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Papua New Guinea Patrol Reports

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... ARCHIVES OF P.N.C. - WAICANI.

PATROL REPORT OF: MENDI

ACC. No: 496.

Volume No: ... 5 ... 1954/55 Number of Reports: ..9.....

REPORT No:	FOLIO	OFFICER CONDUCTING PATROL	AREA PATROLLED	MAPS/PTS	PERIOD OF PATROL	FILE No:
1-1954/55	1-8	^{PO} A. L. FORD & ^{PO} J. V. ESDALE	UPPER MENDI VALLEY	map	4/7/54 - 27/4/54	
2-1954/55	1-11	A. L. FORD	UPPER MENDI VALLEY TO TAMBUL		2/9/54 - 19/9/54	
3-1954/55	1-9	D. J. CLANCKY - A.D.O.	MENDI - TALUBU - IARO VALLEY NAGOR - TAMBUL - KONIA - MENDI		22/9/54 - 9/10/54	
4-1954/55	1-8	G. D. OAKES - C.P.O.	DIMITA & TUGUNJUP GROUP		2/10/54 - 12/10/54	
5-1954/55	1-14	A. L. FORD	MENDI VALLEY & NIPA		10/10/54 - 13/12/54	
6-1954/55	1-9	D. J. CLANCKY	NAMBU, IARO & KAFA VALLEY		24/11/54 - 12/12/54	
7-1954/55	1-10	J. P. SINCLAIR - P.O.	PARTS UPPER AND LOWER MENDI VALLEYS		10/2/55 - 13/2/55	
8-1954/55	1-19	"	UPPER & LOWER MENDI VALLEY		1/01/55 - 8/2/55	
9-1954/55	1-10	"	YAGEN - YARIA AREAS, LOWER MENDI VALLEYS		6/3/55 - 26/3/55	

PATROL REPORTS SOUTHERN HIGHLANDS DISTRICT 1954/55

MENDI

<u>Patrol No.</u>	<u>Officer Conducting Patrol</u>	<u>Area Patrolled.</u>
Men 1-54/55	A.L.Ford & F.V.Esdale	Upper Mendi Valley
" 2-54/55	A.L.Ford	Upper Mendi Valley to Tambul
" 3-54/55	D.J.Clancy	Mendi-Ialihu-Iaro Valley - Nagop-Tambul-Kesba-Mendi
" 4-54/55	G.D.Oakes	Dimifa and Tugunjup group
" 5-54/55	A.L.Ford	Mendi Valley and Nipa
" 6-54/55	D.J.Clancy	Mambu, Iaro and Kagua Valley
" 7-54/55	J.P.Sinclair	Parts Upper and Lower Mendi Valleys
" 8-54/55	J.P.Sinclair	Upper and Lower Mendi Valle
" 9-54/55	J.P.Sinclair	Yagen-Yaria areas, lower Mendi Valley.

SOUTHERN HIGHLANDS
MENDI SUBDISTRICT

P/R No. 1 of 54/55

By: A.L.Ford P.O. & F.V.Esdale P.O.

To: Upper Mendi Valley

Territory of Papua and New Guinea.

File No. 30/1-119
District Office,
Southern Highlands,
MENDI.
4th. August 1954

Memorandum for:-

The Director,
D. D. S. & N. A.,
868t Moresby.

Mendi Patrol Report No. 1-54/55

Forwarded herewith is a report of a patrol conducted by Mr. Ford and Mr. Esdale to the Upper Mendi Valley.

2. Native Affairs.

The Wembipi people were found to be quiet and engaged in native ceremonies which was contrary to the reports received prior to the patrol leaving. The reported unrest is actually in the Merient Marsh country which is too far afield for us to be interested at present but should be receiving our attention within the next six months.

The patrol recorded valuable information concerning the social structure of the groups through which it travelled and this should be of assistance to the initial census patrol which will shortly be covering the Mendi Valley.

The "powder" reported under sorcery will be forwarded for possible analysis.

Recommendation for Village Constable appointments are being considered.

3. Roads and Bridges.

Mendi to KOMIA completes a road of approximately 10 miles on the Mendi to Hagen road and leaves another 3 miles to be constructed through the forest before linking with the Keugel Valley road. This remaining 3 miles penetrates an area of virtually unpopulated country so road camps will have to be established and probably prison labour used for construction work. Gardens will have to be planted in preparation for this work.

4. Mr. Ford passes very lightly over the patrol's climb of one of Mt. Giluwe's 13,400 foot peaks but officers who have attempted such climbs in the Highlands know the difficulties associated with it.

5. The Patrol is viewed as a consolidation of influence patrol of the Upper Mendi Valley and if repeated regularly with the assistance of improved roads and motor transport we may very soon be able to claim the Valley as being completely under control.

6. Mr. Ford submits with this Report and it's Patrol Map a further map, 1 mile to 1 inch, correcting quite a lot of the previous information and it would be helpful if copies may be obtained for our office use.

(Robert M. Cole)
District Commissioner.

Territory of Papua and New Guinea.

District Office,
Southern Highlands Dist.,
MENDI.

30th July, 1954.

The District Commissioner,
Southern Highlands District,
MENDI.

PATROL REPORT NO. 1 - 54/55

PATROL TO THE UPPER MENDI VALLEY.

PATROL CONDUCTED BY

Mr. A. L. Ford, Patrol Officer
Mr. F. V. Esdale, Patrol Officer.

PATROL ACCOMPANIED BY

Reg. No.	1856	L/Cpl.	TANUTAI
"	"	4118	Const. TANGORO
"	"	6103	" VI
"	"	7680	" IGOIOGO
"	"	7686	" IAMA
"	"	7689	" UBUA
"	"	8150	" BATAWI
"	"	8510	" BANO
"	"	8481	" NAIFE

One Native Medical Orderly and one
Trainee Native Medical Orderly.

24 Carriers from the Mendi and Kaugel
Valleys.

Interpreters KAE and MARAWAGI.

DURATION OF PATROL

4/7/54 to 27/7/54
24 days.

LAST PATROL TO THE AREA

March 1954.

LAST MEDICAL PATROL

December 1953.

OBJECTS OF PATROL

Routine Patrol of Upper Mendi Valley.

INTRODUCTION

This was a routine patrol of the Upper Mendi Valley. It was originally intended to investigate reported unrest in the PINGIRIP - MAREP area. On arrival at PINGIRIP it was found that the area of unrest was not in the Upper Mendi but north of Mt. Haddon in the Marient Marsh where two groups of natives had been fighting. This was considered too far away and too little contacted to intervene at present.

The first week of the patrol was spent in the north-western corner of the Upper Mendi area. This part has had surprisingly little contact and has been seen only by a few patrols passing through. Some places had not previously been visited while the attitude of the people was what would be expected in more remote areas.

The remainder of the patrol was through areas of greater influence and the native situation here was found to be greatly improved.

DIARY.Sunday 4th July, 1954.

Departed Mendi Station at 0915 hrs. Crossed the M Mendi River and arrived at POROMANDA at 1200 hrs. Remained here until 1100 hrs then continued to MAIB at 1200 hrs and WAMBIPI Dance Village at 1300 hrs and made camp.

Two native ceremonies were being held at villages some distance away and very few people visited the camp. About 70 people, mostly from ATAMANDA, were seen during the afternoon. Several headmen from surrounding areas visited the camp just before dark. Sufficient native food purchased.

Monday 5th July.

Departed WAMBIPI at 0630 hrs and climbed a steep spur to ONDOBALI Dance Village at 0700 hrs and OGEPI Ceremonial Ground at 0745 hrs. Continued through PAIJALIM at 0815 hrs and NONGIA at 0840 hrs to arrive at the lower PAKBI Ceremonial Ground at 0900 hrs. Passed through three more PAKBI Ceremonial Grounds then descended to the WABURU River and climbed to PINGIRIP Dance Village at 1100 hrs and made camp. Height 7050'.

About 60 men of PINGIRIP were present during the afternoon and also large numbers from other parts of the Mendi Valley, mainly MAREP and NEN.

Sufficient native food and a small pig purchased. Messenger sent to Mendi.

Tuesday 6th July.

Camp remained at PINGIRIP awaiting return of messenger sent to Mendi yesterday. He returned at 1300 hrs.

About 120 people of PINGIRIP present and also many from other parts of the valley. Mr. Esdale visited ceremonial grounds to the west.

Wednesday 7th July, 1954.

Departed PINGIRIP at 0700 hrs and travelled north-west to WASIBA Ceremonial Ground (also known as LIBA) then across swamp to the first of the INGIL settlements at 0830 hrs and INGIL Ceremonial Ground at 0900hrs. No INGIL people were present. After being taken along the wrong track the patrol returned to INGIL and accidentally made contact with a few timid inhabitants. Camp made at INGIL.

Arrested four men of NEN who had come to INGIL yesterday, intimidated the inhabitants and took two pigs. Court for Native Matters heard during the afternoon.. After the conviction of the four NEN men the INGIL people lost much of their fear and were quite friendly.

Some native food and one pig purchased. Rice issued.

Thursday 8th July.

Departed INGIL at 0630 hrs and climbed a low range to the west then travelled southwards along this range to the main INGIL Ceremonial Ground at 0700 hrs. Descended through forest to the LAI River (here called the BALI) and crossed INGIL Creek near its junction with the LAI then climbed a low mountain, HANHALT, at 0915, and proceeded along the track used yesterday to LIBA at 1030 hrs. Continued at 1100 hrs, passing over swampy ground between WAPANDA and Mt. HADDON to KUJI Ceremonial Ground at 1215 hrs and made camp. Height 6900'.

About 100 people of the UFA Group and some of the MABAROKA were present. Sufficient food and a small pig purchased.

Friday 9th July.

Some police and prisoners sent to Mendi. Departed KUJI at 0830 hrs and travelled along a ridge to TRUNDE then crossed HI Creek and climbed to MAREP Ceremonial Ground at 1000 hrs and made camp. Height 6500'.

Only a few people present and most of these left as soon as food had been purchased from them.

Saturday 10th July.

Camp remained at MAREP. About 250 people from the vicinity of MAREP and SAMP visited the camp. Mr. Esdale visited TRUNDE in an effort to get these people to come into the camp but they moved into the foothills of Mt. Haddon as his party approached.

Sufficient native food and one small pig purchased. Police returned from Mendi at 1500 hrs.

Sunday 11th July.

Departed MAREP at 0900 hrs and descended steeply to the Mendi River which was crossed by a good bridge then climbed grass ridges to NEN at 0945 hrs and made camp. Height 6300'. Most of the people of this group were waiting at the ceremonial ground when the patrol arrived. Headcount 215. Visited IUBI and KELTA Ceremonial Grounds during the afternoon.

Monday 12th July, 1954.

Departed NEN at 0720 hrs and crossed a flat, swampy area to MUGARA Ceremonial Ground at 0805 hrs then through TEGIL, WARA and KARA Ceremonial Grounds to IGGO Dance Village at 0855 hrs. Descended to the Mendi River and crossed by a good bridge and travelled downstream to MANDULI then to BELA at 0945 hrs. Travelled along a ridge passing through KUMBURA, TAGESENA and KAMBAREP Ceremonial Grounds to WASI Rest House.

About 200 people present from the numerous settlements in this area. Sufficient native food purchased. Court for Native Matters heard during the afternoon.

Tuesday 13th July.

Remained at WASI Rest House. Court for Native Matters heard during morning and afternoon. Mr. Esdale visited the MANDULI - IGGO area to apprehend some natives concerned in a raid on a house at TRUNDE and to recover stolen property.

Wednesday 14th July.

Remained at WASI Rest House. Accompanied prisoners to Mendi River bridge near KUMBUREI and after crossing the River sent them on to Mendi Station with police escort. Visited TALENDA and KEMEJA to recover remainder of stolen property. Police returned from Mendi at 1630 hrs. Carriers employed renewing the kitchen of the rest house.

Thursday 15th July.

Carrier with cut leg sent to Mendi on a stretcher. Departed WASI at 0830 hrs and proceeded to WABURAGA Dance Village. Crossed a range at 7800' then descended to ANGAMANDA at 1115 hrs and arrived at EGARI Rest House at 1240 hrs.

About 200 people present. Sufficient native food and one pig purchased. Court for Native Matters heard. Mail received from Mend-1.

Friday 16th July.

Departed EGARI Rest House at 0750 hrs. Descended to TONGO Creek then over ELABINGI Swamp to KOMIA Rest House at 0940 hrs. It was found that a native ceremony was in progress. Large numbers of natives moved between Komia Ceremonial Ground and the rest house throughout the day.

Saturday 17th July.

Remained at KOMIA. Native ceremony continued during the morning. Large crowd visited the rest house during the afternoon. Native complaints heard. Constable TANGORO was sent to EGARI to bring four YAGOBIN men to KOMIA. Ample native food purchased.

Sunday 18th July.

Departed KOMIA at 0820 hrs with three police and some YAGOBA natives and entered the forest at the foot of Mt. GILUWE at 0900 hrs. Climbed slopes of GILUWE along the eastern edge of the KOMIA Creek Valley and at 1300 hrs arrived at the Upper timber line at 10,400'. Made camp at 11,100' at 1330 hrs.

Monday 19th July, 1954.

Departed at 0800 hrs and climbed gradual grassland slopes to one of the south-western slopes of Mt. GILWEK. Climbed peak, 13,400', at 1045 hrs and began to descend at 1115 hrs. Arrived at KOMIA Rest House at 1730 hrs.

Tuesday 20th July.

Patrol remained at KOMIA. Visited MESILK then the source of KAMUGL Creek to investigate a complaint of stealing pandanus nuts made by the YAGOBA group against the YAGUMBW. Matter settled out of court. Returned to KOMIA at 1430 hrs. Visited a piece of ground named KEREKENDA near TARAGAL Ceremonial Ground. The ownership of this ground was being disputed by the YAGOBA and YAGOBIN groups.

Wednesday 21st July.

Departed KOMIA at 0800 hrs and travelled along a good road to KLAREG Rest House at 0935 hrs. Very few people from KLAREG present but many from the MALTABI and KURINKEI groups.

Thursday 22nd July.

Remained at KLAREG until 1000 hrs. About 200 people present. One pig purchased. Departed at 1000 hrs and travelled over a good road to ENIP and DIMIFA then to DIMIFA Rest House at 1150 hrs. Most of the people of DIMIFA visited Mendi Station today and only a few were seen at the rest house. Sufficient food purchased. Messenger to Mendi.

Friday 23rd July.

Waited until 0945 hrs for the return of the messenger from Mendi then descended to KORN Ceremonial Ground, crossed the Mendi River and travelled north through WASI and BELA to MANDULI Ceremonial Ground at 1300 hrs and made camp. Height 6500'. About 70 people present. Escaped prisoner apprehended. Sufficient native food purchased.

Saturday 24th July.

With 2 police and an interpreter, departed MANDULI at 0630 hrs and proceeded through TALENDA and KEMIJA to the foothills of Mt. Haddon north of IMBI then to the house of an escaped prisoner. The prisoner had moved into the forest on Mt. Haddon on the previous evening. Returned to MAREP to find the remainder of the patrol there and camp made. The escaped prisoner was brought in during the afternoon by two natives of MAREP. About 100 people present. Sufficient food purchased.

Sunday 25th July.

Departed MAREP at 0830 hrs and crossed HI Creek to TRUNDE then through TEGARA and PINGIRIP to PAMBI Ceremonial Ground at 1130 hrs and made camp. About 60 people of PAMBI visited the camp during the afternoon.

Monday 26th July.

Departed PAMBI at 0755 hrs and arrived at OLEA at 0830 hrs. Continued at 0900 hrs to MUNDE, WE and TURUM Dance Village at 1100 hrs. Continued at 1130 hrs to KINJEP then crossed the WAP River to UMBURA Dance Village at 1300 hrs and made camp.

Tuesday 27th July.

Deputed UMBURA at 0800 hrs and crossed the WAP River to WAMBIPI Ceremonial Ground then along a good road to MAIB. Crossed the Mendi River below MAIB then passed through WAGIA, KORN and TENDE to arrive at Wendi at 1215 hrs.

NATIVE AFFAIRS.

Fighting has been in progress between the YAROBA and KOMBA groups of the MARIENT Marsh area for several months. There were many rumours but no definite indications that the people of PINGIRIP, LIBA and INGIL have been taking part in this fight. The people of LIBA are believed to be sheltering women and pigs of the YAROBA. The INJA group from the vicinity of NEN are reported to have lost eight men in the early stages of the fight. The NEN headman says these men were at one time of the INJA group but had married into the KOMBA group and lived with the KOMBA. The INJA group have ground in both the Upper Mendi and the Marient Marsh and have a direct route over Mt. Saddon joining the two areas. The NEN headman claims that he recently sent his son to try to stop hostilities but his son was killed in the fight area.

Although there is a close contact between the two areas, this fight does not appear to have had any great effect upon the native situation in the Upper Mendi.

Most outstanding incidents in the Upper Mendi since the last patrol concern the recent activities of a number of headmen. About a month before the commencement of this patrol a number of headmen from the WASI - KEMIJA area, some with and some without men of their groups, raided the house of a suspected sorcerer at TRUNDE. They made prisoners of the occupants of the house, took everything moveable then took the pigs to Mt. URUM where they were killed, shared and eaten. Some of the headmen then reported the suspected sorcery to Mendi but made no mention of their own activities. All but two of the participants have had long close contact with the Administration and the raid was carried out against people with little contact and it is unlikely that the incident would have been discovered but for the arrival of the patrol. Twentyone men were convicted and sentenced to terms of imprisonment ranging from two weeks to four months for taking part in this. All items taken from the house, with the exception of the three pigs, were recovered by the patrol and returned to the owners.

Headmen of the INJA group, apparently envious of the success of the WASI - KEMIJA headmen, decided to try a similar action at the first opportunity. They picked on the arrival of the patrol in the little patrolled north-western corner of the Valley as a suitable opportunity and moved into INGIL a day ahead of the patrol. There they intimidated the inhabitants and lead them to believe that the patrol had sent them to see that no one ran away. They made prisoners of two men, took two pigs and took charge of a house for the night where they killed and ate one of the pigs. When the patrol arrived at INGIL none of the inhabitants appeared. Later, contact was made quite accidentally with a few very timid INGIL people and the happenings of the previous afternoon discovered. Six of the participants in this incident were found. These included the four leaders who were convicted and sentenced to six months imprisonment. Two others were sentenced to two months imprisonment. One of the pigs was recovered and returned to its owner. After court action had been taken against these men, the INGIL people lost their fear of the patrol and were very friendly. It is hoped that the next patrol

will be able to make a good contact with the remainder of this group.

These two incidents were discussed with all groups visited and all were advised to report immediately any future occurrence of a similar nature. With regular patrolling of the valley it is not likely that such incidents will again be attempted. However, they could be attempted by Mendi Valley natives in places farther away such as the LAI Valley or MARIENT Marsh.

Throughout the area patrolled there is still a tendency for the people to hide any matters which might lead to court proceedings. This tendency is relaxed in the EGARI - KOMIA - KLAREG area with regard to disputes over ground, pandanus trees and debts but not with regard to forbidden acts under the Native Regulations. The raid on the House at TRUNDE is an example of what can happen when these people try to settle matters for themselves. However, a marked improvement was seen in the attitude of the people in the assistance offered in the apprehending of those concerned in the incident at TRUNDE and in the recapturing of two escaped prisoners. There was also a change in the attitude of those arrested. A few came voluntarily to the patrol, most refused to be brought to the patrol by headmen but waited at their houses for the arrival of members of the patrol and very few ran away. Only a short time ago the thought of arrest would have meant immediate flight.

Courts. Courts for Native Matters were heard at INGIL, MAREP, WASI, EGARI and MANDULI. Courts heard were as follows:-

No. charged	Charge	Acquitted	Convicted
22	Riotous Behaviour	1	21
8	Extortion	2	6
1	Possession Stolen Property		1
2	Assault		2
2	Escaping from Gaol		2
1	Possession Implement of Sorcery		1
1	Obstructing a Magistrate		1
1	Refusing to Carry		1

Of the 38 cases heard the first 31 listed concerned the two incidents mentioned earlier in this report.

There is a general practice of offering pigs to patrols for the release of prisoners or offering pigs prior to the hearing of a dispute. This practice has been strongly discouraged and action should be taken against any further attempts. Sufficient warning has now been given throughout the Mendi Valley.

Ground.

YAGOBA - YAGOBIN. Men of the YAGOBIN group have on several occasions mentioned a piece of ground near KOMIA, claiming that they have made large payments to the YAGOBA group to get their ground back and that YAGOBA accepted the payments but refused to allow them back on the ground. While this patrol was at KOMIA a complaint was made by the YAGOBA headman that some YAGOBIN men had been stealing pandanus nuts. The YAGOBIN men were brought to KOMIA and the matter discussed at the ground. The following information was obtained and is included here for the benefit of any Court which may have to deal with this case in the future,

The ground consists of a small area of grassland near TAPAGAL Ceremonial Ground and a large area of forest behind it on the slopes of Mt. GILWE. The YAGOBIN were forced from this ground long before the arrival of the Administration. Several groups combined and severely routed YAGOBIN and some

of the remnants are now scattered among the people of BIRIP, EGARI, SEMIRA, KLAREG and DIMIFA but most have crossed to the Western Highlands District.

Payments, supposedly for the recovery of the ground, have mostly been made since the arrival of the Administration. Earlier claims as to the amount of the payments were reduced in the presence of the YAGOBA to 45 Shell, N.O.P. and each payment was discussed separately.

20 shell given to KILT of YAGOBA within the last two years. KILT acknowledged receiving the shell but made return payments of 20 pigs of greater value. YAGOBIN acknowledged receiving the pigs.

5 shell and 5 smaller items given to KWIMBAGA of YAGOBA. KWIMBAGA said this was payment for one of his relations killed in the fight. Later he gave one very large pig to YAGOBIN. This was acknowledged by the YAGOBIN.

20 shell given to PURU of YAGOBA. This proved to be a very old payment to PURU's father who as a child (now aged about 27) was a child.

YAGOBIN were advised against proceeding with this claim for ground.

YAGOBA - PURUJI. PAI'A and KURUM of PURUJI made a similar claim for a small piece of forest near KOKIA. They were forced from this ground when KURUM murdered a YAGOBA man causing a fight which brought the first patrol from Mendi to the area. They claimed to have made payment to recover the ground but when brought before the YAGOBA people they admitted that it was compensation for the man murdered and was not paid to the man now holding the ground. They were advised against proceeding with their claim for the ground.

YAGOBA - YAGUMBU. A YAGUMBU man crossed the boundary agreed upon by these two groups in January 1952 and cut a YAGOBA pandanus. Men of both groups were taken to the scene and a reminder given as to the boundary to which they had both agreed. YAGOBA did not press for compensation for the pandanus but asked that action be taken against the next party to cross the boundary.

Peoples Visited.

KUBARUB Group. This group has been visited only a few times, mainly by patrols passing between Mendi and the MARIENT. The people, who are not in the habit of visiting Mendi, showed an indifferent attitude towards the patrol. KUBARUB is not a large group. It is subdivided into TURUM and PEBIA clans. TURUM have a ceremonial ground at LIBA (or WASIBA) and PEBIA at WAPANDA. Both have a common Dance Village at PINGIRIP. Headmen are KQA of LIBA and HAF of WAPANDA. About 120 people, mostly men and boys, of this group were seen by the patrol.

HABUBI Group. A small portion of this group lives in the vicinity of the ING-IL Ceremonial Grounds and the remainder live in the Marient Marsh. Only those in the vicinity of INGIL were seen. These have had little contact, do not visit Mendi and are very timid.

UNK and MUNDUF. These are two small groups between the KUBARUB and MARBAROHA. The UNK have one ceremonial ground at KUJI. About 100 people of this group were seen and this is believed to be almost the entire group. At the time of the patrol's visit not one of them had been to Mendi but a few have visited the station since. The MUNDUF group have two small ceremonial grounds between KUJI and PINGIRIP, both named TEGARA. Few of these people were seen.

MARBAROBA. This is a large group on the foothills of Mt. Haddon. The group is subdivided as follows -

MARBAROBA

Clan	MURA	EO	TUIMP
Ceremonial Ground	SAMP	MAREP	TRUNDE
Headmen	-	TUBILI	-

The people of MAREP and SAMP have had a fair amount of contact with patrols and are quite frequent visitors to Mendi. They proved to be friendly and co-operative towards the patrol and on the second visit they were of considerable assistance in recapturing of an escaped prisoner. However, very few people of TRUNDE were seen. These people had stored food on Mt. Haddon and moved back into the forest as the patrol approached.

INJA. The main part of this group is in the Mendi Valley but some are in the MARIKAT Marsh. A direct route leads over Mt. Haddon from the Mendi to the Marikat. Subdivisions of this group are:

INJA

Clan	MUBDYBY	KABILT	WAP	?
G.G.	IUBI	NEH	MUNGAPE	In Marikat
Headmen	-	-	-	-

It is believed that the people seen at NEH formed almost the entire INJA group in this area. Head count revealed 76 men, 86 women and 53 children

SURUP. One of the groups in the most densely populated parts of the Upper Mendi - between Mt. URUM and MILIA Peaks. These people have had long contact with the Administration and are frequent visitors to Mendi. Subdivisions are:

SURUP (also called IUROPA)

Clan	PURUJI	MAGIAL	KUBISSURUP	SEGISURUP	MAGI	MABARA	IAGOB
O.G.	WASI	KUBIPI	WASI	TEGIBI	WASI	WASI	WASI
H/N	KOWABI	-	-	EBIRA	PEN	TEMOG	-

MANDEP Group. This group occupies ground immediately north of of SURUP and are old enemies of SURUP. WASI Rest House has been built by both groups on the boundary. Subdivisions of this group are:

MANDEP

Clan	KFP	TUND	MANGARAL	SAMAS	?
C.G.	KAMBAREP	KUMBURA	IBILAM	TAGESENA	MUGARA
H/N	KUMBA	WENE	-	IABIAPEN	-

HUMIA Group. Occupy ground between the MANDEP group and Mt. URUM. Subdivisions are:

HUMIA

Clan	TOMONAGI	MANDIRA	KUMIYA
C.G.	BELA	MANDULI	KENIJA
H/N	IANGUN	KENDOLO	-

This group has a dance village at IOGO. Headman KENDOLO was of considerable assistance to the patrol while in this area.

KONDUP Group

KONDUPKOIEP	ELAM	KOGONAL	BELOMBI	KUNJUP
KEAF	SOMALI	KRAF	TALENDU	KEAF
KOWI				

This group occupies the ground to the west of HUNIA. Their ground lies between two main tracks to the north and they have been missed by most patrols. However, they are frequent visitors to Mendi and visit patrols at WASI Rest House.

SUANT Group. A very small group occupying SUANDA on the northern slopes of Mt. URUM.

IANO Group. A portion of a large Western Highlands group occupying EGARI, AI and ANDI.

YAGOPA Group. A large and powerful group. All surrounding groups have at some time been defeated by them and consequently there is considerable dislike and fear of the YAGOPA. They are very friendly and co-operative towards patrols and recently they have been doing very good work on roads. A native ceremony was witnessed at KENIA. This ceremony was for the YAGOPA group only and about 500 people were present. The group is divided into six clans - KOWI YAGOPA, KAKOL YAGOPA, PERAKA, MANUMP, MUNDI YAGOPA and POROKA.

MARUP Group. A small group to the east of the YAGOPA. They are very friendly with the YAGOPA. These people have been living in the forest because of tribal fighting but are now returning to their old ceremonial ground KUMA.

MALTIBI Group. A portion of this group occupies ground adjoining the MARUP and have a ceremonial ground at PANGARA. The majority of this group, however, are some distance to the west at KOMBALT Ceremonial Ground.

KURINKERI Group. A portion of this group occupies ground between the MALTIBI and PERAKA. The majority of the group, however, is some distance to the west in the vicinity of WABURAGA, their dance village.

PERAKA. A large group on the lower slopes of Mt. Giluwe. These people usually show an attitude of indifference towards patrols.

TUGITUP Group. Also called the WAGUGA (KAT-GEL Language) A large group in the immediate vicinity of Mendi Station. These people have been frequently patrolled and are frequent visitors to Mendi.

TUGITUP

PUMIJERI	ANIA	TEMA-AGYA	AMANGI	MUGUMBA	KAINUGUMBA	TRJGU
TENDE	KORN	WAGIA	DIMIPA	RHIP	FRIP	KUNDAG
	DIMIPA	PANGALI				
JAKO	SAP	ONDAMI	TURIPA	KABIM	KABIM	KALG
WANIJO			PAJURU			

A portion of this group also lives with the IANO group at EGARI. They call themselves the IANO WAGUGA and consider themselves a part of the WAGUGA or TUGITUP group. Their headman is ELIA.

PURU Group. A small group between the WABURU River and Mt. KUBIN. Have four ceremonial grounds all named PAMBI. This group received considerable attention from early patrols following fighting with the TUBURUF but have been neglected since. Their attitude leaves much to be desired.

NWARU Group.

MERTANIWORU	WONGIA	SUNCIAN	NANK	ROM	MAJ
HILANIWORU	KAN	OLEA	OLEA	OLEA	WE
MITANONGI			TIJ		

This group is situated between the PURU and TUBURUP groups. The patrol did not remain long at OLEA and only a few people of this group were seen.

TUBURUP Group

WALT	EB	DAISO	SO
TEREWA	TURUM	KUJO	KUSAM

Headman: ALIBI

Near the spirit house of the TURUM dance village there is a large post containing a number of chopped bows, arrows and spears. Around this post has been planted a number of casuarinas and shrubs. This was done at a recent meeting of a number of nearby groups to signify the end of fighting.

AWAL Group. A large group with two dance villages - WAMBIPI and ONDOBALI. This group was involved in an attack on a patrol last March. Unfortunately the visit of this patrol coincided with a native ceremony at KALENT and only a few of the people were seen. However, the native situation appeared quite satisfactory and there were no indications of any further trouble.

SUMBAL Group

SAPO	SURDOLI	HIB	SORA	KAMP	PINY	WENJALJIA
UMBURA	IAM	?	?	SUEBI	DINI	SUEBI

This group occupies the ground between the Upper WAP and the Mendi/Lai Divide. They have a Dance Village at UMBURA.

Languages

Three languages were encountered - Mendi, Kaugel and Kandip. Although the patrol had no interpreter for the KANDIP little difficulty was experienced. The Kandip language is spoken only in places along the foothills of Mt. Haddon and many of the natives are bilingual or trilingual.

The dividing line between the Mendi and Kaugel languages roughly follows the course of the Mendi River southward from Mt. Haddon to Mendi Station. Many of the natives along this boundary are bilingual.

Census

Work could now be commenced on the census of the entire Mendi Valley. Most satisfactory starting points would be in the groups adjacent to Mendi Station and the groups in the Kaugel language area.

Sorcery

Sorcery is greatly feared throughout the area and is a constant topic of conversation. An implement of sorcery was obtained and it is suggested that this be forwarded for analysis. This article is a small quantity of fine yellow powder contained in a section of feather quill. The powder is said to be obtained from scrapings of a rare stone. It is administered by placing in a piece of food about to be given to the victim. This powder is believed by all natives to cause an illness of about a week then death. The illness is said to be characterized by high temperatures, shivering, acute stomach aches and a swelling of the stomach. When a death is believed to have been caused by sorcery the stomach of the victim is opened and a search made for the powder.

VILLAGE OFFICIALS.

There are no village officials in the Mendi & Sub-District. Headmen of native groups are recognised. These headmen do little besides call for food and firewood to be brought in upon the arrival of a patrol. Where roads are under construction they are of some assistance in calling the people to work but little is done unless a constable is present. They do not endeavour to bring the troubles of their people to head-men or to patrols for settlement. Those few that do bring in matters for settlement usually bring only matters in which they are interested and are in fact only trying to use the Court for their own convenience.

It is suggested that the appointment of suitable men as Village Constables would greatly benefit the administration of the area.

REST HOUSES.

There are eight rest houses in the Mendi Valley. These are situated at KOMIA, KLAREG, EGARI, BIRIP, MAIB, WASI, ENIP and DIMIPA.

The first three mentioned were constructed in late 1951 and are still in reasonably good condition. The EGARI Rest House is far too large and requires too much maintenance, particularly on the roof. When replaced, a house of about half the size would be sufficient. The neatness of the KOMIA Rest House and its surroundings is a credit to the YAGABA people.

The remainder of the rest houses are comparatively new and in good condition. The DIMIPA house is not quite finished. The ENIP house has no police or labour quarters.

ROADS AND BRIDGES.

Good work has been done on the Me-nii - Mt. Hagen road. All areas of swamp have been completed during the present dry spell and there are only some small patches totaling a few hundred yards to link Mendi and KOMIA. The road generally is well constructed. A few short, steep patches built without guidance can be improved with little work. The swamp areas have not been tried in wet weather and will probably take some time to settle down and may require some improvements to drainage. Clay is being carried some distance to surface the road in the swamp areas but as yet the surface is very thin. Attention was drawn to police and natives guiding roadwork and to native headmen of the necessity for a camber on the road. Numerous small bridging jobs remain to be done, particularly between KOMIA and KLAREG. A considerable amount of work remains on the regrading and widening of the old part of the road between KORN and DIMIPA.

This road is now approaching the heavily forested country which commences about one mile east of KOMIA. One of the reasons for climbing Mt. GILUNE was to obtain some idea of the nature of this forest country. A low range extends from GILUNE northwards over half the area to meet another low east-west range. This range should not present any serious difficulty. A road via BIRIP would be slightly longer but would avoid this range.

On the Mendi - Tari road work is progressing steadily and the road is now close to WAMBIFI Ceremonial Ground. A good, wide road extends from the WAP River crossing

through MAIB to the part now under construction. The crossing of the WABURU will need regrading. The road between Mendi and the WAP crossing is narrow and in several places very steep and poorly bridged and would require a lot of work to make it satisfactory. A more suitable route for this road appears to be through KORN and WAGIA to MAIB or through TENDE to MAIB.

The MAIB-WASI road which has been made for some time has not been maintained and is badly overgrown. The people were not instructed to clean this road as they are at present engaged in work at Mendi.

The KORN -WASI road has not had any work done on it for some time. There are some good stretches of road here but two very difficult parts, namely the Mendi River and the Korn Creek crossings, have not been touched. This road leads to the most densely populated part of the Mendi Valley.

AGRICULTURE.

A check was made on gardens in the area. Replanting of sweet potato patches appears to be continually going on. The time of the patrol coincided with the later part of the dry season and most people were busy burning off and breaking new ground for gardens.

Only in the TURUP group did there appear to be an insufficient number of new gardens being made. Replanting of old gardens is continuing there but very few new gardens were seen. The DIMIPA area particularly was lacking in new gardens. Roadwork in the DIMIPA area has been very slow with only a small portion of the natives taking part and cannot be responsible for any neglect of gardens.

The people of the YAGORA group are very enthusiastic about road work and are obviously spending quite a lot of time on building their road. Their interest in their gardens, however, does not appear to have declined. The people were urged to plant still more gardens and a close watch should be kept on them bearing in mind that additional labour will have to be brought in to cut the road through the forest to the east of KOMIA.

A considerable quantity of corn seed was distributed in all places visited. The people were advised in methods of planting and were told to hold some of their crop for replanting.

HEALTH

An uncompleted medical patrol passed through much of the area just before this patrol. A Native Medical Orderly and a trainee Native Medical Orderly accompanied the patrol and gave treatment at all places where camp was made.

A number of cases were forwarded to Mendi for treatment. Most serious of these were a case of child malnutrition and a male native with Hansens Disease.

European medicines meet with a mixed reception from these people. One native of TURUP who interrupted the N.M.O. by telling people waiting for treatment that the "medicine was no good" was persuaded to accompany the patrol to Mendi. He was shown the hospital and allowed to speak with in patients and left the Station with a much better opinion of European medicine.

W. H. Ford
W. H. FORD, P.O.

APPENDIX "A"

PATROL REPORT NO. 1-54/55 MENDI, SOUTHERN HIGHLANDS DISTRICT.
REPORT ON MEMBERS OF THE ROYAL PAPUAN AND NEW GUINEA CONSTABULARY.

Reg. No. 1855	L/Cpl. TAMUTAI	Conduct	Good
		Bearing	Very Good
		Discipline	Very Good
		Carried out his duties in a capable manner.	
" "	4118 Const. TANGORO	Conduct	Very Good
		Bearing	Very Good
		Discipline	Very Good
		A good, reliable constable. Could be considered for future promotion.	
" "	6103 " VI	Conduct	Good
		Bearing	Good
		Discipline	Good
		A good reliable patrol constable.	
" "	7666 " IOGOIOGO	Conduct	Poor
		Bearing	Fair
		Discipline	Fair
		Was returned to Station following poor conduct.	
" "	7685 " IAMA	Conduct	Very Good
		Bearing	Good
		Discipline	Good
		Hardworking, reliable constable.	
" "	7689 " UBUA	Conduct	Good
		Bearing	Good
		Discipline	Good
		Hardworking, reliable constable.	
" "	8130 " BATAWI	Conduct	Good
		Bearing	Good
		Discipline	Good
		A good constable under supervision.	
" "	8310 " BANO	Conduct	Good
		Bearing	Good
		Discipline	Good
		Improving with patrol experience. Requires supervision.	
" "	8481 " NAIFE	Conduct	Good
		Bearing	Good
		Discipline	Good
		First term constable. Lacking in patrol experience.	

A. L. Ford
A. L. Ford, Patrol Officer

UPPER MENDI VALLEY

SOUTHERN HIGHLANDS DISTRICT



LEGEND

SCALE = 1 MILE = 1 INCH

VARIATION



MT GILMAN
13,600'

ARORA RIVER

MCNEIL RIVER

ELABINI MARSH

TONO CREEK

HANUANI CREEK

ARORA RIVER



LEGEND

Contours, Elevation

Dashed Villages

Rest House

Roads

Streams

Spurs

Arrows: True bearing

SCALE — 1 MILE = 1 INCH

VARIATION

57° E

Two points on Mendi Arisrip
 fixed by chain and compass.
 Remainder of map plotted by
 compass bearings, corrected from
 these two points.

A. L. FORD

SOUTHERN HIGHLANDS DISTRICT
MENDI SUBDISTRICT

P/R No. 2 of 54/55

By: A.L.Ford P.O.

To: Upper Mendi Valley & Tambul

Territory of Papua and New Guinea

File No. 30/1 - 323.

District Office,
Southern Highlands District,
MENDI.

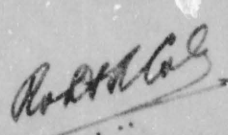
7th October, 1954

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

PATROL REPORT MEN. 2 - 54/55.

Forwarded herewith, in triplicate, is a report by Mr. A. L. Ford of a patrol he conducted between Mendi and Tambul in the Kaugel Vally. Claims for camping allowance by Mr. Ford and Mr. Conrey are also attached.

2. The object of the patrol was to inspect & report on the proposed road route to Tambul and to investigate report of food shortages amongst the TUGUTUP Group.
3. It would appear that the obvious route for the road is direct from KOMIA through the NEMAREBI grasslands and the natives will be persuaded to co-operate in this construction. Neither of the routes would serve large populations so natives will be required to travel some distance during the construction period. Gardens will be planted along the route immediately, to assist with rationing.
4. It is necessary to push this road through as a priority in order to provide a road L of C to Mt. Hagen and point east and also to settle the people of the upper Mendi Vally.
5. The food shortage around Dimifa is not a serious consideration at this stage for it does not involve a large number of people and there is ample food available to them quite handy at MORN. Even though Dimifa is at 7,200 feet altitude with poor soil these people have a reputation for laziness and need persuasion to make adequate provision for their own needs. They are being so persuaded at present.
6. May we expect a reintroduction of Section 121 of the native Regulations Ordinance as recommended at the last District Commissioner's conference. The need for this is being felt around Mendi although the majority of the people are taking our advice to plant more food.
7. The people of the Upper Mendi Vally have received considerable patrol attention over the last few years but have not co-operated as much as could be desired. They are a taciturn people needing much guidance and it is expected that with the opening of the Mendi - Hagen road and transport facilities, constant attention can be given to them.
8. A useful patrol by a competent officer.


(Robt. R. Cole)
District Commissioner

Territory of Papua and New Guinea

Sub-District Office,
MENDI.

4th October, 1954.

The District Commissioner,
Southern Highlands District,
MENDI.

PATROL REPORT NO. 2 - 54/55

PATROL TO UPPER MENDI VALLEY AND TAMBUL.

OFFICER CONDUCTING PATROL.

Mr. A. L. Ford, Patrol Officer.

DURATION OF PATROL.

2nd September to 13th September
and 17th September to 19th
September, 1954.
15 days.

OBJECTS OF THE PATROL.

1. Inspection Mendi - Mt. Hagen road.
2. Inspection of gardens of TUGUTUP Group.
3. Medical.
4. Routine.

PERSONNEL ACCOMPANYING.

Mr. F. G. Gilbert, B. N. A.

Mr. P. G. A. Conroy, C.P.O.
(17/9/54 to 19/9/54 only)

Reg. No.	7914	Const.	ANDARIPA
"	8316	"	BAHO
"	8320	"	FENZIPA
"	8705	"	KAUBA

N. H. G. ARIVAPO

Interpreter HARAWASI

30 carriers from the Mendi Valley.

DIARY.**Thursday 3rd September, 1954.**

Departed MENDI at 1430 hrs and arrived at WASI Rest House at 1630 hrs and met Mr. F. C. Gilbert, R.N.A., who had arrived at Wasai earlier in the day with the remainder of the patrol.

Ample food had already been purchased and most of the people had already returned to their houses.

Friday 4th September.

At 0800 hrs sent police and carriers to EGARI. Left WASI and crossed the WABURU River and climbed to IMILA Ceremonial Ground at 0930 hrs. Discussed contract work at Mendi with people of this group. Saw a large number of natives of TURUN and OLBA carrying building materials towards Mendi and decided against visiting these two places today as had been originally intended.

Continued at 1010 hrs and travelled northwards along the base of Mt. NUIP to NEAP Ceremonial Ground at 1040 hrs. Discussions with people of NEAP until 1115 hrs then recrossed the WABURU River to MANDULLI. Crossed the Mendi River to SALS Dance Village then through ANGANAKDA to EGARI Rest House at 1430 hrs.

Court for Native Matters heard during the afternoon. Ample food purchased. About 500 people present. Report received of the unlawful killing of a woman at KUGAPI yesterday.

Saturday 4th September.

A pig was brought in for sale but the price asked was too high. Arranged for surplus native food purchased yesterday to be sent to Dimife Pitsaw Camp. Departed EGARI at 0830 hrs and arrived at KLARNG at 0930 hrs. At 1000 hrs proceeded to KUGAPI to enquire into the reported unlawful killing of a native woman MASIBE.

Made camp at KUGAPI. Sufficient native food purchased. Headcount 157.

Sunday 5th September.

Broke camp and departed at 0740 hrs and arrived at KLARNG at 0840 hrs. Sent court witnesses and a prisoner with escort to Mendi. Purchased one medium sized pig and departed KLARNG at 1055 hrs. Travelled along road to KOMIA Rest House at 1145 hrs. Ample food purchased. Petty native disputes heard during the afternoon.

Monday 6th September.

Departed KOMIA at 0705 hrs and travelled northwards over kuni and cone grass slopes to a garden area below KILIBA peak at 0755 then through forest to BIRIP Rest House at 1205 hrs. Sufficient food purchased. Headcount: 156. Petty disputes heard.

Tuesday 7th September, 1954.

Departed BIRIP at 0715 hrs and travelled through forest to KAMA at 1150 hrs and, as heavy rain was threatening, made camp.

A few women and children from ANDI brought some native food. Sweet potato carried from KOMIA and BIRIP was issued to carriers.

Wednesday 8th September.

Broke camp and departed at 0700 hrs and travelled through forest to ANDI at 0755 and at 0855 hrs arrived at the timberline of the KAUGHU Valley. Remained here until 0940 hrs to cut firewood to carry to TAMBUL. Descended to the KAUGHU River then over grass flats to TAMBUL Rest House at 1105 hrs.

Headcount 571. Sufficient native food purchased. Visited the East and West Indies Bible Mission.

Thursday 9th September.

Left TAMBUL at 0700 hrs and returned over the track used yesterday until 0850 hrs then turned onto the direct track for KOMIA. Travelled through forest until 1415 hrs when a grass area known as HWAHEDI was reached. Made camp on the edge of this grassland near the KAGORA River. Rice issued.

Friday 10th September.

Broke camp and departed at 0800 hrs. Crossed grasslands for one hour then descended gradually through forest until 1100 hrs. Descended over some grass slopes to KOMIA Rest House at 1200 hrs. Few people seen and insufficient native food purchased. Some Rice issued.

Saturday 11th September.

Departed KOMIA at 0800 hrs and travelled along road to KLANGU at 0915 hrs. Discussions with the people of this area until 1015 hrs then proceeded along a native track to EGARI, arriving at 1115 hrs. Remained at EGARI until 1215 hrs then passed through KOGOMAGA and ABUA and descended some grass slopes to FANMLAGOLIN Ceremonial Ground (KIBILA in Mendi Language) at 1355 hrs and made camp. Over 200 people present during the afternoon. Sufficient native food purchased.

Sunday 12th September.

Left FANMLAGOLIN at 0730 hrs and arrived at NEN Ceremonial Ground at 0800 hrs. Continued at 0850 hrs to MAREP at 0900 hrs. Left MAREP at 0950 hrs and crossed NI Creek to TRUNDE and KUJI at 1050 hrs. Visited PINSIRIP but no people were seen and the patrol then turned southwards, passing through PANBI and ONDABALI to WAMBIPY at 1420 hrs. Few people were seen - these mainly from TURA. Sufficient food purchased.

Monday 13th September, 1954.

Broke camp and departed WAMBIFI at 0545 hrs and travelled along road to MAB Ceremonial Ground where the patrol was met by Mr. Ryan, anthropologist, at 0630 hrs. Continued at 0720 hrs and crossed the Mendi River then through WAGIA and KORN and along the main road to Mendi Station, arriving at 0930 hrs.

Tuesday 14th September, 1954 to Thursday 16th September, 1954.

Remained at Mendi.

Friday 17th September, 1954.

Departed Mendi Station at 1300 hrs with Mr. P. G. A. Conroy, G.P.O., and passed through KORN to DIMIFA Rest House at 1500 hrs. Visited all native gardens in the vicinity of the Dimifa Ceremonial Grounds and returned to the rest house at 1630 hrs.

Saturday 18th September.

Remained at DIMIFA.

At 0800 hrs the men of Dimifa assembled for a discussion on gardens and at 0900 hrs left to work in their gardens.

Visited and inspected gardens on the edge of the forest.

Sunday 19th September.

Left DIMIFA at 0800 hrs and descended along the KORN road to NUJORA then left the road and descended to the KORN garden area. Inspected gardens then proceeded to KORN Ceremonial Ground for a discussion with the people regarding their gardens.

At 1030 hrs proceeded to TENDI. No Tendi men were seen. A brief inspection of some of the gardens near the road was made and the patrol continued to Mendi, arriving at 1145 hrs.

NATIVE AFFAIRS.

With the exception of BIRIP and TANSUI, all areas visited by this patrol had been visited by Patrol No. 1 - 54/55 in July. The native situation generally was little changed except for a growing interest in the Mendi - Mt. Hagen Road (to be mentioned under the heading of Roads).

Court for Native Matters was heard at MBARI and KONSU of BIRIP was convicted and sentenced to three months imprisonment for an assault upon NANE of BIRIP.

The patrol visited KAGAPI to investigate the reported uncolourful killing of MAGIE by her husband PUNAI (also known as INDITANU). The scene of the killing was visited and PUNAI, witnesses and the body of MAGIE were sent to Mendi for Coronial Enquiry.

POHAPI, a headman of KUBAGLA in the KANDIP area was seen at EGARI. This man had brought some of his people to KUNDAGA where they assisted in the construction of the Hondi - Mt. Hagen road. POHAPI reported that fighting between the YAROB and KUMBA Groups in the MARIENT Marsh has ceased.

Relations between the YAGORA and YAGUMBU Groups are not improving. Fighting between these two groups stopped in January 1952 but since then the people of the two groups have not mixed and are continually bickering over Pandanus nuts, old debts and petty disputes.

With a prohibition on fighting there is now a tendency to spread out onto ground previously vacant. For two years now there has been a slow but steady movement from BIRIP to the grasslands acquired by the YAGUMBU in an agreement with the YAGORA and the settlements of TAGANDA and MESILK have been formed. Two new settlements seen during this patrol were SHUMBIRA and KOCOMASA. SHUMBIRA is on an area previously deserted through fighting between the SURUP and YUGUTUP. The SURUP have moved onto the ground and made houses and gardens. KOCOMASA is on the previously vacant grasslands between EGARI and ABUA. It has been occupied by people of the OIAP group. Houses were all new and had only recently been occupied and few gardens had been made.

Social Groups. A social group of the Upper Hondi Valley not shown in Patrol Report No. 1 - 54/55 is the OIAP Group. Sub-divisions of this group are:-

OIAP

Clan	PIM	KOHIBIJEM	PUMBIRIJEM
Hamlet	PANELAGOLIN	ABUA	ABUA
Headman	WEE	PINEL	POIAN

Also at PANELAGOLIN is the WABIAKA clan of PERAKA group who moved from KLAREG some time ago due to fighting. Headman is PUMAS.

There is a correction to social groupings listed in Patrol Report No 1 - 54/55. PUEU, KMAEU and TUBURUP, shown as groups in that report, are actually clans of the group called PURUGURUM. This group is sub-divided as follows:-

PURUGURUM

Clan	LAROB	KMARU	MAJ	TUBURUP
Hamlets	PAMBI NONGYA PAJALEM	OLEA OGEPI	WE	TURUM

TAMBUL. The native situation at TAMBUL appeared to be much improved. A considerable amount of work is being done on roads and the men visited the rest house in the evening as they returned to their houses from the roads. No disputes were brought before the patrol.

KAMA (or AI) in the forest between TAMBUL and the Upper Hondi Valley has now been completely abandoned and the people have moved to ANDI.

ROADS AND BRIDGES.

Mendi - Mt. Hagen Road. The main purpose of this patrol was to inspect the forest country between KOMIA and TAMBUL, through which the road must pass.

From KOMIA to TAMBUL there are two native tracks. One is direct (known as NEMAREBI route) and one via BIRIP (known as KUMBANE route). Both tracks were covered by the patrol and information is summarized below:-

	<u>Direct Route</u>	<u>via BIRIP</u>
Actual walking time between KOMIA and TAMBUL excluding stops.	9½ hrs	11½ hrs
Highest point.	Approx 9000' At grassland area NEMAREBI.	Approx 9000' Mt. OBILIA.
Gradient to highest point.	Gradual	Steep. Track goes over Mt. Obilia about one mile east of BIRIP.
Nature of country.	Flat with a number of small valleys and streams and a comparatively gradual descent from NEMAREBI to KOMIA.	Mountainous with some steep patches for about four miles from BIRIP. Otherwise flat. Fewer but larger streams than on the other route.
Grassland patches.	One only - NEMAREBI. About 2 miles long. Swampy in parts.	Five small patches together approximately equal in distance to NEMAREBI. Very swampy.
Population between KOMIA and ANDI.	Nil.	Portion of YAGUMBU Group at BIRIP. The distance from BIRIP to ANDI would be nearly as great as KOMIA to ANDI.

Geographically, the direct route through NEMAREBI grasslands appears to be the most suitable way for the road. However, another factor to be considered is the native situation in the area.

Most noticeable upon the arrival of the patrol in the area was the interest being shown in the building of the road through the forest. All native groups east of the Upper Mendi River said they wanted to work on the road. Groups concerned are the YAGABA, YAGUMBU, MALTEBE, KURILKEI, PERAKA, IANO, IO'AP, INJA, NABAROKA and MUNDIGA. Each group, however, has rather fixed ideas about which way the road should go and most of these are in favour of the route via BIRIP.

The YAGABA group occupying KOMIA is a large and powerful group who have, in the not distant past, fought and defeated all of their neighbours except the MALTEBE, with whom they are friendly. Some groups such as YAGOBIN and MUNDIGA have been completely broken and scattered among other groups. The YAGUMBU group is the strongest rival of the YAGABA. The YAGUMBU were forced into the forest and settled at BIRIP. About two years ago, through an agreement with the YAGABA, the YAGUMBU regained their grasslands and have been steadily leaving BIRIP for NERILK and YAGHDA.

Fighting has stopped in the area but there is still keen rivalry between these groups. Naturally the YAGOBA are hated and feared by nearly all the other groups. Probably the main reason for many of the people wanting the road to go through BIRIP is that they will be able to use the present native track from EGARI and TAGENDA to BIRIP and proceed to work on the road (and later walk to TAMBUL) without crossing or nearing YAGOBA ground. If told to put the road along the direct route many of the people at present willing to work on it may lose interest or be too frightened to work.

The YAGOBA group are strongly in favour of putting the road to BIRIP. Apparently in the hope of throwing more work onto the YAGUMBU and less on themselves. The YAGUMBU are strongly opposed to the road coming to BIRIP. They say that the direct route is the obvious way for the road and they will have nothing to do with it if it is built on the BIRIP track. However, their motives are probably the same as with the YAGOBA.

The area has not been censused or the population reliably estimated, however, it is considered that the groups mentioned earlier should be able to make available at least two thousand men. Naturally all of these men have commitments in their villages, particularly in their gardens, and could not be expected to work on the road for more than a day or two in each week.

The road now extends from MENDI to KOMIA. No work has been done on bridges and there are numerous small jobs in this line. Also a considerable length of the road between KORN and DIMIFA requires regrading.

On the TAMBUL side the road has not been touched this year. The efforts of all TAMBUL natives are at present being concentrated on the completion of the TAMBUL - TOMBA section and on a road down the KAUGEL valley. When the TAMBUL - TOMBA section is completed (estimated at about 4 months) work will re-commence on the TAMBUL - KOMIA section. The people of TAMBUL are willing to put the road through as far as KAMA (AI).

WAMBIPI road. A section of about a quarter of a mile to the south of WAMBIPI Ceremonial Ground has been missed and work is now being done on a road from WAMBIPI Ceremonial Ground northwards through ANGA and along a grass ridge leading to TURUM. The ground south of WAMBIFI where the road has not been built is owned by the people of PURUMBALI who are at present building a house at Mendi

MAIB - WASI road. Very badly overgrown. The WASI headman has been instructed to start his people on cleaning this road. The TAGESENA headman wishes to extend this road from WASI through KAMBAREP and TAGESENA to BELA and SALG.

AGRICULTURE.

Following up on a brief inspection of gardens during Patrol No. 1 - 54/55, a thorough inspection was made at KORN and DIMIFA.

DIMIFA gardens are in a very bad state and there is not sufficient food for the needs of the people. Many are picking very poor quality sweetpotato and some are buying food from KORN. The population of DIMIFA is not large and KORN gardens are capable of supplying sufficient food for those who have none. Most of the men have two gardens and it was generally the rule that one of these was almost worked out while the other was freshly planted. The ground at DIMIFA is poor but

the main fault appears to lie with the men who have been continually walking about visiting friends and relations, ceremonies or hunting and leaving the garden work entirely to the women. The result is that the same ground is continually being used causing a drop in the amount of food from each garden and as the garden area becomes more and more insufficient. The people were urged to bring their gardens up to a satisfactory standard and from reports received up to the time of writing they have been working each day on making new gardens.

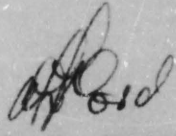
KORN gardens were found to be in much better condition. Although most men had only two or three gardens, these were generally much bigger than the DIMIPA gardens and the soil appeared to be much better. Each house is surrounded with banana plants (DIMIPA being about 1000' higher, bananas are rare). Some good gardens of horn were seen and each house usually had a small garden nearby for edible pitpit, sugar and native cabbage. One large garden of taro was seen. This had been made by one man and later divided into three parts of about equal size. Two parts he gave to his brothers and the third he retained for himself. Later each of his brothers will reciprocate by giving this man a part of their gardens. This is apparently a common practice among these people.

The KORN gardens are sufficient for the needs of the KORN people with a small surplus sufficient for the people of DIMIPA and a small quantity for sale to the Government or missions. The people were induced to plant larger gardens to enable them to supply Mendi regularly with sweet potato and other native foods.

A brief inspection was made of some of the TRENDE gardens near the ceremonial ground. Most garden sites near here have been abandoned and a large number of new garden sites belonging to these people could be seen on the slopes to the east.

HEALTH.

The patrol was accompanied by Mr. F. G. Gilbert, E.M.A. and a complete medical report will be submitted by him.

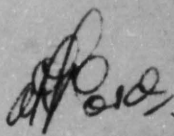

(A. L. Ford)
Patrol Officer.

APPENDIX 'A'

PATROL REPORT MEMPHI NO 9 - 64/18.

REPORT ON MEMBERS OF THE ROYAL AUSTRALIAN AND NEW GUINEA CONSTABULARY
ACCOMPANYING THE PATROL.

Reg. No. 7914	Const. ANDARTPA	As senior constable he tried hard but was unimpressive. Has had little patrol experience
" " 8510	" BANO	Improving with experience.
" " 8520	" HENZIPA	First term constable with little patrol experience. Should improve.
" " 8705	" KAULIA	Considering period of service and amount of patrol experience he was the most outstanding constable of the patrol. Keen and reliable.


A. L. Ford, P.O.

TERRITORY OF PAPUA AND NEW GUINEA.

PATROL REPORT

District of MENDI, SOUTHERN HIGHLANDS Report No. MEN.3 of 54-55

Patrol Conducted by D.J. CLANCY. A.D.O.

Area Patrolled MENDI-IALIBU-IARO VALLEY-NAGOP-TAMBUL-KOMIA-MENDI.

Patrol Accompanied by Europeans MR. GILL of DEPT. of CIVIL AVIATION.

Natives Various (average 31)

Duration - From 22/9/1954 to 9/10/1954

Number of Days ~~18~~ 17

Did Medical Assistant Accompany? NO.

Last Patrol to Area by - District Services / /19

Medical / /19

Map Reference ROUGH SKETCH MAP ATTACHED.

Object of Patrol ESCORT MR. GILL TO IALIBU AND NAGOP-ORIENTATION FOR
SELF.

D.J. Clancy

(D.J. Clancy)
A.D.O.

1.

DIARY of PATROL.

Wednesday, 22nd September, 1954.

At 1045 hrs. we left the Station and headed south along good road. After twenty-five (25) minutes we entered the WA people's dancing ground. After having left WA 15 minutes behind us we came to the junction of the Murumbu and Mendi Rivers. The Murumbu plunges about 75 or 100 feet before entering the Mendi. Leaving the falls we continued along a good road and passed by the mouth of the road that will eventually link up Mendi with the Brave Patrol Post. Continued on crossing Loulou creek and at 1155 hrs. arrived at the hamlet of Kaniabania. After a brief spell here for the carriers we continued on climbing gradually. By now the made road had furnished and now we plowed our way along through muddy footpaths. At 1245 hrs. passed the old Hoi'arib dance ground and from here on we continued our way through desolate land covered undulations.

At 1315 hrs. the Ialibu road bifurcates. The left hand track goes through Keri while the right hand route passes through the Tutana country. We chose the latter road and at 1315 hrs. we entered a small coniferous forest. After leaving the timber behind we passed again over depressing land covered undulations..

We arrived at Tutana at 1430 hrs. and as heavy black clouds were rapidly covering the sky we made camp here. Sent police down to have a look at the bridge over the Anga R. below the camp. They reported that the river was in high flood and the bridge had been washed away.

The heavy rain that fell at 1530 hrs. ruined our food buying prospects and we were able only to buy 120 lbs. of sweet potato, 30 lbs. of banana, 40 lbs. of sugarcane and a negligible amount of cabbage and pit.

Thursday, 23rd September, 1954.

Broke camp at 0626 hrs. and headed East of North over a fair but muddy track until we steeply dropped down to the Anga River which we crossed by means of two bridges which connected from either bank to an island in the centre. The temperature when we broke camp was 59°F, however, it warmed up rapidly and by 0830 hrs. it had reached 71°F.

The route which we took was unfortunately a roundabout one made necessary by the flooded Anga R. The detour probably cost us about 2 hrs. unpleasant walking. At 0830 hrs. we descended to the Obu R. which we crossed by means of a small bridge. Climbing out from the Obu onto the level plateau-like country we circled round following the lie of the country until we descended into Andura R. which flowed 250' to join the Anga. About 100 yards below the bridge the river tumbled over a waterfall.

At 0930 hrs. we passed to the right of Paire hamlet and arrived at the Iabi dance ground at 0950 hrs. Here we paid off the local carriers we had engaged at Tutana and replaced them with volunteers from the Iabi hamlets.

Left Iabi and climbed a short way to the summit of a small range, (6900') 1115 hrs. and having passed through forest for an hour and a half we descended into and climbed out again up to Onai dancing ground (ht. 6950 ind.) arriving there at 1330 hrs. About thirty people came into the camp, among them were a few women and young girls from whom we purchased about 250 lbs. of sweet potato and a small amount of sugar and cabbage. We also obtained a small pig for a 12" knife. The pig would have weighed at most 30 lbs.

Old Fur'far, the local headman came in to greet us but as he was ill we sent him home again amid many protestations of goodwill and eternal friendship. These Onai people originally came from Ialibu whence they were driven out by enemies.

Friday, 24th September, 1954.

Broke camp at 0625 hrs. and descended 640' to the junction of the Hara and Biano creeks. The former we crossed by a bridge and the latter we waded.

We climbed up to Anisa by cane grass and kumai slopes and here we rested awhile before continuing down to Pabara dancing ground which we reached at 0722 hrs. For a three hour stretch we walked before we came to the next signs of habitation (PANH) on the slopes on the slopes to the East of the Anguru which we crossed by means of a good bridge. From here we climbed up to Mai'ia, a small village which we reached at 1120 hrs. We were invited to stay here the night but we decided to push on so continued to climb - going very soon into bush covered hills. We reached the crest (7420') at 1320 hrs. After a short spell we again set out and within a half hour we had broken out into the clear and found ourselves overlooking the Ialibu Basin, with the red clay airstrip bearing of 10° 30' at a distance of 8 miles. Started to descend and arrived at Rumbini at 1400 hrs.

The country travelled today was a decided improvement on the last two days but the soil and vegetation was still poor and cultivations scattered.

About 200 people came in to sell us food which was fair in quality.

There has been a remarkable change in vegetation today with cane grass and kumai to the west of the small dividing range then rain forest on the crest and grassland and swamp to the East.

Saturday, 25th September, 1954.

Broke camp at 0625 hours and crossed through swamp along small tracks and arrived at the Ialibu Patrol Post at 0930 hrs. to find that the O.I.C., Mr. Keogh, P.O., had not returned from Hagen whence he had gone for medical treatment. The station was in the capable hand of Sgt. Koni of R.P. & N.G.C..

During the afternoon started work, assisting Mr. Gill to mark out the strip. Height of station 6400' A.S.L.

Sunday, 26th September, to Wednesday 29th September, 1954.

During this time I assisted Mr. Gill on the airstrip and on the 28th and 29th I investigated unrest in the area of the Manibu and Iaro Rivers' junction. I decided to leave any action stand in abeyance until I had more and tempers had calmed down. The Iaro is really outside of our fringe of influence and any action to be justifiable would have to be (a) in the interests of public peace and (b) in a place where we could follow up any moves we made and for this our staff position is not sufficient. I decided that I would wait until we could see if the fighting would spread towards Ialibu.

We returned to Ialibu and on the way our progress was barred by the Paranda people made several arrests to be sent off in the morning for Mendi.

Thursday, 30th September, 1954.

Set off through the Ialibu swamp at 0610 hrs. and crossed the ILGE R. at 0620 hrs. and the Iama R. which flows into the Ilge R. at 0630 hrs. At 0650 hrs. we came to Kongibu hamlet (6120' A.S.L.) at the edge of the huge swamp. A new long house is being built here in preparation for a dance which is to be held, they say, in a few months.

Crossing a small divide - Hari Kerenda 6850' A.S.L. - we came to Mbukabus village which is the starting place for the vehicular road which is to extend between Ialibu and Tambul in the

Western Highlands District at 10:00 hrs. From here on we travelled to Nagop by a broad well made road. We reached Nagop at 1230 hrs. and remained overnight. Nagop is a typical Highland's patrol camp consisting of police barracks, kitchen, and small house, carriers barracks and a rest house of 3 rooms, kitchen, bathroom, small house and a house for a personal servant. The whole is set in cut grass lawns - altogether a very fine camp.

The afternoon was spent in trying to settle disputes about land and pandanus trees. This is at best a frustrating business since neither party is willing to back down and even the slightest extent. Whether I achieved anything I do not know but I am doubtful.

About 1,000 people mainly men around the camp.

Friday, 1st October, 1974.

We left Nagop at 0635 hrs. and travelled along made roads most of the morning around the Eastern flanks of Mt. Giluwe. At 0907 hrs. we arrived at Piambl patrol camp and had a cup of tea. From here we had a glorious view of the Hugel R. Valley and we could see Tona and Nuta farm away in the distance. Continued along the made roads until we reached Gila patrol camp at 1215 hrs. where we decided to stay the night. Received word that two Government Officers had arrived at Tambul so a messenger was sent ahead to warn them against our arrival on the morrow.

In the valley across the Hugel R. and about a mile to the East of us ~~are~~ are two mission built hamlets. One, a Lutheran Mission post is under the charge of a native pastor while the other (Roman Catholic) is not habited as yet. The two posts are within 1,300 yards of each other.

A Hagen Medical Orderly, Kiaiba is stationed at Piambl.

About 400 people in today (approx. 100 women) in and more food brought than we could possibly eat and even then we had to turn much of it back as our trade was not unlimited. The people here are much the same as those at Nagop in the litigation has taken the place of fighting and they are deadly serious and implacable in their demands for their rights. The affair at the Iaro R. Valley seems to be more serious than I had reckoned on and I have been assured by the people from Nagop to here that it will spread rapidly and eventually the whole of the population from the Iaro to Tambul will be embroiled. I will have to do something about it when I get back to Hendi.

Saturday, 2nd October, 1974.

Broke camp at 0640 hrs and travelled quickly by road to Tambul. We were still passing through heavy populations all the way.

At 0925 hrs. we rested at Korabia patrol camp, and then after travelling for two more hours we arrived at Tambul where we were met by Mr. A. Keogh, O.I.C., Ialibu, on his way back to his station and by Mr. N. Mellanara, C.F.O., of Mt. Hagen who is to care for Mr. Gill. Afternoon spent on the strip. Mr. Ward of the East and West Indies Bible Society Mission came across to pay a visit.

Sunday, 3rd October to Wednesday, 6th October, 1974.

Stayed at Tambul helping Mr. Gill and in the meantime continuing to pick up information from the obliging Mr. Gill.

Wednesday, 7th October, 1954.

Broke camp and headed away from Tantal at 0700 hrs. and at 0730 hrs. crossed the Kungul on the way home. At 0820 hrs. arrived at Kaga on top of a small range overlooking the Tantal Valley (9000'). At 0920 hrs. after having followed a small track we reached Ande, a small population pocket. As we were going to camp at Kama a small clearing on Gilwas Northern flanks I arranged with the Ande people to bring food through for us. Continued to walk over open bush country until 1100 hrs. when we made camp at Kama (8100' A.S.L.). This place was formerly inhabited but a few years ago a severe frost wiped out the crops and the people fled to safer areas. The people known as the Kaga are now living at Tantal, Ande, Konia and Birip.

Thursday, 8th October, 1954.

At 0615 hrs. we left Kama and headed off through bush down to Konia and at 0735 hrs. we reached a large clearing called Nambura (8400) which is the boundary between the Tantal and Konia groups' land. At 0800 hrs. crossed the Gondo R., the headwaters of the Kungul and 30 minutes later crossed the Kuroga, the headwaters of the Mandi. Continued to descend gradually to the valley floor crossing a couple of small creeks en route and at 1130 hrs. we broke out of bush into grass country and at 1215 hrs. we came onto Konia where I decided to stay the night.

The remainder of the day was spent listening to the never falling supply of land disputes and discussed the building of the road to the border.

Konia is an attractive patrol camp and is at the head of the main road from Mandi.

Friday, 9th October, 1954.

Away from Konia at 0615 hrs. we walked along the main road to Mandi through heavily populated garden country. The road is well made and does not need a great deal of work to be done on it before it is fit to be used for vehicular traffic.

At 1000 hrs. called in at Dindfa timber camp where Mr. Oakes, C.F.O., was staying at the Patrol camp supervising the making of the road and the production of timber for station buildings. I left Mr. Oakes at 1030 hrs. and descended to the valley floor by way of Kama benches and made my way home to Mandi where we arrived at 1215 hrs. and I reported to the District Commissioner.

END OF DIARY.

J. Lewis
A.D.O.

.....

REPORT.

The objects of this patrol was three fold. In the first place my object was to take Mr. Gill, the Assistant District Airport Inspector through to Ialibu where he was to inspect the airstrip already under construction. If the site was suitable Mr. Gill intended to design and mark out a practical strip for us. Secondly, the trip was an orientation trip for us. I had previously not seen Ialibu Patrol Post nor the area between Nagop and Tambul and I had not met the O.I.C., Ialibu. Thirdly, the trip was as far as possible to be a routine Administrative trip but I had if I could to get Mr. Gill to Tambul on an appointed date and there deliver him to an officer from Mount Hagen.

ROUTE TRAVELLED.

The area patrolled was the base of the huge Mount Giluwe which towers up to 13,500 feet in the North-Eastern corner of the Southern Highlands District. The changes in terrain were often remarkable for their suddenness.

The area between Mendi and the Ialibu Basin divide was as depressing country as I have ever seen. It consisted of a red-brown clay with thin patches of black acidic topsoil and generally speaking the soil, with the possible exception of small isolated valleys and gullies where some topsoil had collected, would be unable to support any degree of population density. Gardens were few and far between and those we saw were poor and tired looking. The vegetation was sparse and consisted of kumai and cane grass with scattered coniferous timber and occasional pandanus trees. Towards Guai, the coniferous timber petered out and was replaced by more normal trees.

Across the small Ialibu divide we came abruptly into entirely different country. No longer were we travelling through barren inhospitable country but rather did the basin have a nice clean friendly look about it.

The Ialibu basin is a huge grassed swamp set in between Mts. Ialibu and Giluwe.

After leaving the basin we travelled along the rich Kangel valley where people and food were present in huge quantities. The Kangel is a beautiful area and the walking was easy. From Tambul to Konia in the upper Mendi valley we travelled around the Northern base of Mount Giluwe. This is pleasant walking country with open forest lands and a cool climate.

ROADS.

About two miles of road extends South from the Station. The grades are mainly good. From here on it would be relatively easy to put through a road to Ialibu. The main drawback would be the fact that there is a very small population and it would taxing them very severely to put a road through.

There are two ways to join Nagop to Ialibu Station one would be to construct a causeway through the swamp. This is relatively simple and is a method the people themselves use or alternatively to take the road round the foothills of Ialibu. Mr. Keogh, the Officer-in-charge at Ialibu favours this latter route.

The road from Nagop to Tambul is, except for a few short stretches, completed. This does not mean that the road is yet ready for traffic as there are a few problems to be ironed out. Some of the grades are unsuitable being as much as 30° elevation and some of the bridges will pose a problem. However none of these are unworkable and fortunately the road runs through a dense population and I do not think it will take more than two months work, under supervision, to open this stretch of road.

Rather much the same remarks would apply to the road which stretches from Konia to Mendi. There is a large population who will assist in the making of the road.

Our most difficult task will be to construct the road from Konia to Ande. The route the road will take climbs up to over eight thousand feet through uninhabited forest country. However the people are eager to get on to the road and get it furnished and if supervision could be given the road could be rushed through very quickly. About eight miles of this road remain to be furnished.

TIMBER.

One of the main disadvantages Mendi offers is the distance we have to go for our building timber. The closest stand is at Dimifa. In the past the timber has been pit-sawn at Dimifa and carried down to Koni where it was put on to the tractor and hauled into the station. This is a most disliked job and the local people, quite understandably are not over enthusiastic about this chore. Work will have to be accelerated on this portion of the road so that the tractor and trailer can get into the timber. This will probably take until late January, 1955 to complete. This will alleviate the timber shortage somewhat but the stand is not really a big one and we have to look further afield for future supplies.

When the road to Konia is completed and the watercourses and streams are bridged we will be rapidly nearing a large stand on the slopes of Gilwe. There is another stand of fairly good pine to the south of the Station distant about 7 miles at Iani. A road is being put through close to Iani but the drawback to this timber stand is that the owners are reluctant to sell and indeed it is very difficult to decide just who the rightful owners are.

NATIVE AFFAIRS.

Fighting on a large scale has now almost entirely ceased in the areas where patrols have been consistently made however in the areas which are more, relatively, remote such as the Mambu and Iaro Valleys fighting is always likely to break out and when it does, so complicated is the social grouping and obligations that the killing of a man in the Iaro Valley could easily lead to an outbreak of fighting as far afield as Tambu or the lower Mendi Valley. Action will be taken to settle this dispute as soon as possible. Much the same applied in the fighting around Poraband where ten people were arrested. This fight was a direct result of the Iaro Valley fighting. My action there should stop the fight extending into the Ialibu basin.

The main source of quarrels among the people in this sub-district stems from ownership of land and Pandanus. The population density is very heavy and good land is at a premium. Now that fighting is at an end we can expect a spate of litigants to come with their quarrels before the courts. This was made perfectly clear on this trip and I had barely time to sit down when we arrived at a camp before I was subjected to loud and long harangues by opposing litigants. They are most unwilling to accept any decision that does not suit them and I had one case where the ownership of a small piece of land has been brought to the hearing of every officer since the days of Mr. J.L. Taylor. The list of officers who have offered solutions reads like an honour roll for the Highlands. I refused to give any decision in such cases for they have been heard many times before and about all that I could do was to reaffirm my predecessors decisions. I can well appreciate their stand on matters in which land is involved but why the ownership of a couple of Pandanus is so important as to be the reason for murder I fail to understand.

Agriculture.

Sweet potato is the staple diet of the people seen and in very few places was it seen in abundance. The most fertile area was the country between Nagop hamlet at the edge of the Lalibu Basin to Imbed. Generally we were able to get enough food for our requirements but mainly this was by way of generosity. Food is far from plentiful in this area since it takes up to 20 months, in normal ground, for the Sweet Potato crop to mature. The soil looks good enough but it may be that the cold climate has a depressing effect on growth.

I would greatly appreciate the assistance of an Agricultural Extension Officer in this Sub-District. He would have a great chance to assist these people if he went out amongst them and after having found out why the land is so slow and niggardly in production and then teach the solution to the people.

CARRIERS.

Except for the area between Mandi and Lalibu carrying can be done on a village to village basis. The people are quite eager to do so. They are generally very helpful and keen to please. Between Lalibu and Mandi and Ande and Konia the population would not be able to supply the necessary carriers. Carriers used on this trip were lent from Mandi and Lalibu and which they leave a lot to be desired they were reasonably efficient.

TRADE.

Paint and salt were bought for the best trade items I carried. Using these two media I was able to buy all the food I required.

R. J. C. Lavers
H.P.O.

APPENDIX "A".

Report on R.P. & H.C.C., members of the Patrol.

No. 1093 Sgt/Mjr. DUBA. The old man is starting to slow up under weight of years but he is still an excellent man who keeps strict discipline and contented man. A very able patrol man.

No. 2091 Lance Corporal RAFANU. A capable H.C.C. Willing and intelligent. Fearless but not reckless.

No. 8230 Constable RAFANI. Keen and willing. A very good man for this type of work. Would make a good H.C.C.

No. 8519 Constable EARL. Returned from Ialibu with prisoners. Typical Highland Policeman not intelligent enough to be entirely trustworthy on his own.

No. 7586 Constable IAMA. Quiet and efficient. A good policeman.

.....

JB Lavery Sec.

Mendi , Southern Highlands

P/R No. 4 of 54/55

By: G.D.Oakes C.P.O.

To: Dimifa and Tugunjup Group

Territory of Papua and New Guinea.

File No. 30/1 - 614.

District Office,
Southern Highlands District,
MENDI.

29th January, 1955.

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

P/A. Mendi 4-24/55.

Forwarded herewith are three copies of a report of a local patrol carried out by Mr. C.D. Oakes, Cadet Patrol Officer, in the Dimifa-Korn area. Dimifa is located 2½ hours walk from Mendi Station and has been the site of a pitsaw camp for several years.

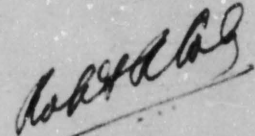
2. Mr. Clancy, Assistant District Officer, Mendi, points out that one object of the patrol "was to give Mr. Oakes the satisfying experience of taking charge of his own patrol". After having spent twelve months on the Station, in store and office this excursion has opened new fields of interest.

3. This patrol is also in keeping with my policy to operate more local consolidation patrols close to the Station before penetrating further afield.

4. Although very close to the Station, Mr. Oakes was visited three times by Senior Officers during the eleven days he was off the Station and I am satisfied that he has gained confidence as well as additional interest from his experience.

5. Mr. Oakes diligently carried out his instructions and I feel sure has left the Dimifa-Korn area natives with a better appreciation of our Administration.

6. A camping allowance claim is attached for consideration, please.



(Robt. M. Cole)
District Commissioner.

TERRITORY OF PAPUA AND NEW GUINEA.

Sub-District Office,
MENDI.

1st October, 1954.

Mr. G. Oakes,
Sub-District Office,
MENDI.

PATROL INSTRUCTIONS.

On Saturday, 2nd October, 1954, proceed to DIMIFA and set up camp.

While at DIMIFA your instructions are to:-

- (1) Construct bridge over Creek at KORN on the MENDI - MT. HAGEN Road.
- (2) Make an anthropological study of the TUGUNJUP Group.
- (3) Follow up on a Garden Survey carried out by Patrol No. 2-5/55.
- (4) Visit new settlement of SHUMBIRA.
- (5) While at DIMIFA your carriers may be used to carry pilsawn timber to KORN. Also endeavour to obtain local natives to carry timber from DIMIFA.

D. J. Clancy
(D. J. Clancy)

S.D.O. Mendi.

TERRITORY OF PAPUA AND NEW GUINEA.

Sub-District Office,
MENDI.

14th October, 1954.

The District Commissioner,
Southern Highlands District,
MENDI.

PATROL REPORT NO. 4-5/54.

PATROL TO DIMIFA AND TUGUEJUP GROUP.

OFFICER CONDUCTING PATROL.

Mr. G.D. Cakes, Cadet Patrol Officer

PERIOD OF PATROL.

2nd October to 12th October, 1954.
11 days.

OBJECTS OF PATROL.

1. Construct bridge over Creek at KORN on the MENDI - MT. HAGEN Road.
2. Make an anthropological survey of the TUGUEJUP Group.
3. Follow up on a Garden Survey carried out by Patrol No. 2-5/54.
4. Visit new settlement of SHUMBIRA.
5. Carriers to carry pitsoan timber from DIMIFA to KORN. Also to obtain local natives to carry from DIMIFA.

PERSONNEL ACCOMPANYING.

Reg. No. 2470 L/Cpl. GABOI
" " 7629 Const. NUMBO
" " 8520 " NENZIPA

Reg. No. 8481 Const. NAIFE
(2/10/54 to 8/10/54.)

Interpreter. KANDABI.

14 Carriers from Mendi Valley.

DIARY.Saturday 2nd October, 1954.

Departed MENDI at 1035 hours and after passing through TENDE and KORN arrived at DIMIFA Rest House at 1310 hours and set up camp. During the afternoon conversed with the three DIMIFA Headmen on numerous anthropological and native matters.

Sunday 3rd October.

Carriers left at 7 am to carry sawn timber from the Pitsaw Camp, DIMIFA to the Rest House. Self left at 0725 hours for ENIP where several gardens were inspected. Returned to the Rest House at 1400 hours. During the afternoon while rain fell conversed with some of the older DIMIFA natives about their social groups and customs. Sent word out that I would like the KORN, PANGALI and WOGEA, ENIP and KUNDAGA and CLARIG lines in tomorrow to haul timber for the KORN Bridge.

Monday 4th October.

Carriers left at 0700 hours for Pitsaw Camp. Waited at Rest House till 0830 hours when the KORN Headman arrived saying that his clan with the WOGEA and PANGALI men were cutting down a tree for the KORN Bridge. Walked towards KORN, inspected it and found it suitable, then returned to DIMIFA where two trees marked for the ENIP-KUDAGA and CLARIG. Rain then intervened so returned to Rest House where I conversed with two of the DIMIFA Headmen on the subject of spirits and flute ceremonies.

Tuesday 5th October.

Carriers left at 0700 hours for Pitsaw Camp. Self left at 0730 hours for KORN, WOGEA and MAB where native spirits and the sacred flute ceremony were discussed with Mr. Ryan, Anthropologist. At KORN checked on bridge site. At WOGEA inspected some gardens. Arrived back at KORN at 1330 hours, when I supervised the placing of logs in position for the future bridge. These logs had been hauled down from DIMIFA in the morning by the various clans. Arrived at DIMIFA Rest House at 1745 hours with light rain falling.

Wednesday 6th October.

Carriers departed at 0700 hours for Pitsaw Camp. Self departed for KORN at 0715 hours arriving KORN at 0800 hours. During the day supervised work on the bridge. At 1100 hours, Mr. Ford, P.C. and Mr. McLaughlan, Carpenter, arrived with the tractor and trailer with nails and hammer to be used on the bridge. Some bags of sweet potato arrived and were sent up to the Rest House. Departed KORN for DIMIFA at 1625 hours with light rain again falling.

On the way down to KORN in the morning, about 150 natives of the KAMBIRI Group were passed on their way to the Pitsaw Camp to collect sawn timber to carry into MENDI.

Thursday 7th October.

Carriers departed at 0700 hours carrying timber to KORN. Self departed at 0715 hours for KORN where I supervised the construction of the bridge. The planks were nailed in position and work on the bridge shelter commenced. Departed for DIMIFA at 1515 hours arriving there 45 minutes later. Discussed spirits with one of the carriers.

Friday 8th October.

Carriers departed with timber for KORN at 0700 hours while self departed at 0715 hours for same destination. At KORN supervised the construction of the bridge house until the tractor and trailer arrived at 1000 hours. Tractor and trailer crossed bridge with full load on successfully. Later examined spirit house at KORN.

Departed from KORN at 1100 hours for SHUMBARA travelling via PANGALI. At SHUMBARA examined gardens and ceremonial grounds. Departed for DIMIFA at 1300 hours arriving there at 1430 hours.

During afternoon conversed with some local natives. At night witnessed a native courting ceremony at ENIP. Also saw the sacred flutes ~~in~~ being played.

During the day natives from the KAMBIRI Group again carried timber from DIMIFA to MENDI. However, today only about 40 turn up.

Saturday 9th October.

Carriers departed at 0700 hours with timber for KORN. During morning observed. At 1000 hours, Mr. Clancy, Assistant District Officer MENDI, passed through on his way to MENDI. At 1400 hours several headmen arrived from the TIMBU Spirit House, KORN, where a ceremony had been held in the morning. Discussed proceedings of the ceremony with them. Was given some pig from the ceremony and given permission to attend the next TIMBU Spirit ritual ceremony.

Sunday 10th October.

Departed from DIMIFA at 0700 hours and after passing through KORN, WOGEA and KUMBEREI arrived at MAB at 0915 hours. After a short break departed for WANDIA where a pig killing ceremony was watched with interest. Inspection of the WANDIA TIMBU Spirit House was also made. Left WANDIA at 1415 hours and after fording WAF River arrived MAB at 1445 hours. After departing MAB forded MENDI River nearby following which we passed through WOGEA and KORN before arriving at DIMIFA at 1700 hours. At night discussed groups with a local headman.

Monday 11th October.

Carriers departed with timber for KORN at 0700 hours. During the day the carriers made six trips between DIMIFA and KORN carrying sawn timber until the rain stopped them. Self supervised the carrying in the afternoon the KUNDAGA and ENIP groups also carried. In the afternoon a DIMIFA Headman was sent up the valley to get some of the groups to come in tomorrow and carry. In the afternoon we had a slight hailstorm.

Tuesday 12th October.

Carriers left at 0700 hours with sawn timber, for KORN. Self left at 0730 hours heading up the valley. Near the Pitsaw Camp came across a group of approximately 500 natives from KOMIA, CLARIG, SEMIRA, EGARI, KUNDAGA, ENIP, ABUA, ANGAMUNDA coming in to carry sawn timber from DIMIFA through to KORN. A small group from DIMIFA also carried. Departed for MENDI arriving there at 1300 hours.

NATIVE AFFAIRS.

Social Groups.

During the time I was on this patrol I collected some information relating to the social grouping of the people in the immediate vicinity of the station.

This information will of course have to be carefully rechecked at a later date but I have included it in the patrol report as a matter of possible interest.

SURUP Group. A clan previously not known to exist in this group are the SHUMBIRASURUPS with a ceremonial ground at MAREGIMA. They also have a ceremonial ground at SHUMBIRA, which was destroyed several years ago, by the TUGUNJUPS. More about this will be mentioned later.

SURUP (also called IUOPA)

Clan	PURLJI	MAGIAL	KUBIESURUP	SEGISURUP	MAGI	YAGOS	SHUMBIRASURUP
Ceremonial Ground.	WASI	KUBIFI	WASI	TEGIRI	WASI	WASI	MAREGIMA SHUMBIRA
Headman.	KOMABI	-	-	EBIRA	PEM	-	-

TUGUNJUP Group. This group was closely studied and a lot of interesting information gained. The group at present stands as follows:-

TUGUNJUP

Clan	PEREKITUGUNJUP	POMISAMBI	AMBIA	BOGAROGUTOP	YEMAROGUTOP
Ceremonial Ground.	TENDE	TENDE	KORN	PANGALI	WOGRA
Headman.	AMBERLI	1. SAGA 2. NOMA 3. WARIJO	1. SAP 2. MAGEP 3. PIBIC	-	ANG ONDANI

Clan	AMANGI	OMANK	MAGUMBA	KAYIAGUMBA
Ceremonial Ground.	RUMBI WASENDA	AMANGI EBBRA MUNJAMAPI	DIMIFA	MUMARENDI ENIP ENIP
Headman.	OMAPI	-	1. TURIPA 2. PAJURU 3. PECCI	- KABIM PECU

Clan	TURUKONDA	IANTUGUNJUP
Ceremonial Ground.	KUNDAGA	EGARI
Headman.	1. KALG 2. YUNDUNA	UNDENLA GILUWE

There is also outlying small clan at TAMBUL in the Western Highlands District.

The DIMIFA people who are members of the AMANGI clan ^{have} their ceremonial ground close to KORN which is 7 or 8 miles from the main concentration of the AMANGI. The reason for this is according to the WOGRA Headman - ANG that -

"A long time ago, a man by the name META KARSU left DIMIFA walked some distance, then slept, then walked some more then hunted cassowary in tree trunks that he had come across. He liked the place so returned to DIMIFA collected his wife, children, pigs and everything else he had then set off again for this bush he had discovered previously. When he got there he built a house and made some gardens and lived there."

It is of interest that apparently META KARSU is considered to be the forefather of practically all the present DIMIFA people.

One line of his progeny^{is} as follows:-

META KARSU
 ↓
 KUMBIPI
 ↓
 EBERA
 ↓
 SEGAPU
 ↓
 WASENDA
 ↓
 MARUPA
 ↓
 ANG

ANG besides being a Headman of WOGEA Ceremonial Ground is also a Spirit Headman at KORE. He owns ground at DIMIFA and AMANGI His wife's place is WOGEA and he moved there when he married.

It is also of interest to note that two of the ceremonial grounds near AMANGI are called KEMPA and WASENDA - both progeny of META KARSU.

MARBARAKONJUP Group. This group is situated in the middle MENDI Valley and adjoins the AWAL, SUNUP, SOMBAL and TUGUNJUP Groups. At present the Anthropologist, Mr. D. Ryan is working within this group.

MARBARAKONJUP					
Clan	WABARA	TEBEA	KONJUP	KOBURAP	?
Ceremonial Ground.	MAB	SUKABE	WANDIA	ESENDA	
Headmen.	TIMBAL UGANASENELT	-	?	UGANASENELT	

This information is I am afraid open to doubt as Mr. Ryan the Anthropologist who is working among these people calls it for convenience the Kunjop Kuberup Patrity after what he considers to be the two main clans composing it.

KAMBIRI Group. This group, and the TUGUNJUPS are the two largest groups in the valley as far as area is concerned. It has been long known to the Administration as it adjoins the Government Station on the East and South (the TUGUNJUPS adjoin it to the north). The Ceremonial Ground of OIYAREPE is just being made. It is not known whether the clans MOITREGBU, IANATREGBU and TIRIBATREGBU are true members of the KAMBIRI Group or not but for the present they are taken as KAMBIRIS. It will be seen that the Headman KARA has two clans - ONDAYABAE and TUTUP. He is apparently looking after his mother's clan ONDAYABAE whereas his own clan is TUTUP. At present his clan is spread about, some of them are at TREP while others are spread throughout groups in the valley.

NAMBIRI

Clans.	ONDAYABAE		MOITRECIKU		YARETRECIKU		
Ceremonial Grounds.	KAMBECISU	TUYAME	UMBIMY	MOITA	IAME		
			TRONGUMPIMI				
Headmen.	KABIBI	WARAA	KARA	UMIBI (?)	YOGURA		
Clans.	TIRIBATHWIBU		OLU	TAPARAUNDIAP		UMBURUP	
Ceremonial Grounds.	TIRIHA	KAHABUNT	KIBURU	TAPARA	MOISA	MONDURA	
Headmen.	-	KAH	HALENK	-	BOOM		
Clans.	PURIBA	WAFE	RONGO	BUREUP	YETWURUMP	TUTUP	
Ceremonial Grounds.	KA	WIKARIFE	KAMBECIBU	TUGENDAR	WAGGA	KITTEPI	TEEP(?)
			KUMIN	HUNGARA	WAGGI	TAITA	
Headmen.	MARAS	IANGOWA	KABIBI	TRUNGU	MINDI	TEEP	KARA
				KUMBARAME		TIMOT	
						PAGURI	

SHUMBIRA.

As mentioned in Patrol Report 2-24/55, the people of this group have been previously fighting with the TUGUNJUPS. On the track up to SHUMBIRA from PANGALI we came across a deserted ceremonial ground much overgrown with grass and shrubbery. Apparently in the past there was fighting on HILIA PEAKS and this ceremonial grounds was built as a monument to it.

The main SHUMBIRA Ceremonial Ground has been destroyed by raiding parties from KORN. One raiding party cut down all the pines surrounding the ceremonial ground and dug large holes in its surface. Now that the SHUMBIRA people are coming back to their ground they are going to put this Ceremonial Ground back into use.

The return journey from SHUMBIRA was made by a track joining the KOHN - DIMIFA road about midway. On this track several small deserted ceremonial grounds were passed through. These apparently belong to the TUGUNJUPS. They were chased out of them by raiding parties from the SURUP Group. At present they have made no attempt to return to them.

NATIVE AGRICULTURE.

A further examination of the gardens at DIMIFA was carried out. The people here have been spending most of their time working new gardens and many new garden areas have been cleared and some have been planted up. Within two or three weeks the people here should have planted sufficient food to keep them going some time.

Examination was also made of the gardens around KUP. There is sufficient food growing to keep them going but nothing to spare. Very little taro, but quite a lot of sugar cane was seen growing. I advised these people to plant some more gardens.

Some WOGEA gardens were also examined. These were found to be very well looked after, well weeded, well fenced and containing a variety of foods. These gardens are situated in very fertile ground.

Gardens at the newly settled place of SHUMBIPA WERE found to be mainly in the process of planting although quite a few gardens have been completed.

MEDICAL AND HEALTH.

The following information regarding some families of old men in the DIMIFA area is interesting. The high percentage of deaths is attributed by the natives to pneumonia (DIMIFA is at an altitude of 7050 feet and in direct line of the easterly and north easterly winds coming off MT. GILWE which has an altitude of 13650 feet.)

Mans Name	Wives Living	Wives Deceased	Children Living	Children Deceased.
PAGI	2	1	7	7
MUBIA	3	10	3	20
SUGUMASA	3	-	3	4
PUMAS	1	-	1	2
TINGI	1	2	1	1

ROADS AND BRIDGES.

During this patrol a bridge was constructed over a creek near KORN. For this, three long lengths of timber were cut down and hauled to the bridge site, one by the men of CLARIG, one by the ENIP-KUNDAGA clans and one by the KORN-PANGALI-WOGEA clans. The bridge itself was constructed by the latter group. "Skins" from the DIMIFA Pitsaw Camp were used as the planking after which runners were laid to take the wheels of the tractor and trailer. A shelter was built over the bridge.

At present the tractor can travel about half a mile past the bridge towards DIMIFA. After this the road is too rough and steep. In the future a new road will be constructed from here to DIMIFA - one on which transport can travel. The road has been constructed between DIMIFA and ENIP except for the construction of a few culverts and two small bridges.

The MENDI-KORN section of the road is now used by the tractor but in places is slightly overgrown and needs clearing.

ANTHROPOLOGICAL.

Spirit.

Two spirits exist in the MENDI VALLEY. The more powerful is divided into two parts - TIMBU and TUNGU. TIMBU and TUNGU were supposed to have originated at SHUMBUEU on the LAKE KUTUBU - ERAVE line of communication and has slowly worked its way up to the MENDI VALLEY which it is now moving up. The larger part TIMBU, is at present in native groups more to the north and bounding the native groups containing TUNGU. If this spirit is likened to a man then TIMBU is his front side (chest, stomach, etc.) while TUNGU is his back. This spirit appears to come in cycles, the length of one being twenty to thirty years.

The second spirit and less powerful is ANGUNAPP. This is apparently a spirit used throughout Highland Groups under different names. It appears not to exist in the IALIBU BASIN and PORU PLATEAU of the Southern Highlands District.

These spirits are supposed to exist in stones kept in the spirit houses. In the more powerful types the stones are kept hidden.

Spirit - TIMBU.Movement.

Apparently this spirit was situated in a group known as YEA in the Lower Mendi Valley before entering the KAMBIRI Group. It entered this group three or four years ago where it stayed in residence for approximately eighteen months before being outlawed. It entered the TUGUNJUP Group (adjoining the KAMBIRI Group to the north) in September, 1953. It is interesting to note that in this month approximately twenty of the senior men of the ceremonial ground of KORN were placed in prison for a short period. KORN is the biggest Ceremonial Ground of the group and it appears that the imprisoning of these men led to the entrance of this spirit into the group. On the other hand it may have only been a coincidence. In approximately nine months time the outlawing of TIMBU from this group will take place.

In about December, 1953 or January, 1954 it entered the MARBARAKONJUP Group. In the last month or two it entered the SURUP Group and as yet it appears to be in its earliest stages. North and west of the SURUP Group it does not exist as yet.

Effects of Spirit.

This spirit, like the others, is supposed to have healing qualities. If qualities are attributed to it, they are not known as yet. If a person is sick this spirit is supposed to bring him or her back to normal strength. If an ordinary native happens to die, the spirit is blamed for his death. The procedure with regard to this is not known as yet. If a headman dies the spirit is not blamed. In this case another person is supposed to have poisoned him.

Ceremonial for starting the Spirit TIMBU in operation.

This spirit is introduced into a group if a man of that group has sickened. Owing to this fact this spirit may be absent from all groups in a certain area for a short duration. At the commencement a small low lying native style house is built in a secluded spot in the bush where native women cannot view it. Native men of the group who wish to take part in the spirit ceremony then lock around their gardens, houses, roads, etc. for suitable stones for the Spirit House. The stones are selected on certain marking or whether the natives assume that the spirit is contained in it. I am told that the stones lying in water are not suitable for spirit. Aged men may take part in this ceremony if they wish to but the decision remains with the man concerned. They are generally regarded as being wise and well informed of the ritual of the ceremony. If they are sick they must attend as the spirit is supposed to have healing qualities. Male children as they get older and more informed gradually take a more important part in the ceremony.

A big dance is then held at the small spirit house when all the men of the group will dash themselves with paint and oil. Some men carry spears in raised position hopping on one foot then the next while others carry their walking stick in their left hand and their tomahawk in their right hand in vertical positions. At this dance there is much feasting of pigs. Stones are placed in the small spirit house on which the pigs are killed thereby letting their blood flow over the stones. These stones are not used in the cooking of the pigs - stones collected at random are used for this purpose. There is also a forked stick varying in height placed about four or five yards in front of the small spirit house. The use of this as yet is not known but it is believed that it is something to do with the initiating of the spirit into the stones.

After the first pig dance, dances are held whenever a man or woman gets sick. In the case of a woman she is represented at the spirit house by a close male relation either a brother, father or husband. If an aged person is sick a spirit ritual is not carried out as it is understood that he is nearing death. When a dance is to be held various members and clans of a group particularly relations of the sick man supply pigs for killing and feasting on. The number of pigs killed at a dance may vary, sometimes it may be fewer than twenty while at other times as many as forty may be killed.

This small spirit house is usually in operation for about ten months.

Construction of the big Spirit House.

In the eleventh month after the Spirit TIMBU has entered the group the big spirit house is constructed. This is built near the small spirit house. The distance between it and the small spirit house appears to vary. In the KAMBIRI Group it was supposed to have been only about five yards. From examination of the MARBARAKONJUP and KORN Spirit House the distance is greater. In both these cases the distance is between twenty and thirty yards. These houses are rectangular in shape, except that the lower end of the house is rounded. The main door is at the higher end. Apparently in the KAMBIRI Group the big spirit house and the small one were in line, the big being in front and the smaller one at the back. From examination of the drawing of the relative positions of the Spirit House at KORN it will be seen that apparently this practise has been neglected with the construction of the latter. There are no windows in the spirit houses - apparently there is no need for them as there are gaping holes between the roughly hewn planks comprising the sides and ends. The two main doors are at the front although there are two smaller ones in the lower rounded end. These doors are closed at all times except when a ritual is taking place.

With the construction of this larger building completed all the sacred stones are moved from the smaller house into the larger one.

Use of the big Spirit House.

The use of this spirit house is similar to that of the smaller one except that dances are not held very regularly, if at all, not every male native attends the ceremony, only the selected few and the sacred flute ceremony together with a more unusual ritual is introduced.

The natives who are allowed to attend the ceremony are the Spirit Headmen (two for each big Spirit House) the sick person, close male relations of the sick person (if the sick one is a female she does not attend being represented by her brother, father or husband) and the sacred flute players. These people can view the ceremony inside the house. Around the outside are numerous lean-to's. At time apparently visitors are called in from other groups for feasting purposes. They are not allowed to view the ritual but wait outside in these lean-to's until the inside ceremony is completed and the pigs are cooked. The pigs may be cooked either inside, or inside and outside the big spirit house according to the number to be roasted.

Following are the accounts of two pilgrimages - the first one as told to me by a spirit headman and the second viewed partly and watched closely by myself.

(a) When a pilgrimage is being made to the big Spirit House the sacred flute players for that spirit house are in operation the whole time. Wherever these flute players move they must blow their flutes.

Usually the party arrives at the spirit house about 9 or 10 o'clock in the morning. Between 8 and 9am all the females and males not taking part in the ceremony are ordered into their houses where they have to stop until the ceremony is finished. From this time till about 2pm the flute players are in operation. They are free to wander about at will. They can go to their gardens and collect sweet potato when they like taking it back with them to the spirit house for feasting.

While they are at the spirit house their flutes are silent but but once they leave this building the flute must be in operation. During the afternoon the ritual is held followed by the feasting when a variable number of pigs are killed and eaten. At this stage all members of the party are present at the spirit house. When the ceremony is finished everyone disperses to their own homes. The sacred flute players look after their flutes keeping them hidden until the next ceremony.

Whether the ceremony can carry on for more than one day is not known. In the KAMBIRI Group the ceremony lasted only one day.

(b) On the night of Friday, 8th October I heard the sacred flutes being played in the vicinity of the Rest House. I called in the senior Headman of DIMIFA who told me that a woman was sick at AMANGI near TUTAME in the lower Mendi Valley. Her brother had come up to the KORN TIMBU Spirit House hoping that his sister's condition would soon improve.

About 8pm to 9pm some of the flute players wandered off to KORN. Before they left they told me that they would be blowing their flutes all night till the morning. Some remained at DIMIFA blowing their sacred flutes. In the morning of the ninth these also departed for KORN. I was told I had to stop at DIMIFA while the ceremony was taking place. The ceremony apparently finished about midday.

In the afternoon I was visited by nine natives who had attended the ceremony. These included four Headmen of DIMIFA, WOGRA and KORN and the two Spirit Headmen. Before they would start talking all other natives including policemen and my cook had to leave the house. I discussed with them the previous night and morning's ceremony. Apparently late in the afternoon the previous day, the sick woman's brother arrived at KORN and stayed the night at the KORN Ceremonial Ground Men's House (where visiting natives stay). That night the two Spirit Headmen stayed guard over the Spirit House. Apparently nobody is allowed to sleep in this building. Later they were joined by an old man from DIMIFA. All night long the flute players kept their music sallying forth in the area. Flute players were in operation in and around the Ceremonial Grounds of KORN, WOGRA and DIMIFA. Early in the morning everyone assembled at the spirit house where apparently the ritual and cooking and feasting of the pigs took place. Four pigs had been brought to the Spirit House but only two were eaten, the other two were kept. The ceremony ended about midday. Shortly after this a native was sent down to AMANGI to see if the sick woman's condition had improved.

Removal of Spirit TIMBU from a Group.

Not much is known on this as yet. It is discussed in greater detail under KAMBIRI and TUGUNJUP Spirit Houses.

Ritual.

Above each main door of a Spirit House are two or three spider-web shapes made from bush ropes and small lengths of timber. Two lengths of timber about ten to fifteen inches long and approximately half an inch in diameter are crossed at about right angles. Bush tops of about quarter of an inch diameter is then wound spider web fashion on these pieces of timber. Apparently when each person enters the Spirit House he must first of all spit onto the above.

One interesting ^{aspect} except of the ritual which is known at present is the fire walking. Apparently at some stage two natives covered with pit pit (wild sugar cane) enter the roaring fire, and keep on hopping about until it gets too warm for them.

The Sacred Flute.

This is comprised of two parts each giving a different note and usually blown by two different natives. It is constructed out of bamboo having a diameter of about three quarter of an inch. The junction in the bamboo in each case is at the lower end. The longer one called PEI is about six inches long while the shorter one is known as TULRI and is about five inches long. The name for a pair of them is PEITHULRIABOR. The position of holding one is as follows:- The left hand is placed on first, the index finger being along the tube towards the mouth piece, the tip of the finger being opposite the mouth piece. The fingers and thumb are then curled around the tube. The right hand is similarly placed that is, the index finger along the tube, the tip opposite the mouth piece and the fingers and thumb encircling the fingers and thumb of the left hand. The lower lip is then placed on the edge of the tube. The note is then made by blowing lightly directly down the tube.

In the past the flute players walked around equipped with a bow and arrows and a tomahawk. Any unsuspecting females or males who came within the flute players view were immediately killed. Any person viewing a flute player without the latter knowing would apparently get sick. Now that the Government has put a stop to all fighting in this area the flute players walked around without any weapons.

All the flutes used in the ceremony are made by the two Spirit Headmen for that place. They then distribute them around.

Groups in which Spirit TIMBU has been studied.

Following is information on the individual Spirit House of the KAMBIRI, TUGUNJUP, MARBARAKONJUP and SURUP Groups.

KAMBIRI GROUP.

As already mentioned the Spirit TIMBU was in residence in this group for about 18 months until it was outlawed about two years ago.

There were two spirit houses in existence one near the KIBURU Ceremonial Ground while the other was near the UMBIMI Ceremonial Ground. Owing to the size of the group some clans went to one Spirit House while some went to the other. They are as follows:-

Clans	KIBURU Spirit House	Clans	UMBIMI Spirit House
	ONDEYABAE		BONGO
	MOITREQIBU		ONDEYABAE
	LAMATREQIBU		SURUP
	TIRIBATREQIBU		YETUMURUP
	OLU		TUTUP
	TAPARAUNDIAP		
	UMBURUP		
	FURIBA		
	WAPE		

The Spirit Headmen responsible for the KIBURU Spirit House were KAMBIRI, Headman of WAPE Clan and MALENK Headman of KIBURU Ceremonial Ground. These for the UMBIMI Spirit House are at not known.

Approximately two years ago the Spirit TIMBU was removed from this Group. Mrs Ford, Patrol Officer, informs me that there was quite a large dance held at UMBIMI about this time but at that stage the reason for the holding of it was not known.

The procedure was told to me as follows:- A separate dance was held at UMBIMI and KIBURU at the same time. At some time during the dance the Spirit Houses, large and small and all that went with them were destroyed by axe and fire. But before they were destroyed the sacred stones were collected and hidden in the bush apparently by the

natives who had collected them in the first place. This apparently breaks up the spirit.

At the present time the UMBIMI Spirit House has completely disappeared - the area where it was is now gardens. On the other hand there are some posts of the KIBURU Spirit House still standing but of course all the sacred stones have disappeared.

TUGUNJUP GROUP. As previously mentioned the Spirit TIMBU entered this Group in September, 1953. As with the KAMBIRI Group there are two Spirit Houses - one near TENDE Ceremonial Ground and one near the Ceremonial Ground at KORN. This group is also in two sections although the greater part of the group attends the KORN Spirit House. The divisions are as follows:-

Clans	KORN Spirit House	Clans	TENDE Spirit House
	AMBIA		PERGINTUGUNJUP
	SOGARUGUTUP		PUMISAMBI
	TEMARUGUTUP		MAGUMBA
	AMANGI		
	IANO-TUGUNJUP		
	TURUKURDA		
	OMANK		
	KAIMBUMBA		

The Spirit Headmen for the KORN Spirit House are ANG of WOGRA and CARPIN of KORN. The names of the Spirit Headmen for TENDE Spirit House are not known.

The following are descriptions of the small and large spirit houses and lean-to's surrounding them situated near KORN.

SMALL SPIRIT HOUSE. - Near the entrance it has a maximum height of about seven feet sloping down to the sides to a height of about three feet. The height appears not to vary throughout the length of this house. It is approximately 15 feet wide and 30 feet long. The back end of the building is rounded. The sides and rounded end consist of double rows of timber with lengths of pit pit not scraped packed tightly between them. The front is formed by timber loosely packed together so that a general idea of the inside can be seen. There are two entrances at the front which are closed by placing roughly hewn pieces of timber about 4 feet long horizontally between 4 up-rights situated in pairs at either side of the entrance. The roof is composed of rough pit pit lain length ways down the slope. Inside there is a trench for the fire about 20 feet long, by 2 to 3 feet wide. The rest of the inside was covered with tamar leaves apparently for sitting on. About four or five yards in front of the entrance is a length of timber which has been cut into a forked shape at the top. Near this are a pile of stones used for cooking pits inside the house, and in another trench outside.

BIG SPIRIT HOUSE. - This has a maximum height near the front of about 25 feet lowering to approximately 10 feet in the rounded end of the house. The sides are about 15 feet in height near the front lowering to the back to only three or four feet. The building is approximately 60 feet long and 20 feet wide. The sides and rounded end are composed of timber, roughly cut, and pieces of bark. Unscraped pit pit helps bind it all together. The front is similar to that of the small spirit house except that plaited grass is placed between most of the lengths of timber. Like the smaller house there are two entrances which are closed in a similar way. As with the small spirit house there is a forked-like piece of timber standing several yards in front of the house. The roof of the building is composed of slats of bark bound near the ridge with baulks of timber. This is all covered with small branches and twigs of pine. As the pine needles have fallen off there is not much bark to be seen - only a layer of pine needles. At the rounded end there are two small entrances closed in a similar way to those in the front end of the house. The inside plan is simple and similar to the smaller spirit house except the rounded rear end.

boarded off with bark etc. An entrance on either side exists leading to this room. Whether this is for storing the pigs or keeping the sacred stones is not known. The fire trench in this case is approximately 40 feet long by 5 feet wide. Near the entrance, tied to the sides are lengths of bamboo approximately 12 to 15 inches long and 3 inches in diameter with the junction in the bamboo at one end. Like an enlarged flute these are used for cooking sections of the innards of the pig with pieces of meat and fat - the whole treated as a delicacy.

On the outside of the sides towards the rear of the house and well up from the ground are 2 lengths of bamboo up to 20 feet long and three inches in diameter - one on either side of the building. These are used for carrying water to be drunk at the completion of eating the pig.

Inside on one of the crossbars are numerous small pieces of rope tied with a small loop hanging from them. The use of these is at present unknown.

Above the two main entrances are the spider web-like pieces of timber and rope which have already been discussed.

LEAN-TO'S. These are built in groups or singly and encircle the spirit house. Their use has been previously mentioned.

Preparation for removal of Spirit TIMBU from this group.

I understand from the spirit headmen that in about nine months time this spirit is being removed from this group. Dances will be held at KORN and TENDE at which time, after all the sacred flutes have been returned to the big spirit houses, the four spirit houses - two large and two small - will be burnt, cut up with axes and completely destroyed. Before this, of course, the sacred stones will be removed and hidden by the natives associated with the spirits, in the bush, pit pit etc. These dances will be attended only by natives of the TUGUNJUP Group. Five months after this small dance is over a really big dance is to be held when all the groups from the surrounding area including the LAI River will be present. In preparation for this, house lines are being built on either side of the newly made road between KORN and TENDE (a section of the flute MENDI-MT. HAGEN Road.) These house lines will be each almost a mile long. Timber for the construction of these is already being collected. At this dance hundreds of pigs are to be killed and eaten.

When this is all finished TIMBU will have left the group and everyone will return to their normal jobs. The group will then be without a powerful spirit for a short while until the other part of TIMBU - TUNGU is introduced.

MARBARAKONJUP GROUP. Not much detail has been received on the operations of TIMBU in this group. It is known that there is only one big spirit house in existence in this group. (This group is much smaller in size than the KAMBIRI and TUGUNJUP Groups.) The Spirit Houses are situated at WANDIA Ceremonial Ground. On account of this ordinary dances will not be held on this ground until the spirit has been abolished from the group. Dances associated with the spirit may be held. The big spirit house has only lately been built, so apparently the spirit TIMBU has been in residence in this group for only 10 or 12 months. Mr. Ryan, Anthropologist inform me that when he first went to MAB at the beginning of September, he was confined to the Rest House for a period of three days while the sacred flutes were in operation. Apparently at this time the big Spirit House was constructed. The Spirit House at WANDIA are similar to those at KORN.

SURUP GROUP. Again not much is known of TIMBU in this group. Apparently only in the last month or two it was introduced into this group. A small spirit house has been constructed near the TEGIBI Ceremonial Ground. I understand that another small spirit house has also been constructed near the WASE Ceremonial Ground. As the natives of this group did not know how the spirit worked, the TEGIBI natives called in some people from the KAMBIRI Group while the WASE natives consulted the MARBARAKONJUPS.

SPIRIT - TUNGU. This at present exists in the KAMBIRI Group which it entered shortly after the spirit TIMBU was outlawed. Like TIMBU, this spirit also has healing qualities but to a lesser extent.

At present the KAMBIRI'S appear to be the only group in the valley which operate TUNGU.

At certain times dances are held at the ceremonial ground in association with this spirit. At these times the stone - in which the spirit lives - are removed from their house and taken to the ceremonial ground and paraded. Women can view the spirits at the ceremonial ground but on no account can see it when it is in its house.

Pilgrimages, similar to those for TIMBU are carried out periodically. Pigs are killed and the blood is allowed to flow over the stones. The sacred flute ceremony does not exist with this spirit

MARRIAGE.

A man can buy a wife by paying 50 mother of Pearl shell or an equivalent, to the close relations of the young woman as pay for her. The equivalent may include pigs, knives of any size, tomahawks, bamboo lengths full of oil, bundles of salt, head-dresses of tamba (shell) necklets of giri giri (shell), basins, dishes (if they can get them) etc. It is interesting to note that mirrors are valueless for buying wives - they appear to be used for viewing their decorations only. This pay is collected by the young woman's close relations including both male and female. When the young woman leaves her relations and goes to live with her husband she takes with her one or two pigs to set up the home with.

An interesting table can be mentioned here - the value of different sized pigs as gauged in Mother of Pearl Shell.

Height pig stands above ground.	Value in Mother of Pearl Shell.
10 - 12 inches	1 shell.
20 "	2 "
25 "	3 "
30 "	4 "
35 "	5 "

George D. Oakes

(G.D. Oakes)
Cadet Patrol Officer.

APPENDIX 'A'

PATROL REPORT MENDI NO. 4 of 5/55.

Report on members of the Royal Fusiliers and New Guinea Constabulary
accompanying the patrol.

Reg. No.	2470	I/Cpl.	GABOI	Tried hard but was unimpressive.
" "	7629	Const.	YURBO	Quite impressive. Worked solidly and steadily throughout the patrol.
" "	8520	"	WENZIPA	Needs experience. A policeman who comes from this area and understands the language. At times acted more like a bush native than a policeman.

2-10-55 to 8-10-55.

Reg. No.	8-81	Const.	NAIPE	A first term policeman who is improving. Acute, intelligent.
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George D. Cokes

(G.D. Cokes)
Cadet Patrol Officer.

Mendi, Southern Highlands

P/R No. 5 of 54/55

By: A. L. Ford P.O.

To: Mendi Valley & to NIPA

Territory of Papua and New Guinea.

File No. 30/1 - 533.

District Office,
Southern Highlands District,
MENDI.

31st December, 1954.

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

Mendi P/R.5 - 54/55.

The Report in triplicate is forwarded and it is supported by a patrol map, census statistics (1 extra copy for P.H.D.) and a very fine set of photographs.

2. The prime aim of this patrol was to record an initial census of the KAMBIRI census Sub-Division which is a Group in the immediate vicinity of Mendi Station.

This is the first recording of census in the Sub-District and careful explanations were necessary as the natives had to be educated to requirements.

A total of 1,522 natives were sighted during the patrol and we may expect additions at the recheck next year. This is more than had been anticipated, for the Southern end of the Mendi Valley is by far the most sparsely populated portion.

Census work will continue in the Mendi Valley early in the new year.

3. There is still considerable inter-group fighting in such places as the Nambi and Lai Valleys and in the Mendi Valley at some distance from the Station. Interference or prohibition of fighting is not practised in these places but it is gradually covering the Mendi Valley as we continue patrolling. It is of significance that the PINGIRIP people, who though only 6 hours walk from Mendi and have only had 3 visits from patrols since the opening of the Station have fulfilled their promise to build the native material building at Mendi. There is evidence that we are making slow progress even though they do quickly shed any European influence when native custom demands their support in righting an alleged wrong. They are reluctant to settle differences by arbitration but it is an age old custom to hit first and talk later so we cannot expect to completely change this in three to four years.

4. The food situation seems to be slightly better than it was at the last review but even so they barely have enough for their needs.

The sweet potato takes approx. 10 months to mature in the Mendi Valley and this is a very long time to await the fruition of the labour investment involved.

Despite constant urging to improve and enlarge their gardens the response has been half-hearted. The people are too busy preparing or recovering from their ceremonies. Every week at least one is held in this area and it has now reached unreasonable proportions and the children are the ones who suffer from lack of attention.

A reintroduction of Section 121 of the N.R.C. is essential but as stressed by His Honour at the last District Commissioners' Conference it is imperative that the reintroduced

(over)

sections cover both economic crops and useful trees. This Mandi area needs such a section to force the natives to provide for themselves and their families.

5. Roadwork must proceed hand in hand with our extension programme but lack of staff and no transport makes supervision which is essential to construction, very difficult, in fact it is impossible now to supervise all road-heads until we get a motor cycle.

6. This is a good report by a very observant Patrolling Officer.

7. Mr. Ford's Camping Allowance claim is attached for consideration.

Handwritten signature

(Robt. N. Cole)
District Commissioner.

Territory of Papua and New Guinea.

Sub-District Office,
MENDI.

21st December, 1954.

The District Commissioner,
Southern Highlands District,
MENDI.

PATROL REPORT NO. 5 - 54/55.

PATROL OF MENDI VALLEY AND TO NIPA.

OFFICER CONDUCTING PATROL.

Mr. A. L. Ford, P.O.

ACCOMPANIED BY.

(11th to 16th November only)

Mr. R. R. Cole, District Commissioner
Mr. G. D. Oskos, C.P.O.

AREA PATROLLED.

1. Mendi Valley
2. Nambi Valley.

DURATION OF PATROL.

19th October to 4th November, 1954.
9th November to 16th November, 1954.
16th December to 18th December, 1954.

28 days.

PERSONNEL ACCOMPANYING.

Reg. No.	1524	Sgt.	ORSI
"	53113	Const.	PAHUN
"	7629	"	HUMBO
"	7689	"	UBUA
"	7747	"	HAMABU
"	8481	"	HAIFE
"	8519	"	KAHI
"	8705	"	KAUBA

H. M. O. KAPILA

Interpreters KAE and FUNI

OBJECTS OF PATROL.

1. Census
2. Routine
3. To meet District Commissioner in the Nambi Valley and accompany to Mendi.

DIARY.Wednesday 19th October, 1954.

At 1400 hrs police and some carriers proceeded to TETA to erect camp.

Departed Mendi at approximately 1700 hrs with the remainder of the party and arrived at TETA at 1730 hrs.

Sufficient native food purchased. Few people present due to bad weather conditions.

Thursday 20th October.

Camp remained at TETA.

Census of TETA people taken during the morning. Completed at 1230 hrs just as heavy rain dispersed the gathering. Discussions with TETA men later in the afternoon.

Friday 21st October.

At 0700 hrs the patrol was sent to UMBINI to erect camp. Visited and inspected TETA gardens then proceeded to UMBINI and inspected gardens there.

Saturday 22nd October.

UMBINI census taken during the morning. Completed by 1130 hrs. Broke camp and crossed the MURUMBU Creek to RONGO.

Sunday 23rd October.

Census of RONGO completed by 1030 hrs and camp was then moved to KAMBAGIBU.

Monday 24th October.

Completed census of KAMBAGIBU by 0930 hrs. At 1030 hrs departed and crossed AMA Creek and climbed to MOISA Ceremonial Ground and made camp. Inspected MOISA gardens.

Tuesday 25th October.

Census of MOISA completed by 0900 hrs. Departed MOISA at 0930 hrs and descended to WA at 1005 hrs and made camp.

Visited Mendi Station, returning to WA during the afternoon.

Wednesday 26th October.

Census of WA and KIBURU completed by 1230 hrs. Broke camp and departed at 1500 hrs and travelled northwards to investigate reported unrest in the Upper Mendi area. Arrived at WASI Rest House at 1730 hrs and remained there overnight.

Thursday 27th October 1964.

Departed WASI at 0610 hrs and travelled northwards through BELA and KEMTJA to Mt. UNUN at 0830 hrs and descended to FINGIRIP Dance Village at 0930 hrs. Continued to WAPANDA Ceremonial Ground at 0950 hrs and made camp.

About 20 people visited the camp during the day. Their attitude was not friendly and tall grass around the camp was cleared as a safety precaution. Double guard posted at night.

Friday 28th October.

Camp remained at WAPANDA.

Few people came to the camp and a visit was made to LIRA where a number of people were found who accompanied the party back to WAPANDA. By 1900 hrs about 70 men and 40 women were present.

Four small to medium sized pigs were brought in as presents. These were not accepted but later two were purchased for a pearl shell each and the others were taken away by their owners. Sufficient native food purchased.

Saturday 29th October.

Departed WAPANDA at 0640 hrs and descended through FINGIRIP to TEGERA at 0630 hrs. All TEGERA inhabitants had left the area and all attempts to recall them were unsuccessful. Camp was made and all tall grass around the campsite cleared. Double guard posted.

Sunday 30th October.

Camp remained at TEGERA.

Unsuccessful in attempts to make contact with the TEGERA people. Three men only located.

Monday 31st October.

Camp remained at TEGERA.

Visited the foothills of Mt. Hadden in an attempt to contact the people. MAREP and TRUNDE men assisted.

Tuesday 1st November.

Camp remained at TEGERA.

TEGERA headman brought in by some MAREP men and shortly afterwards the remainder of the people came in.

Court for Native Matters heard.

One small pig and sufficient native food purchased.

Tuesday 2nd November, 1954.

Departed TONGRA at 0735 hrs and crossed the WABUNU River to PAMBI at 0930 hrs and made camp.

Most of the people were visiting Mendi and did not return until after dark. Sufficient native food purchased.

Thursday 3rd November.

Camp remained at PAMBI.

Few people visited the campsite. Efforts to call them in were to no avail. Most remained in sight on a ridge across NUK Creek. Barely sufficient food and firewood was brought in.

At 1900 hrs a messenger arrived recalling the patrol to Mendi to enable a party to leave for the NEMBI Valley.

Friday 4th November.

Remained at PAMBI until 0830 hrs and endeavoured to call the people in but with little success. Then departed, passing through OLDOBALI, WAMBIP and MAD to Mendi at 1830 hrs.

Saturday 5th November to Tuesday 8th November.

Remained at Mendi.

Wednesday 9th November.

Departed Mendi at 0830 hrs and climbed the LAI-NEMBI Divide by 0730 hrs then descended to the LAI River and crossed by a good bridge. Travelled westward, following TUN Creek, along a rough track barely possible for two men boxes. Ascended over cane grass slopes and crossed a low forested range and arrived at the small settlement of SUNBULU at 1830 hrs and made camp.

Sufficient native food, including some good quality taro purchased.

Thursday 10th November.

Broke camp and departed at 0830 hrs and travelled northwards over cane grass slopes then crossed a range and descended steeply into the NEMBI Valley. Passed through strong, guarded barricades at the approaches to HWIN and continued northwards along the eastern slopes of the NEMBI Valley to the NEMBI-ALERT junction. Followed the ALERT Creek for a short distance then climbed the NEMBI-ALERT divide and made camp at 1400 hrs at a ceremonial ground overlooking the NIPA strip site.

Friday 11th November.

Departed at 0600 hrs and descended to the NEMBI River and made camp at NIPA at 0830 hrs.

The District Commissioner, accompanied by Messrs. Terrell, Drend and Oakes, arrived shortly afterwards and when camp had been made commenced surveying the possible airstrip site.

Saturday 12th November to Monday 14th November, 1954.

Camp remained at NIPA. Two sites investigated for possibilities as airstrips.

Tuesday 15th November.

With the District Commissioner and Mr. Oakes, the patrol departed NIPA at 0530 hrs and proceeded to AREP at 0655 hrs. Crossed the NEMBI River to SUNTI and MURI at 0815 hrs. Crossed the NEMBI-LAI divide (7150') to abandoned SUNBI. Crossed a low ridge at 1130 hrs and descended to KIP Hamlet in the LAI Valley at 1235 hrs and continued south along the LAI to KOMP at 1355 hrs and made camp.

Wednesday 16th November.

Broke camp and departed at 0610 hrs and travelled southwards to MILJ at 0750 hrs and descended to bridge (5500') at 0805 hrs. Patrol across by 0825 hrs then climbed to the top of the NEMBI-LAI divide (7350') at 1005 hrs. Continued at 1025 hrs and descended to Mendi Station at 1135 hrs.

Wednesday 16th December.

Departed Mendi at 0800 and proceeded southwards to TUTAMA thence to IAMI Dance Village at 1300 hrs and made camp.

Thursday 17th December.

Camp remained at IAMI. Census of IAMI, TUTAMA and MOITA completed.

Friday 18th December.

Departed at 0700 hrs and arrived Mendi still 00 hrs.

NATIVE AFFAIRS.Marient Marsh.

In the Marient Marsh area fighting between the YAROB and KOMBA Groups (Patrol Report No. 1-54/55) has ceased. A large ceremony took place in late September at which payments were made for casualties inflicted.

Mendi Valley.

On or about the 23rd October men of TEGERA, in the Upper Mendi area, made a raid into the Marient Marsh and attacked the YAROB. Damage done in this raid is reported to have been two men wounded, two men's houses - TULTEI and ARA - and six surrounding living houses burnt and numerous gardens destroyed.

The TEGERA and PINGIRIP peoples had previously taken part in the YAROB - KOMBA fight and TEGERA lost one man - brother of their right leader. At the conclusion of the fight no payment was made for the TEGERA man killed, which appears to have been the cause of this raid.

During Patrol No. 1-54/55 it was made clear that, although no prohibition had been placed on fighting in the Marient, action would be taken against Mendi Valley natives proceeding to the Marient Marsh to fight.

The TEGERA people fled to Mt. Hadden as the patrol approached their ground and four days were spent in making contact with them. The patrol was not prepared for such a long stay with no supply of native food. It was necessary to take some food from gardens. All food so taken was paid for.

Seven men were convicted in the Court for Native Matters for their part in this raid and were adjudged to pay fines in kind to the value of one pound each. Many others are believed to have taken part in the raid but, without proceeding to the Harient Marsh, no evidence could be obtained.

PINGIRIP people also proved difficult to contact and much persuasion was necessary to get most of them to visit the camp. They strongly denied any part in the raid against the YAROB but admitted that they had taken part in the earlier fighting. PINGIRIP men agreed to construct a native maternal building at Mendi.

On the 23rd October a fight occurred at PAMBI during a native ceremony being held there. After a dispute as to who was going to receive a payment of an e'pousum, a number of PAMBI men attacked with bows and arrows a group of Lai Valley men. The TURUH headman endeavoured to intervene and was threatened.. No satisfactory contact was made with the PAMBI people before the patrol was recalled to Mendi to proceed to the Nambi Valley.

In the KAMBIRI Group, to the east of Mendi, the recent death of headman PARUA of UMBINI has been attributed to sorcery. The TUGUNJUP Group is suspected of having committed the sorcery and future illfeeling between these two groups is likely. The TUGUNJUP have mustered on one occasion prepared for a fight. This, however, appears to have been caused by a rumour that the KAMBIRI were going to attack them.

An old ground dispute between the men of TETA and TENDE is again under discussion. This matter was settled out of court about two years ago and both parties were reminded of their old agreements. It appears, however, that since this settlement the people of TENDE have made payment for the recovery of this ground. TETA accepted the payment but refused to allow TENDE to occupy the ground.

Lai Valley.

PINJ and KOMP were both visited. There is still a mutual feeling of distrust between these people but there are no signs of any renewal of their old fight.

The people of PINJ have constructed a rest house without any assistance from Mendi. These people are frequent visitors to Mendi.

KOMP men are not frequent visitors to Mendi. They did not accept an invitation to accompany this patrol to Mendi as they are preparing for a large ceremony.

After a fight in May 1955 the PINJ men offered no objections to the KOMP returning to ground they had lost in the fight. The ground remains unoccupied and the KOMP, although anxious to return to it, are afraid to do so.

Nambi Valley.

Fighting in the Nambi Valley appears to be constant. Nearly all settlements are heavily barricaded and many have guards constantly posted. The fight between the people of HWIM and the KARINJ Group on the western bank of the Lower Nambi is still in progress.

Between the Nambi and the Lai Valleys there is a small valley containing the settlement of SUMBULU. This is a small settlement occupied by HWIM people. This valley apparently changes hands frequently and is used as a refuge for defeated parties.

CENSUS.

The names of 1522 persons were recorded in the census of the KAMBIRI Group.

No difficulties were experienced while compiling the census. It was, however, found necessary to camp at a place for a night and commence the census early next morning.

Later, places such as UMBIMI and RONGO, also KAMBAGIBU and MOISA, could be combined for census purposes.

VILLAGE OFFICIALS.

Newly appointed Village Constables TIMOT of TETA was of great assistance to the patrol while compiling the KAMBIRI census. This Village Constable is doing good work on maintenance of roads and encouraging people in garden work. He is young and energetic and should prove a valuable asset in the administration of this group.

ROADS.

Work on the WAMBIPI road is proceeding at a very slow rate. This road has advanced no more than 200 yds since seen by Patrol No. 2-54/55 in September. The road is now approaching the WAMBIPI - TURUM boundary and work will soon be taken over by the people of TURUM. A considerable portion of this road now requires maintenance - particularly in the MAB - POROHANDA section.

A valuable addition to this road would be an extension from WAMBIPI Ceremonial Ground through PINJIP and UMBURA to the Upper WAP. This could later be extended over a low portion of the Mendi-Lai Divide into the Lai Valley.

No attempt has yet been made to clean the MAB-WASI road which is very badly overgrown.

All roads on the ground of the KAMBIRI Group have been cleaned and work has been recommenced on a small uncompleted section between RONGO and KAMBAGIBU.

A small section of road has been constructed between TUBINI and SEBISUNDA. The MENDI - SEBISUNDA section could be constructed with little difficulty.

No work has been done recently on the MENDI - YANIA road. This road now extends to WARITA Ceremonial Ground. This is close to the heavily populated area of POBORO - ONI - YAGEN.

Work is being commenced on roads in the TUTAMA area. This will form portion of the MENDI - IALIBU road.

The KORN - DIMIFA section of the Mendi - Mt. Hagen road is being regraded and widened by the KORN, WAGIA and DIMIFA people.

The people of KAMBAREP and BELA wish to obtain shovels to extend the WASI road through their ground.

AGRICULTURE.

Gardens of the KAMBIRI Group were inspected. These generally were found to be little more than sufficient. Influential men usually had a number of good gardens and a surplus of food. Most of the people, however, had gardens which were barely enough for their own needs and single men - of which there was quite a large number - had very poor gardens, or no gardens at all.

The people were urged to improve and enlarge their gardens to provide a surplus of food for sale. The Village Constable has also been working hard at this but has not met with much success. To these people the end of fighting means more ceremonies and more visits to friends and relations rather than more work in their gardens.

Some good gardens of corn were seen and the people were again advised to hold some of their crop for replanting. Other European type vegetables, particularly tomatoes and cabbages, were seen but not in any great quantity.

MEDICAL AND HEALTH.

H. M. O. KAPILA accompanied the patrol. Numerous minor complaints were treated while the Kambiri census was being taken. More serious cases, mainly dysentery and ulcers, were sent to Mandi for treatment. One case of Chicken Pox was seen at TOTA and the Medical Assistant, Mandi, was advised.

A. L. Ford
A. L. Ford, P. O.

APPENDIX 'A'

PATROL REPORT NO. 5 - 54/55

MEKEI SOUTHERN HIGHLANDS

REPORT ON MEMBERS OF ROYAL PAPUAN AND NEW GUINEA CONSTABULARY.

No. 1594	Sgt. ORESI	Performed duties in a capable manner. A good N. C. C. for routine patrols of this nature.
" 5511B	Const. PAHUN	A good patrol constable. Steady and reliable.
" 7629	" HUMBO	A quiet and reliable constable.
" 7689	" UBUA	A very good patrol constable. Reliable and hardworking.
" 7747	" HAMAHBU	Energetic young constable but requires close supervision.
" 8481	" MAIPE	Young and keen but lacking in patrol experience.
" 8519	" KABI	Hardworking but lacking patrol experience.
" 8705	" KAUBA	Quiet and hardworking. With more patrol experience should make a first class constable.

A. L. Ford
A. L. Ford, P.O.

Mendi, Southern Highlands

P/R No. 6 of 54/55

By: D.J.Clancy A.D.O.
A.L.Ford P.O.

To: MAMBU, IARO & KAGUA Valleys

Territory of Papua and New Guinea.

File No. 30/1 - 614.

District Office,
Southern Highlands District,
M. H. D. I.

28th January, 1955.

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

Hendi P/A. 6-54/55.

Three copies of the report with one patrol map is forwarded herewith.

2. The patrol was actually conducted by Mr. Ford with Mr. Clancy, Assistant District Officer, accompanying as an observer.
3. The object of the patrol was to investigate a report of fighting in the Iaro area. We have known of this unrest for sometime but were reluctant to interfere because of staff shortage and sufficient work closer to Stations. However, our intelligence at last showed that continued disregard of the fighting would probably allow unrest to spread to nearby stranger groups.
4. The patrol was successful and found that their intervention was quite timely.
5. Several natives from the area were brought to the Station for orientation.
6. Mr. E. J. Brand, Officer-in-Charge, Erave, is at present on a follow up patrol into this area and reports a settled people. Further patrolling must be done when staff becomes available.
7. Camping Allowance Claims by Mr. Clancy and Mr. Ford are attached.


(Robt. B. Coie)
District Commissioner.

Territory of Papua and New Guinea.

Sub-District Office,
HENDI,
Southern Highlands Dist.

7th January, 1955.

The District Commissioner,
Southern Highlands District,
HENDI.

PATROL REPORT NO. 6 - 54/55.

PATROL TO MAMBU, IARO, KAGUA VALLEYS.

PATROL CONDUCTED BY.

Mr. D. J. Glancy, A.D.O.
Mr. A. L. Ford, P.O.

ACCOMPANIED BY.

Mr. F. C. Gilbert, K.M.A.

AREA PATROLLED.

Along the MAMBU Valley to the
MAMBU - IARO Junction area. Return
along the KAGUA and Lower HENDI Valleys.

DURATION OF PATROL.

24th November to 8th December, 1954.
15 days.

PERSONNEL ACCOMPANYING.

Reg. No.	3000	Const.	ONDIRORI
"	5311B	"	PAHUN
"	7000	"	PERORO
"	7689	"	UBUA
"	7851	"	AUA
"	7854	"	SURI
"	8150	"	BATAWI
"	8471	"	YAPUT
"	8481	"	HAIFE
"	8705	"	KAUBA

Interpreter KAE
" MARAWAGI

One Native Medical Orderly

43 Carriers from the Hendi Valley.

OBJECTS OF PATROL.

Investigation of tribal fighting
which was causing unrest in the
vicinity of IALIBU Patrol Post.

DIARY.**Wednesday 24th November, 1954.**

Departed Mendi at 0915 hrs and travelled southwards to TUTAMA at 1230 hrs and made camp.

Buying of feed interrupted by a thunderstorm and it was necessary to issue Rice and Biscuits.

Thursday 25th November.

Broke camp and departed at 0615 hrs and travelled southwards, arriving at the ANURA River bridge at 0820 hrs. All carriers and stores over by 0950 hrs. Continued, climbing to IBI Ceremonial Ground, then over cane grass ridges and made camp at 1230 hrs.

Ample sugar cane and edible pitpit brought in by the IBI people but very little sweet potato. Rice issued.

Friday 26th November.

Departed at 0545 hrs and climbed a low ridge to TRPA hamlet near the source of the NAMBU River at 0615 hrs. Travelled eastwards through forest until 0840 hrs. Continued at 0940 hrs and followed the NAMBU downstream until 1030 hrs then over grass ridges to TIRI at 1240 hrs and made camp. Sufficient feed purchased.

Saturday 27th November.

At 0550 hrs departed TIRI and crossed the NAMBU River to IARENA at 0655 hrs then along cane grass ridges to the first MUNGORO hamlet at 0845 hrs. Met Mr. A. M. Hoagh, P.O., and patrol from IALIBU Patrol Post and continued to MUNGORO Dance Village and made camp.

Inquired into reported fighting in the area. Sufficient native food purchased.

Sunday 28th November.

Camp remained at MUNGORO.

Continued inquiry into reported fighting and threats by the PULUMBAREDA Group. During the afternoon two men arrived from the PULUMBAREDA and after discussions were escorted to their ground. Sufficient native food purchased.

Monday 29th November.

Departed MUNGORO at 0625 hrs and climbed over cane grass ridges to PANKAWI Dance Village at 0745 hrs and made camp.

Inquired into fighting between these people and the people of PAIBA. Sufficient native food purchased. Two pigs purchased.

Tuesday 30th November, 1954.

Camp remained at PANKAWI.

Continued inquiry. Natives, assisted by carriers, commenced work on a rest house.

Wednesday 1st December.

Camp remained at PANKAWI.

Attempted to settle the dispute by means of a payment by the PULUMBAREBA. Sufficient native feed purchased. Three pigs purchased.

Thursday 2nd December.

Camp remained at PANKAWI.

PULUMBAREBA men failed to assist in the settlement of the dispute. Forty-eight men arrested for their part in the fight. Rest house completed. Sufficient native feed purchased.

Friday 3rd December.

Departed PANKAWI at 0630 hrs and returned to HUNGORO, arriving at 0830 hrs and made camp. Court for Native Matters heard. Two pigs purchased.

Saturday 4th December.

Mr. Keogh and patrol departed for IALIBU.

Departed HUNGORO at 0630 hrs and proceeded to TUMBARERI at 0745 hrs then descended into the KAGUA Valley and arrived at IAMI Dance Village at 1030 hrs and made camp.

Sunday 5th December.

Camp remained at IAMIRN

One constable with pneumonia and unable to be moved.

Monday 6th December.

Departed IAMI and travelled westward over heavily gardened flats. Crossed the KAGUA River and climbed knai slopes to WABI. Passed through the UMA hamlets then descended to and recrossed the KAGUA at 1200 hrs and made camp on an old garden site.

Tuesday 7th December.

Broke camp and departed at 0615 hrs and travelled close to the KAGUA along a low grass ridge. Crossed a low range into the NABI Valley at 1115 hrs. Climbed a steep limestone range and descended steeply into the AKERA Valley and arrived at the bridge at 1330 hrs. Climbed a short distance to TOGUATE hamlet and made camp. Little feed purchased.

Wednesday 8th December, 1954.

Departed TOGUATE at 0630 hrs and travelled northwards through IALIBU and MOITA to arrive at the District Office, Mendi, at 1215 hrs.

INTRODUCTION.

The main purpose of this patrol was to investigate reports of a serious outbreak of fighting in the IARO Valley a short distance south of IALIBU Patrol Post. It was reported that this fight may possibly spread into the IALIBU Basin and was causing concern among the people in the vicinity of IALIBU.

At the MAMBU-IARO Junction, this patrol from Mendi met a IALIBU Patrol led by Mr. A. M. Keogh, P.O., and visited both groups involved. The situation was found to be not as serious as reports indicated - two separate fights being combined in those early reports.

NATIVE AFFAIRS.

The cause of the fight between the PULUMBAREBA and AGUA peoples was the death of a PULUMBAREBA headman - TAGULI of PANKAWI. The death of this man was attributed by his people to sorcery by the AGUA. The AGUA, when they learned that they had been blamed for the death of TAGULI, offered a payment of eight pigs to the PULUMBAREBA.

During September a number of PULUMBAREBA men went to PAIBA, the AGUA Village, and accepted the payment of pigs and took them away. Approximately two hours later the PULUMBAREBA attacked the AGUA. In this fight two AGUA men were killed and the remainder of the people fled, crossing the IARO and cutting the bridge behind them. The PULUMBAREBA then sent word to the people of MULI and PARANDA to attack any of the AGUA people passing through their places. Two men were killed by these people. Many of the AGUA took refuge with the MUMUNGAREBA Group at MUNGORO.

The PULUMBAREBA and MUMUNGAREBA had always been found by earlier patrols to be on friendly terms and allies in fighting. The sheltering of the AGUA by the MUMUNGAREBA caused a break between the two groups and the PULUMBAREBA threatened the MUMUNGAREBA that they would attack if the MUMUNGAREBA continued to shelter the AGUA.

Mr. Keogh reported that on the day of his arrival at the IARO River (one day before the arrival of the Mendi patrol) he saw these two groups fighting on the opposite side of the River. Both groups denied that this was connected with the earlier fight but upon the arrival of the patrols at MUNGORO it was noticed that the MUMUNGAREBA were very much in fear of an attack from the PULUMBAREBA because they were sheltering men of AGUA.

A number of AGUA men were seen at MUNGORO and two days were spent there obtaining information concerning the dispute. The patrols then proceeded to PANKAWI - one of the main dance villages of the PULUMBAREBA - and remained there for four days. During this time the PULUMBAREBA, assisted by police and carriers of the patrols, constructed a rest house near the dance village.

An attempt was made to settle the dispute by means of a payment by the PULUMBAREBA to the AGUA. This received some consideration from the PULUMBAREBA but they later refused to make any reasonable payment. A number of PULUMBAREBA men were arrested and Court for Native Matters was heard at MUNGORO on the 3rd December. Forty-eight cases were heard and forty-two men, including fight leaders, were convicted for their part in the fight and were sentenced to three months imprisonment.

The PULUMBAREBA is a large IARO River group which extends across the KAGUA and KUARE headwaters. Names were obtained of thirtyfour clans in this group. It is considered that further checking of these names is desirable and they are, in therefore, not included in this report. The number of clans, however, indicates a group far larger than any in the vicinity of Mendi. Until recently the PULUMBAREBA, TEGEREBA and NUMUNGAREBA were on very friendly terms and must have presented a formidable force when combined for hostilities against their common enemies. These people were at all times friendly towards the patrol although more timid than usual.

The AGUA is a small group between the PULUMBAREBA and the IARO River. They have only the one hamlet, namely, PAIBA. This group would have little chance when opposed by group of the size of the PULUMBAREBA.

A dispute in the middle MAMBU was combined in early reports with the PULUMBAREBA - AGUA dispute so making the situation appear more serious than it really was. This dispute was between the KOGI and the TEGEREBA peoples.

KOGI is a clan now living with the TIMIROBA at TIRI. TEGEREBA is quite a large group but somewhat scattered. Some of the TEGEREBA are at TIGININI, some in the middle MAMBU (between the NUMUNGAREBA and TIMIROBA) and some in the lower KAGUA (KANDUAN). These people, however, are not connected with the TEGEREBA group of the AKURA Valley and MAMBU headwaters.

This dispute concerned a piece of ground formerly held by the KOGI. KOGI allowed some TEGEREBA people to occupy their ground. TEGEREBA refused to return the ground and the KOGI killed two TEGEREBA headmen. Just before the arrival of the patrol at TIRI two KOGI men had been killed by the TEGEREBA. With an equal number killed on each side, both parties appeared satisfied and neither was in favour of continuing the dispute.

The patrol returned along the heavily populated KAGUA Valley. Largest of the groups in this valley is the MIRUBA who occupy a large area in the upper KAGUA. It was noticed that, although the MIRUBA and PULUMBAREBA are traditional enemies, many of the PULUMBAREBA men with the patrol had relatives among the MIRUBA. MIRUBA is a group far larger than any in the vicinity of Mendi and would be about the same size, or larger than, the PULUMBAREBA. These people are very friendly towards patrols and are anxious to trade.

There were few indications of recent fighting in the KAGUA Valley. MIRUBA lost one man recently in a fight in the Upper SUGU. The only other fighting known to have taken place was between the MUI group of the Lower KAGUA and the MAIYA group of the Lower AKURA. The abandoned ceremonial ground of MARUA is being disputed. Some time ago the people of MARUA fought among themselves and part of the clan went to the MAIYA while the remainder went to the MUI.

Some youths from the Lower KAGUA accompanied the patrol to Mendi to work. Very few people from this area have visited Mendi.

The patrol was well received throughout the KAGUA and MAMBU Valleys. Women and children visited the camps and showed little fear. All were anxious to trade. Red facepaint and salt were the most commonly used trade items. Beads, when available, are the most valuable of the small trade items among these people.

ROADS.

The only road seen during this patrol was from Mendi to a short distance south of KIAPANDA - a distance of two to three miles. This road will eventually extend to IALIBU Patrol Post. The road is now on the edge of a sparsely populated area and no work has been done on it for some time. Work has just been re-commenced. The TUTAMA - IAMI people are working from TUTAMA northwards towards the present road. The native track crossing the ANGA Gorge is not suitable for a road and it is suggested that the road be continued to the southwards from TUTAMA to the vicinity of the ANGA - AKURA Junction.

The KAGUA Valley is ideal for the construction of a road. Unfortunately, however, there is a small section of rugged country between the KAGUA and the AKURA Rivers. During this patrol an attempt was made to find a suitable place for a road through this country. Instead of passing through KARUA the patrol kept close to the KAGUA River, travelling for the most part along a low grass ridge, and bypassed much of the mountainous country. One steep limestone ridge, however, could not be bypassed. This ridge extends westward from Mt. URUM and at its western end falls sheer to the Mendi River.

The MAMBU Valley is more accessible - to the east of Mt. URUM from the Middle AKURA to IEBI IEBI. The construction of a road through the MAMBU Valley would be comparatively easy although it is not such a good site as the KAGUA Valley. In both the nature of the country and density of population the KAGUA Valley is by far the most suitable.

REST HOUSES.

A rest house was constructed at PANKAWI while the patrol was there. One house only was built and, as yet, there are no houses for police or carriers.

Work has been commenced on a rest house at TUTAMA.

MEDICAL AND HEALTH.

Mr. F. C. Gilbert, E.M.A. accompanied the patrol and will submit a full report on this subject.

AGRICULTURE.

In the MAMBU, IAMO and KAGUA Valleys food was plentiful. Sweet potato, bananas and sugar cane were of much better quality than in the Mendi area. Some corn, cucumber, cabbage and chinese cabbage was seen. However, European type vegetables are not common.

.....
A. L. Ford, P.O.

APPENDIX 'A'

PATROL REPORT MEMO NO. 6 - 54/55

REPORT ON MEMBERS OF THE ROYAL PAPUAN AND NEW GUINEA CONSTABULARY.

Reg. No. 3300	Constable ONDIRORI.	A good reliable patrol constable.
" " 5311B	" PAHUN.	A steady, reliable patrol constable. Has considerable amount of patrol experience in this district.
" " 7000	" PERORO.	Performed N. G. O. duties in a capable manner. Keen and intelligent.
" " 7689	" UPUA.	Quiet and reliable. A good patrol constable.
" " 7831	" AUA.	A good patrol constable. Quiet and reliable.
" " 7634	" SURI.	Keen and intelligent. An excellent patrol constable.
" " 8130	" BATAWI.	An excellent patrol constable. Hardworking and reliable.
" " 8471	" YAPUT.	A first term constable. Improving with patrol experience.
" " 8481	" NAIPE.	A first term constable. Keen and energetic.
" " 8485	" KAUBA	A first term constable. Steady and reliable. A good patrol constable.

Comm. Police

.....
A. L. Ferd, P.O.

Territory of Papua and New Guinea.

District Office,
Southern Highlands Dist.
Headquarters,
MENDI. PAPUA.

21st. February, 1955.

The District Commissioner,
Southern Highlands District,
MENDI.

MENDI PATROL REPORT No. 7 of 1954/55.

Report of a Patrol from Mendi to parts of the Upper Mendi Valley and to the ANGURU RIVER Gorge and Divide, Lower Mendi Valley.

Patrol Conducted by: J. P. Sinclair, Patrol Officer.

Area Patrolled : Parts of the Upper and Lower Mendi Valley.

Patrol Accompanied by Europeans : (1) Upper Mendi. Mr. David Johnston, M.O.M. Mendi.
Mr. R. Carne, D.A.O. Goroka.
Mr. Pierre Gaisseau.
Mr. Tony Saulnier.

(2) Lower Mendi. Rev. Fathers Michelod and Rinn, C.M. Mendi.

Natives: 8 personnel R.P. & N.G.C.
1 Interpreter.
2 Village Constables.
27 Carriers. (Mendi Valley)

Duration of Patrol: 10th. to 12th. February, 1955.
14th. to 18th. February, 1955.

Total number of days on patrol: 8.

Objects of the Patrol: (1) A garden survey of the Upper Mendi Valley villages.
(2) A survey of road route from MENDI to the KAGUA River.

INTRODUCTION:

The two short trips covered by this report were planned to cover two specific aims. Advantage was taken of the presence on the station of the District Agricultural Officer, Goroka, to conduct a short survey of the gardens and cultivations of the Upper Mendi villages. The D.A.O., Mr. CARNE, had the assistance on this trip of the Agricultural Officer of the Methodist Overseas Mission, Mendi - Mr. JOHNSTON. Also accompanying the party to the Upper Mendi were the two distinguished French photographers and journalists, Messieurs Pierre GAISSEAU and Tony SAULNIER. These two gentlemen, who are at present in the District taking photographs and collecting specimens for the Paris Museum (L' Musee d' Homme.), assured me that the short trip yielded valuable results.

The projected road to the station at ERAVE has to pass through the ANGURU - KAGUA Valley areas. The terrain here is very rough and difficult, and the route through this area will have to be carefully planned. At the Catholic Mission station at MENDI

there are two Fathers, both of whom have had very extensive experience in putting through roads in some of the roughest country in the island, namely, the GOILALA country. The Reverend Fathers MICHELOD and RINN very kindly offered to accompany a short patrol through to the ANGURU for the purpose of ascertaining whether or not it is possible to put a road through this territory. As my own experience in this type of work is very limited indeed, the expert assistance of the Reverend Fathers was much appreciated.

I would like to express my appreciation of the co-operation that all the European members of the party extended to me.

PATROL DIARY

Thursday 11th February:

Left the station at 9.35 for the Upper Mendi Valley accompanied by Messrs. JOHNSTON, CARNE, GAISSEAU and SAULNIER. Took along an A.T.R. portable transceiver for testing purposes. Proceeded to the MAIB rest-house. Along the road, Mr. CARNE and Mr. JOHNSTON examined many gardens near the track and on the undulating flats nearby. Messrs. GAISSEAU and SAULNIER obtained some photographs.

Reached the resthouse at 11.00, and contacted the station on the A.T.R.4 at 12.5 - a good signal. After lunch the party moved up the TARI road to a point about $\frac{1}{2}$ mile past the WAMBIPI Ceremonial Ground, where the road ends. Many gardens inspected en route, and some pictures obtained. Advised the natives along the route (i.e., MAIB, SUENI, WAMBIPI) that on Monday the party headed by Dr. IDA MANN would be arriving at the station, and that any people with eye troubles should try to get in to the station.

Arrived back at the resthouse at 5. Mr. CARNE and Mr. JOHNSTON planted quite a bit of seed near the resthouse - *Crotalaria* (CROT. ANAGYRIDES) and Pidgeon Pea (KAJANUS INDICUS). Some food was purchased.

Friday 11th:

Left camp for the resthouse at DIMIPA? in light misty rain. Crossed the MENDI at 9.15, arriving at the KON Ceremonial Ground at 10.10. Followed up the main road to the resthouse, arriving at 11.23. In the afternoon the party moved off again in light rain to inspect the gardens of the groups in this vicinity. It was not possible to get very far because of the rain, but a representative selection of gardens were seen. Returned to the camp, where more seed was planted and a large variety distributed to the natives. All were instructed to take the greatest care with the planting, as seed is in short supply.

Saturday 12th. :

The party moved off for the station, via the KON garden areas. Moved off into the bush for an hour, and then returned to the road. Left it again and followed through a line of KON cultivations. Had an early lunch, and moved off again, arriving at TENTE at 12.30, and the station 45 minutes later. Quite a lot of gardens seen.

Sunday 13th. :

On the station.

Monday 14th.:

Moved off again on short trip to the south. Proceeded to the Catholic Mission station, and here picked up Reverend Fathers MICHELOD and RINN. Left the Catholic Mission station at 11.55 and proceeded along the TUTAMA road. In nice condition, cutting out at 12.30. Took to the bush track, and walked over undulating kunai and canegrass. Some bush. This

track is in fair condition, with many marshy patches. Passed through a large area of stunted, pine-like timber growing in marshy soil, and arrived at the resthouse at 2.20. Camped here, just beating the rain. Natives were almost all absent at a ceremony in a neighbouring village, and there was little food to hand. Rations were issued. One small pig purchased. The headman later turned up with some of his people. Resthouse here is very good and a credit to the natives.

Tuesday 15th.:

Left camp 8.00 for IAMI. The track runs through flat grass and swamp that would be an obstacle to road-building. Arrived IAMI 8.30. Had a look around the village and moved off again 8.55. Followed an undulating track, leading through some bush and a lot of canegrass and kunai. At 9.45 came out onto a spot overlooking the ANGURU Gorge, at 5,725'. Moved down the gorge, the road greasy with clay, to the TOGWAT Hamlet at 10.37 at 4,800'. Went down to the river at 10.55 - 4,625' - and crossed over the suspension bridge. This was in good order and no work was required. All over 11.55. The river here is fully 35 yards wide, and will take a lot of bridging. Moved up the other side of the gorge, moving mainly through bush, then grass, then more thick bush in a steep pinch to the top. Moved along the ridge and reached WOKUMA Ceremonial Ground at 20 to 2 at a height of 5,900'.

Heavy rain commenced at 2 and continued throughout the afternoon. Some food purchased, but insufficient and rations were issued. Examined the surrounding terrain through binoculars and discussed the terrain and possible routes with Fathers MICHELOD and RINN. Posted guards - a quiet night.

Wednesday 16th.:

Left at 7.55 in heavy fog and proceeded down to the NAPI Creek gorge. Reached PIRUAUKE at 8.26 at 5,300'. Crossed the NABI at 8.55 at height of 4,600' and commenced to follow it up. Climbed slowly through thick bush, scrub and canegrass to AGOBA hamlet at 9.55 at 5,000'. Climbed up slowly through bush to KENU at 10.30 - 5,550' - and found that the houses were deserted. This is, apparently, the first time a patrol has used this track and the people are possibly uncertain of the aims of the party. Climbed on, reaching the top of the divide at 10.55 - 5,975'. Moved off, following the top to the east. At 11.35 cut the KWOI CREEK, that runs into the NABI. Height 5,700'. A slow climb up to IBI C.G. at 12.00 - 5,925'. Moved down again into the ANGURU GORGE, following a steep and slippery creekbed and then moving through bush to the TAGENDA Ceremonial Ground. All caggo down by 1.15. Camped here, the rain starting again - right on cue - at 2.5. This continued all the afternoon, putting a stop to further walking.

Some food to hand. Plenty of natives in and about the camp, despite the heavy rain. Guards posted - a quiet night.

Thursday 17th.:

Left camp 7.55 and went down to the river. Crossed over the bridge and went up the other side of the gorge, on the same road as before. Top at 10.10. Instead of going around through IAMI took another road going straight through to TUTAMA. This road proved to be a far better proposition than the other as far as road-building is concerned. Reached the Ceremonial Ground at ABOBI at 11.5, and reached TUTAMA at 11.45. Everybody in camp at 12 noon. People here had collected a lot of food for us, plus firewood, to make up, as they said, for not having been on the job when we passed through the other day. As rain was once again coming up it was decided to stay. Rain commenced soon after 2. Spent the afternoon talking to the people, discussing the road route with the two Reverend Fathers.

Friday 18th.:

Proceeded to the station along the same road as used on the first day out. Arrived back at the station at 11.

NATIVE AFFAIRS :

Owing to the special nature of the patrol and the very limited time available, little work was done in this department.

The people of the Upper Mendi villages visited seemed glad to see the District Agricultural Officer, Mr. CARNE. Especially welcome were the numerous seeds distributed. Good crowds of natives were everywhere seen, and the owners of gardens invariably cooperated when the D.A.O. requested permission to see the gardens and ask numerous questions appertaining to garden culture and methods.

Lower Mendi villages have, in general, received less attention than have the Upper Mendis. However, good contacts were made everywhere, except in one or two small hamlet groups that had not to that time received visits from patrols. Here the people deserted their houses at the approach of the patrol.

One complaint was heard at TUTAMA, but no other complaints were brought to the attention of the patrol.

Near TUTAMA there is a large grove of a type of pine (probably a bastard pine). The extent of this grove would be in the vicinity of 40 acres. The entire area - called by the natives NAMWORU - is very boggy and swampy, and the trees are rather miserable efforts, averaging not more than 30-40 feet in height. They are thin and stunted and are not of millable quality. There is a heavy growth of bush and scrub growing in the area, and the trees have not got a fair chance to grow.

As this area of timber is quite unique in the area, the natives of TUTAMA are very proud of the trees; but it is pride mixed with a certain amount of awe. The trees - called TUI - are looked upon as being sacred. They cannot on any account be cut or burned. Dead trees are used as firewood, however, apparently with impunity. Natives say their ancestors put the "tamw" on cutting the trees when they observed that the trees when cut oozed a reddish sap that looked like the blood of a man. This was interpreted as a sign that the trees were not for the use of man, for they had blood, like men.

Apparently some men did not obey this injunction, and all of these sickened and died. When the Administration arrived at Mendi there was a large-scale war raging in the area, of some years duration. The protagonists were the TUTAMAS on one side, and the RUNDIS, WASENDAS and AMANGAS on the other. The fight started when the latter peoples burned and killed some of the trees of the NAMWORU bush. Immediately several TUTAMAS sickened and died. The former peoples were blamed for the deaths, because they had broken the sacred prohibition against harming the trees.

AGRICULTURE :

The investigation of the garden areas and activities of the Upper Mendi peoples was one of the prime aims of the patrol.

Many of these people complain to patrols of food shortages - especially the DIMIPA natives. The sweet potato produced at the top of the valley cannot be compared in size or quality to that grown in the TAMBUL area, only two days walk away. When Mr. CARNE, D.A.O. Goroka, offered to have a look at the area to see what could be done to increase yield and improve quality, his offer was gratefully accepted.

Unfortunately, Mr. Carne could spare only a short period for the inspection, and so 3 days were all that could be taken. Nevertheless in this time a representative sample of the different types of gardens found in the Upper Mendi were seen and inspected.

Much of the following information is by courtesy of Mr. Carne:

GARDENS IN GENERAL :

These are in general neat and well-fenced in all areas, but there are many signs of neglect. The average size is from one sixth to two thirds of an acre, with single plots averaging about one third of an acre. These plots are generally grouped together in threes and fours, forming garden areas of up to several acres.

The staple food in all areas is the Sweet Potato (*IPOMOEA BATATAS*) and the largest gardens are invariably given up to this crop. Small plots are found in all garden areas, where various types of spinaches, of great nutritional value are grown. These plots are obviously important to the people, as more care is taken of them than others.

There is definitely a practice of crop rotation in the Upper Mendi. But this practice is spasmodic and not regularised, and no definite or recognisable system is practiced. It appeared to us that a cycle of from 2 gardens up to 4 or 5 is the most usual.

When resting, the sweet potato gardens seem to be left to the canegrass and kunai. Smaller gardens are rested under trees of various kinds, all secondary bush trees. Sweet potato is grown on the drier soil; wet soils are used for the production of Taro and various spinaches. The damp soils apparently give a better yield of these kinds of crops. The people claim that their practice of resting these gardens under trees helps to preserve the moisture of the soil, and Mr. Carne thinks that this is quite a feasible explanation.

On the western side of the valley, food supplies appear to be around one tenth of an acre of planted sweet potato per person. In the DIMIPA area supplies seem to be a bit more, if anything, but this superiority in planted areas could be off set by inferior soils or a slower rate of growth, since this area is around 1200' higher than the other. Mr. Carne informed me that the figure of one tenth of an acre of planted sweet potato per person is accepted by his Department as being sufficient for native nutritional needs.

SOILS :

In from the west bank of the Mendi River there is a lot of limestone rock present. On the steeper hillside gardens, fragments of the parent rock are right on the surface of the ground, which means that the soil is very shallow and easy to wash away during rain. Gardens here are in general poor. Even the gardens built on the flats of the river banks are very patchy, as the soil is in places very thin.

In the MAIB - WAMBIPI area rock, where found, was Igneous. Little was seen in the higher garden areas. Soil depth here is good - from 6" to 12" - and the appearance of the soil is also good. There is little yellow colour present, which usually indicates poorer quality soil; the general colour is a reddish-chocolate. Most of the gardens here are on fairly level ground.

Around DIMIPA, the soil is of much the same type and colour as in the MAIB - WAMBIPI area. The country from DIMIPA through to KOMIA is very much the same: all villages are around the 7,000' level. The country undulates, with many gullies and flats and a lot of marshy soil. Mr. Carne commented on the heavier amount of leaching of the soil in this area.

Contrary to other parts of the Highlands areas, there are practically no signs of the formation of ironstone-gravel.

There follows a list of suggestions for improving the gardens and garden culture of these people, as suggested by the D.A.O. Goroka, Mr. Carne, with some comments of my own:

(1) Simply plant more gardens. This should not be too difficult: there is a lot of ground available in the Upper Mendi that is not at present used. Also, with the cessation of fighting throughout the Upper Mendi the people have more leisure time to devote to gardening, and more

land available. Just out of the Methodist Overseas Mission, on the western flats of the Mendi, are some grassed, undulating areas formerly used as a fighting-ground that could well be used as a fighting-ground garden area. Similar, smaller areas are available in other places.

(2) Cut new gardens on new, uncropped areas, possibly in the timbered fringes of the foothills. The cycle of rotation could be shortened, by intensifying the cultivation. This could be effected by shortning the resting period of each garden, by using soil-improving crops on the resting blocks. These crops could consist of *Crotalaria* and Pidgeon Pea, both legumes and both beneficial to the soil. Cassia, which looks like *Crotalaria* and is at present growing on the station, could be used but it is not as good. Even within the existing cycle of rotation, improved methods of cultivation should produce better quality yields.

(3) A very doubtful innovation could be the introduction of a suitable alternative to Sweet Potato as a staple, and so introducing a new cycle of rotation. I myself feel that the Upper Mendi natives would not be too enthusiastic about this; Mr. Carne shares my views. Peanuts and soy beans could be introduced as a secondary staple, to be used in conjunction with sweet potato. Instead of allowing resting blocks to revert to kunai, canegrass and secondary bush growth, various kinds of Beans and Spinaches could possibly be used as a cover crop.

(4) Better techniques could be taught. At present, little preparation of the ground is made outside of burning-off. Digging-in might produce better results, although Mr. Carne makes a reservation about the value of burning-off. I, myself, recollect that the natives of the upper Markham Valley, around Kaiapit, depend to a large extent on burning-off to prepare the soil, and when in 1949 we planted station gardens without this preliminary, the yield was disappointing. The Buang peoples of the Snake Valley also use this technique, plus a superior method of terracing and tending, and the quality of their gardens and garden produce is well known to all officers who have been in the Snake Valley.

It may be possible to introduce better varieties of sweet potato, the staple. However, Tambul varieties - large and firm-fleshed - have not succeeded in the Upper Mendi, and there may be some deficiency in the soil. Mr. Carne took many soil and rock samples, and perhaps these will give us a lead, when analysed. The people obviously need to pay greater attention to their garden techniques and to their gardens. All too often the man will feel that with the clearing of the land and the building of a fence, his days work is done and he is in need of rest. I personally consider that the men do not accept enough responsibility for the gardens. It is commonplace for a man to explain the poor condition of his garden by accusing his wife of laziness.

(5) A series of demonstration plots could be put in at the station. By this means the people could see for themselves the results obtained by following new methods. They could be shown the proper care of the cover-crops and newer techniques of preparation and planting. Once the people see for themselves the concrete benefits obtainable by abandoning or modifying traditional land-use methods, it should be easy to induce them to follow suit.

Mr. Carne and Mr. Johnston planted seed at MAIB and DIMIFA and environs. Varieties planted at MAIB were: *Crotalaria* and Pidgeon Pea. These were planted near the resthouse. At DIMIFA similar varieties were planted, plus a cashcrop, PYRETHRUM (*CHRYSANTHEMUM* spp.) This is an insecticide of decided commercial value. It is purely a cashcrop, that is fairly easy to grow and very easy to process for the market. It grows best above 7,000 feet. It will not flower at the 5,000 feet level, and it is the flower that is the cashcrop. The petals are placed out in the sun to dry, and are then simply bagged for the market.

The natives were told to carefully look after these plants, and to collect the seed in due course. The seed will be replanted, and the harvest will be used for further plantings until a sufficient quantity of seed has been built up. Efforts will then be made to

persuade the people to use the new seed as cover crops for resting blocks.

Mr. Carne was interested to note the presence of ALBIZZIA trees growing in the bush near Clancy's Knob. This is a fine cover tree for coffee, legumes, and at present valuable. A great deal of the seed from this tree is used in the coffee plantations around Goroka. The stand was inspected on the way back to the station. Small trees will be obtained and planted on the station.

ROADS AND BRIDGES :

In the Upper Mendi, very good progress is being made on the Mendi-Tari road. It now extends to a point $\frac{1}{2}$ mile past the WAMBIPI Ceremonial Ground. In places this road is poor, but other sections are extremely fine. A photograph of part of this section appears in Appendix "C" of Mendi P.R. No. 8 - 1954/55. The Mendi-Hagen road is going well. It is now possible to drive in the 'Ferguson' tractor well past the DIMIPA Resthouse. Some re-surfacing and re-grading has been done, and the surface is now generally quite good.

Five days were spent in the Lower Mendi, looking at the terrain in the ANGURU VALLEY area. This section of country is tough and rugged, and a road route through here to the KAGUA, and thence to ERAVE, would be very useful for purposes of District Administration. Reverend Fathers MICHELOD and RINN, who accompanied the patrol to this point, are experts in road construction in rough country, and their advice was most welcome.

Unfortunately, time available was strictly limited, as I was instructed to return to the station within 5 days at the latest. A definite route through this country could not be found. For your information, the Reverend Fathers told me that only 800 yards of bush country and 500 yards of canegrass can be properly surveyed and pegged in one day in this type of country. The Reverend Fathers estimate at least one full month of surveying and route investigation before a definite route can be decided upon.

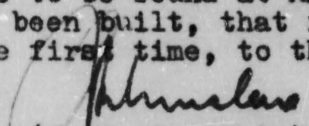
However, the survey did ascertain that a road can be put in to the Kagua. Several possible alternative routes were observed, all of which will require thorough investigation.

There are several difficult spots. The swampy country near TUTAMA - IAMI will slow down things, unless the road can skirt these areas. The police constable stationed at TUTAMA was instructed to look for such a route, and he thinks that it will be possible. The ANGURU River crossing will not be easy, and I consider that when the road reaches this spot, expert technical assistance should be called upon. It might be possible to go upstream and cut the ANGA and ANGURU Rivers where they are correspondingly smaller, rather than cross below the Junction, where the ANGURU is far wider.

Moving down into the ANGURU Divide could perhaps be accomplished by sticking close to the MENDI and coming down on the river side of the main ridge. Another possibility is the eastern side of this ridge. If this route serves, the ANGURU River crossing would be made quite a distance up the river. Once across, the road could use the southern side of the Divide to reach the only feasible pass, that near IBI, in a long slant or a series of zig-zags. Once over the pass, the road could quite easily pass along the flats to the east of the INABI - ANGURU Divide. It could perhaps pass near the head of the MAMBU RIVER to the KAGUA. However, because of lack of time, this last possibility could not be investigated.

The above suggestions are suggestions only, and must be further investigated. However, both Reverend Fathers and myself are sure that a route across this difficult terrain can be found, given time.

RESTHOUSES : Adequate resthouses are to be found at MAIB and DIMIFA. At TUTAMA, a very good resthouse has been built, that is a credit to all concerned. The patrol used it for the first time, to the gratification of the natives.


(J. P. Sinclair)
Patrol - Officer.

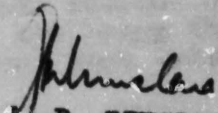
APPENDIX "A" - MENDI PATROL REPORT No. 7 - 1954/55.

REPORT ON MEMBERS OF THE ROYAL PAPUAN AND NEW GUINEA CONSTABULARY.

- Reg. No. 7000 Constable PEROMO : Senior member, and a very good man indeed. Worth a stripe, and I will recommend accordingly.
- Reg. No. 8481 Constable NAIFE : Fair only. Worked well enough on this patrol.
- Reg. No. 8519 Constable KAHU : Dull-witted and ponderous, but works very well if given absolutely clear and concise instructions.
- Reg. No. 7917 Constable ANDEMBO : A fair policeman but must be well-briefed. Worked willingly enough on this patrol.
- Reg. No. 6103 PA Constable VI : A good bush policeman. A trifle hard on natives, but he has an undoubted was with Mendi people.
- Reg. No. 8517 Constable WAIARI : Inexperienced, but willing.
- Reg. No. 6534 Constable KARISA : Quite a good man. Needs experience but will in time make a good bush policeman.
- Reg. No. 4118 Constable TANGORO : Good average man.

GENERAL :

The Detachment performed its work in a capable manner. No disciplinary action was at any time necessary, and all members were generally most satisfactory.


(J. P. SINCLAIR)
Patrol - Officer.

Territory of Papua and New Guinea.

File No. 30/1 - 691.

District Office,
Southern Highlands District,
M E N D I.

24th February, 1955.

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

Mendi P/R. 7-54/55.

Report of a short patrol conducted by Mr. J.P. Sinclair is forwarded for your information, please.

2. Mr. Sinclair was recalled from patrolling in the Lai Valley to conduct these two short trips because advantage had to be taken of Mr. Carne's visit and the availability of the two R.C.M. Priests who offered to advise us on road construction over a difficult section of the Lower Mendi Gorge.

3. The agricultural survey was successful in that Mr. Carne has given us some helpful suggestions for improving native crops. It is interesting to note that he considers there is no need for food shortages in the Mendi Valley if the people were more energetic and planted sufficient gardens.

Suggestions such as encouraging the people to plant soil improving cover crops will be kept in mind when patrolling and meeting the people.

4. A demonstration plot has been started on the Station under Mr. Carne's direction and the people are being interested in it. A well known "poor" section of ground has been selected so we hope our experiment is successful.

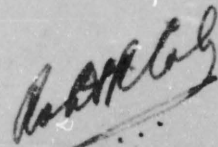
A copy of Mr. Carne's report is attached for your information.

5. The road survey must also be considered successful in that possible routes were noted and we have received an offer of further assistance once we actually commence construction of the road.

6. This has been a valuable patrol in that we now have the opinions of experts in two separate fields and this knowledge should assist us in our native administration of the Mendi Valley and in opening the country between Mendi and Erave.

7. Mr. Sinclair forwards his Camping Allowance Claim for your consideration, please, it is again lodged at Single-Officer rates.

8. A patrol map has not been submitted as the area patrolled is covered by numerous previous patrols.



(Robt. R. Cole)
District Commissioner.

8

Mendi; Southern Highlands

P/R No. 7 of 54/55

By: J.P.Sinclair P.O.

To: Upper Mendi Valley, Anguru R. Gorge and
Divide, Lower Mendi Valley

Mendi, Southern Highlands

P/R No. 8 of 54/55

By: J.P.Sinclair P.O.

**To: Upper Mendi Valley, Mendi-Tambul Road route,
Kaugel River, Ialibu Basin, Kagua & Lai Rivers
and Lower Mendi Valley (Yagen area)**

Territory of Papua and New Guinea

District Office,
Southern Highlands Dist.,
Headquarters,
MENDI, PAPUA.

9 / 2 / 55

The District Commissioner,
Southern Highlands District,
MENDI.

MENDI PATROL REPORT NO. 8 of 1954/55.

Report of a Patrol from MENDI to the UPPER MENDI VALLEY;
to TAMBUL and along the KAUGEL RIVER to IALIBU PATROL POST;
to the KAGUA RIVER and up the LAI RIVER and return to
MENDI; to the LOWER MENDI VALLEY.

Patrol Conducted By : J. P. Sinclair, Patrol Officer.

Area Patrolled:

1. Upper Mendi Valley.
2. Mendi-Tambul road route, the Kaugel River, Ialibu Basin, Kagua and Lai Rivers, and Upper Mendi Valley.
3. The Yagen area of the Lower Mendi Valley.

Patrol Accompanied by Europeans: A.L.Ford, Patrol Officer, from the 1st. to the 5th. January only.
D.J.Clancy, Assistant District Officer from 11th. to the 12th. January only.

Natives:

Reg. No. 100671	L/Cpl. IEUTU, R.P.N.G.C.
" " 3084	" TERINA.
" " 2173	Constable WARIAME.
" " 5311B	" PAHUN.
" " 7629	" NUMBO.
" " 7834	" SURI.
" " 7000	" PORORO.
" " 8471	" IABUTU.
" " 7116	" KWAGU.
" " 7866	" MARIANUGU.

Interpreter KAE.

35 carriers from the Upper Mendi Valley and Tambul.... including 4 Headmen from the Upper Mendi Valley.

Duration of the Patrol:

1st. January, 1955, to 7th. January, 1955.
11th. January, 1955, to 12th. January, 1955.
19th. January, 1955, to 8.2.55

A total of 30 days on patrol.

Objects of the Patrol:

1. Inspection Mendi-Tambul route.
2. Discuss District Boundary with Mt. HAGEN officer and with P/O Ialibu.
3. Investigation attack on police at YAGEN, Lower Mendi Valley.
4. Routine and consolidation.

6

Friday 28th. : Moved off at 8.40 for the MURI group. Road passes through marshy country for 45 minutes, through kunai and canegrass. Followed closely on the course of the IARO RIVER, passing through garden areas. Rested at TSARI hamlet at 9.55, and took bearings on Mts. Ialibu and Giluwa. Height 6,350 feet. Continued over canegrass country, moving into thick bush at 10.30. Descent to 5,950 feet, the path going very close to the junction of the IARO and IORO Rivers. At 10.45 crossed the LINANGE CREEK (NAKI Creek) and climbed up out of this heavy bush to the edge of the kunai at 10.55. Rested here for 10 minutes, moving off again in light rain, crossing the KANAKAITIEM CREEK. Moved through kunai and scrub, and at 11.45 obtained a very fine view of the IARO VALLEY, with its many cultivations and village areas. Heavy and sustained rain now falling - crossed the KUNI CREEK at 12.00 and climbed up a long grassed spur. Continued in a S.S.W. direction over undulating kunai, and entered the first of the MURI hamlets. Passed Mr. Ford's old camp site at 12.45, and continued around the MURI Ridge to another camp site at 1.30, where camp was set up in heavy rain. All the natives had cleared out at our coming, and the first group seen were heavily armed. Some natives came in at length and a little food was purchased. Rain continued far into the night and police and carrier guards were set. Quiet night.

Saturday 29th. : Departed MURI 6.20, proceeding through canegrass down a ridge through scattered gardens, and up to another ridge at 6.50. Height 6,000 feet. Crossed down the other side and across the ANDAGU Gk. at 7.15. Climbed up to another ridge, and on the other side came to the IARO at 7.30, at 5,400 feet. The usual bridge has recently been destroyed in group fighting, and this one in very bad condition indeed. One man at a time only - police stationed downstream to fish out anyone that might fall in. However, all over without incident by 8.30. Continued, arriving at KURUMITA Hamlet at 8.45 (height 5,700). More climbing up and down to the KIKITABU CREEK at 9.10. Reached TEBUNAWI Hamlet at 9.15, and climbed through canegrass to MUGURABA at 9.30. Rested and went down to the BUTE CREEK at 9.45, climbing to 5,700 feet and the MUNGORO group at 10.00. Road leads over the VALKARU range to the KAGUA River. Moved through canegrass and extensive gardens, and at 10.15 entered heavy bush. Went on slowly climbing the range, crossing several tiny streams. At 11, moved out of the rainforest into canegrass and scrub, reaching the hamlet of TINKIRIM at 11.30. Rested for 10 minutes, obtaining bearings. Moved down into the KAGUA Valley, crossing the AGE Ck. at 12.20 and arriving at TAURELI Hamlet at 12.30. Moved down further into the valley, skirting a large hill on which is situated the TONGOMA group, and camped below the hill at MAIRIRE, only a few minutes from the Kagua. Arrived 1.40. Whilst putting up camp hit with a tremendous cloudburst that had been building up all day. Camp nearly knocked flat by the volume of wind and rain, which continued for an hour at full force, completely soaking the whole of the patrol. Settled down into steady rain for the rest of the night. Sufficient food, but the people were very nervous and no women were seen. Guards posted, and a quiet night. Height, 5,300 feet.

Sunday 30th. : Spent this day in camp. Everything out in the sun to dry, no rain falling until late afternoon. A good crowd of natives turned up today, and 136 were counted. Still no women were seen. Talked to the people quite a bit during the day and purchased a large pile of food. After a lot of initial difficulty, obtained height measurements of the adult males in camp. Rice, meat and tobacco issued. Worked on map, report etc. Two carriers with temperatures over the 100. Quiet night.

Monday 31st. : Left camp at 6.7 a.m. after some delay with sick carriers. Crossed the Kagua at 6.17, it being little more than a small, muddy creek at this point. Moved off to the west, following down the river. Passed through canegrass and gardens until 6.30, and then continued over wide kunai flats. Went up a ridge and entered the KURAN- IKERIPA Hamlets at 7.8, and BORANE at 7.10. Moved along the ridge at 5,400 feet, paralleling the river and about 400 yards from it. Passed the OMBIAMI hamlets. Obvious that the people are nervous, as they could be seen running off at the approach of the patrol. A small creek passed at 8.00, the KAGUA being only about 50 yards from the track at this point. Moved up a spur at 8.15 - 5,200 feet - and after resting moved off again to the west through kunai and canegrass. WEBI hamlet at 9.15, MABETA at 9.35. Rested at 9.45, and descended to UMA at 10.25, and to very fine and extensive gardens at 10.40. Moved again through the marshy river flats, crossing the river on a tiny bridge at 5,250 feet and camping at 11.5 by the river, on a site used by a Mendi patrol in October last year. Natives timid again. A great deal of calling from hill to hill. A few did come in to the camp area with food, but with rain falling at 3.00 they all

cleared off and did not return. Quiet night.

Tuesday, February 1st. : Left camp 6.15, moving through canegrass for some time and then turning into bush. Out again into canegrass with scattered gardens. A bridge over the KAGUA reached at 6.50, and it took until 7.20 to get all the gear over. Climbed up a kunai spur, through good gardens, and crossed the IBERAPU CREEK at 7.30. Continued climbing through canegrass to UMBIPEI at 7.40. Still moving roughly parallel to the river, started climbing again through gardens and scrub. Moved away from the river towards a small pass in the mountains, climbing to a false crest at 8.30, and to the top at 9.20. Height 5,800 feet. Continued down the other side of the pass to AITJERI at 9.50. Out into a small grassed valley, with good garden areas, to a piece of ground known as KUMINAFU, where camp was set up. It was decided to camp here, as the patrol had been told that the group of which this hamlet is a part - the ORABNAM - had been talking of attacking the next patrol into the areas. As it turned out, the contact here was quite good and no incidents took place. Still no women in camp, but 56 men and boys seen. Height measurements taken, after the usual initial difficulty. People seem to think that the procedure of standing up beside the measuring pole constitutes some sort of magic, and therefore to be avoided. On the way in to the area one of the carriers stepped on a bamboo footspear. This was treated. A small pig was brought in and purchased - the first this patrol. Rice and meat issued, and the rest of the sick doctored. Double guard - a quiet night.

Wednesday 2nd. : Left camp at 6.10 and moved across the kunai floor of this small valley, climbing into bush and reaching the MARUNDA hamlet at 6.55. Height 5,800 feet. Climbed to the top of the valley side, mainly through bush, and down through canegrass at 8.10 to a height of 5,450 feet. Climbed up again, through bush, to a height of 5,900 feet at 8.30, close to TIBU group. Moved down again, through bush, canegrass and scrub, to MAKITA at 8.50 and MOGUAN at 9.5. Out into cleared country, with a great many fine gardens, overlooking the junction of the LAI, NEMBI and MENDI RIVERS. Moved through gardens to a site overlooking the MENDI just below the junction, and camped, at 9.30. Height 5,250 feet. Very little success here in getting the natives to come in, although those that did were very valuable and showed no signs of nervousness. A small quantity of food, but insufficient and rice was issued. Spent a lot of time trying to call more people in, without any success. Worked on map and report. Quite a few carriers sick, and also Constable SURI, who has been doing much of the work of doctoring the sick. Heavy rain in the late afternoon. Guards posted - quiet night.

Thursday 3rd. : Left camp at 6.7 a.m. and moved off through the canegrass and cultivated areas for 20 minutes. Commenced the precipitous descent to the MENDI RIVER crossing, moving through thick, heavy rain-forest. Took until 7.55 for all the patrol gear to get down safely. Height 4,200 feet. Moved 5 minutes downstream to the bridge, a heroic affair in the usual suspension style, but not suspending too well at the time we saw it. The bridge is between the LAI-NEMBI junctions with the Mendi, and downstream from the KAGUA entry. The Mendi, reinforced by three major streams, is a really big and fast stream at this point. The river gorge is very deep - varying between 1,000 and 1,500 feet deep - and the fall from the level at Mendi (approximately 5,500 feet) to the level here at 4,200 feet, in only roughly 11 miles, is considerable. The river at the bridge is approximately 65 yards wide. Bridge was in bad condition, and as a fall into the river at this point would be fatal to any but an accomplished swimmer - into which category none of the patrol carriers fit - some time was spent in strengthening it. It was 11.00 before all the patrol was safely across. Commenced the climb up the other side of the gorge, through heavy bush. At 11.25 reached a grove of casuarinas hiding a large area of cozing, wet blue clay. Native guides hurried us past this spot - see further under "Anthropological". Climbed again through canegrass and scrub, arriving at TUMBAGENDA ground at 11.50, at a height of 5,150 feet. From here the road leads over extensive kunai flats and garden areas to OROMENA hamlet group at 12.35 (height, 5,300 feet.) About 70 men and boys waiting here, and it was decided to set up camp. Food in very short supply, and what was forthcoming was of very inferior quality. Talked at length to the natives during the rest of the day. No more people turned up, which was a disappointment. Rice and meat issued, and guards posted. Constable SURI still very ill, as also is ONGOMEL of ANSAMANDA. Both doctored.

Friday 4th. : Left at 6.10, proceeding through canegrass and then up a long, sloping ridge to the north. Reached PALARONGA ceremonial ground 6.30, and continued up the ridge. Arrived 7.00 at NUAP ceremonial ground and rested for 10 minutes. Continued from here over bush and canegrass to PAMBARE ceremonial ground at 7.25, and at 7.35 IAUAWERI hamlet. Crossed the YARUBA CREEK and continued to the north until 8.10, where a fine view of the LAI and INDU Valleys was obtained. Descended steeply to the INDU, crossing at 8.40 and waiting for 10 minutes for all the gear to cross. Continued, following up the creek to PUMBERE ground at 9.30 at a height of 5,700 feet. Camped here in a fine casuarina grove. Only 61 natives were sighted - as usual, the people are very timid and there is no doubt that many are 'going bush' at the sight of the patrol. Food very short, and rice was issued. Obtained height measurements and some anthropological information. Am getting worried about the condition of SURI, and will send him in at the first opportunity. Rain commenced at 2.00 and continued through the afternoon and night. Worked on map and report. Guards posted - quiet night.

Saturday 5th. : Left at 6.9 in thick fog, climbing for a while through canegrass and bush. Up a timbered ridge to a height of 6,850 feet, and up again to a height of 6,550 feet at 7.25. Down for 10 minutes through canegrass to the ESCAMBE ceremonial ground, where camp was made. The heavy fog continued until 9.30, and was replaced mid-morning by heavy and sustained rain.

A good crowd of natives to hand - over 60 were sighted, including women and children, and the best lot of food for some time was purchased. Talked to the people during breaks in the rain, and got some anthropological information. Constable SURI to go in to the station in the morning, together with Constable IABUTU, who has an injured foot. Some carriers to go, also. Guards posted - a quiet, but bitterly cold, night.

Sunday 6th. : The two constables, plus 4 other personnel, sent off first thing for the station to go to hospital. Quite safe to send them off from here, as there is a direct track that passes through bush all the way. Patrol gear had to be re-arranged, and it was 7.5 before camp was struck. Moved for a short while through canegrass and gardens to SUBERAMI hamlet, and creek, at 7.45. On and up to the INDWA ceremonial ground (6,300 feet) at 8.15. Quite a large crowd here, so it was decided to camp. Plenty of food brought in, for a change, and it was of good quality. More women and children seen than at any camp to date - 61 children and about 30 women. Talked at length to the people, but had a very hard time of it trying to work out the sub-groups here. Weather fine and mild. Typed out a lot of the report.

At 6.00 the headman of PINJ, across the river, arrived very upset about our intention to proceed direct to KOMP tomorrow. He has had a rest-house and camp built at PINJ, which has not yet been christened and he wanted to know what he and his people had done to make the patrol cross so that it was not going to visit the group? This heartfelt plea decided me to go across in the morning and camp at PINJ. Posted guards - the night was quiet.

Monday 7th. : Left camp at 6.9, and moved down to the LAI RIVER, reaching the KEREP CREEK at 6.24. Track moves through canegrass and gardens, in the main. Reached the Lai Bridge, which was in an impossible condition, and not worth the full day that would be required to get it into condition. Our guides said that there was another upstream some distance away, and so cut up through old gardens and scrub to the road. Followed this along to SEBENDA ceremonial ground, with MILJ just across the way on another ridge, and moved down again to the river. Height at SEBENDA 5,900 feet; at the river, 5,650 feet. This bridge also in a mess, and work had to be done on it before it could be used. All the gear was over by 9.30, and the patrol then climbed up to PINJ, through gardens for most of the way, arriving at 10.00. Height, 6,450 feet. The much-vaunted rest-house turned out to be a very creditable effort. A very large crowd of natives awaiting us, and more than sufficient food was purchased. The headman, although a helpful soul, is also the greediest native that I have as yet struck on the patrol - and that is saying a good deal. Given a bush-knife and large glass as a token of the appreciation of the Government for the rest-house - the first on the LAI - which he at first scornfully refused as being insufficient. At length he did

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accept that payment - future officers please note.

At 2.30 a message arrived from the station requesting my return as soon as possible, so will move off in the morning for the station.

Tuesday 8th. : Left at 6.10 for the station. Climbed up through canegrass and heavy forest, to the top of the LAI - MENDI Divide. Reached this at 7.10, and waited until 7.25 for all the gear to get up. Height, 7,450 feet. Continued at 7.30, moving through bush and down into garden areas, and reached a spot overlooking the station at 8.30. Carriers were all on the spot by 8.55, and the station was reached at 9.5.

END OF PATROL DIARY.

INTRODUCTION :

This patrol was mainly concerned with routine administration and consolidation of influence. Apart from this aspect the MENDI- TAMBUL road section was inspected; a Mount Hagen officer, Mr. Patrol Officer WALTERS, was contacted near TAMBUL and a District Boundary between the W.H.D. and the S.R.B. - for purposes of Native Administration only - was agreed upon. The patrol then proceeded to IALIBU PATROL POST to acquaint the O.I.C. of the boundary, and from here moved down to the IARO and KAGUA RIVERS and up the LAI RIVER. Another special task was the investigation of an attack on a police detachment at YAGEN, near the station. For the two days that this occupied, the patrol was under the direction of Mr. A.D.O. CLANJY. Part of the UPPER MENDI VALLEY was covered on a routine visit, and for 5 of the 7 days so occupied, Mr. Patrol Officer FORD was with the patrol.

Some items of anthropological interest are included in the report. These require further checking before they can be accepted, but are included here because, as I am only attached to MENDI, I may not have the opportunity of doing so myself. The height-measurements taken are accurate and do not require checking.

The carriers from the Upper Mendi did a fair job only. Their carrying capacity is strictly limited, and they tire tire rapidly. The best small trade in the areas covered is: Beads, Paint, Salt.

The patrol report was largely typed in the bush, on a personal machine.

10
NATIVE AFFAIRS :

ATTACK ON MENDI POLICE AT YAGEN, LOWER MENDI VALLEY.

On the night of Sunday 9th. January, 1955, prisoner WARO of YAGEN escaped from the Mendi Goal for the third time. On the morning of the 10th., at 8. a.m. a police detachment was sent to YAGEN, which is only some 2 hours from the station, to re-arrest the escapee. The detachment consisted of experienced police, as follows: Lance Corporal GABOI and Constables PORORO, NUMBO, UBA and BABARU. All were issued with 5 rounds each of .303 ball ammunition. Instructions were to effect the arrest of WARO, and the police were to return to the station immediately in the event of any sort of trouble.

Upon reaching the YAGEN area, the police enquired from the natives the whereabouts of WARO. One native, ERGOT, showed the police the house of the escaped prisoner but said that he did not know where he was. GABOI knew that ERGOT was a close relative of WARO, and so he determined to question him further. ERGOT was led up to the Ceremonial Ground for further questioning. Here he commenced to call out in a loud voice to the people, saying that the police had come to arrest WARO. Many natives appeared, and most were armed with spears, bows, arrows, shields or axes. These people attempted to surround the small police detachment, who assured them that they wanted no trouble, but merely wanted to arrest WARO. Constable PORORO, who was standing to one side of the rest of the police, then saw two natives swing at him with tomahawks, but he was able to dodge the blows. The police closed up, taking no action. More men arrived on the scene, fully armed, and the Lance Corporal told the people to disperse and let the detachment through. They refused, and commenced to move in on the police. Seeing that things were beginning to look really serious, GABOI then instructed PORORO to fire a shot at the ground, away from the people, to disperse the people. PORORO did so, to no effect. GABOI then ordered the police to fire in the air, which they did. Three more shots in all were fired. This succeeded in dispersing the natives, and the party then moved down the ridge from the ceremonial ground, minus ERGOT, who had run off in the excitement. The natives then commenced to fire arrows, none of which hit the police. No more shots were fired, and the police withdrew in good order. As they withdrew, natives called out that a ricocheting bullet struck a man in the arm during the trouble on the ceremonial ground. The detachment, however, obeyed orders and returned to the station without trying to find out whether this story was true or not.

It was particularly important that WARO be apprehended, as his habit of escaping from the Mendi Goal was hardly calculated to impress the people with its importance. It is considered that the police acted in a commendably restrained manner. Inexperienced men could easily have gotten themselves into real trouble. When Mr. Clancy and myself arrived on the scene the people were mostly safely off in the nearby ridges. There was no suggestion of any attempt to attack the patrol. The immediate (and demoralising) arrival of our party must have impressed the people mightily. It is very necessary not to let people who live so close to the station think that police acting in their official capacity can be threatened and defied. In two days almost all the participants had been arrested, without trouble, including ERGOT, and the men who had tried to fell PORORO with tomahawk blows. Also brought back to the station was a man who had been wounded in the arm by a ricocheting bullet. He was taken to the hospital and admitted.

Of the 44 prisoners who were taken, I later convicted 28 in a Court for Native Matters, and acquitted the rest. Twenty-six were each given 14 days imprisonment, and two were given 1 month each.

The swift action apparently taught the YAGEN people a lesson, as some few days after the return of the patrol to the station, the people themselves brought in the much-escaped WARO, who has been returned to the Mendi Goal.

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NATIVE AFFAIRS:

FEUDING, and the present state of affairs in the areas visited.

Feuding is the favourite pastime of most of the people visited. The influence of the station at MENDI and that at IALIBU is making itself felt, however, and it will only be a matter of time before the Sub-District is completely amenable to the law.

The feuding habit is most prodigal of human life, and disrupts the economy of the affected groups. It is obvious that the causes of these bitter incidents are many, but it would appear that trouble over sorcery, land and women could lay claim to a majority decision as being of primary importance in this regard.

Natives informed me that adultery with a woman of another group often starts the fighting. Death is the penalty for adultery in this area. The wronged man generally enlists the aid of his kin and his marriage relations, and sallies forth to avenge his honour. The whole group is usually dragged into the affair before it is over, as a death on one side must be paid back by a death on the other, and so on.

The ESCAMBE Sub-Group, and the INDWA and NEMAROKA Groups of the LAI Valley, have had a long-standing feud with the KOMP people of the LAI. The trouble originated over a disputed area of land planted with pandanus palms. The ESCAMBE people actually owned the land and planted the disputed palms, but this ownership of land and palms was disputed by the KOMP men. One of them took some of the palms and was killed by a PINJ man. This started off the affair, which appears to have begun some years before the establishment of the station at MENDI. The death-rate over the years has been considerable. The following headmen and fight-leaders have been killed during the fighting:- WAP, UGUPANE, ARBORINE, KABARARUMBERE, all of ESCAMBE; headman MASI of PEMBERAM, and PINJUBU, the chief man of the NEMAROKA group. Other fatalities were too numerous to list. And all because of a disagreement over the ownership of land and pandanus palms!

Sorcery often starts off a feud. A man will die suddenly of sickness. In such a case the corpse is invariably cut open and examined for signs of death through magic. Having decided to their satisfaction that sorcery caused the death, the people fix the blame on some contiguous group - probably quite innocent of guilty intent - and a death is exacted to even up the score, which starts off a fine, full-blooded feud.

There appears to be three kinds of malignant sorcery practiced in the area covered during the patrol. Two of these are said to occur in all areas; the other, in the IALIBU-KAGUA area only.

The first type of sorcery is called TOMO (or POMO). In this type of sorcery, the food of the victim is sprinkled with the scrapings from a special kind of stone, which causes fever, stomach swellings and eventual death. It has been fully described in other Mendi Patrol Reports.

The second type is PAMBI. This appears to be a variant of that type of sorcery known in Pidgin English as 'SANGGUMA'. Unlike the first type, which could readily be carried out, PAMBI could not conceivably be carried out at all, but belief in it is very strong. To practice PAMBI, the sorcerer uses a stone that has been handed down from generation to generation. These stones are described as being round, of about the ~~same~~ size of the fist, and pierced through with a small hole. They are kept by sorcerers in secret places in the bush. There are 2 sorcerers generally involved. If either or both have a grudge against anybody, they go off into the bush during the day to where the stone is hidden. A banana leaf, freshly cut, is placed beneath the stone, and the name of the man who is to die is repeated over and over, until the banana leaf dramatically dries up into a shrivelled mass.

A thin stick is then placed through the hole pierced in the stone, and the pair wait in the bushes by the side of a road that the victim is known to frequent. When he comes into sight, the stone is 'pointed' at him, first in the right hand and then in the left. The victim immediately falls into a deep trance, if the spell has been correctly carried out. The sorcerers approach, and throw a small stone or stick at him, causing him to start violently. The sorcerers tell him to

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follow them, and lead him off the track into the bush. To test the strength of the trance, the sorcerers ask the victim to indicate where the sun rises and sets. If he gives the wrong answers, the charm has worked. If not, the victim still retains a spark of sanity and his head is therefore tapped several times with the magical stone to make assurance doubly sure.

The unfortunate man is then told to go back to his house, and to die on a given day. The sorcerers bring him back to sanity, and he goes home, with his memory a blank, and duly dies on the appointed day.

The third type of sorcery, LEMBU, is not practiced in the LAI, NEMBI or MENDI Valleys. It has apparently come up from the SAMBERIGI area. In this type of magic, the sorcerer carefully obtains some of the fragments of a meal that the intended victim has made. Handling the fragments with tweezers made from a split stick, the sorcerer mixes them with the sap from 2 particular kinds of tree. The spell is then covered up and put in the roof of the sorcerer's house. As the smoke of the sorcerer's fire rises and smokes the spell, so does the victim sicken. If the spell is left, the man becomes thinner and thinner, and eventually dies. The spell is then thrown away, into running water. Should the sorcerer take pity on his victim before he is dead, he will take down the spell, throw it in running water, and the victim at once recovers.

These three types of sorcery are firmly believed in, and all sorts of precautions are taken against them. Some men are recognised as being very potent sorcerers indeed. It is probable that the community leaders employ sorcery, or the fear of sorcery, to bolster up their authority.

No active fighting appeared to be in progress in the areas covered. In the KAGUA, there is still a great deal of hostility evident, between various groups. The KURUMBIBIRA Group, on the IALIBU side of the VALKARO RANGE (includes, among others, MENDO, KURUMITA and MUNGORO) were involved in serious and costly fighting with the MIRIBA, but the combined MENDI-IALIBU patrol to the KAGUA, late last year, has apparently settled this fight. The bad feeling is definitely still there, but the people were too impressed with the action taken by the Government to risk any repetition. The MIRIBAS have been in the habit of fighting with the KANDEPA people, across the river, but this activity, also, has temporarily ceased.

The MURI are also bitter enemies of the KURUMBIBIRA. At the time the patrol was in the vicinity, the imprisonment of certain men involved in the fighting last year was causing resentment, not against the Government, but against each other. At MURI camp a fully-armed band was about to proceed into enemy territory but was dissuaded. Such spasmodic fighting in the KAGUA will undoubtedly continue for some time to come.

In the ORANNAM area, near the junction of the KAGUA with the MENDI, there were signs of preparation for active fighting. Some hamlets had freshly-constructed palisades in position, and near UMA fully armed guards were posted over the village approaches.

Things appeared to be quiet in the LAI VALLEY. The MAGIA-YARIA dispute, that had involved LAI groups as well as groups on the Lower MENDI, is over, settled in the main by Government action. LAI groups involved included PUMBERE, ORAMEJE and PABARONGA. The PUMBERE people once threatened to attack any patrol venturing into their area, but this patrol had no trouble there. The attitude of the people, however, remained sullen and uncooperative.

Since the incident in 1953, when the KOMB people unsuccessfully attacked a patrol led by Messrs. FORD and FREW, there appears to have been a general truce between the warring factions of ESCAMBE, INDWA and NEMAROBA on the one side and KOMB on the other. However, an ESCOMBE man was killed some 12 months ago. Nothing has been done to avenge this death. The greatest hostility and distrust still exists between the two sides. Escambe, Indwa and Nemaroba were soundly trounced in the fighting before the Government intervention, and would be glad enough to formally end the feud if the Komp people were willing.

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At this point in the patrol, an unexpected return to the station had to be made, and it is not known how things are at the top of the valley.

In general, the patrol made poor contacts right through the KAGUA and the LAI. The numbers of people who turned up were disappointingly small, and women and children were conspicuous by their absence. Apparently the natives are so used to seeing patrols turn up for the sole purpose of arresting people, or stopping fighting, that any patrol now is automatically suspect. The native attitude was slightly more friendly in the LAI than in the KAGUA.

DIALECTS AND INTERPRETATION:

Five dialects, and variants of dialects, are spoken in the area covered by the patrol. Of these, the interpreter KAE is able to speak and understand four.

The boundaries of these dialects are as follows:-

- (1) The PABARONGA dialect extends from the SUGU RIVER in the South and up the LAI River as far as PINJ to the North. East and West bounded by the edges of the LAI VALLEY.
- (2) Another dialect, very closely allied to (1) above and similar in most ways except for slight differences in nomenclature, extends from the station at ERAVE thence North and including most of the head of the SUGU, the KAGUA as far as the KURUMBIBIRA group of the VALKARU RANGE, the AKURA and MAMBU RIVERS and up the MENDI VALLEY to MENDI, stopping at a small creek near the Methodist Overseas Mission, called MAKAN CREEK.
- (3) A further dialect commences at TIBIRIK on the ERAVE to the South, and comes generally north to the IALIBU BASIN as far as KONGIBU, and from here to BIMBIARA, near the ANGARU (AKURA) River. This dialect is completely different to the 2 above.
- (4) This dialect extends from the WAGE RIVER to the West, through to the East to the MEMBI, the LAI above the KOMB group to ANTEB, and from there North up the LAI and East to behind PINGIRIP in the Upper MENDI VALLEY, extending over as far as TENDE, TIMBA, NEN and then down to the MAKAN CREEK. This is the main dialect used around the station at MENDI.
- (5) This is apparently known as a KOMIA (Mt. HAGEN, W.H.D.) talk. It extends through TAMBUL in the East, West to the KUMIA, ANGAMANDA etc. groups, down as far as EBARI. To the South it follows roughly the KAUGEL VALLEY to NAGOB, where it cuts out. This is a completely different dialect and is not understood by the Mendi Interpreter KAE. However, the V.C. from ANGAMANDA - KURUM - makes a good interpreter for the area.

ANTHROPOLOGICAL :

I am uncertain as to the nature of the groups and sub-groups in the areas covered. Few appear to measure up to the required standards that distinguish the true clan - I could find in no case any group able to trace ancestry in an unbroken line to a known, remembered ancestor or ancestors. A lot more investigation will be required into the Social Structure of these people. Mr. Patrol Officer FORD's division into GROUPS and SUB-GROUPS has been retained here.

The only occasions on which the groups act as a unit appear to be in fighting and on certain ceremonial occasions. Some appear to be divided into 2 phratries for the purpose of building ceremonial long-houses. Gardening, hunting and house-building are all carried out, in the main, by the primary social unit, the Simple Family, seemingly with little if any help from kin by marriage.

There follows a list of Groups and Sub-Groups of the LAI and the KAGUA Rivers:-

MURI GROUP (KAGUA River)

Sub-Groups: KABARAHOM : PORNE : MURI : KULIKELI : PARL :
WEITA : IUMBI : PURUMITA.

MIRIBA GROUP (KAGUA River)

Sub-Groups: IAMARUGU : KORUBA : TAMIRIBA : KARAPU : PIRIMIBA :
WAMBEA : KI : MOI : PIRIBI : PAENDERIBA :
YABERIBA : KANDUBA : TEREBA : MAMBUMIRIBA.

ORAHNAM GROUP (KAGUA River)

Sub-Groups: FAI : TABU : KUNU : ULATYA : ATEIA : WRIALENE :
TIMOA : AMBONASE : TAGAREP : TIMANGITJERA : PAITA :
MAUGU : SEKE.

TURI GROUP (LAI River)

Sub-Groups: ARUWEN : TIDIMA : YABERA : IMA : DORO : FUTU :
OKANE : INKI : MURI : EDSEP : TOROPU : YESARORU :

(The YESARORU are refugees from the KOMP area, who have been accepted into the YABERA.)

Ceremonial Grounds: MARARU : POIAM : ESEHARI (also known as ESCAMBE)
PONGURUBE : PONGURUBE : WESANDA : IOMANDA :
IGIRIM : IGIRIM : PAMBERE : YBIT.

INDWA (LAI River) - a part of the URU Group

Sub-Groups: PUMBEREAMI : ENKANAGIAMI : ONIAMI.

Ceremonial Grounds: All of these use the INDWA ground.

NEMARORA GROUP (LAI River)

Sub-Groups: PAREP : SEBIRI : UMBIAM : MEREBE : TUNDUYAM :
MARSPERI : KOMPUPERI : OMARIPERI : WABIBI :
YANGATSEM : PAGONISEB : ANGOLEM.

Ceremonial Grounds: TUNDASEPERI : WABIYU : OMONTELILA : PINJ : PINJ :
PINJ : PINJ : PINJ : PINJ : WABIYU : WABIYU
WABIYU.

BELIEF IN AN AFTERWORLD:

In all the areas visited, the belief is that man has a spirit or soul. The spirit of a man who is killed in the fight goes to a place above. If his wife is killed in a raid, she too goes to this place. The spirit of a man who dies in his bed goes into the ground with the body, and ceases to be. In the heavenly abode, the spirits of the men and women marry and have children, just as they did on earth. Thunder is explained as being the sounds of heavenly fighting between rival spirits of the dead. The philosophy of these people is obviously that only the warrior need expect a heavenly reward, so it is better to go down fighting than perish in any other way. As is not uncommon, natural death as such is not believed in. All deaths are put down to fighting, sorcery or Act of God.

The people are animists, attributing to inanimate objects the possession of a will and an intention. A man will not say "I tripped on the track and hit my foot against a rock." He says "I was walking along the road, minding my own business, and a rock got up and bit me in the leg", or words to that effect.

ANTHROPOLOGICAL (Continued): DIVISION OF LABOUR.

This follows the conventional pattern among primitive people. Daily tasks are clearly divided into those that are done by the men and those that are done by the women. In gardening, the initial heavy work of cutting, clearing and fencing is done by the men; the women plant, weed and harvest the crop. The men will sometimes help with the harvesting. The women work the usual long and sustained hours, whilst the men alternate between bursts of heavy work and long periods of comparative inactivity. Gardens appear to suffer from inattention whenever the feuds that are characteristic of the areas covered are raging. Fighting is entirely men's work; I could find no evidence of women helping the men by acting as arms-bearers as is often the case with the Kukukuku peoples of the Morobe District T.N.G.

INHERITANCE :

This is mainly patrilineal. Women will bequeath small articles to their daughters, but the chief wealth of the people - their land - is handed down from father to son. Their appears to be a definite concept of individual ownership of land, as opposed to group ownership. Some areas do appear to be communally owned, however.

Apparently all the sons of the deceased landholder will share equally in the land. The senior son is not placed in a position of superiority or guardianship. The process of allocation appears to be very equitable: each son claims that which he most desires. Where there are female children, the custom is for the sons to look after their interests by allotting them areas of land for their use, although apparently it is only the use of the land that is granted. This right in the land persists when the daughters marry and move away to the group of the husband. Any children of such a union would also have inalienable rights to the land. As in these areas marriage is generally patrilocal, and as there is an apparent rule of strict exogamy, partners in marriage will come from different groups, and each will retain basic land rights in his or her own group. The children will have rights in both the groups. The net result of this is the existence of a wide and complicated network of land rights.

MARRIAGE :

This system is closely bound up with the rule of exogamy within the sub-groups. The rule appears to be strictly applied. The marriage partners always come from different groups. The people of the same sub-group regard themselves as kin, and it would be considered incestuous for them to inter-marry. When questioned, most groups denied that adultery within the sub-group takes place. Whether this is true or not is a matter for investigation. On the other hand, adultery with or rape of a woman of another group is considered to be just youthful spirits: it is more reprehensible if it takes place between sub-groups of the same group, and could in such a case lead to fighting.

Marriage arrangements do not appear to possess any marked features of interest. The kin of the man approach the kin of the woman, and suitable payment is made, the kin of the bridegroom-elect piling up the payments until the kin of the bride-elect are satisfied. One interesting feature is that the kin of the bride, after receiving payment, are bound to make a return. Normally the bride will leave her father's home and go and live in the group of her husband, but it is not unknown for the groom to fight with his relatives and go and live with his wife's people.

In this society the initial payment of the bride-price does not on the obligation of the groom and his people. At the birth of each child of the union payments are given and received, and this is also the case when a death occurs.

Reciprocal rights and obligations are established all along the line by a marriage. People linked by marriage bonds assist each other when called upon to do so. But for practical purposes the assistance called for appears to be confined to ceremonial occasions and sometimes fighting. There does not appear to be much coming and going between groups linked by marriage. Probably underneath the ties created by the marriage is suspicion and latent hostility.

SACRED STONES :

Every group possesses sacred stones, handed down from generation to generation, that act as the guardian spirits of the people. The stones bring the people luck in war and prosperity in peace. The stones are housed in special "House Tambarans" and are zealously guarded. It is believed that if the stones be captured by an enemy that the good luck of the group will go with them. Gardens will fail, sickness will find the people, and they will be unable to fight.

So important are the stones that they are frequently carried about for safety. They appear to range in size from pebbles up to lumps the size of cricketballs. Sometimes they are carried on raids, to ensure success. The people are quite convinced that, no matter how strong the opposition, they cannot be overcome in battle if the stones are safe.

WOMEN :

Their status appears low, as in many primitive areas, but it must be remembered that this observation is based on very superficial observation.

As regards women in childbirth and menstruation, no unusual features were noted. As is normal practice, women retire to special houses in the bush to bear their children. Men never approach these houses. A few women act as midwives at the delivery, and do all that is considered necessary for the welfare of the mother and child. The delivery-houses are each used once only, and are then left to rot. A fresh house will be built for the next delivery.

At the onset of the menstrual flow the woman retires into a special house in the bush - distinct from the delivery houses. She remains in the house until the flow is over. During this period and for three days after she returns to her husband's house, she is regarded as being unclean and not fit to associate with her husband. No man would have sexual intercourse with her at any time during this period, lest the most terrible sickness utterly consume him.

Young girls experiencing their first menstrual period are not subjected to any sort of ceremony to mark their transition from adolescence to maturity. There also appears to be no ceremony or initiation of the young boy into manhood. Apparently these vital stages in the life of the young man and the young woman pass without any ritualised acknowledgment.

THE INITABO GROUND, near OROMEJA, LAI VALLEY :

This area was seen en route from the MENDI crossing to OROMEJA. In a grove of casuarina trees, there is a most curious deposit of wet blue clay, oozing from the earth. Native guides regarded this clay with the greatest awe, and hurried the patrol past the spot.

Later questioning revealed the solemn claim that the ground - INITABO - was the original home of the feared spirits TIMBU and TONKE. The story goes that in the beginning a spirit man and woman occupied the ground beneath INITABO. Their names were PEBMINKI and INITARTIERITENE. Later the spirit TIMBU, who up to this time had had no earthly abode, saw the spirit woman and coveted her. He moved in to INITABO with his companion spirit TONKE, and PEBMINKI fled. TIMBU commenced to make mischief for the natives in the vicinity, and their sorcerers chased off TIMBU to the MENDI VALLEY, where he is today the reigning supernatural being. TONKE still remains at INITABO with the female spirit INITARTIERITENE.

The people say that evil emanations are continually arising from this ground. Anybody who gets a spot of the blue clay on his leg suffers the penalty of having it eaten off by a huge ulcer. ird

Interpreter KAE, a SAMBERIGI native of long service in this area, and with a lively dread of the spirit TIMBU, was quite overcome with awe at the foregoing, and it may be worth closer investigation at some later date.

AVERAGE HEIGHTS :

The smallness of stature of these people impressed me, and I decided to measure all the people that would submit to the procedure in order to obtain average heights of the different groups of people visited.

Very few women indeed were seen during the patrol, and many of those that were seen would not allow me to get their heights. A fair number of children were seen, but no measurements were taken because of the difficulty of correctly estimating age, without which height measurements of young children would be useless.

A standard procedure was adopted. The same graduated pole, with a ruled scale to the nearest eighth of an inch pinned to the top, was used for all the measurements. All measurements were taken to the top of the hair, slightly compressed. A flat rule was held from the top of the head, parallel to the ground, to the scale on the pole.

The results are summarised hereunder:-

<u>KAGUA GROUPS :</u>	<u>ORAHNAM.</u>	Adult males, average: 5' and one eighth"
No. measured=	(32)	Shortest, 4'9 1/2"
		Tallest, 5'4 1/2"
" "	<u>IMUFEI.</u>	Adult males, average: 5' 1/8"
	(21)	Shortest, 4'4 1/2"
		Tallest, 5'5 1/2"
" "	(II)	Adult females, average: 4'7 and an eighth
		Shortest, 4'3 1/2"
		Tallest, 4'9 1/2"
" "	<u>TONGOMA.</u>	Adult males, average: 5'2"
	(62)	Shortest, 4'8 1/2"
		Tallest, 5'5 1/2"

Average Height of Adult Males for the KAGUA GROUPS: 5'0 1/2"

<u>LAI GROUPS :</u>	<u>ESCAMBE.</u>	Adult Males, average: 5'3 one eighth "
No. Measured=	(21)	Shortest, 4'9 1/2"
		Tallest, 5'8 1/2"
" "	(II)	Adult Females, average: 4'10 1/2"
		Shortest, 4'8"
		Tallest, 5'0 1/2"
" "	<u>PUMBERE.</u>	Adult Males, average: 5'3"
	(43)	Shortest, 4'9 1/2"
		Tallest, 5'6 1/2"
" "	<u>INDWA.</u>	Adult Males, average: 5'2 1/2"
	(42)	Shortest, 4'11 1/2"
		Tallest, 5'5 1/2"
" "	(I3)	Adult Females, average: 4'11"
		Shortest, 4'7 1/2"
		Tallest, 5'4 1/2"
" "	<u>PABARONGA.</u>	Adult Males, average: 5'3 one third "
	(51)	Shortest, 4'9"
		Tallest, 5'6 1/2"
" "	<u>PINJ.</u>	Adult Males, average: 5'2 1/2"
	(75)	Shortest, 4'10 1/2"
		Tallest, 5'7 1/2"
" "	(37)	Adult Females, average: 4'9 one third
		Shortest, 4'5 1/2"
		Tallest, 5'1 1/2"

Average Height of Adult Males for the LAI GROUPS: 5'2 and 2 thirds "

ROADS AND BRIDGES: (A) The MENDI - HAGEN Road.

One of the purposes of the patrol was an inspection of the section of the road from KOMIA to TAMBUL, with a view to seeing whether the proposed route through the NEMAREBI Grasslands could profitably be changed.

The road has been very largely constructed from the station to KOMIA. However, quite a bit of work will be necessary before this stretch is open. There is a bad section about $\frac{1}{4}$ mile from DIMIPA which will have to be re-graded and completed. The DIMIPA - KOMIA section is, in general, very fair. Five vehicular bridges will have to be constructed, and there are a few patches to be re-graded, and still one or two places where the natives are working to link completed sections. But, with adequate supervision, the whole MENDI-KOMIA section could be fully opened for traffic in a matter of weeks.

Construction has proceeded to a point some $\frac{1}{2}$ mile north-east of KOMIA. From here through to TAMBUL is a distance of some 8 miles, the road for the most part running through thick rainforest, and climbing from a height of 7,100 feet to over 9,000 feet. This section is going to be extremely difficult to push through, both by nature of the terrain, and the limited numbers of natives who live within a reasonable distance of this section.

Mr. Ford has given a comprehensive account of the alternative routes available, and the native attitude in the area in Mendi Patrol Report No.2 - 54/55. I found that, rather than favouring the route via BIRIP as they did when Mr. Ford was in the area, most of the people - including the KOMIAS - now want the road to proceed along the direct route through the NEMAREBI Grasslands. The BIRIP people have, in fact, commenced the construction of the road from the grasslands towards TAMBUL, and have roughly cut some $\frac{1}{2}$ mile.

It is not considered practicable to cut through from the grasslands to the BIRIP route. Apart from the native attitude, which is against such a change in plan, little would be gained, since the terrain is rough and swampy between the two routes. From NEMAREBI to TAMBUL is very largely on the level or downhill, and in comparison to the KOMIA-NEMAREBI section - which would not be effected if the cut through to the BIRIP track were to be made - it would be a fairly straightforward section to tackle. This section will not take anywhere near as long to complete as the KOMIA-NEMAREBI. Accordingly, it is recommended that the route be left as planned, through the NEMAREBI GRASSLANDS.

The 2,000-foot climb from KOMIA to NEMAREBI, through the heaviest rainforest and nearly fluid ground, is the main hazard. In my opinion it is useless for the natives to continue their present plan of cutting straight into the rainforest bit by bit, and constructing as they go. The feasible method would be to cut a wide path through the forest, along the route chosen, and let it lie for 6 months to have a chance to dry out. Every mile or so garden areas should be cleared and allowed to dry, and then planted with sweet potato. Half the working-time spent on the road is going to be wasted in fruitless travelling to and fro from road to village if the present system is followed right through. If food were to be obtainable on the spot, the work-parties could build base huts and spend a few straight days at a time on the job. Once the path has been cut and the mud and slush has had some sort of a chance to settle down, construction should go forward at a fairly satisfactory rate.

Mount Hagen could perhaps be invited to co-operate by doing the same thing from the TAMBUL side, at least as far as the KORNDI CREEK (see section on "District Boundary").

If the plan submitted is adopted - all the necessary details can easily be worked out on the spot - then there will be every chance of getting the road through. It was most noticeable that the people through to KOMIA are proud and pleased with their work, and the interest is definitely there. All can see in their minds' eye loaded trucks coming in from New Guinea! At the same time, it is felt that enthusiasm will soon bog down in the rainforests unless something is done along the lines outlined above.

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(B) THE TAMBUL-IALIBU ROAD:

This road is very largely through as far as NAGOB and some distance south. There are few real difficulties of terrain along this section, and the general standard of the road so far constructed is superior to the MENDI-KOMIA section of the road to TAMBUL. However several bridges have to be built; a fair amount of regrading is needed; and the road may have to be diverted in some places. There is a bad, swampy section in the vicinity of KERISIA, and a steep gully section between PIAMBIL and NAGOB, that will cause some little difficulty.

The real obstacle at present is the marshy Ialibu Basin. Marsh and swamp abound here. The O.I.C. IALIBU, Mr. FEOGH, informs me that he intends to follow the foothills of Mount Ialibu in an effort to evade the worst of the marsh, and he is confident that a route can be eventually found.

(C) OTHER AREAS:

Roads in the UPPER MENDI are in general poor. Good progress is being made on the MENDI-TARI Road. It now extends past the WAMBIPI Ground.

In the IARO, KAGUA and LAI areas the roads are in general poor, and no improvements can be expected here until Government influence has been extended and consolidated.

Bridges are all of the suspension type, constructed largely of lawyer cane and vines, and are generally in bad condition. Much time is lost in patrolling these areas because of the necessity of strengthening bridges before the crossing can be attempted. The diary records further details of the condition of the bridges met with.

AGRICULTURE:

In general, the areas patrolled possessed a sufficiency of food, but not much surplus. Food in the DIMIFA area is short, but these people rely on nearby KON to help them out. Other villages on the route in to TAMBUL were able to bring to the patrol generally sufficient quantities of food, without embarrassing themselves.

Gardens in the KAUGEL VALLEY are extremely productive, and the quality is very good. Food had to be turned away in this area. The sweet potato grown here is immensely superior to that found in the UPPER MENDI. Although the people do bring over the superior TAMBUL tubers, they do not, apparently, thrive in the UPPER MENDI. It is not known whether the reason for this is an inferior planting technique, lack of the proper care, or some inherent quality in the soil.

Food supplies in the IARO, KAGUA and LAI were in general sufficient. Some difficulty was experienced in the KAGUA and LAI with the purchase of patrol supplies, the people here having planted new gardens. There were living off the dwindling returns from their old gardens, and could spare little to the patrol. At ESCAMBE, INDWA and PINJ plenty of good quality sweet potato was purchased.

Sweet potato is the staple food. It is grown in the usual small, scattered gardens. Those in the lower part of the KAGUA were extremely fine efforts. All garden plots here were carefully fenced, weeded and terraced, and were most symmetrically laid out. In short, a pleasure to look upon.

Few yams and taro are grown anywhere in these areas. Bananas, Sugarcane, edible Pitpit of at least two varieties are the main secondary dietary items. In the UPPER MENDI and the KAUGEL, quantities of European vegetables are obtainable from time to time. None were to be had elsewhere. At times obtainable is an indigenous bean of high quality.

Pigs are the only livestock kept. They were everywhere in short supply - with the perennial exception of the KAUGEL - and were mainly of undistinguished size. Their value in native eyes is considerable: 3 M.O.P. was the quoted price in many instances. This

was not paid. Only 1 pig was purchased in 30 days of patrolling.

MEDICAL:

No European Medical Assistant or native medical orderly accompanied the patrol. Constable SURI acted as patrol medical orderly, doing a good job.

The health of the natives encountered appeared to be good. There were few tropical ulcers seen, and no yaws. Natives are not anxious for medical aid. Often people refused to allow us to treat their sores, and any suggestion that sick people should go in to the Native Hospital at MENDI for treatment met with a most unenthusiastic response.

RESTHOUSES:

Quite reasonable resthouses have been built at DIMIPA, KUMIA, TAMBUL, KERIPA, PIAMBIL, NAGOB and PINJ.

J. P. Sinclair
(J. P. Sinclair)
Patrol-Officer.

APPENDIX "A"

Patrol Report No. of 1954/55 - MENDI, S. H. D.

REPORT ON MEMBERS OF THE ROYAL PAPUAN AND NEW GUINEA CONSTABULARY
ACCOMPANYING THE PATROL.

Reg. No. 199671 Lance-Corporal IEUTU: The Senior Member. Quiet in manner and with but little command. Somewhat disappointing, although he fulfilled his duties readily enough. His first patrol in this District.

Reg. No. 3084 Lance-Corporal TERINA: Again disappointing. Seems to be lacking in initiative, although he follows out orders to the best of his ability. A policeman of the old type, and likeable. First patrol in this District.

Reg. No. 2173 Constable WARIANE: Quiet and likeable - a good average bush policeman of the type that is most useful in primitive areas. Experienced in this District.

Reg. No. 5311B Constable PAHUN: Cheerful and willing. A hard worker who can generally be trusted. Experienced.

Reg. No. 7629 Constable NUMBO: Has had a fair amount of experience in this District and gives a good account of himself on patrol. Is reliable and works well with a minimum of supervision.

Reg. No. 7834 Constable SURI: Cheerful and a good worker. Particularly useful as a patrol constable in rough country, as he was for 3½ years prior to joining the R.P. & N.G.C. a trainee N.M.O. Acted as the patrol medical orderly, very satisfactorily, until he fell ill and had to be returned to the station.

Reg. No. 7000 Constable PORORO: The best of the Detachment. The first to volunteer for extra work, and the last to finish. May be absolutely relied upon in this type of patrolling. A notably good walker, and knows the Sub-District as well as any.

Reg. No. 8471 Constable IABUTU: A Sepik of the less likeable type. Must be watched, as he has a tendency to be too hard on primitive people, and too free with his voice and hands. Did a good job on this patrol, until a foot injury necessitated his return to the station in company with Constable SURI.

Reg. No. 7116 Constable KWAGU: Fresh from the Depot. A fine type of Sepik native, who will doubtless make a good average bush policeman when he has had more experience. A trier, and a good walker.

Reg. No. 7866 Constable MARIANUGU: Another Sepik, also straight from the Depot. Needs experience but is very willing and anxious to do a good job. Appears to be easygoing, which quality is not altogether to be despised for work in a primitive area. Will make a good patrol policeman.

GENERAL:

All personnel did quite a good job during the patrol. Both of the Lance-Corporals appear to lack drive, but both are good men who will undoubtedly improve after more work in primitive areas. The experienced Constables were all dependable and were at all times hardworking and amenable to patrol discipline, which is of necessity strict in these areas. The new police should make reliable men.

J. P. Sinclair
(J. P. Sinclair)
Patrol-Officer.

DISTRICT BOUNDARY:

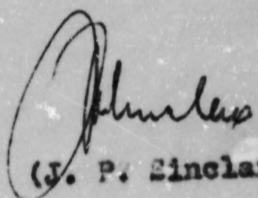
As instructed, I met Mr. Patrol Officer WALKERS, of Mount Hagen, in the TAMBUK area for discussions on the border position. The need for a delimitation of the border, mainly for purposes of census, has been evident for some time. Neither Mount Hagen nor Mendi have been certain of the exact extent of their boundaries.

After due discussion and investigation, it was decided that the boundary between the Western Highlands District and the Southern Highlands District, for the purposes of Native Administration, should run as follows:-

Following the Territorial Boundary to the junction of the NEBILYER and KAUGEL RIVERS, thence following the KAUGEL RIVER upstream to the point where the POGARABUK CREEK, (situated between IREP RIDGE to the South, and MOGAPOIN RIDGE to the North) joins, thence following the POGARABUK CREEK upstream to the foothills of MOUNT GILWA, thence following the foothills generally in a north-westerly direction to the head of the KORNDU CREEK, thence following the KORNDU downstream to its junction with the KAUGEL RIVER.

Census Sub-Divisions to the South of this boundary will thus be administered by the Southern Highlands District, whilst those to the North will be administered by the Western Highlands District.

The above is, of course, subject to approval.


(J. P. Sinclair)

Mendi, Southern Highlands

P/R No. 9 of 54/55

By: J.P.Sinclair P.O.

To: YAGEN & YARIA areas of Lower Mendi Valley

Territory of Papua and New Guinea.

File No.30/1 - 68.

Sub-District Office,
MENDI. S.H.D.

2nd April, 1955.

The District Commissioner,
District Office,
MENDI. S.H.D.

Mendi Patrol Report No.9 of 1954/55.

Herewith is a report of a patrol conducted by Mr. J.P. Sinclair to the Iagen-Iaria area during the month of March, 1955.

The people among whom Mr. Sinclair worked are a very aggressive people and have for some time been a source of worry to us. Of late reports of threats to fight the next patrol have reached our ears.

The main technique employed in this trip was to move in a leisurely fashion among the people, contacting as many as possible in the area.

The position in which Mr. Sinclair found himself on Saturday, 19th March, 1955 was one that calls for firmness and tact and by the mere fact that Mr. Sinclair was able to emerge from the situation without fighting and with honour unimpaired speaks well for his ability and nerve. One false move could easily cause a fight.

On page 3 paragraph 4 when Mr. Sinclair speaks of the two policemen coming over with an armed escort and "they were thank fully attached to the patrol" he means the two policemen were attached to the patrol and the armed Tutama returned home before evening fell.

The patrol was well carried out by a very good officer and the object of the patrol were achieved.

Minute to:-

The Director,
D.D.S. & N.A.,
Port Moresby.

The Report in triplicate is forwarded herewith and a Camping Allowance Claim submitted for consideration. (D.J. Clancy)
D.J. Clancy
Assistant District Officer.

2. This patrol was instituted as part of our consolidation programme and it is very evident that such a policy is imperative before we concentrate on "exploratory" work.

3. How obvious it is that experienced officers with tact, patience, a sense of humour and an appreciation of the people are essential for this type of work and equally obvious the risks we take in requiring inexperienced officers to handle situations such as that met at YARIA. In this District one never knows when such an attitude will be met on patrol.

4. Mr. Sinclair has made a very valuable contribution to the District and I compliment him on a job well done.

Robert R. Cole
(Robt. R. Cole)
District Commissioner.
MENDI. S.H.D.

File No.30/1

7/4/55.

Territory of Papua and New Guinea

District Office,
Southern Highlands Dist.
Headquarters,
MENDI - PAPUA

The District Commissioner,
Southern Highlands District,
M E N D I

26th. March, 1955.

MENDI PATROL REPORT No.9 of 1954/55.

Report of a Patrol from Mendi to the YAGEN and YARIA areas
of the Lower Mendi Valley, S.H.D.

<u>Patrol Conducted by:</u>	J. P. Sinclair, Patrol-Officer.
<u>Area Patrolled:</u>	YAGEN - YARIA areas, Lower Mendi Valley.
<u>Patrol Accompanied by:</u>	
(a) <u>Europeans.</u>	Nil.
(b) <u>Natives.</u>	10 Personnel R.P. & N.G.C. 2 Interpreters. 30 Carriers (Mendi Valley).
<u>Duration of Patrol:</u>	16th. to 26th. March, 1955. 11 days on patrol.
<u>Objects of Patrol:</u>	Consolidation of Influence.
<u>Map References:</u>	See numerous Patrol Maps submitted with Mendi reports.

INTRODUCTION :

The YAGEN and YARIA peoples have for long been somewhat of a thorn in the side of the Administration at MENDI. They are a truculent people, and most patrols to these areas have had some sort of trouble with them. Apparently their chief aim in life is to offer as little co-operation to the Administration as possible. Only 2 months ago, the YAGEN people attacked a detachment of MENDI police - see further Mendi P.R. No. 8 - 1954/55.

This short, rather static patrol constitutes the first leisurely stay in the area. It's main purpose was to establish good relations with the people, and to induce them to work on their roads and generally assist the work at MENDI. Once we have them coming in regularly to the station, further trouble here should not eventuate.

Firm tactics were necessitated by the general truculence of these people, but these tactics were to some extent successful. A good relationship was built up, and provided follow-up patrols are not too late in coming, harmony should in the future prevail.

This was obviously a good opportunity to get to know the people, and to talk to them. It appeared that the natives were not sure of our intentions, and so had hidden out - that was their story, and they stuck to it. However, the change in attitude was remarkable. All were greatly impressed with the basecamp, and promised to look after it. Natives from adjoining areas came in to see for themselves what had been going on.

More and more food continually being brought in, and it was all purchased even though it was far too much for us.

Although the change of heart was so sudden, it is my considered opinion that it was genuine, and that given careful and sympathetic handling in the future, the YARIA people should become quite amenable.

Guards posted - the night was a quiet one.

Tuesday 22nd:

Moved off for the YAGEN area - the track still in good order, as the weather has been perfect.

Found the natives gathering building materials in readiness for a trip to MENDI to build a house, on contract. Their "Timbu" ceremonies all successfully concluded.

Carriers and police off to gather materials for a basecamp here, with the approval of the locals. Took most of the day for all to be assembled. Commenced the construction work, assisted by the YAGEN people, who were told that it would be preferable for them to go in to the station in the morning and leave this work to the patrol.

Quite a bit of food brought in, but some issues were made. Rain commenced late that afternoon. A good feeling in camp, and did not consider it necessary to post guards this night. Quiet night.

Wednesday 23rd:

Awoke to fine, misty rain that was to continue intermittently all day. This hampered our work to quite an extent. However, the work went quite well. Some of the AUNE people came in to assist.

A good supply of food to hand. Talked to the natives in camp off and on. It is evident that here, too, the camps attract much interest as the work proceeds. Some of the local people said that they would commence the construction of resthouses on the lines of our basecamps - all to the good.

Another quiet night.

Thursday 24th:

A fine morning, clouding up towards midday.

Carriers and police off to collect kunai for thatching the houses, and the local people commenced to move more stuff down for the station building. Some food to hand, and some issues made.

The camp almost completed this day, and everyone pleased with themselves over the artistic decorations placed on the outer walls.

A quiet night.

Friday 25th:

A quick visit to YAGEN hamlets made. In the afternoon, moved off for TUBIRI, along a very fair track. An easy walk of about 1½ hours. Camped on the lower ceremonial ground, a very good spot. Most of the local people were away at their work, and

PATROL DIARY:

Wednesday 16th. March:

Left the station at noon, proceeding to YAGEN by the usual route. Camped and made good contact with the people, who were timid and uncertain, the result of the arrests following on the attack on Mendi police in January of this year.

Plenty of food to hand. Talked to the people about (a) a census at the first opportunity, and (b) the construction of a basecamp. The people quite willing, but pleaded to be allowed to start a "Timbu" ceremony tomorrow, for which they have been preparing for some time. The necessary spirit-house construction and pig-killing would occupy 3 days.

This was reasonable, and it was decided to go on to YARIA, leaving YAGEN for the return. The YAGEN's warned us that the YARIAS had been talking fight and had threatened to attack the first patrol through.

Discovered that one of our tents was rotten, and decided to send in for a replacement in the morning, and to photograph the building of the spirit-house, if agreeable to the people.

Posted guards - a quiet night.

Thursday 17th:

The faulty tent sent in to the station. Village women brought in a small quantity of food early, but the men all engaged in constructing the "House Timbu".

Set police and carriers to work preparing the site of the basecamp to be built later, after obtaining permission from the owners of the ground.

In the afternoon, as requested, went up to the site of the house, with 2 police and an interpreter, leaving behind the Mendi carriers, as it would cause unheard-of complications if they should see the house. People seemed very pleased that we were interested and raised no objections to my photographing the work. Talked with them for some time, and then returned to camp.

At 5.30, 2 YARIA men turned up, to say that we would be welcome in their area, and that they would help the patrol in every way.

Quiet night.

Friday 18th:

Moved off for the YARIA area, 1½ hours of good walking over extensive areas of open grasslands.

Camped in the old TIGIRI ceremonial ground, a good central site within easy walking-distance of all the YARIA hamlets.

Very few people came to visit us, although the interpreters got sore throats through calling out to the people, assuring them of the purity of our intentions. Eventually a handful did come in, but practically no women were seen.

Sent the bulk of the police and carriers out for building materials, accompanied by several YARIA men. A few men became familiar later, as they were in to help every day. But by and large, the YARIAS kept their distance.

Very small amount of food in - rice and meat issued. Guards posted - a quiet night.

Saturday 19th:

2 police in to the station for supplies and mail. A few natives started to come in from 9.30 on, and kept on coming in in very small numbers for most of the morning. By midday there were some 120 people in, but very few women and children.

The people were exceedingly insolent - I was told once or twice, in effect, to "shut up" when I reminded them of their promises at YAGEN to help the patrol. This was rather a novel experience, as the boot is usually on the other foot. All day there was a lot of shouting and calling, and impassioned speeches. The people in general refused to help the patrol personnel in the house construction, and greatly resented being asked to help. The Mendi carriers were eventually scared stiff, and continually came up to me saying that soon a fight would start. There were one or two 'incidents', that came to nothing. My whole time was spent this day in hovering around the work and the people, stopping trouble between carriers, police and natives. The day, in short, was one of those exceedingly unpleasant ones when anything could have happened.

Some little quantities of food did come in, together with a little kunai for roof thatching. The headman POCTRA of the greatest help. Insufficient food for the party, and issues were made.

At nightfall the two police stationed at TUTAMA arrived, with an escort of TUTAMAS armed to the teeth. They had heard that we were in the area, and had come over to see if they could be of assistance. They were thankfully attached to the patrol for a day or two. Mendi police also arrived.

Guards set - a quiet night.

Sunday 20th:

Fewer people in today, but all were much quieter and better tempered. Quite a bit of food came in today, and some of the people even deigned to assist the carriers in the work - not that they ran the risk of rupture through over-exertion.

Good progress made on the basecamp. The carriers have been working well, and are no longer as afraid as they were. Some women in camp.

Had a harmless and amusing half-hour that night, showing us several old men pictures in illustrated papers - the usual hilarious results.

Guards set - a quiet night.

Monday 21st:

Left the corporal in camp, with two police and the bulk of the carriers, to complete the building of the camp, and with a few carriers and the rest of the police I left camp on a quick sweep of the YARIA hamlets.

Moved down to the KUNGA ceremonial ground, visiting many garden hamlets on the way. Saw few people, but plenty could be seen hurrying through the grass towards the camp. Moved on to KINGIRI, near the northern border of the YARIA territory, and circled until we were moving parallel to the MENDI. Moved through bush and cane-grass to KEITSU, and then through to MAREBA C.G. This ground is high up on the banks of the ANGURU RIVER. From here walked to TAGENDA C.G. and so back to camp, arriving midday.

On our arrival, was not so surprised to see a really big crowd of men, women and children - at least 400. A tremendous pile of food, and a lot of kunai grass for thatching. It is obvious that our little jaunt convinced the people that we meant to take action if their attitude did not change.

very little food to hand. Issues made. Talked to the people that did come in. A quiet night - no guards set.

Saturday 26th:

Proceeded to the station, arriving 8.30.

END OF PATROL DIARY.

NATIVE AFFAIRS.

(a) YAGEN.

As might be expected, these people offered some show of co-operation and friendliness. They were severely chastened in spirit from the swift action taken last January, following on the attack on the Mendi police detachment.

Nevertheless, a careful guard was kept at first and nothing was taken for granted.

There were no 'incidents' here of any kind to report, save for a claim by interpreter PEIKU of MOIS that he had almost been arrowed in the back. PEIKU claimed that a cousin of his, working as a patrol carrier, had seen a YAGEN native shadowing them as they went - under police escort - for water. This was investigated, but nothing could be discovered, and the incident (if, indeed, there was any incident) can be put down to excessive nervousness on the part of PEIKU and his cousin, both of whom considered themselves to be rather venturesome in coming into hostile YAGEN territory.

The YAGEN's are traditional enemies of the YARIAS, and they filled the patrol with stories of the treachery of these latter. They said that the patrol would certainly be attacked. As this only bore out other, less prejudiced reports, a careful watch was kept when entering the YARIA territory.

At the time of the patrol's first arrival, the people here were preparing to build a new spirit-house in honour of the mighty TIMBU, and rather than interfere with this worthy project, the patrol moved on to YARIA, leaving the YAGEN people for the return trip.

(b) YARIA.

These people did not live up to their YARIA reputation - as might be expected - but they were, for the first day or two, extremely hard to handle. Insolent as they were in manner and speech, I was hard put to it not to teach the worst of them a severe lesson per media of the Court.

However, by dint of much vigilance and patience, the people were given to understand that such behaviour would not be tolerated, and by the last day of our stay there a quite pronounced difference in their attitude was very noticeable. As recorded in the Diary entry for Sat. 19th., very few people came in to camp at first, and practically no women or children were seen. Food was very short. It was necessary to keep a careful watch over building operations all the time, and there were one or two touchy situations that happily failed to develop.

By Monday 21st. there was a great change in the camp area, with an abundance of food, plenty of women and children, and great numbers of men in and about the camp. It is true that they helped very little in the work of construction of basecamps, but the main thing is that they turned up.

This hopeful attitude was probably helped by a quick visit that was made to all the main YARIA hamlets. I was anxious to use words instead of actions to calm the people down, but it was action that apparently convinced the people that the words had to be followed.

6

To sum up, it is considered that patrols in the future should be able to traverse the YAGEN - YARIA territory without trouble, and with some measure of co-operation from the people. It will probably be some time before the YARIAS, at least, are completely under control, but this stage should be quickly reached, given ~~flag~~^{follow}-up patrols.

BASECAMPS :

Basecamps were constructed in the YAGEN and YARIA territory.

These can be defined as basecamps rather than resthouses, for each camp was built in a central position, contiguous to the hamlet groups. Each camp was built almost entirely by the patrol, with the consent, and sometimes the help, of the natives.

The main purpose of the basecamps was not to provide handy and comfortable quarters for future patrols, but rather to leave behind in these volataile groups some visible, tangible sign of the Administration. At first the people were little interested in the idea, but it was remarkable how this attitude changed as the camps neared completion. The actual houses as they now stand are large and quite well-built. At YARIA, two houses were constructed, each roughly 15' x 20' x 15' high. The YAGEN camp consists of a house for the officer, some 15' x 18' x 13' high, and one for police and carriers 18' x 22' x 14' high. These dimensions indicate houses of a size and shape not usually encountered here, and the people were impressed accordingly.

I have used this technique before with success in the Kukukuku country (see further MUMENG P.R. No. I of 1951/52.) It is considered that it is a good technique in uncontrolled country. Although quite often the camps will be destroyed when the patrol leaves the area, this immediately puts the people in the wrong - which fact is usually evident to them. The effect is to put the people on the defensive, an advantage in administrative work in the first instance. Whilst it is possible that the guilty feeling that results from the destruction of camps - particularly those built by the patrol and not by the people - may in some cases incline the people towards hostility, it has been my experience that the more usual result is for the people to try and conciliate themselves with the following patrols, once the first fine feeling of elation has worn off, and apprehension sets in.

I shall use this technique to the best possible advantage in the country to the north-west of Tari in the months to follow.

AGRICULTURE :

Planting of new gardens is in progress, but there is a sufficiency of food remaining in the old.

After a reasonable degree of friendliness was established, there was no difficulty in obtaining plenty of food, most of it small stringy sweet potato. There is quite a bit of sugar-cane in these areas, and the usual pitpit, spinaches etc.

The best small trade is salt, followed by paint and beads.

ROADS AND BRIDGES :

There are no main bridges in the areas patrolled. Roads follow the usual pattern in native foottracks, but since terrain is in general easy - and in the YARIA area quite outstandingly good - walking is pleasant. The YARIA territory is bounded by streams, and is largely undulating grass flats, apparently fertile and very easy to cultivate. Road construction would be simple here.

GENERAL :

I should have liked to spend more time in the area, but the necessity of preparing for the patrol to the North-West of Tari limited the available time.

The people visited are likeable in character, being easily aroused to anger and as easily calmed and amused. Once we have them coming our way, they should make model citizens.

In the YARIA area, the native POGURA of KOIYA group is very influential, and very helpful. He should make a good V.C. when things have proceeded to that point. He assisted the patrol in every way. ANDONU of YARIA group is influential, but is a great talker and a real "humbug" who must be watched. He would not, in my opinion, make good V.C. material.

J. P. Sinclair
(J. P. Sinclair)
Patrol - Officer

APPENDIX "A" - MENDI PATROL REPORT No. 9
of 1954 / 1955.

Report on Members of the R.F. & N.G.C. accompanying the Patrol.

Reg. No. 1856 Lance-Corporal FANUTAI. Not very forceful and has not much command. A fair N.G.C. only.

Reg. No. 2173 Constable WARIWA. Intelligent and willing. Still needs patrol experience, but is a good man who might make an N.G.C. if he can keep his record free.

Reg. No. 7914 Constable ANDARIPA. A typical "yes-man", who is eager to ingratiate himself. Did a fair job.

Reg. No. 8514 Constable KOTUNE. Fair only. Needs a lot more training. Worked quite well this patrol.

Reg. No. 2852 Constable BABAU. A very steady, quiet man whose best friend would never call him "brilliant". Good bush carpenter who did most of the real work this patrol. The type of man who can safely and confidently be left to work away quietly and contentedly with minimum supervision.

Reg. No. 7116 Constable KWANGU. Raw, but willing. A likeable type of Sepik who will make a good bush policeman.

Reg. No. 8481 Constable NAIFE. Very quiet and with a surly appearance, but works quite well in this type of country.

Reg. No. 7838 Constable KONEOL. His first patrol. Has been a town policeman for some years. Naturally needs bush experience, but he is a good type of Sepik native and will doubtless make a useful man.

GENERAL :

After an inauspicious beginning, the detachment settled down and worked well for what must have been to them a rather boring patrol.

J. P. Sinclair
(J. P. Sinclair)
Patrol - Officer