usually brought to the Officer-in-Charge for advice.

NATIVE SITUATION

The situation in general is good, although, unlike other areas, the internal cooperative spirit is not to be found in the bigger part of the group.

Actually, the writer has never struck so much bickering amongst such close natives. Minor matters involving the accidental killing of pigs, ownership of sago and other food bearing palms, trespassing upon neighbours ground when hunting or a break-down in the brother-sister exchange practice of marriage and such matters as would be, and are being, dealt with in other groups by the village officials, are regularly brought before the Officer-in-Charge, they being unable to settle the matter amicably amongst themselves.

Not only does this squabbling take place between neighbouring villages, but instances have been found of internal village friction. A good example of this will be found in YAMBES, where there are three distinct factions, each having its own leader - one under each Tultul and the third under native YAUYEP, a derated Paramount Luluai. In the village, there is little cooperation, each group doing its utmost to get one of the others into trouble. This friction apparently has been going on for many years and it seems impossible to find any cause, let alone cure. At present, the largest faction, dominated by Tultul WARI, is living in a hamlet a considerable distance apart from the others, and I have suggested amalgamation may help. However, this has not met with their approval.

Another village with apparently unfriendly neighbours is that of TONG, which, in the past, was considered to have the strongest warriors, much to the discomfort of nearby villages who were forced to cede considerable areas of land to TONG. The village of MERINGE, less than half an hour's walk away, has been at logger-heads with TONG for some time. An attempt to bring about more friendly relations proved unsuccessful in the first place, but later, when action was taken against many of both villages who became involved in a brawl, the officials came together, and it is now reported that, by the exchange of pigs, friendship prevails - temporarily?

Although the sub-division has been under Government and Mission influence for longer than other groups in the area, the belief in "poison" is still very strong and a lot of deaths are believed to have resulted from that - the "magic worker" always unknown but believed to be from one of the neighbouring villages. When commenting on the number (four) of female deaths during childbirth at YASI, the writer was promptly informed that they were the result of "poison". Maybe this belief is one of the underlying reasons for the notable lack of friendship between some villages, as mentioned earlier.

It is a rather general desire in the area to "work business" and have possession of a C.S.B. pass-book. Small ventures, such as breeding and selling of pigs and fowls, at SAMBU, and the sale of clay cooking pots at YAURING, are bringing in small sums of money.

VILLAGES AND HOUSING

As mentioned in the ~~instrud~~ introduction, the terrain is mountainous and the majority of the village sites are on windswept ridges, with the inevitable result that many of them are badly eroded.

ANGAU officers suggested a change of site where Japanese troops had been in occupation. In some instances, advice has been heeded and it is now a pleasure to visit such villages. Instructions have been issued for the planting of grasses in an effort to combat erosion.

The housing throughout the area generally is good, there being a liberal number of the "modern" raised floor and wall type amongst the usual lean-to unventilated structures.

The previous patrol commented favourably on a new SAMARK village near the NANU river. This patrol inspected the remains - an area completely overgrown, dotted with caved-in houses. Asked as to why, after so much labour and material had been expended on building the new village, they had suddenly left it to return to their badly eroded ancestral site, the people replied that too many natives had died (result of the 1948 pneumonia epidemic) which struck the whole area).

YAURING village still remains on a ridge which is 90% coral, although many suggestions have been made that the site be changed.

All village life is centred around their coconuts, and, it would seem that, until suggested new sites have bearing palms, the people won't consider moving.

VILLAGE OFFICIALS

Complete list of village officials is submitted as Appendix A.

The officials, on the whole, were found to be an influential and impressive lot, well respected by their people. YAMBES is, and has been, as far as records show, without a Luluai, they being represented by two rather powerful men acting as Tultuls. The idea of appointing a Luluai for supreme control is not approved of by the villagers, each hamlet wishing to have its respective leader. It is thought that the inauguration of a village council system whereby each group could be equally represented, would prove effective and useful in YAMBES, and may help to overcome the friction mentioned under Native Situation.

It will be noted that many villages are represented only by one official. This is considered sufficient on account of their small population.

Those officials prefixed by X are newly elected and their appointment under Section 120 of the Native Administration Regulations is recommended.

CENSUS

Portion of the area was previously issued with the new type of village book, and this patrol completed the issueing. The ANGAU patrol of the subdivision in 1945 gave the grand total to be 3344, which is 7.2% more than was registered by this patrol.

There were no defaulters and the census was revised with no trouble.

ROADS

Over the past two years, extensive work has been done in grading and draining the roads throughout KOMBIO, and only on odd occasions was it necessary to instruct further work to be undertaken.

REST HOUSES

Resthouses are plentiful and well maintained.

HEALTH AND SANITATION

The general health of the natives is good.

Health
The E.M.A. had not long previously conducted a patrol through the area and very little sickness was found by this patrol. Those found in need of treatment were ordered to report immediately to the native hospital. On completion

of patrol a check was made to ensure that this instruction had been obeyed.

An Aid Post is being constructed near the village of RINGIN, where it is proposed to treat minor ailments.

Sanitation and hygiene was found to be satisfactory, each village having it's deep pit latrines and refuse pits.

WAR DAMAGE COMPENSATION

The majority of such claims had been previously recorded, leaving very little of such work to be done by this patrol.

Although the Japanese troops were in occupation of the area, damage was slight being confined mainly to the loss of livestock and destruction of gardens.

AGRICULTURE

Unlike other areas in this district, the KOMBIO people do not rely on yams as their staple diet but supplement them with sago.

Odd gardens were inspected, but these were small in comparison with those elsewhere. This varies slightly when in the area bordering the URAT and WOM sub-divisions, where larger gardens are cultivated and yams become a bigger part of the diet.

Throughout the area there is an abundance of food.

The previous patrol reported extensively on the method and type of agriculture applicable to the KOMBIO Group and leaves nothing to be added.

ANTHROPOLOGICAL

The only crafts worthy of mention are pottery making, which holds the monopoly for this district, and the weaving of split cane trays upon which food is served on festive occasions.

As mentioned earlier, the belief in "poison" is so prevalent that great care is taken by all not to leave any personal items about which may be so used against them. The waving of a cassowary or pig bone over waste food etc. is believed to render it useless to a would-be evil doer.

Brother-sister exchange is the accepted form of marriage.

L. J. Doolan
L.J. DOOLAN, P.O.

APPENDIX "A"

VILLAGE OFFICIALS.

VILLAGE	LULUAI	TULTUL	M.T.T.
YAMBES		MASAKIM } WARI }	PAPLI
SAMARK	SAMBRAM	MENSEP	
YASUM	MANASIP		
SANGAIEN	MURUM	MALIP	
NIALU	KWARIN	NUNGWIA	WARUWING
KASIM	X MANDRUM		
SAKANGEL	WAIARWAT	X KASIBUK	
CHERPMEL	(MOASIN	X MEIITNE	ULI
	(X WUOLKNATI	NUNGUTIN	AIMUGUAN }
SAMBU	AUWOIEDNA	LUA	
KUAMUIA	AKAWIA	MANDORO	NEMBONO
KOUPEN	(PANGOM	ARUKINYUM	KARIKIP
KING	(X METIK		
	X AMBJEN	TANO }	
		UAT }	
MUP	X METAU	PAKUK	
YAKAMUM	X WAPUWANGELI	PAPO	
		KELINYAMBET }	
RINGIN	X AGUS	YAMBEP }	AIMBIGUR
XISWORE	XKIKNAKI	AKNEALIP }	
YASUMBORE	WUALUKNAKI	TUNGWATEM	
YAUNIMBUM	MANAIP		
TONG	WAPNARAKIN		
PABNYEIP		MANGETAP	
KUMBUM		MOWRUN	
YASILE	AMKAS	MOWAT	
YAKIO	MESUMBA	AUWUNAU	MASPOK
YASE	WANMAN	MESUMBA	
		MORUN }	
MERINGE	MESUKURER	KITNANGELAP }	
WUM - SAKALIN		IMBISEL }	WEINGAR
		WANDOMBULAP }	
MAISAM	PERUKAM	MALIO }	
MUYEM	MIEPMAUR		
YETNYAM		WAIENYPEL	
BEN	WUSAIK	WAIKABEL	
YAUURANG	MANOL	AUEREL	
YELENGE	WANGUEP	AWENG	
SAHIK		BIENONGO	NAKARAMAIO
		YEINGIN	

L. J. Doolan

 L. J. DOOLAN, P.O.

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PLATE

In

M

M

30-11-128

11th December, 1950.

District Officer,
Sopik District,
NEWAK.

PATROL REPORT - No. 2 DREIKIKIR

It will take a long time and infinite patience to break down the old beliefs and customs. The Patrol Officer should not be discouraged.

The general tenor of the report shows a distinct improvement.

I do not think that the time has yet come when Village Councils would be successful.

[Signature]
(I. F. Champion)
ACTING DIRECTOR.

RB

Amount
Returned
to Store



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of MAPRIK (SEPIK) Report No. 3 of 50/51 (DREIKIKIR)

Patrol Conducted by L. J. DOOLAN P.O.

Area Patrolled CANANGA AREA

Patrol Accompanied by Europeans.....

Natives 4 Police

Duration—From 8/11/1950 to 22/11/1950

Number of Days 15

Did Medical Assistant Accompany?.....

Last Patrol to Area by—District Services Oct 1949 DD.S

Medical JAN 1950 P.H.D

Map Reference.....

Objects of Patrol CENSUS REVISION, ROUTINE ADMINISTRATION

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORESBY.

Forwarded, please.

11 / 19

.....
District Commissioner

Amount Paid for War Damage Compensation £.....

Amount Paid from D.N.E. Trust Fund £.....

Amount Paid from P.E.D.P. Trust Fund £.....

DIARY.

- 8.11.50 To AIOS via URAT villages - 4 hours. Census revised.
- 9.11.50 To INAKOR - $1\frac{1}{2}$ hours. Census revised. To ASANAKOR - $\frac{1}{2}$ hour, census revised. On to YABANAKOR - $1\frac{1}{2}$ hrs.
- 10.11.50 Census revised for YABANAKOR group. To APANGAI - 30 min. Census revised. Returned to YABANAKOR.
- 11.11.50 To WEIKOR - 4 hours. Census revised. To NUNGWAIA - $\frac{1}{2}$ hour.
- 12.11.50 Sunday observed.
- 13.11.50 Census revised for NUNGWAIA. On to N'DAINA - $3\frac{1}{2}$ hours. Census revised.
- 14.11.50 On to MASALAGA. - 2 hrs. Census revised. On to ABEGU - 20 min. Census revised. To BONGOIMASI - 2 hours.
- 15.11.50 Census revised. To AKORSAMEI - $1\frac{1}{2}$ hours.
- 16.11.50 Census revised. On to FUMATUMBU - $1\frac{1}{2}$ hours. Census revised. To KUYOR - $\frac{3}{4}$ hour.
- 17.11.50 Census revised. On to WESOR - 30 min. Census revised. On to KUATENGISI - $\frac{3}{4}$ hour.
- 18.11.50 Census revised for group. To WOSAMBU - Census revised. Returned to WOGAI - Census revised.
- 19.11.50 Sunday observed.
- 20.11.50 To BONGOS. Census revised. On to KUBRIWAT - $2\frac{1}{2}$ hours.
- 21.11.50 Census revised. On to TAU group. Census revised for TAUHAMBIER.
- 22.11.50 Census revised for TAUENDOR. Returned to station.

(H)

INTRODUCTION

This was the second visit by the writer into the area. Since the previous visit, many officials and their people have visited the Station and, rather significantly, they are no longer classed as "long-long" by the more sophisticated people.

NATIVE SITUATION

The change in these people over the last twelve months or so, is very noticeable. Whereas previously the patrol was met with indifference, now it is welcomed and natives were not backward in asking advice.

As mentioned in the previous report, the villages were found to be in conditions far from desirable and with latrines and cemeteries non-existent. With the exception of the villages of BONGOIMASI, AKORSAMEI and FUMATUMBU which were initially contacted previously, all villages are a pleasure to visit - instructions having been heeded with the result that the village sites are clean and latrines and cemeteries sufficient.

The three above mentioned villages, although improvements are apparent, are not up to the standard of their neighbours, as is to be expected. A greater improvement can be expected by the time of the next patrol.

The ABEGU and MASALAGA people, centre of the tribal fighting some two years ago, have rebuilt their entire villages, with the supervisory assistance of a capable constable of this detachment. The ABEGU natives are settling in well. Most of them have followed by suggestion and obtained food from TAU and KUBRIWAT friends to plant gardens close to the village. Although extensive work has been done in the village, the majority of MASALAGA people continue to live in sago swamps on the Sepik plains, only sleeping for any length of time in their village when expecting Government officers. Those who have returned to MASALAGA have planted gardens nearby, and it is thought that many more, if not all, will follow suit at the next planting. Discreet investigation shows both villages to be living amicably.

Many recently returned labourers are evident in the three newly contacted villages, and, although their ideas may be a little too progressive at this stage, they are setting a good example.

Whereas before the recording of census was made difficult by the many evaders, no difficulty is now experienced, all being present and encouraging previous absentees.

Natives of BONGOS area reported that the name of the Administration had been used on occasions by native employees of recruiters. This matter was investigated and made the subject of a memorandum to the District Officer.

VILLAGE OFFICIALS

A complete list of Village Officials of the area was submitted as an appendix to the previous report and the

following appointments ^{are} ~~were~~ recommended :

<u>VILLAGE</u>	<u>NAME</u>	<u>VILLAGE</u>	<u>NAME</u>
INAKOR	AHU'UOR M.T.T.	ASANAKOR	BWOHENI M.T.T.
YUBANAKOR	HAU'ULASA "	APANGAI	MINDEIANI "
ABEGU	KIMBAKABA TULTUL	AMASEI	KAI'IMBOR LULUAI
ABEGU	WAISAMA M.T.T.	FUMATUMBU	KLAIKAI "
SAUKI	UMBATCHILI TULTUL	AUCHEILI	NAMDAMAI "
WOSAMBU	HVORUGU LULUAI	BONGOS	MANGOLASA TULTUL

A lot of the officials are very frequent visitors to the station being keen to obtain and carry out suggestions for the welfare of their people. They also request the loan of picks and shovels to enable improvements to be made on their roads and the digging of deep pit latrines etc. The majority are influential and co-operative.

ROADS

With the exception of those in the TAU/KUBRIWAT area, roads were found to be in excellent condition, quite different from the previous visit. Since the patrol's return action has been taken to improve the TAU/KUBRIWAT section. The benefits of clean well-maintained roads was again stressed. The majority of the tracks are across reasonably flat ground and the construction of a vehicular road would afford little difficulty should it be found advantageous.

CENSUS

Census figures are submitted.

An increase of over 500 will be noted and it is thought a following patrol will find many more to register. The most noticeable feature of the division is the excess of 100 odd births over deaths - unusual in the DREIKIKIR district.

Figures available show that 20% of the infants died under the age of one month, a rather startling figure. 0

Of the able bodied males 24.6% were found to be absent at work outside the district. Many villages are heavily recruited, e.g. NUNGWAIA, APOS, and AKAISAMEI.

REST HOUSES

Rest houses are sufficient and of good construction.

AGRICULTURE

At the time of the visit the people were going through their lean period, all possible food being planted out in the gardens and the main diet being sago.

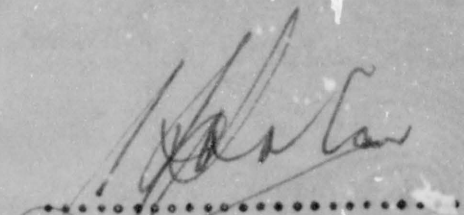
Nothing further can be added to the agricultural practices mentioned in my previous report.

ANTHROPOLOGICAL

On many occasions the writer was approached by leading men folk asking permission for them to carry out their ritual and ceremonies in "haus tamberan"s. They were informed that it is not the Administration's policy to forbid their customs, although no good could come of some of their practices, as mentioned in my previous report. It was surprising to note that so many of the young men sided with this opinion and were apparently, not looking forward to their initiation.

HEALTH & SANITATION

Submitted as Appendix A.


.....
(L. J. DOOLAN) P.O.

APPENDIX A.

HEALTH AND SANITATION.

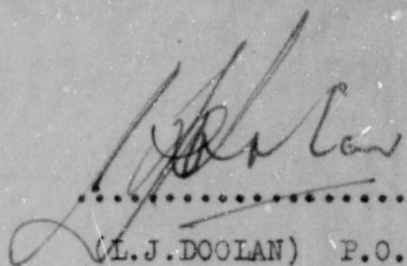
Over the past twelve months or so, the health of the GAWANGA people has improved immensely, particularly in those villages nearer to RONGOS where an Aid Post has been in operation for several months, being the charge of ~~an~~ a N.M.O.

The patrol had the opportunity of inspecting this Aid Post, near WASAMBU. It was found to be well conducted and doing good work. Since the patrol's return, a further Aid Post has been opened at ASANAKOR.

At each village, the names were taken of those found to be in need of hospitalization and the list forwarded to the O.I.C. Native Hospital. A later check showed that the majority had reported in for treatment.

As is only to be expected, sanitation is, as yet, far from desirable, but the advance made since the previous patrol is promising.

In all villages, cemeteries are now found and inspection showed that they were actually being used.


.....
(L.J. DOOLAN) P.O.

TERRITORY OF PAPUA AND NEW GUINEA.

PR/DR.3

7 30/11/51
Sepik District,
District Office,
WEWAK.

18th January, 1951.

Director of District Services
and Native Affairs,
PORT MORESBY.

DREIKIKIR PATROL REPORT NO.3

Attached is a Report from Mr. P.O. Doolan of a Patrol
carried out in the PAWANGA area.

It is gratifying to note that there is such an improvement
in the villages.

Regarding the complaint that some native recruiters are
misrepresenting themselves, in my opinion this will constantly happen
if the provisions of Section 15 of the Native Labour Ordinance, 1950,
are carried out.

(J.R. RIGBY)

Acting District Commissioner.

a

RAT

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DS. 38-114131

7th February, 1951.

District Commissioner,
So ik District,
MIYAK.

PARROL REPORT - BRUNNEN No. 3 1852/53.

Please read Circular Instruction No. 115
dated the 25th July 1950 paragraph 3 and advise your
staff.

It is very pleasing to note the improvement
in the attitude of these people.

Items of interest to other Departments have
been passed to those concerned.

The List of your recommendations for
appointments as Ialvais etc. should be the subject of a
separate memorandum.

[Handwritten Signature]
(I. P. Champion)
FRANCIS BRUNNEN

Amount
Returned
to Store



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of MAPRIK (SEPIK) Report No. 1 of 5/57 (DREIKIKIR)

Patrol Conducted by S.D. MARTIN P.O.

Area Patrolled CENTRAL & LOWER MAI-MAI AREA (AITAPE SUBDIST.)

Patrol Accompanied by Europeans MR. WILSON M.A.

Natives 10 POLICE 1 N.M.O.

Duration—From 11/9/51 to 30/9/51

Number of Days.....

Did Medical Assistant Accompany? YES

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

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

Map Reference.....

Objects of Patrol INVESTIGATION OF REPORTS OF TRIBAL FIGHTING AND MURDERS IN THE MAI-MAI AREA. GENERAL SURVEY OF NATIVE SITUATION IN THE AREA.

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORESBY.

Forwarded, please.

/ /19

District Commissioner

Amount Paid for War Damage Compensation £.....

Amount Paid from D.N.E. Trust Fund £.....

Amount Paid from P.E.D.P. Trust Fund £.....

Popula

TERRITORY OF PAPUA AND NEW GUINEA

Patrol Report No: WKD 1/51

Report of a Patrol to: MAI-MAI area

Officer Conducting Patrol:

J.D.Martin Patrol Officer
O.I.C.Dreikikir.

Area Patrolled:

Central and Lower MAI-MAI area
Aitape Sub District.

Patrol Accompanied by:

Mr.E.Wilson Medical Assistant Dreikikir
1 Native Medical Assistant
1 Sergeant N.G.P.F.
9 Constables "
Carriers from WOMGRIR village
Dreikikir area.

Objects of Patrol:

1. Investigation of reports of tribal fighting and murders MAI-MAI area.
2. General survey of Native Situation in area.

INTRODUCTION:

The patrol was originally formed because of a report by a native from the Lower MAI-MAI to the effect that a party of men from YILUI village group (Map ref. Aitape 2078 4 miles to one inch ref (v)E7367) had attacked a hamlet of the EISMAIA village group. (Map ref.(v)E8267) but not shown on map) and had succeeded in wiping out the total population of one of the two hamlets that go to make up the EISMAIA group. This report was verified by the patrol but it was found that the area had not been previously entered by any Europeans at all, including recruiters and missionaries. No native guides that were taken had any good knowledge of the area and this resulted in a village being attacked and a number of natives killed while the patrol was in the area within a days walk of the incident. Had good guides been available it is felt that this attack may have been prevented as the patrol was making for the village that was attacked but lack of area knowledge forced the patrol to sleep in the bush and proceed to another village group the following day. It will be seen later in the ~~map~~ report that the YILUI village group was attacked on Sunday 16th September and that the patrol arrived on the following Tuesday, two days too late.

It is felt that the patrol was a partial failure in one respect because it was found impossible to apprehend any natives responsible for murders. However the events leading to the killings at EISMAIA and YILUI groups will be described in the Native Affairs Section of this report and also a general report concerning the native situation throughout the area.

Patrolling in the MAI-MAI area has been confined both pre-war and post-war to the central villages. It is felt that the pre-war patrols often had trouble with natives while in the area and the two post-war patrols which followed the main tracks through the area and did not penetrate to the small hamlets and numerous village groups away from the main tracks, both were attacked by natives.

INTRODUCTION (CONT'D)

The area is badly in need of a permanent officer if the incessant tribal fighting is to cease. Although this patrol was fortunate enough not to be attacked it is my belief that an officer operating permanently in the area, particularly in the lower part of the area, will suffer some opposition from natives in the early stages of penetration. It is hoped that this report will in some way assist any future patrols or any officer who is posted to the area.

DIARY:

- 11.9.51 Departed Station 0800 and arrived LANINGUAP village 1420 hrs.
- 12.9.51 Departed LANINGUAP and arrived AWES village 1610 hrs.
- 13.9.51 Departed AWES 0800 and arrived NAMBIO village 1545 hrs.
- 14.9.51 Departed NAMBIO 0800 and arrived old MAI-MAI Patrol Post 1200hrs
- 15.9.51 Departed MAI-MAI Patrol Post 0800 and arrived WOSAPOM village group 1400 hrs. This village previously uncontacted by Europeans. No male natives present. Believed to have proceeded YIIJI area to engage in tribal fight. Guards posted at night and camped outside village.
- 16.9.51 Departed WOSAPOM 0730. At 1300 hrs contacted large group armed natives, about 30, resting in bush. All ran at our approach. Pursued one group into Kunai area but all scattered and none contacted. Camped for night in Kunai plain Map Ref. (v)E8070 Aitape map 2078.
- 17.9.51 Broke camp 0800 and arrived EISMALA group 0900. Previously uncontacted. Village area surrounded by swamp. Only one approach, and this defended by armed natives. Made friendly contact and entered village area. Camped for night.
- 18.9.5. Departed EISMALA 0800. At 1415 hrs found seven male natives dead on a platform at the edge of the track. All bodies had arrows still in the flesh. Shafts broken off. All had more than ten wounds each. Dead about two days. At 1435 hrs arrived YIIJI village outskirts. Self and Sgt. NEMO sighted, by natives who ran towards us carrying spears etc. Ordered Police to hold fire unless life endangered. Disarmed hesitant native and signalled others to throw away weapons. Signals complied with. Entered area slowly on alert. Found suitable position and camped for night. Strong guard posted.
- 19.9.51 Spent day trying to gain confidence of natives. Mr. Wilson treated many natives with sores, many of which were gangrenous. Some wounded natives also came for treatment. Spear and arrow wounds. Very few young men in village. Believe some are hiding in bush close to village. Ordered Police and carriers not to leave camp precincts.
- 20.9.51 Inspected site of fight. Many burnt houses, broken arrows and spears at scene. Apparently houses set on fire and occupants killed when they ran out. Talked to number of old men re folly of tribal fighting and killing. Demonstrated effects of rifle fire on shields and trees. Impressed natives very much.
- 21.9.51 Departed YIIJI 0830. Camped on banks of WAGASU river map ref (v)E8278. Found dead man on track. Killed or wounded in fight and abandoned my attacking group. Made camp 1530hrs.

DIARY (CONT'D)

- 22.9.51 Broke camp 0800 and Arrived YAUAR village group 0930. No natives in village. Have information that this village participated in attack on YIWI. Found three stretchers in village. Used for carrying wounded. Apparently all natives frightened and are in bush. Probably expect reprisals for taking part in raid. Departed at 1200 hours. No contact made and arrived WOSAPOM 1430. This village also participated in raid and again no natives except two aged women and one young man suffering from bad Tropical Ulcer. Stated he had just returned from abaul where he was working on a plantation. He himself left village and went to IUMI to sign on. Reports that many men who were in raiding party were just returned from work and all had left village to sign on. Not contacted by European or Natives in village. Confirms report that this patrol first in area. No previous Europeans have been here or in the other lower areas. Camped for night.
- 23.9.51 Departed WOSAPOM 0900. ~~Six~~ Still no sign of other villagers. Arrived old MAI-MAI patrol Post 1300 hrs. Camped for night.
- 24.9.51 Rested all day. Police and carriers very tired. Both Medasst Wilson and self covered in sores on legs probably from walking in swamps. Tultul YOWI of MAI-MAI villages and native MARKUT of AWELVA village fearful for future safety of their villages as they accompanied patrol and acted as guides and interpreters. Believe that other natives will say they brought the patrol to area and will take action against them. Told that in the event of a raid on either of their villages to report immediately to Kitape.
- 25.9.51 Departed Post 0830 and arrived NAMBLO 1130. Village cleaner than on previous visit. Camped for night.
- 26.9.51 Departed NAMBLO 0830 and arrived WANDEMBANGI 1330. This hamlet previously uncontacted by Government Patrol though recruiters have been here. Not many natives in village. Approaches heavily fortified with fences. Told that AMAGI group of villages in WAN area have killed and eaten a number of males from this village. Site of village recently moved. Camped overnight.
- 27.9.51 0830 Departed WANDEMBANGI and arrived MAHAWA (KIAFLER No 2) 1400 hrs. Camped for night. This area not previously contacted by Government patrol though heavily recruited. Camped overnight.
- 28.9.51 Departed MAHAWA 0815 and arrived BONGOS (GAWANGA area) 1330 hrs.
- 29.9.51 Heavy rain. Departed village at 1000 and arrived TAU 1500. Stayed overnight.
- 30.9.51 Departed TAU 0815 and arrived DREIKIKIR Post 1215. End of patrol.

5.

NATIVE AFFAIRS.

The MAI-MAI area is under the direct control of AITAPE sub District. However a message concerning the murders at BISMALA village group was brought to DRIKIKIR and knowing the staff position at AITAPE I proceeded to the area to investigate the reports.

It appears as if the report was correct in all details. The YILUI group attacked a hamlet named IJUWALA which is one of two hamlets that made up the BISMALA group of people. This attack occurred about five weeks before the patrol entered the area. While en-route to YILUI from BISMALA I inspected the remains of the attacked hamlet and also the remains of nine bodies all in an advanced state of decomposition. BISMALA natives who accompanied me told me that some others had died in the second hamlet where they had fled during the attack. The bodies were those of men, women and children. The people of the remaining hamlet informed me ~~xxx~~ that they would like to avenge the attack but were numerically too weak to think of attacking YILUI.

Good friendly contact was made with the BISMALA people who appeared ~~xxxxxxxxxx~~ to be very interested in the patrol. They were very keen to accompany the patrol to YILUI in the hopes that with the help of the patrol they could avenge the attack on their now extinct hamlet. It was explained that the patrol had not come to the area to fight anybody at all but only to try and make friendly contact with natives of the area. Two guides were taken to show the way and it was only after many hours of walking through sago swamps that YILUI was reached. It was found here that the group had been attacked two days before the ~~xxxxiv~~ arrival of the patrol and the village group was still in a state of chaos and despair. All of the younger men disappeared into the bush and none were sighted while the patrol was camped within the group.

It was while the patrol was at YILUI that it was found that some time after the YILUI attack on BISMALA another group of men also from YILUI, probably elated by their success over the BISMALA hamlet proceeded to YAUAR village group and surrounded a man working in his garden. He escaped and the YILUI group fled back to their village. The YAUAR people called a conference of the NOSAPOM village group and the WATAIU village group which is nearer MAI-MAI village and is on the main route ~~xxxxviii~~ through the central MAI-MAI and is to all intents and purposes a village group that has had quite a lot of contact from Europeans. These three groups decided that the YILUI people needed a lesson. First they had attacked the BISMALA group with success and now they were coming further afield. A large group of fighting men were assembled and the raid was carried out on YILUI. It was part of this group that the patrol stumbled onto while en-route BISMALA. They were returning from the fight. After they had scattered when they sighted the patrol I thought that the group had been on their way to a fight, not from it and was pleased that they had been broken up and perhaps would have received such a fright that they may abandon the idea of the attack even after the patrol had finally left the area. It was quite a shock to arrive at YILUI and discover the bodies and ~~to xxxvi~~ realise that the patrol had been too late arriving there.

However it will be realised from the above information that according to native custom the YILUI people only have themselves to blame. If they had not carried out their original attack on BISMALA and later tried to kill the native man from YAUAR they would not have been attacked.

As the patrol progressed through the MAI-MAI area it became apparent that the fight at YILUI was only one of many that had taken place throughout the area. In the WAN section of the area fighting is rife and according to reports cannibalism is still practised by some of the groups. As well as tribal conflicts there have been many individual murders throughout the area many in villages that are under mission influence. Any officer who is posted to the area would gain a lot of information from the Roman Catholic Priest at MAGARU whose catechists report most of the murders. He stated to me that he was too frightened to venture into the lower MAI-MAI area and many catechists also stated the same. That is that they ~~xxxxxxxxxx~~ themselves were too frightened to venture

VILLAGES (CONT'D)

It was reported that there was actually a Luluai at YAUAR village. How he was appointed is a mystery seeing there has been no Europeans in the area. He could not be contacted as he was away leading the attack on YILUI village on the occasion of the patrol passing through the village on the way to EISMALA. On the return trip he was in the bush hiding with the rest of the natives. It may be that he was contacted while outside his area pre-war, by a Government officer who realising he was an important man gave him unofficial authority to act as a Luluai in the hopes that in the event of his village group being contacted at a later date he would be a help in bringing the village under Government influence. If this is true the right man was picked as he is reported to be the most important man in the YAUAR group and always leads the fighting groups.

In the KLAFLER area which was passed through on the return trip to the station it was found that in some of the villages unofficial Luluais and Tultuls had been picked by recruiters passing through the area. The idea being of course so that the recruiter would have semi-official backing when recruiting in the area and in the event of the native picked being confirmed in his position by the Administration then a permanent "friend at Court" would be at the beck and call of the recruiter. All the natives who had been so picked were told that their official duties were at an end until a District Services Officer visited the area from Aitape and recommended appointments to the Director. It was further reported that some of the Native Assistants were putting on short Khaki Lap-Laps and red cummerbands and telling the natives they were Police come to recruit. It is believed that quite a few natives may have been coerced out of these areas by these methods. It is not that the natives in these areas are gullible but that many of them have never seen a Policeman or a Government Officer on patrol though they have heard of them.

CENSUS.

Only part of the area has been censused. The MAI-MAI villages and some others in this central part of the area come into this category. It is believed that the population of Yilui would be roughly 300/400. This estimate was made through inspecting housing etc. Only about 50 people were sighted at one time however as most of the population believed the patrol had come to kill them and had fled to the bush.

It is thought that the total population of the MAI-MAI area would be very high. Probably it may be as high as 10000 as there are a large number of small hamlets dotted about throughout the area. One of the tasks of an Administrative officer would be to try and combine these small hamlets into reasonably larger village groups.

ANTHROPOLOGICAL

It was reported to the patrol at WANDEMBANGI village that the people of AMAGI village group in the WAN area had killed and eaten a number of people from the WANDEMBANGI village. Only recently these people moved to their present site to escape the raids of the AMAGI group. Police on this station also report that cannibalism is practised throughout most of the area. This officer was told by the EISMALA people that the YILUI people did not eat human flesh but that they did and so did the rest of the area. This practice finishes at EISMALA apparently and from YILUI on it is not practised.

It was also reported that a number of youths were taken on the raid to YILUI from WATALU village group and that as part of the ceremony in their first fight they drank the blood of the deceased YILUI natives.

Other than the above the patrol had no time, and could not make good enough contact and wholeheartedly with the confidence of the people in order to learn other details regarding custom throughout the area.

MISSIONS.

There is a Roman Catholic Mission at MAGARU which is about one hours walk from NAMBIO village. The Priest here Fr. Krache (?) would be a good source of information re murders and tribal fighting throughout the upper part of the area. He has no knowledge of the lower part of the area at all and at this stage has no intention of either sending catechists or going himself to the area.

It is felt that perhaps Fr. Krache is acting as an unofficial Native Affairs Officer and settling many disputes among the natives under his influence. This is natural as the local natives are many days walk from Aitape and would naturally approach him. The trouble with this is that in the future it may be hard to break the natives ~~of~~ out of the habit of going to the mission before they go to a Government Officer.

MAPS.

The Aitape map 2078 4 miles to the inch series was used as was the 2079 Wewak 4 miles to the inch. The Aitape map is ~~XXXXXXXXXX~~ not accurate so far as the country traversed by the patrol, is concerned.

As far as possible corrections were made but as there is no accurate trig point anywhere in the area and even if there were getting a sight on same from the low lying lower part of the area would be next to impossible. It is somewhat of a mystery how the accurate names such as YILUI were marked seeing there has been no previous contact. Probably the map was originally drawn up as a result of enquiries concerning the unknown parts and a knowledge of the other parts and perhaps verified or corrected by aerial survey.

Any Officer working through this area could do no better than to estimate his times by estimating the number of map miles between places and realising that it will probably take approximately an hour to walk one map mile. This is not entirely accurate but in unknown areas it is useful for estimating when to stop walking in the afternoons so as to make camp before dark rather than be still blundering around a swamp or marshy ground when night falls.

CONCLUSION

Although no practical result can perhaps be seen from this patrol the writer thinks that perhaps it serves to give an idea of conditions throughout the area. The patrol itself was interesting and if it had been originally planned as a first contact patrol then there would have been much more preparation and a longer time would have been spent in the area. However it was not until we were actually in the lower part of the area before we realised that we were the first patrol and Mr. Wilson, medical assistant and myself were the first Europeans in the area. After this was realised the patrol became more steady than it would have been if the area had been under complete control and it was just a normal police job of apprehending criminals.

It is hoped that this report may be of some assistance to any officer posted to the area.

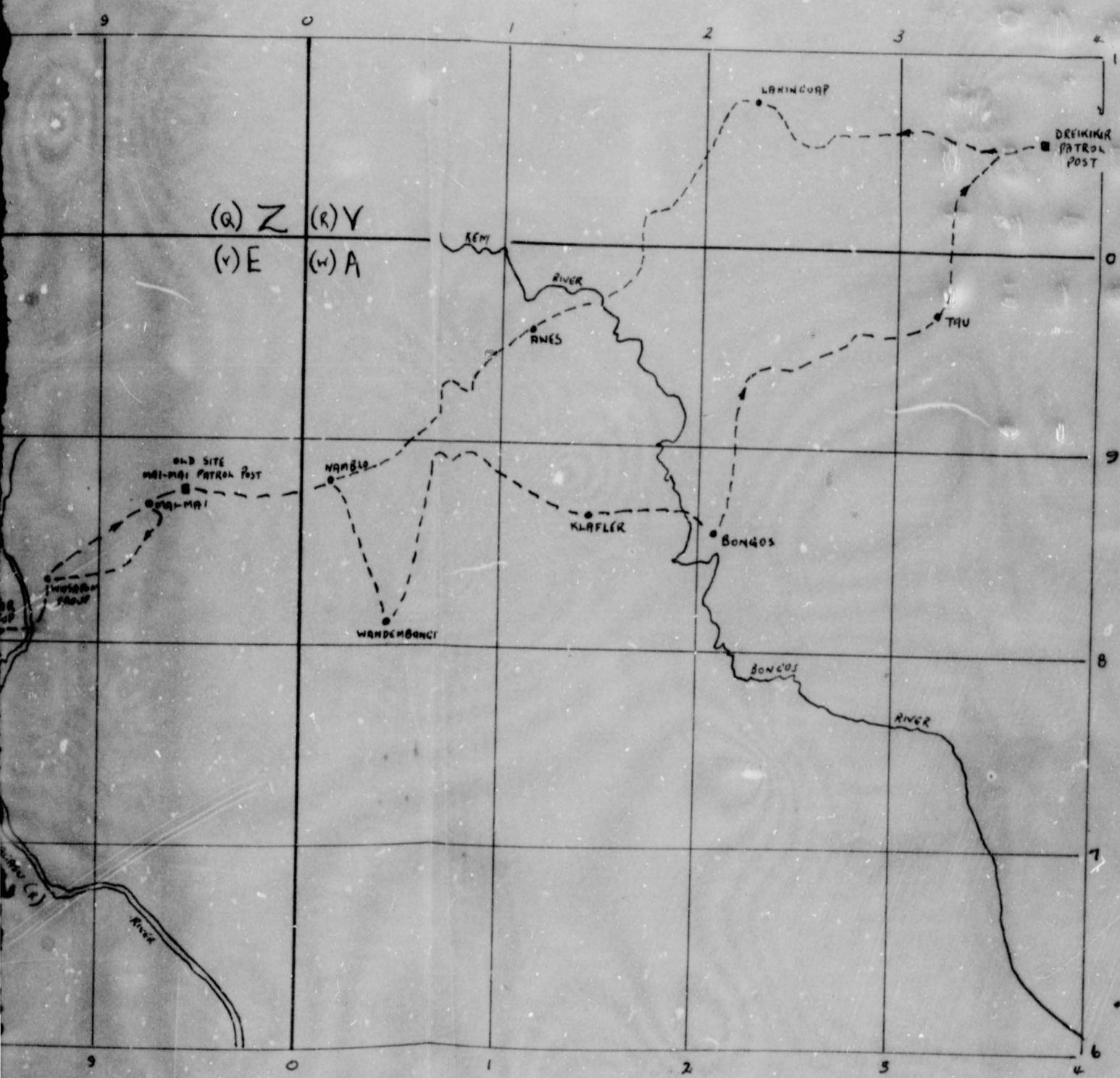
J. D. Martin
J. D. Martin
Patrol Officer
O.I.C. Dreikikir

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MAP REFERENCES: AITAPE 2078 WENAK 2079 4 MILES TO 1 INCH.

011



MEMOR 2079 4 MILES TO 1 INCH.

MAI-MAI PATROL WAD 1/51

11-9-51 TO 30-9-51

Quante 9.

TERRITORY OF PAPUA AND NEW GUINEA.

WKM 30/4

Sub-district Office,
MAPRIK.

25th October 1951.

District Commissioner,
WEWAK.

SPECIAL PATROL. WKD No. 1.51.

Mr. PATROL OFFICER J.D. MARTIN.

The area patrolled is part of AITAPE Sub-district, but because of complaints of raiding in the area administered by O.I.C., DREIKIKIR, (Maprik Sub-district), Mr. Martin visited the Maimai in company with Mr. E. Wilson, Medical Assistant.

Maimai area is one that is little known. It has been neglected for years, and there has been little contact with natives of the lower Maimai at all.

Mr. J.D. Hodgekiss, (A.A.D.O) late of the Services, was the most informed officer in regard to this part and it is many years since he worked there. According to reports he had not penetrated the lower Maimai swamp area at all.

The only solution to the problems encountered by Mr. Martin on this patrol is the establishment of a Patrol post, at first at Maimai, and later in the lower Maimai.

Of late years there have been reports of recruiters being chased away by large armed bands of warriors, and it is thought by me it would be a good thing if the area could be closed to recruiters altogether. That is, closed to entry of recruiters.

Maimai is not a very attractive part of the country, and it would be difficult to get an experienced officer to remain there for any length of time, but the area is badly in need of patrolling and may I suggest that when officers are available some effort be made to pay attention to this "no man's land."

Mr. Martin has done an excellent job, and a follow up patrol should be undertaken shortly from Aitape.

This is one of the everyday tasks of the District Service officer which, undertaken with little preparation, and being without glamour, would offer more inducement to beginners if publicised than all the reports of well prepared, radio equipped ventures. This kind of patrol is just hard work done as a duty. Both Mr. Martin and Mr. Wilson suffered very much from sore feet due to constant swamp walking, sometimes the slush was over their hips. They were harassed by large swamp mosquitos and other insects without cessation. Short as the patrol was, both officers were in ill health on their return.

From experience of the Sepik swamp lands I know that officers are prone to depression and the feeling that nothing has been accomplished. This is bred by low diet, constantly water logged boats and sore feet, insect bites and an unattractive outlook.

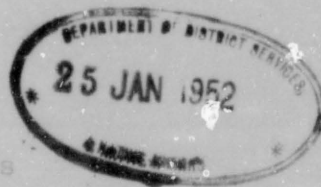
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TERRITORY OF PAPUA AND NEW GUINEA

25/1/52

WKD 29/2
Patrol Post
Dreikikir
Via Wewak P.N.G.



16th January 1952

The Director
Dept. of District Services
And Native Affairs
Headquarters
PORT MORESBY

PATROL REPORT WKD 1/51 - DREIKIKIR

Herewith please find photographs taken on my patrol to the lower Mai-Mai area in September 1951. My Report WKD 1/51 refers.

It is hoped that the photographs may be attached to the Headquarters copy of the report.

1. Human remains of natives of hamlet of IJUWALA of BISMALA village group killed by natives from YILUI village sometime in August 1951.
2. Bodies, dead about 36 hours on arrival of patrol which contacted the raiding party the day before the photo was taken when the raiding party was returning to the upper Mai-Mai area. Bodies are of natives of YILUI village.
3. As above - different view.

J. D. Martin
J.D. Martin
O.I.C. Dreikikir

Mr. ...



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

DREIKIKIR

District of MAPRIK (SEFIN) Report No. 2 of 50/52

Patrol Conducted by S. D. MARTIN P.O.

Area Patrolled GANANGA SUBDIVISION

Patrol Accompanied by Europeans.....

Natives 6 Police 1 N.M.A.

Duration—From 13/11/1951 to 20/11/1951

Number of Days.....

Did Medical Assistant Accompany? N.M.O.

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

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

Map Reference.....

Objects of Patrol CENSUS REVISION, GENERAL ROUTINE
ADMINISTRATION

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORESBY.

Forwarded, please.

/ /19

District Commissioner

Amount Paid for War Damage Compensation £.....

Amount Paid from D.N.E. Trust Fund £.....

Amount Paid from P.E.D.P. Trust Fund £.....

Popula

TERRITORY OF PAPUA AND NEW GUINEA

Patrol Report No: WKD 2/51 Report of a Patrol to: GAWANGA area

Officer Conducting Patrol: J.D.Martin Patrol Officer

Area Patrolled: GAWANGA Sub Division

Patrol accompanied by: 6 Constables N.G.P.F.
1 Native Medical Asst.
Carriers as required.

- Objects of Patrol:
1. Census Revision
 2. General Routine Administration

Introduction:

All objects of the patrol were accomplished. However as the area is still fairly backward quite a large number of natives were not sighted at census times. These were all reported to be hiding in the bush. It is thought that as time goes by these natives will realise that the patrols do not come to the area to harm them and that eventually a 100 percent census will be taken.

Native Situation:

The GAWANGA area is as yet the most backward of all the areas controlled from Dreikikir Patrol Post. Great work was done throughout the area by Mr. L. Doolan, my predecessor, who really did the initial patrolling through the area. Some of the villages has been contacted pre-war but not all, and Mr Doolan did most of the initial census work in the area. This patrol was only the third census patrol to proceed through the area and considering this the area shows very good progress. Naturally much remains to be done but this depends on future patrolling.

Many natives are still coming forward for their initial census and it seems as if the fear of Government officers is slowly wearing off. I am of the opinion that the next few patrols will continue to add new names to the village books but eventually the 100 percent census mark should be reached.

One of the main reasons for absenteeism is that many of the natives are suffering from tropical ulcers etc and are afraid that they will be taken to hospital. It was noticeable that many new children's names were added to the books and it turned out that these children had been suffering with sores and had been hidden on previous occasions. Through good luck many of their sores had healed naturally and the parents presented them for census.

The area is itself very quiet and very few troubles were brought to the writer for settlement. This was suitable to me as I have no Court Powers for this District and would have been unable to officially settle any trouble. I believe that the customary leaders throughout the various villages still hold great sway among the people and still act as mediators in the event of trouble in the village instead of bringing every little squabble to the local Government officer as do the more sophisticated peoples.

Native Situation (Cont'd)

As this older generation customary leaders dies out and the younger men, most of whom are labourers returned from some plantation or other, come into power the old customs will die out and the future officers in this area will probably be met with all sorts of petty disputes when on patrol.

The villages of MASALAGA, ABEGU and AGORSAMI are in themselves quite good but the trouble is that the majority of the natives who belong to the groups still live in the swamp areas about two days walk further south. Some of these people come to the main village on census day and then go back to their various two or three hosed hamlets. None of these people bother to come up for medical patrols, according to the books with the result that most medical patrols through the area only saw about half the natives. Mr. Doolan gave warnings that eventually these people would have to leave the swamps and come and live with the main groups of people but other than going down into the area and bringing them up there is no satisfactory way of moving them. Possibly in the future years these people will come together. The officials of all these particular villages do not hold much sway and are useless in trying to influence these people to come to the main group.

In addition to the above many of the MASALAGA and ABEGU people indulge in a census evading migration to other villages. TAU village and KUBRIWAT village are the two favourites. When the officer calls many names the officials say that the person has gone to TAU or KUBRIWAT to visit relatives. As the census goes on an abnormally large number of people seem to have gone visiting relatives. When you eventually arrive at the other villages the absentees have invariably just left to go to the census in their village and you just missed them. Indeed a large number of ABEGU natives built themselves a census evading hamlet near KUBRIWAT and a number of families and children proceeded there when the writer arrived in the area. These were eventually apprehended and warnings issued.

MASALAGA and ABEGU villages only finished their inter village fighting in 1948 and as prior to the fighting in years gone by the two villages had intermarried a lot the fighting was particularly vicious with the clan groups split up and fighting for the particular village they were living in rather than their own clan. To escape this fighting many people took refuge in other villages rather than fight against their own kin. When Mr. Doolan finally stopped the fighting many of the people who had run away came back and settled back in their own village, sometimes after years of absence. Some of course stayed with the villages where they had taken refuge. Though the fighting has ceased it is still strong in the peoples memory and many men are still apprehensive lest it break out again but as the years roll by and memories become dim the people will settle down in one place and get the benefit of being a well knit community rather than a disunited group of hamlets.

In conclusion it can be said that the area is still very backward, except for those villages close to the station but as time goes by the area should progress accordingly.

Mention must be made of the area to the South of the GAWANGA. Apparently the name of the area is WALMO and has a large population. The people of AKORSAMI village have some contact with the WALMO people as they both gather Sago from the same swamp areas, about two days walk from AKORSAMI village. The AKORSAMI natives say that the WALMO area has never been contacted either by recruiters or Government officers and that no natives have come out of the area of their own accord to go to work on plantations etc.

Native Situation (Cont'd)

On Mr. Doolen's last patrol to the area a WALMO native was in AKORSAMI village at the time of Mr. Doolan's arrival. According to the Police on this station he was very frightened but stayed after a gift of salt had been made. He had never seen a European before but had heard of them. The AKORSAMI natives said that the WALMO natives had said that if in the future Europeans and Police came to their area they would fight them but this of course is what is probably could be called "skiting". The same things were said to the writer when I entered the lower Mai-Mai area in September of this year. From a rise near AKORSAMI village you can see for many miles towards the Sepik R. delta country and in the distance some coconut palms could be seen. AKORSAMI natives said that these were the palms belonging to the first village groups in this WALMO area.

When all the routine patrolling has been finished in this area sometime next year I will proceed to this area and try and make contact with the natives therein, providing trade goods, salt etc are made available.

Agriculture:

The primary food throughout the area is YAM and MAMI (both family convolvulaceae, dioscorea spp.) TARO (*colocasia esculentum*) is also eaten in large quantities and the chinese TARO is also being introduced from other areas although this has not yet become universal throughout the area. SAK-SAK (extracted from the Sago Palm, *metroxylon sagus*) is a close favourite and is eaten in large quantities.

In addition the basic diets mentioned above are subsidised by bananas, sugar cane and other fruits and berries found in the bush.

Figs are not plentiful in the area and indeed only two were sighted in a village during the whole patrol. Naturally many more were in the environs of the various villages foraging for food but according to the natives a man is indeed wealthy if he is the possessor of a number of pigs. The price for a pig is accordingly very high in the area.

Some fowls are to be seen throughout the area but all these have been introduced in recent years and are not in large numbers.

Medical and Health:

A native medical assistant PIMOHE, was taken with the patrol and many minor sores were attended to by both he and the writer on occasions.

Generally health is good throughout the area but the large numbers of people infected by scabies is appalling. In some villages the rate would be as high as 50 percent, and it is pitiful to see the condition of some of the natives so infected. Many tropical ulcers were treated and most of these were in primary stage of infection so should heal up quickly. A number of abscesses were lanced and treated and general wounds attended to.

Although a large number of patients should be hospitalised and would have been ordered to hospital by the writer it was impossible because at the moment there is no hospital operating at Dreikikir though one is being built. However it will be some time before patients are admitted. A complete list of natives requiring hospitalisation has been made and will be handed to the Medasst here and it is hoped that when the hospital starts functioning some attempt will be made to bring these people to the station. A woman sighted had a compound fracture of the right leg about six inches above the ankle. A tropical ulcer had formed around the wound and had eaten most of the flesh away exposing the bone for about five inches. The woman's husband decided that the lower bone was not much good and removed

Medical and Health (Cont'd)

it so that the woman has a shin bone which is minus the lower six inches or so. How she stood the agony and shock cannot be understood and the amazing thing is that even though lying in a native hut amidst a certain amount of grime the exposed flesh is pink and healthy. I personally think that amputation would be the only course left now that the lower part of the bone is missing but that is a matter for the medical assistant if and when the woman is brought to hospital.

Two aid posts exist in the area at WASAMBU and UBANAKOR. These are not village aid posts but are on the style operated in other Districts by qualified native medical assistants. More of a central aid post. Without criticising P.H.D. Policy I personally think that both these posts should be closed. I have personally had experience with central aid posts under the direction of native medical assistants, operating alone and the efficiency with which these posts were run was amazing and a credit to P.H.D. native training policy. However in this area the two aid posts are staffed by Native Medical Orderlies trained locally at the hospital and while it is possible for some natives to become proficient with a few months training at a hospital such training is more to make them good ward attendants under the supervision of a Medical Assistant rather than fit them for a position of much responsibility alone in the bush operating an aid post without supervision. There is only one fully trained Native Medical Assistant at Dreikikir and until there are more I personally am against having Native Medical Orderlies operating aid posts without proper training, as they tend to think that they are more proficient than they really are and continue to treat patients that need proper hospitalisation. When they are finally defeated by a case such as a tropical ulcer in its advanced stages the patient is forced to spend months in hospital to achieve a final cure whereas if he had been hospitalised in the first place a stay of a few weeks would have been sufficient.

Medical Tullals have been appointed for most villages. Who appointed them and why they were appointed I am at a loss to understand. This system is very outmoded and most of them have never seen a hospital and should not be trusted to administer acraflavine and cotton wool even to minor cuts and scratches. Of course acraflavine used as a d/o, and bandages are welcome at all sing-sings so that most M.T.T's are keen on their work. The M.T.T. at ABEGU was suffering from a very advanced dose of Septicemia caused by a punctured wound in the foot. He did not have enough sense to go to hospital himself so why such a man should be entrusted with medicines is hard to understand.

Roads and Bridges:

Once again thanks to Mr. L. Doolan the roads throughout the area are excellent and well kept by the natives. These roads are not neglected when there is no officer in the area but are cut regularly once a week. The last few days of the patrol were spent in the Kanai/Bush area and walking is arduous without overhead protection of jungle or heavy bush.

All rivers crossed were forded as no bridges exist. As the IPUNDA river is very wide construction of even a cane bridge would be well nigh impossible. After heavy rains it would be impossible to ford these rivers and in such an event a patrol could be held up for days waiting for the river to subside.

Villages and Village Officials:

Most Luluais appointed are elderly men and are also customary leaders in their villages. The Tultuls are generally younger so that the Luluais look after the mental well being of the people under their control, a job they would be doing without any Government recognition and the Tultuls look after the physical well being of their fellow villagers. Cleaning the village, roads etc. With such a balance of power all is serene in the various villages to the eye of the local District Services officer. The writer was contacted on very few occasions ~~regarding~~ regarding matters mostly marital and then it appeared that the disputes had already been settled and they officials only wanted sanction for any action they had taken. Generally the villages are being run as they were in days gone by with the exception that serious matters are brought to the local Administrative officer. So long as this state of affairs continues to exist all will be well and care will be taken to see that officials do not start settling Criminal matters themselves.

Generally most villages were clean and tidy but some organised cleaning up was carried out in a number of villages under my supervision. I think that the Native Administration Regulations could be used in the future in regard to census evasion and flagrant cases of unhygienic villages. Nothing can be done by this officer however until Court powers are recommended and approved for this District.

As was stated in the Native Situation section, many natives from the lower part of the area are living in small hamlets near the "swamp line" and do not appear for census. Steps will be taken to try and influence these natives to amalgamate with their fellow villagers in the main village.

Once again it was found that a native who said he was Tultul had been appointed by a recruiter. He was informed as were the rest of the natives that his appointment was at an end. This practice has been flagrantly carried on while this station was unoccupied but the Director can rest assured that it is now at an end and any such appointments are now invalid and no future occurrences will ~~take~~ take place.

Census:

Approximately 30 percent of the able bodied males are away from the area at work on plantations, mainly in New Britain and New Ireland. Officials are always complaining about the young men going away to work and neglecting their village responsibilities. Nothing can be done about this state of affairs of course as it is purely a matter for the young men themselves.

The infant mortality rate is much higher than the figures would lead to believe. It is extremely difficult to check on women who have become pregnant and have lost the child in the period between patrols.

I believe that future patrols will add still more names to the village books throughout the area. As this was only the third census patrol for the area this is not un-natural.

Anthropological

Sister exchange is practised throughout the area is a much more popular method of obtaining a wife than that outright bride-price although the latter is paid if a man has no sister.

When a woman is having a menstrual period she retires to what is known as a "HAUS-BIUT", literally, blood-house. Also all women undergo childbirth in these houses which are smaller editions of an ordinary dwelling house. For some reason there was a rumour in the area that these houses were also known as "HAUS-PAMUK", literally, houses of ill fame but this is a fallacy. Many Europeans that go into the bush, i.e. recruiters have a bad habit of getting faulty information from natives

Anthropological Cont'd

about their customs and set themselves up as amateur anthropologists with a wealth of faulty knowledge, causing sometimes unnecessary investigations by a Government officer. However it appears as if the woman throughout the area are rather loose in their moral behaviour and I believe that a certain amount of promiscuity is probably carried out in these small houses. The husband in the case probably thinks that his wife is still having her menstrual period and is sleeping alone but in reality the period has finished and possibly remains a little longer than necessary so that some admirer can be with her with a reasonable amount of safety. In the area as in others a man has absolutely ~~xxx~~ no intercourse, either social or sexual with a woman having a menstrual period.

Woman quite often do not name a child until it is a number of months old. It is believed that it is bad luck and the child may die. Not wishing these woman to break a custom I entered "no name" alongside the entry of birth in the village books and will enter the names next patrol. Mr. Doolan had done the same thing and I entered ~~xxxxx~~ the names of those that had not died. This is very satisfactory and does not damage the book or interfere with the census at all so I hope the method will be approved by headquarters.

An interesting custom is carried out by all natives throughout the area and also by my police so it must be very universal throughout the Territory and has probably been reported on before but is still worthy of mention. I noticed that after drinking from a "KULAU" or green coconut the nut was always broken in two with a bush knife and the two halves thrown away generally in different directions. When I remarked about the custom I was told that it was so the person who had drunk would not leave his breath trapped in the coconut and so become short winded. Breaking the nut released the breath again. Also it was possible that some spittle of the person drinking may be left in the nut and some evil person may get hold of it and make sorcery against the person who had put his lips to the nut.

Mention must also be made of the "TAMBARAN" cult existing throughout the area. This custom is practically universal throughout the area and extends to Maprik although there are some differences in customary behaviour. A thorough investigation of the practise was made as the local mission priests have told the natives to stop the custom. Personally I do not believe there is harm in it and I also believe that any interference with the custom would throw the customary way of life into a turmoil. Indeed I was told by an old man in one village that their whole life evolved around the "Tambarans" and that to ban it would be to kill the natives themselves as they would die without their customs.

There are two sections of the initiation ceremony that could perhaps be eliminated and again I was told that an official ban on them would be probably appreciated by most of the natives themselves except the old men who control the ceremony who believe like most fathers that what was good enough for me is good enough for my sons. Firstly the splitting or cutting of the penis causes much pain and some loss of blood to the unfortunate ~~youth~~ youth. When this is carried out small drums are beaten and much shouting is done to drown out the cries of the youth involved who quite naturally struggles violently but is held down by the natives controlling the ceremony. Secondly at the completion of the initiation ceremony the youths are beaten with "SARAT", a very painful stinging nettle, family urticaceae. As most Patrol Officers have at some time or other trodden on or brushed against this species of nettle they would appreciate what it would be liked to be beaten all over the body with it.

Anthropological (Cont'd)

When asked whether they thought the women really believed in the "Tambaran" i.e. ghosts, or spirits, a number of men stated that it was most likely that some of the old women knew that there was really no such thing but naturally did not state their beliefs. However the younger woman who had been taught from childhood not to pry into the custom as it is something for the men and not the women and therefore they would believe that there was something to the custom and would take it for granted that it was nothing to do with them and therefore leave well enough alone. One of my informers also told me that most women had customs known only to themselves and not to men so were quite satisfied to let the men have their "Tambarans". An elderly man told me that there were many natives who could not keep a secret and some of these men would probably have told their wives all about the custom, which is very likely to my way of thinking.

Missions:

Part of the spiritual well being of the area is controlled from Dreikikir and part from the mission station at BONGOS. The Priest at Dreikikir, Fr. Padlo is very ardent in his desire to stop the "Tambaran" customs and tries hard to forbid the practice. However natives approach me to satisfy themselves that there is no law forbidding the custom and carry out despite Fr. Padlo's warnings of the evils that lie in wait for the unsuspecting heathen. Fr. Schwartz at BONGOS is perhaps a more reasonable man and stated to me that it was not possible for him to stop the custom so that providing his catechists and more ardent followers did not take part in any ceremonies he was satisfied and that if the natives themselves wanted to give up the custom then that was the only way to have it stopped. This is more of a live and let live policy and is to my way of thinking the best one of the two.

Although many natives are ardent church goers I would not say that the area was under great mission influence. The natives who granted the land to the mission at BONGOS stated that they did not mind the mission being there as long as it did not interfere with their way of life.

Catechists in the various villages have tried to set themselves up as minor judges and juries but the position was explained to them and to Fr. Schwartz who assured me that he would not allow his catechists to interfere in village matters.

Maps:

It is a mystery why the four miles to the inch map is used throughout the service. In established coastal areas I have no doubt that the maps are useful but in inland areas such as this with no contour lines, no trig points, no prominent features they are next to useless. The names of most of the rivers are wrong and many villages are not shown in the correct places. Also these maps are extremely hard to correct without being able to orient yourself from a prominent feature unless you can use a sextant and have one plus a book of tables in your possession.

The following corrections are made however:-

1. The river marked as BONGOS river is known as the IPUNDA river and not as the BONGOS river. This name is known all along the river because of its size. Smaller rivers generally change their names with every different linguistic area through which they pass.
2. From a point to the west of BONGOS village group reference (w)A 1987 the river swings to the west to a point reference (w)A 1685 and thence back again to a point reference (w)A 2183 from where it follows the course as set out on the map. Previously it had been shown that the river ran in a straight line at this point but I only crossed the river once after leaving AKORSAMI village instead of a number of times as you would if the map were correct.

REPORT ON POLICE ACCOMPANYING PATROL TO GAWANGA AREA

5199 B Constable GAVI

An old hand, trustworthy and loyal. Should have been promoted long ago.

4212 Constable MUMUN

A good conscientious policeman who is also worthy of promotion.

3411 Constable CEIOBOYAN

A capable member. Always neat and tidy. but forced to carry a net bag as no haversacks have ever been issued to this detachment. Worthy of promotion

3147 Constable ANIS

A good all round policeman who can be trusted with any job .

4182 Constable BINING

The detachment clown. Quite a good policeman when in sight but inclined to be a bit lazy at times and too fond of making an impression with the ladies. Can be smart and conscientious and is a likeable member..

6444. Constable GEBURA

A young policeman with only four years service. Worth watching as he should make a good N.C.O. in later years.

J.D.Martin
Officer of the New Guinea Police
Force.

30-11-156

20th December, 1951.

District Commissioner,
Sepik District,
WEWAK.

PATROL REPORT - DREIKIKIR No. 2/1951

Mr. J.D. Martin's Report of his Patrol to the GAWANGA Sub-Division has been received with thanks. It is evident that Mr. Martin has taken trouble with his Report and it is a good one indeed. It is also evident that he has carried out systematic and painstaking work among the native people in the area.

The GAWANGA Sub-Division and other such areas within the patrolling sphere of Dreikikir Station are ones that need regular visits so that gains already made are not lost and gradual progress with people in bringing them under full Government control is made.

As Mr. Martin appears to realize a policy of 'hasten slowly' is best with such people, and with each patrol carried out in an intelligent and friendly manner more and more of these people will gain confidence in the Government Officer and be at their village to meet him when he comes along, and join with the others for census purposes.

The native situation, excepting the medical side, appears to be fairly satisfactory, at present. It is to be hoped that the completion of the new native hospital at Dreikikir will bring about the gradual eradication of the scabies, ulcers etc. A lot will depend on the Officer-in-charge when dealing with such primitive people. If by careful handling and successful cures he can gain their confidence, he should have no difficulty in getting them to go there for treatment. If he is impatient and brusque, much good work already done around Dreikikir may be spoilt.

More Patrol Reports next year from Dreikikir will be awaited with interest.

(J. H. Jones)
Director, D.D.S. & N.A.

REPORTED LARGE POPULATION

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30/11/1951

TERRITORY OF PAPUA & NEW GUINEA

The Director,
Department of District Services
and Native Affairs,
FORT MORESEY.

P/R Dreikikir 2/51

Sepik District,
District Office,
WEWAK, 14th December 1951.

PATROL REPORT - DREIKIKIR NO.2/51

Forwarded herewith is Dreikikir Patrol Report No.2/51 on a patrol done by Mr. J.D. Martin, Patrol Officer, in the Gawanga Sub-Division.

This is an excellent report and has been read with interest. Mr. Martin has a promising career ahead of him in the Field Staff of District Services.

(J.R. RIGBY)
Acting District Commissioner

Amount
Returned
to Store



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

DREIKIKIR

District of MARRIK (SEPIK) Report No. 3 OF 51/52

Patrol Conducted by S. D. MARTIN P.O.

Area Patrolled URAT AREAS

Patrol Accompanied by Europeans.....

Natives 4 POLICE 1 N.M.O

Duration—From 14/1/52 to 23/1/52

Number of Days.....

Did Medical Assistant Accompany? N.M.O

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

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

Map Reference.....

Objects of Patrol CENSUS REVISION, ROUTINE ADMINISTRATION

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORESBY.

Forwarded, please.

/ /19

District Commissioner

Amount Paid for War Damage Compensation ... £.....

Amount Paid from D.N.E. Trust Fund £.....

Amount Paid from P.E.D.P. Trust Fund ... £.....

TERRITORY OF PAPUA AND NEW GUINEA

Patrol Report No: WKD 3/52 Report of a Patrol to: URAT areas

Officer Conducting Patrol: J.D.Martin Patrol Officer

Patrol Accompanied by: 4 members N.G.P.F.
1 Native Medical Assistant.
Carriers as required.

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

Introduction.

The Patrol covered both the URAT No.1 Area and the URAT No.2 Area. The former area lies roughly to the east of the Government station at Dreikikir while the latter area is on the western area.

The furthest village from the station is MUSENG which is four and a half hours walk away so that it can be seen that most general Administration work done in the area is done from the station as it is no trouble for natives to come to the station and return home the same day.

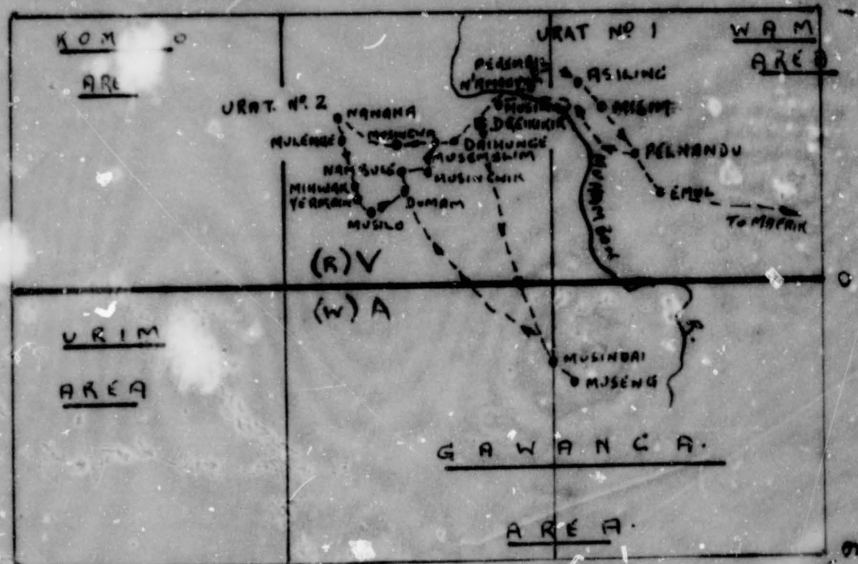
All objects of the patrol were accomplished and a 100 percent census achieved.

Diary:

- 14.1.52 To MUSINGWA, 45 minutes. Completed census and thence to NANAHA, 30 minutes. Completed census and thence to MULENGE, 10 minutes. Completed census and thence to YERMAIN and MIHWAK, 35 minutes. Completed census both places and stayed overnight.
- 15.1.52 To MUSILO, 10 minutes. Completed census and thence to NUNAM, and NAMBULE, 40 minutes. Completed census both places and stayed overnight.
- 16.1.52 To MUSINGWIK, 20 minutes. Completed census and thence to MUSEMMIEM, 15 minutes. Completed census and thence to DAIHUNGE, 5 minutes. Completed census and returned to station overnight.
- 17.1.52 To MUSINDAI, 3 hours and thence to MUSENG, 30 minutes. Completed census and returned to MUSINDAI. Completed census and stayed overnight.
- 18.1.52 To station, 3½ hours.
- 21.1.52 To N'AMALSYUH, 1½ hours. Completed census and thence to FEREMBI, 30 minutes. Completed census and thence to ASILING, 20 minutes. Completed census and thence to MISIM, 10 minutes. Stayed overnight.
- 22.1.52 Completed census MISIM and thence to EMUL via PEINANDU, 1 hour. Completed census and returned PEINANDU, 30 minutes. Completed census. Stayed overnight.
- 23.1.52 To MUSINAU, 2 hours. Completed census. To station 30 minutes.

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Signature
2/10

URAT PATROL. (REF P/R WKD 3/52)
NEWAK MAP 2079 4 MILES TO 1 INCH.

Amount
Returned
to Store



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

DREIKIKIR

District of MAPRIK (SEPIK) Report No. 4 OF 51/52

Patrol Conducted by J. D. MARTIN P.O.

Area Patrolled BUMBITA - MUHIANS AREAS

Patrol Accompanied by Europeans.....

Natives 5 POLICE 1 N.M.O.

Duration—From 16/4/1952 to 7/5/1952

Number of Days.....

Did Medical Assistant Accompany? N.M.O.

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

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

Map Reference.....

Objects of Patrol 1) CENSUS REVISION

2) ROUTINE ADMINISTRATION

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORESBY.

Forwarded, please.

/ /19

District Commissioner

Amount Paid for War Damage Compensation £.....

Amount Paid from D.N.E. Trust Fund £.....

Amount Paid from P.E.D.P. Trust Fund £.....

Popul

TERRITORY OF PAPUA AND NEW GUINEA

Patrol Report No: WKD 4/52 Report of a Patrol to: BUMBITA-MUHIANG areas

Officer conducting Patrol: J.D. Martin, Patrol Officer

Patrol Accompanied by: 5 members N.G.P.F.
1 Native medical orderly
Carriers as required

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

Introduction:

The BUMBITA area and the MUHIANG area, are not in the one language group but as the BUMBITA group is very small it has been patrolled in the past in conjunction with the MUHIANG group.

The MUHIANG language is in reality only a dialect of the language group that commences at MATAPAU on the coast, proceeds inland in a southerly direction and then sweeps around to near Maprik. From here there is a break and the language commences again near YAMIL in the YANGORU area and thence makes it way back to the coast at BUT/DAGUA.

The BUMBITA language is a group on its own and has no relationship with the MUHIANG dialect though in Mr. L. Doolans report on this area in 1956 he was under the impression that it had.

All objects of the patrol were achieved but there still remain a number of natives to be censused in the lower part of the area. Most of these run off into the bush at the approach of Europeans being still in a timid state.

Diary:

- 16.4.52 To BONAHOI 4 hours. Completed census. All satisfactory. Stayed overnight.
- 17.4.52 To SALATA 1/2 hour. Completed census SALATA, ALUWINGEI, WARANGOM, and WA'AHUN. All satisfactory. Stayed overnight.
- 18.4.52 To TIMINGIR via SAROM and M'BRAS. 1 hour 40 mins. Completed census. All satisfactory. Returned to M'BRAS 35 mins. Completed census. All satisfactory. Stayed overnight
- 19.4.52 To SAROM 20mins. Completed census. All satisfactory. To URITA 30 mins. Completed census URITA and SA'UNES. Exhumed body from house and buried in cemetery.
- 20.4.52 Sunday observed. To BUMBITA 30 mins.
- 21.4.52 Completed census BUMBITA. All satisfactory. To INDIBI 30 mins. and thence to TAKUNUGAS 20 mins. Completed census. All satisfactory. Returned to INDIBI. Completed census. All satisfactory. Stayed overnight.
- 22.4.52 To KAMANAKOR (MAPUGUNUWU) 1 1/2 hours. Completed census. This village actually in GAWANGA area. Stayed overnight.

Diary (Cont'd)

- 23.4.52 To SINUHI 1½ hours. Completed census SINUHI 1 and 2. No bodies in cemetery. Cleaned up village. Stayed overnight.
- 24.4.52 Recovered human remains 22 natives from bush and houses in SINUHI village. Laid out new cemetery and buried same. Warned natives against future occurrences. Departed at 1700 hours and arrived ITAMUK 1745. Stayed overnight.
- 25.4.52 Completed census. Second patrol to this village. Originally contacted by previous patrol. All satisfactory. To MOI 35 mins. Completed census No. 2 MOI. To No.1 MOI. Stayed overnight.
- 26.4.52 Completed census No. 1 MOI. Supervised cleaning up of both villages. Departed at 1700. Arrived INGAMBLES 1750. Stayed overnight.
- 27.4.52 Sunday observed.
- 28.4.52 Completed census INGAMBLES. Exhumed 2 bodies from houses and warned natives against future occurrences. Otherwise all satisfactory. To ILAHITA group 1 hour 10 mins. Completed census AUWI village.
- 29.4.52 Completed census all ILAHITA villages. All villages satisfactory but a number of houses pulled down under supervision. Stayed overnight.
- 30.4.52 Stayed at ILAHITA. Suffering from malaria. Settled land dispute.
1. 5.52 To ILAHOP 1½ hours. Completed census. All satisfactory. To MALAHUM. Completed census. Some cleaning up carried out. Stayed overnight.
- 2.5.52 To OPIAMBLE (BALANGABADANGLE) 25mins. Completed census. All satisfactory. To BELE 40 mins. Completed census. Exhumed remains two children from houses and re-buried in cemetery. Some houses pulled down under supervision. Stayed overnight.
- 3.5.52 To NIMANGO 35 mins. Completed census. Returned to BELE. Stayed overnight.
- 4.5.52 Sunday observed. Visited SSE Mission station.
- 5.5.52 To ALBINIMA No. 3. Completed census. Cleaned place and destroyed some houses. To No.2 ALBINIMA 15 mins. Completed census. All satisfactory. To No.1 ALBINIMA 15 mins. Completed census. All satisfactory. Stayed overnight.
- 6.5.52 To BUTAMITA 25 mins. Completed census. All satisfactory. To PEINANDU (URAT area) 4 hours 15 mins. Stayed overnight.
- 7.5.52 To Dreikikir 2 hours. Patrol completed.

NATIVE AFFAIRS.

Throughout the report both the MUHLIANG and RUMBITA areas will be referred to as one. Both areas have similar cultures, "HAUS TAMBARAN" (Spirit Houses) cults, sister exchange systems etc. The only difference between the two peoples is the actual language. The MUHLIANG language is a dialect of the language group that comes in from the coast at MATAPAU and extends in a rough circle passing through Maprik and YANGORU back to the coast at BUT, except for the area around MAPRIK, which is another language. The MUHLIANG people do not know how this language began its migration as they have no legends that tell about it but it is most likely that migrations took place in years gone by and as the language migrated through the bush with some intermarriage the various dialects grew up. It is possible ~~that~~ for a native say from the MUHLIANG area to proceed right through to the coast and be able to converse with other natives all the

Native Affairs (Cont'd)

way along. If he started out to go to the coast at BUT, via MAPRIK then for the first day on his journey he would have to use the "lingua franca" PIDGIN but from there on he could again converse in his own language. The reason for this gap is unknown. Perhaps when the original migrations took place there were in fact two migrations. One commencing from MATAPAU and one from BUT. However neither of these migrations linked up so that the gap around MAPRIK remains today as another language group.

The lower part of the area is rather backward whereas the villages nearer the main DREIKIKIR- MAPRIK road are reasonably sophisticated. UTAMUK village was originally contacted only two years ago by Mr. P.O. Doolan. The villages of SINUHU, MOI, INGAMBLES, IIAHITA are typical examples of the Administration's "peaceful penetration" policy. All have only been contacted only once pre-war and twice post-war. Once by Mr. Doolan and the second time by myself. The villages are still very backward and the proportion of natives who have been to work on plantations etc is small. However none of the Government patrols that have been through the area ever received a hostile reception mainly because the natives assimilated a degree of control from those MAPRIK areas that were under control pre-war.

There is a lot of friction between the older customary leaders and the returned labourers who consider themselves men of the world. As yet in the villages that are mentioned in the previous paragraph the older men and those young men who have not been away to work and still follow the customs of their fathers, are in the majority and still hold sway in village affairs. However quite often open brawls take place when some dispute occurs. When these clashes occur the ex-labourers band together being bound by a common bond created by the fact that they have all been away together. A case was mentioned in relation to SINUHU village where an argument occurred over burying dead in houses before the patrol came to the village. Ex-labourers objected to the custom saying it would only lead to trouble and eventually it seemed as if a fight would occur when some of the village natives got spears etc and the ex-labourers armed themselves with knives. An elderly man stopped the clash and everyone went away feeling very ashamed of themselves. It can be seen however that the old customs are dying out fast and in a few years when the older men are all dead the villages will be controlled by the ex-labourers. In other villages in the area this process is complete and even all the officials are ex-labourers with only a few of the very old men left. ~~xxxx~~ The old men say that all their stories, legends etc are being lost. Unlike the European who can keep record of all history, natives of course pass on their legends by word of mouth. The traditional method was for one of the old men to gather all the young children on rainy days and days when there was no work to be done. He would instruct them in a story and get them all to repeat it until they were word perfect when he would tell another story and so on. The old women also did the same thing with the younger female children. Nowadays most of the youths are dis-interested and only await the day when they can go to work somewhere and really "see the world" instead of wasting their time listening to stories of past glories.

Many natives are still coming forward for their initial census. In SINUHU when I was actually recording the census one of the police went further into the village and surprised about thirty natives hiding. They all went into the bush and were never sighted again though some of them turned up later. It is useless taking legal action against these people at this stage as it only tends to make them frightened of Government officers. It may be added that high handed action in these types of villages could be dangerous as they are still very primitive and think that the best way to settle an argument is with an axe or knife.

Much of the absenteeism is a result of sickness and sores. The people are very fearful of hospitals and on many occasions when asked if they would rather have an infant die in the village or go to hospital and be cured they always say that they would rather have the child die in the village. A medical patrol was carried out in the area in 1950. In many books the entries are "health good" but the pencil notes of deaths shows large totals. When I lined the villages these people who had been reported as dead were all present. All had been suffering from sores etc

Agriculture:

The main food throughout the area is YAM and MAMI. (Both family convolvulacae, dioscorea spp.) TARO (colocasia escelentium) is also eaten in large quantities. The chinese Taro has been introduced as far as the village of INDIBI in the BUMBITA area. As yet no other villages in the remainder of the BUMBITA or LUJIANG areas plant this species. It has only been introduced in the last few years and will eventually spread throughout the whole area. Perhaps the next patrol will find that it has spread further afield.

The planting of the long YAMS is carried out by the villages of UTAMUP, MOI, INGAMBILIS and ILAHITA only. No others throughout the area attempt to plant this species of Yam. The peoples of these villages mentioned say that they have no connection with Maprik and that they use their own brands of "MALIRA" (garden magic). However as the long Yam cult flourishes in the MAPRIK area I am inclined to think that the method of planting was introduced many years ago by some natives who had had contact with the Maprik people. Natives from other villages say that while it is a good thing to be able to exhibit such Yams the work entailed is not worth the result. In fact a number of natives admitted that they were too lazy to bother about the hard work involved as men engaged in planting long Yams are under a number of restrictions. They cannot eat anything but YAMS. They cannot smoke or chew betel nut. They cannot have intercourse, social or sexual, with women. That cannot wash their bodies. These TAMBUS or restrictions last for some time prior to the actual planting and until after the YAMS have been harvested and the traditional feast is over to celebrate the harvest. A period of five to six months. This means practically that a married man is completely cut off from his wife and family for nearly half of the year. A point of fact is that many of the normal Yams that grow to say four feet in length have a much greater food content because of width than some of the eight feet long Yams as they are generally very thin so it may be said that although there is a lot of prestige attached to growing long Yams, the man who grows only the shorter variety does better in the long run. Naturally you cannot convince the natives of this. Of course some times one of the long Yams does have plenty of width as well as length but the average one is generally narrow.

Figs are not plentiful in the area and accordingly the price is exceptionally high. Fowls are also not plentiful although they are in other areas around Dreikikir. However there seems to be a standard price of £1 for a hen and 10/- for a rooster.

Medical and Health:

The usual run of Tropical ulcers, Yaws, Scabies etc is to be seen throughout the area. In the lower part of the area general health is most likely not good. Well over a hundred natives were sent to hospital but in the lower area villages many natives hide from patrols and it is most likely that the percentage of sickness among these is high. Many names were entered in the villages books previously without the actual natives being sighted. They were hiding but the names were given and entered in an attempt to make up a decent census figure and to get an idea of actually how many were in hiding. Many of these names were reported to me as being deceased. It is likely that many are still alive but it is easier to say that a person is dead than to try and explain why he is not at census.

Previous medical patrols have not made good contact, and from book entries apparently only sighted a small percentage of people most of whom were healthy. The sick were hiding. It is useless sending native medical orderlies to patrol the area. When a native orderly comes to these villages generally only 10 to 15 people turn up. Most of the native orderlies on this station have enough sense not to become high handed with the people of the lower part of the area as it could be highly dangerous unsupported by a European and Police.

It is a pity that a medical assistant could not spend a month or so moving slowly around the area to gain the people's confidence. The medical assistant who patrolled the area two years ago was not exactly

Medical and Health (Cont'd)

A popular figure with the local natives and therefore did not get much co-operation from them.

A point that could be taught in the native medical training schools, and this is not a criticism of those schools which are excellent, is a more friendly attitude towards sick natives. Primitive natives are not un-naturally frightened of native medical orderlies with their fearsome equipment in much the same way many Europeans are frightened of Doctors. While I can realise that native medical orderlies get very tired of squealing children etc it is not good to shout or threaten them and this is a general practice among native medical orderlies. This "bedside manner" is I think essential in working with sick natives if you wish to overcome their fear. Most primitive natives think that the hospital is something to be feared and would rather die in their villages than be brought to the hospital for treatment. Only by friendly treatment and sympathy can their fear be overcome and if the many native medical orderlies and native medical assistants who attend the P.H.D. schools could be taught this as part of the curriculum it would go a long way towards winning the confidence of the natives, especially the more primitive peoples, towards medical work.

A native medical assistant from LAHINGA village, Maprik area met the patrol at ILAHITA and asserted that all sick were at his village hospital and gave us to understand that it was useless checking the village for sick as he had them all. Thirty were admitted to Dreikikir hospital for treatment despite his assertions and it appeared as if this native medical assistant spends a lot of his time prowling around the ILAHITA group gossiping, not worrying about illness. Apparently he cannot get natives from his own area to enter his hospital so he spends most of his time in the Dreikikir area.

Native medical orderly MATELAI from Dreikikir hospital accompanied the patrol and proved himself an able and conscientious worker.

Roads and Bridges:

All main roads traversed were in excellent condition. However the patrol was lost for about two hours between BULAMITA and BONAHOI on the return journey to the station and the road travelled on was nothing more than a muddy track. All main roads throughout the area, as was stated before are in excellent condition and a credit to Mr. L. Doolan who was my predecessor and who insisted on good roads.

There are no bridges across the various rivers crossed by the patrol.

Villages and Officials:

The villages with the exception of SINUHU, UTAMUP, MOI were in reasonable condition. A fair number of houses were pulled down, stacked and burnt as they were unserviceable.

The villages above-mentioned were in terrible condition with no latrines, littered with rubbish etc. A lot of cleaning up was done under supervision and the villages were much better when the patrol departed.

Twenty two bodies were recovered from houses and the bush at SINUHU. One at URITA, Two at INGAMBILIS and two at BELB, making a total of twenty seven altogether. At SINUHU there was a well laid out cemetery with mounds for graves and flowers planted etc. A check with the village book asking the relatives of the deceased exactly where the bodies were buried in the cemetery proved highly unsatisfactory. Eventually the Tultul asserted that the small number of graves contained three or four bodies each. Shovels were procured and it was found that the mounds were in reality only heaps of earth gathered from nearby. After this the natives confessed their misdeeds and we commenced to gather the bodies from their hiding places and lay out a new cemetery. This checking from the village book was done in all villages where suspicions were aroused and proved very effective and is recommended for future patrols.

Villages and Village Officials (Cont'd)

Although Luluais and Tultuls have been appointed for all villages and do function as such in some, the most powerful men in the various villages are the elderly customary leaders and it is these men who settle most of the disputes arising both in the village and between other villages. Within a few years these men will die out and we will see more troubles being brought to the Government officer. Hardly a day passes without URAT natives coming to the office with some problem, whereas it is only on a few occasions that BUMBITA-MUHIANG natives come to the office and then only to pass the time of day rather than to get advice on any village problem.

The Paramount Luluai from the WAM area controls the BUMBITA - MUHIANG areas. Normally he would have no sway there but being a Government appointee and an old man with customary leadership powers he is highly respected throughout the area. His name is MAHITA and he is a loyal supporter of the Government.

A number of natives were sent in for medical training to be later appointed as village MTT's. At present there are a number of ~~self-~~ appointed MTT's mainly self appointed so they would have some official standing in the village and be able to help the Luluais and Tultuls supervise the village work and not have to do any themselves.

Census:

It will be some years before a really 100 percent census is achieved in the area. There were many absentees from villages in the lower part of the area and it is impossible to do anything except to try and convince the natives present at census that it is a good thing to influence the others who are absent. Any legal action taken would only serve to frighten the people and do more harm than good. It must be remembered that there have been only three patrols through the area and not much can be expected at this stage.

Infant mortality rate is much higher than the figures show. There is no accurate way of checking on women who have become pregnant and given birth to a child which has died since the last patrol. The native women genuinely seem to forget very quickly children who die at birth.

Many children sighted were suffering from malnutrition and general neglect and it seems as if primitive women do not make good "natural" mothers. Possibly most native women have too much to do and cannot spare the time to coddle an infant. If it lives well and good and if it dies it is nothing out of the ordinary and perhaps the next one will live. This seems to be the general attitude. Many babies were sent to hospital for treatment because of their poor condition caused only by sheer neglect and in most cases the mothers and fathers would have preferred the child to remain in the village and die. With this attitude it is very hard to influence the natives of the benefits of infant welfare work and it will be many years before this attitude can be overcome.

Anthropological:

For menstrual periods and child bearing the women retire to the "HAUS DLUT", a small dwelling house generally situated alongside the main house. As in other areas it is forbidden and considered highly dangerous for a ~~XXXX~~ man to have any sort of intercourse with a woman undergoing her menstrual period.

The "TAMBARAN" cult flourishes throughout the area. With mission influence becoming stronger the natives near the main-Dreikikir-Maprik road do not construct the intricate "HAUS TAMBARANS" that they used to in past years. However in the lower area many of these houses are to be seen with their intricate carvings and paintings. Generally one village will construct a house for the "TAMBARAN" ceremonies. Perhaps initiations of the young men. Youths from nearby hamlets and other villages come to the house so constructed where they are ~~initiated~~ initiated into the customs of their forbears. When the ceremonies have finished the house that has been constructed is left to decay. It is not pulled down. Later when another ceremony is due, perhaps in a years time another hamlet or another village with kinship ties builds a house and youths gather from

Missions (Cont'd)

the mistaken impression that the "TAMBARAN" cult in this area is idolatry but this is a mistake. The impression is formed because of the carved figures representing human beings. i.e. the actual "TAMBARANS"

I think a quotation from a thesis by Dr.P.Karberry in relation to the ABELAM tribe of the "aprik area published in "Oceania" Vol VI No.4 of June 1941, sums the problem up completely.

"The missionary who hopes to ~~excise~~ destroy merely a superstition by excising from the culture, the TAMBERAN cult and the ritual associated with the YAMS is in much the same position as a Shylock called upon to cut off a pound of flesh, neither more nor less. Unless the missionary is prepared to accept the responsibility of substituting successfully not only a new religion but also a new social, economic and political organisation, in short a new society and a new culture, then any interference with the TAMBERAN and YA cults may bring in its train problems that have long proved insoluble amongst other indigenous populations in Oceania, Africa and America."

Maps:

The standard patrol map Wewak 2079, 4 miles to 1 inch was used and an extract with corrections is attached to the report. The villages shown are in their correct positions as far as can be ascertained without trig points and other orientation aids.

The S.S.E.Mission is situated right at BELE village.

In time to come a complete map, of the Dreikikir area will be completed and forwarded and it is hoped that the Dept.of Lands may be able to have prints made off the map for issue to the various interested sections of the Administration.

J.D.Martin
Patrol Officer

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TERRITORY OF PAPUA & NEW GUINEA

The Director,
 Department of District Services
 and Native Affairs,
PORT MORESBY.

Dreikikir P/R No.4/1952
 Sepik District,
 District Office,
 WEWAK, 3rd June 1952.

PATROL REPORT NO.4/52 - DREIKIKIR-MAPRIK
MR. J.D. MARTIN, P.O.

(encl)

Three (3) copies of the abovementioned report are submitted herewith.

NATIVE AFFAIRS I think that Mr. Martin has shown much common sense in his attitude that "it is useless taking legal action against these people at this stage as it only tends to make them frightened of Government Officers. It may be added that high handed action in these types of villages could be dangerous

During my short stay at WEWAK I have been amazed at the native situation in inland areas. It would be no exaggeration if I emphasise that degree of effective control is limited to areas immediately surrounding patrol posts.

Mr. Martin's report is informative and will assist me greatly in forming an opinion of actual conditions prevailing in areas not frequently patrolled. An increase in staff could remedy the situation.

Alan Timperley
 (A.T. TIMPERLEY)
 Acting District Commissioner

pule

30-11-174

12th June, 1952.

The District Commissioner,
Sepik District, NEWAK.

Subject: DREIKIKIR-MAPRIK Patrol Report No.4
of 1951/52.

This Patrol Report has been read with interest. On further reflection, your covering comments in paragraph 2 of your memorandum, may seem unnecessary. As you are probably aware this densely populated District was not penetrated beyond the Coast until the Middle Thirties, and the period following the finding of gold in the Sepik District.

The native situation in regard to sorcery and the burial of the dead is just as much a feature of this area as the Kombati in the Gulf Division, where the Administration has still failed to obtain any effective control over a total of some 14,000 natives. If you consider this in relation to the huge Sepik District and its dense population, you will no doubt agree that the state of affairs cannot be corrected over night.

The war years had a very unsettling effect on the Sepik District, not only because of the Japanese Occupation, but because of the impressions gained by the thousands of indentured labourers who were stationed in foreign Districts - caught up by the war.

2. Matters of interest in this Patrol Report will be referred to other Departments concerned and the interesting anthropological notes will be passed on to the Government Anthropologist, Mr. C. Julius.

3. We would be very glad to have a map of the Maprik-Dreikikir area, and we are still awaiting a Census Map of your District, together with details of the totals in the various Sub.Divisions which should correspond with the details on the map and be in accordance with the facts set out on Village Population Register forms.

4. Your attention is directed towards the figures given under the labour potential in the sheets accompanying the report. For example, it is noted that there is a total of 138 women said to be of child bearing age, but the total number of women between the ages of 16 and 45 years, is shown as being only 157. Other figures in the labour potential columns suggest that these age groups might have been incorrectly calculated.

5. With regard to staff, you are advised that recent additions which may have arrived by even date, or will be on their way, makes your District more adequately staffed (having due regard to the large number of Patrol Posts) than any other District in the Territory at the present time.

L.H. Jones
(J.H. Jones)
Director, D.D.S. & N.A.

P/A

30/11/74 ✓

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TERRITORY OF PAPUA & NEW GUINEA

31 JUL 1952

P/R No. 4/52 Dreikikir
 Sepik District,
 District Office,
 WEWAK, 22nd July 1952.

The Director,
 Department of District Services
 and Native Affairs,
PORT MORESBY.

PATROL REPORT NO. 4/52 - DREIKIKIR
MR. J.D. MARTIN, P.O.

Reference para 4 of your memorandum DS30-11-174 dated 12th June 1952 refers.

The following is part of the text of a letter recently received from Mr. Martin :

"In the labour potential column of the census figures it will be noted that a mistake was made in additions. The figure 157 being total shown for females in the 16-45 group should be 1257. The figure 152 being total shown for males in the 16-45 group should be 1532. In both cases one figure was left out in the additions and the error is sincerely regretted."

For your information please.

Alan Timperley
 (A.T. TIMPERLEY)
 Acting District Commissioner

*Mr Martin pl
 28/7* → *Done*

Mr. Kerr
 Pse. correct on records.
Done 2/8 1.0.
 2/8.

Amount
Returned
to Store



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

DREIKIKIR

District of MAPRIK SEPIM Report No. 5 OF 51/52

Patrol Conducted by S.D. MARTIN PO

Area Patrolled VRIM AREA

Patrol Accompanied by Europeans A.T. COTTLE C.P.O.

Natives 5 POLICE 1 N.M.O.

Duration—From 11/6/1952 to 19/6/1952

Number of Days.....

Did Medical Assistant Accompany? N.M.O.

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

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

Map Reference.....

Objects of Patrol 1) CENSUS REVISION

2) GENERAL ROUTINE ADMINISTRATION

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORESBY.

Forwarded, please.

/ /19

.....
District Commissioner

Amount Paid for War Damage Compensation £.....

Amount Paid from D.N.E. Trust Fund £.....

Amount Paid from P.E.D.P. Trust Fund £.....

TERRITORY OF PAPUA AND NEW GUINEA

Patrol Report No: WKD 5/52

Report of a Patrol to: URIM area

Officer Conducting Patrol:

J.D.Martin Patrol Officer

Officer Accompanying:

A.T.Cottle Cdt. Patrol Officer

Patrol Accompanied by:

5 members N.G.P.F.
1 Native Medical Orderly
Carriers as required

Objects of Patrol:

1. Census Revision
2. General Routine Administration

Introduction:

The URIM Sub Division lies directly to the west of the Dreikikir Patrol Post. The area is compact, has a small population and the villages are situated on the various ridges running through the area. At times walking conditions are arduous as there are some very steep climbs when moving off one ridge to another. However as none of the walking distances between villages is very great these steep climbs do not last very long at any time.

All objects of the patrol were accomplished.

Diary:

- 11.6.52 From Dreikikir to YAUATONG. 3¼ hours. Road good. Completed census. Had village cleaned up. Stayed overnight.
- 12.6.52 To AIBILUM ½ hour. Completed census. All satisfactory. To WINYAMON 40 minutes. Completed census. All satisfactory Stayed overnight.
- 13.6.52 To KIIMANGLEN 50 minutes. Road good but steep climb. Completed census and thence to KRUNGUNAM 30 minutes. Completed census All satisfactory. Stayed overnight.
- 14.6.52 Lined and completed census BENANG. To MIMBIOK 65 minutes. Completed census. To YAKRUMBOK No.1 1¼ hours. Completed census. Stayed overnight.
- 15.6.52 Sunday observed
- 16.6.52 To YAKRUMBOK No.2. 30 minutes. On to FAKIIO 35 minutes. Completed census. All satisfactory. Returned to YAKRUMBOK No.2 Completed census. All satisfactory.
- 17.6.52 To WONGRIR 2¼ hours. Heavy rain. Completed census. All satisfactory. On to NANGEN 45 minutes. Completed census. Stayed overnight.
- 18.6.52 To LANINGUAP via P.H.D. Aid Post. Inspected same. Very good site. 3½ hours. Completed census LANINGUAP. Stayed overnight.
- 19.6.52 Returned to station via KIIMANGLEN, WINYAMON and YAUATONG and some URAT villages. 6 hours.

Native Situation:

Considering that three years practically to the day, had passed since the previous patrol the general native situation throughout the area is good. The area is reasonably close to the station to be under good influence all the time and it is no hardship to officials to come to the station for advice and guidance.

The villages throughout the area are confined to the mountain ridges and subject to heavy rain and chilly winds for a great part of the year. Housing is no better or worse than in any other area nearby but it would be a mistake to try and encourage these people to construct the type of houses that have been introduced in other areas. All village houses are of the typical Maprik Sub District type. Generally up to ten feet high in the front and sloping down to the ground at the rear. Sago Palm leaves (MAROTA) is used for thatching. Though not very good looking the houses are practical enough for the area being warm enough to keep out the cold winds. The ground itself acts as flooring so that living conditions in the house itself are not very hygienic.

Absolutely no complaints were heard at all on the patrol. An investigation was made into an alleged incest case but these rumours were purely spite on the part of a number of people because an elderly man would not let his daughter have too much freedom. It seems as if the people are very law-abiding. Certainly there are the usual pig and women troubles but these for the most part are settled amicably in the village without any outside interference. The remaining elderly men who can be classed as customary leaders are highly respected and still hold great sway amongst the various villages.

One problem to be faced throughout the area is the fact that all the villages are divided into hamlet groups with the village taking the name of the "parent" hamlet. Each of the various hamlets of course has its own name. While at the moment this is not in itself important it seems that if this and other areas are to be developed into self-governing communities. That is with the future introduction of native councils and Courts, something will have to be done to bring the people together into compact village groups. Naturally it is Administration Policy not to interfere much with the way of life of the native peoples but loyalty in the area does not go much further than the hamlet boundaries. Many of the hamlets are quite isolated from the "parent" hamlet. Most village officials would like to see an amalgamation of the hamlets and have all the natives from one village group living in the one village area. This of course would bring many problems in its train. The system of building rights, gardening rights etc would have to be changed somewhat and though such a move seems easy enough on the surface there are many problems to be faced. As was stated before this is not important as yet but in future years some system of amalgamation may have to be undertaken.

The URIM area has certain affiliations, mostly marital, with the PALAI area of the AITAPE Sub District. Many PALAI officials came to me and asked would I census them. The village books I was shown by these officials were marked 1946 and it seems that if no patrols have been carried out since then. This has been because of staff shortage and nothing else but it is a great pity. It was one of the inner PALAI villages that killed Mr. Elliot and some Police in 1940, I believe and the area is still fairly backward. Probably the area would be better administered from a post at Mai-Mai or some other suitable spot as it is a long way from Aitape and cannot be effectively administered from there.

In conclusion it can be said that the URIM area is under good influence at all times. Because of its proximity to the station it is easy to control. The natives appear to be happy and well contented with their lot and are a law abiding people. It is one of those areas that an Administrative officer does not have to worry too much about and it seems that the long time between patrols did not have a detrimental effect on the area. Indeed the patrol was mainly village inspection and census work plus the fact of getting to know the area and peoples of it.

Agriculture:

YAMS and MAMI (convolvulacae dioscorea spp.) are the favoured food throughout the area. Next in popularity is the TARO (colocasia esculentum) The chinese TARO has been introduced since the war and is eaten in quantity and some sweet potatoe is also grown and eaten. At the time of the patrol much SAK-SAK (Sago extracted from the Sago Palm, metroxylon sagus) was being consumed. The gardens planted some months ago are beginning to bear and soon the YAMS will be harvested and stored. Some YAMS remain from last years crop but these are rapidly finishing. However the area is not short of food by any means and do not suffer at all from a hunger period.

Not a lot of pigs were sighted during the patrol. However pigs are not plentiful throughout the Dreikikiru area. A large number of pigs would be out of the village at the time of the patrol foraging in the bush of course and would not be sighted. All piglets are cared for with the same affection as a European dog. All have names and the woman who is caring for such piglets is known as "MOMMA BILONG EN" That is, their mother.

No European foodstuffs are grown any where in the area.

Medical and Health:

Generally health is good throughout the area. This is mainly due to the Aid Post established at the junction of two rivers near NANGEN village. The site for the Aid-Post is magnificent and any European who sees it must be tempted to stay there for a week, camping. The natives throughout the area are enthusiastic about the post which is under the charge of a Native Medical Orderly MANGO, who is doing an excellent job. It is a pity perhaps that a more skilled native, say a graduate of one of the P.H.D. Schools who would have more knowledge than a hospital trained medical orderly is not posted there but the native there at present is doing an excellent job and although not an URIM native has the respect and liking of the URIM area.

Practically all the deaths shown in the "over 13 years" column of the census sheet were a result of an epedemic of Dysentery that swept throughout the area about 18 months ago. Apparently no one in authority was notified and no medical action was taken at all, the natives being content to let the epedemic run its course. They were told that any future epedemic should be reported immediately it broke out.

Roads and Bridges:

All main roads traversed were in good condition. Some of the low lying ~~jungle~~ jungle tracks were as usual damp and muddy but there is no remedy for this. The roads are regularly cut by the natives and not just cut a day or two before the patrol officer comes along.

All rivers crossed were forded as there are no bridges. Though the rivers are un-named on the maps and are normally not very wide they can become treacherous after heavy rain.

Villages and Village Officials:

All officials appeared to have good sway amongst the people they control. Many officials seem to want to worry about what is being done in other villages rather than their own and in such cases these officials were warned against interfering in another village's troubles.

The Paramount Lulusi, NIHLU of DUMAK (URAT area) has a certain amount of control throughout the area and is a highly respected and well liked man.

The villages were all in good condition and here again it was not just for the benefit of the Patrolling Officer. It could be seen from the age of the grass cut and other signs that the villages had been cleaned up for a long time.

Census:

As is usual in the Dreikikir area there is a high infant mortality rate. The figures of course speak for themselves but it is extremely difficult to get native women to remember all the children that they have had born to them and who subsequently died. Particularly after a few years. I am convinced that a lot of the children die from neglect. If children won't eat then the mothers don't bother to worry about feeding them and I have personally seen whilst on patrol, in other areas many children dying from malnutrition because the child went off its food for one or two days the mother did not bother to give it any more. Primitive women are not good "natural" mothers by any means.

An interesting point that could probably be explained by medical men is that many native women, indeed the majority who have children die soon after birth appear to become pregnant soon afterwards and often as not the second child lives. Some women seem to habitually have still born children and probably these women need some minor operation or medical attention that is not practical to give generally to village natives living away from a town area where modern surgery and experts in this line are available.

Antropological:

The word TUAN is used throughout the area for white man. The natives themselves do not appear to have any idea of the origin of the word which is of course MALAY. As the word is used extensively throughout the Dreikikir and Maprik area and was in use in native legend before the advent of the Germans into New Guinea I am personally of the opinion that the word was introduced from Dutch New Guinea. The Dutch acquired sovereign rights over Dutch New Guinea in 1660 as a result of a treaty between the Dutch East India Company and The Sultans of the East Indies. Although no settlement took place until 1823 it is likely that Dutch Ships with Malay crews often came to Dutch New Guinea, and contacted the natives there. It is further possible that word of mouth rumours of "white men" spread to this part of New Guinea in later years and the word TUAN was introduced. The Green River natives apparently have a smattering of MALAY and indeed I found in September of last year that the natives of the area south of Mai-Mai towards the Sepik River ~~also~~ also knew a few words. This was discovered by the Police Sergeant on this station who speaks some Malay, having lived in Hollandia for some years as a child.

The legend is of course the same as is found in other parts of New Guinea. That the native's ancestors would return to earth as white men. This legend was in force before the advent of Europeans into Australian New Guinea but may have grown up from the advent of the Dutch into Dutch New Guinea many centuries ago.

The "bride price" has been fixed at 25 throughout the area. This price was introduced by a Patrol Officer some years ago because of squabbles and seems popular enough. In years gone by "bride price" though paid in native valuables and food was much higher than now.

The URIM natives alone throughout this area, have an art which is fast dying out, very similar to the BUKA basket work. The work is not as fine as the BUKA work and is mainly confined to food carrying trays woven from fine cane or in some cases bamboo. In YAKRUMBOK there is only one old man still proficient in the work and the natives say that when he dies there will be nobody else able to do the work in that village. This of course a result of the males going off to work and not being bothered with trifling work like basket making. A great pity but not much can be done now.

Missions:

The area is entirely Roman Catholic and was patrolled from YAYAMUL Mission station in pre-war years. Now the area is under the control of Fr. Schwarz from BONGOS in the GAWANGA area but not too far distant from the URIM area.

The area is not what could be called highly Christianised and do not worry about spiritual matters much unless the Father is in the area patrolling.

Maps:

A map is attached to the report and because of the small size of the area is only a small map. Eventually as stated in other Patrol Reports, when all patrolling is completed an area map will be drawn and copies sent away to Headquarters.

All villages have been marked in their correct positions. It may also be noted that the river named in one section as OM RIVER and later as the BONGOS RIVER is known throughout all native areas nearby as the IPUNDA RIVER.

Conclusion:

Mr. Cadet Patrol Officer A.T. Cottle accompanied myself on the patrol and is now able to make out village books and competent enough to carry out a minor patrol himself though at present his lack of knowledge of PIDGIN in these areas is a handicap when working amongst these natives. However the best place to learn the lingua franca is amongst the natives.

J. D. Martin
 J. D. Martin
 Patrol Officer
 O. I. C. Dreikikir

REPORT ON POLICE ACCOMPANYING PATROL TO URIM AREA

5194B Sgt. NEMO :

An excellent N.C.O. in all respects.

3411 Const. CEIOBOYAN:

An excellent Policeman with much patrol experience. Should be junior N.C.O.

444 Const GEBURA:

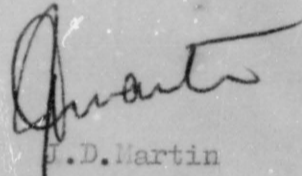
One of the younger police. Excellent worker and trustworth in all respects.

7623 Const. DARUAM:

An excellent policeman. New from the Depot but was a section leader in the N.G.I.B. during the war and is a capable and intelligent native.

7723 Const IWAREI:

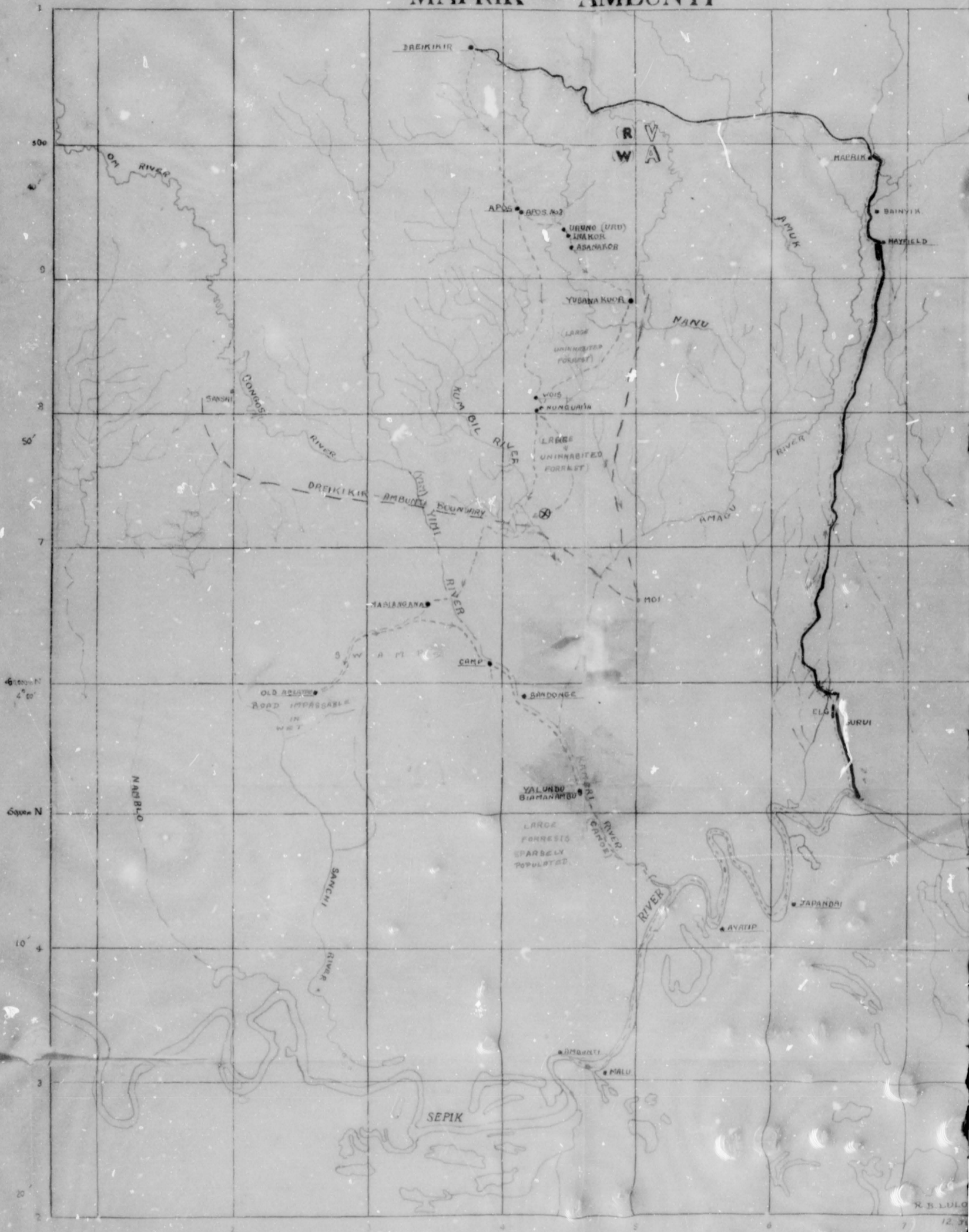
A good type of Policeman. Trustworthy and intelligent. Off duty is the detachment comedian but on duty an excellent type.



J.D. Martin

Officer of the N.G.P.F.

MAPRIK - AMBUNTI



Scale 4 Miles to 1 Inch

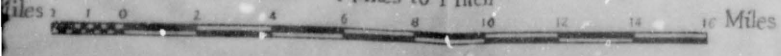
Miles 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 Miles

MAPRIK - AMBUNTI

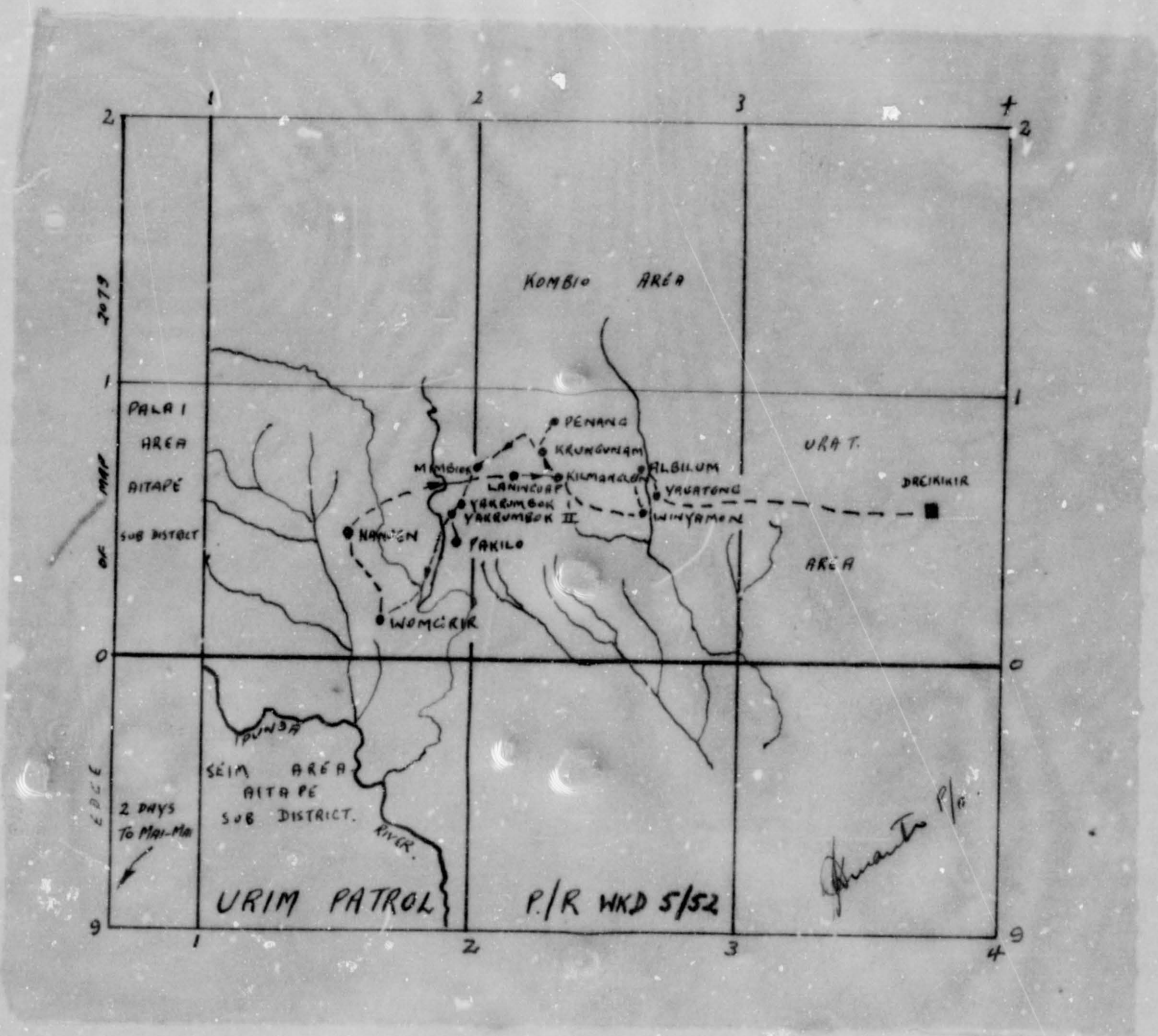


AERODROME ON E.L.G.	—
MOTOR ROADS	—
BRIDGES	—
OLD ARMY DUMP	⊗
SUB-DISTRICT BOUNDARY	- - -
VILLAGE	•
ROUTE OF PATROL	- - ->

Scale 4 Miles to 1 Inch



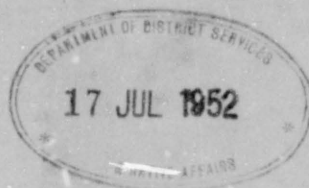
R.B. LULOFS C.P.O.
12 JULY 1951



TERRITORY OF PAPUA AND NEW GUINEA.

30/11/1952 ✓

WKM 30



Sub-district Office,
MAPRIK.

2nd July, 1952.

The District Commissioner,
WEWAK.

PATROL REPORT WKD 5/52.

Mr. J.D. MARTIN P.O.:

I forward herewith the abovementioned patrol report. The report is of a patrol to the URIM Sub-division administered from DREIKIKIA Patrol Post.

As far as can be ascertained, statistics show a satisfactory state of affairs throughout the Sub-division.

Under instructions, Mr. A.T. COTILE, Cadet Patrol Officer, accompanied the Patrol Officer for experience in method and general duties appertaining to patrolling.

The objects of the patrol appear to have been successfully carried out and will be of great benefit to Mr. COTILE as I am sure the patrol was carried out generally with Mr. MARTIN'S usual thoroughness.

There is a tendency to neglect areas near to Government Posts and it is hoped that this area will be more frequently patrolled in the future.

A handwritten signature in cursive script, appearing to read "A.R. Haviland".

A.R. HAVILAND
Assistant District Officer.

TERRITORY OF PAPUA AND NEW GUINEA.

DS 30-11-175 ✓

RIS/GG.

26 NOV 1952

DEPARTMENT OF NATIVE LABOUR
RECEIVED
18 NOV 1952
PORT MORESBY

WK.37-2-3.

The Director,
Department of District Services
and Native Affairs,
PORT MORESBY.

Sepik District,
District Office,
WEVAK.

14th. November, 1952.

DEATH OF NATIVE-AUG-OPA.

Reference is made please, to your NLB33/35/539-878 dated
4th. November, 1952.

Assistant District Officer, Aitape, Mr. G. Wearne
commenced the MAI MAI patrol mentioned in my memo of 24th.
September, 1952, during the last week in October and, as the patrol
is still in progress, no further information is available at
present.

Any remarks concerning the opening of the MAI MAI Patrol
Post still apply, please.

For
DOSNA
H/O
action

Original on NLB 33/35/539

Allan Timperley
.....
(A.T. TIMPERLEY)
Acting District Commissioner.

Mr Bates P.
Nov 27
11

TERRITORY OF PAPUA AND NEW GUINEA.

DEPARTMENT OF DISTRICT SERVICES
3 - OCT 1952
NATIVE AFFAIRS

WK. 37 - 2 - 3.

The Director,
Department of District Services
and Native Affairs,
PORT MORESBY.

Sepik District,
District Office,
WEWAK.

24th. September, 1952.

ORIG. PAPERS & ACTION IN
THIS MEMO (EXCEPTING X)
ARE ON NLB 33/35/539

DEATH OF NATIVE AUO - OPA.

Your memorandum 33/23-692 dated 12th. September,

1952 refers.

It is regretted that the attached papers were not forwarded to you earlier but I had hoped ere this to send an experienced officer to the MaiMai area with a view to ascertaining the correctness or otherwise of the reports concerning the activities of recruiters or recruiter's assistants in the MAI MAI area. It was intended that Mr. G. Wearne, Assistant District Officer and Mr. K. Graham Cadet Patrol Officer should patrol the area this month but a delay occurred through the fact that Mr. Wearne's services were required at Wewak for the Criminal Sittings of the Supreme Court. The patrol will be commenced in approximately one weeks time.

It would appear that in early 1951 the provisions of the Native Labour Ordinance were not being enforced. In March April of this year I instructed officers in charge of Sub-Districts to effect a general "tightening up" and, I think, considerable improvement has been made.

Your memorandum DS30-11-175 dated 19th. July, 1952 mentioned that it was the intention to re-establish the pre-war Post at MAI MAI during the current financial year and that information regarding staff and funds for the project would be available this month. Sub-Stations and Patrol Posts in the Sepik District number eleven (11). On the 1st. March, 1952 field officers totalled 17 - at the present moment the strength is 11. I have received advice that two officers will be posted here in the near future - however these replacements will only effects officers proceeding on leave in October.

I would respectfully suggest therefore that the re-establishment of the MAI MAI Post be left in abeyance until such time as the staff position improves. Your advice in this regard would be appreciated.

In the meantime I propose to send Mr. G. Wearne a/A.D.O. accompanied by a Cadet Patrol Officer on a thorough inspection of the MAINAI area. The commencement of the patrol will take place after my inspection of Aitape early next week.

FOR
REPLY
BY
DS & NA
HJB
Am. B. B. P.
10

2.

A complete copy of this file will be handed to,
and discussed with, the Assistant District Officer, Aitape
prior to the commencement of the patrol.

Allen Timperley

.....
(A. T. Timperley)

Acting District Commissioner.

COPY.

TERRITORY OF PAPUA AND NEW GUINEA.

The Asst. District Officer,
MARIK.

WK. 29 - 5.
Sepik District,
District Office,
WEWAK.

21st. March, 1952.

MONTHLY REPORT - AUGUST 1951.

PATROL POST - DREIKIKIR.

I have read the abovementioned report/under the heading of
NATIVE AFFAIRS the following has been written by the Officer in
Charge, Dreikikir:-

" The murder of a native in the MAI MAI area, close to the border of this area has been reported. It appears as if the native was engaging labour when something occurred that resulted in him being speared in the left arm. He later died in the native hospital at DREIKIKIR, apparently from tetanus which infected the wound."

Apparently the matter was allowed to pass unnoticed, by this District Office.

Recently I had a conversation with Mr. J.D. Martin, Patrol Officer at DREIKIKIR, during his visit to WEWAK to attend the Criminal Sittings of the Supreme Court. Mr. Martin has led me to believe that the name of the native whose death occurred at DREIKIKIR was AUC-OPA. An exhaustive search of Native Labour Files at WEWAK reveals that a native named AUC-OPA of MUSTINGWIK was signed on under a Contract of Service No. WK.6817 under signature of T.N. Jolly dated 1st. June, 1950. The period of employment was for one year and the Employer was Mr. J.A. Corrigan. The occupation under this contract was that of "General Labourer". A check also reveals that this Contract of Service was not finalised.

Please investigate this matter and an early reply is expected. If the native, who died of wounds, is the same native who was employed under a Contract of Service then a serious matter has been allowed to pass unchecked by this District Office.

(A.T. TIMPERLEY).
Acting District Commissioner.

Copy to O.I.C DREIKIKIR.
Director, D.D.S. & N.A. PORT MORESBY.

Minute to:
The Director,
Dept. of District Services
and Native Affairs,
PORT MORESBY.

WK.37-2-3.
Sepik District,
District Office,
WEWAK. 21st. March, 1952.

The matter referred to above seems to have been allowed to pass, unnoticed, by this District Office. The conversation between Mr. Martin and myself leads me to believe that the irregularities concerning the incident may be numerous as well as being of a serious nature.

It would be appreciated if the Native Labour Section could be requested to examine files with a view to ascertaining whether Contract of Service No. Wewak 6817 was finalised.

A.T. Timperley.
Acting District Commissioner.

TERRITORY OF PAPUA AND NEW GUINEA.

CONFIDENTIAL

WKO 14/2

The District Commissioner,
WEWAK.

Patrol Post,
Dreikikir
27th March, 1952.

AUO (AWO) OF MUSINGWIK.

Further to our conversation of some days ago I forwarded a report giving full details of the death of the above-mentioned native.

Attached also are statements taken by me from three natives who accompanied AUO and who were in the vicinity when he was fatally wounded. Also is a statement from the medical assistant Mr. E. Wilson who was present at AUO's death and who attended him for some days before his death. It is realised that these statements are not legal evidence but it is felt that they will explain exactly what happened at the time. I took the statements from the natives and Mr. Wilson when I first learnt of the occurrence last August in case the matter was again brought to light. As my monthly report for August brought no request for explanation I took no further action in the matter.

The native AUO was employed by Mr. Corrigan of Wewak as a Native Assistant engaging labour. All labour engaged by him was taken to Mr. M. Phillips at Hayfield and thence by aircraft to Wewak where they were signed off. In March last year AUO was speared at a hamlet in the WANI area of the MAIMAI Sub-Division. He died in hospital as a result of this wound. In September last year I passed through this hamlet when returning from a patrol of the lower MAIMAI area but owing to various circumstances could not apprehend the native who speared AUO.

Investigations at Wewak show that AUO was employed by Mr. Corrigan on Contract of Service No. 6847 expiry date 31.5.51. This means that at the time of his death he was an employee under the N.L.O. 1946. It is apparent that as a general labourer he should not have been recruiting in the MAIMAI area.

AUO is survived by a male son named KAHFA so that if any moneys for Compensation for death are forthcoming they will revert to him. As AUO was originally from the MOROBE District he has no other clan relations in this area.

J.D. MARTIN
O.I.C. DREIKIKIR.

(COPY)

STATEMENT OF MESBIA OF NYARAMAI

My name is MESBIA and I am a native of NYARAMAI village in the DREIKIKIR area.

Some time ago, I think it was in March of this year, I went to a hamlet in the WAN area of the MAI-MAI sub-division. I was accompanying three other natives, AYO, KESE and WASU and we were in the area for the purpose of recruiting natives. We arrived in a small hamlet about six o'clock in the evening and we had not been there many minutes when AYO picked up a spear that was lying on the verandah of a house. At that moment two women came to the door of the house and AYO grabbed hold of one of them. She broke away from him and went inside the house and both she and her companion started to cry out. We all picked up our belongings and went to another hamlet only a small distance away. We had not been there long when a youth came up and told us that a party of armed men were coming up the road. I picked up my belongings and together with KESE ran away. WASU and AYO did not come with us. KESE and I got to MAGARU village and later to SAIM area where we met AYO and WASU. AYO had been speared in the arm. It was the left arm near the elbow and from what he told me I think that the wound must have been serious.

MESBIA HIS MARK

TAKEN BEFORE ME THIS TWENTY THIRD DAY OF AUGUST 1951 AT DREIKIKIR.

Sd/- J.D. MARTIN
Patrol Officer &
Officer of the N.G.P.F.

(COPY)

STATEMENT OF NATIVE KESE OF NYARAMAI

My name is KESE and I am a native of NYARAMAI village in the DREIKIKIR area.

On a day in March of this year, I cannot remember the exact date, together with the natives AYO, WASA and MESBIA I arrived at a hamlet near MAGARU village in the WAN area of the MAI-MAI sub division. AYO was the leader of the party and we were in this area for the purpose of recruiting natives for work. AYO approached one of the houses in the hamlet and picked up a spear that was on the verandah of the house. There was nobody in the village at the time but two women came to the door of the house and AYO grabbed hold of one. The woman broke away from his grasp and with her companion went back into the house and they started to call out. We all picked up our belongings and went further along the road to another hamlet in which some people were present. We sat down and a little while later a young male native told us that a number of armed men were coming down the road. AYO told us to pick up our belongings and we did this and ran away. MESBIA and I went first followed by WASU but I think that AYO did not run away immediately. MESBIA and I later arrived at MAGARU village and some days later went to the SAIM area where we met AYO and WASU. AYO told us that he had been hit by a spear in the vicinity of the left elbow and the wound was very painful and he would not show us the wound when we asked.

Later AYO told us not to say anything of the matter as it would only cause a lot of trouble.

KESE His mark

TAKEN BEFORE ME THIS TWENTY THIRD DAY OF AUGUST 1951 AT DREIKIKIR.

SJ/- J.D. MARTIN
Patrol Officer &
Officer of the N.C.P.F.

(COPY)

STATEMENT OF RICHARD WILSON

(COPY)

STATEMENT OF WASU OF NYARAMAI

My name is WASU and I am a native of NYARAMAI village in the DREIKIKIR area. Some time in March of this year, I cannot remember the date but it was about six o'clock in the evening, that AYO, KESE, MESBIA and myself arrived in a small hamlet in the WAN area of the MAI-MAI sub-division. There were no villagers present in sight and AYO went up to a house and picked up a spear that was lying on the verandah. At about the same time he did this two women came to the door of the house and AYO grasped hold of one of them by the arm. The woman broke away and together with her companion they went into the house and started to cry out. We all picked up our belongings and AYO also picked up the spear he had got from the house and we went to another small hamlet which was not very far away. There were a number of people present at this hamlet and we had not been there long before a youth came up and told us that a number of armed men were coming along the track to the hamlet. AYO told us to pick up our belongings. We did this and I followed KESE and MESBIA out of the village. Some distance away I stopped but KESE and MESBIA continued on their way. A little while later I saw AYO running along the track towards me. I could see that he had been wounded in the left arm. As he came near me he said "I have been speared". We then both commenced running and eventually came to KELAPELE village. Later we went to SAIM and found KESE and MESBIA there and AYO told them he had been speared. He also told us not to say anything of the incident as it would only cause trouble.

WASU HIS MARK

TAKEN BEFORE ME THIS TWENTY THIRD DAY OF AUGUST 1951 AT DREIKIKIR.

Sd/- J.D. MARTIN
Patrol Officer
Officer of the N.G.P.F.

5ul
(COPY)

STATEMENT OF EDMUND WILSON

My name is EDMUND WILSON. I am a Medical Assistant stationed at the native hospital, DREIKIKIR.

On the 25th April 1951 a native named AUO came to the native hospital and showed me a deep lacerated wound on his left arm at the elbow joint. I asked him how it happened and he told me that he had fallen out of a tree. At the time I was doubtful that such a wound could have been caused by falling out of a tree but had no reason to doubt the patient's word. At the time of the initial examination the patient's arm was supported by a rough splint. The arm itself was in fixation and from this I calculated that the wound was not of recent origin. AUO was admitted to hospital and I placed him on Sulphonamide and Penicillin therapy. On Saturday afternoon the 28th April 1951 the patient began to show signs of Toxic Absorption and later showed definite symptoms of Tetanus. I gave treatment to try and relieve the muscular spasms in the form of chloroform inhalations. I did not have any Anti-Tetanus serum at this time and therefore was unable to give prophylaxis when admitted.

The patient died on Sunday and was given into the hands of the relatives for burial.

Whilst in hospital the patient had informed me that he was employed by Mr. Corrigan of Wewak as a Native Assistant and as a result of this information I sent a copy of the death certificate to Mr. Corrigan but received no communication from him for two months when I received a letter from him stating that he had no personal recollection of the native, now deceased.

Some time later I was informed by Fr. Padlo of the Roman Catholic Mission at DREIKIKIR, in conversation, that the native AUO who had died in my hospital had been wounded by a spear in the MAI-MAI area.

Sd/- EDMUND WILSON

TAKEN BEFORE ME THIS TWENTY THIRD DAY OF AUGUST 1951 AT DREIKIKIR

Sd/- J.D. MARTIN
Patrol Officer
Officer of the N.G.P.F.

(COPY)

TERRITORY OF PAPUA & NEW GUINEA

WKD.14/2
Patrol Post,
Dreikikir,
31st March 1952.

The District Commissioner,
WEWAK.

AUC OF MUSINGWIK (DECD.)

Further to our conversation and my WKD.14/2 of 27th March 1952.

Herewith another statement from a native AIWIK. This native actually worked recruiting labour for Mr. Corrigan. Whether or not he was under Contract of Service I do not know but records at WEWAK may show. I personally think that like many natives in past months he was not under any Contract but worked on a percentage basis receiving so much money for the recruits he brought along.

This native was originally solicited by AUO and worked with him. Other natives here that I have interviewed worked for Mr. Murray Phillips at TAMAUI (Hayfield) who is Mr. Corrigan's agent but all these natives say that they worked for Mr. Corrigan though they never went to WEWAK but were under the direct control of Mr. Phillips. With him as Mr. Corrigan's agent I suppose legally the natives would have been working for Mr. Corrigan indirectly.

There are other natives who can throw light on the matter but they are mostly at TAMAUI employed by Mr. Phillips as recruiters.

It is only in the last couple of months that these natives assistants licenses were issued generally. Mr. Allen of Allen and Duscombe only recently received his although he applied for them close on twelve months ago. Apparently there was an unofficial agreement that the natives could work without licenses. When I originally came here I asked about the matter but when I found that applications had been made months before my arrival and that the delay in issuing was not the recruiters fault but the hitch action was somewhere in WEWAK I refrained from taking any legal/against Mr. Allen. Similarly all Mr. Corrigan's native up to recently used to work in this area without licenses but I contacted four in the bush last January and all had new licenses. Up to that time all had been working without licenses.

I, personally, feel very strongly about the recruiting generally in this area. Native Assistants working direct from WEWAK go through the area getting recruits. Mostly by issuing a laplap and a bush knife first contrary to Sec.19. However it is not until weeks later that officials come complaining about the shortage of young men that I hear about it. The recruits so taken bypass me and the A.D.O. MAPRIK and go direct to TAMAUI where they are transported to WEWAK and signed on there. Most of the recruits from Mai-Mai, Palai and Seim areas and Gawanga etc. are unsophisticated and really have no idea where they are going, never having heard of places like NAMATANAI etc. I have seen recruits signed on at WEWAK last year before I came to DREIKIKIR with no interpreter present but with the Native Assistant who recruited them doing the interpreting and giving all the information. On one occasion I sent a native to hospital who was sitting down outside the native labour office. He had a large suppurating T.U. and had been in Rabaul working and was at WEWAK for paying off. How he ever got past the Doctor at RABAU is a wonder. On other occasions natives have been put off a plane at YANGORU and have had to walk to Mai-Mai, close on a week's walk when they could have been sent to MAPRIK. I may add that no food was issued to them and in some cases I have fed them. I have no doubt though that the person responsible for repatriation collects his 5/- per diem per head for food issued to them to walk home. By putting them off at YANGORU the extra fare to MAPRIK is saved too though it is certain

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M | E

that the employer in RABAUL or elsewhere is debited for the full fare.

I would like to add that I think that the area known as Mai-Mai be closed to recruiters. If natives wish to come out of the area I think that it would be all right but the villages there are stripped of young men. Mai-Mai village itself has had much land taken over by the neighbouring WATELU tribe. They are not game to protest or it is very possible they would be attacked. With Mai-Mai village being about the only village that is anyways sophisticated the recruiters have stripped it. When I was there last September there were only six able bodied men in the place. A sad state of affairs to say the least of it. In an area called KLAFLER which has never had a Government patrol but which has had a lot of European contact through recruiters etc. I was met by Laluais and Tultuls appointed by recruiters for their own benefits. In some cases I was told that some native assistants in the area had worn short khaki laplaps and cummerbands and had said they were Police. As most of these people have never seen a policeman but had heard about them they were influenced enough to go to work.

All the above is of course hearsay evidence in most cases. Not legal evidence so that action could be taken but it will give the District Commissioner some idea of the sad state of affairs throughout the area and particularly in those areas where Government influence has either not been felt at all or has only been felt as a result of isolated pre-war patrols. It is to be hoped that in the future a general tightening up is seen and that these native people who have not had much Government influence will be better protected. Naturally the Native Labour Officer at WEWAK cannot be expected to know from where the natives he sees are from but I think if in some of the native assistants could be stopped from bypassing both the A.D.O. MAPRIK and myself things would improve in this area anyway.

way

Sd/- J.D. Martin
O.I.C. DREIKIKIR.

TERRITORY OF PAPUA AND NEW GUINEA.

WKM 29/5.

Sub-District Office,
MAPRIK.

7th. April, 1952.

District Commissioner,
WEWAK.

REFERENCE YOUR WK29-5 OF 21/3/52.

MONTHLY REPORT FOR AUGUST, 1951.

DREIKIKIR PATROL POST.

This report has been held up waiting certain information from Officer in Charge, Dreikikir. However, in a letter to me he states he has forwarded his report direct to District Commissioner, thereby ignoring the Assistant District Officer, Maprik.

In the matter of the report of the murder of a male native named AU/OPA of MUSINGWIK VILLAGE, DREIKIKIR, the following points refer:-

On 23rd. July, 1951, Mr MURRAY PHILLIPS of HAYFIELD near MAPRIK, Agent and employee of Mr. J.A. Corrigan of Wewak, attended this office accompanied by a native labourer ANTON/PELAU of MOMBIO VILLAGE, AITAPE, and a male child who was escorted by an adult relative.

Mr. PHILLIPS explained that he wish to finalise the Agreements of ANTON and AU. ANTON's contract was finalised.

Mr. PHILLIPS then stated AU had died in the DREIKIKIR Hospital of tetanus arising from a wound from a sharp root or stick and that he had the next of kin (AU's son) with him, and the wages due under the contract were to be apid to his son. At this time I knew nothing of a native having been speared at MAIMAI (which, of course, is in the Aitape Sub-istrict.)

I did not inquire, but assumed the preliminaries contingent upon the death of a labourer had been complied with in Wewak, (if I remember rightly Mr. Phillips said the contract had been sent to him from WEWAK). I therefore finalised the contract in good faith and paid the wages due to AU's son.

A Return of Signing Off Labour was filled in and hung on a clip with others to be distributed. The R.S.O.L. No.3, with others of prior date and later date, is attached here to. Please forward those not relevant to this enquiry to Native Labour Section after perusal.

A letter written by Mr. PHILLIPS in answer to a note from me lately is attached.

Mr. R. C. MACKIE, a recruiter of HAYFIELD, (who was often recruited in the MAIMAI area), in answer to questions stated:

"When at MAIMAI after AU had been speared the natives told me AU had assaulted a woman WAN earlier on, and on the occasion when he had been speared he had again grabbed a woman, who cried out, and a native going to her assistance speared AU's arm."

On 3rd. instant Mr. J.A. CORRIGAN called at this office. He had been advised by letter from MR. PHILLIPS that enquiries were afoot. He had with him the late AU's contract which had been endorsed by me on 23/7/51.

Mr. Corrigan did not deny that the AU who died in the

HAYFIELD
28.3.52.

A.D.O.
MAPRIK.

Dear Rupe,

Ref your letter of 27th. re ANTON and AU-OPA pay off at MAPRIK.

The contracts for these natives were held here at HAYFIELD, and as the contract had expired they were paid off at MAPRIK on the date due.

Unfortunately AU-OPA had died at DREIKIKIR Native Hospital from Tetanus infection and the money due to him was paid to his son as requested by the relatives.

Early last year it was my intention to proceed to the MAIMAI area to try and select a suitable area to establish a station, and as the deceased came from the DREIKIKIR area I instructed him to proceed to his area and to wait for me. It was my intention to follow on the next week and pick up carriers and the deceased at his village and proceed to MAIMAI. Unfortunately the measles quarantine was imposed on Wewak and I had to remain at Hayfield to handle Lami traffic. As the period for the quarantine was supposed to be for only 3 weeks I did not send out for AU-OPA to come in immediately as I was still my intention to do the trip to MAIMAI. But when I realised the quarantine period was to be indefinite I sent out word for him to come to HAYFIELD but in the meantime a local quarantine had been imposed on the DREIKIKIR area and therefore the native was unable to proceed to HAYFIELD.

I first heard of the death of the deceased from Mr. Wilson Medical Assistant from DREIKIKIR Native Hospital, whom I met at MAPRIK. Mr. Wilson informed me that AU-OPA had died in the DREIKIKIR hospital from tetanus due to a neglected wound. The Medical Officer informed me the deceased had told him that he had received the wound from falling on a sharp root or stake, and had not bothered to report for medical treatment until infection had set in. As I considered this a satisfactory explanation for the native's death and his contract was due for payment, I sent out for his next of kin to come to HAYFIELD and receive his estate, which they did, instructing that the deceased's son was to receive the estate.

As to the actual date of death I am not certain. This and more detailed information should I assume be available from Native Hospital records at Dreikikir.

Original of contract of which native was paid is held at WEWAK. I will inform WEWAK to forward the original to you at MAPRIK.

Yours faithfully

SYD. M.K. PHILLIPS.

Amount
Returned
to Store



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

DREIKIKIR

District of MAPRIK (SEPIK) Report No. 6 OF 52/53

Patrol Conducted by S.D. MARTIN P.O.

Area Patrolled WAM-SAHIK AREAS

Patrol Accompanied by Europeans.....

Natives 3 POLICE

Duration—From 18/11/52 to 25/11/52

Number of Days.....

Did Medical Assistant Accompany? NO

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

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

Map Reference.....

Objects of Patrol 1) CENSUS REVISION

2) ROUTINE ADMINISTRATION

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORESBY.

Forwarded, please.

/ /19

District Commissioner

Amount Paid for War Damage Compensation £.....

Amount Paid from D.N.E. Trust Fund £.....

Amount Paid from P.E.D.P. Trust Fund £.....

TERRITORY OF PAPUA AND NEW GUINEA

Patrol Report No: WKD 6/52

Report of a Patrol to: WAM-SAHK areas

Officer Conducting Patrol:

J.D.Martin Patrol Officer

Patrol Accompanied By:

3 members R.P.N.G.C.

Carriers as required.

Objects of Patrol:

1. Census Revision
2. Routine Administration

Introduction:

The WAM and SAHK groups lie generally in a north easterly direction from the Post at Dreikikir. The areas are small and compact and have a small population. The people are probably more sophisticated than those of other Dreikikir areas, having had quite a lot of pre-war contact from patrols. The area borders on the Torecelli ranges, which separate the coastal regions from those of the inland and are consequently semi-mountainous and rugged. However the main roads follow the ridge contours, for the most part and patrolling is fairly easy except for a few steep climbs.

Diary:

- 18.11.52 From Dreikikir to LUWAITE. Three hours along main Dreikikir-Maprik road. Completed census. Village satisfactory. Stayed overnight.
- 19.11.52 To BANA. 1½ hours. Road good. Completed census. All satisfactory. On to WARELI. 10 minutes. Census completed. All satisfactory. Stayed overnight.
- 20.11.52 To HAMBINI. 45 minutes. Village in good order. Completed census. To WARINGEME via BANA. 1½ hours. Completed census and paid some WDC. All satisfactory. Stayed overnight.
- 21.11.52 To SEINI. 30 minutes. Good road but steep climb. Census completed. All satisfactory. To SEINAU 40 minutes. Completed census. All satisfactory. Stayed overnight.
- 22.11.52 To ARISILI 1 hour. Road steep. Completed census. All satisfactory. On to TUMAMBE. 30 minutes. Raining hard.
- 23.11.52 Completed census TUMAMBE. Village excellent order. Sunday.
- 24.11.52 To SUMUL 2 hours (first SAHK village) Road good but steep. Completed census. On to SAHK 1 hour. Heavy rain. Completed census. On to WAHLEN. Stayed overnight. SAHK to WAHLEN 15 minutes.
- 25.11.52 Completed census WAHLEN. All satisfactory. Returned to station. Steep climb from NANU river to URAT area. 2½ hours. Patrol completed.

2.
Native Situation:

The WAM-SAHIK areas, though two different linguistic groups, are patrolled as one, because the SAHIK group itself consists only of three small villages. They are closely allied to the WAM area, through marriage, and custom is the same in both areas. Most of the people in both areas are bi-lingual from childhood.

In past patrols the two villages of LABUAIN and MIHST were included in this patrol. These two villages are situated in the Toricelli ranges and are actually in the Aitape Sub District. In past years when the Dreikikir area was patrolled from Aitape these two villages were of course included in those patrols and when Dreikikir became a separate post the two villages were accidentally patrolled the first time and later became part of the regular WAM patrol. The two villages have a language entirely dis-associated from that of the WAM area and are more allied with the coastal people. In future they will be patrolled in conjunction with the Aitape east coast and mountain areas. They are much more accessible to a patrol from Aitape operating along the coast than they are from Dreikikir or the WAM area.

No complaints of any nature were heard throughout the patrol. The people are regular visitors to the station and most troubles that need the Government Officer's opinion are heard on the station so that none are stood over awaiting the advent of a patrol. Needless to say the majority of small matters are settled in the villages themselves and are never brought to light unless someone is dissatisfied with the decision. The Paramount Luluai, MAHITA is an able and likeable old man and holds great sway throughout the area. He resides at WARINGEME village.

One problem against future development of areas such as WAM is the fact that except for one or two villages the people all live in clan hamlet groups. The village name as recorded is taken from the name of the central hamlet. These hamlets are quite often an hour's walk away from the main hamlet group and it appears as if no hamlet is more important than the other in the native's eyes though of course the hamlet where the census is carried out is a central gathering place at times of festivals etc. If these people are to advance politically some attempt may have to be made later to try and amalgamate them into more compact village groups and try and bring group loyalties to at least a village level rather than have them remain as they are now at a hamlet level. Some attempt was made in the past to have an amalgamation of hamlets into village groups but it was unsuccessful. The natives build houses at the central hamlet and to all intents and purposes it becomes a village but it is only occupied generally by the people of the actual hamlet and the remainder of the houses are vacant until census time comes around when a general move is made from the various hamlets into the central village. On the departure of the patrol everybody moves back into the various hamlets again. Any amalgamation into large village groups brings in its wake many problems and it is difficult not to be convinced by the arguments that the natives put forward against amalgamation. Most of the small hamlets are situated centrally in the clan lands. The hamlet site is a traditional building site. Gardens are close handy etc. If the people are forced to move to a central village area this puts a great burden on them. It means that garden lands are now further away and it becomes necessary to build small huts at least and to stay in the garden areas for days or weeks on end rather than walk hours to and fro from the main village every day. This I consider, the main problem. It is not possible to have the natives from the outlying hamlets have their gardens nearer the central hamlet that becomes the village as the land belongs to the parent clan ~~there~~ and people from other hamlets have no customary rights to use the land. It is a difficult problem and one that is very hard to find an answer too.

Housing throughout the area is on an average, better than elsewhere around Dreikikir. Many raised, square, type houses are to be seen and many are built with verandahs. Indeed it seems as if only the elderly men still persist in building the traditional, high fronted, thatched house that slopes to the ground at the rear and within a few years these will probably disappear from the area altogether.

Native SituationCommercial Activities:

D of Day.

A certain amount of rice is being grown throughout the area and I must make special mention of this. Without being unduly pessimistic, I am disturbed by the feverish attitude of some of the villages towards this rice growing. The WAM area had some "Cargo Cult" activities after the war and an ex NGIB native SUAHE, who is now living normally as a village native, collected fairly large sums of money from the various villages. During this period SUAHE was welcomed as the new "KING" throughout the area but after the money was frittered away and months passed the "Cargo Cult" died a natural death. Lack of patrols at the time meant that the "Cargo Cult" was un-supervised for the period that it was in operation. This is no reflection on the officers who were here at the time. The movement was somewhat secretive and only lasted a few months and it is only now that information can be gained of the situation in the area at the time.

Since SIMOGUN of DAGUA commenced the Rice Co-operative movement on the coast there have been many "pseudo" SIMOGUNS in various areas trying to do the same. For the most part these men are, or have been Native Assistants, Ex NGIB or Policemen. They cannot realise that any success at DAGUA is due for the great part to Mr. R. Pulsford who is on hand to offer technical and other advice. One native, name unknown, from the SUAIN coastal area came to the WAM area and requested that many of the people move to the coast and give up the inland villages altogether. One hamlet actually did move to the coast but came back later. A native store owner at SUPARI in the Maprik Sub District has sent rice seed to the WAM area with instructions to plant it. Another native KOKOMO of EMUL village in the URAT area, close to the WAM area has also done the same. Most of the rice being grown without any technical advice whatsoever is under the control of this KOKOMO, an illiterate, ex policeman who was apparently more or less dishonourably discharged from the Force. All this rice, poorly planted without any hope of being commercially acceptable anywhere is referred to as "RAJS BILONG KOKOMO" (i.e. KOKOMO's rice). The idea is that KOKOMO apparently gets all the profits that may eventuate and the natives who give up their land, spend many weeks clearing and planting and sending their women to weed etc, and who will harvest, carry to the huller (wherever this machine may be) get either nothing or a few paltry shillings that KOKOMO may see fit to hand out. The natives having received the rice seed from these other natives who are running the movements, believe themselves to be under a customary obligation. It is like receiving a food gift. It must be re-paid. Whilst I can believe in a man working for an ideal, for the betterment of his country and his race, I cannot see that any of the local natives are that self-sacrificing at this stage. They want money...In cash...and quickly. None of these movements, not being idealistic movements take into consideration labour costs. For example. KOKOMO, with the help of the rest of EMUL village in the URAT area started a communal garden venture to supply the native hospital at Dreikikir with foods. A very good idea. Recently some £5 worth of foods were brought to the station. About 25/30 women carried it here. A three hour walk each way. That is a day completely lost. Besides this of course the men of the village had cleared the land, tilled the soil etc and the women had weeded the garden over a period of months. KOKOMO collected the money. No payments were made to the women for carrying the food. None were made to the men who worked in the garden. The theory is of course that the money will be accumulated as in real co-operative schemes until sufficient is held to make a dividend payment. When asked what he would do with the money KOKOMO said that half would be his and half would be the other natives. Not a bad percentage for not doing any work at all and of course the natives firmly believe in him.

I do not think that these scheme leaders mean harm. Indeed their activities are being watched by me fairly closely. However if action is taken against these movements to stop them until they are under the supervision of a competent Co-op officer, the natives

Popu

5.
G.S.

Roads and Bridges:

All main roads throughout the area were well cut and by appearances had been for some time. Not just for the benefit of the patrol. For some reason however, in one or two cases, the natives have cut the main road around a ridge, following it and making a walk of over an hour between various villages, where they could have cut a road direct to the village in question and saved about three quarters of an hour's walk. Naturally they use the short cut themselves but think the patrolling officer is averse to a short climb.

No bridges are seen in the area. All rivers are forded.

Villages and Villagers Officials:

All villages sighted were in good order and condition and a couple were really excellent. The village of TUMAMBE deserves special mention. It is situated on the curve of the bank of a large creek, a tributary of the NANU river and is well laid out and very picturesque. It is in an ideal position of course. Water being so close. The latrines are not built on the stream but are situated some distance away within the village area itself. Another small stream is used for washing purposes and the main stream for drinking purposes.

Other than WARINGEME village which is a large compact village all other so called villages are small hamlets of up to 30 or more people. These people line at the central hamlet for census purposes and the name in the village book is that of the census hamlet, generally the most central. The other hamlets are for the most part situated on the main roads, either some distance before or away from the main hamlet and are inspected as the patrol moves along or while the patrol is in the main hamlet.

MAHITA, of WARINGEME is the Paramount Luluai of the area. An elderly man and very likeable. He also has influence over the more unsophisticated BUMBITA AND MUHIANG people to the south and is highly respected throughout the area.

*Extract
to NLR
17/17
to Gov.
Sec.
13/1/53*

There are a few Native Assistants throughout the area and these seem to run the village in which they live. Holding a permit to recruit gives them certain powers over the rest of the village and the officials, many of whom unofficially assist these Native Assistants in their recruiting and who get an unofficial donation from the Native Assistant. These Native Assistants have no European supervision. Unofficially they get £1 per head for the natives they recruit. They live in their villages and only report to their European employer when they have a few recruits. They become powers unto themselves in the villages being fairly important men in the ordinary village native's mind and indeed many of the good ones at £1 per head for each recruit are wealthier than the Patrol Officers in Charge of the areas, having no expenses. Where they were seen to be interfering in village matters and doing all the talking in the census that should be done by officials they were reminded before the people that as far as the Administration was concerned they were ordinary natives subject to the same regulations as the humblest villager and had no power over the appointed officials.

KOKOMO of EMUL village, in the nearby URAT area, mentioned beforehand is a fairly powerful man and is supervising rice production in the area. He has the usual ardent followers in each village that keep their fellow villagers up to the mark in rice planting etc. These men generally drop out of the limelight when a Government patrol comes around but step forward again when it leaves the area.

Census:

A hundred percent census with no absentees, was recorded.

About 25 percent of the able bodied males are away at work but some of the villages have a higher individual percentage absent. and recommendations may be made to have these villages closed to

Census (Cont'd)

recruiting for a period of twelve months. Quite a large percentage of the males at work have been away from the village for over three years and are probably working as casuals in some of the town areas.

Infant mortality rate is probably high and the figures do not give a true picture as it is impossible to find out exactly how many children have been born and have died between patrols.

Anthropological:

The word TUAN (Malay) is used throughout the area for a European. The origin of the usage of the word is doubtful and a theory was advanced by myself in an earlier patrol report. It is definite that the word was known and used before the advent of the Europeans to New Guinea as the word appears in all the native stories and legends. It is believed, as elsewhere in New Guinea that the people's ancestors were white skinned and when the Europeans first entered this area it was thought that they were the ancestors returning to earth. This has nothing to do with "Cargo Cult" beliefs.

The first European contact in the area was made by a German patrol many years ago according to the local stories. Whether it was an actual German Government patrol or a semi Government - German New Guinea Company patrol is not known. The patrol arrived near the village of TUMAMBA just after the TUMAMBA people had been attacked by some of the URAT people and together with the TUMAMBAS the patrol pushed on to URAT and wiped out the URAT village responsible for the attack, indiscriminately killing men, women and children. The TUMAMBA people were overjoyed and some of the males accompanied the patrol to KARAWOP, on the coast which was the German post in bygone days.

Throughout the area it is common for two brothers to exchange wives after a few years marriage. That is, biological brothers, not just clan brothers. In addition if an elder brother has two or three wives he will often give one to his younger brother. If a man goes to work on a plantation his brother takes over the care of his wife and this includes having sexual intercourse with her in the husband's absence. The belief is that a man must work hard over a long period building up a child in the woman's abdomen. Therefore if a man goes to work and, in his belief leaves the child only half finished then his brother must help him, in his absence, to develop the child. Of course with all natives there is not the important attached to biological parentage as there is in our own society.

An important man in the area is the "GLASMAN" or what could be interpreted as witch doctor, for want of a better term. If a man is sick then the "GLASMAN" is called in...for a fee. This man examines the patient and finds out the seat of the pain in the body. He then gets a large leaf in either hand and rubs them around the infected part. He does this two or three times and after each time he changes the leaves, by going to the nearby bush and getting new leaves. After a few attempts he generally produces a small stone or thorn from the body. This stone or thorn of course has been concealed in his hands in one of the trips to get new leaves. It is not even good "sleight of hand" However the natives cannot see the deception and relatives cheerfully part with payment and of course the patient who was probably not very sick, recovers so all are happy.

To find out who has made sorcery on a deceased person a group of men take a long length of bamboo. They gather on either side of it. Say, three on either side and support the bamboo in their left hands while they tap it with the index finger of the free hand. They call the names of likely sorcerers and when the right name is called the bamboo supposedly takes charge of things and either flings them all down in a heap or pulls them along in the direction of the sorcerer's home. In some cases they follow this bamboo ~~ikengixix~~ through the bush for hours, finding the actual place where the sorcery was made and eventually coming to the village of the sorcerer. I think, of course that most of the actions are subconsciously pre-meditated by the group involved. They all have a similar knowledge of the sorcerer's name, village etc and all act subconsciously together grasping the bamboo. To the onlooker it appears

Anthropological (Cont'd)

as if the bamboo actually takes charge of proceedings whereas it is the group handling it acting subconsciously together that causes the bamboo to do what it does.

The WAM-SAHK people are experts in the message and conversational art, using conch shell, whistling, and yodelling. The GARAMUTS or slit gongs are used but another area are the experts in sending messages by this means and they ~~mix~~ can be classed as second class message senders in the WAM-SAHK area, the aforementioned methods, taking first place.

It is fascinating listening to what is apparently a man yodelling, while carrying cargo and then to find out he has been telling a native coming behind to get some leaves off a certain tree that he passed so he can chew them with betel nut. The sounds are similar to our own morse code with long and short sounds and a mixture of the two. It is, however much more complicated than morse code, not working on an alphabet but on names for various objects. The subject could become a study of its own over many years.

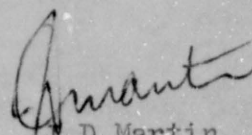
Missions: G.S.

The area is ostensibly under the control of the Roman Catholic Mission but there are no schools or catechists in the area and the people are not very highly "missionised"

Conclusion:

The area is one of those that is easy to control. The people are a law abiding group, preferring to settle their own small troubles amongst themselves but bringing the larger issues before the local Government officer. Patrols into the area are mainly for census purposes and general contact. i.e. seeing the people.

The rice planting schemes will have to be watched carefully, or rather the men who are instigating them and who seem to be the ones going to make all the money while the ordinary simple village native does all the work and gets no profit.



J.D. Martin
Patrol Officer
O.I.C. Dreikikir

REPORT ON POLICE ACCOMPANYING A PATROL TO THE WAM-SAHIK AREA

DREIKIKIR DETACHMENT

Reg.No. 3411 Constable CELOBOYAN

A good policeman with plenty of experience who is capable when working under the supervision of an officer but who is likely to get into trouble when working alone.

Acted as detachment leader on patrol and is highly competent in all phases of duty.

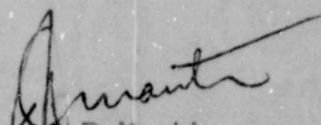
Reg.No. 3147 Constable ANIS

A good policeman with nearly ten years service who has proved himself capable in all respects. Always keeps himself and equipment in good order and condition.

Reg.No. 7732 Constable NIWAREI

One of the new detachment members who will be a good NCO in later years. Have found him completely trustworthy and reliable in all respects.

His R/S gives his name as IWAREI but this is incorrect.


J.D. Martin
Officer of the
New Guinea Police Force

VILLAGE POPULATION REGISTER

Year 1952

G.P. Papua—1047/12.47

VILLAGE	DATE OF CENSUS	BIRTHS		DEATHS												MIGRATIONS				ABSENT FROM VILLAGE AT WORK				LABOUR POTENTIAL				FEMALES			Average Size of Family	TOTALS (Excluding Absentee)				GRAND TOTAL								
				0-1 Mth.		0-1 Year		1-4		5-6		9-13		Over 13		Females in Child Birth		In		Out		Inside District		Outside District		Govt.		Mission		Males		Females		Pregnant	Number of Child-bearing age		Child		Adults					
		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M		F	M				F	M	F					
		10-16		16-45		10-16		16-45		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M		F	M	F	M		F							
LUWAITE	18.11.52	6	8		2	1																														1			5	1		1	5	2
BANA	19.11.52	5	8	1	1		1	3						1		2		1			7											15	37	8	26	2	30	3	26	25	33	31	122	
WARELI	✓	1	6		1					1	1			1		1				9											14	27	6	22	2	26	3	29	20	19	26	104		
HAMBINI	20.11.52	18	13		4	1		2					4		1	4	1	4			9						1					25	59	18	61	4	69	4	66	51	55	67	249	
WARINGEME	✓	19	15		1	4	3	4					1	1	2		4	10	2	3			18									37	101	20	106	5	116	4	96	74	95	117	400	
SELNI	21.11.52	9	14		1	3	1						1	2		7	8	2	1	4	3	10					1						20	67	9	72	7	75	4	56	61	56	72	263
SELNAU	✓	9	8		1		1						2		3	3	5	7	4	1	3	4										16	27	10	32	1	33	4	38	38	21	36	145	
ARISILI	22.11.52	10	6		1			1					1	1		32	24	4	6	5	13	2		1								20	77	16	61	3	66	4	62	43	65	70	263	
TOMABE	23.11.52	5	3		1					1			3	1		2	32	24	3		6	4											14	31	9	29	2	36	3	25	21	25	31	115
SOMUK	24.11.52	2	5			1							3				2		7	12						1					11	40	8	19		22	3	22	28	23	23	116		
WAHREN	✓	9	5	2	1		2		2				2	3		1	1	2	9	1	12											11	53	6	34	1	37	3	35	31	34	35	157	
SAMIK	25.11.52	5	5	2	4								3		3	3		3	1	5											5	31	8	27		29	2	15	17	29	33	100		
		98	96	5	9	15	11	8	4	1	1	4	20	17																	209	574	131	526	30	584	3	502	445	494	530	2190		

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Popul

30/11/1952

TERRITORY OF PAPUA AND NEW GUINEA.

WK. P/R. WKD. 6/52.

ATT. GHG.

Sepik District,
District Office,
WEWAK.

The Director,
Department of District Services
and Native Affairs,
PORT MORESBY.

15th. December, 1952.

PATROL REPORT NO. WKD. 6/52 - DREIKIKIR.

MR. J. D. MARTIN. P.O.

Three (3) copies of the abovementioned report are submitted herewith.

NATIVE SITUATION. I think that the WAM people should be allowed to live as they please for the time being until the staff position improves. Of eleven (11) Sub-Station and Patrol Posts in the Sepik District at least eight (8) are manned by only one member of the Department of District Services.

COMMERCIAL ACTIVITIES. Rice growing has spread rapidly in the Sepik District and I have instructed all officers to pay particular attention to the efforts of the native people. Mr. R. Boyan, Assistant Registrar of Co-operatives is now in the Sepik District, to visit TARAWEI and WALLIS Islands, DAGUA and KREER. The rice growing movement is being discussed with Mr. Boyan. At the present moment the Department of Agriculture has only three officers stationed in the Sepik District. One officer is almost employed full time at Dagua. The remaining officers are at BAINYIK where experiments are being conducted with rice-growing along the MAPRIK-MARUI road link. The need for a Co-operative Officer is urgent and I think that Mr. Boyan realises this important fact.

VILLAGES AND VILLAGE OFFICIALS. During the past few months an effort has been made to tighten up "Native Labour" in the Sepik District. At the present moment the Assistant District Officer, Aitape is patrolling the MAI-MAI area in an endeavour to obtain additional information regarding irregularities by holders of Permits to Engage Employees. For years it would appear that numerous irregularities have occurred in the Sepik District. This fact is disturbing but everything is being done to remedy the situation.

A. T. Timperley

(A. T. Timperley)

Acting District Commissioner.

COPY

Director, D.D.S. & N.A.

RECRUITING - SEPIK DISTRICT

Your instruction of 12/1/53 hereunder refers, please.

2. (a) and (b) - List attached hereto supplies complete details as to the Europeans who at present hold Permits to Engage and the natives employed by them, who hold Native Assistants' Permits.

3. (c) - It is a fact that there have been numerous irregularities in the Sepik District over a number of years, some of which have resulted in prosecutions; in some cases the cases have been dismissed (mainly on technicalities) while in others there have been convictions. Some of the recruiters involved are still operating.

4. A few examples are quoted :-

Permitting an unlicensed native to recruit;
Permitting a native to recruit, whilst not under the control of a licensed recruiter (1946) Ordinance;

Misrepresentation - natives informed work available with Administration in Rabaul, but signed on to private employer at Rabaul;
Knowingly recruiting village officials.

5. The general position is summed up in the following extract from a memo. written by the then Director of Native Labour to the Administrator in 1949:

"...the provisions made in Section 19(2) of the 1946 Ordinance allowing employers to send out natives agents for the purpose of informing natives that employment is available, is being abused, especially in the Sepik District.."

There, recruiters are sending out a clever shrewd type of native agent, and I am satisfied, although I cannot prove it, that these agents are being paid by recruiters by way of commission or on results. I have grounds also for believing that these natives agents are making gifts in respect of the recruitment of natives.

Further, I am also of the opinion that recruiters in the Sepik District do most of their recruiting through these so called native messengers. These natives are sent out ostensibly only as messengers, but in reality, the messengers personally contact prospective recruits and bargain with them. Messengers have actually given or promised to give presents to the parents of recruits. Prosecutions have failed, owing to the difficulties inherent in proving (a) that the presents were inducement (b) that the recruits were actually brought in by the messengers..."

(R.F.Barwick)
O.I.C. Native Labour Branch
23/1/53

DETAILS OF EUROPEAN AND NATIVE RECRUITERS IN SEPIK DISTRICT 15/1/53

	EMPLOYING	
WK 22 - G.T. CHAMBERS	WK1	KIPRU
WK 23 - C.G. BUSCOMBE	WK2	MAMBOR
WK 24 - W.S. ALLEN	WK3	SUGANAN
	WK4	AIMDGIN
	WK5	JON
	WK7	MARIO
	WK8	MENDIAN
	WK9	YAUIGUM
	WK10	MAI
	WK11	MOGE
	WK12	MAHON
	WK15	MITAWALIP
WK 25 - T. WOOD	WK44	NIBAITE
	WK18	YIEUAN
WK 26 - BROTHER CELESTINE		
WK 27 - J.A. CORRIGAN	WK21	HUSIPI
	WK22	NANI
	WK23	FLOTIL
	WK27	KABOGI
	WK28	YAIPI
	WK29	MAWABI
	WK30	KARIMBI
	WK31	KAIS
	WK32	YABIGA
	WK33	KARIMBI KIAW
	WK34	NABOGUH
	WK35	WABIGI
WK 28 - P.F. DAVIES		
WK 29 - E.C. HELTON	WK25	KAMBAL
	WK26	BERIA
	WK5	ARTI
WK 30 - W.G. JOHNSON	WK24	WABI
	WK37	MURU
	WK38	SIBAKI
	WK39	OROFAI
	WK40	WEIS
	WK41	MURO
	WK43	NOW-YOU-SUO
WK 31 - F. EICHORN		
WK 32 - J.W. BURMETT	WKT2	BIWO
	WKT3	SIO APOIE
WK 33 - C. DURHAM		
WK 34 - G. SMART	WK19	BENI
	WK20	KAUBEL
	WK21	KADUAN
	WK22	SOP
	WK23	SIMBUMOI
	WK24	AUGEN
WK 35 - W.G. ALLEN		
WKM. 1 - R.C. MACKIE	WK20	MIRA
WKM 2 - M.K. PHILLIPS	WK13	MAREGOLIA
	WK14	JARAMAI
WKA 3 - H.C. BROWN		
WKA 4 - BROTHER JANUARIUS		
WKA 5 - CHU LEONG		



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

DREIKIKIR

District of MAPRIK (SEPIK) Report No. 7 OF 52/53

Patrol Conducted by J. W. MACGREGOR P.O.

Area Patrolled KOMBIO AND ANAMAKAI AREAS

Patrol Accompanied by Europeans.....

Natives 4 POLICE 1 N.M.O.

Duration—From 11/5/53 to 22/5/53

Number of Days 12

Did Medical Assistant Accompany? N.M.O.

Last Patrol to Area by—District Services JULY/19/50

Medical FEB/19/53

Map Reference.....

Objects of Patrol CENSUS REVISION

ROUTINE ADMINISTRATION

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORESBY.

Forwarded, please.

/ /19

District Commissioner

Amount Paid for War Damage Compensation £.....

Amount Paid from D.N.E. Trust Fund £.....

Amount Paid from P.E.D.P. Trust Fund £.....

TERRITORY OF PAPUA AND NEW GUINEA

REPORT OF A PATROL

OF

KOMBIO AND ANAMAKAI AREAS

Conducted by: J.W. MACGREGOR, P.O.

Accompanied by: 4 R.P.&N.G.C. Personnel, 1 N.M.O.

Duration From 11.5.53 to 22.5.53

12 days

Last Patrol D.D.S. July, 1950

Medical February, 1953

Objects:-

Census Revision
Routine Administration.

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DIARY

- 11.5.53 On Monday at 8.30 am left Dreikikir proceeded to YAMBES, Census recorded minor complaints settled and stayed the night
- 12.5.53 To YETNZAM 40 minutes. Census revised, on to nearby MUYEM---Census revised, PB. left in charge of work cargo sent forward to MERINGE. Officer left main road to SAMARK 1 hr, back to main road and onto MERINGE 30 mins. Census revised Meringe WUM. Stayed the night.
- 13.5.53 By the Hamlets WUM, SAKAULIN to cut the main road to YASUM. Cargo to SANGAIEN. Officer to YASUM, total time 3 hrs. Census revised back along the road, then on to SANGAIEN IN the rain. Stayed the night. time 2hrs.
- 14.5.53 SANGAIEN Census revised. To NIADU 1 1/2 hrs caught by rain again. More rain threatening so stayed here the day. Census revised under cover.
- 15.5.53 To NYUMATIL 1 1/2 hrs. Census recorded, thence to SAKANGEL 30 mins, KASIM lined here also.....Rain threatening. Onto CHEREMEL 35 mins, Census revised, stayed the night..... resthouse in old Village site down below. Minor matters settled.
- 16.5.53 Next morning to SAMBU 40 mins, Census revised minor complaints settled. To KUAMALA 30 mins, Census revised. To KOUPEM, Census revised, stayed here Sunday also, minor matters settled.
- 17.5.53 Sunday observed.
- 18.5.53 On Monday to KING cargo left at KOUPEM, 1 1/2 hrs, Census revised, caught by rain on return trip. On to YAKABUM 40 mins ASOR incorporated in book also. To RINGIN 50 mins stayed the night.
- 19.5.53 Census revised RINGIN and SOAIAP. Inspected Aidpost at water. To YASUMBORE, Census revised, thence to nearby YAUNIBUM. Stayed here the night. To nearby TONG, Census revised, Back to YAUNIBUM and revised Census.
- 20.5.53 To YASUKUM 20mins, Village cleaned before Census revised. KUMBUM lined here also. Spent 3hrs settling land dispute. To YASIE 40 mins. Census revised here for YAKIO also. Stayed here the night.
- 21.5.53 Cargo onto BEN, Officer to YASE For Census nearby, then returned and onto BEN 1 1/2. Census revised. To YAURANG 20 mins, Census revised and stayed here the night.
- 22.5.53 Next morning to YAULANGE, Census revised and last Village in patrol area. Back to Dreikikir by NANAHANG, MUSINGUA, MUSUMBLEM and DAIHUNGA 2 1/2 hours.

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INTRODUCTION

The KOMBIO, ANAMAKAI area is situated on the inland fall of the Torrecelli Mountains northwest from Dreikikir Post. The rugged ridges are mostly composed of a soapy shale, which makes walking very difficult, with beds of conglomerate and sandstone. At the Village of YAURANG there is an outcrop of coralline limestone about 1/2 of a mile long.

The last D.D.S. patrol in the area was in July, 1954. With so long since the last patrol the roads and general Village conditions had slipped. More time would have been spent in the area but the departure of the patrol was delayed by a measles outbreak in the Native Hospital Dreikikir. The tailend of the wet season made things very miserable on patrol.

NATIVE AFFAIRS

The natives in the KOMBIO area live in scattered Hamlets and Villages built on the steep ridges. Some of these Hamlets were incorporated in one book with the nearest Village or Hamlet, as the average Census population was only about 30. It was suggested to them that they amalgamate into one Village. The advantages of joining together were explained to them, that they would have more men to build better houses and make better Villages, as in Native life building of houses and any such undertakings are a community effort. On the whole this suggestion was not favourably received, the main objectors being the people who are influential, the old men; their main objection being that living together in this way someone would encroach on their ground. Land being one of the most disputed matters in the KOMBIO area. It was explained to them that no one could trespass on another person's if it was rightfully his. The Kombio Native is an Independent individual who for the most part of the time does not live at the Hamlet or Village but at a house built on the garden site only returning for special occasions. So improving housing and sanitation is difficult, in time they may see the benefit of this. The following Villages were incorporated in one book: MERINGE with MIASAM, WUM with SAKALIN and YAKABUM with ASOR.

One of the most common disputes brought to the Office are disputes concerning Land. One such dispute was dealt with while on patrol, between the Village of KUMBUM and the Hamlet of SOAIAP. KUMBUM in the warrior days had taken a great deal of land off SOAIAP including the site of their old Village, not satisfied with this the KUMBUM'S wanted to go across the Womagra River, the agreed upon boundary before. This matter had already caused one brawl. It wasn't till much talking and the Officer going to see the ground for himself that it was finally settled and noted in the respective Village books, as the Kombios delight in bringing these matters up before each new Officer. One M.C.N.A. case concerning the assault of a small female child was sent to Maprik for trial. Other matters settled were minor and were settled on the spot.

Village Officials

The Village Officials were helpful and try to do a good job, but for the most part they are not the influential men and there is too much internal bickering in the Villages. YAMBES which is included in the Kombio Census for convenience, though being a different language group is a good example of this. YAMBES consists of three Hamlets. An attempt was made to find a prominent man to take the position of Luluai, but with the continual bickering which goes on between the Hamlets there wasn't a man strong enough to rise above this and take the interests of the group as a whole. The previous Luluai YAUYEP, who was demoted because he

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Village Officials(Contd.)

because he had served a prison term, was nominated again as a prospective candidate for Luluai by the Villagers. This man is quite an outstanding Native and though he has served a prison term I wish to recommend his appointment to Luluai as the only one who could hold them together. The Village of RINGIN was without a Luluai and the Natives selected WANGERIP for the position, WANGERIP I also wish to nominate.

Villages and Housing

The housing throughout the area for the most part was poor with scarcely any new houses. The houses were the usual Dreikikir variety about 20ft long by 8ft high and 10ft across at the widest point, somewhat in the shape of an upturned rowing boat, roofed with sago thatch and walled either with bark or planks split from trees. The floor is of earth with doors at each end being the only ventilation. At night every one goes inside including the livestock, closes the doors to keep out the "Sanguma man" and smokes themselves till morning. There is a small percentage of veranda type houses in each Village.....these don't seem to be suitable as the weather in the Kombio area can get cold and windy. To replace the old type houses a modified version of the coastal house with a floor not raised up, but built on bearers on the ground was suggested. YASUKUM Village was in a filthy state when the patrol arrived and a morning was spent supervising its cleaning and cutting the undergrowth back from the Village. Several houses were unfit for habitation and were removed by the Natives.

Village sites throughout the Kombio leave much to be expected, they are bear rock and ground with eroded gutters criss crossing the sites and perched on the tops of the ridges. Previous Officers have suggested to the Natives to plant grass to stop the erosion but not one Village has made any effort. These sites at the time the patrol went through were very sticky and muddy with the lot of rain and the red clay soil. Probably the only solution would be to pick one Village and plant grass thereby showing the Natives how it would stop erosion and improve the site.

ROADS

The tracks had suffered considerably with the heavy wet season and the lapse in time since the last D.D.S. patrol, the few drains already made were clogged up and the overhanging bush had stopped the sun from drying the road making it muddy and slippery. Before the patrol left Dreikikir word was sent out for the Natives to lay a corduroy of logs over these muddy patches which helped a great deal. The Natives were given instructions to cut the timber back, dig drains and improve the gradient which is nonexistent in most cases, the Kombios preferring to go straight up the mountains making it very difficult for cargo carrying. The tracks for the most part follow the ridges and the Villages being scattered so much one has to deviate and return over ones tracks a great deal. I wish to advise future Officers in following the route through WUM, SAKAULN and breaking bush to cut the road which runs from SANGAIEN to YASUM because it is too long and rough. On return to the Post a Constable was sent to the Kombio area to advise the Natives on the roadwork pointed out.

AGRICULTURE

The Kombios are mostly sago eaters with periods when their gardens bear they eat yams, manies and taro for the main diet. At the time the patrol passed through, sago was the staple. It being the wet season and the "time bilong hungry". This sago is boiled in a saucepan till it is about the resilience of a tough jelly then flavoured with what ever meat available but mostly with a plant called k

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AGRICULTURE (Contd)

a plant called "Kumoi" by the Natives, then wrapped in banana leaves. No European Vegetables except a few tomatoes were seen.

The Tultul of SAMBU Village started a rice project and bought a hand huller. At the time the patrol visited the Village the huller was seen rusting outside his house and the Villagers were now not interested and somewhat peaved. Probably their visions of get rich quickly had been shattered when no return for their work was forthcoming and the "work Business" had died a natural death. There doesn't seem to be much ground to spare for rice as the Natives make their gardens on the steep sides of the ridges sometimes with a grade up to 3 in 1. Working in them must be very difficult.

The most numerous animal in the Kombio is the dog, in the Village of NIAIU the dog population must outnumber the Census. Not many fowls, those seen were mostly the Native variety with some European crosses which have been brought in from the coast. At SAMARK an Australian pig had been bought from Aitape to start a business of pig breeding.

CENSUS

A full census of the population was taken, and it was seen on comparing the figures with the last census in 1950 that in a majority of Villages had increased their population. Deaths were mainly in the very early and late age groups. It will be seen from the Census figures that only 8% of the eligible males are at work.

MISSIONS

The only mission in the area is the Roman Catholic which controls the Kombio from YAKOMUL down on the coast. In each Village there is usually one or sometimes two cathecists, but their ability to teach is very limited. At the Village of TONG is a temporary mission Station, an attempt was made to build a airstrip but no suitable ground was found.

MEDICAL AND HEALTH

The general health of the Natives was good, only a few cases of scabbies and tropical ulcers were sent to the Aidpost at Ringin for treatment. The Aidpost was latter inspected, it is well laid out with new buildings situated on the banks of a river. It was rebuilt by the Natives on the advice of Mr. Frost E.M.A. who passed through the area in February. The Natives are keener to attend an Aidpost in their own area because to come to Dreikikir means a longer walk and they are in a ~~xxx~~ different language group and they may get sorcery worked on them.

ANTHROPOLOGY

The worship of the "TAMBARAN" (spirits) as in other parts of the Dreikikir area is done with bamboo flutes. This Tambaran controls the making of good gardens and the success of hunting trips. Mostly the small bamboo flute is used, though in some Villages the large one is in use, this flute cannot be looked upon by the women who dance with their backs to it. In Kombio it is generally the small bamboo which has no such implications. The small flutes are about 2ft long by 2" in diameter, at one end the rung of the bamboo has been cut the other end a hole is made in the rung to blow through. The play it air^s blown through the lips making them vibrate, the lips doing much the same job as a reed in the bagpipes.

Mr. Green

The "Singsing Mambu" (dance bamboo) takes place if a hunt-party has been successful in killing a pig or cassowary. It also can take place if Village pig is killed. The meat is taken to the "Haus Boi" (which is a type of a club house for the men, unlike the ~~Maprik~~ ~~area~~ it is a house not any different from the other houses in the vill

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Birth M

ANTHROPOLOGY (Contd)

in the Village) here the bamboo flutes are kept. When the dance starts the flutes are first blown inside the house then the man carrying the main flute, called the "head" as well as a drum leads the dancers outside. There are three other bamboo flutes, two called water whose music keeps in the background till the dance ends when they come forth to drown the others and one called the leg. The dance may go on till dawn then the food is dealt out to the visitors and the locals. These flutes are kept for years and cannot be destroyed till a new Tambaran is originated.

If a man has many good gardens and plenty of pigs he may decide to start a new Tambaran. He surrounds his gardens with tangets (small bushes with coloured leaves) and this means that no one can enter the gardens. The mami (root vegetable) multiplies if not disturbed and a bigger crop for the celebrations is produced. When the food is harvested it is placed inside a basket work of lawyer vine and heaped up in a prominent place for everyone to see. The nearby Villages come for the occasion and a feast is held. "Mamis" are then put in a store house for the main Dance which is held in a weeks time. More pigs are killed and large quantities of food prepared for the final Dance with the old flutes which are broken at dawn meaning the new Tambaran has started.

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J.W. Macgregor
.....
J.W. MACGREGOR,
Patrol Officer.

APPENDIX A

REPORT ON R.P. & N.G.C.
PERSONNEL

No. 5194B Sgt. NEMO

Conduct Excellent.
Discipline " "
Ability An asset to any patrol with his experience. Respected
by police under him and by the natives.

No. 3147 Const ANIS

Conduct Good.
Discipline "
Ability A good worker.

No. 4182 Const. BINING

Conduct Good.
Discipline Fair.
Ability Good at Census work does not upset the Natives.

No. ~~3117~~⁷⁷³² Const NIWAREI

Conduct Good
Discipline "
Ability Willing worker, has the makings of a good Constable.

J.W. Macgregor
.....
J.W. MACGREGOR, P.O.

Ref. WKM 30/4

Sub-district office,
MAPRIK.

20th July 1953.

The District Commissioner,
WEWAK.

PATROL REPORT MAPRIK NO. 4/52-53-KOMBIO AND ANAMAKAI
AREAS-DREIKIKIR - MR. S.W. MCGREGOR.

The above report was received at this office on the 20th July 1953 and will be despatched by the next aircraft to Wewak.

A delay of two months in the submission of a patrol report is not satisfactory. Mr. McGregor was verbally advised that the Director has circularised all field staff officers to the effect that reports should be submitted within seven days of completion of the patrol, but if for any reason this cannot be done, a written explanation for the delay in submission of the report should accompany it.

As no explanation for the delay in submitting the report has been received, Mr. McGregor will be instructed to forward an explanation. By the time a copy of the memorandum is received by Mr. McGregor he will have departed on another patrol of approximately three weeks duration and it will therefore be some time before a reply can be expected.

NATIVE AFFAIRS:

Although it is more satisfactory administratively to have small hamlets combine into one large village, the land question should be given prior consideration.

As Mr. McGregor has noted, many land disputes occur from time to time and if welding of small hamlets into larger village groups would aggravate the problem, it is better not to interfere with existing arrangements. Dreikikir is a very backward area and it will no doubt be a long time before the people realise the benefits of living together in large groups.

VILLAGE OFFICIALS:

The position appears to be much the same in Dreikikir as in WOSEBA of the Maprik sub-division (ref. my patrol report No. 1/53-54 Maprik). The people have not had lengthy experience with the Administration and the white man generally, and the artificial form of chieftainship imposed by the appointment of village officials as government representatives will necessarily take some time before general acceptance of the system is achieved.

Apparently the small hamlets are actually self contained ~~vix~~ villages and it would be contrary to the traditional mode of existence of the people to accept direction from village officials from other villages.

AGRICULTURE:

The matter of rice growing at Dreikikir has been discussed with the D.A.S.F. officers at Bainyik. Owing to the distance involved for natives to carry rice for hulling to Bainyik, it has been suggested to Mr. McGregor to buy paddy rice from the natives

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and hull it on his station for station use.

The terrain at Dreikikir does not seem to offer much scope for extensive rice cultivation, but attempts to keep the peoples' interest in rice growing sustained, if only for home consumption, will be continued.

The station has been supplied with a hand huller and any natives not wishing to sell their paddy, can hull it on the station and consume the rice themselves.

MEDICAL AND HEALTH:

As a Medical Assistant did not accompany the patrol, Mr. McGregor will be requested to prepare a separate report as an appendix to the patrol report for submission to the Director of Public Health.

GENERAL:

Generally, the report indicates that Mr. McGregor is observant and interested in his work.

J. V. Reitano
(F.V. REITANO)
Actg. Assistant District Officer

Copy to O.I.C. Dreikikir.

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Birth
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30/11/209

30th July, 1953

The District Commissioner,
Sepik District,
WENAK

PATROL REPORT NO. WED 7/52-DHEIKIKOR

The matter of the delay in the submission of this report is left to your discretion after consideration of the explanation.

Mr. MacGregor could be informed that the actual presentation of a report is of importance in that this Headquarters has considerable reluctance in passing on otherwise good work to a higher authority if carelessness is revealed in compilation.

You are referred to Circular Instruction No. 60/46-47 in relation to the amalgamation of segmented groups.

The report reveals that the Officer is showing keen interest in the people under his control. Request him to keep up the good work.

This Headquarters agrees with the views of the a/A.P.O. WAPRIK regarding Village Officials. The system is overdue for revision.

aa
(A.A. Roberts)
Acting Director

