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PATROL REPORTS

DISTRICT: MOROBE

STATION: WASU, 1952 - 1953

Original documents bound with reports
for: Finschhafen, volume 4.

Papua New Guinea Patrol Reports

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MOROBÉ DISTRICT

FINSCHHAFEN SUBDISTRICT

PATROL REPORTS:

1-6 of 52/53 (Finschhafen)

1-4 of 52/53 (Wasu)



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of Morobe (Nasu) Report No. Wasu 1 of 52/53

Patrol Conducted by T.W. White P.O.

Area Patrolled Sio Subdivision

Patrol Accompanied by Europeans

Natives

Duration—From 9/7/1952 to 31/7/1952

Number of Day 22

Did Medical Assistant Accompany?

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

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

Map Reference.....

Objects of Patrol War damage payments, census and routine administration.

DIRECTOR OF DISTRICT SERVICES
AND NA'IVE 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.

- July.9. Departed WASUPATROL PCST for SIO. Time $3\frac{1}{2}$ hours - road along coast. Crossed KWAMA RIVER which is impassable in flood. Inspected hamlet BELYBU en route.
- July.10. Proceeded inland to MUNAU, (1,100 feet). Time $1\frac{1}{2}$ hours. Returned SIO late afternoon.
- July.11. At SIO No.2. Census, medical check, inspected village before proceeding NAMBARIWA - 1 hour. SIO lagoon crossed by canoe.
- July.12. To GITUA (KUMUKIO) - 4 hours. GOALING RIVER crossed by canoe. KAPUGARA and WENGA rivers also difficult to cross after heavy rains. STOLZENFELS SPUR crossed by native ladders.
- July.13. Sunday - at KELANOA.
- July.14. Inland to KUMUKIO, (1,850 feet). Time $3\frac{1}{2}$ hours.
- July.15. Returned to KELANOA.
- July.16. At KELANOA.
- July.17. Returned to NAMBARIWA thence SIO - $5\frac{1}{2}$ hours.
- July.18. Paying War Damage Compensation SIO.
- July.19. Paying War Damage Compensation SIO.
- July.20. Returned to WASU.
- July.23. Proceeded to KIARI VILLAGE - 50 minutes. KIARI river crossed.
- July.24. To MALASANGA - 5 hours. TIMBE RIVER a major stream and difficult to cross - impassable in flood.
- July.25. Proceeded to SINGROAKAI - 5 hours. Inspected hamlet BUKARO en route.
- July.26. To ROINJI - 5 hours. ORUWA RIVER also difficult crossing and impossible to ford in flood.
- July.27. At ROINJI
- July.28. Returned to SINGROAKAI thence inland to NINEIA - time $6\frac{1}{2}$ hours.
- July.29. At NINEIA.
- July.30. Returned to WASU - $12\frac{1}{4}$ hours.
- July.31. Inland to WELIKI VILLAGE - $2\frac{1}{2}$ hours. Returned to WASU late afternoon.
-

INTRODUCTION.

When entering a coastal village one is usually met with a sight of untidy ramshackle dwellings and the place gives you the impression that the people are wholly unconcerned about the appearance of their settlement. The appearance is actually **significant** of the people who live there. The coastal natives appear to be an apathetic, lethargic lot with no real pride, whose only desire is to make money quickly but without doing any work to earn it. There are one or two exceptions, but only one or two.

The coastal and hinterland region of the Sio Sub-Division is sparsely populated and villages are scattered. Those located in the western section are situated in very unhealthy localities and the population has been truthfully described as dying out.

The people living in the area do not belong to one homogenous tribe but are of widely scattered origin. There has also been much inter-marriage between various tribes.

The SIO villages and NIMBARIWA are of one linguistic group and have always been a coastal tribe. The SIO'S were once a proud sea-faring people but this cannot be said of them today. The GITUA or KELANCA natives migrated from the SIASSI Islands, probably TUAM, and speak the same language as these people. The hinterland villages of KUMUKIO and MUNAU are off-shoots from the KALASA and KEMBA tribes with a good deal of inter-marriage with the SIO'S. NIARI, MALASANGA, and SINGROAKAI, come from UMBOI Island or LONG ISLAND (AROF), probably the latter, and speak the same language as do the LONG Islanders and the people of BARIM VILLAGE, UMBOI. I do not know whether ROINJI was originally a coastal village or not. They are related to the GALI natives in the MADANG District. NINEIA, ITUM and LAMUK are perhaps off-shoots from the ORUWA tribe and the WELIKI, (and DOWAT), natives have migrated from the TIMBE tribe.

The coastal area consists mainly of kunai grass covered hills giving way to rain forest at about one thousand feet. Near and west of WASU the rain forest belt is closer to the coast. A coastal fringe of trees shades the road for some distances. There are small coastal plains behind SIC lagoon and between the ORUWA and SARI rivers. The coastline is known as the Maclay coast, or from Astrolabe Bay and Lepsius Point as the lower Rai Coast.

OBSERVATIONS:

Native Situation.

I agree with Mr. Copeleys' remarks that the pseudo-dignity of the coastal people is inconsistent with their way of living. Villages east of Wasu seem to have a false pride and those west are an apathetic, dying people.

The largest and most important group in the area are the SIO villages. These people are ambitious, extremely money conscious, and desire rapid progress. What they have failed to realize is that a good deal of hard work is entailed with progress. It is manifest that such a large proportion of the male population is absent in **employment** because of the general unrest and feeling of frustration that exists within the village. The main industry is that of producing copra and quite a large income is derived from the sales of this product. I must confess, although I would not have thought so once, that communal Bank Accounts can be a curse to a community that can do little with the funds. I am sure that this communal effort and savings is the underlying cause for much of the existing unrest in SIO. I am now quite ready to accept the sound advice that it takes a lot to improve upon the individual or family unit, as a working unit. In communities where Councils, and if desired, Co-operatives, are organized the emphasis must of course, be on communal effort but such a system has its dangers. Surely co-operative and collective systems must kill all scope for individual responsibility and initiative. I quote James McAuley from "Mechanization, Collectives and Native Agriculture" in the April issue of "South Pacific".

"If group enthusiasm cannot be relied on to provide a substitute for the incentives and responsibility of the individual as ensured in individual enterprise the only alternative is coercion by some dominant group whose interest lies in keeping the scheme going".

It is true that a native quickly tires of any organized system and also true that any resultant dictatorial action as may be necessary to keep the scheme going, is most undesirable. The question is can the family in its role of peasant agriculturalist move towards development, particularly in commercial agriculture? I think it can with a minimum of organization and with the emphasis on individual enterprise. Rural Progress Societies could assist the natives to develop towards the right goal in this area. I admit that the SIO people need some directing and organizing **principally** in the economic field. Apart from copra production I think another commercial crop, rice, should be grown. All villages in this particular area could form a Rural Progress Society but production should be strictly based on the family or individual as the working unit. The only communal effort should be perhaps in marketing, transporting, and mechanization. In this case in the purchase of a suitable central rice-huller. If there is no joint or communal effort in this regard there is the danger of over-capitalization. Similarly I think the communal purchase and ownership of such things as carpentry tools, fishing nets, and the like, are satisfactory and I suggested to the SIO people that they dispose of some of their funds in this way. Development along the lines as suggested above may help to overcome some of the restlessness and growing discontent that is evident in the SIO villages.

Politically the coastal natives are probably ready for some advance but I do not think that this should be concentrated ~~at~~ until there has been some development in the economic field. Unofficial councils have been set up at SIO and some other villages and as usual these have only succeeded in bringing about more frustration and ill-feeling between individuals and villages.

All coastal villages east of the Post have been grossly over-recruited and I can only make a strong recommendation that these be closed to recruiting. Details appear under "CENSUS".

With the exception of ROINZI VILLAGE all villages have dis-associated themselves from IALI'S "cargo" or pseudo-religious cult. ROINZI, nearest village to the MADANG border, is still awaiting the return of their "King" in the firm belief that all good things come to those who wait. I would hate to disillusion them. Actually I observed fewer radical changes than associated with the Paliu Movement in MANUS. The tragic element at ROINZI is that two inland villages from the lower YUPNA valley migrated to the coast to receive the "cargo". Coastal ~~decease~~ ~~villages~~ played havoc as this area is particularly unhealthy. One community, after almost half of its' population dying, saw the folly of its' migration and returned to the hills. The other village is still there and still moving rapidly towards extinction. The people were strongly urged to return to their old site.

On the whole it can be said that the coastal natives were found to be very co-operative and friendly, and always ready and willing to listen to reason - as long as it did not lead to any hard work. It is difficult to make the people understand that they do not live in a welfare-state and that real progress must be by their own efforts when you pay out large sums of War Damage compensation.

Village Officials.

Village Officials on the coast possibly have more control and influence over their people than do those of the inland, where often the Mission teacher is the real leader. I was particularly impressed with the Luluai TOWA of SIO No.2, and all the Officials of KELENOA. These appear to be well above average. The Luluai TAMBALI of SIO No.1, is an old rogue and retrograde and not to be trusted. A short time in other villages did not allow me to become familiar enough with Officials to warrant comment.

Villages.

As stated earlier most villages were found to be uncared for and generally in very poor condition. KELENOA is an exception and here the people have constructed reasonable houses and attempted to layout their village in some order. The siting however, could not be worse as the village is built on a point near the coast and is fully exposed to all weathers. When I was in the villages gale force winds were blowing and the place was hidden in clouds of dust. NAMEBARIWA was another community that was about to move to an equally as bad site. Here a Medical Officer told the people that he was not satisfied with their present village and to move. Indiscreet to say the least of it and could such Officers select a better site before giving similar instructions.

A village unparalleled for filth and dirt is that of KUMUKIO. Never have I seen such a disgusting place. The village itself seemed to be a general latrine for everyone's use as well as the local refuse dump. Flies were thick. Needless to say the place was cleaned under supervision and the inhabitants warned never to let it lapse back into its' disgusting state. It was not until I had returned to the Post that I discovered that this village has two, practically inaccessible, hamlets some miles inland. I can imagine their condition and will inspect them on my patrol to the KOMBA area.

East of SINGROAKAI there is a small hamlet, BUKARO. There are no Officials and the beach houses are undoubtedly a "front" as I am sure no-one lives in them. The people live in small bush houses and have evaded any Government or Mission control for years. Although it is not approved to urge people to amalgamate into larger villages in the true Mission manner, I think this is a case where the natives should be encouraged to migrate to SINGROAKAI or build a decent hamlet near this larger village.

The village of YUWONG was originally visited during the SIO patrol but as this community has now migrated back to its' previous site in the lower Yupna valley it will be visited during the ORUWA-YUPNA patrol. TOGIPLAN is another village that was visited during this patrol but as this place belongs to the Surde tribe, a ~~senetien~~ tribe from the Timbe Sub-Division, it will be visited during the patrol to the Timbe area.

Houses in the villages are constructed from materials available in the particular locality of the village. All are of the raised semi-European design. Floors are of bamboo strips and walls of lashed sago-palm stems or plaited coconut palm. The roof is made from sago-palm or kunad-grass thatch.

The natives were urged to take more pride in their villages and to build a better type of house. Where new villages are to be constructed they were advised about layout and siting.

Medical & Health.

The health of the natives of the Sio Sub-Division varies considerably according to the locality of the village. Those villages situate in the eastern coastal section seem to be enjoying fair health, but to the west the position is reversed. These particular villages are dying out and as census figures show, there has been a steady decrease in population over the past ten years.

Filariasis and allied coastal deceases are responsible for the high death-rate.

The following number of cases of filariasis were sighted in the coastal villages west of WASU:-

KIARI. 8	MALASANGA. 10
SINGROAKAI. 18	ROING. 8

I consider that this particular area must rank with one of the unhealthiest areas of coastline in New Guinea. The incidence of this decease is increasing and it is high time something was done in order to check it. I would suggest that a senior and experienced medical-officer conduct a thorough and comprehensive investigation and at the result of his findings the best means possible be made in an attempt to overcome the problem.

In the meantime I would appreciate some instruction concerning the effected natives in the villages. Should not all infected natives be moved to hospital and does not their remaining in the village indanger the other inhabitants with infection? I have sent some ten cases to hospital but all of these are suffering from the decease in the early stages with perhaps a hope of recovery. I strongly feel, however, that all natives suffering from filariasis should not be allowed to remain in their villages.

There is no escaping the decease from KIARI VILLAGE to ROINJI as large bago swamps follow the coastal fringe and it is in these swamps that the mosquitoes breed in myriads. Draining the swamps is out of the question as this would involve a colossal amount of work and expenditure. The people could be moved slightly inland to the kunai foothills of the Timbe and Oruwa mountains but I do not think this would be a likely success. Also people living for so long with the environment of the sea would not be happy any-where inland. The only alternative to me, seems to be a rather drastic one, but I feel that it is logical. That is, to transfer the villages to sites, or a site, east of WASU. I quite realize the problems concerning land, inheritance and so on, that immediatly crop up but surely drastic and radical measures are justified if it is to save the very existance of the natives. There is ample land available for settlement and gardens between WASU and SIO and I do not think it would be difficult to negotiate with the owners and arrange a transfer to new settlers. Vast areas are never used so no problem would arise concerning shortage of ground. Naturally the villages west of the Post would not want to move and some coercion may be necessary. The population of these villages numbers no more than three hundred and fifty, however, so difficulties encountered in such a transfer should not be numerous or unsurmountable.

It is my opinion that this area should be declared a prohibited area for settlement and I strongly recommend that it be declared a prohibited area, (i.e. the coast from KIARI to ROINJI), to all inland natives. Inland villages which have migrated to the coast have suffered appalling results. YUWONG, before it returned to its' old site in the YUPNA valley after three years on the coast, lost twenty of its population; almost half the total. DARONGE another hinterland village now domiciled on the coast, has suffered twenty six deaths against fourteen births in the last three years. WELIKI lost over a third of its' population before it returned inland. On questioning natives from other hinterland villages I found that all cases of filariasis in these particular villages, had been contacted while the natives were living on the coast.

While filariasis is only located in the western half of the Sub-Division, malaria is prevalent throughout. On no account should inland natives be delayed on the coast for any length of time as they often contact cerebral malaria with sometimes, fatal results. I think all inland natives committed to any coastal jail should be given every care and attention in this regard. Two natives recently jailed at Finschhafen died of what appears to be cerebral malaria on their return to their village in the Selepe area.

Cases of tropical ulcers, framboesia, scabies and other skin infections, were common and a number of natives were ordered to attend their local Native Medical Assistant, or the Wasu Native Aid Post for treatment. The incidence of these complaints is much higher than I have seen in other villages in the Sub-District and I think lack of proper medical facilities and the infrequency of medical patrols has been the main cause for this.

One case of Hansons' decease was sighted and the natives was sent to the Lutheran Mission Hansonide Colony at ULAP.

Medical facilities for the treatment of the more serious complaints are inadequate in this area. The Lutheran Mission at ULAP maintains a small native hospital in charge of a European nurse but this can cope with only a small number of patients. As the patients must provide their own food it is logical that natives from the more distant villages will not attend this hospital. Coastal natives requiring injections and other treatment maybe attended to at the WASU Aid Post but due to frequently flooding rivers and long distances, it is most necessary that these patients be rationed by the Department of Health.

Serious cases must now be held at WASU pending shipping to FINSCHHAFEN or MADANG. Here again though, the problem of sending inland natives to the coast arises. There is no doubt that a good native hospital with adequate facilities should be established somewhere inland. If the Lutheran Mission are unable to extent its' medical work in this area perhaps a Government hospital somewhere in the region of ULAP, two to three hours above WASU, might not be out of the question.

The Native Medical and Hygeine Assistants located on the coast appear to be doing a good job although they did not impress me as much as others seen in other Sub-Divisions. Strange to say all of these are located in three villages, two to a village, east of WASU. All these villages too, are reasonably close to oneanother. Only one N.M.A. is posted west of the station, and this the most unhealthy region and distances between villages, great. Strange logic on the part of the Medical Department, it would seem.

Sanitation and the methods of disposal of refuse was unsatisfactory in most villages. Someone has instructed the natives to abandon the construction of latrines over the sea and to dig pits. It that someone had dug a little himself he may have realized the folly of his instruction. As the majority of villages are located in swampy areas one has only to dig two feet or less before the hole becomes filled with water. Such was the case with nearly all latrines. They were virtually shallow, filthy holes, and breeding places for numerous mosquitoes. The people themselves were quite prepared to reconstruct sea-latrines, which they did. The same applies to shallow, open, refuse pits. I can think of no better place than the sea for the disposal of refuse. I experimented to see whether or not the tide would carry such refuse away and it did, in all cases. KUMUKIO VILLAGE was found to be in a disgracefull and insanitary condition and deep latrines and refuse pits with lids were constructed during the patrols' stay. KELANOA excelled itself with a fine row of pit-latrines looking not unlike a long line of bee-hives.

I saw no pigs in any one village, but I don't believe it.

Agriculture & Trade.

Native Agriculture.

The staple food for the coastal natives are yams which do well in the kunai areas. Sweet potatoes, (KauKau), mani, bananas, sugar, a minimum of European beans and onions, and other perennials are also planted in the kunai. Taro is only secondary to these crops as it will only grow in the timbered hills above the kunai-belt. Bananas, water melons, and pawpaws are grown in moderate quantities along the coast. Most villages have large stands of sago and this is eaten when other foods are short - mainly from Febuary to May during the wet season.

New gardens are cleared and planted about June or July of each year and harvested about the end of the year.

Hunting & Fishing.

During the months of August and September, when the sun has well and truly dried the kunai grass, vast expanses of it are burnt in the hunt for wild pigs. By day the sky is clouded in smoke and at night a red glow, where areas are being burnt. Men and dogs form a line before the oncoming fire and the pigs, seeking to escape, are shot with spear, bow and arrow, as they charge towards the line of hunters. I accompanied the ROINJI natives on such a hunt and four pigs were killed in a very short space of time.

Fishing is carried on during the south-east season. To a greater extent by the eastern villages than those in the decadent west. In all communities however, the art of manufacture of fishing implements and canoes is dying out. At SIO the women manufacture, from locally obtained twine, a small hand-net, but the making of larger fishing nets is now known to only a handful of elders. It is the same old story. The young are all going to be clerks and whatnot and are only interested in learning English - the key to all riches. If we are not very careful we are going to produce, to use a colloquial expression, a generation of pen-pushers, whereas we need good tradesmen or good agriculturalists, in preference.

Commercial Agriculture.

The main commercial crop is coconuts and the production of sun-dried copra. SIO has extensive coconut groves and although the palms are of poor quality due to over-crowding and lack of attention, a steady income is made from the sale of copra to the Lutheran Mission and Mr. T. Foal of Finschhafen. A fair price is paid for the product. KELANOA villages has recently commenced production of copra but other villages are too lazy to work their coconut groves.

In accordance with a custom that seems to have been discontinued, each male adult was encouraged to plant ten new coconut palms. There will come the day when villages must pay taxes to their Councils for social services and it is as well that they have some means of earning an income. Copra production is a sound industry and I think the old ruling was a good one.

The industry that I would like to see encouraged in the area is the production of rice. As discussed earlier I think that something on the lines of a Rural Progress Society would be of benefit to the people in the WASU/ULAP region. Both SIO and NAMBARIWA have planted experimental rice gardens which I visited. The crops seemed to be satisfactory and samples of the rice will be forwarded to the Department of Agriculture, Stock, and Fisheries for their comment and advice. Rice was distributed to other villages for experimental plantings. If this crop is a success, and there is every indication that it will be, a suitable huller will be required in the near future. Could one be obtained for this Post, please? I think in the initial stages a central huller at WASU would be ideal and later, villages could form into a R.P.S. and purchase their own mill for communal use.

Trade.

Coastal villages still have connections with SIASSI and trading expeditions from these islands, (the "Esatina" trading system - Siassi report No.4, 1952.), sail to the coast once a year. Once the SIO natives used to return these visits but now it is a thing of the past. I understand that these trading expeditions were stopped by the Government following the loss of several canoes at sea. Necessary I suppose, but it seems a pity. However, the Siassi's still exchange their sleeping mats, grass skirts, carved wooden bowls, and cash, for the SIO cooking pots, pigs, face paint, and food - mainly sago. It will be a sad day if this vast and complex trading system that connects the New Guinea mainland with Siassi, New Britain, and Long Island, ceases to function like so many other things that are part of the native culture.

There is very little internal trade these days although the SIO natives' cooking-pots are still in high demand, especially by inland natives who trade pigs, tobacco, and string-bags for them.

Education.

Village education is in the hands of the Lutheran Mission and most villages have their semi-trained teacher and school. The pupils spend little more than an hour a day in school and the standard of teaching is low. In schools visited simple arithmetic and the Kotte language were the only subjects taught. The natives object to being taught Kotte. I was informed that they would appreciate being taught their own language but could see no real point in Kotte. I was inclined to agree with them. What they really desire is English although their views of what the learning of this golden language will ultimately achieve, are rather alarming.

To this end, the SIO'S broke away from the Mission school and formed an "English" school of their own. The teacher is an ex-Administration clerk named OLA. This native can speak a limited amount of English but he is no teacher and his influence can only be harmful. I regret to say that this school is the result of one ambitious TAROSI, now employed on the teaching staff at Dregerhafen. This native maybe sensible but his exhorting of the SIO people in the sphere of Co-operatives and "English schools" is most undesirable. Particularly when he is not near the village himself to assist. The problem therefore, is of some magnitude. Both OLA and TAROSI are sincere and are doing what they consider will best help their people. As discussed fully in my Monthly Report for July I feel a small native school at WASU, under a trained native-teacher, would be the best means to help the people of this area, and particularly the SIO natives. Some of OLA'S pupils could be absorbed, goodwill would be maintained, and the people throughout the area as a whole, would realize that the Government wishes to offer more than lip-service.

On many occasions the people have asked me for such a school and have even offered to build it. I sincerely hope their request can be met.

Census.

I recommend that the villages of SIO no.1., SIO no.2., NAMBARIWA and KELANOVA (GITUA), be closed to recruiting. The number of male adults absent in employment from these villages are as follows:-

<u>Village.</u>	<u>No. away 16-45 yr. Group.</u>	<u>Total 16-45 yr. M.adults</u>
SIO No.1.	85	164
SIO No.2.	80	154
NAMBARIWA.	15	30
KELANOVA.	39	82

I do not oppose employment for natives, to the contrary I consider that it is most beneficial to all parties, but I think it will be agreed that the numbers as shown above are far too numerous. Large numbers of males of marriageable age away from the village can only result in harm to the community as a whole and create an unhealthy and dangerous effect upon the village-system and moral code. It will be noticed that in the case of the SIO villages there is a large deficit between the number of male and female adults in the village. A difference of thirty eight in SIO No.1. and sixty three in SIO No.2.

As previously discussed the villages on the coast located west of WASU are dying out. Figures taken over the last several years speak for themselves.

<u>Village.</u>	<u>Year.</u>	<u>No. of Births.</u>	<u>No. of Deaths.</u>
ROINJI	1936	2	4
	1937	1	5
	1938	2	2
	1940	3	3
	1942	2	3
	1944	3	7
	1948	3	6
	1952	1	23
		<u>31</u>	<u>53</u>
SINGROAKAI	1945	1	2
	1946	3	3
	1948	15	14
	1950	4	6
	1952	20	20
		<u>43</u>	<u>45</u>
MAIASANGA	1948	3	3
	1952	8	15
		<u>11</u>	<u>18</u>
DARONGE	1945	5	7
	1948	6	10
	1952	6	8
		<u>17</u>	<u>25</u>

KIARI	1937	1	3
	1938	8	11
	1944	3	9
	1947	1	4
	1948	4	8
	1950	4	4
	1952	3	2
		<u>24</u>	<u>41</u>

War Damage Compensation.

War Damage payments were made in all villages, the natives of which suffered substantial loss during the war years.

I regret that no Savings Bank branch can be opened at WASU. With the larger percentage of payments made into Savings Accounts this is absurd. Many of the natives, because of age, and ill health, will not be in a position to go to FINSCHHAFEN. Does this mean that they can never draw on their savings? The position will become even more complicated when payments are made to inland natives some of whom will never venture within miles of FINSCHHAFEN apart from the fact that they are liable to drown in rivers if they try, or die from malaria.

A large number of claims were investigated as the previous Officers had neglected to do so.

Roads & Bridges.

The coast road from KELANOA to ROINJI is in very good condition. It was used by M.T. during the war for a large extent. Walking is particularly unpleasant from KELANOA to WASU as the road is fully exposed to the sun and one suffers severe headaches. From WASU to ROINJI some relief is offered as the road is mostly shaded by a coastal fringe of trees. The road is over firm flat ground except where it descends rocky coral spurs, Stolzenfels spur being a major obstacle, or goes along the beach to avoid swampy area. At one place it was necessary to wade in the sea and on inspecting the bush above the beach it was found that no attempt had been made to clear a road. Enquiries revealed that a "masalai" haunted the area and it was wo-betide anyone who walked there. Loaned a police constable with rifle to shoot the aforesaid "Masalai" on sight however, the locals were persuaded to cut a road.

The narrow coastal plain is cut by many rivers and it is difficult to cross the larger of these even in normal times. The largest are the KWAMA, between WASU and SIO, the TIMBE, near MALASANGA, and the ORUWA, (incorrectly called URUWA), between SINGROAKAI and RIONJI. These three streams have delta estuaries which become one raging torrent hundreds of yards in width in times of flood. It is advisable to use a strong light line when crossing, especially if non-swimmers are in the party. Other streams of note, from KELANOA to ROINJI, are the WENGA, BURI, KAPUGARA, GOALING, ASIWA, MONGO, KIARI, SIGAWA, SOA, SARI, SCWAT, rivers. All rivers are inhabited with crocodiles and apart from two seen, tracks were observed at almost every small river crossing.

It is necessary to cross SIO LAGOON and the mouth of the GOALING RIVER by canoe. It is possible to cross the mouth of the GOALING by wading during low tide and in the dry season, but this is inclined to be risky for inland people. A canoe, manned by SIO and NAMBARIWA natives, is kept at these two crossings and the SIO people have been charging exorbitant prices to bring inland natives across. At the same time it cannot be expected of the SIO and NAMBARIWA natives that they be at the beck and call of everyone who wished to make a crossing without some remuneration. As the traffic along this road is reasonably heavy it is suggested that a ferry service be established similar to the MAPA crossing.

Arts & Crafts.

Arts and crafts are not as numerous as they used to be and with the trend of the times they are dying out.

Those still practiced are as follows:-

Small hand fishing nets - made and used by the women of SIO. The nets are made from a fibre obtained from a local bark.

Large float fishing nets - made from local fibre by the men and used by them. Only a very limited number seen and no young men have the knowledge of their manufacture.

Canoes - limited and of poor construction. No large sea-going canoes and the men are generally too lazy to construct smaller ones. With the collapse of external trade there is no longer the demand for their use and today they serve a purely utility purpose.

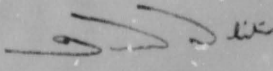
Wood carving - a little still practiced ^{but} by mostly crude work. The SIO natives were once excellent carvers.

Cooking pots - one of the few industries that still has a good hold. Made from a black clay obtainable near SIO there is still a big demand for them by the SIASSI islanders and inland natives.

String bags (bilums) - The manufacture of these adopted by the coastal people from the hill tribes.

Grass shirts - the dyed fore-and-aft type are manufactured by many coastal women. This craft has been learnt from the SIASSI natives.

Bows & Arrows - used extensively for hunting and fishing by the men. I think the use of bow and arrows has been adopted from the mountain people, although it must have been generations ago.


T.W. White.
Patrol Officer

Appendix A Village Schools
Appendix B Report on Police.
Encl. Map - copy for Director.

LUTHERAN MISSION VILLAGE SCHOOLS - SIO SUB-DIVISION.

<u>TEACHERS</u>	<u>MALES</u>	<u>PUPILS</u>	<u>FEMALES.</u>	<u>VILLAGE</u>
1	22		23	SIO No.1.
1	38		34	SIO No.2.
1	18		9	MUNAU.
1	23		22	KELANOA
1	11		5	KUMUKIO.
1	9		5	KIARI
1	8		9	MALASANGA
1	17		9	SINGROAKAI
1	18		15	NINEIA

Report on Police Accompanying Patrol.

Cpl. WARAMIJI - Reg. No. 3462

An excellent disciplinarian and a very intelligent native but inclined to be a little too aggressive in his dealings with natives. He therefore needs to be watched closely or he may cause natives to lose confidence in the patrol.

Const. WARAKUR - Reg. No. 6977.

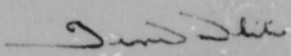
Also inclined to be too aggressive - otherwise an excellent Constable.

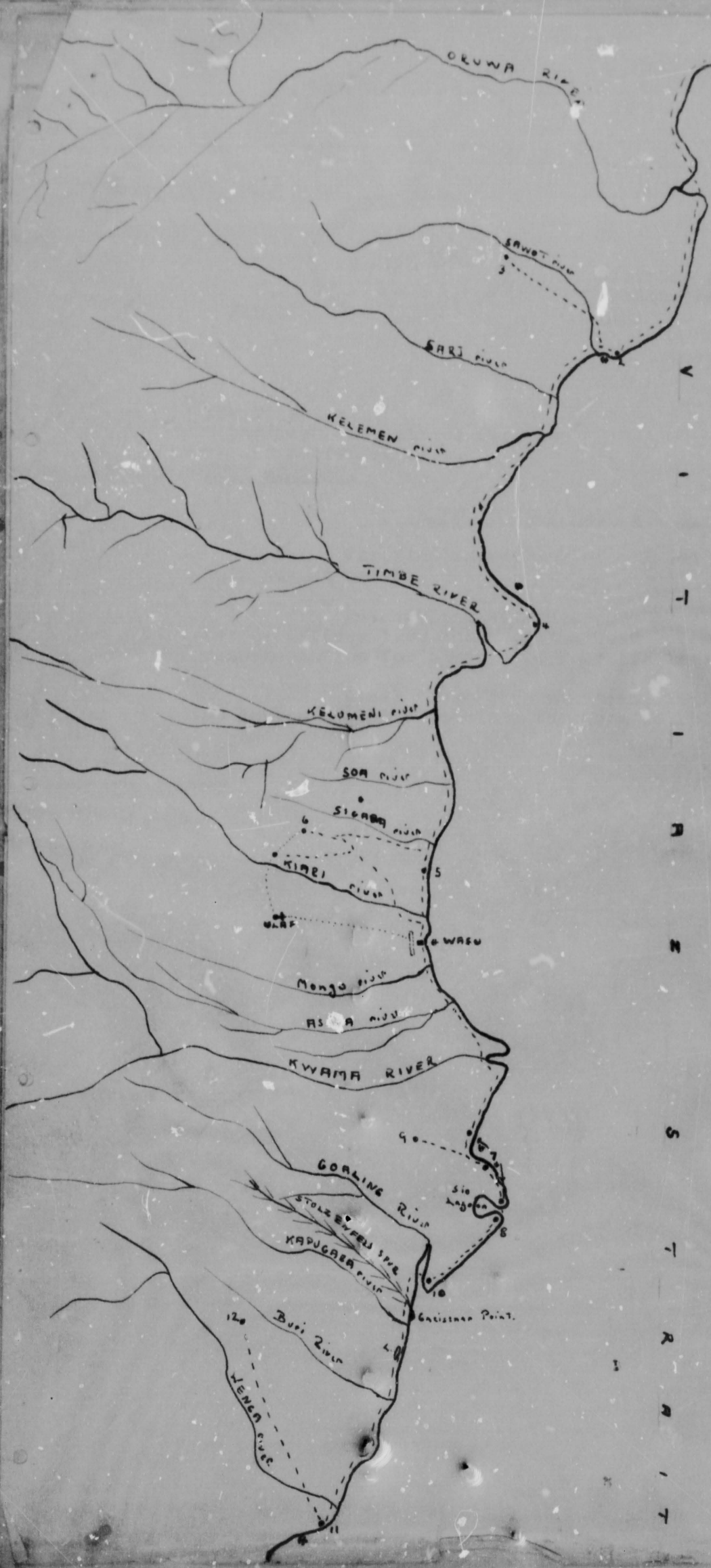
Const. LARIO - Reg. No. 6530.

Intelligent, has an excellent bearing and is the best Constable at the Post.

Const. SOWUN - Reg. No. 7888.

A sly individual and not altogether to be trusted.


T.W. White.
Patrol Officer.



- INDEX OF VILLAGES
- 1 ROINJI
 - 2 SINGROAKAI
 - 3 NINEIA
 - 4 MALASANGA
 - 5 KIARI
 - 6 WELIKI
 - 7 SIO No. 1.
 - 8 SIO No. 2.
 - 9 MUNAU
 - 10 NAMBARIWA
 - 11 KELANOR (GITUA)
 - 12 KUMUXIO.

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— SIO SUB-DIVISION —

Scale: 1:100,000
Route.



TERRITORY OF PAPUA AND NEW GUINEA.

30/9/52



No. DS. 30/5/13.

District of Morobe,
Headquarters,
LAE.

FAB. LH.

6th October, 1952.

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

PATROL REPORT WASU NO. 1 of 1952/53.

The final paragraph of our DS.30/5/13 of the
26th August refers.

Please find attached copy of a memo. from Mr.
Patrol Officer T.W. White of the Wasu Patrol Post, regarding
reccmmendation for closure to recruits in the Wasu area.

Under these circumstances, it is recommended that
no action be taken to close the area to recruiting.

(F. A. Bensted)
A/DISTRICT OFFICER.

Enc.

*An Moulton Pl
Abn 6
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Noted 2/10/52

PID

TERRITORY OF PAPUA AND NEW GUINEA.

No. DS. 8/1/1.
30/5/13.

11 NOV 1952

District of Morobe,
Headquarters,
LAE.

6th November, 1952.

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

EDUCATION - SIO SUB-DIVISION.

Your DS.30/5/13 of the 11th September and memorandum from the Director of Education were forwarded to the Officer in Charge at Wasu for his comments. Mr. Patrol Officer White has gone thoroughly into the matter and forwarded herewith are two memoranda from Mr. White recommending that the proposed school be established at Wasu, and not at Sio. I thoroughly agree with Mr. White's recommendations, and suggest that the school be established early in 1953 at Wasu. The matter has been discussed with the District Educational Officer, and he is in agreement with this.

Advice has just been received that the proposed teacher ADVENT TAROSI has been selected as a delegate to the Second South Pacific Conference at Noumea. It is not known how long he will be absent, but arrangements could be made for him to proceed to Wasu on his return from the Conference.

(H.L.R. Niall)
DISTRICT COMMISSIONER.

Enc.

*Mr Bates 19
2/11/52*

S/c

*DS. 30/5/13 plain
copy*

PIA

TERRITORY OF PAPUA AND NEW GUINEA.

DSW. 8/3/2-3.

Patrol Post,
WASU.

18th October, 1952.

Assistant District Officer,
FINSCHAFEN.

NATIVE EDUCATION - SIO SUB-DIVISION.

I have spent the last two days at SIO assisting the natives in the planning of a proposed new village and investigating the possibilities of further economic expansion.

The matter concerning the proposed school under native teacher TAROSI at WASU or SIO was also discussed at length.

The Officials and people are quite adamant that they would prefer the school and TAROSI to be at WASU. They claim that village schooling could be in the hands of the Mission while the older and more advanced pupils attended at Village-Higher schools at WASU. They also favour European supervision and add that pupils away from the village would be more settled in their studies. Sio boys, they claim, have a habit of "running away" on every vessel that comes into port. They point out to that TAROSI could be of benefit to natives from other villages if the school were located at WASU.

These are precisely my sentiments as expressed in my DSW 8/3/2-2 of 6th October to you, but I felt that the SIOs should voice their opinion on the subject as TAROSI is a native of SIO. I would appreciate you making these views known to those concerned.

(Sd) T.W. White.

TERRITORY OF PAPUA AND NEW GUINEA.

DSW 8/3/2-2

Patrol Post,
WASU.
Finschhafen Sub-District,
District of Morobe,

6th October, 1952.

The District Commissioner,
District of Morobe,
LAE.

NATIVE EDUCATION - SIO SUB-DIVISION.

Your DS 30/5/13 of 17th September, 1952, refers.

A great deal of thought has been given to this subject and the comments made by the Director of Education, Mr. W.C. Groves.

As has been previously stated a great number of requests have been made by local natives for such a school to be opened in this area. SIO people pressed strong recommendations but natives from other areas were equally enthusiastic about the matter and it had been hoped that such a school would serve all Sub-Divisions in the area and not just SIO. The reasons for this too, have been stated. It would help to bind various tribes together and all areas would feel that the Government was assisting them in a practical way, and not just favouring one particular group. There are dangers in bringing inland people to the coast and these are fully realized but with proper medical attention and the daily issue of anti-malarial drugs the problem could be overcome. Apart from an Aid-Post at WASU there are good medical facilities available at ULAP MISSION, two hours away. This is one reason why WASU is favoured as the site for a proposed school. Daily radio contact with LAE and the likelihood of the airstrip being opened soon, also place the school pupil in a much better position in case of serious illness or accident, than if he were at SIO over a river which is often impassable.

I cannot press strongly enough that the school be at WASU in preference to SIO. The remarks that SIO is too far from WASU for pupils to come and return daily are noted and a school at this post would have to be a boarding one, with TAROSI and the European Officer supervising. If the pupils were rationed in the initial stages, there is no reason why the school could not be self-supporting in a very short while. Good gardening grounds are available and as most of the pupils would be coastal natives, excellent fishing grounds near the post could be readily exploited.

I do not feel that the necessary time could be afforded in supervising TAROSI at SIO Village. I concur the remarks that TAROSI would be impelled to promote social and economic advancement at SIO. This has already been seen with the native stationed at DREGERHAFEN. While it is understood that his intentions are well meaning, it is pointed out that the SIO natives are a very restless people who need constant supervision, and assistance in these fields, by a European Officer. With TAROSI at WASU he still would be helping his people as well as the natives of the entire area. This Officer would personally like to work with him and I know he would be of great assistance but it is felt that both he, and the SIOs, need supervision at this stage.

The matter has been fully discussed with the SIO people and they are quite amenable in having the school at WASU

TERRITORY OF PAPUA & NEW GUINEA.



DSW.30/2-4

Patrol Post.
WASU,
Finschhafen Sub-District,
District of Morobe.

The Assistant District Officer,
Finschhafen Sub-District,
District of Morobe.

Patrol Report - Wasu, I. of 1952/53.

Your DSF 30/1/2-23 of 13th September, 1952 and
DS 30/5/11 of 26th August, 1952, refers.

I wish to withdraw my recommendation that villages
in the SIO Sub-Division be closed to recruiting. I apologise
for this and for any inconvenience caused and admit that I was too
hasty in my previous judgements.

On receipt of the District Commissioners' comments on the
subject I re-investigated the matter and find that the birth-rate
over the last five years is anything but unsatisfactory. The
only factor is the large number of males absent in employment
and this alone does not provide a concrete reason for placing
restrictions on the community. I might add that I am also of the
opinion that Mission domination in these villages has a lot to do
with so many seeking employment.

I now feel that the best way to overcome the problem is
to concentrate on village and economic development in these
communities. With the stress on copra and rice production and
the improvement of present villages I feel the people can be made
take a real interest in local affairs.

Would you kindly forward a copy of this memo to the
District Commissioner.

T.W. White.
(Officer-in-Charge.)

The District Commissioner,
Morobe District,
LAE, I.N.G.

For your information, please.
30/1/2-26 - 2/10/52.

(D.J. Parrish.) A.D.O.

30-9-257.

11th September, 1952.

The District Commissioner,
Morobe District, LAE.

Subject: Education, SIO Sub.Division
Morobe District.

Please find attached the memorandum D/3-10
of the 8th September 1952, from the Director of Education.

2. I refers to the paragraph entitled 'Education'
on page 9 of Mr. Patrol Officer P.W. White's report of
his patrol of the Sio Sub.Division, WAGU No. 1 of 1952/53.
A copy of this extract was sent to the Director of
Education for his information.

3. The attached memorandum contains a proposal that
a Higher Village School be opened at Sio by the Department
of Education from the beginning of 1953 under the Senior
Native Teacher TAROSI who is at present at Fincohnafen
Education Centre.

It is forwarded as requested, for your please
on questions raised in the second and third paragraphs of
that memorandum.

D. R. S. & N. A.
(S. H. J. J. J.)

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

P 11A

TERRITORY OF PAPUA AND NEW GUINEA

30/9/137

In Reply Please Quote

No. D/3-10.

Department of Education,
Port Moresby.

Memorandum for—

8th September, 1952.

The Director of District Services,
PORT MORESBY.

SUBJECT: EDUCATION SIO SUB-DIVISION, FINSCHHAFEN-MOROBE DISTRICT.

REFERENCE: YOUR D.S. 30-9-137 OF THE 30TH AUGUST, 1952.

Extract from Patrol Report by Patrol Officer,
T.W. WHITE.

The reference in Mr. White's report to the formation of a school at Sio Village in charge of an ex-Administration Clerk named OLA and to Advent Tarosi, Senior Native Teacher at Dregerhafen Education Centre raises a serious question. Advent Tarosi is a native of outstanding ability with an excellent war record. He was awarded the British Empire Medal for his services in the Pacific War after the war. He was employed as a clerk at District Services Headquarters in Port Moresby and gave up his post then worth £9.0.0 month to go to Sogeri as a Teacher-trainee. His motive was the benefit of his own people and he particularly asked the Director of Education that on completing his training he should be permitted to open a school in his own village of Sio. The Department of District Services was not happy at the idea of Tarosi starting such a school without some European supervision so the establishment of the school was deferred. In the meantime, Tarosi was posted to Maprik in the Sepik District, but the Director of Education gave him an undertaking that his request to be posted to Sio would be borne in mind and that when the Department was in a position to open a school at Sio, Tarosi would be placed in charge. Tarosi has never forgotten this assurance. He has served the Department faithfully and well, first at Maprik and later at Dregerhafen, and he is still patiently waiting for the fulfilment of a promise to let him open a school at Sio.

When that promise was given this Department had been informed that the Department of District Services expected to open a Police Post at Sio. Had a Patrol Officer been stationed there steps would have been taken to open a school. It now appears that the Police Post is at Wasu and there is not likely to be another post at Sio. At the end of his report Mr. White suggests that an Administration school should be opened at Wasu. However, it is understood that Wasu is not near enough to Sio for children from that village to attend such a school. This Department considers that the time has come when the assurance given to Tarosi should be honoured and he should be permitted to open a school under the control of this Department at Sio from the beginning of 1953. On the other hand it is of course essential that there should be full co-operation between this Department and the Department of District Services. It is realised that Tarosi would find it difficult to confine his activities to teaching school. He would be impelled to offer his people the benefit of his advice on most of their social and economic activities. It would therefore be appreciated if you would advise this Department whether the Department of District Services would wish to raise any objection to the posting of Tarosi to Sio from the beginning of 1953.

You might be kind enough to refer this memorandum to Mr. White for comment and particularly to ask him whether in the event of

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Tarosi being stationed at Sio, he himself would be able to retain effective control of the situation from Wasu.

If Tarosi would work under the guidance of the Patrol Officer or indeed any responsible European Officer, his influence for good will be very great indeed. As a teacher he is perfectly competent to manage a higher Village School without any professional supervision than an annual visit of inspection.

W. C. Groves

(W. C. GROVES)
DIRECTOR OF EDUCATION.

per

LR

TERRITORY OF PAPUA AND NEW GUINEA.

30/9/137

No. DS. 30/5/13.

HLRM.LH.

29 AUG 1952

District of Morobe,
Headquarters,
LAE.

26th August, 1952.

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

PATROL REPORT - WASU NO. 1 OF 1952/53.

Forwarded herewith are copies of a Patrol Report submitted by Patrol Officer T.W. White, covering a patrol of the Sio Coastal area to the North-west of Finschhafen.

Shortly after the war, a Patrol Post was established at Sio, which was later moved some distance nearer the Madang border and established at Wasu. Due to shortages of field staff, the Post had to be abandoned in 1949 and the area was left unattended until Patrol Officer White was posted there a few months ago. The first two months was occupied in rebuilding the Post, and making contact with the coastal and inland peoples. Patrolling has now commenced, and unless unforeseen circumstances arise, it is hoped to have the whole of the area patrolled before the end of the year.

The coastal Sio area is probably the only one in the District where there is any indication of native unrest. This is due partly to their isolated situation and partly to the influence of the YALI's teachings which had spread down from the RAI coast to Madang, as the Sio natives are very closely allied to the natives on the RAI coast.

The natives have always been known as a semi-sophisticated lazy people. In the past, they more or less lived on the earnings they made from trading activities, and I think the inland natives were exploited by the coastal people. Now that Missions and the Administration are operating, there is less opportunity for exploitation by the coastal people, and they are somewhat disgruntled because the only means of obtaining a livelihood is by hard work. The Sio natives are well-known as being bad employees, when there is any hard work to be done. I have refused to accept any of them as recruits in our Labour Compound at Lae.

If the Post could ^{be} manned and the natives persuaded to plant bigger and better gardens and also improve their villages, they will probably settle down and I do not think there is any cause for worry regarding the slight amount of unrest that exists in the area.

The Patrol Officer will be instructed to encourage the natives to move their villages to more suitable sites, and under supervision, better houses can be erected, and the general sanitation improved. When the natives receive this supervision and appreciate that they are not forgotten by the Administration, I anticipate greater improved conditions in all of the villages. In all census checks, the Patrol Officer will do each Sub-division as a unit, irrespective of where the villages are located. The inland natives of the URUWA and YUPNA areas who have migrated to the coast are to be encouraged to return to their mountain areas.

It is requested that you pass a copy of the ^{Relative} comments to the Director of Public Health and I will arrange for a copy to be forwarded to the District Medical Officer. I am not in a position to make any recommendations regarding the incidence of Filariasis. There is only one Medical Officer and one Medical Assistant at Finschhafen, and both those officers are

fully employed and I think it will be necessary for an extra Medical Assistant to be posted to the Wasu area before these people can receive the same medical facilities as other areas in the District.

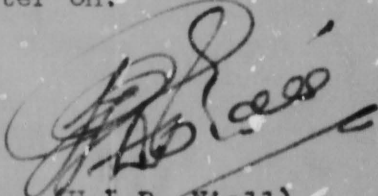
The Patrol Officer will be instructed on his patrols to the Inland areas to choose a suitable site for a Post at approximately 3000 or 4000 feet above sea level. Previous attempts have been made to find a suitable site with an aerodrome site adjacent, but to date we have not been successful. There is a large native inland population, and I agree with the Patrol Officer that it is harmful for the mountain natives to come to a coastal malarial area for hospitalization or other purposes.

The Patrol Officer will also be instructed to endeavour to recruit trainees for the Native Medical School at Malahang, especially from the coastal areas. Apparently the few N.M.A.'s. at present operating, are doing good work, and ~~are~~ most keen to see the extension of the scheme.

The District Education Officer has been requested to endeavour to arrange for the establishment of a Native school at Wasu Post, with English language instruction. It was originally planned that the native TAROSI be appointed to such a school, but though TAROSI is a very good native, I do not think that he should be in charge of a school in his own area. He is better employed at the Education Centre, Dregerhafen.

Instructions will also be issued for ferrymen to be an establishment on the large rivers near Sio and the cost of their wages will be borne by the Administration. Arrangements will be made for a patrol advance to be made to the Patrol Officer so that he can effect War Damage payments from Savings Bank Accounts on the spot.

Before submitting any definite recommendations regarding closure to recruiting, I am awaiting further information from the Officer on the spot. The figures supplied to date could be misleading, as they only give the number of males absent and those remaining in the villages. A further recommendation will be submitted later on.


(H.L.B. Niall)
DISTRICT COMMISSIOER.

DS 30-9-1.

District Commissioner,
Morobe District,
LAE.

30th August, 1952

Patrol Report - Wasu No. 1 of 1952/53

The Report by Mr. Patrol Officer T.W. White of his Patrol of the Sio Sub-Division, together with your comprehensive covering memorandum, have been received with thanks.

Mr. White has obviously taken a keen interest in his field work while on this Patrol. His Report shows that he observed much that was not satisfactory in regard to the native situation in that area but as you infer, much improvement could be effected by an energetic officer carrying out regular patrols, now that the Patrol Post has been re-established. It is indeed to be hoped that it can be kept manned, as owing to the insufficiency of staff, the area has no doubt not received the adequate attention which you would have liked it to have. As you say, when these natives see that they have not been forgotten by the Administration and are persuaded to improve their villages and plant up bigger gardens, they should settle down again.

A copy of the comments on health matters will certainly be passed on to the Director of Public Health.

The expansion of native rice production is most desirable and as indicated in the paragraph headed Commercial Agriculture, experimental plots have been planted in two places. The Department of Agriculture Stock and Fisheries is anxious to give all possible help to such projects but is handicapped somewhat by lack of staff and the limited number of hullers available to them. The natives in distant areas would have to be content at first with hand hullers or other simple means of extracting the grain, that is if they could not get their rice transported to a more central mill. However, if it was practicable to build up production gradually to the stage where every village had its few acres under rice it should then be possible to install a machine driven huller in the area itself provided there was someone with the necessary mechanical skill to operate and maintain the machine.

Rice production would provide a new interest to these natives which would undoubtedly be beneficial to them at the present stage of development.

J. H. Jones
(J. H. Jones)

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

PIA



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of Morobe (Wasu) Report No. Wam 2 of 52/53

Patrol Conducted by T. W. White P.O.

Area Patrolled Muwa / Yupna Sub-divisions

Patrol Accompanied by Europeans

Natives

Duration—From 18/8/52 to 25/9/52

Number of Days

Did Medical Assistant Accompany?

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

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

Map Reference.....

Objects of Patrol Census and 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 F.E.D.P. Trust Fund £.....

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TERRITORY OF PAPUA & NEW GUINEA.

DSW. 30/1-5.

Patrol Post,
WASU.
Finschhafen Sub-District,
District of Morobe,
Territory of Papua &
New Guinea.

1st. October, 1952.

The Assistant District Officer
Finschhafen Sub-District,
FINSCHHAFFEN.
District of Morobe.

PATROL REPORT No. W. 2 of 1952/53.
URUWA/YUPNA SUB-DIVISIONS.

Patrol Conducted By: T.W.White. Patrol Officer.

Area Patrolled: URUWA/YUPNA Sub-Divisions.

Duration of Patrol: 18th August - 25th September, 1952.

No. of Days: 39.

Purpose of Patrol: Recording of Census.
Routine Administration.

DIARY.

- Aug. 18. Departed WASU for MALASANGA. Inspected KIARI en route. Crossed Timoe river - overnight village.
- Aug. 19. Proceeded along coast to SINGROAKAI. Re-inspected village and coconut plantings.
- Aug. 20. Proceeded to ROINJI. Difficulty in crossing URUWA river due heavy rains inland. Overnight village.
- Aug. 21. To YUWONG village - 1½ hours inland. Afternoon proceeded 3¼ hours inland and erected bush-camp.
- Aug. 22. Crossed high mountain and descended to BONKIMAN village - 7 hours.
- Aug. 23. Climbed to WANDABONG - 1¼ hours.
- Aug. 24. At WANDABONG.
- Aug. 25. At WANDABONG.
- Aug. 26. Departed for MAUP. Time, 5 hours.
- Aug. 27. Climbed to ISAN VILLAGE - 4½ hours.
- Aug. 28. At ISAN.
- Aug. 29. Proceeded to KEWIENG - 5 hours.
- Aug. 30. At ISAN, KEWIENG.
- Aug. 31. Proceeded top of FINNESTERRE/SARAWAGED Divide to apprehend alleged murderers.
- Sept. 1. Returned to KEWIENG.
- Sept. 2. Returned to ISAN.
- Sept. 3. At ISAN. Investigated inter-tribal affray.
- Sept. 4. Departed for DANATUM VILLAGE - 3 hours.
- Sept. 5. Proceeded to MERK - 2½ hours. Returned to ISAN pm/
- Sept. 6. At ISAN. Reported outbreak dysentery DINAGAT - sent N.M.A. ahead.
- Sept. 7. At ISAN.
- Sept. 8. Crossed URUWA/YUPNA divide to GORGIOK, first URUWA village. Time, 5½ hours.
- Sept. 9. Proceeded up SOM river to KUEDAM. Overnight camp on banks of river, 6½ hours from GORGIOK.
- Sept. 10. Departed camp, arrived village 2¼ hours later. Villagers had fled. Proceeded to DINAGAT - 3 hours.
- Sept. 11. At DINAGAT. Contacted KUNDEM natives and enticed them in.
- Sept. 12. Over extremely rugged country to SINDAMON - 10½ hours.

- Sept. 13. At SINDAMON.
- Sept. 14. At SINDAMON.
- Sept. 15. Crossed over into URUWA river valley to SUGAN - 2½ hrs.
- Sept. 16. To WORIN VILLAGE. Crossed URUWA river. Time, 3 hours.
- Sept. 17. Proceeded to YAWAN - 1½ hours. Re-crossed URUWA.
- Sept. 18. Returned to WORIN thence proceeded to BORSAWIN - 1½ hours.
- Sept. 19. To SAPMANGA - 25 mins. thence KUMDAURONG - 1 hour.
- Sept. 20. Recrossed URUWA and SOM rivers to BUNCAVAT - 7½ hours.
- Sept. 21. Late afternoon proceeded 1½ hours to bush-camp near SOM - overnight.
- Sept. 22. Arrived back at KUMDAURONG after 5½ hours walking.
- Sept. 23. At KUMDAURONG - conference with URUWA Village-Officials.
- Sept. 24. Departed for NINEIA on coastal plain - 9½ hours walking.
- Sept. 25. By horse to WASU - 12 hours. Faster walking!

INTRODUCTION.

Topographically, the URUWA/YUPNA Sub-Divisions, and more particularly the latter, must contain some of the most rugged and mountainous country in the District. The YUPNA is drained by the YUPNA river and its' main tributaries are the KEWIENG and KAENG rivers. The YUPNA cuts a deep gorge from either side which rise almost sheer mountain ranges of 9,000 feet and over. While the lower valley is mainly forest covered extensive areas of grass country are located above the confluence of the YUPNA and KAENG river. The grass eventually gives way to moss forest on the divide between the FINISTERRE and SARAWAGED ranges. A magnificent view of the jagged saw-toothed FINISTERRES and the 13,500 foot Mount YUKNAKABAP is obtained from ISAN village. The upper-YUPNA villages are located at very high altitudes and KEWIENG at 7,000 feet is one of the highest in the Territory I believe. This area, as well as being the most rugged I have seen, is easily the most beautiful and spectacular thus visited.

The URUWA Sub-Division is spread over extensive grass land areas and covers a much larger area than the YUPNA in its' narrow river valley. The URUWA area is drained by the SOM, TYUT, YUT, and URUWA rivers with its' small and less important tributaries. Here one sees high grass hills with jagged rocky out-crops and long narrow and eroded razor-backs running down into the deep river valleys. DIKAGAT village is located on the foothills of the SARAWAGED Range and is the most inaccessible village in the area. There is no road or track and the only reasonable method of approach is along the bed of the SOM river. The actual higher areas of the URUWA valley itself, (which is not to be confused with the URUWA Sub-Division), are timbered with rain and moss forests. A high 10,000 range walls off the TIMBE area while to the south lies the western section of the SARAWAGED and there is a fine view of the SIAPYAMIN, YOMITMIT, and KOTEWON peaks, (from west to east), from WORIN village at the head of the valley.

4.

Most of the SARAWAGND peaks between the TIMBE and URUWA rivers were climbed by the late Leigh Vial in 1934 but those to the south-east and far west are, to the best of my knowledge, still unclimbed and unexplored.

The people of the URUWA and YUPNA are still exceedingly backward and primitive. Only a very few are slightly advanced and it will be a long time before they reach any stage of semi-sophistication. It is likely that progress in the YUPNA area will now be accelerated a little due to the recent establishment of a Lutheran Mission station at TAPIEN in the MADANG DISTRICT. Lutheran Mission teachers are largely responsible for what small degree of advancement is to be found in the YUPNA and the Tultul DOGIONG of WORIN, who was Vial's personal servant, has done invaluable work in the URUWA. Inter-village and tribal affrays still occur from time to time but unless provoked, the people are timid and friendly. The YUPNA natives are tall and of excellent physique while those of the URUWA, on the whole, seem to be of small stature and not as robust.

First Government patrol into the area was by Leigh Vial in 1934 and again by the same Officer in 1936. He was followed by the late P/O Benham in 1938 and P/O Williams in 1940. These were the only pre-war patrols and they by no means visited all villages. Only two patrols penetrated to upper-SOM area, both pre-war. Apart from two ANGAU patrols which only visited some areas the only post-war Administration patrol was conducted by Mr. F. Julian. Mr. Julian did not visit the upper-SOM or IYUT valley areas.

Mission penetration was made by a Lutheran Missionary from KALASA some years before Government entry but it is only in recent years that this Mission has become active in the area.

OBSERVATIONS.

NATIVE SITUATION:

As has been pointed out the people of the URUWA and YUPNA are still very primitive and I do not think that the situation that exists in these areas presents any serious problems. Frankly, these natives in their backward state were found to be far more agreeable than their advanced coastal brothers. The area is only under Government influence and in some of the more inaccessible areas, that influence is very slight indeed. The few patrols that have entered the area have established law and order to a degree but occasional feuds, inter-tribal affrays, and murders still occur from time to time. The Government is still looked upon as an intruder by many communities and although no one act could be termed hostile during this patrol, the natives cannot be relied upon to be one hundred percent co-operative. There is a marked tendency to "go bush" when called on to assist carrying cargo of line for census. Patrols are viewed as a joke by some and every effort was made to explain their purpose and benefit to the people. Mission control far exceeds Government control and this is because in nearly every case the trained Mission-helper is the real leader in the village.

The extent of Government Aid influence can be gauged by the fact that some villages have not seen a Government Official for twelve years while other settlements have only been visited a few times in the last eighteen years. Much closer attention needs to be given these natives and more frequent patrols will be necessary if we are to gain their confidence, and be accepted by the people.

A thorough investigation was conducted at DANATUM villages into the complaint by Mr. H. Landsdowne, a Medical Assistant, to the effect that these natives were hostile to his party in 1949. As was suspected a Police Constable who attempted to molest a native woman was the cause of the trouble. The husband who threatened the party with a bow and arrow, was in my opinion, wholly justified in doing so under the circumstances. Mr. Landsdowne sought to place much of the blame on Mr. Julian for not giving him enough police at WASU. I suggest that his trouble was that he had too many police which he could not control. He had twice as many as this patrol which found four police ample. I cannot believe that these natives would be hostile to any Europeans unless they were provoked, and in this particular case they were. No action was taken.

During last year the natives of BONKIMAN attacked Mission helpers at WANDABONG VILLAGE. Fortunately no harm, other than the killing of some pigs, was done. The cause of this trouble seemed to be rather tactless handling on the part of the local Missionary and Helpers who "stormed" a "Tanabaram-house" at BONKIMAN and took several articles from it. The BONKIMAN people resented the action as can be imagined and sought retribution as soon as the Missionary had gone. The BONKIMAN natives are effected by the coastal "cargo-cult" and left the Mission. I nevertheless feel, that if a little more tact were displayed than has been in the past, the Lutherans' could soon win them back. This matter was settled in the village and an amiable relationship existed between both villages after remunerations were made and the patrol departed.

At the beginning of the year the natives of MEK, a rather wild and unsettled community, planned a clandestine raid on ISAN VILLAGE to "pay-back" an act of adultery which had been committed between the two villages. Their illicit attack was made in the early morning when they burnt the offenders house and fired arrows at the villagers. They attempted to burn the whole village but the ISAN natives, who by now had seen enough, took to their weapons and drove the MEKS' from the scene. Several natives were wounded but none seriously. Again, this matter was settled in the village and no action, other than severely censuring those concerned, was taken. The MEK natives offered to send two youths to WASU, "to learn the better ways of the Government". The offer was accepted.

During 1948 two natives of KEWIENG VILLAGE, at the head of the YUPNA valley, murdered a native SOLOK with arrows. The extreme backwardness of those concerned is best illustrated by the motive of the crime. It appears that the deceased committed adultery with the sister of one of the murderers. This woman then fed the latter's child which a little later became ill and died. The natives blame the woman and the deceased for the death saying that the sin they committed was passed onto the child when the woman fed it, consequently resulting in its' death. SOLOK was then forcibly taken from his house by the natives GINZI and OVOGO who, inspite of pleas by relatives and Mission-Helpers, removed him to a bush house. There they attempted to force the deceased to hang himself. When SOLOK attempted to escape they shot him with two arrows which allegedly passed right through the body. They then carried him to a place near the KEWIENG river

where they attempted to hide the body. The two murderers then left the main village and lived in small stockaded hamlets located on the Finesterre/Sarawaged Divide. When Mr. Julian visited the village in 1949 the crime was concealed from him. I heard of the occurrence whilst at ISAN but on arrival at KEWIENG was informed that the two natives had heard of my coming and had fled over to the WANTOAT area. Unfortunately for them they did not stay long enough. As the patrol was in this area for two weeks they had thought it gone and returned to their hamlets. On learning this both hamlets were raided at night and the natives were taken into custody without trouble. They have since been forwarded to FINSCHHAFEN under escort.

During the patrol seven Japanese rifles and a quantity of ammunition were confiscated from YUPNA natives. A certain amount of trading in arms has been going on from the MADANG DISTRICT. The rifles had been used for shooting pigs and the law regards this matter, was explained to the people. I do not think that natives of this District are in possession of any more arms although it is likely that they can obtain them from the MADANG area and I would appreciate it if the Officer-in-Charge at SAIDOR were advised. Most arms came from WINDULUK VILLAGE.

Lower YUPNA villages are still effected by NYAL'S cargo and pseudo-religious cult. I do not think any real harm has been done, apart from the deaths caused to those communities which migrated to the coast at ROINJI. An effort was made to explain the folly of such activities although I do not suppose this made any impression. Those villages of YUWONG and DARONGE which migrated to the coast with drastic results have been encouraged to return to their old inland sites and a move had already been made in this direction.

Very few natives from the URUWA and YUPNA Sub-Divisions are employed away from their respective areas. It seems a pity that recruiters would not take natives from these areas instead of concentrating on already over-taxed areas in the Wasu Administrative region. It is felt that employment of these natives in healthy highland stations, such as WAU, would assist in their progress and general betterment. It would be criminal, however, to force them to work in coastal areas without proper medical care. At this Post at the moment I have eighteen Notices of Death of various natives, mostly from the TIMBE Sub-Division, who have died in employment on coastal areas. Surely, this if nothing else, is an indication which provides food for serious thought.

To sum up, the existing situation in the URUWA/YUPNA is generally satisfactory but more frequent Administrative patrols, both D.F.S and Medical are a "must" for the future.

VILLAGE OFFICIALS.

Considering lack of Government attention to the area it is not to be expected that the Village Officials wield much power or influence. As a matter of fact it can safely be said without fear of contradiction, that in every village excepting one, the Lutheran Mission-Helper is the real village leader. In some communities his power is slight, in others it is paramount.

The exception to the rule is to be found at WORIN village. The Tultul DOGIONG of this village was for years personal servant to the late Leigh Vial who took him out of the area in 1934. He has considerable influence in the URUWA valley and has done invaluable work for the Government. His people are easily the most advanced and law-abiding seen on the patrol. I think this is a real indication of the wonderful work Vial did in the area, and it is pleasing to see that his efforts were not in vain. It seems that the Tultul is becoming worried over his age as he requested this Officer take his son into employment so that he may later "follow fathers' footsteps".

As for other Officials they are mostly no more than walking-hat-stands who have little or no idea of their duties. In all cases they are dominated by the local Mission-Helper and have no control or influence over their villagers. This sorry state of affairs will exist until they have had more contact with Government Officers and become sophisticated.

VILLAGES.

It was surprising to find that most villages were in very good condition. When improvements were desirable they were not the result of apathy or laziness on the part of the people, but nearly ignorance and lack of understanding that these such improvements were necessary.

It has been the policy of the Lutheran Mission to encourage the natives to combine and amalgamate villages. As a result some very large communities, (Kewiang and Isan both over six hundred people), have been formed. Excepting in the case of bringing together scattered bush hamlets into a decent sized community, I am not in full agreement with the above mission policy. It would appear that the action of these people in abandoning their own ground and the breaking up of their own village-society leaves much to be desired. Apart from this, epidemics of pneumonia and dysentery account for most of the deaths and these large settlements make the people far more susceptible to contracting these diseases. It is significant that deaths have been heaviest in such communities, in recent outbreaks. Naturally the Mission aim is to make their work easier and to enable them to exercise more control over the natives, by bringing villages together at a central place. However, the dangers of such a system were discussed and the natives were told not to desert their own village-sites where settled communities were found. It is felt that you will concur this action.

Instructions given for village-improvements were simple, basic ones at this early stage. Housing, especially in the YUPNA, is ideal for the climate encountered at these high altitudes and their lay construction and village lay-out will be discussed in detail under the Anthropological section.

A large number of people are still living ⁱⁿ bush hamlets. It is worthy of note that a lot of natives who at first were persuaded to join a large village by the Mission, later deserted when they found Mission domination and doctrines, (particularly regarding polygamy), so severe.

The practice of instructing natives to live in villages other than their own is not considered desirable.

Villages in which there is little control are BAUP, MEGAN and MEK, in the YUPNA and KUNDEN in the URUWA. BAUP is a small stockaded hamlet below ISAN. Many natives are living in the bush. MEGAN recently came from the MADANG District and live in scattered settlements on the MOROBE side of the YUPNA. These wild looking long-haired people have only recently given up fighting in earnest. KUNDEN natives, living in scattered settlements up the SON river valley were difficult to contact and they fled into the bush when the patrol entered their area. At DINAGAT, however, it was able to contact them and they were encouraged into the village where a census was conducted and the purpose of patrolling explained to them. One native accompanied the patrol back to WASU for training as a Village Official.

Many natives, cognizant of a patrol's impending arrival, cross to the MADANG side where they "live" until the patrol has gone. No doubt they do the same thing from the MADANG District when the SAIDOR Officer patrols the area. Where possible, natives were encouraged to settle in their villages and co-operate with the Mission and Government.

When instructions were given for certain work to be performed in a village it was pleasing to observe that the people always worked hard and worked with a will. How unlike the coastal inhabitants!

WEATHER.

The patrol was conducted during the "dry" season which is the South-East Monsoonal period lasting from about May to November. Even so, showers and sometimes heavy rains, were encountered almost every afternoon. The mountains were generally clear until 10 or 11 o'clock in the mornings after which heavy mist would descend until the late afternoon. Nights were generally cold and clear.

Temperatures were taken three times daily. Average early morning temperature was; 6am - 52 degrees Fahrenheit, 12am - 60 degrees, 8pm - 54 degrees.

Minimum temperatures were ; 6am - 46 degrees, 12am - 52 degrees, 8pm - 50 degrees.

Maximum; 6am - 56 degrees, 12 am - 66 degrees, 8pm. 58 degrees.

All these temperatures were recorded in mountain villages lying between four and seven thousand feet.

ROADS & BRIDGES.

It seems erroneous to use the term "roads" when referring to this area. Indeed "roads" are often no more than native-paths and in places even these do not exist. In some areas, notably between ISAN and KEWIENG and along the sides of the URUWA valley very good, well graded and surfaced, roads do exist. These are the result of Mission influence and that of the Tultul DOGIONG of WORIN. I leave it to the reader to judge whether it is a good or bad thing for Mission-helpers to exhort natives to construct roads. This, nevertheless, appears to be one of their main activities in the area. I personally would prefer to see Village Officials control this factor and believe it to be the pre perogative of the Government.

It is admitted that we would possibly have to wait years later for good roads but although Mission control of road construction in itself might be a worthwhile factor, it leads to their domination of all aspects of village life.

When talking of road construction in the URUWA/YUPNA it is necessary to consider two factors before making judgement. First, one must consider the great distances between villages, the extremely rugged terrain and the small population to maintain these great areas, and secondly, the fact that these people have no tools other than the digging-stick, to construct roads. With these factors in mind, apart from maintaining present tracks and effecting small improvements where really necessary, no specific instructions pertaining to road building were given by the patrol.

It would be appreciated if a large number of digging tools and grass-knives can be made available for distribution to these people.

With the excepted location of one village, the URUWA and YUPNA can be patrolled by a convenient route linking all villages. The exception is BUNGA VAT VILLAGE. This community originally came from the YUPNA area but crossed the range and settled in the URUWA Sub-Division west of the SOM river. It is possible to approach this village from the YUPNA settlement of DANUTUM. This was the route followed by Mr. Julian, but in doing so all the IYUF and upper-SOM river valley villages are by-passed, which is most unsatisfactory. This patrol approached the village from KUMDAURONG but then it was necessary to return to the latter in order to proceed to the coast. A long hard trip both ways. While it is possible to proceed to the coast near ROINJI from BUNGA VAT this route is not recommended. It is reported to be extremely rough, long, and over-grown. A logical route which would over-come this problem would be from DANUTUM to BUNGA VAT and then over a high range to GORGIOK a SOM valley village. This would place all villages in convenient order and over-come any doubling back. The natives were asked to find such a route if possible, which should be attempted by the next patrol.

Up to six bush-camps may be necessary depending on the type of country, the weather, and how many hours you are prepared to walk in a day. It is recommended that a tent-fly be carried, an article that was foolishly omitted by this patrol. There is nothing more uncomfortable than preparing over-night shelters in icy-cold mountain rain, for European and native alike. Usual camps are located between the coast and BONKIMAN, GORGIOK and DINAGAT, DINAGAT and SINDAMON, KUMDAURONG and BUNGA VAT, and KUMDAURONG and the coast. Three of these were used by the patrol.

A detailed account of the route used by the patrol follows.

Leaving the coast at ROINJI there is a gradual climb through rain forest and patches of kunai grass for $1\frac{1}{2}$ hours to the village of YUWONG. From here a high mountain is climbed over a reasonable track for $3\frac{1}{4}$ hours through rain-forest to an over-night camp site on the northern side of the mountain. The site is on the only flat ground on the route and water is obtainable in small quantities from a "soak". The site is at 5,800 feet. The next day a slow descent was made to the summit at 4,600 feet and this was followed by an extremely steep ascent to BONKIMAN VILLAGE at 2,800 feet after 7 hours walking.

From BONKIMAN there is a good track down to a small stream and then up to WANDABONG at 3,400 feet. Time $1\frac{1}{2}$ hours.

Leaving WANDABONG (WANDABO) the track passes along the side of almost sheer grass covered hills rising from the YUPNA gorge. At places the track is no more than inches wide and care

must be exercised. From this point the track again enters rain forest where the route becomes no more than a slightly cleared path through the jungle. After many hours over a muddy, tangled surface a height of 4,700 feet is reached and the track descends to the small village of BAUP at 4,200 feet, after five hours walking.

A similar rough route is followed to the KAENG river but before this is reached it is necessary to climb to 5,100 feet to avoid sheer cliffs and then descend-ascend gradually to the stream at 4,050 feet. A curving, well graded road with excellent surface leads from here to ISAN VILLAGE which is located at 6,600 feet after 4½ hours walking.

Leaving the kunai plateau on which ISAN is situated the route climbs into rain forest and then cold, damp moss forest at 8,680 feet. Here the trees are covered in thick blankets of moss while it hangs from the limbs like green fairy-floss. There is no animal or insect life and the only sound is the continuous dripping of moisture. At 8,650 feet the track comes out onto grass spurs with sheer drops from either side. The track skirts the side of a high cliff before ascending to the KEWIENG RIVER at 6,180 feet. This is a mountain torrent which would be difficult, if not impossible, to cross in flood. From the river the route passes over rubble from a landslide and then climbs over a good track to KEWIENG at 7,000 feet. The journey took five hours.

From KEWIENG it is necessary to return to ISAN and from here the KAENG river was re-crossed to DANATUM VILLAGE which is three hours from ISAN and is located at 5,860 feet. From DANATUM the river is again crossed and a very steep climb to MEK village is made. MEK is at 6,600 feet and 2½ hours from DANATUM. From MEK the patrol returned to ISAN which is 1½ hours. No tracks link these villages and it is very difficult and steep walking over open grass-land.

Whilst at KEWIENG a climb was made to Lake WAMBA which is located at 7,700 feet on the saddle between the SARAWAGED and FINISTERRE Ranges. The lake is about a thousand yards long and five hundred wide. I am told that it is very deep and it supports numerous wild-ducks. Village pigs are penned on the banks. The Lake is on the much used trade-route to EWOK in the WANTOAT area.

From ISAN to GORGIOK the range between the YUPNA and URUWA Sub-Divisions is crossed. A kunai spur is followed from the village to about 7,600 feet and thence through moss forest to the summit which is crossed at 8,400 feet. After 5½ hours walking GORGIOK VILLAGE is reached at 4,640 feet. The village is situated beneath huge mountains on a grass ridge above the SOM river. The track from ISAN to this settlement is in very good condition.

Leaving GORGIOK one proceeds over vast areas of grass land, over numerous spurs, gullies, and rocky outcrops. The country is the roughest in the area. There is no track and for two and a half hours the party descended and ascended with annoying frequency before crossing a large stream and eventually, the SOM river itself. This is another roaring mountain torrent and the only path was along the sides of the bed of the stream. This made progress slow and difficult. The stream was crossed dozens of times to avoid bad rapids and depths and for hours movement was only made possible by jumping from one boulder to the next. At places cargo had to be passed from native to native while the carriers edged their way along steep rock walls of the river.

After $6\frac{1}{2}$ hours of such progress it was realized that KUNDEM village could not be reached before dark. Confronted with this and the fact that a member of the party had developed a bad attack of malaria it was decided to camp on the banks of the river. Next morning after $2\frac{1}{2}$ hours more progress along the river and a short climb KUNDEM was reached. The village is at 4,500 feet.

Leaving KUNDEM there is further progress up a creek bed and then a native-pad is followed up a steep grass-covered mountain, over many spurs running down into the SOM, and over many precipitous gullies, thence skirting a high hill the pad descends and ascends slightly to DINAGAT VILLAGE after three hours, at 6,040 feet. This village is situated on the foothills of the SARAWAGED and even in the middle of the day icy winds from the range, sweep the area.

From DINAGAT to SINDAMON possibly the most difficult terrain and walking is encountered. There is a steep ascent to the SOM river and then, an almost precipitous climb up the other side to a grass spur. So steep was the descent that the carriers had to cling to what rocks or trees they could grip with one hand, and pass the cargo from carrier to carrier with their free hand. The climb up the long spur in broiling sun was exhausting and I think sugar cane, which the natives eat voraciously every few yards, was the only thing that kept them going. More deep gullies and small streams were crossed before a long climb to over a range between the SOM and IYUT river valleys, was commenced. A rain storm and cold blasts of wind did not make the climbing any easier. There was not even a native-pad to follow and it was almost impossible to get a grip in the wet, slippery grass. Tropical type military boots with the four pronged cleat are an essential in this type of country. The range is crossed at about 5,400 feet and then there is a long slow climb over undulating grass hills to the IYUT river. Once over the river, which is difficult to cross, there is more climbing over similar hills until SINDAMON VILLAGE is, ~~THANK~~ thankfully, reached. ~~THANK~~ The village lies at an altitude of 3,800 feet. Walking time from DINAGAT was $10\frac{1}{2}$ hours.

From SINDAMON to SUGAN the range between the IYUT and URUWA rivers is crossed at 5,700 feet. SUGAN is at 3,400 feet and is reached after $3\frac{1}{2}$ hours walking over a reasonable track.

From SUGAN to WORIN there is a very good road which crosses the URUWA river over a babbee-bamboo bridge at 2,300 feet and then climbs by means of a well graded descent to WORIN at 4,500 feet. This takes three hours. All the tracks along the side of the URUWA valley are excellent. WORIN to YAWIN is only $1\frac{1}{2}$ hours. The URUWA river is again crossed. Proceeding along the eastern side of the valley the track leads to BOKSAWIN (4,400 feet) - $1\frac{1}{2}$ hours, SAPMANGA (3,200 feet) - $\frac{1}{2}$ hour thence a steep climb down to a tributary of the URUWA and up to KUMDAURONG at 3,400 feet which takes a little over an hour.

The thorn in the side, is BUNGA VAT which lies far to the west over the URUWA and SOM rivers. After a short steep ascent from KUMDAURONG the URUWA is crossed by means of a frail bamboo bridge over a narrow gorge. The river roars away sixty feet below and is most unpleasant. From the crossing at 1,800 feet a climb is made through forest to a high grass ridge which is crossed at 3,400 feet. Undulating hill country is crossed until the SOM river is reached near a small lake. The crossing is by an even frailer bamboo bridge at 1,600 feet. The kunai grass was waist high and as there was no track or pad it was necessary to just push through it. One continues through this, climbing

gradually to a steep rocky outcrop and then ascends through stands of bamboo to BUNGAVAT village at 3,500 feet. Walking time was 7½ hours. As mentioned previously it is hoped to be able to find a suitable route over the range to GORGIOK and then the easier route from DANATUM to BUNGAVAT maybe used, avoiding also, the return walk to KUMDARRONG. The return trip takes about the same time but as the patrol left BUNGAVAT in the afternoon a camp was made at a small creek near the SOM. This, incidently, is the only water on the route.

Leaving KUMDAURONG for the coast the track climbs to a point where it crosses a creek at 5,600 feet. This is the only water on the road and is only 1½ hours from KUMDAURONG. Still climbing the summit of the range is crossed at 8,000 feet in moss forest. From the summit there is a very long ascent to the SOWAT river which is crossed at 700 feet. One hour from here is NINKIA VILLAGE which is located on the coastal plain. The trip took 9½ hours walking but would be easily twice as long going in the return direction. The track itself is in quite good condition.

It was noticed that all altitude readings did not tally with those taken by Leigh Vial which were observed by the boiling-point method. Readings taken on this patrol were with an aircraft type altimeter which was checked with a similar model owned by the Lutheran Missionary, before departure.

MEDICAL.

Where improvements in village hygiene and sanitation were necessary they were generally the result of ignorance and not apathy or laziness on the part of the villagers. Whilst most villages were reasonably clean, sanitation was very poor as the inhabitants had not grasped the elementary fundamentals of the subject. In each village a "model" latrine was constructed and the people were instructed to construct additional similar ones. However, there constant use is doubtful at this early stage. Natives were also instructed in the use of deep refuse pits and these were dug in all communities.

Pigs, of course, roam the village at leisure although it was noticed that a few communities have constructed pig pens. This was encouraged. Nevertheless I never feel very happy about instructing natives to adhere to this practice. From my experience I have found that many natives do not properly feed pigs in pens and consequently they die. Some villages even slaughter all their pigs in preference to carrying out the instruction.

Health throughout the URUWA/YUPNA varies considerably according to the locality. It is almost impossible for any patrol to state bluntly whether the health of a particular area is good, or bad. Only a comprehensive investigation can determine this and such an investigation is not possible in the course of a normal patrol. For instance, during the patrolling of the URUWA observations would indicate that health was very good but census statistics, which show a very high death rate, belie this. It is thought that most deaths are the result of epidemics of pneumonia and dysentery which periodically sweep the area taking huge toll of life. What seems to be a dysentery outbreak accounted for one third the entire population of one village in 1948. To complicate the issue is the total lack of medical facilities.

I think trained Native Medical Assistants are the only satisfactory answer to this problem. Medicines on the spot and in capable hands would possibly change the whole picture of such outbreaks. With this in mind six natives accompanied the patrol to WASU. They will later be sent to the Public Health Department at FINSCHHAFEN and it is requested that an allocation be made for them to attend a future Medical Training course at MALAHANG.

Medical Tultuls were appointed to most villages in 1948 but they have not seen a Medical Officer since and have not received any medicines since this date. They will be sent, in small batches, to FINSCHHAFEN for a refresher-course but could it be requested please, that in future large supplies of medicines be forwarded to this Post for distribution to such natives. It is not possible for them to undertake the long journey to FINSCHHAFEN which would be dangerous for health reasons, and treacherous over crossings.

Hospitalisation of URUWA/YUPNA natives raises another serious problem. Sending them to coastal hospitals is not to be recommended and the Lutheran Mission hospital at ULAP has only a small number of beds and not the facilities for treating serious cases.

As has been mentioned previously in this report, two lower YUPNA villages migrated to the coast at ROINJI. One, after half its population had died from malaria, filariasis, and allied diseases, saw the folly of its migration and returned to the hills. The other, DARON, remained steadfast at ROINJI, rapidly heading towards extinction. They have been instructed to return inland. As requested in GPO Patrol Report No. 1, it is considered that the western coastal region should be declared a prohibited area for inland peoples. Concerning the coastal people in this region, the matter has been discussed with Doctor A. Becker of FINSCHHAFEN who is in complete agreement that these communities should be transferred to a more healthy locality west of WASU.

It is axiomatic that these people will need improved medical facilities before any marked improvements in health will be observed.

A large number of goitre cases were noted in some villages. Lower YUPNA villages of WANDABONG and BONKIMAN and URUWA villages of DAIN, and YARIN had a very high incidence of the disease and many of the infected natives were also mentally insane. Frambosia, ulcers and skin diseases were not numerous and it was only necessary to send a few cases to ULAP Mission hospital. Two natives suffering from Hanson's disease were located at BUNGAYAT VILLAGE and were ordered to the Mission Hansside Colony at ULAP.

AGRICULTURE & LIVE STOCK.

Natives of the URUWA/YUPNA are ^Ssubsistence gardeners.

YUPNA gardens are located in the rain forests of the lower valley or the kuni grass slopes at the higher altitudes. The dry season is from May to October or November, during the South East monsoons. The wetter season is during the North West monsoons which blow from December to April. Most Upper-Yupna gardens are located at altitudes between five and seven thousand feet.

The sub-soil is mostly a red and yellow clay with a thick black layer of humus some eighteen inches deep on the surface. Primitive agricultural methods soon cause erosion to rob the soil of this rich layer on kunai garden sites.

The principles of agriculture are shifting agriculture without any form of crop rotation. Planting takes place at the beginning of the dry-season although energetic families will be planting continually throughout the year. In grass areas, the kunai is cut with bamboo knives then burned. The soil is then tilled with pointed digging sticks which are the only agricultural tools possessed. This labour is performed by the men. The women do the actual planting in mounds with drains running down the length of the garden between each row of mounds. This only stimulates erosion as there are no cross drains. Weeding and harvesting is undertaken by the women.

Gardens in the higher altitudes are not fenced and wild-pigs create little damage. Yams, taro and sweet potatoes are planted in separate gardens and inter-planted with these crops are tobacco, sugar, corn, bananas, and European vegetables.

The main crops in the lower-YUPNA are taro and the usual native crops, coconuts, betelnut, pawpaws, bananas, pineapples and water melons and sugar.

In the upper-YUPNA the staple is sweet potatoe, (Kau-Kau). Yams and a little taro are also planted. Sugar of poor quality, tobacco, bread fruit and tree-tomatoes are also popular. Large quantities of a nut called locally "kwepei", from a type of pandanus palm, are planted and eaten. European type vegetables, potatoes, cabbages, tomatoes, onions, carrots and so on, have been introduced by the Mission and grow remarkably well.

The YUPNA natives appear to be enthusiastic and industrious gardeners.

As the URUWA Sub-Division is mainly grass-land gardens are located along the sides of the valley systems and these black geometrical shape patterns maybe seen dotting the green country-side. The principles of agriculture are the same as the YUPNA and the staple food-crop is sweet-potatoe.

Large quantities of coffee are grown in some URUWA villages and the people were encouraged to sell their product at WASU.

An Agricultural Census was conducted at WORIN VILLAGE and details will be forwarded under separate cover.

Live Stock:

Pigs are owned by many villagers but they are not numerous. The retreating Japanese killed many village-pigs and perhaps this is the reason. No more than a dozen fowls are owned in the YUPNA and very few in the URUWA.

Wild pig, kangaroo, cassowary, bandicoot and birds are hunted with bow and arrow or snared. Pit-traps for pigs are common but the use of the pig-net is unknown. Villagers near the SARAWAGED plan expeditions to hunt the kangaroo which are numerous on the high bare grass slopes.

Rats, and a vile looking black grub, are also eaten with relish.

Trade:

Trade plays an important part in the economic and social lives of the people.

Inland people make periodical visits to the coast where they prepare salt from the sea.

Several trade routes cross the SARAWAGED range to the WANTOAT and WAIN areas on the LAE side of the mountain. The most important route is from KEWIENG, over the saddle between the SARAWAGED and FINISTERRE ranges, to WANTOAT. The upper-YUPNA people trade salt, beads, cowrie-shell for much wanted steel-goods and lavalavas. Even clay cooking pots from SIO and SIASSI find their way over the range.

Another popular route is over the range from DINAGAT to EWOK. DINAGAT people trade drums, dogs and pigs teeth, cowrie shell and salt for items of European manufacture.

Upper-URUWA valley natives cross the range to the WAIN and the Mission station at BWANA where they sell vegetables and tobacco for cash.

MISSIONS & EDUCATION.

Education is in the hands of the Lutheran Mission whose Headquarters for the area have recently been established at TAPEN, on the MADANG side of the YUPNA. Schools have been established in the main villages during the last two or three years and are staffed by native teachers of poor quality from the KAIASA Sub-Division. Main instruction is in reading and writing of the KOTTE language.

It is my opinion that a deplorable state of Mission domination which does not fall far short of totalitarianism, exists throughout the URUWA/YUPNA. Native customs if contrary to Mission doctrine are ruthlessly stamped out with little regard of the effect to the native. In cases of polygamy, natives who have only recently come into contact with the Mission, suddenly find their families torn apart and in one or two extreme cases brought to my notice, natives were banished from the village because of their "heathen" practices and told to live in the bush. Natives who do not agree with the Mission teachers or pastors are subjected to the indignant indignity of threats, ridicule and shame before their fellow villagers. Even "strong-arm" tactics are resorted to. At one village a European Missionary in company with coastal Mission-helpers literally stormed a "tambaram" house and seized articles there-in in spite of protests by the owners. The Mission has no right to sequester such property and the committing of such gaucheries as these are common.

It is obvious that Village Officials are near figureheads with little or no knowledge of their duties. This is understandable in a backward and neglected area. Mission-helpers dominate all Officials, excepting DOGIONG of WORIN, and instruct them in their duties - many of these "duties" are purely Mission doctrines. The amalgamation of villages in a central place to facilitate the control over the inhabitants and to make the spreading of the Gospel easier, has been brought about by the Mission. Pressure was brought to bear on communities which desired to remain on their own ground.

The Lutheran Mission has created a great deal of good in the area but it is the methods used which I object to. I feel senior Officials should make it quite clear to Mission representatives that dictatorial domination of the natives by village Mission-helpers is not to be tolerated. Discreet discussions were held in many villages with both Mission-helpers and Officials present and it was stressed that both must work together for the betterment of their people. At the same time the rights of the natives were made known to them.

Whether or not the European Missionaries realize the state of affairs that exists in these villages or not, is hard to say. The matter has since been tactfully discussed with the Rev. Wagner of ULAP who expressed surprise at the situation and promised to assist assist assist. The Rev. Wagner has been most co-operative in all matters and it is felt that only by mutual co-operation between both parties can general improvements be made throughout the area.

CENSUS.

The census conducted was the first since 1945 in most villages, and the first since 1940 in a number of communities. It is therefore understandable that it would be difficult to obtain a true picture of population trends and other vital statistics. At the most only four census recordings have been taken at irregular intervals since 1936.

Both Sub-Divisions are sparsely populated. Total population of the YUPNA is 2,442 persons and the URUWA 1,321, totals of both 4,763 natives. This of course does not include the MADANG section of the YUPNA.

Statistics show that in many villages the number of deaths outnumber the births. As these figures cover the last seven years they are possibly an indication of the population trend. Because of this time factor too, the number of deaths shown must be taken as a low estimate. Few child deaths between one and seven years were recorded. Villages thus effected are, in the YUPNA: BUNGA VAT, YUWONG, BONKIMAN, WANDABONG, and MEGAN. In the URUWA: GORGIOK, KUNDUM and SINDAMON. Some villages, notably ISAN, KEWIENG, MEK, WORIN, YAWAN and BOKSAWIN show high birth-rates and a marked population increase.

Population trends taken from Village Books are set out hereunder.

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<u>Village.</u>	<u>Year</u>	<u>No. of Births.</u>	<u>No. of Deaths.</u>
<u>YUPNA:</u>			
BOKIMAN	1940	5	16
	1944	17	29
	1945	3	5
	1952	<u>36</u>	<u>77</u>
		61	127
WANDABONG	1940	20	12
	1944	21	44
	1945	2	8
	1952	<u>46</u>	<u>50</u>
		78	114
ISAN	1940	14	15
	1940	7	29
	1944	61	23
	1945	6	7
	1952	<u>158</u>	<u>64</u>
		246	138
KEWIMENG	1940	16	16
	1940	11	18
	1945	51	22
	1952	<u>123</u>	<u>67</u>
		201	123
MEK	1940	6	3
	1940	1	10
	1944	16	6
	1945	3	6
	1952	<u>63</u>	<u>14</u>
		79	39
<u>URUWA.</u>			
GORGIOK	1940	5	14
	1940	1	20
	1944	8	22
	1945	2	14
	1952	<u>18</u>	<u>52</u>
		34	112
KUNDEM	1940	1	3
	1940	1	14
	1944	3	12
	1952	<u>13</u>	<u>23</u>
		18	52
DINAGAT	1940	2	2
	1952	<u>72</u>	<u>48</u>
		74	50
SINBAHON	1952	20	54
SUGAN	1940	1	2
	1940	4	2
	1944	5	20
	1945	1	1
	1952	<u>13</u>	<u>4</u>
		24	29

Cont.

<u>Village.</u>	<u>Year</u>	<u>No. of Births.</u>	<u>No. of Deaths.</u>
WORIN.	1940	1	5
YAWAN	1940	4	3
	1944	20	11
	1955		2
	1952	<u>28</u>	<u>13</u>
		53	34
WORIN.	1940	8	18
	1940	3	6
	1944	26	62
	1945	3	4
	1952	<u>78</u>	<u>39</u>
		118	129
BOSSAWIN/MARAN (Yupna)	1940	1	4
	1944	6	11
	1952	<u>51</u>	<u>14</u>
		58	29.
BUNGAVAT (ex Yupna)	1940	9	16
	1952	<u>25</u>	<u>64</u>
		34	80

ANTHROPOLOGICAL DATA:Customs & Habits.

While the YUPNA natives are generally a well-built, solid people, the URUWA are generally of smaller stature and not as robust. Where Mission influence is slight, ear-rings of shell and beads, bone nose-plugs are worn and the hair is worn in long ringlets reaching to the nape of the neck. Clothes consist of a bark-cloth loin cloth which is wound around and around the body with a strip between the legs. Some "malos", as they are called, are twelve feet or more in length and form a tire-like formation around the wearers middle. Cloaks or similar material are also worn and these give the wearer added warmth in the cold climate. Special cloaks with clan marking painted on them are kept for festive occasions. Some URUWA natives, in addition to these, wear a bark-cloth hat which is worn like a turban. Fibre, colourful arm-bands (pus-pus) are worn by all men. A string net bag, (kilum) is also part of everyday wear and even natives who have accompanied the patrol to the Post are not to be seen without their "kilum" at any time. This bag contains their betel-nut, leaf, crushed lime in container, leaf tobacco and bamboo pipe used as a cigar-holder. Sometimes this is conveniently carried through a pierced ear-lobe. An essential part of equipment is also a long knife which is thrust through the loin-cloth. Many natives attach their own decorated handles to European blades.

The women wear a full fibre skirt made from pandanus leaf or *tapita* tapa-cloth cut into thin strips and knotted around a central belt. Cloaks are also worn in higher altitudes but these are more of a blanket than the real cloak which is knotted over the male's shoulders.

In the YUPNA one can hear the melodious yodelling of the natives calling each other across the valley. This was a form of war-cry in days of not so long ago. They also have a deep stirring chant which they sing when carrying cargo or pigs. URUWA natives inform me that the YUPNA have no dances with drums and headdress. The YUPNA'S deny this but it must be said that not one dance was seen in any one YUPNA village. The URUWA tribe, on the otherhand, have some very spectacular dances and the head-dress made by the URUWA valley people is the most colourfull I have seen. It is three to four feet high and a mass of closely woven feathers of red, black, white and green.

There are strict taboos in relation to calling relatives by name. These are always called, brother, sister, mother, etc. It is taboo also for a native to call his own name and if a European enquires he should ask an accompanying native if possible. URUWA natives who are employed by Europeans even extend this custom to apply to them. They will never speak of their employer as Mr. so and so, but always as "pappa". Natives will never eat in front of marital relations and when eating before any European will turn their back. When newly wed the husband will only eat small meals with his wife so as not to insult her. Later, however, when she is used to him, he may eat as much as he wishes.

The URUWA natives, who grow large gardens of bananas, will tear a strip of the trunk of the palm and obtain the water that trickles out when thirsty. Certain young bamboo trunks also contain cool, pure, water.

Language Groups.

The "NUT" or "NOTNO" language extends throughout the YUPNA Sub-Division and over into the WANTOAT area. There are several dialects of this language and although one native can generally, but not always, understand the dialect of another, he cannot speak it. The lower-YUPNA speak the "Anino" dialect in BOKKIAN, YUWONG, DARONGE, and some MADANG DISTRICT villages. "Anino" is not understood by many upper-YUPNA natives who speak "Yatna" in BUNGIVAT, WANDABONG, ISAN, DANATUM, MEK, KEWIENG and MEGAN in the MOROBE DISTRICT, and WINDALUK, GUA, TETEP, NIAN, and NOKOPO in the MADANG DISTRICT. This is a very distinct and guttural sounding language. BUNGA VILLAGE consists of a section of the YUPNA tribe who migrated to the URUWA. There they absorbed a URUWA speaking and a coastal speaking village and this community now speak "YUTNA" or a mixture of the three languages.

The URUWA tribe have one language with two dialects. One dialect is spoken by the SOM valley people in DINAGAT, INZUT, MEKOBANG, SAKAM, KUNDEM, and GANMA villages. The other dialect is spoken in the URUWA valley villages of WORIN, YAMIN, MUP, MIMI, BOKSAWIN, MARAN, SUGAN, SINDAMON and KUNDAURONG. GORGIOK, just over the YUPNA/URUWA divide is a community where there has been a lot of inter-marriage between both tribes and speak a mixed YATNA and URUWA language.

Housing & Family Life in The Yupna.

Before Mission influence brought about the amalgamation of villages the natives lived in small stockaded hamlets. In the upper-YUPNA valley a number of these are still to be seen. At BAUP, for instance, not only is each the village surrounded with a high fence but also each house. To enter one must proceed through a maze of paths between the stockaded walls and through numerous gateways. The KEWIENG murderers were only captured after several barred gateways had been passed in order to gain entrance to the houses.

YUPNA houses are of much better construction than those seen in the URUWA which are low, flimsy dwellings. The former are solid, warm and ideally suited to the cold climate.

Older type houses are of bee-hive shape with the floor on ground level. A greatly improved type of dwelling has now been developed. The framework is of lashed saplings criss-crossed for added strength. There are two separate walls. The outer-wall extends right around the building from ground level to the roof and is of plaited bamboo or pandanus leaf. The inner-wall which extends around the sides of the living room is of lashed palm. The roof is of kunai grass thatch. The house is entered through a small bamboo door at ground level through which is a small lobby for storing fire-wood. A log step is then climbed and entrance made above ground level through a similar doorway to the inner room. The floor of this room which is some three or four feet above the ground, is strong and firm and is made from tightly plaited lengths of bamboo strips. They are the best native floor seen. The interior of the house is dark, but not as smokey as imagined, until one's eyes become accustomed to it. In the centre of the floor is a long fire-bed some ten feet by four. Suspended above this is a long platform for placing firewood and smoking food. Above this, and suspended from the ceiling is a large cylindrical wicker basket about twelve feet in length and with a diameter of twelve to eighteen inches. This basket is filled with a bitter tasting nut or fruit from a form of pandanus palm and is dried for months, often a year, before eating. In the attic is a platform which holds more firewood and some household effects. At the rear of the house is a shelf on which are stacked cooking pots, obtained from SIO or SIASSI, food to be cooked, and personal possessions. There are also surplus bamboo containers in which food is cooked, and carved wooden eating bowls which are made locally. Hanging around the walls will be string-bags containing more food, extra tapa-cloth cloaks and big tapa-cloth blankets or sleeping mats. Most natives possess at least one or two of these. Women's fibre skirts, what knives or axes the owner might possess, and bows and arrows, complete the household effects and possessions. One essential part of equipment is the fire-stick. In a few moments a native can have a blazing fire going from one of these instruments. The stick is pronged and is about a foot long. A piece of dry bamboo strip is placed between the forked piece and the stick is held over a fragment of bark with the natives two feet. With his hands he works the strip of bamboo rapidly back and forth until a spark catches the bark which is quickly fanned into a blaze.

A typical family house will contain the husband and wife and his children - girls until marriagable age and boys until they turn eleven or twelve years. At this age they are sent to the "boy-house" where they live until they have a married house of their own. Each clan has its own "boy-house" and the eldest youth or the son of an important clan member is in charge. Youths sometimes have their meals in their parents house. In the old days, boys of this age would be taken to the "Tambaram house" where they would be instructed in tribal lore and rites and prepared for initiation. Orphaned children of the man's brother, or adopted children, will also live in the one house. Widowed daughters will sleep in the house of the deceased husband's relatives.

The inhabitants sleep on the floor around the fire which is kept burning all night. Tapa-cloth blankets are used to cover the body if it is particularly cold.

Meals are cooked by the women but men often assist. Typical meals are, for early morning, baked-taro taro or sweet potatoes baked over the hot coals and a similar meal at midday if desired. The important meal is at night and this often consists of taro or sweet potatoes, mixed with cabbage leaves or beans cooked over the fire in a bamboo container. Only a little water is placed with the vegetables and the end of the bamboo is sealed with a leaf. The food is actually steamed. Sometimes a vegetable stew may be boiled in a clay pot - if meat is obtainable, which is rare, this is added.

Betal-nut $\$f$ course is a favourite. In the higher altitudes a nut called "kabibi" is chewed. The lime is obtained from a stone which is heated and crushed into a fine powder, a leaf "dagā" or "bianga" constitutes the three necessary ingredients. The older men who are lacking in teeth and cannot chew the nut in its' natural state employ a special length of bamboo and a round stick and pestle and mortar fashion, crush the three ingredients into a sodden substance which is easily digested.

Festivities & Rituals.

Birth. No particular festivities.

Puberty. Similar rituals as adhered to in other parts of the Sub-District are practiced. Approaching puberty the youth is taken to the Tambaram house and is there instructed in tribal rites by elder clans-men and prepared for initiation, which is the rite of circumcision. The dance, with accompanying drums in the URUWA, and without in the YUPNA is known as the "Sawaiya" in the latter area. The youth is kept in the tambaram-house for four to six weeks after the ceremony and is then lavishly dressed loin-cloth, painted cloak, plaited armlets and dogs teeth and pigs tusks, and taken to the village.

Marriage. Marriage is usually patrilocal and nowadays monogamy is the general rule although polygamy is still practiced in some communities, notably those with little Mission influence.

Marriages are either "arranged" or "negotiated" by the two interested parties. For example in an "arranged" marriage the father will approach the daughter's father and arrange for her to be married to his son at a later date, often years hence, when both are still at an early age. In order that bride-price be effected it is necessary that both son and daughter adhere to their parents wishes in such cases. In a "negotiated" marriage the boy may find he likes a particular girl in which case he will ask his father to approach the girl's parents with marriage in view. In such cases the "bride-price" which constitutes the actual marriage is a controlling factor over the boy's life. He is obliged to behave himself and adhere to his parents wishes who will later "purchase" his wife. If a boy and girl elope in all probability the girl will unceremoniously be dragged back by her kins-folk. If, on the other hand, a boy refuses to marry a girl to whom he has been "marked", compensation must be paid to the girl's kinsmen.

Strict taboos exist between girls and boys who are selected for future marriage and they must not see, or speak to each other. Both are expected to be chaste before marriage and promiscuous relationship before this event between any other male or female, is considered most immoral. This rule is not always carried out as can be expected but such relationships are always discreet and secret. A strict decorum is always observed in these matters.

In marriage the girl's father, sisters, grand-father, and maternal uncle play the most important roles. In the boy's case his maternal uncle and brothers and father have the biggest say. There is not special ceremony and the payment of pigs, dogs teeth and pigs tusks signify the act of marriage. The girl then goes to live with the boy in a house that has been prepared for them. Sometimes they will live in the home of the boy's parents for a while.

Death. The body is placed in a small house in the bush well away from the village. It is placed in a sitting position on a form of seat with the legs lashed to poles and hands by the sides. The body is painted with red pigments and adorned with headdress and native valuables. In this position it is left to decompose.

In the case of the death of a man the wife and maternal relatives are the chief mourners. Taboos are placed on eating certain goods and the wife remains in the house until the period of mourning is over. If the wife dies children are adopted by the wife's sister or brother while some remain with the husband.

Society is matrilineal and inheritance and descent is traced through the mother's line.

Garden Magic. Each community has its own garden magician who has power to make the crops bear well and control the elements. At each planting the magician is called in and by chanting certain spells and spitting mixtures of herbs over the crops he can control their growth. As payment he is given a substantial portion of the harvest.

When the first harvest is taken from a new garden the owner if important, will celebrate by holding a large feast and dance. Many pigs are slain, the greater the number the greater is the host's prestige. Such celebrations become highly competitive.

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Scorcery. Scorcery is common and is still a potent weapon in all communities. Until just before the war it was one of the main reasons for inter-village fighting and murders. Like garden-magic is hereditary and is handed from father to son or maternal-uncle to nephew. So firm is their belief in scorcery that two attempts were made against this Officer. At KEWIENG a container of feathers, grass, and foul smelling concoctions, was found in the rafters of the rest-house. It was later learned that this had been placed in the house to render the capture of two murderers impossible. No doubt the scorcere has now lost much prestige! At NINBIA the walls of the house had been sprayed with spittle from certain herbs "to render the kiap quite and docile should he note something undesirable in the village".

Wars & Fighting. Informants tell me that very large populations once existed in the river valleys but most of the people were killed off in inter-tribal wars. One raid was described in which a whole village was slaughtered, man, women, and child, and their bodies tossed into the URUWA river. The natives of the URUWA/YUPNA were not cannibals. Wars were caused by the usual troubles and disputes arising over scorcery, women, pigs, and to a lesser extent, ground. The only weapon was the bow and arrow and no shields were employed.

T.W. White

T.W. White.
(Patrol Officer.)

- Appendix A Census Statistics.
- Appendix B. Mission Village Schools.
- Appendix C. Report on Police.

Encl: Copy Director D.D.S. & N.A. - Map.

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Appendix "B"

LUTHERAN MISSION VILLAGE SCHOOLS - URUWA/YUPNA SUB-DIVISIONS.

<u>Village.</u>	<u>No. Teachers.</u>	<u>No. Males.</u>	<u>No. Females.</u>
WANDABONG	1	22	8
ISAN	1	14	13
KEWIENG	1	38	27
GORGIOK	1	7	7
WORIN	1	34	9
BOKSAWIN	1	45	17
BUNGAVAT	1	25	7

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Appendix "C".

Report on Members R.P. & N.G.P.F.

Cpl. WARAMIJI. Reg. No. 3462.

A thoroughly spoilt N.C.O. with an exaggerated opinion of his own importance. Needs training often. An excellent disciplinarian.

Cpbat. LARIO. Reg. No. 6530.

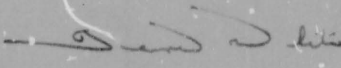
Satisfactory in all aspects.

Const. RAGU-UM. Reg. No. 6603

A capable Constable.

Const. NUNDEBIAK Reg. No. 6604.

Satisfactory in all aspects.


T.W. White.

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of

TERRITORY OF PAPUA - NEW GUINEA.



DSF 30/1-51
Sub-District Office,
WINGCHIAFEN, T.N.G.
28th October, 1952.

The District Commissioner,
Morobe District,
LAE, T.N.G.

Wasu Patrol Report W.2. of 1952/53 by P.C. White

URUMA/YUPMA Sub-Division.

Enclosed herewith please find the abovenamed which I think is one of the most interesting reports I have read in a long time.

I have no particular comments to make except that Mr. White appears to have well covered all aspects of the native situation and I consider that an earnest endeavour should be made to ensure that a similar follow up patrol is carried out in the not too far distant future.

As a matter of interest I am enclosing a photograph which I had taken of one of the Upper Yupma natives who came into the station, because as you can see he is a very distinct type.

A handwritten signature in dark ink, appearing to read "D.J. Parrish".

(D.J. Parrish.)

Assistant District Officer.

Enc:

TERRITORY OF PAPUA AND NEW GUINEA.

30/9/42

DS.30/5/15.

District of Morobe,
Headquarters,
L.A.

30th October, 1952.

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

PATROL REPORT WASU NO. 2 of 1952/53.

Forwarded herewith are copies of an excellent Patrol Report submitted by Patrol Officer T. White, covering an arduous 39 day patrol to the URUWA/YUPNA Sub-Division. These areas abut on to the Madang District Border, and are the most neglected parts of the District. Due to shortage of field staff, the Wasu Patrol Post had to be closed for almost two years, and consequently the area has been sadly neglected.

In the past, Patrolling Officers were inclined to miss this area, mostly on account of the most difficult terrain. From reading the report, one would gain a good picture of the high mountainous country in which villages are distant from each other, and patrolling is up and down steep mountains rising to 8000 feet. In spite of the neglect over the past, a reasonably good state of affairs exists amongst villages. The few minor affrays that have occurred are only to be expected when areas are not regularly patrolled and the prompt action taken by Mr. White in arresting the offenders in the reported murder case will have a salutary effect on the area.

It will be seen that only two natives are absent in employment outside the District, but I do not think we should encourage any more to leave, as their homes are at such high altitudes and employers at similar altitudes are hard to find. In spite of some disagreeable occurrences, the influence of the Lutheran Mission has apparently done quite a lot of good. I think they should be encouraged in their efforts to improve roads and general housing conditions. I do not think any great harm will ensue from bringing the people to live in bigger villages. Once the natives lose their fear of attack from neighbouring villages, and realise that it is no longer necessary to build stockades around their hamlets, they will learn to mix more freely, and harmonious relations between the various groups should be established. Of course, there is always the danger to their health, but I do not think this is aggravated very much by living in large communities. If the six young natives, taken by the Patrol for training as Medical Tultuls, return to their villages with some medicines, they should be able to treat the natives more easily in large communities than if they were scattered in small hamlets on high mountain ranges.

Will you please bring to the notice of the District Commissioner, Madang, the section dealing with Japanese rifles in paragraph 2, page 6, of the report. When the Japanese evacuated Finschhafen in 1944, large numbers died on the track through these areas, and others left their arms and equipment scattered about. The Japanese also did great damage to native gardens and ate most of the existing livestock.

If the Patrol Officer at SAIDOR could advise Mr. White of his next patrol to the border area, some liaison could be established whereby natives migrating from one district to the other could be censused and a check made on the trade in old rifles.

The appendix to the report, showing the number of

Handwritten:
Patrol Report
10/11

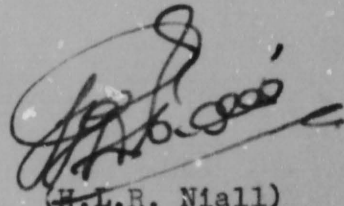
Handwritten:
Mr. Mellis
10/11

births and deaths is very interesting, and in some cases the death rate has been extremely high. As so little is known of the area, and taking into account the rough nature of the country, it must be realised that the census cannot yet be complete. We will have to know more of these people before we can make any definite decisions as to whether the population is seriously declining.

Mr. White has carried out his patrol in a most satisfactory manner, and is to be commended.

The anthropological data collected by him is interesting, and shows that the Officer has paid great attention to detail, and has a good understanding of the natives whom he has visited. I am more than pleased with Mr. White's work, and he shows distinct possibility.

Copy of covering memorandum from the Assistant District Officer, together with an interesting photograph is also attached.



(H.L.R. Niall)
DISTRICT COMMISSIONER.

Encs.

30-9-142

7th November, 1952

The District Commissioner,
Madang District,
MADANG

PATROL TO UHUNA-NIPIA AREA, MOROBE DISTRICT

A Patrol was recently made of the Urua-Nipia area of the Morobe District, which lies along the southern boundary of the Madang District. The following is an extract from the Report submitted by Mr. Patrol Officer T. S. White, Officer in Charge, Wosu Patrol Post:-

"During the Patrol seven Japanese rifles and a quantity of ammunition were confiscated from Yupua natives. A certain amount of trading in arms has been going on from the Madang District. The rifles had been used for shooting pigs, and the law as regards this matter was explained to the people. I do not think that natives of this District are in possession of any more arms although it is likely that they can obtain them from the Madang area and I would appreciate it if the Officer-in-Charge at Seider was advised. Most arms come from the Windkiss village."

The Assistant District Officer at Seider is to have this matter investigated as soon as practicable and if Mr. White was advised of the next patrol of the border area from Seider, some liaison could be established whereby natives migrating from one District to the other could be censured and a check made on the trade in old rifles.

Copy:
District Commissioner
Morobe District,
LAS

A. A. Roberts
(A. A. Roberts)
A/ Director

30-9-340

The District Commissioner,
Morobe District,
LAE

7th November, 1952

PATROL REPORT - FAHIA, 21st 1952

The Report submitted by Mr. J. White, Patrol Officer, and your covering memorandum, concerning his patrol of the Fahia area is acknowledged, with thanks.

Mr. White has submitted an excellent report on all aspects and obviously a sound and thorough patrol has been carried out by him over most difficult country, where steep and arduous climbing and descents are frequently encountered.

The native situation reflects the fact that these villages have not in the past received their fair share of attention. The village officials have only received very little support and guidance in their duties and the very few missionaries and mission workers in most places exert a dominant influence in affairs outside their proper sphere of activities.

The matter of the Japanese threat is being reviewed and the notice of the District Commissioner, dated 11th October, 1952, of the letter being despatched to him are attached.

As you say, considering the frequency of attacks by lack of food-stuff, a reasonably good state of affairs has been brought about these villages, and a fair degree of stability and influence is likely to result if this well planned patrol is carried out.

J. J. Roberts
(Signature)

P10



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of Mekeke (Wasu) Report No. Wasu 30/52/53

Patrol Conducted by T. N. White P.O.

Area Patrolled Simbe Subdivision

Patrol Accompanied by Europeans.....

Natives.....

Duration—From 20/10/52 to 19/12/52

Number of Days 48

Did Medical Assistant Accompany?.....

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

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

Map Reference.....

Objects of Patrol Census and 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 & NEW GUINEA.

17

DSW 30/1-6.

Patrol Post,
WASU,
Finschhafen Sub-District,
District of Morobe,
Territory of Papua &
New Guinea.

30th. December, 1952.

The Assistant District Officer,
Finschhafen Sub-District,
FINSCHHAFFEN,
District of Morobe.

PATROL REPORT No. W.3 of 1952/53.
TIMBE SUB-DIVISION.

Patrol Conducted by: T.W.White, Patrol Officer.

Area Patrolled: Timbe Sub-Division.

Duration of Patrol: 20/10/52 - 19/12/52.

No. of Days. 48 days.

Purpose of Patrol: Recording of Census.
Routine Administration.

Diary.

- Oct. 20. Departed WASS for TIMBE Sub-Division. Route via KOMBA/SELEPE areas. To ULAP Mission station thence SATOP and KABUN villages. Overnight KABUN.
- Oct. 21. To INDUM and UPAT - overnight UPAT.
- Oct. 22. Inspected KOMBA villages of BOMOROFTA, SANANG, and ILOKO.
- Oct. 23. At ILOKO. Prepared for descent of SARAWAGED range. Bulk of stores to TIMBE via TIPSIP.
- Oct. 24. The patrol departed am for Camp.1. at the foot of the SARAWAGED range. The route is much used by local natives crossing the range to the WAIN area and LAE. First stage was through moss forest for most of the way, the upper-reaches of the KWAMA river was crossed. After 7½ hours walking the track emerged upon a burnt timber and grass patch and the camp was established at 9,200 feet near the head of the MONGI river which is a mere trickle at this point.
- Oct. 25. Departed 5am for summit of range and Lake GWAM. Very steep climb through moss forest before emerging onto spinifex-like grass on top. Hard walking for three hours to Mt. KORONGOWET behind which lies the lake. From the top of this peak, 11,200 feet, we viewed it in a most beautiful setting of high cliffs with a water-fall at the southern end and the KWAMA river flowing from its northern extremity. The lake is a bright blue and most spectacular. Returned pm to Camp No.2. which has been moved up to 10,600 feet.
- Oct. 26. Rested Camp No.2.
- Oct. 27. Temperatures - 1am 26 degrees, 6am 30 degrees, 12am 42 degrees, 6pm 38 degrees.
- Party on summit at 5.45am. Stores and main force to westwards to prepare Camp.3. while self and small party traversed and explored southern end of range. Climbed a high peak on western side of range - 12080 feet. From here obtained a clear view of Siassi Islands, the coast near SIO, the Markam Valley and numerous mountain peaks near SALAMAUA, WAU and in the Central Highlands. Spent an hour taking bearings before clouds closed in. Wain villages were visible and looked quite close. Met small Timbe party who had come to meet us and reached Camp .3. at 11,000 feet just before heavy rain and sleet settled in.

Oct. 28. Temp. 5 am - 30 degrees. 12 am - 40 degrees,
6 pm. 36 degrees.

Departed camp at 6 am and proceeded west along the range over undulating grass country. Party continued to some high cliffs to prepare Camp. 4. while two high peaks were climbed and bearings taken. The first peak was 12,480 feet and although I did not at the time believe them, the natives were insistent that this was Mt. BANGETA, the highest peak in the range. I could not reconcile this because the map gave BANGETA as being at 13,473 feet and also showed a lake on the summit. I was later to find, however, that the natives were right and that the map was incorrect. Most peaks on the map were shown as being one thousand feet too high and the peak with the lake, shown as BANGETA, was later proved to be KATEHELEN or KOTEWON. On top of BANGETA were found a piece of wire and a film container said to be left by the late Leigh Vial eighteen years ago. The second peak on BANGETA, although it looked higher than the first, was only 12,420 feet. From here again an extensive view of the Huan Peninsular area was obtained, with some rugged and formidable looking mountains further west along the range. At midday the party descended to the cliffs and Camp. 3. at "ININGBONG".

Oct. 29. Temp. 6am - 32 degrees.

Departed camp at 6.45 am and followed for some hours, in a south easterly direction along the range and then descended down narrow spurs and through moss forest to SAMBANGAN village in the TIMBE. The route followed a long spur between the KOK and TIMBE rivers - the descent took ten hours.

Oct. 30. At Sambangan.

Oct. 31. Censused, medical inspection, inspected village etc.
Overnight SAMBANGAN.

Nov. 1. To HONZUIKNAN, (5,900 feet), time - 1½ hours.

Nov. 2. Inspected composite villages of RAUMBELI and PINENG.

Nov. 3. To MUMUNGGAN - ½ hour. Returned HONZUIKNAN pm.

Nov. 4. Decided to climb SABAWAGED second time and obtain details of peaks further west and find true position of Mt. BANGETA. With small party and guides climbed to Mt. DAVIN. Steep climb through moss forest following long spur to foot of range. At one stage descent ascent up cliffs by means of rough ladders made from saplings. After five hours, the latter stage in icy rain, we arrived at Mt. Davin where shelters had been erected. The camp was at 11,000 feet.

Nov. 5. Temp. 4 am - 30 degrees. 12 am 40 degrees.

At 4.30 am with guides and a minimum of gear and food we left the camp and climbed up a grass covered valley in the moonlight. It was freezing and the ground was stiff with ice-covered grass. Just before dawn some natives could not continue for the cold and had to light a fire to "thaw-out".

The peaks looked grey and ghostly in the early morning light and climbing them was difficult and tiring. At 6.30 am we came upon a small dirty looking lake and there is no doubt that this is the one marked on the map as being on Mt. BANGETA. The natives told me that the mountain was KOTEFELLEN and later, by cross bearings, I identified it as being on Mt. KOTEWON. There were several peaks in the near vicinity and I set about measuring them and taking bearings. The first peak, just above the lake, was 12,200 feet. A higher peak, a little to the west was climbed and the altimeter read 12,240 feet. To the south east was the high peak we had climbed earlier. There is no doubt that this is the highest peak in the range and that it is Mt. BANGETA. Between it and us was another high mountain though lower than the one we were on. The the west were other peaks belonging to KOTEWON and Mt. SOMMELINCAN where Vial descended and continued along to the URUWA in 1934. In his article to "Walkabout" in 1942 he describes the peak we are now on, which according to the natives had never been climbed or explored before. There was another excellent view of the area in spite of heavy clouds in the Markam valley. Through the glasses and just before the clouds closed in, I had a clear view of MALAHANG, houses and even fences, were visible. The Huon Gulf and SALAMANA were clearly seen and again the area behind FINSCHHAFEN, the SIASSI Islands, YITIAZ Straits, SIO Island and numerous mountains of Central New Guinea to the FINESTERRIES behind MADANG. Before returning to camp we built a rock cairn and placed out names and details of the climb in a bottle.

- Nov. 6. Returned by same route to HONZUIKNAN village, thence SAMBANGAN.
- Nov. 7. Proceeded to ONGGAKKE VILLAGE at 5,440 feet. 1 1/2 hours over good track - crossed KOK river.
- Nov. 8. TO TIMOWONG village, inspected HEMANG en route. Crossed TIMBE river - time ten hours. Village at 6,700 feet and is the highest in the TIMBE Sub-Division.
- Nov. 9. Received urgent notice from ULAP Mission of illness of Rev. H. Wagner. Organized large number of Timbe natives to clear airstrip if need be and made hurried return trip to WASU - 11 1/2 hours.
- Nov. 10 - 17. Remained at WASU.
- Nov. 17. To TOWAT village - 2 hours, crossed KIARI river.
- Nov. 18. Proceeded by horse to WAVIT - 3 hours from ULAP. Village at 5,200 feet.
- Nov. 19. Five hours to YAKOP VILLAGE up UKULUHENA valley and through KALON GAP at 6,500 feet. From sheer here sheer descent to village at 5,000 feet by means of wooden ladders and steps.

- Nov.20. To ZANDU and BOROKE villages. Overnight YAKOP.
- Nov.21. To BUSIAN, 40 mins, thence DERIM, 35 mins. Overnight at SONGGIN $1\frac{1}{2}$ hours over good road. Village 4,100 feet.
- Nov.22. Proceeded to HEM - $1\frac{1}{2}$ hours.
- Nov.23. Departed for WASU to be present for visit by District Commissioner and Assistant District Officer. Returned by track which had been hidden from previous patrols. Inspected hamlet of AWANGEI en route, never before visited, and reached the coast near the mouth of the KELEWFL river at 5pm. WASU station reached 11.15 pm after 17 hours walking. The route is the longest in or out of the Timbe and as far as I am concerned the natives can keep it hidden.
- Nov 24 - 30. At WASU.
- Dec.1. To TOGIPLAN - $5\frac{1}{2}$ hours via MALASANGA. Timbe crossed.
- Dec.2. To SUNDE - 9 hours long climb over mountain range from coastal plain.
- Dec.3. To KOMUTU - 2 hours.
- Dec.4. Crossed range to HAMELINGAN at 3,300 feet - 3 hours over rough track. Range crossed at 5,000 feet.
- Dec.5. To SIANG VILLAGE - 3 hours down well made road towards coast. Crossed KELEMAN river. Returned HAMELINGAN pm in heavy rain and was just able to cross KELEMAN before bridge swept away by flood waters.
- Dec.6. Returned to KOMUTU thence KOIYAN - $3\frac{1}{2}$ hours.
- Dec.7. At KOIYAN. Censused NANLONG, now residing KOIYAN.
- Dec.8. Proceeded to ETAITNO at 4,300 feet. Crossed YALUMET river - steep climb.
- Dec.9. Re-crossed YALUMET river to IMON at 3,600 feet, thence to BILIMANG over very steep and rough track - 2 hours. Village at 4,500 feet.
- Dec.10. Censused BILIMANG and YUNGCU then proceeded to LEWAMAN pa. Re-crossed YALUMET, steep descent to village at 5,500 feet. Time, 2 hours.
- Dec.11. Censused LEWAMON and KURIN.
- Dec.12. To DAVOT via TIMOWONG - $2\frac{1}{2}$ hours. Village 5,800 feet.
- Dec.13. Returned to TIMOWONG. Censused TIMOWONG and HEMANG.
- Dec.14. Censused GOMBWATO and POBUNG.
- Dec.15. To GOMANDA - 1 hr, thence LEWAMAN - 1 hr. Censused DALUGILOMON village.
- Dec.16. To TAKOP - inspected DALUGILOMON en route. To GOLANGKE pm - 2 hours - Crossed TIMBE river.

Dec.17. At GOLANGKET.

Dec.18. Proceeded to YAKOP. Meeting with all TIMBE Sub-Division Officials.

Dec. 9. Returned to WASU via ULAP. 9½ hours.

INTRODUCTION.

By proceeding to the TIMBE Sub-Division by way of the KOMBA/SELEPE areas I was able to visit a few of the latter's villages and their people and thus become acquainted with some of their problems and the existing situation. Since the re-opening of the Patrol Post last March all areas have been visited and the KOMBA/SELEPE Sub-Divisions will be properly patrolled and used in the New Year.

The several days spent on the SARAWAGED Range revealed some interesting facts. I have little doubt that the maps used, namely, the 2034 4 miles to the inch LAE Strat. map, and the B55/11 1 inch to the mile, Mt. SALAWAKET map, are most inaccurate. This is especially so in relation to heights and place-names. A separate memo and amended maps will be forwarded with this report. Altitudes were taken with an Air-force type altimeter which I take to be fairly accurate. This meter was checked at sealevel before and after the patrol and was also checked with a similar model held by Rev. H. Wagner at ULAP. Although there was slight variation between day and night readings it was never more than fifty feet. I understand that many of the heights were made by the boiling-point method by the late L. Vial and it would seem that all heights have been given as one thousand feet too much. I noticed this first while on the YUPNA patrol when I climbed to Lake Wamba. Vial gave the reading in the KOWIENG Village Book as being 8,000 feet whereas my altimeter reading was only 7,000 feet. On the Lac 4 miles to the inch, Mt. BANGETA is shown as 13,473. This mountain, however, is Mt. KOTEHELEN or part of KOTEVON and is 12,480 feet high. The true position of Mt. BANGLTA is where a 12,454 feet feature is shown, (Ls8484), and it's height is 12,480 feet. It is certain than this is the highest peak on the whole of the range. An unnamed mountain shown on the map as 12,100 is 12,080 feet, located Ls8479, was climbed and I recommend that this be called Mt. VIAL after the Officer who did so much exploratory work in the area.

The range is about thirty miles long and the same distance inland from the RAI Coast. Many trade-routes cross over the the WAIN, RWANA and WANTCAF areas and these are used frequently by the natives, although only during the dry season. The range has been given the rather ominous title of "mountain belong dead man" by some of the local natives and this, not altogether without reason. I was shown no less than seven graves on top and there were reputed to be eleven more belonging to natives from the Komba and Timbe areas. Most of these natives have been caught by sudden storms and have succumbed to the intense cold. Often they have been returning from employment on the coast and have died from malaria. In March last year three TIMBE natives returning from LAE died together. The fourth member of the party was able to go for help but it arrived too late.

On the slopes of the range opossums are numerous and our party caught some of the largest I have ever seen. On the grassy slopes of the summit there are many kangaroos and a number were shot. The natives often spend several days hunting these.

Little is known of the early history of exploration work on the range. A few Europeans have crossed from side to side but as far as known, no more than four parties have spent anytime on top, including our own. The first was by an early Lutheran Missionary, Kaiser, and he, and a remarkable American woman now residing in Brisbane, Miss Clements a botanist, explored the south-eastern portion of the range. Rev. Wagner informs me that this woman was well over the fifty year mark when she carried out her work on the mountain. Vial was the first Administration Officer to spend anytime on top. He climbed and ascended Mt. Bangeta from SAMBANGAN village and later descended from DAWAT to Mt. Sommingingar and spent three days following along the range before descending into the URUWA area. According to local natives the portion which we climbed between Bangeta and Sommingingar had not been explored previously.

Temperatures, which were recorded with a Fahrenheit thermometer showed readings often below freezing point. Temperatures usually rose about ten degrees by 11am but soon after this time the mountain was closed in on most days and the temperature dropped accordingly. Bitterly cold winds were experienced on some days and care was taken to ensure that the camp was always prepared before midday in order to avoid rain. The cold sleet and wind could be fatal to natives caught in it without shelter. All food was packed in water tight tins and carried in single loads. Plenty of hot beverages, chocolate, and porridge, were necessary and thick woollen socks, trousers, warm shirts, jumpers and wind-proofs are necessary for any European. The shelters, usually built under high cliffs, were more like long, low burrows than anything else. They were thatched with the tussocky grass found on the summit and with a fire inside were warm and dry.

The range itself is mostly undulating country broken by jagged peaks or deep depressions. Vegetation consists of a spinifex type grass and stunted tree-firns. Thick, wet, moss forest covers the slopes. One had to beware of deep well-like holes which were hidden by the grass until you were almost on top of them. Many were thirty or forty feet high deep and with sheer sides. This Officer's dog was lost in one of them and not found until late in the day. The natives tell me that they have often lost their dogs. Lake GWAM at 11,000 feet can only be described as beautiful. The natives have a special ceremony which they perform before any newcomer can see the lake and I too, had to be suitably initiated. No native will camp near the lake as they claim that the spirits of the dead live in a cave that can be seen behind the waterfall at the southern end. At night, you can hear the "kundus" beating, they say. The lake looks deep and has the appearance of being in an old volcanic crater. It is about 500 yards long and almost as wide.

In the nine days spent on the SARAWAGED, five nights were spent at altitudes of over 11,000 feet, eight miles of the south-eastern portion of the range explored and thoroughly mapped, four main mountains and twice as many peaks, all over 12,000 feet were climbed and corrections noted. It is estimated that thirty five miles were covered altogether. The usual symptoms of headaches, weakness in the legs, tiredness, and exhaustion at the slightest exertion were experienced at the high altitudes. After two or three days all but the last vanished as one became used to the rarified air.

The Timbe Sub-Division contains the largest single homogeneous group in the Finschhafen Sub-District. They number almost ten thousand and there is only the one language with no dialects. The bulk of the population are distributed in the over-populated Timbe river basin. This basin with the high Sarawaged range to the south and the almost precipitous 7,000 foot coastal range to the north is a completely walled-off valley, broken by high razor-backs and spurs and drained by the Timbe river and its tributary streams, the Kok, Toro, Yalumet and others. A small population lives in the Kelemen river valley and a few have migrated over the coastal range and settled in the Selepe area.

Constant shifting agriculture has denuded much of the area of timber which now only grows on the upper slopes of the ranges. Large gardens and grass land cover most of the populated basin. The upper Yalumet region is one of the roughest and most rugged this Officer has seen. Steep razor-backs and cliffs are numerous and from any one point it is possible to count at least ten water-falls.

During the patrol all villages and many hamlets were visited and inspected. The natives were told to line in their own villages and not at a central settlement, which has been done mostly in the past. At each place the census was recorded, new Village Books issued, and a medical check carried out. Gardens were inspected and a great deal of time spent encouraging the Officials in their duties. Four ~~pl~~ police and two Native Medical Assistants accompanied the patrol.

OBSERVATIONS:

Native Situation.

The natives of the Timbe tribe are still a very primitive and backward people. They are by far the filthiest people I have seen, both in their villages and codily. The ground around their houses was often covered in human faeces and although there is no shortage of water near most villages, the idea of washing is abhorrent to them. In many places the inhabitants were sent to wash before lining, so revolting was the odour.

As in most areas in the Wasu region the people only recognize the authority of the Mission apart from the maintaining of general law and order. This is only to be expected. Government patrols have been very rare and Mission contact per medium of the Mission station of ULAP and sophisticated teachers from the Dedua area have resulted in strong ties with this body. In view of this one sided picture it is also only to be expected that domination should result and that the Church should have control that can only be compared with that of fucial times. However, with the spreading of Christianity, the village schooling, and the gradual improvement in the standard of living, the Mission is to be complemented.

What is most necessary is not a weakening of the Mission ties but a strengthening of the Government ties.

As has been said, Government influence, after the establishment of law and order, has remained static. Government authority to many natives is a farce and this has been caused by inadequate and hurried patrolling. Officers have given certain instructions but there have not been patrols for years afterwards to check up on them being carried out. The people have realized this only too well. No sooner had I left a village than work I had ordered was abandoned. Fortunately, my two trips to WASJ enabled me to re-visit some villages but it is most desirable that a follow-up patrol be carried out within the next six or eight months. Only by such measures will the natives accept Government authority as being more than mere talk. I fear too, that in the past the tendency has been to only visit the main villages. This does not lend to satisfactory administration.

The Mission policy has been to coerce the people to amalgamate in large central villages with populations of a thousand or so. Although I am aware of two sides to this argument and cannot be convinced that it is a good policy to apply to the Timbe natives. From the Mission view point it saves teachers and makes the task of preaching to the people more easy but apart from the fact that I believe it to be contrary to Administration policy, (I recall the criticism of certain Officers who made villages move to places near the main roads or forced hamlets to move, per Government circular), there is simply not the room for huge settlements in the Timbe. There is barely room for a single village let alone several on the one site. What has resulted are over congested settlements with houses built almost touching one another. Apart from the fact too, that the people have been moved against their will, not only have small scattered hamlets been amalgamated, which is perhaps desirable, but more often large well established villages of two hundred or more. Without exception, in every large village I visited I found discontentment and an unsatisfactory state of affairs. The people were lazy and un-cooperative and tended to leave everything to the next fellow. The Officials had no control what-so-ever and when work loomed up the policy was to "go bush". Not so, however, in the smaller settlements where the Officials had good control and influence over their own people and whose villages were generally well cared for and inhabitants most co-operative. A large number of communities have split up as some tire of the Mission domination in the larger settlements and re-settle in bush hamlets. An even larger number claim to be living in the composite villages but are, in fact, still residing at their old sites. These "abandoned" villages are thus never visited although care was taken to inspect them this time. In every instance they were found to be dung-heaps of filth. Instructions were given for the natives to live in their own villages in such cases, clean them up immediately, and await inspection by the next patrol. I sincerely hope that future Officers will ensure that these places are inspected. At TIMOWONG over 1000 natives awaited the patrol and all claimed to be living in this village. Ordered to line in front of their houses it was found that the average house, about twelve by twelve, housed thirty people. One men's house, about the same size, housed fifty three. Herded into the dwelling there was no room to sit let alone sleep. Asked if they slept standing up I was informed in all seriousness, "Yes". This is a ridiculous state of affairs.

There are two hundred and fifty Timbe natives employed at coastal stations at Heldsbach, Madang, Lae, Rabaul and Manus. The vast majority left their villages after restricted employment of natives from places of more than 3,500 foot altitude has been imposed. I am inclined to feel very strongly about this matter. Besides the many Notices of Death that reach this Office I have little doubt that for every natives who dies while away in employment, where medical aid is readily available, two more die on the return to their high mountain villages. I have evidence that this is so. Rev. Wagner has told me of many natives who have died of malaria on their return to their village and since I have been on the Post I have observed no less than seven. Three on the Sarawaged returning from LAE last March, two in their villages a little later, and of the last lot of time expired labourers from Manus, recently landed at WASU by Mr. E. Tead, one died at ULAP and another died whilst I was in the Timbe area. Eight of these ex-labourers were treated for malaria by my Medical Assistants in the villages, two of whom I am sure would have died had he not received treatment. So alarmed have I been by this situation that I have forbidden any Timbe native to sleep on the coast, either at Wasu or when the Mission vessel calls. They are to construct bush houses above the mosquito line between Wasu and Ulap.. They have been informed of the ban on coastal employment but as the number at present away suggests, it is very difficult to police. Here again is a case of what the people consider to be a "Government farce". Obviously, unless the regulation can be enforced, it is. I am by no means opposed to inland people seeking employment, it will be recalled that I sought employment for the Urwa people at WAU. Being restricted does breed discontentment though, and I feel a term away from their villages does backward people a lot of good. Nevertheless, it is obvious that every possible care must be taken and if prophylactic treatment against malaria can be introduced as with Central Highland natives, well and good. There is no doubt that there is a large labour potential in this area. It is wise to caution however that Vial was the first to point out that the Timbe people would never provide a good labour force. They are certainly most susceptible to malaria and allied coastal diseases.

It is repeated that the Timbe needs frequent patrolling not only to impress the people that Government authority is real, but to overcome their sceptical attitude towards Government advice, and to assist them in improvement of villages, increased production of such crops as coffee, and to encourage general development and a broader outlook.

Village Officials.

I found no outstanding leader amongst the Timbe people and the majority of the Officials have little idea of their duties and are usually dominated by the Mission teachers. In the larger so-called amalgamated villages the Officials have no control whatsoever. In the smaller settlements of two or three hundred persons, the position is much more satisfactory and some good leaders do exist.

All Officials were found to be co-operative, with perhaps one or two exceptions, and as much time as possible was spent explaining their duties and functions to them. Two meetings of Village Officials were held near the completion of the patrol and local problems and general instructions discussed.

A number of natives were placed on probation for recommendation to appointment of Village Officials by the next patrol, if they are found to be satisfactory. Per separate memo others, who were placed on probation by previous Officers, have been recommended for appointment.

Medical.

For an area with more than twenty eight thousand natives the WASU area has hopelessly inadequate medical facilities. FINSCHAFEN, with a similar population is served by two well equipped and fully staffed hospitals. Apart from the shortage of shipping, the long over-land route and dangerous rivers, it is not logical to send inland natives to these coastal hospitals and there is need for improved medical facilities in this area. The forty bed hospital at ULAP Mission station cannot cope with the large population and the Nursing Sister in charge has her hands full with a very large Hansonide Colony.

It is felt that a hospital at WASU would serve no worth while purpose. It could only care for the coastal natives who are rather well provided for with native Medical Assistants. It is likely, however, that a hospital with European Medical Assistant could be established on a suitable site between WASU and ULAP. It is probable that a jeep track could be provided from the anchorage. A hospital, thus sited, would be of great benefit to the inland natives.

The Timbe natives are still at that primitive stage where they view all European treatment and medical assistance with suspicion. They would never volunteer to go the hospital or seek medical advice. Numerous tropical ulcers, framboesia, and skin infections were treated on patrol and sixty more serious cases were sent to Ulap Hospital. However, most of them only stayed a day or two before running away and large numbers, ordered to hospital, ignored the instruction and hid in the bush. Much inconvenience was caused to the patrol in attempting to round these people up. They practically refuse to carry stretcher cases out and the result is that many natives, who would live if provided with medical care, die in their villages. Besides their lack of confidence I think the steep road out of the area and the lack of food at ULAP, has a lot to do with their attitude. A Medical Assistant, by constant patrolling, could do much to improve the situation. A number of natives were treated for malaria and as stated previously, many succumb to this disease. The Timbe people appear to do the bulk of the carrying for the Mission, of goods from Wasu to the Mission station. They are inclined to sleep on the coast and suffer consequently on return to their villages. I have discussed this with Rev. Wagner and it has been decided to build over-night houses in the hills well above the coast. It would appear that there is a very high incidence of tuberculosis throughout the Timbe.

There are eighty Timbe natives suffering from Hanson's disease at ULAP Mission Hansonide Colony. Six more were sent to the Colony by the patrol. There are twenty one cases from one village, SAMBANGAN, and the high incidence is alarming.

It is thought that all sufferers are now at the Ulap Colony although it is possible that a number are still in hiding. The Nursing Sister is doing a wonderful job in caring helping and attending to these people but I was appalled at the living conditions at the colony and feel the Mission should be given more assistance by the Government in this regard. The natives are housed in shanty-like dwellings, have no amenities, little garden land and are often short of food and hungry. There are one hundred inmates at the colony and would it not be possible for this establishment to receive the support that other Hansonide Colonies receive throughout the Territory. People suffering from such a decessa should be provided with proper, balanced, rations and ~~praxary~~ properly housed. If this were the responsibility of the Government and the establishment continued to be staffed by the Mission, a much better situation would exist.

There is only one Native Medical Assistant in the Timbe and I admire the job this lad is doing under very difficult conditions. It is understood that two more natives are attending the course at Malahang. I would like to see two more able to attend the next course at the Medical School.

DPH
The Medical TuTuls have little idea of their tasks and most of them have not had medicines for years. This will be alleviated as the Public Health Department, Finschhafen, has undertaken to supply medicines to this post for distribution. It has been arranged with Doctor Becker to send M.F.T.s in batches to Finschhafen for re-fresher training.

A lot of the Timbe villages were found to be in disgusting condition and had to be cleaned under supervision. SAMBANGAN, HONZUIKNAN, YAKOP, BUSIAN, HEM, TIMOWONG, HERANG, IMON and DALUGILOMON being the worst offenders. Latrines were often too shallow or too few in number. These too, were rectified under supervision. The rocky nature of the ground, however, makes it difficult for some communities and I would appreciate more picks and crow-bars for distribution. The people were shown how to construct refuse pits and encouraged in the construction of better houses.

AGRICULTURE & TRADE.

A long wet season and late planting has resulted in a severe food shortage throughout the area. The KOMBA are particularly effected and have been subsisting on bush-foods. It would appear that a secondary crop such as hill rice would be desirable. Besides being a potential cash crop the people could store it for hard times.

The staple crop throughout the Timbe is taro. Sweet potatoes, yams, cabbages, beans, tomatoes, carrots, and corn are also grown for own consumption. Peat Potatoes are grown but not in the large quantities that they used to be. I will be glad when seed potatoes are made available for distribution and the industry can be encouraged and expanded.

MC
The method and principles of agriculture are similar to those dealt with in previous reports. The shifting agriculture and the gradual destruction of forest has left some communities short of timber for firewood and housing.

Erosion, and crude methods of agriculture which is robbing the soil of its fertility, is causing the over-populated areas to be short of good garden land and in years to come the matter is liable to develop into a problem of some magnitude.

I was interested to see that some natives have irrigated flats and planted taro under several inches of water. I was told that very large sized taros result.

DWF
Coffee is the main cash-crop and is grown in ~~an~~ large quantities by many communities. The industry can be greatly expanded and I encouraged each male to plant ten coffee trees before the next patrol. This industry can assure a very large income for the Timbe natives. The return they receive from the Mission, however, is very small. Ninepence per pound for shelled coffee. At these prices I could not understand why the natives would not bring their product to WASU for sale. I later found that the Mission teachers were bringing pressure to bear upon the people to ensure that the coffee was only sold to the Mission at ULAP. Such a situation demands careful handling as one does not want to upset general relationships but it is only fair that the natives receive a fair price for their crop. I therefore purchased some in the villages, at the Government price, and the people were so surprised that I am sure the Mission will in future have to offer them better payment for their purchases. Large quantities of coffee were brought to WASU for sale after the completion of the patrol.

Livestock in the villages are rare and pigs are not held in great numbers. It seems that the Japanese killed most of their animals and they have not as yet, built their herds up to anything like normal numbers. Rats, grubs, fresh-water fish and opossums and kangaroo are caught and eaten. The Timbe's are good hunters with the bow and arrow and several times a year large parties invade the summit of the Sarawaged range and hunt the kangaroo, which are numerous at these heights.

EDUCATION.

Attached is Appendix "A" showing details of Mission Village Schools.

Ed
The Lutheran Mission has established Village Schools in most of the larger villages. More than two hundred pupils are in attendance at some schools. Results however, are usually poor owing to badly trained teachers and an emphasis on religious instruction instead of general education. I often wonder if these Mission schools do not do more harm than good as it is obvious that the instructors have had little or no training as teachers at all. The aim seems to be to have a school in order to be in a position to control more villagers, irrespective of what is taught. I noticed that many boys were living in villages well away from their own and away from parental control. Is this to be desired? Perhaps the prime purpose of improving the morals of these people is being defeated by the methods adopted. It is also likely to upset the economic scale in their own communities.

I observed that pupils from the Timbe village schools are used as a labour force for Ulap, particularly in supplying carriers for bringing supplies from the coast. It is well known for natives to volunteer to assist the Mission but I wonder how much the ~~neti~~ duress the native teachers apply in this case.

ROADS & BRIDGES.

The Timbe Sub-Division is a particularly difficult area to enter or leave due to the precipitous mountain range that must be crossed from the coast. During the course of the patrol I walked over the three main routes leading to or from the area and one allegedly short route that had been concealed from previous patrols. This however, turned out to be the longest of all. The route from WAVIT to YAKOP crosses the range through KALON GAP at 6,500 feet and there is almost a vertical descent from here to the Timbe basin below. Progress is only possible by means of wooden ladders. The route from HEM to the coast near the mouth of the TIMBE river is long, breaks numerous mountains, and is not worth maintaining or developing into a first class track. Also there is not the population available in this area to carry out the necessary work. A third route from SUNDE to TOGIPLAN on the coastal plain is long, nine hours, but well looked after by the natives. On this route too, wooden ladders are necessary. The fourth route, which for some unknown reason has been abandoned, appears to be the best. There is a gradual run down from the coast from HAMELANGAN via SIANG. The track is well made and follows the KELEWEN river to its mouth. I have requested that this route be re-opened.

Considering these difficult routes one can easily understand why the Timbe natives are adverse to carrying produce or stretcher cases for hospital, out.

Once in the Timbe area the roads are in quite good condition and well made tracks link up the main villages. Mission teachers have been largely responsible for these roads. A number of routes, however, leading to the smaller villages are no more than native pads and the natives have been informed to improve these before the next patrol. The tracks in the upper YALUMET river valley are amongst the worst I have had the misfortune to walk over and the terrain as rough as has been seen. Apart from this walking is relatively pleasant throughout the Timbe.

CENSUS.

The population of the TIMBE tribe numbers 9,707 persons.

Statistics (attached), show that the number of deaths, 612, are greater than the number of births, 534, but as this is the first patrol for almost three years and taking into account the infrequent and irregular patrols in the past, it is difficult to state if this indicates the actual trend or not. Severe outbreaks of pneumonia have occurred from time to time over the past three years and it is thought that a large number of the deaths are a result of this factor.

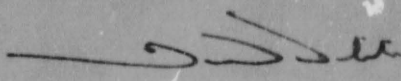
TOGIPLAN, with 15 deaths against 5 births is a Timbe village which has migrated to the coast with the inevitable result. Nearly every death is the result of malaria. These people have been advised to return to their old inland site.

Villages with deaths far more numerous than births, are set-out hereunder.

	deaths	births
Togiplan	15	5
Sunde	0	3
Komutu	18	9
Etaitno	38	17
Hemang	48	12
Pobung	19	12
Dalugilomon	25	20
Takop	25	9
Golanke	38	19

Of a male adult labour potential of 1,667 only 255 are absent in employment. 249 of these, however, are employed on coastal stations contrary to coastal employment for natives living at altitudes of more than 3,500 feet being forbidden. It is realized that this is difficult to enforce but the consequences, as shown under "Health," are serious.

It will be noted that large numbers of migrations have occurred in some communities. This is due to an error in the initial census when natives from various villages, being lined in the central settlement, recorded their names in the wrong Village Books.


T.W. White.
Patrol Officer.

2

APPENDIX "A".

LUTHERAN MISSION VILLAGE SCHOOLS - TIMBE.

<u>Village.</u>	<u>Male Pupils</u>	<u>Female Pupils</u>	<u>Teachers.</u>
SAMBANGAN	31	21	1
YAKOP	140	133	2
SONGGIN	60	33	1
HAMELANGAN	21	14	1
KOIYAN	27	36	1
ETAITNO	25	6	1
LEWAMON	71	76	1
TIMOWONG	67	44	1
<hr/>			
<u>Totals:</u>	442	363	9
<hr/>			

APPENDIX "B".

Report on Police.

Cpl WARAMIJI Reg. No. 3462.

Aggressive manner with natives and needs restraining,
otherwise a very capable N.C.O.

Const. TIMBIA Reg. No. 2308


Quite a satisfactory Constable.

Constable SOWUN. Reg. No. 7008.

Has greatly improved since earlier patrolling.

Constable KULJHA

Capable and reliable .


T.W.White.
Patrol Officer.

30/9/50 19

DS.30/5/18.

HLRN.LH.

District of Morobe,
Headquarters,
IAE.

28th January, 1953.

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

PATROL REPORT - WASU NO. 3 of 1952/53.

Forwarded herewith are copies of an excellent Patrol Report submitted by Patrol Officer T. White, covering a patrol of the TIMBE Sub-division of the Finschhafen Sub-district. This interesting report shows that the Officer has carried out a thorough patrol in a most difficult and arduous country. On occasions the party had to climb over 12,000 feet and the reader will appreciate the difficulty of climbing at that high elevation. In common with other Sub-divisions of the Wasu area, the TIMBE people have been somewhat neglected since the war, mainly because the Wasu Post could not be kept manned owing to shortages of field staff.

With the departure of A.D.O. Parrish from Finschhafen, it may be necessary to transfer Patrol Officer White from Wasu unless a relief is sent for Mr. Parrish. I am very loath to do this, as remarkable progress has been made in the Wasu area since Mr. White was posted there a few months ago.

Under separate cover, Mr. White's map of the SARAWAGED Range is being forwarded. It is most pleasing to see a young officer devote so much time and energy towards properly mapping what is a little known area.

As the Wasu Post has not been staffed for so long, it is natural that the Lutheran Mission is the main authority in this area. The Missionaries at Ulap have been stationed there for many years. With the establishment of Mission teachers in villages, who are then not properly supervised, the control of village affairs seems to be solely in the hands of the native Mission teachers and not the village officials. Only by the regular manning of the Wasu Post and continuous patrols can the real authority of the Administration be re-established. A perusal of the report will show that apparently much harm is being caused to village life by the congregation of large numbers of natives in villages away from their real homes, mainly for the purpose of "spreading the Gospel." This congregation of natives must inflict a real hardship on them, due to the rugged nature of the country and the apparently poor soil, the native woman must have long walks carrying food, etc. from their gardens to the villages. Patrol Officer White will be instructed to encourage the natives to settle in small communities and on their own land. I have already discussed this matter with him and asked him to arrange this tactfully, so that the Mission will not feel that the Administration is interfering with their teachings.

The provisions of the Native Labour Ordinance prohibiting the employment of natives whose homes are at altitudes of 3500 feet will be policed as far as possible. However, this is extremely difficult, as the natives leave their homes and cross the ranges and obtain casual employment in Lae. Many such employers do not notify the District Office of any engagements until some considerable time after the employment has taken place. In other cases, the natives give a false name for their villages or area. Arrangements are being made with the Director of Public Health for natives from this area to be employed by the Navy at Manus. This employment can be properly supervised and the

necessary prophylactic treatment given to the natives before they leave the district. An extra medical assistant will be necessary to properly supervise such treatment.

It will be seen that the area has been badly neglected from a health point of view, but little would be accomplished by the establishment of a native hospital at Wasu. The Patrol Officer has been instructed to search for a suitable site for a small hospital and a patrolling base somewhere near Ulap and above the malarial belt. When such a site has been located, a recommendation for the establishment of a native hospital will be submitted. I would like to bring the remarks regarding health to the Director of Public Health with a request that he arrange for a medical assistant for this area. The District Medical Officer is at present on leave and nothing much can be accomplished at this end until he returns. I have already forwarded to you the Patrol Officer's remarks concerning the Hansonide colony at Ulap. The conditions there are apparently extremely bad and every assistance possible should be given by the Administration to the Mission for this colony.

Picks and crowbars will be forwarded for the construction of new latrines.

The Director of Agriculture has promised to send an Agricultural Officer to the Finschhafen Sub-district within a few months. The posting of such an officer is in my opinion an urgent necessity, and it is requested that you endeavour to expedite his movement. When an officer is stationed at Finschhafen, he should be able to arrange for the supply of seed potatoes, as in the past we have been unable to obtain any supplies of such seed. I feel too that the native coffee groves can be greatly enlarged under advice and supervision and when this is done, the natives will be able to obtain some economic benefits from their own land.

In conclusion, I would again like to bring to your notice the excellent work that is being carried out by Patrol Officer White and he is deserving of commendation.

H.L.R. Niall

(H.L.R. Niall)
DISTRICT COMMISSIONER.

Territory of Papua & New Guinea.

DSW 15/1/1-1

Patrol Post,
WASU,
Finschhafen Sub-District,
District of Morobe.

9th. January, 1953.

The Assistant District Officer,
Finschhafen Sub-District,
FINSCHHAFFEN,
District of Morobe.

MAPS - SARAWAGED RANGE.

Wasu Patrol Report number W3 52/53, page six
para. two refers.


Please find enclosed one 4 miles to the inch and
one 1 mile to the inch maps showing additions and amendments to
the Lae Strat sheet 2034, 4 miles to the inch, and the Mt.
Sarawaged sheet B 55/11, one mile to the inch, respectively.

All positions and features shown were checked with
at least three cross bearings with a prismatic compass. Heights
were attained by means of an aircraft type altimeter, which was
checked on the coast and rechecked with a similar model at ULAI
Mission.

On the Sarawaged sheet B 55/11 the following
corrections are made. The position of Mt. BANGETA is Grid.
Ref. 820850 and not 773868 as shown, the latter being Mt.
KOTIWON or KATEHELAN. The height of Mt. BANGETA is 12,480
feet and not 13,473' as given. The following additions are made;
Mt. KORONGOWET, grid.ref. 854800, height 11,500 feet. Mt.
DAVIN, grid.ref. 862878, height 11,000 feet. A small lake,
100 yards by 50 yards, ref. 820780. The position of Mt.
BOMKINGINAN grid, ref. 725910. Below Mt. KOTIWON is a small
lake ref. 772872. The height of Mt. KOTIWON is 12,240 feet.
The KWANA river rises at Lake GWAN, ref. 841800.

Grid references on the Lae sheet 2034 to the
above features are; Mt. BANGETA 8285, Mt. KOTIWON 7987,
Mt. BOMKINGINAN 7690, Mt. DAVIN 8287.

It is recommended that an unnamed mountain peak
which was climbed, 12,080 feet ref. 8478, be named Mt. VIAL
after the Officer who did much early exploration work in the
SARAWAGED area.


T.W. White.
(Officer-in-Charge.)

TERRITORY OF PAPUA AND NEW GUINEA.

21 ~~17/1~~ 30/9/50
No. DS. 15/1/1.

District of Morobe,
Headquarters,
LAE.

HLRN.LH.

28th January, 1953.

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

MAPS - SARAWAGED RANGE.

Forwarded herewith is a copy of a memorandum from the Patrol Officer in charge at Wasu, together with a map showing several alternations to the 4 miles to the inch Strat map, covering the Sarawaged Range area.

Although the altitudes were taken with an aircraft altimeter, I consider that as the altimeter was later checked, the heights are approximately correct. The heights differ from those taken by the late Patrol Officer Vial, who used the boiling point method.

I support the recommendation submitted in Patrol Report Wasu No. 3 of 1952/53 that the unnamed mountain peak be officially named Mount Vial.

H.L.H. Hall
(H.L.H. Hall)
DISTRICT COMMISSIONER.

2nd April, 1953.

The District Commissioner,
North District, L.A.

Subject W&A Patrol Report No. 3 of 1952/53.

Reference Your 30/5/52 of 23rd January.

Receipt of the above-quoted Patrol Report is acknowledged.

2. The Report is extremely interesting and well presented and your comprehensive covering memorandum adequately deals with the matters raised.

The constant running of the North Post and the provision of more extensive Administration services are essential to the proper administration of the area and future planning must be directed to that end. Unfortunately, the personnel matter of staff shortages is involved and the situation has to be adapted accordingly. You should ensure, however, that as much attention as is possible within your resources is paid to the area.

3. The proposal regarding medical attention to the area has been referred to the Director of Public Health for his consideration.

4. Mr. White has maintained the high standard of work attained by him in the past.

5. The proposals regarding the raising of the mountain peak after the late Leigh Vial will be followed up.

A. H. Roberts
(A. H. Roberts)
Acting Director, W&A L.A.

Noted on personal file 2/8/53

TERRITORY OF PAPUA AND NEW GUINEA.

30/9/50 ✓

(27)

File: 30-1-16



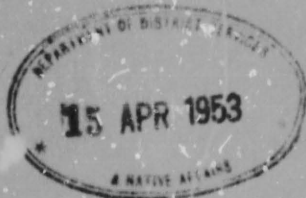
Department of Agriculture,
Stock and Fisheries,
PORT MORESBY.

13th April, 1953.

P.O. White,
Sub-district Station,
FINSCHAFFEN. MOROBE DISTRICT.

Patrol Report - Timbe sub-division -
Wasu Sub.District, Morobe District.

Subject to your report when on Patrol No. W.3
of 52/3, we suggest that you contact our officer at
Finschaffon (Mr. Barry), who will in turn contact our
Agricultural officer at Aiyura regarding the distribut-
ion of seed potatoes.



W. L. Conroy

(W. L. CONROY)
A/Chf. Division of Agric. Extension.

→ Copy - D.D.S. & N.A.

*Mr. Division
Cousby*

*SA
PA*

KMT/FB.

30/9/50

30/9/50

28 ✓

TERRITORY OF PAPUA AND NEW GUINEA.

No. DS. 30/5/18.



District of Morobe,
Headquarters,
LAE.

14th April, 1953.

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

WASU PATROL REPORT NO. 3 of 1952/53.

I refer to your DS.30-9-150 of the 2nd April,
1953.

Paragraph 5.

I strongly oppose any excepting native names
being used to cover geographical features.

T. G. Aitchison

(T. G. Aitchison)
DISTRICT COMMISSIONER.

c.c. Assistant District Officer,
FINSCHAFEN.

M.A. D...

KWT/FB.

30/9/50

30



In Reply Please Quote
No. 22-16-1/PHD. 1047.

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

Department of Public Health,
Port Moresby.

24th April, 1953.

HEALTH - WASU AREA.

The reply to your memo DS.30/9/150 of 2nd April, 1953 involves decisions about:-

- (1) Opening a new hospital.
- (2) Adopting on the same basis as other Hansenide colonies the Ulap one, already 100 strong.
- (3) Increasing the number of trainees for native medical assistant work.

This department is fully in agreement with (1) and will be glad of help in selecting villages for aid posts and individuals to train to staff them. Six such boys would not appear excessive, and there is room at Malahang school. The boys chosen should be between 17 and 24 years of apparent age, and acceptable to the village leaders. The better they are educated before coming to Malahang, the more can be done with them, but boys who cannot yet use much Pidgin or read and write are accepted if necessary.

Under (2) we have asked Dr. Bruce to report on Ulap, and it is expected that the colony will be adopted when estimates can be made and passed.

(1) finds us grossly understaffed both for European Medical Assistants and Medical Officers and, although recruits are available, actual arrivals are barely sufficient to keep up existing work.

We are at present planning a comprehensive medical patrol of the Wasu area and exact details will be notified later.

(Signature)
(A. J. May)
Acting DIRECTOR OF PUBLIC HEALTH.

*M.A. Jackson
27/4*

33/16/26

Director:

EXAMINATION OF PATROL REPORTS.

There appears to be a vital need for extracts from Patrol Reports to be made available for use by this Branch in cases where Reports make reference to native labour employment matters, areas closed to recruiting, etc.

2. In this connection your attention is respectfully invited to file DS.30-9-150, being a Patrol Report on the Timbe Sub-Division, received in Fort Moresby in early February, 1953.

3. Although appropriate extracts were made available for the information of other Departments, there were no extracts made of the very significant Native Labour matters referred to in the Report, nor was the file circulated for the information of this Branch. The attachments hereto set out the information supplied on folios 3, 8, 12 and 19 of this file, which it is considered should have been brought to the notice of this Branch, more particularly in view of the fact that in subsequent correspondence with the District Commissioner no reference whatever has been made to the Native Labour matters referred to.

4. The lack of action in this respect is somewhat surprising observing that the Patrol Officer made it clear that natives from prohibited areas were being employed in large numbers and that because of such employment without the essential health precautions, they were dying in large numbers. The District Commissioner stated that he was finding it difficult to police the prohibition on the employment of natives from high altitudes, and indicated his intention of breaking the law by arranging for the employment of high-altitude natives at Manus.

5. Although recent action has resulted in the removal of the prohibition on the employment of high-altitude natives, it seems logical to expect that Patrol Reports received from time to time will contain statistical information of essential interest to this Branch, and it will be greatly appreciated if suitable instructions may be issued to ensure that when extracts are being typed, this Branch will be included in the distribution.

OK

R. J. Barwick
(R. J. Barwick)
O.I.C., Native Labour Branch.

17. 7. 53

-X- AND OTHER

NOTE 8/1/53
Mention of Timbe area was
referred to District
Commissioner

PA

EXTRACTS FROM FILE DS. 30-9. 50 - PATROL REPORT W. 3 OF 1952/1953 (TIMBE SUB-DIV.)

Folio 12 and folio 8 - Note: Neither of these folios was referred to Native Labour Branch for information or action, nor were they commented upon in any way in subsequent correspondence to the District Commissioner.

Patrol Officer reports: "The range has been given the rather ominous title of 'mountain belong dead man' by some of the local natives and this is not altogether without reason. I was shown no less than seven graves on top and there were reputed to be eleven more belonging to natives from the Kombe and Timbe areas. Most of these natives have been caught by sudden storms and have succumbed to the intense cold. Often they have been returning from employment on the coast and have died from malaria. In March last year three Timbe natives returning from Lae died together. The fourth member of the party was able to go for help but it arrived too late." (Folio 12)

"There are two hundred and fifty Timbe natives employed at coastal stations at Heldsbach, Madang, Lae, Rabaul and Manus. The vast majority left their villages after restricted employment of natives from places of more than 3,500 feet altitude had been imposed. I am inclined to feel very strongly about this matter. Besides the many Notices of Death that reach this office I have little doubt that for every native who dies while away in employment, where medical aid is readily available, two more die on the return to their high mountain villages. I have evidence that this is so. Rev. Wagner has told me of many natives who have died of malaria on their return to their village and since I have been on the Post I have observed no less than seven. Three on the Sarawaged returning from Lae last March, two in their villages a little later, and of the last lot of time expired labourers from Manus, recently landed at Wasu by Mr. E. Foad, one died at Ulap and another died whilst I was in the Timbe area. Eight of these ex-labourers were treated for malaria by my medical assistants in the villages, two of whom I am sure would have died had they not received treatment. So alarmed have I been by this situation that I have forbidden any Timbe native to sleep on the coast, either at Wasu or when the Mission vessel calls. They are to construct bush houses above the mosquito line between Wasu and Ulap. They have been informed of the ban on coastal employment, but as the number at present away suggests, it is very difficult to police. Here again is a case of what the people consider to be a "Government farce". Obviously, unless the regulation can be enforced, it is. I am by no means opposed to inland people seeking employment; it will be recalled that I sought employment for the Uruwa people at Wau. Being restricted does breed discontentment though, and I feel a term away from their villages does backward people a lot of good. Nevertheless, it is obvious that every possible care must be taken and if prophylactic treatment against malaria can be introduced as with Central Highland natives, well and good. There is no doubt that there is a large labour potential in this area. It is wise to caution, however, that Vial was the first to point out that the Timbe people would never provide a good labour force. They are certainly most susceptible to malaria and allied coastal diseases." (Folio 8)

Also, from folio 3 of same file - "Of a male adult labour potential of 1,687, only 255 are absent in employment. 249 of these, however, are employed on coastal stations contrary to coastal employment for natives living at altitudes of more than 3,500 feet being forbidden. It is realised that this is difficult to enforce but the consequences, as shown under 'Health', are serious."

In forwarding the above report, the District Commissioner stated on 28/1/1953 (folio 19) - "The provisions of the Native Labour Ordinance prohibiting the employment of natives whose homes are at altitudes of 3500 feet will be policed as far as possible. However, this is extremely difficult, as the natives leave their homes and cross the ranges and obtain casual employment in Lae. Many such employers do not notify the District Office of any engagements until some considerable time after the employment has taken place. In other cases, the natives give a false name for their villages or areas. Arrangements are being made with the Director of Public Health for natives from this area to be employed by the Navy at Manus. This employment can be properly supervised and the necessary prophylactic treatment given to the natives before they leave the District. An extra medical assistant will be necessary to properly supervise such treatment."

In commenting upon the Patrol Report and the covering memorandum from the District Commissioner (on 2/4/53) no reference was made to the above matters.

VILLAGE POPULATION REGISTER

Year 1952/53.....

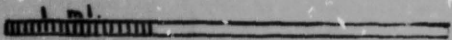
CENSUS TIRABE SUB-DIVISION.

Govt. Print-37345-52

VILLAGE	DATE OF CENSUS	BIRTHS		DEATHS										MIGRATIONS				ABSENT FROM VILLAGE AT WORK				LABOUR POTENTIAL				FEMALES			TOTALS (Excluding Absentee)		GRAND TOTAL								
				0-1 Mth.		0-1 Year		1-4		5-8		9-13		Over 13		Females in Child Birth		In		Out		Inside District		Outside District		Gov't.		Mission		Males		Females		Preg. & Number of Child bearing age	Average Size of Family	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
22	SAMBANGAN	31 Oct	13	7	4	1	2	1							8	5			4		12	3	2				1	34	66	23	74	3	76	4	82	69	109	228	399
19	PINANG	1 Nov	5																		7	4						21	18	19	22		25	5	28	23	31	40	133
21	LAUNGAI	3 "	6	8		1		2	1						4	5			1	2	8	11	1					17	27	29	32	2	35	4	35	37	47	63	193
20	HONZUKNAN	4 "	3	2											5	3			7	3	2	3	6		2	1	1	30	35	23	32	1	40	4	42	36	48	64	200
25	NUMUNGGAN	7 "	10	4											2	2			1	2	7	9	2					42	41	23	35	1	38	4	64	44	68	61	263
23	ONGGAKI	8 "	17	4	7	4									11	10			6	3	3	4	12	1	9		5	51	66	40	90	4	95	4	57	71	128	155	468
1	WAVE	18 "	10	11			2	1							8	4			2	5	1	3	2	12	6		6	14	38	24	60	7	60	4	46	54	53	85	272
2	TOWAT	17 "	17	10			2			2					12	15						1	7				1	36	30	15	33	4	30	3	61	38	38	66	242
3	YAKOT	19 "	14	14			1	1		2					6	10			3	1		5	14				7	61	62	32	99	4	100	4	92	68	133	181	524
4	BOROKI	20 "	1	5				1		1					3	3			1	1	12		11	2			3	19	22	6	32	2	35	3	42	27	36	56	190
2	SANBU	20 "	18	17					1	3					9	12					18		32	3			12	46	60	46	125	3	130	4	118	129	143	215	670
24	TUMUNG	21 "	6	6	1		1								6	8			3	2	1	2	2	12			1	10	49	25	48	3	50	3	43	51	55	67	260
5	WUSIAN	21 "	2	6			4	2	1						10	8				1	2	7	13	10	1		3	26	39	28	53	3	68	3	56	50	69	102	298
6	DERIM	22 "	11	5											3	3	8			1	6		9	1			4	19	38	19	56	3	60	4	57	46	60	92	277
7	SONGGIN	23 "	1	6			3	1		1					6	9				2	3	2						14	32	13	44	5	46	3	44	34	62	84	234
8	HEK	24 "	3	7						1					4						1	2		6				24	28	20	38	3	14	3	35	36	52	73	206
	TOGIPLAN	1 Dec.	1	4											6	9												5	24		20		20	3	12	11	27	26	76
	UNDE	2 "	2	1				1							1	6				1	2							12	15	6	15	2	15	3	21	10	21	18	70



6° 25' E.



Scale 1 inch = 1 mi.

63360

MT SARAWAGED (B55/11)

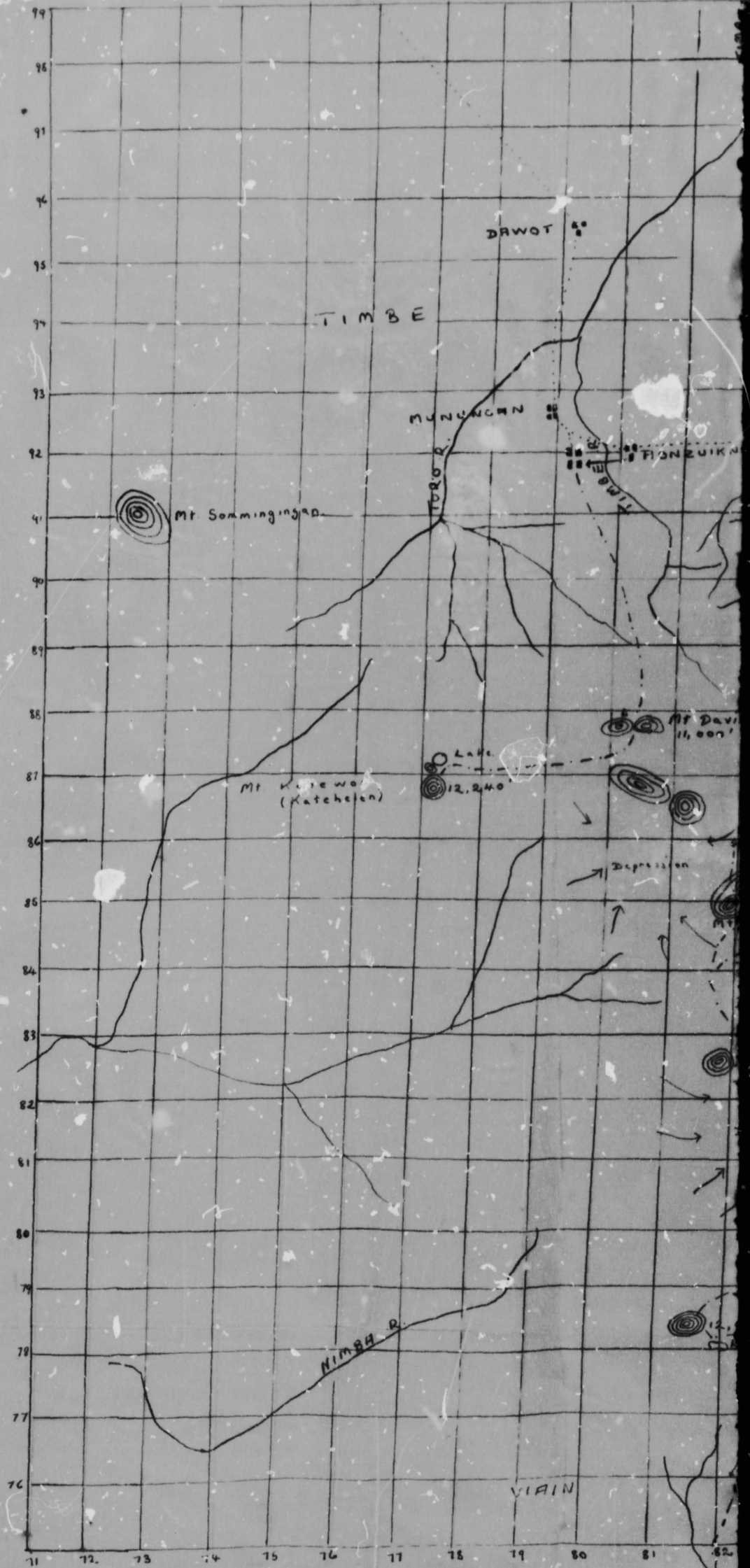
T. W. WHITE. 1. 1. '33.

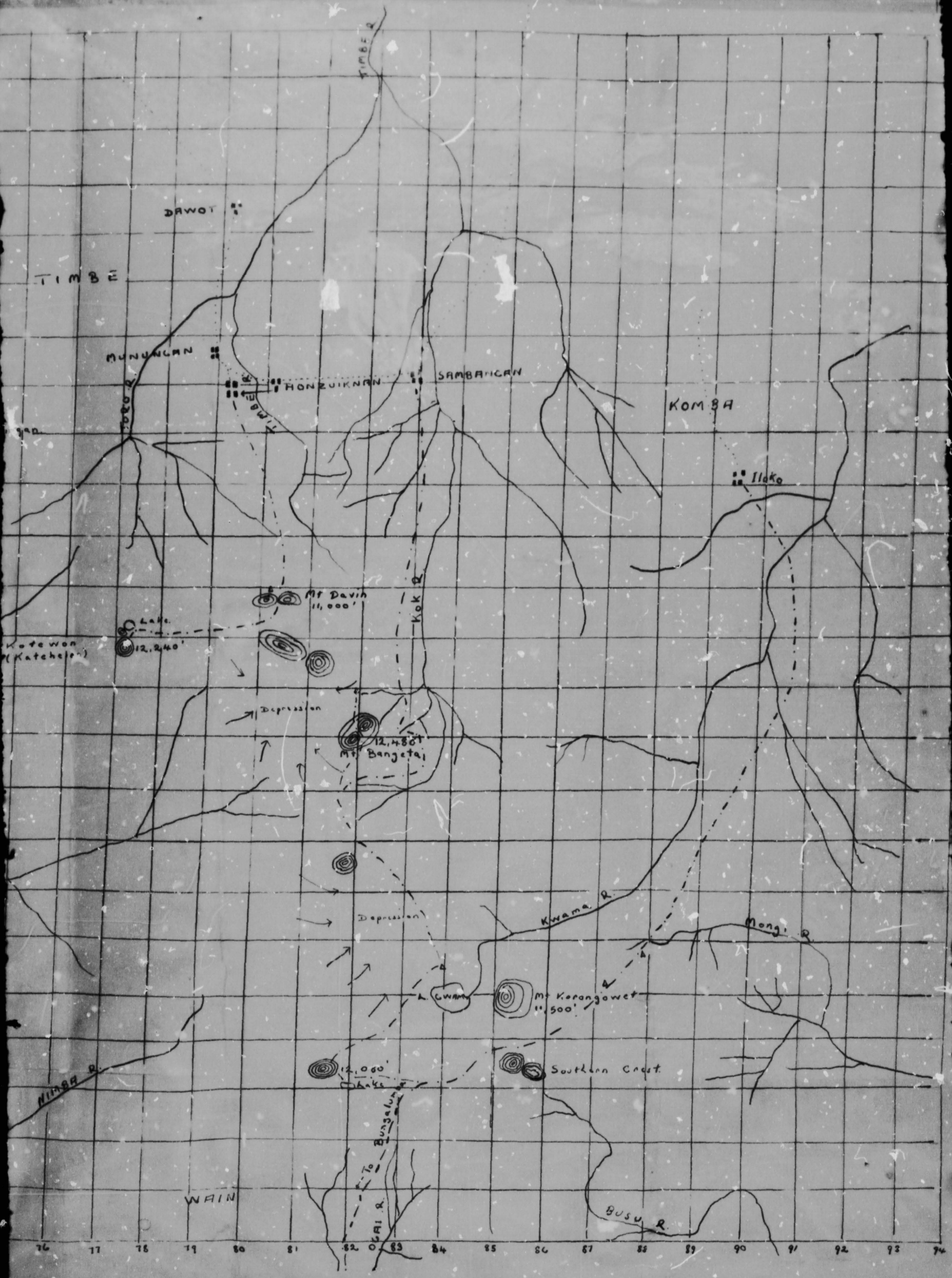
..... Tracks.

- - - - - Route followed.

△ Camping Places.

⊙ Form Lines.







TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of Wauke (Wasu) Report No. Wasu 4 of 52/53

Patrol Conducted by T. W. White P.O.

Area Patrolled Komba / Selepet Subdivision

Patrol Accompanied by Europeans.....

Natives.....

Duration—From 2/4/53 to 14/5/53

Number of Days 50

Did Medical Assistant Accompany?.....

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

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

Map Reference.....

Objects of Patrol War damage, census and revenue 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 £.....

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

pula

Territory of Papua & New Guinea.

DEF. 30/1.

Sub-District Office,
FINSCHHAFEN,
District of Morobe.

4th. June, 1953.

The District Commissioner,
District of Morobe,
LAE.

PATROL REPORT No.W. 4. of 1952/53.
Komba/Selepet Sub-Divisions.

Patrol Conducted by: T.W.White, Patrol Officer.

Area Patrolled. Komba/Selepet Sub-Divisions.

Duration of Patrol. 2/2/53 - 14/2/53.
9/4/53 - 19/5/53.

Number of days - 50

Purpose of Patrol. Payment of War Damage Compensation.
Recording of Census.
Routine Administration.

Diary:

- Feb. 2. Departed Wasu Patrol Post for HONGO via ULAP Mission station. Village at 2,900 feet - time two and a half hours.
- Feb. 3. At Hongo. Discussed local land matters with villagers and Lutheran Mission.
- Feb. 4. To SATOP - 4,500 feet - 1½ hours walking.
- Feb. 5. Proceeded DOMUT - 5,400 feet - 1½ hours.
- Feb. 6. Returned HONGO thence BELOMBIBI thence crossed RHOMBA river - 5 hours. Village at 3,100 feet.
- Feb. 7. At BELOMBIBI.
- Feb. 8. To WILIOM - 3,500 feet. Forty minutes walking.
- Feb. 9. Proceeded to KONDOLO - 2 hours.
- Feb. 10. Departed for WAP village - 1½ hours across steep valley.
- Feb. 11. To NIMBAKO - 3,680 feet - 2 hours.
- Feb. 12. Returned to WAP thence proceeded to KABUM, 4,160 feet. Walking time 3 hrs.
- Feb. 13. At KABUM and SORONG.
- Feb. 14. Recalled Finschhafen. Proceeded Wasu to pick up M.V. "Morobe".
- Apr. 9. Departed Finschhafen to resume Komba/Selepet patrol. Proceeded along coast to WONDOKAI. Inspected KATIKA, BONGA, LAKONA, and HUMBEGONG villages enroute.
- Apr. 10. Proceeded to SIALUM - 7 hours - inspecting WOLONGAI, KANOM, NANDA, NUZEN, KWAMKWAM en route.
- Apr. 11. To NAMBARIWA via KELANDA. Three large rivers, Pwangan, Sakat, and Sabaro crossed without difficulty. Kaparuwa river flooded and crossed by raft. Ladders over Stolfeads spur in good condition. Goaling river crossed by canoe ferry.
- Apr. 12. Proceeded SIO No. 1. - 1½ hours. Met Mr. C.P.O. Edwards from Wasu - overnight.

- Apr.13. Proceeded to MUNAU thence first KOMBA village of MULA - $8\frac{1}{2}$ hours.
- Apr.14. At Mula village.
- Apr.15. To SAMBORI - 5 hours. Climbed over coastal range and descended into Pulem river valley.
- Apr.16. Proceeded to KUMBIP - crossed PULEM river.
- Apr.17. Departed for TAUKNAVE thence MALANDUM. Recrossed PULEM river. Meeting of Pulem area Village Officials.
- Apr.18. Proceeded to MANGAM. Visited and inspected hamlet of ANDINGDING.
- Apr.19. At MANGAM.
- Apr.20. To PULENG - 35 mins. - thence SAMPAGNA - $1\frac{1}{4}$ hours.
- Apr.21. Proceeded to LANGA - $3\frac{1}{4}$ hours.
- Apr.22. Proceeded to SAUNGNE thence KOPA - 1 hr. C.P.O. Edwards conducting Agricultural census LANGA.
- Apr.23. Departed for WARAN - 1 hour.
- Apr.24. Proceeded to INDAGEN - 15 mins.
- Apr.25. At INDAGEN. Anzac parade and service held, celebrations included native dances and feast for ex-native servicemen. Meeting of Komba area Village Officials.
- Apr.26. At INDAGEN.
- Apr.27. To MUSEP thence KOMBANG/GATSENG.
- Apr.28. To GERAUN thence LAMA - crossed Anda river.
- Apr.29. Proceeded KONCE thence UNUNU - $1\frac{1}{4}$ hours.
- Apr.30. At UNUNU - visited SIKAM and returned. Mr. Edwards to UMUN.
- May.1. To SAPE thence GUMUN - half hour.
- May.2. Proceeded to ILAKA - 1 hour. Crossed KWAMA river.
- May.3. Proceeded to SANON.
- May.4. To DOMUROFTO thence TITSIP - half hour. Mr. Edwards to DAGANDO.
- May.5. Departed for UPAT thence GILAM - $\frac{3}{4}$ hour.
- May.6. Fifteen minutes to BRENDENGAN.
- May.7. To WEKAE thence INDUM
- May.8. Proceeded to SELEPET village.
- May.9. Proceeded to KABUM. To KONINDO, returned KABUM.

- May.10. Departed KABUM for ULAP Mission via SATOP and HONGO.
Overnight - discussed local matters with Rev. H. Wagner.
- May.11. Proceeded to WASU patrol post.
- May 12 - 15. At Wasu patrol post.
- May.16. Departed Wasu for Finschhafen along coast road.
Proceeded to SIO - 5 hours. Time lost rafting
Rhomba and fording Kwama rivers.
- May.17. Proceeded to SIALUM - ten hours.
- May.18. To WONDOKAI - 5½ hours. Investigated loss of M.V.
"Albion" near WOLONGAI en route.
- May.19. Proceeded to KATIKA - 6 hours - thence by truck to
FINSCHHAFFEN.

During the patrol the routine as adopted during previous patrols was followed. The villages were first inspected and then the inhabitants lined for a medical check by the accompanying Native Medical Assistants. During this line-up the people were addressed on matters pertaining to the health and hygiene of the community. Census was carried out in an informal manner and at the completion of this the natives were addressed concerning Government policy and on local matters and problems. During flag down in the evenings the people assembled and were given a short talk about the significance of the ceremony and the forth-coming Coronation.

The patrol was not hurried and as much as time as possible was spent attempting to gain the confidence of the natives and allowing them to present their problems and thoughts to the patrol. At certain central villages special meetings of Village Officials and mission representatives were held. Nearly all village schools were visited by either Mr. Edwards or myself and every effort was made to bring the real meaning and significance of the Coronation to the pupils.

Agricultural census was conducted at three villages.

At INDAGEN a ceremony and service was held to commemorate Anzac Day.

- 6 -
- 5 -

INTRODUCTION:

Most of the KOMBA-SELEPET territory lies in river valleys walled off by the Cromwell, Sarawaged and coastal ranges. These ranges are between seven and thirteen thousand feet high.

The area is drained by the KWAMA river which rises at Lake Gwam at 11,000 feet in the Sarawaged, and its main tributaries are the PULENG and ANDA rivers. The country surrounding the PULENG valley is very broken and walking, especially over the coastal range, is difficult in this area. Contrary to the rest of the KOMBA-SELEPET, the valley contains heavy rain forest whereas the greater area of the latter is now devoid of timber except on the higher slopes of the surrounding mountains. Constant primitive shifting agriculture has resulted in large areas of grass lands and some communities are already hardput in finding suitable timber for housing and firewood.

The tribes are divided into two main linguistic groups, the KOMBA and SELEPET. Some villages between BOMUROFTO, the last of the KOMBA villages and WEKAE, the first of the SELEPET villages, have a mixed language brought about by inter-marriages between the two main groups and migrations over the range from the next Sub-Division, the TIMBE. Some 1500 of the SELEPET tribe are located over the coastal range. The SELEPET number 6651 and KOMBA 6778.

Natives of these two tribes are the most advanced of the inland people in the WASU administrative area. They are generally of good physique and appear to be much healthier and more able to resist sickness and disease than the adjacent TIMBE people.

The patrol was shown some interesting dances and displays of welcome depicting old customs and practices including the use of implements before the advent of steel, primitive medical cures such as spitting betel nut and herbal juice over the prostrate victim, and the meeting of the first whites to enter the area. A very impressive dance portraying the death of a native in which the "tambaram" figures and bullroarers were used, was witnessed at ILAKA village. In nearly all these dances the old customs were usually depicted as a prelude to a portrait of the Royal Family being shown with the comments that since the coming of the Government the bad things we had seen were dispensed with and now good practices and customs were enjoyed by all.

Cadet Patrol Officer, B. Edwards accompanied the patrol, this being his first, and he displayed a keen interest in the work and gave energetic assistance.

The last patrol into the area was by Patrol Officer R.W. Blaikie during July of 1951. This officer paid a visit to some of the villages during his journey to the Sarawaged during November of last year.

Last Medical patrol was by E.M.A. R. Martin in 1950.

OBSERVATIONS:

Native Situation:

There is no evidence now of the pseudo-magico religious cult which was prevalent throughout the area during the years 1946/48. Certain disturbing elements and frustration as mentioned by Mr. R.W. Blaikie in his Report Lae No. 6-51/52, are still to be observed, however. As mentioned, the natives of the KOMBA/SELEPET are the most advanced people in the area (excepting the coastal groups) and have reached that stage of semi-sophistication which so easily breeds frustration and discontent. The natives feel, through lack of roads and airstrips, that they are greatly handicapped, if not completely prevented from finding a means to market their produce. Underlying this attitude is the belief that the Government and Mission

-5-6

do not wish to assist them and are not interested in their problems. The real reason for their present state, which they do not appreciate, is absolute lethargy and reluctance to make any display of effort or initiative on their own behalf. This is illustrated by the conspicuous lack of developing and expanding existing cash crops, such as vegetables and coffee, which could be marketed.

I made it clear to the natives in no uncertain manner that I was most dissatisfied with their present attitude and that it was only a real effort on their own behalf that they could ever hope to make any progress. It was pointed out that the Government was not interested in helping a lazy people but cases were cited where the Government had assisted people who had helped themselves. Production of coffee, which bears particularly well in the area, was emphasised and the natives were exhorted to plant large areas of this commodity which can be marketed at ULAB Mission station or WASU. I have requested the Agricultural Dept. to make available coffee seedlings for distribution to these natives.

Most of the semi-sophistication is a result of returned labourers from the various stations throughout the Territory. I am full in favour of these young men doing a term away from their villages as it does help development and give them a broader outlook and enable them to take a part in community affairs previously denied them by the domineering feudal type Mission system. All these villages, however, are located at altitudes of 3,500 feet or greater and are restricted regards employment at lower altitudes. As in the TIMBE this restriction has been ignored, to the detriment of the natives who suffer greatly from malaria and other coastal diseases. I have requested that action be taken to return a large group who were recently recruited for Lae. While the restriction is in more ways than one undesirable and undemocratic, it is essential if the health and well-being of the natives is to be safe-guarded. At present, a very large percentage of these natives who are employed at coastal stations die on return to their villages. (Vide TIMBE Patrol Report No W.3 of 1952/53). It would seem imperative that similar regulations as applied to Central Highland labour covering malaria etc., be made and enforced where these natives are concerned.

Contrary to popular belief the KOMBA/SELEPET areas are not overburdened with produce or marketable crops. To the contrary they produce very little and I think Mr. Blaikie received the opposite impression due to the fact that during his patrol natives sought to impress upon him that they had plenty of food etc., by heaping it near the rest-houses (Report Lae No. 1. of 1951/52) so that he might be swayed into having the Government provide an airstrip to deliver them their "cargo" and various material goods. Agricultural censuses conducted during this patrol also tend to substantiate the falseness of the above impression.

Throughout the area land is very short and some sections appear to be heavily overpopulated. A high birth rate may complicate matters although improvements in agricultural methods could help to overcome the problem. Constant land bickering, pig disputes, large areas of adjoining gardens and the cultivation of ground for gardens within the village itself, all confirm the acute position and gravity of the land question.

As throughout the Sub-District the Lutheran Mission has pursued its particular policy of amalgamating villages around the central church. Where this has been effected the situation is generally unsatisfactory as communities become too large and unwieldy and more important, housing conditions are shockingly overcrowded. Sites simply do not exist which are large enough to support the large settlements and render possible properly spaced housing. In most cases the natives were encouraged to settle on their own sites and the situation carefully explained to the natives and Mission helpers in order to prevent any animosity between both parties.

p.t.o.

In one instance a large community abandoned their site and re-settled some miles away, near the Lutheran Mission station of ULAP. I have no doubt that a little persuasion was used on the part of the Mission. However, as most of the natives were contented with their present site, no action was taken.

At present the Lutheran Mission at ULAP occupy some sixty hectares of land taken out on Agricultural leases. A further area is required to cope with school gardens and although the requirement is a genuine one (part of the sixty hectares already leased is not suitable for crops) I feel averse to recommending that further leases and concessions be granted considering the large population living at the Mission station and allowing for their needs for the future. Provision should be made in the Ordinance whereby the present land they do not need at the moment and retain ownership so that it may be reverted to their own use when necessary. I have requested that the Officer-in-Charge at WASU fully investigate the above matter.

Further land matters concern fifty acres which are being surveyed for a recommended Government hospital site between ULAP and WASU and one thousand acres for the re-settlement plan of villages west of WASU affected by filariasis. Fifty acres will be purchased for the Lutheran Mission Hansonia Colony at ETAP.

To sum up, given adequate patrolling by U.D.S. Field Staff, Medical and Agricultural Staff, and the people being exhorted to do a little hard work, there are no real problems in the KOMBA-SELEPET that cannot be overcome. We have not as yet gained their full confidence. This is mainly because they have seen so little of us, but given sympathetic and firm guidance, mutual co-operation can be brought about without much trouble.

Village Officials:

Village Officials throughout the area are very reticent and have only slight knowledge and appreciation of their duties. Regular meetings which have been held at Wasu during the past year, however, have tended to improve the position to some extent. It must be remembered that with the few patrols through the area and the intermittent manning of Wasu Patrol Post, the Officials have had little opportunity to become acquainted with the Administration and its policy. Closer and more frequent contact will soon alleviate any danger of retrogression in this sphere.

As can be anticipated the Mission representatives are the real leaders in most communities. Occasionally they have completely dominated the Village Official, who, if he has rebelled, has brought about unfortunate friction and unhappy relationships within the village. At times too, the Official has attempted to use his authority to crush into submission the power and influence of the native Missionary. Where such animosity existed the different factions were encouraged to work together in mutual co-operation for the good of all.

Forced labour was a favourite means used to correct wrongdoers who broke either Government or Mission laws. Apparently the custom dates back to early German times when native Mission leaders were given judicial powers to settle disputes in their communities. Some Officers seem to have permitted Officials to carry on with local "calabousing" for minor crimes. The system is a bad one as harsh treatment is often meted out and sometimes the innocent suffers. The Mission leaders find it an easy way to maintain discipline and encourage adherence to the church doctrines, and are greatly in favour of it. The evils of following this course and possible repercussions were explained and continuance of the practice was forbidden.

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Health & Hygiene:

From all appearances natives of the KOMBA SELEPET seem to be enjoying good health.

In each village a medical check was carried out by the patrolling officers and medical staff and I was surprised at the small number of ailments in evidence. The people are certainly more robust and of better physique than the adjacent TIMBE tribe.

Scabies, skin diseases, tropical ulcers and minor infections were treated by the patrol and a few serious cases were dispatched to the Lutheran Hospital at ULAP.

Periodically large numbers of deaths occur from outbreaks of a type of pneumonia influenza and these epidemics have occurred during the cold, wet seasons in a number of instances over the past few years.

In the PULUM valley area a few cases of enlarged thyroid gland were noticed. I have asked the Public Health Department whether these cases should be sent for thyroidectomy.

One of the greatest health problems in the area must be the danger and susceptibility of the people to malaria. Although they have been discouraged from spending any length of time on the coast they still do so and suffer consequently. Upon return from coastal employment it is usual for two or three of the party to die of malaria and large numbers succumb to the disease whilst crossing the SARAWAGED range. I have endeavoured to emphasise on numerous occasions the seriousness of natives from high mountain villages seeking employment on the coast without anti-malaria treatment. I am not "anti-employment" but feel it is the duty of every officer to do his best to protect the health and well-being of the natives. I was surprised that a recruiter was recently allowed to take a large number of natives out of the TIMBE area (villages 4000 - 6000 feet) for employment in Rabaul. It seems entirely out of order that some of those natives will no doubt sacrifice their lives in order to help the wheels of industry turn, and it is most disheartening for Officers who fully appreciate what this means.

DPH
Village hygiene and sanitation was in most cases fair. Last minute efforts had been effected prior to the patrol's arrival of course, and some retrogression is to be expected after its departure. Latrines of the pit-type were provided and where these were inadequate in number new ones were constructed under supervision. The same applied to refuse-pits.

Quite a large percentage of the population live in scattered "pig-settlements". In such cases it was insisted that proper sanitary facilities be provided.

Native Medical Assistants are established at INDUM (SELEPET) and ILAKA (KOMBA) and recently BELOMBIBI (SELEPET). These natives are doing an excellent job and doing much to raise the standards of their villages and areas.

M.F.T.'s, as usual, are generally hopeless. A number were brought back with the patrol for refresher training at P.H.D.

Hospitals:

The only hospital in the area is a small forty bed establishment in charge of a nurse of the Lutheran Mission at ULAP, 2,800 feet above WASU Patrol Post. This hospital has some thirty thousand people to care for, an impossible task. The great limiting factor concerning the Mission hospital, besides its small size, is lack of food for the patients. Natives from villages some days away can never bring sufficient food for their stay and friends and relatives cannot be relied upon to bring it. Consequently, it is rare that patients remain at the hospital until they are properly cured.

p.t.o.

Hospitals (Cont.):

In accordance with the District Commissioner's instructions a 50 acre site between WASU and ULAP has been selected for a possible Administration hospital and a survey is being conducted of the area. It is hoped that soon such a hospital may eventuate. It is most unsatisfactory attempting to bring patients from this area to the hospital at Finschhafen; apart from the many rivers and long coastal track to be negotiated, risk of infection from malaria is a constant menace. For this latter reason too, WASU is an unfavourable site for any prospective hospital.

DPN

A little below ULAP is the Lutheran Mission Hansonide Colony at ETAP with approximately one hundred and thirty five patients. Over the last few months the number of patients has greatly increased, the majority coming from one section of the TIMBE tribe. Besides the hospital the Mission nurse is also responsible for the Colony. The inmates occupy rude huts situated on native ground. Recent instructions have ordered the purchase of 50 acres on behalf of the Administration. The present area occupied does not provide sufficient garden land for subsistence crops. Even if adequate ground be obtained for gardens, taro is not a suitable staple or a satisfactory diet for people afflicted with Hanson's disease. It is strongly recommended that rations be supplied for the ETAP patients.

It is very difficult for the Nurse-in-Charge to discipline the natives and patients often wander back to their villages and down to WASU when vessels call. A recent check up revealed that almost a score of relatives who had been allowed to visit the patients had become infected with the disease.

Nearly all cases now at ETAP have been sent in by patrolling officers who only have a layman's knowledge of the disease and it is therefore certain that many undetected cases are still at large in the villages. A competent medical survey of the area is most necessary before the position becomes incorrigible, as the disease seems to be spreading.

Agriculture:

Subsistence Gardening:

Most of the inhabited area of the KOMBA-SELEPET is comprised of undulating grass lands and the staple native food is sweet potato. The grass is burnt, ground broken with pointed digging sticks and seed kau-kau planted in little mounds.

In the timbered areas such as on the coastal side of the range and in the PULENG valley, the usual process of felling the trees, burning, breaking the soil and planting, is followed. Taro is the staple in these areas.

In all gardens the normal custom of interplanting the staple crops with tobacco, corn, sugar, bananas, potatoes and a few European-type vegetables is pursued.

DPF

Crop rotation is not affected and gardens, after a few years of use, are left fallow until they revert to bush before being used again. Planting of all crops excepting sweet-potatoe (kau-kau) is seasonal.

Some villages have adopted the use of irrigation for taro gardens which are continually submerged under several inches of water. These gardens bear excellent taro and maybe planted at anytime throughout the year. At KABUM irrigation is a highly organized village speciality. Small streams are diverted until the garden plots are planted and then the water is directed to slowly and evenly flow over the whole garden.

Many parts of the KOMBA are overpopulated and suitable garden land is a very scarce commodity. In some places gardens have been planted on sixty degree slopes and crude forms of terracing have been effected to check erosion.

Subsistence Gardening (Cont.) :

Constant shifting agriculture and clearing of all timber on the slopes has caused increasing erosion and over the years much previously good land has been rendered useless. Reforestation was encouraged in many instances but strong coercion will be needed if it is to be carried out.

Last year, a lengthy wet season which delayed planting, (and in one area industrious work on a church, which further delayed planting) caused what almost amounted to a famine in the KOMBA. During the patrol, however, conditions were found to have reverted to normal.

Commercial Crops:

Contrary to some reports there is not an abundance of produce, particularly European vegetables, in the Sub-Division. Pre-war a very large amount of potatoes was grown, but lack of markets has brought about a gradual falling off of production. Very rough roads over the coastal range are an added reason why the people are reluctant to transport their produce to the coast.

Hill rice was distributed to many villages for small experimental plots. If rice could be grown successfully it could be an important subsidiary crop for lean times. It is suggested that suitable type hand-hullers be installed at central villages. It would be interesting to see whether or not wet paddy rice could be grown in the irrigated areas. Conditions are certainly favourable for large scale irrigation systems in some of the areas.

It is recommended that should an Agricultural Officer visit the KOMBA, this matter be gone into thoroughly.

Tobacco is a saleable crop and is sold in quite large quantities to the Lutheran Mission at ULAP.

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By far the best money potential crop, and possibly the most suitable is ARIBICA coffee. This is not grown in large quantities but bears exceedingly well and if the natives were given a little training in the planting, pruning and care of the trees, a first class product could be produced. Much of the coffee is growing wild with high trees clustered together. Nevertheless a good sized bean is grown. Outside leaves do not appear to be scorched which suggests that shade trees are perhaps unnecessary. The area is generally covered in cloud from midday.

The natives have little idea in the cleaning and hulling of the bean and large quantities of coffee are ruined by carelessness in this capacity. During the patrol the people were shown how to plant and prune the trees and in many instances new trees were planted under supervision. It is hoped that the agricultural Dept. will be able to devote more of its time to this matter.

To my knowledge no cocoa has been planted in the KOMBA/SELEPET. While extensive planting of coffee was urged, planting of cocoa was discouraged and reasons given.

STOCK:

Pigs are not owned in large numbers but stock seems to be gradually increasing. The majority of pigs in many villages were killed and eaten by the Japanese during 1943-44.

Tree climbing kangaroos, opossum, and cassowary are hunted on the mountain slopes while kangaroos are numerous on the grass plateaux of the SARAWAGED. Small quantities of fish are netted in some of the streams.

TRADE:

Trade is now strictly limited and consists mainly of barter of produce or pigs for clay pots from SIO, NAMBARIWA, or KELANOA Villages. The many old trade routes over the SARAWAGED into the WAIN are generally used only by those seeking employment in Lao or visiting friends and relatives.

VILLAGES:

Most villages are located on small plateaux or along the sides of the river valleys. Houses are raised on piles with adzed plank walls, grass or banana thatch roof and bark or bamboo floors. The tendency is to cram the village by building the houses too close to each other. The size of the dwellings is usually dependant on the availability of timber. Because of the de-forestation it is often required to go long distances in order to procure suitable trees for building purposes.

PIGS:

Grass has been removed from the village area which is swept clean and in many cases a large ditch or fence has been constructed around the village to prevent pigs entering. I am in favour of this system rather than separate "pig" settlements whose inhabitants are hard to control and tend to retrogress. With the pigs outside and near the village their owners can live within the main community centre and at the same time easily care for their animals. Officers who have disallowed this practice have only succeeded in driving the people away to bush huts where they exist with their pigs under filthy conditions, or, as has happened in some villages, the killing of all pigs to pacify the wrath of the officer. Separate pig sties are rarely a success as the natives do not have enough food to feed them.

The average size of the villages is about 350 persons. Larger communities are rarely a success because of their unwieldy nature and this practice of amalgamation of established settlements, a Mission practice, was discouraged. One large single village INDUM, has a population of 1,019, making it the largest village in the Finschhafen Sub-District.

ROADS & BRIDGES:

With the exception of the track over the coastal range from SIO, which crosses between 6000 - 7000 feet, walking through the KOMBA/SLEPET is particularly easy and pleasing. Roads are well graded and of good construction. The southern face of the coastal range is precipitous, however, and any form of transport, excepting foot and perhaps hardy pack animals, is out of the question. The range may be crossed from SATOP, BELOMBIBI or SIO. The best approach is from BELOMBIBI and exit via the SIO/SAMBU rack.

There are no permanent bridges and the only river of consequence is the KWAMA which is crossed by temporary structures. During the "wet" the river torrents flood very quickly, rendering them impassable.

MISSION & EDUCATION:

Dept. of Education

Some time ago the native situation concerning the Mission left much to be desired, but I feel more contact with the Government since the re-opening of WASU has improved matters. Mission domination was paramount and extreme liberties were taken in enforcing Lutheran doctrines, even to the extent of forced labour for wrong doers. Village Officials, whom the shrewd Mission had placed in church executive positions, seemed to consider it their prerogative to "gaul" natives, so working hand in hand with Mission teachers. The practice also seemed ideal to maintain "Church discipline" as well as "Government discipline". This habit has been stamped out and in co-operation with Rev. H. Wagner, Mission teachers now have a clearer picture of their work and limitations. Domination will continue until the Administration and its policy is more familiarly known by the mass of the people, but generally, present relationships can be considered to be fairly satisfactory and improving.

MISSION & EDUCATION (Cont.) :

All village schools were visited and due to the low standard of teachers, results are fairly poor in most cases. There is, however, an ardent desire to learn and at the completion of schooling most children are literate in the KOTTE language, the official lingua franca of the Mission. This in itself is a very important and worthwhile factor.

Pupils were addressed and urged to attend school and told something of the forthcoming Coronation.

An appendix of Mission schools is attached.

A Grammond Sparrow radio was taken by the patrol and the natives, most of whom had never seen a radio before, took great delight in listening to the Native People's Session over 9 P.M.

CENSUS:

Total population of the SELEPET is 6,651 and KOMBA 6,778 making a grand total of 13,429 persons.

Statistics (attached) show a good increase in population since 1951 figures and in most villages there has been a very high birth rate.

Births in the KOMBA total 329 against 198 and SELEPET births 230 against 196 deaths. This shows a much more favourable picture than the LIMBE Sub-Division. Large numbers of pregnancies are also a good indication of the population increase.

Apart from deaths from old age, the most numerous seem to be in the one to four years old age group. Most of these child deaths are the result of seasonal pneumonia or influenza complaints which take their usual yearly heavy toll of life.

Large migrations tend to indicate the restlessness of some communities which have not settled into established villages.

Taking an over-all average the number of men away in employment is not too great but unfortunately, in the individual cases, some villages have too many of their men away.

T.W. White

(T.W. White.)
A/Assistant District Officer.

Education
DPA
with copy of names

Appendix.A.

District of Morobe,
Headquarters,

Lutheran Mission Village Schools - Kambo/Selepet Sub-Division.

<u>Male Pupils.</u>	<u>Female Pupils.</u>	<u>* Mission Teachers.</u>	<u>Village.</u>
The Director,	39	1	Wilim
20 Department of District Services	14	1	Wap
12 Native Affairs,	19	1	Kabum
21 MOBESSI	21	1	Kumbip
27	23	1	Melandum
24	8	1	Puleng.
7	27	1	Langa
37	12	1	Kopa
15 Production	15	1	Waran
24	33	1	Indagen
23	12	1	Masep.
15	36	1	Kombang
36 <u>Live Situation.</u>	46	1	Konge
27	61	2	Ununu
60	14	1	Gumun
25	27	1	Ilaka
15	45	1	Saon
21	53	1	Tipsit
58	26	1	Gilang
28	43	1	Brendengan
37	44	1	Indum
72 <u>Age Officials:</u>	17	1	Selepet
24			

scanned
BM

The old rivalry between the Government appointed village leader and the "Popatera" is apparent. I think that the statement on page 7, last paragraph "that the Mission leaders are in favour of locally dealt out punishment" requires some clarification. Mr. White will be asked to give some specific instances.

Health & Hygiene:

Paragraph 6 has already been dealt with by memoranda and requires no further comment. The position is quite well understood by those in authority.

Hospitals:

Paragraph 2 in page 9 is of interest, particularly the last sentence.

Agriculture:

Subsistence growing is carried out, as elsewhere in the Territory. It is pleasing to note that the KONG area has recovered from what might have been a famine.

Commercial Crops:

Where no access roads are available, it is necessary to encourage the growing of rice, rather than for some other crop. I consider that the use of ARABICA coffee is the best one. No doubt the Agricultural Extension Officer, attached to the station, will assist them in their production and marketing.

Roads and Bridges:

The bridle paths in this area have always been kept remarkably well.

Mission and Churches:

11/12/53

TGA.LH.



District of Morobe,
Headquarters,
LAE.

11th June, 1953.

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

PATROL REPORT WASU NO. 4 of 1952/53 -
KOMBA/SELEPET AREA.

Introduction:

A concise account, describing the country and the people in it.

Native Situation:

An outlet for the frustration and discontent could be found by the natives employing themselves in road construction, at which in this area they are expert. The matter of land rental has already been passed to the Lands Department. Staff should not be satisfied with the people doing a little hard work, the aim is to get the people to do a lot of hard work.

Village Officials:

The old rivalry between the Government appointed village leader and the "Popatera" is apparent. I think that the statement on page 7, last paragraph "that the Mission leaders are in favour of locally dealt out punishment" requires some clarification. Mr. White will be asked to give some specific instances.

Health & Hygiene:

Paragraph 6 has already been dealt with by memorandum and requires no further comment. The position is quite well understood by those in authority.

Hospitals:

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Agriculture:

Subsistence growing is carried out, as elsewhere in the Territory. It is pleasing to note that the KOMBA area has recovered from what might have been a famine.

Commercial Crops:

Where no access roads are built, we should not encourage the growing of rice, other than for home consumption. I concur that the use of ARIBICA coffee is the best cash crop. No doubt the Agricultural Extension Officer, attached to Finschhafen, will assist them in their production and marketing.

Roads and Bridges:

The bridle paths in this area have always been kept remarkably well.

Mission and Education:

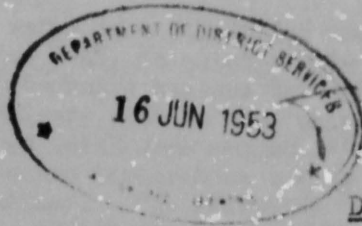
*M. A. ...
16/6*

I refer to the last sentence in the last paragraph. The Administration has not the opportunity, through lack of staff, to compete with the Mission societies in establishing high degrees of influence.

Census:

The vital statistics are most encouraging.

A good patrol - apparently well conducted.



T. G. Aitchison
(T. G. Aitchison)
DISTRICT COMMISSIONER.

TERRITORY OF PAPUA - NEW GUINEA.

DSF 30/1-69
Sub-District Office,
FINSCHHAFEN, T.N.G.

7th July, 1953.

The District Commissioner,
Morobe District,
LAE, T.N.G.

Ref. Patrol Report No. 4 of 1952/53.

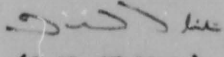
Reference your DS. 30/5/19 of 11th June, 1953:

I refer to a case which occurred at ILAKA Village during June of 1952, in which a male native cut his wife's leg with a bush knife because the latter had allegedly committed adultery with another male. This assault was not reported to me until some months later when the native again beat his wife who insisted on coming to Wasu Patrol Post to report the matter. The Officials were asked why the initial assault had not been reported and they stated that the O.I.C. Wasu had been away at the time, that they had discussed it with the European Missionary in the area at the time, and as the assault was associated with a moral sin they had decided to have a Village Official/Mission Teachers' meeting and settle the matter locally. The case was settled at UNUNU, a native-missionary head village and from what I gathered the Mission representatives dominated the meeting. It was decided to punish the woman by public shame and the husband was given approximately three months gardening work and sundry tasks in his village.

It was common for Village Officials throughout this Sub-District to use forceful means such as involuntary labour as a punishment for minor crimes or breaches of law. At EBIBANG Village I heard a case in which a second wife of a polygamist was banished from the village by Village Officials and Mission Teachers. When she returned she was tied to a post in front of the church by two lay churchmen and left there for some hours. Court action was taken in this case.

The subject has been discussed with European Missionaries on several occasions and Rev. H. Wagner of ULAP informs me that the practice originated with the appointing of "VIDZE" native mission helpers who had both church and police powers as well as jurisdiction to settle all breaches of discipline (civil, criminal or church) in German times.

European Missionaries have co-operated in stamping out the practice and you will observe that I used the past tense when speaking of the matter in my patrol report. To my knowledge no other cases have occurred this year.

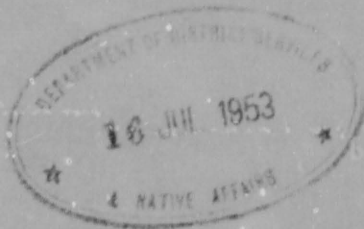

(T.W. White.)

A/Assistant District Officer.

TERRITORY OF PAPUA AND NEW GUINEA.

50/9/139¹⁶³ ✓

No. DS.30/5/19.



District of Morobe,
Headquarters,
LAE.

13th July, 1953.

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

Attached is copy of a memorandum from the
Assistant District Officer, Firschnafen, for your
information please.

T. G. Aitchison

(T. G. Aitchison)
DISTRICT COMMISSIONER.

W.S.H.
30-2-153

21st July, 1953

The District Commissioner,
Nairobi District
LAE

WASU PATROL REPORT No. 1-52/53
XXXX DE 30/5/19 OF 11/6/53

Receipt of the above-quoted Patrol Report is acknowledged.

The report indicates that K. White is maintaining the standard of his work and he has again reported clearly and well.

Mr. White's further memorandum D&F 30/1-69 of 7th July, is also acknowledged. The methods described in that memorandum and the report are to be deplored and Mr. White's action, in conjunction with the European missionaries, in stamping them out, has been most commendable. Future patrols should be alert for any repetitions and, of course, patrolling of the area at such regular intervals as staff permits is essential.

Action recently taken regarding recruiting in areas over 3,500 ft. and the prescribing of prophylactic treatment for labourers from these areas should result in better control of the situation. The Assistant District Officer, Finnschafen, should keep the position under review, particularly in regard to the mortality rate amongst returning labourers.

The comprehensive sections on health, agriculture, and educational matters, have been passed to the Departments concerned.

A.A. Roberts
(A.A. Roberts)
Acting Director

*Noted on Journal
file 14/7.*

VILLAGE POPULATION REGISTER

Year 1952/53

KOMBA SUB DIVISION (Cont.)

Govt. Print.—355/111.

VILLAGE	DATE OF CENSUS	BIRTHS		DEATHS												MIGRATIONS				ABSENT FROM VILLAGE				LABOUR POTENTIAL				FEMALES		TOTALS		GRAND TOTAL						
				0-1 Mth.		0-1 Year		1-4		5-9		9-13		Over 13		Females in Child Birth	In		Out		AT WORK		STUDENTS		Male.		Females		Pregnant	Average Size of Family	(Excluding Absentee)							
		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		Number of Children bearing age		Average Size of Family		Child		Adults		M+F																				
KOMBANG	27 Apr	9	1			1				1		2	1			1	2	4	3	3				5		1035	1141	5	41	5	34	32	63	63	207			
GERAUN	28 "	2	5									2	2			1	3	3			6			1		10	13	9	40	2	22	19	39	62	149			
LAMA	28 "	3	5		1							2				4	8	1	5	4	3	2		2		14	33	1042	5	42	4	30	26	48	60	174		
KONGE	29 "	6	7	2	3					1			3				1	5	5	1	1			1		20	36	2460	6	60	4	36	49	104	97	240		
UNUNU	30 "	8	7									2	3			2	3	4	7	2	2			6		20	76	2964	14	64	4	62	44	91	116	330		
SIKAM	30 "	6	7									4	1			2	1		3	3				4		14	42	1740	6	40	3	40	41	73	75	244		
JMUN	30 "	4	8		3		1					2	2				1	2	6	7				3		17	40	1551	10	51	4	31	30	77	83	237		
SAPE	1 May	9	4	2	1		2	2				6	2			9	7	4	4	3	10	4		2		20	33	20	74	13	65	4	57	40	100	106	322	
GUMUN	2 "	8	9	2	3							3	1			1	4	8	6	2	19	3		1		31	88	20	88	8	85	4	56	60	117	111	369	
ILAKA	2 "	12	10	3	1		1	1				4	4			3	2	3	3	26	4	25	10	1		40	40	43	90	16	85	4	68	79	108	159	480	
SANON	3 "	4	5		2		1	1				1	1			1	1							3	1	18	52	18	47	9	45	4	40	34	64	80	230	
BOMUROFTO	4 "	6	6	2	1							3				1	9	18	22	5	12	3		2		24	28	17	45	7	45	4	30	35	64	83	234	
TOTALS ;		160	163	17	23	2	15	13	3	2	5	3	69	47			188	212	114	139	155	54	133	43	55	2	533	1,056	502	1,395	162	1,354	106	1,054	1,074	1,918	2,252	6,778

VILLAGE POPULATION REGISTER

Year.....1952/53.....

SELEPET. SUB-DIVISION.

Govt. Print.-3395/4.51.

VILLAGE	DATE OF CENSUS	BIRTHS		DEATHS								MIGRATIONS				ABSENT FROM VILLAGE				LABOUR POTENTIAL				FEMALES		Average Size of Family	TOTALS (Excluding Absentee)				GRAND TOTAL						
				0-1 Mth.		0-1 Year		1-4		5-8		9-13		Over 13		Females in Child Birth		In		Out		At Work		Students			Males		Females			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	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		
HOMGO	3 Apr.	3	5								1	2			4	1		1	12	2	4	9			6	17	35	16	56	2	45	3	52	50	55	74	264
SATOP	5 "	10	13				1		1		2	2							29	1	5	2			5	19	38	29	69	3	60	3	70	69	63	112	386
DOMUT	6 "	5	1				2	1	2		5	7			2	2		1	19	2	5	5			2	24	39	27	76	5	69	3	60	53	62	99	307
BELOMBIBI	7 "	6	3				2				3	1						1	7		3			2	12	26	26	50	2	45	3	31	38	46	77	212	
WILIOM	8 "	6	5				1				2	3	1		1	1	2	5	6	4			5	14	38	14	40	4	35	3	38	42	61	66	227		
KONDOLO	9 "	9	8	1			1				1	3	1	1	1		18	3	1			2	18	46	14	54	11	45	3	49	45	65	80	263			
WAP	10 "	7	2	1			1	3			1	1			2		1	7	1			4	20	52	19	55	2	50	3	38	30	66	74	230			
NIMBAKO	11 "	9	7	2			2				3	1					1					2	24	58	20	56	13	48	3	42	44	78	78	245			
KABUM	13 "	14	7				1	1			2	4			3	2	1	16	4	3		4	43	49	37	86	3	74	3	72	68	115	142	424			
SORONG	13 "	8	9				2	2	1		5	1			2	3	2	2	9	1	1		1	22	40	26	67	6	60	3	48	52	76	98	286		
TIPSIT	5 May	12	14	1			2				6				1	7	1	1	10	25	13			37	71	20	100	17	90	4	61	83	143	165	522		
DENGANDO	5 "	7	5		1			1			1	3			1	1	5	4	3					20	55	13	61	12	61	4	38	50	77	87	265		
UPAT	6 "	6	7	1	1	1					3	1			2	2	11	3	8	3			12	50	16	48	10	48	4	27	36	62	77	227			
GILANG	6 "	7	4	1	2	3					3	4			1		1	27	3			2	23	67	24	80	8	80	4	50	63	102	126	374			
BRENDENGAN	7 "	15	17		1		1				14	8					1	1	15	16			2	65	91	55	106	7	100	4	103	92	193	227	647		

VILLAGE POPULATION REGISTER

Year 1952/53

SELEPET SUB DIVISION (Cont.)

Govt. Print. - 385/4.51.

VILLAGE	DATE OF CENSUS	BIRTHS		DEATHS										MIGRATIONS				ABSENT FROM VILLAGE				LABOUR POTENTIAL				FEMALES		TOTALS		GRAND TOTAL											
				0-1 Mth.		0-1 Year		1-4		5-8		9-13		Over 13		Females in Child Birth	In		Out		AT WORK		STUDENTS		Males		Females		Average Size of Family		(Excluding Absentee)										
				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	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F		M	F									
WEKAE	7 May	3	3									1	1			2	7							1		1631	12	3	42	4	36	2955	62	190							
INDUM	8 "	33	32	3	4			3	1	1	1	1	7	8	1		1	1	7	1	1	1			8		822	1675	216	242	15	41	791	1672	553	281	1,019				
SELEPET	6 "	13	5	1	1							2	4		1	91	83	28	1	1				4		30	45	29	49	4	49	4	58	61	79	121	353				
KONINDO	9 "	2	8	1	1			1	1			1	1	4	8		1	6	5	6		2	1			2		20	42	24	60	5	60	3	33	39	69	88	240		
TOTALS :		175	155	12	6	4	4	17	11	5	2	3	2	66	60	3	16	21	104	105	279	13	125	50			52		521	1,089	492	1,371	141	1,276			1,105	1,114	1,732	2,191	6,651