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OF PAPUA NEW GUINEA

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STATION: Menyamyra

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Papua New Guinea Patrol Reports

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NATIONAL ARCHIVES OF P.N.G. - WAIMANI.

PATROL REPORT OF: MENYAMIA

ACC. No: 496.

Volume No: 2 1953/55 Number of Reports: 7

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[2] 20 of 1953/54	1-12	W.M. PURDY P.O	IAKWOI VALLEY AND VAILALA H/WATERS	MAP	23.10.53 - 9.11.53	
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[7] 4 of 1954/55	1-33	J.E. WAKEFORD A.D.O	LANGIMAR	MAP	4.12.54 - 24.12.54	
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MOROBE DISTRICT PATROL REPORTS 1953-55

MANYAMA

<u>Patrol No.</u>	<u>Officer Conducting Patrol.</u>	<u>Area Patrolled.</u>
1-53/54	W.M. Purdy	Koit-Chugoi and Wapi river valleys
2-53/54	W.M. Purdy	Iakwoi Valley and Vailala headwaters
3-53/54	W.M. Purdy	Himerka, Koit-Chugoi and Tamoi
4-53/54	J.B. Wakeford	Hata, Menya, Himerka, Sikwong and Tamoi
5-53/54	W.M. Purdy	Kortei, Iakwoi and Azana river headwaters
3-54/55	J.B. Wakeford	Wapi River headwaters
4-54/55	J.B. Wakeford	Langimar area



TERRITORY OF PAPUA AND NEW GUINEA.

PATROL REPORT

District of MEFYAMYA Report No. 1-53/54

Patrol Conducted by W. L. PURDY PO.

Area Patrolled Koit-chugoi and Wapi River valleys

Patrol Accompanied by Europeans Mr. J. Mater. CPO.

Natives 11 police, 1 NMO, 38 carriers.

Duration - From 27/9/1953 to 10/9/1953

Number of Days 15

Did Medical Assistant Accompany? No.

Last Patrol to Area by - District Services / 2/19 52

Medical Nil / 19

Map Reference Wau 4 inch Strat. map.

Objects of Patrol (a) Murder investigations (b) Initial census of villages not yet censused. (c) To introduce Mr. Mater to patrolling in this area.

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORESBY.

Forwarded, please

District Commissioner

221 9 1953

Amount Paid for War Damage Compensation ... £

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

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

Chimvala River Road

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DSSO-2-758

2nd October, 1953

The District Commissioner,
Morobe District,
LAE.

Patrol Report No. I/53-54. MENYAMA

Receipt of this report is acknowledged.

It is very clear that Mr. Purdy has a job of work in front of him, and the fact is well appreciated at this Headquarters. His progress will be observed with interest.

The Officer should be advised that a map is required with all Reports. In this case it is impossible to follow the route of the party, which detracts greatly from the interest of the narrative.

Perhaps "raiding" is a better term for the activities described than "tribal fighting". The KUKUKUKUS are adept at the art, and the TAMOI Group is not unique in their preference for the sneak attack.

The Officer is approaching his problem energetically and it should not be long before Mr. Mater will be able to assist the field work materially.

(Signature)
(A.A. Roberts)
Actg. Director. D.D.S. & N.A.

PA

26/9/66

No. DS.30/7/13.



District of Morobe,
Headquarters,
L.A.E.

23rd September, 1953.

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

PATROL REPORT - MENYAMYA NO. 1 of 1953/54.

Forwarded herewith are copies of Patrol Report, submitted by Patrol Officer Purdy, covering a patrol of the Wapi River Sub-Division of the Menyamya Sub-District.

This is the first patrol carried out by Mr. Purdy since his posting to Menyamya last month, and from the tone of the report, he is carrying on in the right direction. As previously reported, patrolling was neglected at Menyamya whilst Patrol Officer Moloney was posted there, and I do feel that we lost some of the contact made by A.D.O. Hurrell.

It appears that it will be many years before these KUKU-KJKU natives can be brought into some degree of control. There is no doubt that they are much less amenable to our Laws than the average inland natives. Five separate murders in six months, within only a short distance of the Station, which has now been functioning for almost four years, is not a good state of affairs. Legal action is now being taken, and two natives have been sentenced to terms of imprisonment, whilst a third will be charged with Murder when the necessary witnesses are again picked up.

The only way to really bring the area under control is by constant patrolling, with one Officer on patrol practically the whole time. The policy will be to charge natives under the N.A.R. or the Q.C.C. for tribal fighting, assault, and murder, and it is hoped that the fear of the Law and punishment will act as a greater deterrent in the future.

The Patrol Officer will be instructed to make every effort to obtain census figures on each patrol, even if only a few names are obtained each time. Emphasis will also be placed on the opening up of tracks and bridle paths. If more work is given to the natives, they will probably be less inclined to indulge in their favourite pastime of fighting and murder.

It is pleasing to see that some villages are readily supplying carriers for patrols and this is a good sign.

A handwritten signature in dark ink, appearing to read "H.L.K. Niell".

(H.L.K. Niell)
DISTRICT COMMISSIONER.

TERRITORY OF PAPUA AND NEW GUINEA.

Patrol Post,
MENYAMYA.

17th September, 1953.

The District Commissioner,
L. A. M.

MENYAMYA PATROL REPORT No. 1 of 53/54.

Patrol Conducted By:

W. M. PURDY, P.O.

Area Patrolled:

KOIT-CHUGOI and WAPI River valleys.

Objects of Patrol.

- (1.) Murder investigations.
- (2.) Initial census of any villages not yet issued with a book.
- (3.) To introduce Mr. J. Mater, CPO, to patrolling in this area.

Duration.

15 days.
27-8-53 to 10-9-53.

Personnel Accompanying.

- (1) Mr. J. Mater, CPO.
- (2) Police -

Reg. No. 6141	S/Cpl Ramoi.
" 5242	Lotakwarak.
" 5127	Yaingon.
" 6798	Umian.
" 6941	Sikani.
" 7065	Tonte.
" 7432	Mari.
" 7559	Laman.
" 8147	Patengi.
" 8149	Waengo 2.
" 8346	Gaiko.
- (3) N. M. O. SAKSI.
- (4) 38 carriers from Kanyai, Sikwong and Aiogo groups.

DIARY

Thursday,
27-8-53.

A good roll-up of carriers from different groups so selected those that appeared the strongest and left station at 9.30. Moved up Wapi valley to ridge overlooking Kabong group. Several armed natives seen to be running about, and a group nearby watching. Patrol halted and sang out to a man nearby - he sent his two small children over to see what happened. The armed natives then either disappeared or else got rid of their weapons.

Arrived Kabong camp at 1.30. Villages deserted. Rebuilt camp and questioned the few natives who remained to help. Eventually discovered details of a total of five murders, all committed in the last six months.

Friday,
28-8-53.

Visited all Kabong hamlets known to have been involved in murders. Each one found to be deserted

Diary Continued.

2.

and sharp bamboo slivers placed in the ground to discourage visitors. The idea of these is that an un-wary bare foot may tread on them and so receive a bad wound. Entire village deserted except for about 5 men and 8 women. An endeavour was made to impress these with the fact that only those involved in the killings had any reason to run away.

29-8-53.

As most of the village appeared to have gone to Himerka, a village on the other side of a high wooded ridge behind Kabong, Mr. Mater and myself went over there with 5 policemen. The police closed one hamlet, but as usual the efficient warning and evacuation system of the natives worked to perfection and no-one was there. One man had been hidden in the bush near our camp and as soon as we made a move he was off to raise the alarm.

Returned to Kabong and set off for Akwanje, 1 hour ten minutes walk along a precipitous track. Hamlets along road were practically deserted, but every-one was told to come out of hiding and to get along to the "hous kiap." The camp had been burnt down, possibly by accident but probably by design. All hands put to building another, and after a while natives from surrounding villages came down to lend a hand. All comers were welcomed and eventually the women turned up with an excellent quantity of native foods, and a pig. The matter of burning down the camp was not pursued, in the hope that the present one would be left alone.

Sunday,
30-8-53.

At Akwanje.

Monday,
31-8-53.

Moved to Ai-ogo rest house by a track which took in most of the inter-vening hamlets, as I wish to let the maximum number of natives see the patrol at close quarters. Rest-house found to be clean and in good order, thanks to ANDONIS, the local head-man. Large quantity of food brought in.

Tuesday,
1-9-53.

After some time sufficient natives of Kajakui-kadaga group appeared to enable an initial census to be made. They had failed to appear for any previous census.

Wednesday,
2-9-53.

To Sikwong group- rest-house cleaned but half the group had run away as they feared trouble over death of luluai. His death investigated and appears to have been accidental. Sufficient food was brought in and good contact was made with those who had not run away. Word sent to those in hiding that they had nothing to fear and should appear to the next patrol.

Thursday,
3-9-53.

Patrol moved to Hakata village, (in Wapi valley) 4 hours walk. People nervous, but a few remained to greet the patrol. Several men seen running away with bows and arrows. The camp built by the previous patrol had been burnt down, so a new one had to be erected. Some of the locals came to help, and all were warned for taking of an initial census the next day.

Friday,
4-9-53.

At Hakata. Arrested Kanang-gwarikam for murder of Imameiro of Naeiwi, approximately a year ago. Jensed all who appeared and issued book to a likely candidate. Arrested a man who had stolen a tomahawk from the previous patrol.

Saturday,
5-9-53.

Moved to Kwaga-ga, the next village in the Wapi, about

one hour's walk away. One new house found ready, but the whole village and hamlets found deserted. I presumed they were worried about a knife stolen the previous day, by one of their number, from a cargo boy; although the knife had been returned to its owner. Completed camp and examined some of the hamlets- people evidently well hidden in bush.

Sunday, 6-9-53. At Kwaga-ga- saw one native.

Monday, 7-9-53. To Anwa-woka, $\frac{1}{2}$ of an hour. Received a good reception. Natives had completed a good camp just prior to our arrival. They were friendly but wary. Murder of Naxami-kaeu of this village by six Tamoi No. 2 natives reported.

Tuesday, 8-9-53. Arrived Tamoi No. 2 early in the morning and arrested several natives hiding in bush near a deserted hamlet. Held Towoin-yerakam for his part in above-mentioned murder. Went on to rest-house and had a few visitors; the majority of the population hiding in the bush.

Wednesday, 9-9-53. To Tamoi No. 1, one hour's walk. A new camp had to be constructed- the population of two hamlets appeared but the remainder ran away because they are sheltering a murderer. Purchased a pig.

Thursday, 10-9-53. Returned to station- $3\frac{1}{2}$ hours. Witnessed a case against Kanang-gwarikam ran away, in spite of his assurances that he wished to get a trip to Lae. Paid off carriers with knives and shell.

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1. NATIVE AFFAIRS.

The area patrolled, which could be described as the Wapi area, this patrol investigated reports of a total of eight murders, some of them about a year old. Tribal fighting in the area patrolled has stopped, however sneak murders are unfortunately still taking place. The worst area is Kabong, where an orgy of blood-letting over a quarrel originally caused by a dispute over pandanus and betel nuts, has resulted in five murders and one hamlet being burnt to the ground. Nearly the entire Kabong group of about five hundred people were missing while the patrol was in the area. However in spite of difficulties caused by lying informants, a fairly clear picture of the situation and the names of the murderers was obtained. Most of the Kabongs were hiding in the bush on a high ridge behind the village; a visit here resulted in their running away down the other side to join their friends at Himerka and Jagenja. As these groups were also in the process of running away it was considered useless to chase them further, as the more people there are running away the less chance you have of catching the ones you want. A double patrol to Kabong from two directions will be made later and this should result in at least some of the trouble-makers being caught.

The Akwanje-Aiego areas, which have previously caused some trouble, now appear to have settled down and be willing to live in peace although one or two groups are still nervous. Good contact was made with these groups, and a follow-up patrol should be able to achieve something like a full census line-up.

The Sikwong area, which is generally well behaved, was found to be in a state of unrest caused by the death of one of the two lulu-ais, who was said to have fallen into the river and drowned. After seeing his smoked body, and talking to the natives, I accepted this explanation, as no information of a contrary nature was forthcoming and there were no signs of violence on the body. Word was sent to the

to people hiding in the bush that the death was apparently accidental, and that they should return to their village. It is hoped that they will all stay to greet the next patrol.

The Wapi river valley next visited is an uninviting spot, even the terrain seems forbidding. The Wapi people are at present a suspicious lot and some considerable time will need to be devoted by a future patrol to winning the confidence of people who ran away from this one. Their reasons for running away appeared poor - a Kiaro was beaten and subsequently returned after some shouting, but the entire group-fearing punishment-had meanwhile taken to the bush. A member of a group which gave us a friendly welcome this trip, stole a jacket and a torch belonging to a policeman; so that it is unfortunately likely that they will be missing next time. These people have the fixed idea of group responsibility for the wrong actions of any member of the group, so that one man getting out of line makes the whole group difficult to contact.

Tamoi group, which has been the bane of the lives of several of the surrounding groups for some time, and which has committed two murders, one of fairly recent origin, was visited by the patrol and an attempt made to bring them into line. A murderer was arrested and several other men brought back to the station to work on the labour line.

From murder investigations one receives a poor idea of the courage of the men. In each killing, it was either a case of a large number surrounding a much smaller number (in one case six men surrounded and killed one solitary man), or else a matter of sneaking up behind an unsuspecting victim while his attention is diverted: then a crushing blow with a tomshawk from behind. The killer of a woman is equally regarded with the killer of a man. However the writer has not seen other parts of this sub-district and the position there may be different.

The native situation in this area needs some attention, and further efforts will be made to arrest the murderers and other trouble-makers.

2. NATIVE AGRICULTURE AND LIVESTOCK.

There is plenty of sweet potato and taro grown in the area, and very large gardens can be seen at most villages. There is a surplus of food at most places but the people are afraid to bring it to the station for fear of interference from their neighbours. A few onions are grown at one place, but otherwise there are no European type vegetables grown, as these natives are suspicious of them. However if the necessary seeds are supplied it should be possible to institute a few market gardens for sale of the produce to the station, and possibly to Lae.

Livestock-pigs only-are very poor. They are few and of an inferior type. A few good quality pigs are held at the station but the natives have nothing with which to purchase them. A scheme whereby they can buy pigs for a certain amount of sweet potato brought to the station will be tried.

3. MEDICAL AND HEALTH.

Health appears good, although not every-one was seen. The influenza which had worried some places in the Wapi now seems to be finished. It was probably introduced from the Watut area, as there is quite a bit of contact between the two areas.

Some cases of yaws were treated with NAB injections, otherwise the natives were exceptionally healthy. Perhaps the betel-nut they chew continuously helps to keep away diseases.

4. ROADS.

These are entirely native pads, and of course sometimes quite difficult, however while so much patrolling remains to be done the digging of reasonable tracks will have to be postponed. Good tracks would facilitate movement of patrols and inter-village communication-but an increased number of police would be necessary here for supervision work.

5. VILLAGES.

Villages are of course still laid out in the traditional manner, with houses closely packed into hamlets, which are scattered but always sited in a commanding position on steep ridges. The habit of excreting on the roads near villages is an annoying one, but it is too soon to try to bring in better methods of hygiene at present.

The houses are of good type, with conical grass roofs and a raised bamboo floor. They are kept small for warmth. However there are a lot of bush and garden houses of a very poor type, and these are used a lot, especially when the people are hiding for some reason.

Village officials-or holders of the village book-are appointed for many groups, and two or three have been persuaded to wear hats. The badges of office as used in the Highlands would doubtless be more popular than the hats. One or two of the officials are of particular value, as they have considerable influence in their groups and use it on the side of the Government. More patrolling will add to the position of luluai more power and esteem.

6. CENSUS.

The initial census of two groups not fully contacted previously was carried out, although the line-up in each case was not complete; books were issued in the hope of better attendance next time. The provisions of the N.A.R. as regards census-taking were emphasised to several groups which will have no reason not to appear for the next patrol. The figures for the two groups will not be submitted as they are incomplete and will need enlarging by the next patrol.

One Wapi village was entirely not contacted by this patrol and the village book of one hamlet was found in a garden. As this patrol was primarily made for murder investigation and to give the writer and Mr. Mater a better picture of the area, a census check was not made-particularly in view of the number of absentees at most places.

7. MISSIONS.

The only mission contact with this area is through school-boys attending the Lutheran Mission school at Menyanya. It is not considered advisable as yet to allow mission workers to go into this particular area, as there are still quite a lot of inter-village tension, and as mentioned in this report there have been several murders over the last year.

8. CONCLUSION.

The patrol was undertaken with the object of murder investigation in areas where there has been trouble; to maintain contact with other groups, and to introduce Mr. Mater to patrol work. These natives are known to be difficult and have not had much contact as yet, but regular patrols will doubtless make them more trusting. Details were obtained of all murders reported, and two murderers were arrested. A difficulty is that witnesses are nearly as hard to obtain as murderers. One eye wit-

Conclusion cont.

6.

ness of a murder of which the culprit was caught, inspite of careful explanations and a profession from him that he was willing to testify, spent one day at the station and then cleared out.

W. M. Parry
..... P.O.
O. I. C. Menyama

REPORT ON POLICE ACCOMPANYING PATROL.

Reg. No. 6141	PA L/Opl	RAMOI.	At present he does not have a very good command of the Consts. under him, and he needs to develop his initiative. More patrolling should improve him.
Reg. No. 3242	Const.	LOTAKWARAK.	A good steady-going policeman with long service.
Reg. No. 5127	"	YAINGOM.	A bugler who devotes his interest chiefly to bugling.
Reg. No. 6798	"	TOMIAN.	A first-class patrol policeman for work in this area.
Reg. No. 6941	"	SIKANI.	Not impressive.
Reg. No. 7065	"	TONTE.	A first-class policeman; on a par with Tomian.
Reg. No. 7432	"	MARI.	Not impressive.
Reg. No. 7559	"	LAMAN.	Is getting on for middle age, but he is a responsible and thoroughly efficient police-man.
Reg. No. 8147	"	PATEGI.	A new policeman to this area; he acquitted himself very well.
Reg. No. 8149	"	WAENGO.	Ditto.
Reg. No. 8346	"	SAIKO.	Ditto.

The last three are Watut men who originally came to Menyama as cargo boys for Mr. Rurrel. They were recruited as police for this district and have recently returned from the Training School at Sogeri. They can understand parts of one of the local dialects and will be useful members here.

W. M. Parry
..... P.O.
Officer of R.F. & N.G.S.



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of MENYASYA, Morobe Report No. 2 of 53/54

Patrol Conducted by W.M. Purdy P.O.

Area Patrolled IAKWOI Valley and VAILALA Headwaters

Patrol Accompanied by Europeans.....

Natives.....

Duration—From 23/10/1953 to 9/11/1953

Number of Days 18

Did Medical Assistant Accompany?.....

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

Medical /...../18.....

Map Reference

Objects of Patrol Establish contact and make initial census

Director of Native Affairs,

PORT MORESBY.

Forwarded, please.

/ /19

District Commissioner

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

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

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

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DS 30-2-173

7th Dec, 1963.

The District Commissioner,
Moro District,
LAE.

Patrol Report. Manyanya. No. 2/53-84.

Mr. Patrol Officer W.M. Purdy's Report of his Patrol to the IAKWO and VAILALA headwaters, is acknowledged, with thanks.

It is evident, after examining the Report, that Mr. Purdy has carried out painstaking and effective work on this Patrol and has submitted an interesting account of his activities and observations in this isolated area.

I am in full agreement with your remarks regarding the appearance of the natives for census and the appointment of leading men as village officials, being the first step of real consequence in the consolidation of a new area. The consolidation stage, too, requires much patience, as set-backs are to be expected.

It is to be hoped that your efforts to secure a European Medical Assistant, for Manyanya, are successful and that he has the right disposition to carry out work among these people at their present stage and win their confidence.

A.A. Robert
(A.A. Robert)
Director, DDCSHA.

30/9/173

DS.30/1/7.



District of Morobe,
Headquarters,
LAE.

26th November, 1953.

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

PATROL REPORT MENYAMYA NO. 2 OF 1953/54.

Forwarded herewith is a Patrol Report submitted by Patrol Officer W. Purdy, covering a patrol of the little known area near the head of the VAILALA River and IAKWOI Valley.

This is probably one of the most interesting reports that has yet been received from the Menyamya area. In addition to being very interesting, it is most surprising and I am somewhat amazed at the dense population in the IAKWOI Valley. A perusal of the census figures shows that YEKWANA village has a population of 1215, and the village is only four hours walk distant from the Post. It appears that our estimates of the population of the Menyamya area will have to be revised, and I am now of the opinion that Mr. Hurrell's original estimate of 40,000 may be correct. Though the natives appear to be of the usual KUKU-KUKU type found in the Menyamya area, it appears that this group have abandoned the semi-nomadic habits of the other Kuku-kukus and have concentrated themselves in large villages and have become pure agriculturists.

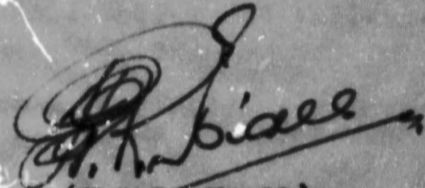
Twelve months after the Post was established at Menyamya, instructions were issued that Officers were to make every effort to obtain a census of the population, and to record the names of the natives in Census books. Mr. Hurrell at the time was of the opinion that great difficulty would be experienced in obtaining a census, as the natives seemed to be disinclined to give their names. Our first few attempts at Census were not very successful and I estimate that only about one-fifth of the people had their names recorded. I have no doubt that on this occasion, Mr. Purdy obtained up to 90% of the names of the natives and great credit must be due to him for the patience and tact he must have displayed in obtaining such full census when this was only the second time that the area had been patrolled.

I have had a feeling that we have not been making very much headway in bringing the Kukukuku people under control. Only yesterday, just prior to the receipt of this report, P.O. Purdy advised me by radio-telephone that there had been two more outbreaks of tribal fighting in the area, and in those fights eight people had been killed. He leaves this morning, accompanied by Cadet Mater to investigate this report, and he has been instructed to make every effort to apprehend the offenders. The fighting did not take place in the area covered by this report.

I consider the time has arrived when a European Medical Assistant should be stationed in the area. This matter has been discussed with the Director of Public Health, and he has promised to make every effort to have an officer made available. The paragraph concerning health should indicate the benefit that the natives would gain from visits of a Medical Assistant. I advised the Director that for a start, only a small Aid Post should be established at the Station, and that any Medical Assistant should as far as possible accompany the Patrol Officer on his patrols, and wherever possible give medical attention to the natives in their villages. Such a course should greatly assist in making the natives understand the aims of our Administration, and should also help to gain their confidence.

The census figures are extremely interesting, as they disclose a large surplus of females over males, both in adults and in children. Mr. Purdy's explanation that these people do not kill women and children seems to be the answer to the excess of females.

I would like to commend Patrol Officer Purdy for this patrol, which has been carried out in a most able and efficient manner for an Officer who as yet has only had a few years' experience. He is following out the District policy of encouraging the natives to appear before the patrolling officer, having them appear before the patrolling officer, and the appointment of leading men as village officials. I have always regarded this as the first step towards the consolidation of any new area.



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

TERRITORY OF PAPUA AND NEW GUINEA.

Patrol Post,
Menyama.

17th September, 1953.

The District Commissioner,
L. A. F.

MENYAMA PATROL REPORT NO. 2/53-54.

Patrol conducted by: W.M. PURDY P.O.

Area patrolled: IAKWOI Valley and VAILALA head-waters.

Objects of patrol: (1) To establish contact with the natives of these areas.
(2) Initial census.

Duration: 18 days.
23-10-53 to 9-11-53.

Personnel accompanying: (1) Europeans. Nil.
(2) 1 NCO and 10 Consts.
(3) Interp. TAPANIKATA.
(4) NMO DAIGI.
40 carriers.

DIARY.

Friday,
23-10-53.

Left station at 9 o'clock and followed up Iakwoi river. Passed Katri Creek branch and turned off from the main river at No-wei branch. Followed this creek up to IWAIYA village. 4½ hours walk from Menyama. Natives rather nervous, they shouted to us to make camp further away. Picked a good site in the centre of the group and erected camp- two houses and two tents. A few of the locals helped in the gathering of materials. Gave a warning of census on the morrow.

Saturday,
24-10-53.

Started census taking with a small crowd which constantly grew as natives came out of houses and bush. Spent all day coaxing them out and writing down the names. This group proved co-operative and peaceful although they had claimed that they would attack the first patrol to their area. Purchased two pigs and appointed Alulual for trial.

Sunday,
25-10-53.

Moved to IAKWOI-WAIYO village, two hours walk. Natives cautious at first but later proved helpful as we had sent word of our coming the previous day. A semi-permanent camp was constructed in record time and a large quantity of food brought in.

Monday,
26-10-53.

Picked out one of the influential men and set him to rounding up the population of the various scattered hamlets to bring them in for census. Censused 437 people- the total population of this small valley. This crowd were quite keen on the census and were keen to have their names recorded once their initial nervousness was overcome.

Dairy Cont.
Tuesday,
27-10-53.

Left IAKWOI-WAIYO at 8 o'clock-thence up a long gradual climb to 8000 at the top of the divide between the Iakwoi and the Vailala, which the natives call the YO'YAAREA. followed a steep descent down to Hinini creek which is part of the Vailala head-waters. Found very few natives here and these are migrants from Iakwoi-waiyo. Iakwoi-waiyo ground extends well over into the Vailala. Moved down the valley in heavy rain to G... through several deserted villages. Made camp. Large area of open kunai country here with no population. A few natives came in with food when the rain cleared in the late afternoon. There was a large and high waterfall just near the camp. 7 hours walk from Iakwoi-waiyo.

Wednesday,
28-10-53.

After much delay and shouting the small local population appeared for census which was carried out between showers of rain. 90 people only, and this was said to be the entire population of the left bank of the Hinini Creek. Most of them live in an almost inaccessible spot on top of a cliff near the camp. They say that they will now move back to the deserted villages where our camp was made.

Thursday,
29-10-53.

To NALAMBIA and made camp, crossing the Hinini which is here called the KOFI. Two hours walk. Natives brought in large quantity of food and were warned for census.

Friday,
30-10-53.

Commenced taking census. Fairly large roll-up but evidently quite a few missing. Police were sent to visit the various hamlets and they turned out quite a few more. the names of these were recorded and they were allowed to leave after being warned that they must appear for census on future occasions. Large quantity of native food and two pigs purchased. Made the tentative appointment of two luluais.

Saturday,
31-10-53.

Natives still coming in for census - total of 500 on this small spur. Completed census and visited most of the hamlets.

Sunday,
1-11-53.

Went down to Yalia Creek on Western side of Nalambia and then climbed up the ridge on the far side. Had an excellent view to south and west down the Vailala Valley but could see no signs of population. The natives say there is none and are superstitious about the area. Returned to camp.

Monday,
2-11-53.

Departed for GWEMHYANI, the village on the next spur east of Nalambia. Crossed Hinini creek and climbed spur. Met by a few unfriendly natives who tried to persuade us to move on. Moved a few hundred yards up the spur and made camp at a deserted village site P.M. carried out census. Wood short at this place so issued rice to patrol.

Tuesday,
3-11-53.

Departed at 5am and followed a bush track

Diary Cont.

- which the natives claimed was the best track to Yekwana village. It took $9\frac{1}{2}$ hours of solid going over a rough track before we got to Yekwana. After going about half way I gave the two guides a patrol box to carry and shortly after they found an easier road. At one place we were well over 9000 feet. Arrived at Yekwana at 3.30 and picked out a camp site below the villages on the bank of a small stream. Natives wary but a few came out to see what we were up to. Sent out patrol for all to come the next day and to bring building materials.
- Wednesday,
4-11-53. Spent the morning and most of the afternoon building a rest-house, house police etc. Natives assisted. Late in the afternoon a sufficient number had collected to start taking census. Darkness interrupted so sent natives home to return the next day. An alleged murderer called Amjongwia was arrested without trouble.
- Thursday,
5-11-53. Took census all morning until 2PM. A good roll-up here and the census appears complete, with very few names not recorded. Selected two men for appointment as village officials, and spent the rest of the afternoon talking to the natives.
- Friday,
6-11-53. Carriers nervous as they had heard that the other Yekwana group were preparing to fight. Moved about an $\frac{1}{2}$ hour's walk across a small ridge into the small valley which contains the rest of Yekwana's large population. No sign of an attack so pitched camp on a good position between the two groups. Received a poor response to our calls for timber and pandanus leaves. PM self and 5 police set out to see where the natives were. Most had run away but a few were contacted and told that a census would be taken the following day.
- Saturday,
7-11-53. After the usual delays and hesitation a large number of natives from the lower group appeared in camp and the census was started. Several luluais accompanying the patrol were sent out and they brought back about 150 more natives.
- Sunday,
8-11-53. Censused the top group of Yekwana, after getting them to appear. Heard two native complaints and settled one- in the other case the accused had run away and a note was made in the village book.
- Monday,
9-11-53. Broke camp and returned to station- four hours walk down-hill. All the newly appointed Kogaiya village officials accompanied the patrol to the station; and although nervous they were suitably impressed. Some of the Vailala natives were given jobs on the station labour line. To each of the four influential men who had been of use to the patrol in the area I presented a small European type pig and told them to use them to improve the breed of the village pigs. This should add considerably to their (the luluai's) prestige in the area.

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~~XXXXXXXXXXXX~~
INTRODUCTION.

This patrol was carried out into practically a new area. The only previous visit was made by Lloyd Hurrell ADO to a few of the villages shortly after he established the station here.

No trouble was experienced in the way of attacks, although at some places it was difficult to overcome their suspicions and to get them to line for census. The Kogaiya natives (Iakwoi head-waters) had previously sent word to the station that any patrol entering their area would be attacked; however on no occasion did an attack seem imminent- the threat of fight was mostly bluff and a good census line-up was obtained at each village.

1. NATIVE AFFAIRS.

All the natives visited by this patrol speak the same language, and this is a different dialect to that spoken by the Opiyas near the station. The head-waters (Kogaiyas) have different customs and they have a higher standard of development. Tribal fighting is not practised to any great extent, and the sneak murder raids popular with the Opiyas seems almost unknown. Several reports of fights were investigated and in each case it was a stand-up fight with no under-hand methods resorted to. The killing of women and children is not regarded favourably among the Kogaiyas as it is among the Opiyas. Perhaps this explains the excess of women over men revealed in the census figures. The cause of quarrels is generally the disputed ownership of pandanus trees.

The population is grouped together into highly concentrated village areas with a lot of ground between the village areas left vacant. This is certainly a sign of mutual distrust but the natives were told that the time for fighting had finished and that there was nothing to prevent them from spreading out more. The Iakwoi (Kogaiya) villages from above look like suburbs of any big city: each house is set in its own little area with a front and back garden fenced in. The neighbour's house and garden adjoins so that the general effect is definitely suburban. This means that the villages, instead of being grouped on a ridge in a long line, are spread out over a comparatively larger area, concentrated into small valleys. The houses are the same as the Opiya type; the living house is small and round, with a raised bamboo floor and a conical roof, made of kunai grass. One variation in the Kogaiya is the single-men's houses. These are of similar construction but at least five times as big. They do not have gardens around them and stand out on their own.

The Kogaiya natives themselves are quite likeable and seem to have much higher standards of personal behaviour and cleanliness than do their neighbours the Opiya. Instead of smoking decomposing bodies in their houses for months they bury them on the river banks within a day or two of death. The idea of the river-side burial is so that the spirit of the dead will follow the water down and so not return to plague anybody.

The Vailala is an isolated area surrounded on three sides by large uninhabited tracts of forest. Considering the size of the area, the deserted village sites, and the extent of the kunai clearings, the present population is very small. The entire of 12 miles of the left bank of the Hinini river is about 100. The reasons for this are unknown- the ground is excellent and the natives say there has not been any fighting for some time. However they appear an apathetic crowd; the men are of poor physique compared with the Iakwoi natives, and it seems very likely that they are in the process of dying out. The majority of them live on top of an almost inaccessible cliff near Gwaibana: they were encouraged to move back to their former village site where our camp was made. Their present gardens are built on slopes of 20 degrees or more. Bringing them out into the open to a decent village site on their former garden lands may give them more interest in life.

The opposite bank of the HININI (Vailala) is similar in its lack of population, but a surprising feature here is the concentration of population on one spur. There are 5 to 600 natives living at Nalambia village, and this is the only place in the Vailala which has anything like a normal population. At the top end of the group a large timber palisade about 16 feet high has been erected to keep out the Yekwana group, which has made raids on this area in the past. Whether the Vailalas think that by concentrating their numbers they will be in a better position to defend themselves against their enemies both human or supernatural is hard to say. Perhaps the leaders have seen the shrinkage of numbers and have decided that at least one place should have a full population. Future patrols may possibly be able to assist this process and also to encourage the natives to re-populate the deserted villages which are in the valley.

Owing to their isolation and lack of opportunities for trading these people are very keen to obtain steel and "giri-giri" shell. Some of the patrol's carriers bought huge bundles of bark cloth at bargain prices. At most places they brought in large quantities of native foods- mostly sweet potato and "pit-pit". However they have corn and a type of bean; these are recent importations and probably originated from the station.

2. AGRICULTURE AND LIVESTOCK.

Agriculture is of the usual subsistence variety and the natives mostly appear well fed. However there is a critical shortage of meat, and rats and grass-hoppers are eaten. Considerable hard-work is done cutting roads through parts of the forest, generally along the top of a ridge, and these tracks are used for hunting wallabies and possum. These last named are of considerable importance in their rituals, particularly those connected with initiation and also child-birth; at these times large numbers of possums must be caught. The native pigs are of the usual poor quality and four European type pigs were given to four men appointed as luluais, and it is hoped that these will be used to improve the breed.

The Kogaiya (Iakwoi) gardens were of particular interest. As previously mentioned they have a suburban lay-out of front and back gardens and these gardens are cultivated in a European style. The ground is very thoroughly broken up and then formed into trenches and ridges like a market garden. With this good form of cultivation it is possible to use the same ground again and again and this helps to explain the very heavy population at Yekwana.

3. HEALTH.

As far as could be judged on an initial patrol the general standard of health appeared very good. The flu epidemic which passed through this area last June and July passed through this area also and according to reports quite a few died. The actual number of deaths is unknown as no census or estimate of population has previously been made. Three cases of influenza-pneumonia (intense pains in the sides of the chest) were found by the patrol and these were probably the sole surviving cases. It was intended to bring these three back to the station but owing to an oversight by the N.M.O. the three of them ran away after a couple of doses of trisulpha drugs. No further attempt was made to apprehend them as it appeared that they had passed the infectious stage and were on the road to recovery. Apart from these three cases no signs of sickness were seen.

4. ROADS AND BRIDGES.

Roads are native tracks throughout, but these are generally of a better standard than usual. Most of the tracks would

need only digging out to be made into graded tracks. Near the villages the natives themselves often dig quite reasonable tracks. A couple of native bridges were used by the patrol and these were quite impressive and of good design. The considerable difference between the Opiyas and the Iakwois is emphasized by things such as this- the best the Opiyas can do in the way of a bridge is to throw across a few bamboos.

The route of a follow-up patrol should be YEKWANA, then IAKWOI-IWAIYO, the Vailala area: return to Iakwoi-Iwaiyo and back to the station by way of Iwakwa. This would be the best route and eliminates the 9½ hours walk over rough terrain between Gweminyali and Yekwana.

5. VILLAGES AND VILLAGE OFFICIALS.

As mentioned under Native Affairs the villages are of a wide open lay-out which is a novelty to me. However the habit of excreting about the village area is still met with. The houses are of round conical construction with small "cook-houses" near-by. This type of house is common throughout the Menyama area. The houses are surrounded by gardens but are definitely not garden houses as they are lived in permanently.

Village officials were selected at each village and several of these appeared to be very good types. Since the patrol's return they have brought in food to the station.

6. CENSUS.

An initial census of the entire area was carried out and at places where the natives were reluctant to line efforts were made to get every-one to come in. These efforts met with some success and I think some-thing like a full census line-up was achieved. However at Gweminyali and Iekwana a few took to the tall timber and evaded census. However the percentage missed was very small. Yekwana, with a population of 1200, had to be divided into three groups and separate books were issued to each group. All the census books were given out, and the "talk" was given that each group must live peacefully with its neighbors, and that disputes were no longer to be settled by fighting.

7. CONCLUSION.

For a patrol moving into a new area we met quite a good reception and were able to carry out a census that is practically complete. The natives were found to be likeable and generally of a more peaceable nature than the Opiyas. Although there had been talk of attacking the patrol no hostile demonstrations were made. Once the natives understood that we were there primarily to talk to them and to make a census; most of them came in and then went back to get their friends out of hiding. This meant that natives were coming in for perhaps two days but the result was that everyone was seen.

It is considered that after a few follow-up patrols little ~~experience~~ difficulty will be experienced in enforcing the law in this area; although the Vailala may be a little more difficult as they are rather remote. A killer was arrested at Yekwana and he has been sent to OOMSJA's goal convicted of assault under the N.A.R. He was not charged with murder as there were no witnesses, and the natives knowledge of the law in this area is sketchy.

W. M. Purdy..... P.O.
O. I. C. Menyama.

REPORT ON POLICE ACCOMPANYING THE PATROL.

Reg. No. 6141PA	L/Col RAMOI.	Still not satisfactory, but is slowly improving.
Reg. No. 5104B	SISERTA	A bugler and first-class policeman.
Reg. No. 3242	LOTAKWARAK.	Steady and useful.
Reg. No. 6152	PA KULALA.	An excellent worker. Has been acting for a long time as an N.C.O. at Menyanya and I intend recommending him for promotion.
Reg. No. 6905	Marain.	A first-class constable.
Reg. No. 6937	NAHIS.	Has considerable knowledge but leads pushing.
Reg. No. 7559	LAMAN	A good worker and has some brains.
Reg. No. 8109	MERA.	Is the best of the Watut police now serving at Menyanya.
Reg. No. 8147	PATENGI.	Needs supervision.
Reg. No. 8148	WAENGO No 1.	Fair only.
Reg. No. 8148	WAENGO No 2.	Keen and conscientious.

W. M. Purdy
 Officer of P.P.A.N.G.O



MENYAMA - MOREBE

PATROL NO 2 5/54

Recon patrol route

PAPUAN BORDER

TAURI RIVER

TAURI RIVER

FATTA RIVER

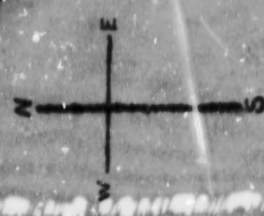
YAKONG RIVER

YAKONG RIVER

VAILALA RIVER

MENYAMA VILLAGES

DENSE POPULATION





TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of MERYAMYA, Morobe Report No. 3 of 53/54

Patrol Conducted by W.M. Purdy P.O.

Area Patrolled HIMERKA, KOIT- CHUGOI and TAMOI

Patrol Accompanied by Europeans.....

Natives.....

Duration—From 26./11/19.53 to 9./12./19.53

Number of Days 14

Did Medical Assistant Accompany?.....

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

Medical /...../18.....

Map Reference.....

Objects of Patrol.....Investigate reported murders.....

Director of Native Affairs,
PORT MORESBY.

Forwarded, please.

/ /19

.....
District Commissioner

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

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

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

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30/1/54

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TERRITORY OF PAPUA AND NEW GUINEA



DS30-9-177

Department of District Services
and Native Affairs,
PORT MORESBY.
19th Jan. 1954.

The Commissioner of Police,
PORT MORESBY.

The attached extract "Report of Police accompanying Patrol", is forwarded, like all other reports on native policemen accompanying patrols, for your information and records. However, this Patrol Report was forwarded to His Honour the Administrator for his perusal, as it was an important patrol let by Officer W.M.Purdy (Patrol Officer), to investigate reported murders among the troublesome Kukukuku people in the Menyamya area.

His Honour commented as follows :-

"The report on the Police, at page 9 of the Patrol Report, makes interesting reading. I presume these comments, in due course, are brought to the notice of the Police Officers concerned. The comment on Constable AKANAB rather indicates a bad selection, somewhere along the line, for a Post like Menyamya".

Also referred to IC Lae (see police correspondence)

(SIGNED) A. A. ROBERTS.

Director, DDS&NA.

H102 - 6615/P - 54 ✓
Director,
D.D.S & N.A.,
PORT MORESBY.

It is advised AKANAB is a member of the LAE Detachment. He is one of three Police taken by A.D.O. H.P. SEALE on patrol to Menyamya on the 23.12.53 and has not yet been returned to Lae.

Noted 24/1/54

C. NORMOYLE.
A/Commissioner of Police. 22/1/54.

P/A

Copy to: Government Secretary - For information of His Honour, The Administrator.

30-7-177

The District Commissioner,
LAE.

19th Jan, 1954.

Patrol Report MENYANSA No. 3/53-54.

The above Report submitted by Mr. W.M. Purdy, Patrol Officer, together with your covering memorandum DS30/7/15 of the 24th Dec, 1953 and Report by Mr. R.L. Skinner, was forwarded to His Honour the Administrator for his information and consideration.

His Honour commented as follows, with regard to the penultimate paragraph of your covering memorandum -

"All circumstances are considered when the presiding Judge submits his report. Capital punishment is, however, another matter which involves policy and is not necessarily the answer to the present situation. I doubt if it would even be a deterrent in view of the present state of the local natives".

Further comments, by His Honour were -

" Please advise the officers concerned that their work is commended".

" The report on the Police, at page 9 of the Patrol Report, makes interesting reading. I presume these comments in due course are brought to the notice of the Police officers concerned. The comment on Constable AKANAB rather indicates a bad selection, somewhere along the line for a Post like Menyansa".

For your information, please and would you bring His Honour the Administrator's commendation to the notice of Patrol Officer Purdy and Cadet Patrol Officer Mater, for the way in which they carried out this dangerous and arduous Patrol so efficiently.

A.A.R.
(A.A. Roberts),
Director, D.S.S.A.

14-1-14.
30-9-177.

*D. O. S. na
1/1/50*

The Government Secretary,
PORT MORESBY.

Subject: Tribal Fighting. MENYANYA -
Morobe District.

Reference: Our DS.14-1-14 of 22nd December 1959
and your CA.35/6/97 of 30th December.

I have to advise that the report has been received through the District Commissioner, Morobe District, from Patrol Officer W.M. Purdy, who conducted investigations into the tribal fighting referred to above.

*(a) Noted: all
circumstances
are considered
when the presiding
Judge submits (a)
report. Capital
punishment is
however another
matter which
involves policy
and is not necessarily
the answer to the
present situation.
I doubt if it would
be a deterrent
in mind of the
present state of
the local natives.*

2. I consider the term "tribal fighting" is not applicable to these incidents, which appear to be more of the 'pay-back' type of murders, similar to those which occur in the Gailala Sub-District.

3. The District Commissioner, Mr. E.L.R. Niall, has given a comprehensive covering report. It is requested that the penultimate paragraph of this covering memorandum be submitted for consideration by His Honour the Administrator. I do not agree in full with the comments made by the District Commissioner, but can sympathize with his difficulties in administering this area, which present problems not usually found in the Territory. The rugged nature of the country and the aggressively, treacherous nature of the inhabitants presents a distinct problem.

4. Mr. J.E. Wakeford, acting Assistant District Officer, has been made available for posting to Menyanya, - which I have referred to in earlier reports, as a potential danger area.

5. The report discloses that sixteen (16) Natives have been killed, one (1) died of wounds, and two (2) wounded, in a series of incidents scattered throughout several villages. I am concerned that this area should be situated between Menyanya and the more civilized Upper Wabai region to the east.

It is essential that stringent action be taken against the offenders if such systematic murdering is to be stamped out. A number of arrests have been made under most difficult circumstances, and the Officers concerned, i.e. Patrol Officer Purdy and Cadet Patrol Officer later, are to be commended for carrying out an arduous and dangerous patrol so efficiently.

*(b) I entirely
agree. Please
advise the
officers concerned
that their work
is commended.*

The Patrol Report (DS.30-9-177) is forwarded herewith for perusal by His Honour the Administrator, and later return to this Headquarters, please.

*The report on the police at p 9 of the Patrol Report
makes an interesting reading. I presume these
comments in due course are brought (A.I. Roberts)
to the notice of the Police Officers concerned. Director.
The comment on Constable AKANA B rather indicates
a bad situation, some where along the line, for a post
like Menyanya.*

5 MC 7/50

30/7/53
30/9/53
DS. 14/1/8.

HLRN.NH.

District of Morobe,
Headquarters,
LAE.

24th December, 1953.

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

PATROL REPORT MENYAMYA NO. 3 of 1953/54.

..... Forwarded herewith are copies of Patrol Report sub-
mitted by Patrol Officer Purdy, covering the investigations into
several murders in the Menyamya area. A report by Mr. Skinner,
District Officer, who visited the Station at the time Patrol
..... Officer Purdy returned, is also attached.

It is now over three years since the Menyamya Post was re-opened in November, 1950, and it makes sorry reading to see the number of cold-blooded murders that are still taking place within such a short distance of the Patrol Post. For a long time, the KUKUKUKU natives have been well known as a lawless, treacherous and brutal people, and even though some of the murders had been reported, the report clearly shows that these natives have not learned any respect or fear of our law in three years. After about 12 months, I was of the opinion that we would be able to bring the people under control within a few years, but it seems as if I was mistaken, and although we know little of the conditions prior to the establishment of a Post, they could not have been much worse.

The original instructions were to intensively patrol the area, make contact with the people and endeavour to obtain a census. No attempt was to be made to narrass or arrest any offenders against the Law, and the natives were to be given a reasonable time in which to understand our form of civilization, and respect the laws in regard to homes, life and property. To date, we have failed, and the time for peaceful overtures and turning a blind eye to offences, must now be considered finished.

On this patrol, Patrol Officer Purdy was instructed to be hard and to make every effort to apprehend the offenders. I consider that he has done an excellent job, and in arresting 30 natives in such rugged country, he should be commended. Acting Assistant District Officer Wakeford leaves today to take over the Menyamya Patrol Post, and Patrol Officer Purdy will remain with him. Mr. Wakeford has been instructed to hold trials and if any natives are committed for trial or sentence, it is hoped that a Judge of the Supreme Court will visit Menyamya and hold a Supreme Court at that Post.

If any natives are convicted for these brutal murders, I recommend that some of the offenders be hanged. It is appreciated that the policy at present is against capital punishment, but I do feel that a hanging of a few natives will probably save the lives of many other unfortunate women and children, who might later be murdered. The mentality of the KUKUKUKU is well shown in the accompanying report, and he cannot appreciate any leniency, which I think is regarded as a sign of weakness. Apparently terms of imprisonment are no deterrent, as a KUKUKUKU probably has a much easier and safer life in gaol than living the hard life he does at home in the village.

The report shows that some natives now have learned to report murders to the Patrol Officer, but there is no doubt that any such native making a report, risks his own life and is liable to be killed on returning to his village. Even if

offenders are imprisoned, the relatives of such offenders apparently take it into their own hands to seek revenge on an informant. This is an extremely bad state of affairs, and must be stamped out, and it appears to me that the only way that this can be done is by inflicting capital punishment on a few offenders.

As yet we have not had any real attacks on a patrol, but there is no doubt the natives are truculent, and it can easily happen that a Patrol Officer may be careless and leave himself open to attack, which may result in the death of an officer and some native police. The destruction of rest houses is an extremely bad sign, and amongst other natives this can generally be regarded as a real act of hostility towards the Administration, and it is only a step from there to outright attacks on patrols. It must be borne in mind that most of these murders were committed within only a few hours walk from the Government Post, and in addition, there is no doubt that some natives have been "eaten" and cannibal feasts do take place.

Mr. Wakeford has instructions to remain in each area, where murders have been committed and harass the natives until the offenders are captured or surrendered by their own people. It is admitted that in this process women and children may suffer, but I think it can be left to the two officers concerned that the minimum of hardship will be inflicted on persons not directly responsible. There is no doubt that when murders do take place in this area, there are no social sanctions imposed on the murderers by the rest of the village, and for this reason all must be considered more or less guilty, except in the young children.

I support the Patrol Officer's actions in not visiting the villages where the initiation ceremonies were being held. This will help to show the natives that we respect their normal customs and are only out to prevent murders and other capital offences.

At the recent sittings of the Supreme Court at Lae, one native TANANG-WARIKAM of the TAMOI Group was convicted of murder and sentence of death, was recorded against him. I believe his case is now being considered by His Honour, the Administrator, and I take this occasion to press for a very severe penalty.

In conclusion, I would like to add that I consider excellent work has been carried out by Patrol Officer Purdy and C.P.O. Mater. Arduous work was entailed in carrying out night raids over rugged mountainous country and shows that these officers are keen on their work and willing to work long hours in the normal course of their duties.))


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

TERRITORY OF PAPUA AND NEW GUINEA.

RIS.LH.

District of Morobe,
Headquarters,
LAE.

18th December, 1953.

District Commissioner,
LAE.

In accordance with your instructions, I visited Menyanya on 15th December, 1953.

Patrol Officer Purdy was advised of the posting of Mr. Wakeford to Menyanya as O.I.C. C.P.O. Mater was warned to be prepared to move to Lae on 22nd December, 1953, the date Mr. Wakeford is due to reach Menyanya.

Mr. Purdy is due for leave in June, 1954, but stated that he wished to defer his leave until the end of that year.

C.P.O. Anthony returned to Lae on 16th December for on-ovement to Popondetta on 18th December, 1953. Mr. Purdy reported the following cases of homicide and violence which were dealt with either during his recent patrol, the report of which is still in course of preparation, or on the Station in recent months:-

- (1) About 5 $\frac{1}{2}$ months ago, MANANG-GIAKATRA and KATSIOGA, both of AWI village group, carried out a night attack on a house in IOETRA hamlet of AIOGI village group and wounded a youth KEARUNGA and a man KIAGURA with arrows. KEARUNGA died, apparently as a result of this wound, about three months later. This attack was allegedly reported to a Station interpreter, MAIO, but no report was made by him to either of the officers, who learned of the death about a month ago.

About one month ago, natives of IOETRA, KAYGUNA and SIWONG hamlets went to KAJUI-KADAGA village and, in the early morning, set fire to a house occupied by a man, his wife and two children. As they ran from the house, the four people were killed.

KWAGATA of SIWONG shot the man, NIARABIAKUN, wounding him and then HEDORRAKADUNGWA of SIWONG attacked him with a tomahawk, killing him. The wife, name not recorded, was taken captive and there was discussion as to whether she should be killed or not. Finally HIGWAKATA of SIWONG said he was angry with her and killed her, allegedly with a tomahawk. The two children, names not recorded, were also killed but the names of their killers were not recorded.

IOENBA (AIOGI group) is about 5 hours walk from Menyanya; AWI Group is about 5 $\frac{1}{2}$ hours walk from Menyanya; KAJUI-KADAGA is about half an hours walk - on the apex of a triangle - from each place. There is no actual known relationship between AWI and KAJUI-KADAGA, although the two villages are close together. This village was probably selected at random by relatives seeking revenge for the death of KEARUNGA, as it is a comparatively weak one.

A number of natives took part in the attack, but only those reported as actual killers have been recorded. This attack was reported to Menyanya.

Approximately 3-4 weeks ago, a further attack on KAJUI-KADAGA was made:-

KATCHI-YOJO of IOETRA	} Combined to surround PIAKUM of KAJUI-KADAGA in his garden and, after chasing him, killed him with knife cuts in the back of the head.
IKIERABIAKATA of IOETRA	
ENG&BIA of IOETRA	
AMEUKAKA of IOETRA	
IPAI-NGOKAM of IOETRA	
SINETRAKAM of SIKWONG	}
TSITSI NANGAKAWU of WIKWONG	

This death was reported, and after radio conversation with the District Commissioner, Mr. Purdy led a patrol to investigate.

These murders were accompanied by bow and arrow fights, in which numbers of natives were involved, but no names were recorded.

The patrol found the hamlets concerned to be deserted, but made contact with other IC91 people, including PIAKWATRANKAT (a native called ADQUIS by Mr. Hurrell because of his physique). He had been involved in some of the fighting, allegedly wounding one of his own men, but his participation was ignored, in the interests of maintaining amicable relations, as he is a useful "contact man."

The villages where the suspected killers came from were subjected to some harassing and chasing, but no arrests were made.

(2) On or about 20th October, 1953,

NABANGKATA	} all of HIMERKA
AFOGA-GADA	
KOHANAGAKATA	

killed a female KAIANGIRI of HIMERKA, whom they had accused of sorcery, in a garden. They surrounded her, shot her with arrows, and then finished her off with tomahawks and knives. Reported by husband but he, with the rest of the HIMERKA people, deserted the village when the patrol arrived.

No arrest or contacts made. HIMERKA is about 1 1/2 hours from Station.

Patrol exacted compensation for a station pig previously killed by NIVETAKAM, luluai of HIMERKA.

(3) On 23rd November, 1953, a youth of KAMOI, name not recorded, invited:-

TITEMIKAWA	} of HANEIWI
PANGAKAM	
BICHUMAKAM	

to visit HIMERKA on a social call. As HIMERKA is under census and has a luluai and village book, they accepted. As they sat in the village, they were attacked. MAIANGAKUM struck TITEMIKAWA with a knife, killing him instantly. The other two fled - one jumped over a house, the other was helped by an old couple, who hid him under some "kau-kau". They were chased but shed their "clothing" and escaped. They came to the Station and reported the incident. The patrol did not contact those directly involved, but apprehended six or seven men of HIMERKA as witnesses against MAIANGAKUM.

(4) At KABONG, efforts were made to arrest men responsible for five murders mentioned in Patrol Report No. 1 of 1953/54 (Mr. Purdy) 8/9/53. Eight natives - names not recorded - were apprehended by police, after a chase, and are being held as suspects, as they were thought to have been involved in murders. Most of the village, including these eight, cleared out when patrol approached.

Murders occurred before P.O. Purdy took over from P.O. Bolansy, but apparently only reported after P.O. Purdy's arrival.

(5) About 6/7 months ago:-

AWONGAIKAWU (Principal)	}	of PEKOWENYA hamlet of KANEIWI village.
E'ETRABAKUM		
KAIWERAKON		
CHOIBITCHERAKUM		
MAYOYEKUM		

killed EKAKANGKAWU (Male adult) of EAKANUWOGI hamlet, NANEIWI.
There are two accounts of this killing:-

- (a) There was a fight in which deceased was involved and
- (b) The five above-named surrounded his house and shot him
with arrows through the heat, door.

All five were arrested and held. AWONGAIKAWU admits
killing EKAKANGKAWU and the other four, who were with him,
substantiate this. (Also admits to murder of ATIKAM (see
below - No. 6).)

There were two witnesses:-

ENIKUBANGA - relative of deceased)	}	of NANEIWI
TALANGAKAM - a brother of deceased)		

These two will be sent for when the only reliable
interpreter recovers from illness.

Two other possible witnesses:-

TANTEIWAMAKAWI (previously in Lae).
TANTEIKAM

will also be sent for. Patrol Officer Purdy will advise
when available.

In this case, an interpreter, MIANOT, allegedly
received this report and failed to inform the C.I.C. He has
since been imprisoned for one month, following false interpreta-
tion, in another C.N.A. case, and will be dismissed from service
upon his discharge from prison.

(6) The five men mentioned in Case 5 also allegedly
killed ATIKAM of HANANUWOGI hamlet of NANEIWI - a child or youth.
AWONGGAIKAWU was the actual killer. Relatives of EKAKANGKAWU
apparently sought to obtain compensation for his death, so
these five killed ATIKAM, and told them if they complained to
the "Government", they would kill another member of the same
hamlet. ATIKAM was surrounded in a house and shot. Witnesses
are said to be the same as in Case No. 6 - investigations are
proceeding.

(7) At MENYA - about 2 hours from Station - between 1st
April and 30th May, 1953 (i.e. after C.P.O. Mater arrived, but
before P.O. Helmsley left), a murder was committed. A man
KANAMETANUM died but before his death, he said that a woman
named SANGUMBARA, a distant relative, had been making sorcery
against him. After his death

KATARABAKUM)	}	of KANAVI-UROPA
HEMIRAKAM)		
CHUNABUNOKAWA)		
YALUBUNUM)		
MENAMERAKAWA)		

broke into the woman's house at night and found her sleeping
with her husband and son. The husband and son took evading
action, leaving the "sorceress" to her fate. The men shot her
through the doorway with arrows and then attacked her with
tomahawks. She lived two days, then died and another woman
threw her body into the KORTOI (Tauri) River.

HEIMBAKUM }
CHUNABUNGKAMA }
MENANENAKAWU }

arrested.

His two accomplices state that HEIMBAKUM instigated the attack.

Other men accompanied these three on the expedition but they and the husband and son later ran away. However, while I was on the Station the husband WUNYEBIKAWU presented himself and said he saw the murder actually committed and is prepared to give

Case to proceed.

(8) Attempted Murder - during P.O. Moloney's time as O.I.C. at YAMOGA, 1 1/2 hours from Station.


A man's (name not recorded) child died. His wife told him that a little girl (name not recorded) aged about six had caused its death by sorcery. He took a knife and cut the accused girl on the head four times, splitting her skull. She was brought to the Station and sent to Lae, where she recovered and is now living at the Lutheran Mission at Menyanya.

The man responsible was arrested and is held at Menyanya. He admits the attack and is identified by the girl he attacked. He had also deserted his wife after this affair, and she is angry with him and is a potential witness against him.

Case to proceed.

Mr. Purdy was given some advice on the procedure and requirements for bringing the various accused persons to trial. He is endeavouring to secure the various witnesses with a view to the preliminary examinations being conducted as soon as possible after Mr. Wakeford's arrival.

Mr. Purdy is quite confident that he can securely hold accused persons and witnesses at Menyanya so that none were brought to Lae.


(R. I. Skinner)
A/DISTRICT OFFICER

SUMMARY

Approx. Date.	Locality.	Distance from Station.	Occused and Village	Victim and Village and Fate.	Arrest and Witnesses.
1.7.53	IOETRA Hamlet, AIOGI.	5 hours.	EMANG-GUAKARA) of AWI KATSIIGA) Group 52 hrs.	KWANGHA of IOETRA, AIOGI, wounded with arrows - died 3 months later.	13 arrests made - no witnesses held.
"	"	"	"	KIAGHA of IOETRA - wounded survived.	"
15.11.53	KAJUI-KADACA	5 hours	KWIATATA of SIKWONG - SIBREKAKANGOMA of SIKWONG KIGHAKATA of SIKWONG. Above 3 with other men of IOETRA. KAIGUNA and WIK...	Shot HIARABAKUM of KAJUI - finished " KADACA. with tomahawk, killing him. Killed female- wife of above with 7 tomahawk. Killed two children of above - names not recorded.	No arrests made. Witnesses available.
22.11.53	KAJUI-KADACA	5 hours	S...YOCO of IOETRA A...ABIAKATA of IOETRA K...ATA of IOETRA AM...BIA of IOETRA IPAI-NOKAH of IOETRA SIBERAKAH of SIKWONG TETSISANGAKANA of SIKWONG	Killed PIAMUM of KAJUI-KADACA in garden with knife.	13 arrests made.
20.10.53	HIMERKA	3 1/2 hours	HABANGKATA of HIMERKA AIOGA-CADA of HIMERKA KONAHAGASAL of HIMERKA	Female KAJANGIRI of HIMERKA. Accused of sorcery - arrows and knives.	13 arrests made.
23.11.53	HIMERKA	3 1/2 hours	MAIANGAKUM of HIMERKA struck blow - others involved.	TITZIKAWU of HANIKIMI killed with knife. (PANGAKAN) of HANIKIMI, attacked HUN held at Henyanya. (TCHUMAKAN) but escaped.	13 arrests made but eight witnesses against MAIAN-HUN held at Henyanya.

Date	Locality	Distance from Station	Accused and Village	Victim and Village	Arrest and Witnesses.
June, 1953.	KADONG		AMORAIKAMA } of PANG- (Principal) } MENYA KUNYAKAM } Hamlet KAI WERAKON } HAREIWI GROIBYCHERAKUM } MAYOESSUN }	HEKANGKAMA - w/a - of KAKARUMOSI Hamlet. HAREIWI killed with arrows.	Five accused arrested - held Menyaya. Witnesses available:- ENIKUBAISA) Being sent TAIANGAKAN) for. TANTSIWAMAKAMU) TANTSIKAM)
July, 1953.	HAREIWI		As above	ATIKAM, a youth, of KAKARUMOSI - surrounded in house and shot with arrows - Killed.	As above.
1/3/53 to 30/5/53	MENYA	2 hours	KANABATAMU } KESERAKAM & } of HAREVI- CHUABUNGKAMA } UROPA, YAKUBUNKAM } MEHAKERKAMA } & Principal.	Female SANGMARA of MENYA - killed. Arrows and tomahawks Died after 2 days - thrown in river. Alleged sorceress.	BEIMERAKAMU) Arrested KUBABUNGKAMA) and held. ESAMERKAMA) Witness: WAIYOKAMU of Menya; Husband of de- ceased - at Menyaya.
Sept 9 Months ago	YAMOGA	1 1/2 hours	Name not recorded, but held at Menyaya.	Name not recorded. Four knife wounds in head - treated in Lae - recovered.	Attacker arrested. Vic- tim can identify and give evidence. Wife of ac- cused also potential witness.

TOTAL KILLED IN LAST 9 MONTHS:-

Men: 6
Women: 3
Children: 2
Plus 1 killed at KADONG (P.B.)

Patrol Post,
Menyamya.

18-12-53.

The District Commissioner,
L A E.

MENYAMYA PATROL REPORT NO. 3/53-54.

Patrol conducted by: W.M. Purdy. P.O.
Area Parrolled: HIMERKA, KOIT-CHUGOI and TAMOI.
Object of Patrol: To investigate reported murders,
and to attempt to prevent
recurrence.
Duration: 14 days.
26-11-53. to 9-12-53.
Personnel Accompanying: (1) Mr Mater C.P.O.
(2) Police-
One N.C.O. and fifteen
constables.
(3) N.M.O. Jauru.
(4) 44 carriers from Kanyei,
Nenewi, WEAMA groups.

INTRODUCTION: This patrol was carried out following on from reports of trouble in several areas, particularly Himerka and Aiooi. Two murders have taken place within the last month at Himerka and six murders at Aiooi over a total period of approximately three months; the last death being quite recent. As the talk had filtered down that the natives had said that the Government could talk but that fighting was their own concern and as further killings appeared likely, Mr. Niall was contacted and the patrol set out to visit this area. The natives of this general area, known as the Gwatera, are the most vicious and troublesome natives in the Menyamya area. They have been patrolled many times but have refused to co-operate. They have no respect for the white man's law and very little for the white man. They believe the best way to live is by constant murder and fighting and cling strongly to this belief. When the patrol visits their area all those even remotely connected with the fighting run away to some place where they are nearly impossible to find and catch.

The patrol gathered information about a large raid on the ARIFOGO (HAKATA) area by a large number of GWATERA natives from three villages. Three ARIFOGO natives were killed.

A total of thirty natives were arrested by the patrol, eleven on serious charges (murder and attempted murder) and nineteen on charges such as riotous behaviour.

03000000000000000000

DIARY.

Thursday,
26-11-53.

Patrol departed Menyuma at 8.10am. Travelled along the Tauri river and thence up a ridge, from the top of which HIMERKA was visible. Many natives were seen deserting the village and running for the cover of the bush. We continued down the other side of the ridge, crossed a creek, and after a steep climb, reached camp at 11.45 am. As we were only a few metres remained on the hilltop doing a grotesque dance, and these ran away as we came nearer, at the same time concealing their bows and arrows. Heavy rain fell in the early afternoon so remained at camp. Posted police on nearby hilltops but they reported that no natives could be seen. The evacuation was complete.

Friday,
27-11-53.

Mr. Mater and myself, with a party of seven police and a small group of Nenewi natives, went to KOINEGI, the scene of the recent attack in which one Nenewi native was killed and two others assaulted. Koinegi is a new hamlet of the Himerka group about an hour's walk from the patrol's camp site. The hamlet was deserted and sharp bamboo spikes had been placed in the ground and covered with leaves.

The body of the murdered man was found partly buried close to the house where the murder took place. The body had been partly eaten by dogs but he obviously died from a cut on the head which removed a large portion of the skull. The body was buried and the party returned to camp after inspecting two other hamlets which were also deserted.

Saturday,
28-11-53.

Left Himerka at 7.40 am. for KANANGUGI to investigate reports of a recent raid on ARIFOGO in which Kanangugi natives took part. The track took us past some garden houses belonging to the Himerka people but these too were deserted. Arrived at Kanangugi at 9.50 am. but no natives were seen. The rest house built by a previous patrol (1-52/53.) had been destroyed and a new one was built.

Some JAGENJA natives came to the camp with food. As only one hamlet of the Jagenja group had been involved in the Arifogo raid I decided not to visit Jagenja. Initiation ceremonies were in progress and these would have been interrupted. The hamlet involved in the raid ran away the day we arrived at Kanangugi.

Sunday,
29-11-53.

Remained at Kanangugi. Natives from Jagenja continued to bring food, and supplied information about murder raid on Arifogo.

Monday,
30-11-53.

Moved to KABONG. Three-hour walk over and along a ridge through thick plain forest.

Kabong natives were responsible for five murders in June this year. (see patrol report 1-53/54) As patrol neared Kabong several natives were seen running away from one hamlet. We gave chase and caught several. The natives we caught were not directly involved in the murders, but had been involved in fighting. We were informed that the killers had gone into hiding as soon as they knew the patrol was in the area.

contd.

Diary contd.
Monday,
30-11-53.

Small quantities of food brought in during the afternoon.

Some idea of the difficulty we faced can be seen by the fact that almost the entire population of Kabong, probably 500, went into hiding as soon as the patrol was in the area despite previous assurances that only those directly involved in fighting would be punished.

Tuesday,
1-12-53.

Spent the morning searching the bush and gardens for the killers. Some natives were found in hiding and these were brought back to the camp for identification, but none of these were wanted for indictable offences.

Moved on to TOAPA in the afternoon. Toapa natives took part in the raid on Arifogo together with Kanangugi and one Jagenja hamlet. The village was deserted although many cooking fires at Toapa had been seen from Kabong the previous evening. The camp built by a previous patrol (see patrol report 1-52/53) had been burnt and a new one was built. Rice was issued to police and carriers as natives had run away.

Wednesday,
2-12-53.

Remained at Toapa. Some Kabong natives came to the camp with food including a pig.

Thursday,
3-12-53.

Left for AIOGI at 7.40 am. 2 1/2 hours to rest house. All the hamlets involved in recent murders were deserted. Spent the day buying food and talking to natives. Large quantities of food brought in.

Friday,
4-12-53.

Mr. Mater and myself, with a party of police, went to a hamlet built on the crest of a ridge about an hour's climb from the Aioqi rest house. I had been told that the killers of a boy were living there. This report however, proved to be incorrect. The hamlet had been deserted the previous day and we were unable to find out where these people were hiding.

A great number of bows and arrows were found together with many clubs of both wood and stone. These were burnt together with several large wooden shields. We then walked down a steep hill to ARWE, where five people were murdered recently. We inspected the body of BIAKI, one of the five victims. The body was in the early III stages of being smoked. He had died from three large knife wounds one of which had exposed the brain.

Reached camp again at 3.10 pm. and spent the afternoon buying food and talking to a few natives who came to the camp. These were obviously nervous. Received word that Patrol Officer Mr. G. Anthony was in charge of Menyanya Patrol Post during our absence.

Saturday,
5-12-53.

Departed for SIKWONG at 8 am. The track took us past two hamlets and several garden houses all of which were deserted. Crossed a creek which was in flood, after erecting a bamboo bridge. Climbed a steep ridge and reached the Sikwong rest camp at 11.20 am.

Several Sikwong hamlets were involved in recent fighting and consequently these had run away. However, the other hamlets were quite co-operative and brought food.

contd.

NATIVE AFFAIRS

The patrol was made for the purpose of stopping any fighting still going on, and to arrest trouble-makers. It is considered unlikely that any further raids will take place for some time, as the method used in searching for them kept them constantly on the move and living in the bush. They were shown that even on their own ground it is not impossible to catch them. The reports investigated by the patrol will be listed under village headings.

HIMERKA has a population of about 600 and has taken little or no notice of instructions by Government officers including myself. Three weeks before the patrol left the station an Himerka man reported at the station that his wife KOI-ANGIRI had been killed by three men of KOINEGI hamlet: NABANG-KATA, AI'OGA-GADA, KONA'MAGAKATA. He had come down to the station unobserved and was very worried lest anyone should see him. He was afraid of being killed for giving the Government information. This applies in every village and the difficulty of obtaining first hand information can be judged.

Then on the evening of 23rd. November, a naked and frightened Nenevi native came to the station to report the death of two of his friends. The three of them had been invited to Himerka and foolishly went. They went to KOINEGI hamlet and were sitting down chewing betel nut when Ti'temi'kawu was suddenly killed from behind with a knife blow by MAI'ANGAKAM. The other two sprang up - one ran over the roof of a house and got away pursued by a yelling horie, the other ran into a nearby house and hid under a heap of sweet potato and leaves. The one running away stripped of all his ornaments, grass sporram etc. so that he could run faster and so that there wouldn't be anything to hang on to if they did get close enough. He went through the bush by a round-about route and reported that the other two had been killed. However ETCHU'MAKAM, the other man, came in the next day. He had escaped with the help of some women who had said he wasn't under the sweet potatoes but had run off.

As mentioned in the diary we visited Himerka but made no contact with the natives. A few of them stood on a hill and did a dance, but were very nervous and ran away when we got close. We searched the area and caught 3 KOINEGI natives, but we were unable to find the natives named as the killers.

The body of TI'TEMI'KAWU was located by smell and properly buried. Near Koinegi the smoked body of a woman had been recently placed in a small cage in a pandanus grove - there was a gaping hole in the side of her head: this is evidently another murder which we know nothing about. It will take some time to discover the facts but the matter will be pursued. The Himerkas were chased into the bush and given something to think about - the killers will probably lose their popularity, and someone may be persuaded to show us where they are next trip.

KANANGUGI & JAGENJA

Kanangugi was the next village visited. This small group has been involved in many murders and raids: after the visit by myself and P.O. McInerney (Patrol Report 1/52-53.) to try and catch some cannibal murderers they returned to their village and went over to ARIFOGO and killed some more (three). The most recent raid on ARIFOGO was by TOAPA natives but KANANGUGI and WABIA-KAMAGA, a JAGENJA hamlet joined in. Some Arifogos were found fishing in a river and three were killed - one each by the fight leaders of the abovenamed villages: KANARI'KAM: CHIN'JIMI'KAM, and ETA'MERA'BLAKAWU were named to the patrol as the actual killers. The Toepas brought back the arms and legs of one man and ate him in the village; probably as part of a dedication ceremony as the village has only recently been completed.

The KANANGUGI village was deserted; camp was made nearby. The JAGENJA natives were engaged in initiation ceremonies and in consideration of this they were left alone. WABIA-KAMAGA, the hamlet involved in the raid was deserted, so little would have been achieved even if we had moved across. The stage reached in the initiation was where the boys were returning to the village after five weeks spent in the bush, and a meat feast of wallabies etc. had been prepared for them. About fifteen boys of about 9 or 10

contd.

Native Affairs (contd.)

had gone through the initiation.

Kanangugi has run away from several patrols and it is hoped they will get tired of hiding and decide to reform. Anyhow they will not be forgotten.

KABONG- TOAPA

The patrol then climbed up the ridge which divides Kabong from Himerka and moved along the track to Kabong. The idea of this was to head off the Himerkas running to Kabong and the Kabongs running to Himerka. Some women and children were found but the men had evidently gone to the bush which overlooks the station. The Kabong area is in trouble over five murders committed some time ago (see patrol report 1/53-54.). The patrol spent two days at Kabong and the bush between Himerka and Kabong was searched. If the patrol had been split up more natives would have been caught; however a division of the force was not considered advisable. There is little risk of attack chasing these natives as they are very cowardly, however care must be taken as attempts may be made to rescue prisoners if the police party is only small. Eleven Kabong natives were arrested and charged with riotous behaviour under the M.A.R. The patrol was again unable to locate the natives wanted for murder.

Toapa is near Kabong and a camp was built there. The Toapa natives were involved in the Arifoa raid and it said that they subsequently ate the man killed by L. JERA'BIAKAWU, who is their head man. He was suggested as Iduai by myself in patrol report 1/52-55, but has shown himself as unsuitable. His son, who has the same name, is the brightest pupil at the mission school at Menyanya. It was found hard to tell where the Toapas had gone, so we moved on after having eaten some of their food.

AI-OGI

In patrol report 1/53-54. I said that this area was peaceful. Unfortunately a lot of trouble has flared up there since then. While the patrol was in the area no trouble was reported but a boy of IO-ETRA village had been shot by MANAN'JERA KATA and ANA'MOR'WORA of KADJERRA group. There had been a quarrel over land and the two abovenamed broke into the house of KAT'GE'URA at night and shot him in the arm and his son in the back with arrows. The reason given for not reporting this trouble to me the previous visit was that the boy was apparently recovering from his wounds. However the wound later turned septic and the boy died. The IO'ETRA group accompanied by a lot of SIKWONG and KWAIGUMAS then went on a payback raid to KAJUI'KADAGA, caught a family in a house, set fire to it and killed the four of them as they run out. The family was MA'PU'WEKI, his wife, I'ERA'BIAKAM and two small children.

KAJUI'KADAGA and KADJERRA groups are unfriendly towards each other so any KAJUI'KADAGA natives should be killed for crimes committed by KADJERRA is hard to see. KAJUI'KADAGA is a small weak group and the brave raiders probably picked on them because it was safer than attacking the much stronger KADJERRA village. The Kukukuku is evidently not particularly worried who he kills on a payback - relatives of the killers are not the main object, the main object is to find someone who can be killed easily with little risk of any further paybacks.

Following on from their successful raid abovementioned the IO'ETRAS again helped by some SIKWONGS made another raid on KAJUI'KADAGA and found PEI'AKAM in his garden, he was surrounded and killed. This last murder took place about the middle of November and was promptly reported - the natives who had been the victims of these attacks evidently felt that the situation was getting out of hand.

The patrol spent two days at AI-OGI, all the hamlets which had taken part in the raiding were examined, and two bodies were seen. PEI'AKAM, the latest victim, was in the early stages of being smoked. They had him on a platform above, and to the side of, a small fire. The platform was like a ceiling in one of their conical houses. This is different to the usual form of smoking bodies where an arm-chair like structure is made to the side of the fire, and the body sits in this in an attitude of repose. The body's skin was a cheesy colour and the body itself was horribly swollen - they had

Native Affairs (cont.)

not yet pricked it to let the juice out. The back of PEI'AKAM'S head had been broken in with a knife or something similar. The brain had been removed and the wound sown up. The smell of decaying human flesh and the grotesque shape of the swollen body was a bit too much for the two policemen new to this area.

As far as we could discover, the murderers had run away to the Langimar River area, and pursuing them was considered hopeless at this stage. All details of the raids are now known, and a future patrol should be able to surprise and arrest those responsible. The natives of the area who did not take part in the raids, or who were the victims, are beginning to realise that the Government is their best chance of protection. However the Government is some distance away and the murderers live right next door; this is a difficulty as patrols cannot spend too much time in each area.

I consider that the patrol's visit has brought an end to the fighting and raiding at AI-OGI, but each patrol will be an upset to the area until the murderers are caught. If the murderers only ran away we would have a good chance of catching them- however everybody clears out as I estimate that about 80% of the men of the AI-OGI area were involved in some way in either the murder raids or else the subsequent fighting. These men and their families all run away and will only come out of hiding when the patrol has left the area. Women and small children are the ones who suffer most if the patrol camps for some time and keeps them away from their food supply; the men are better able to withstand hunger than the children, and the children are the ones who have done nothing.

SIKWONG.

This area also appeared to have no troubles when visited by the last patrol. However Sikwong natives took part in both the raids on Kajui-kadaga; a Sikwong killed the woman although the others were not in favour. Talks with the natives revealed that one of the Sikwong luluais had been attacked in an ambush and one other native killed. The group that made the attack had falsely shouted out to the luluai that a patrol had arrived. The luluai took his book and set out for the rest-house which is some distance from his village. While on the road he was ambushed and shot many times with arrows; a tribal fight started and one of the luluais men was killed in the fighting. The luluai is now a complete physical wreck and has two arrows still in his body. He cannot walk and will later be sent to Lae for medical treatment. The two men who were primarily responsible for the attack were caught and arrested, and I intend charging them with attempted murder. Several others who took part in the fighting were also arrested. To catch them it was necessary to go some distance up the Sikwong creek and then up a hunting trail into the bush. Bush-houses had been built and they were evidently prepared to stay in hiding as long as the patrol was in the area. Some were camped under-neath over-hanging rocks near the top of the range, and a guard had been posted to keep watch on the rest-house some miles away on the other side of the valley. Those that had run away were made to feel sorry for themselves as we went around all the hide-outs we could find and made them run some more. However the ground was so rough and the bush so thick we were unable to catch more than seven.

Those Sikwongs who had taken no part in the recent disturbances were helpful with information and brought in food. Two boys who showed us the hide-outs were brought back to the station for their own protection. They were afraid of being killed by the runaways after the patrol left the area.

TAMOI No. 2.

This village was visited as it was a convenient camp to work from to catch the Kenewi natives responsible for the murder of a man and a boy at Nenewi some months ago. After the murders they had left Nenewi and started a new place in the bush between Nenewi and

Native Affairs (Cont.)

Tamoi. Five of them were arrested. One claims to have been responsible for both murders and the others say they helped him. They will be charged with murder as soon as the witnesses can be persuaded to come to the station.

Little was seen of the Tamoi No. 2 natives as they are a troublesome crowd and have several known enemies. The patrol accompanied the patrol throughout and saw the efforts made to arrest murderers-it should serve as a warning. The patrol's visit to their area should help them to behave. Two days after the patrol's return to the station the luluai came in and reported an attack on two of his men in their garden by KWAGAGA (WAPI R.) natives. Both received arrow wounds but were not seriously hurt. The Tamoi also are evidently learning to rely on the Government for protection.

The remaining paragraphs of the patrol report have been covered in my P.R. 1-53/54 and at present there is nothing to add to the remarks made in that report. No census work was carried out on this patrol as each of the villages visited are in a state of turmoil caused by murders and fighting, and normal census work is not possible. The areas will have to be pacified before an accurate census can be made.

CONCLUSION.

The GWATERA Natives, as the inhabitants of the area visited by the patrol are known, have had quite a few patrols through their area and have been told many times that fighting must stop. However since the first arrival of the Government there has been many murders and attacks; but a lot of them were never reported. The prisoners taken by this patrol have proved useful sources of information: they brought to light the murder of two women at Tamoi within the last year. Otherwise nothing would have been heard about it. One of the women was accused of being a sorceress and the killing of a sorceress is not regarded as a crime by most of these natives. The man claimed to be primarily involved was arrested on information supplied by prisoners.

A total of 30 prisoners were brought back to the station-11 on charges of murder and attempted murder, and 19 for riotous behaviour and assault. These 19 were dealt with under the N.A.R. and when they have finished their time and gone home should be useful in gaining better contact with these extremely difficult people.

The character of the average Gwatera native appears to me to be much lower than that of other New Guinea peoples. He is treacherous, and bloodthirsty, but at the same time cowardly. Nearly every violent death is either brought about by trickery or by an overwhelming force of numbers. The Gwatera's mind is so suspicious that he seems unable to realise that the Government is only interested in peace and the general welfare of the native. He lives in such a narrow world of fear and treachery that any disinterested actions for his own welfare is incomprehensible to him. The Gwatera want to retain their own way of life and resent any changes. However their resistance is passive- they withhold as much information as they can and when a patrol arrives run away to the best hiding place they can find. Then when the patrol leaves come out of hiding and sometimes they express their resentment by actions against their traditional enemies. There were no signs of any concerted action against the patrol: a few painted men standing on a hill at Himerka started a small "eing-sing" but one good look was sufficient to send them scurrying out of sight. They realise that an attack on a heavily-armed patrol would be suicidal. A more active resistance followed by defeat and the acceptance of the Government would be easier to handle than the present passive resistance and running away.

The patrol was able to arrest sufficient trouble-makers

Conclusion (Cont.)

to give the others food for serious thought, and the arrests should act as a deterrent against future crime in this area.

W. M. Purdy
O.I.C. Menyama

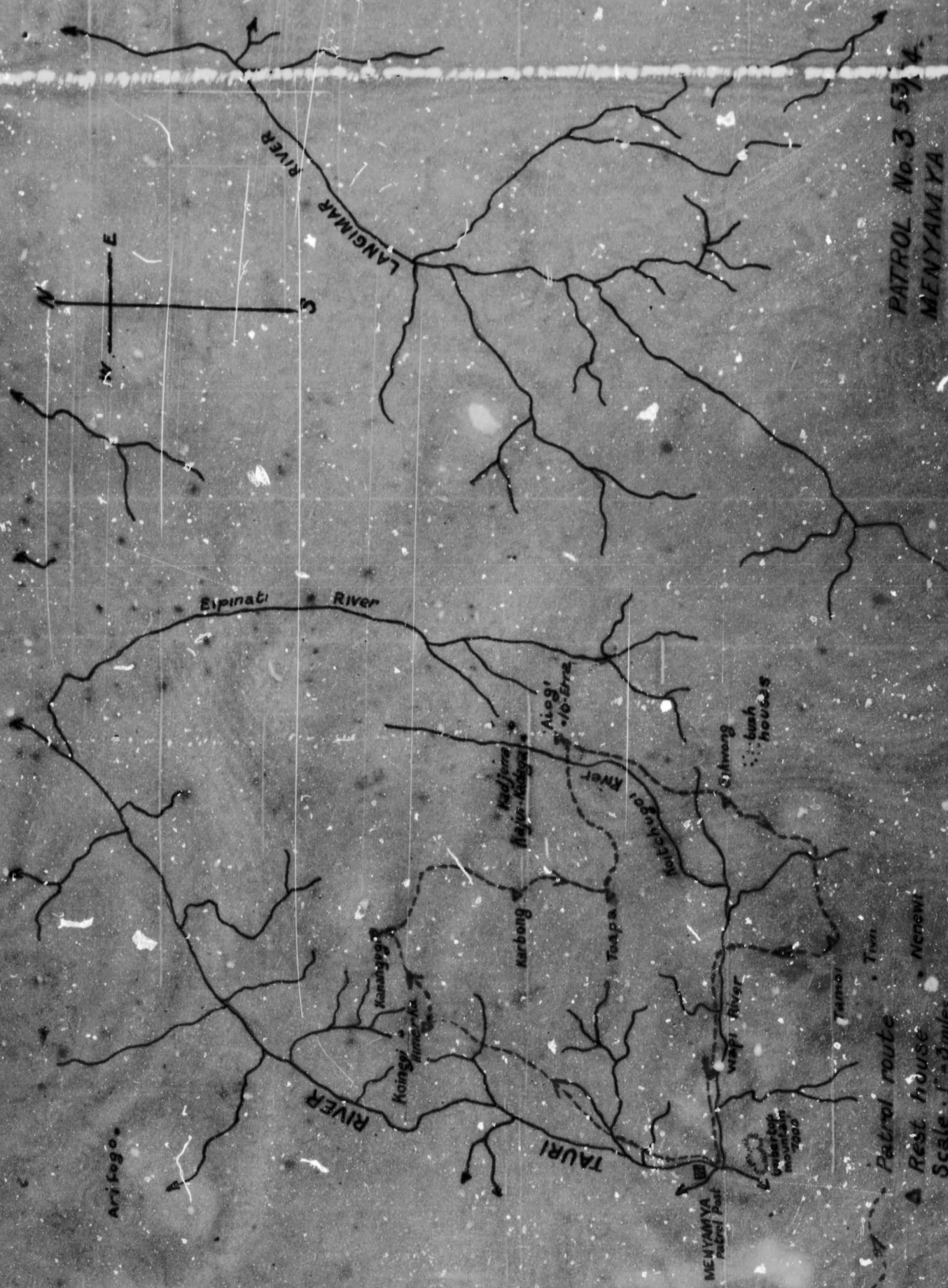
REPORT ON POLICE ACCOMPANYING PATROL.

Reg. No. 2523	Col LAIYAK.	An excellent N.C.O. and his promotion is being recommended in separate correspondence.
Reg. No. 6152PA	Const KULALA	Has been acting as an NCO at Menyama for some time, practically since the station was opened. It is suggested that Kulala has long since earned his stripes.
Reg. No. 6798	Const TOMIAN.	A keen and efficient policeman.
Reg. No. 3902	Const SONGUWA.	Although getting on in years Songuwa still beats the younger police up a hill.
Reg. No. 6941.	Const SIKANI.	Not energetic enough to be of much value.
Reg. No. 7065	Const TONTE.	An intelligent and keen police-man. Should be suitable for promotion at a later date.
Reg. No. 3242	Const LOTAKWARAK.	A senior policeman- quiet and reliable.
Reg. No. 5127B	Const YAINGON.	Not impressive.
Reg. No. 7559	Const LAMAN.	First-class patrol policeman.
Reg. No. 6937	Const NARIS.	Is now taking more interest in his duties and does a good job.
Reg. No. 8109	Const NERA.	A new policeman who needs more experience. Is inclined to be careless.
Reg. No. 8346	Const GAIKO.	Fair.
Reg. No. 8148	Const WAENGO No 1.	Below average.
Reg. No. 8149	Const WAENGO No 2.	Good.
Reg. No. 6676	Const KAI'I.	Sent out from Lae with AKANAB to add to police strength for this patrol. Did an excellent job and it is hoped he can be retained here.
Reg. No. 6615.	Const AKANAB.	Was too fat and immobile to be of much use.

W. M. Purdy
P.O.
Officer of R.P.A.N.G.S.

PATROL No. 3 53/4
MENYAMAYA

Completed by
[Signature]



Patrol route
 ▲ Rest house
 Scale 1" = 5 miles

Ari fogo

MENYAMA
Patrol Post

TAURI

RIVER

Eipinaci River

LANGIMAR RIVER



mountain
2000

bush house

Wapi River

Kolekuroi River

Alog

Karbong

Kojing

Kana

Tapa

Tern

Nenevi

Shwong

Rest house

mountain

Patrol route

Scale 1" = 5 miles



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of MENYAMYA, Morobe Report No. 4 of 53/54

Patrol Conducted by J.E. Wakeford R.D.O.

Area Patrolled HATA, MENYA, HIMERKA, SIKWONG and TAMOI

Patrol Accompanied by Europeans.....

Natives.....

Duration—From 13/1/1954 to 14/3/1954

Number of Days.....

Did Medical Assistant Accompany?.....

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

Medical /...../18.....

Map Reference.....

Objects of Patrol.....

Director of Native Affairs,

PORT MORESBY.

Forwarded, please.

/ /19

.....
District Commissioner

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

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

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

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MICRA
In
M
F

DS30-9-186

27th April, 1954.

The District Commissioner,
Morobe District,
LAE.

Patrol Report - MUYANGA, No. 4/53-54.

The full descriptive Report of Mr. J.E. Wakeford, Assistant District Officer, submitted after his successful Patrol of the MUYA, MUYA, MUYA, MUYA and MUYA areas is acknowledged.

It is considered that Mr. Wakeford displayed competence and determination of a high order in the conduct of this Patrol and I am hopeful that while he, and Mr. Purdy are at MUYA and using careful and sound methods that the distinct progress with these people being observed for the first time will gradually but steadily develop.

His Honour the Chief Justice is fully seized with the desirability of arranging a sitting of the Supreme Court at MUYA as early as possible, however while he has been undertaking the duties of Acting Administrator and with two of the Judges on leave in Australia it has not been easy to arrange. It is expected that a Circuit of the Supreme Court including MUYA will commence at an early date after the return of His Honour the Administrator to the Territory on April 26th, 1954.

*note
Chunla
195/54*

(P/A)

A.A. Roberts
A.A. Roberts,
Director, D.D.S.A.

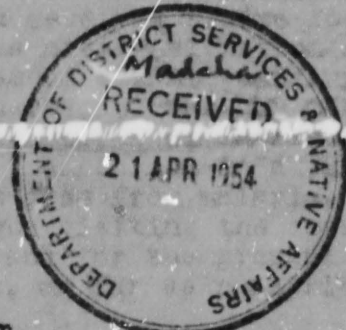
popula

30/9/1954



TERRITORY OF PAPUA AND NEW GUINEA

HLRN, RD.



In Reply Please Quote No. 30-7-16

Headquarters, L.A.E.

15th April, 1954.

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

PATROL REPORT - MENYAMYA NO.1 of 1954.

Forwarded herewith are copies of a Patrol Report, submitted by Mr. A.D.O. J. Wakeford, covering his operations from the 15th January to the 14th March, 1954. These patrols were carried out mainly with the object of investigating several alleged murders and apprehending the offenders. The report shows that the aims of the patrol have been accomplished, and all known offenders have been arrested, and since the conclusion of the patrol they have been committed to stand their trial. The offenders are now in custody at Menyamya and it is hoped that an early sitting of the Supreme Court will be held at that Post.

For a long time we did not seem to be making much progress towards the pacification of these Kukukuku people but our steady patrolling has now shown results and the most pleasing feature of this report is that the village officials have arrested the offenders and brought them to the A.D.O. The actions taken by Mr. Wakeford are to be commended and show that he has displayed patience and firmness in handling the natives. I think they will gain greater confidence in the Administration generally. There is no doubt that this manner of apprehending the offenders is a better one than by the officer and the police pursuing all and sundry, and in such cases it is often found that many of the wanted men are not caught and also many innocent natives suffer through these hunting methods.

The population censused shows that there are 4½ thousand, all within a few hours walk of Menyamya Post. It is still difficult to estimate the total population in the area, but I feel that there must be at least 25,000. Now that the people in the Tauri headwaters seem to have settled down, the officer will be able to extend his influence to the other more outlying areas, and I hope that within another year, any offenders against our laws will be brought to the officer by the appointed village officials.

A start has been made on the building of suitable inter-village roads, and in order to expedite their construction and give the natives more assistance, I am arranging to forward fifty spades, some of which will be issued to each village with instructions that they are to use them mainly for road construction. When decent tracks are made, this will lead to more inter-village communication, and when such visits are made, the natives will find that the other groups are not so bad as they have been pictured. Arrangements will also be made to forward supplies of banana suckers and new types of sweet potato. There is no doubt that at some periods

of the year these natives, in spite of their large gardens, do suffer periods when food is very short.

Mr. Wakeford has carried out an excellent patrol and deserves praise for the manner in which he has handled the native situation and captured the offenders which, instead of antagonising the natives seems to have given them respect for our methods. If any natives are ~~sent to the coast~~ have them transferred to a prison other than Menyama, but in an area free from malaria. It is difficult to ensure that natives visiting the coast do receive prophylactic treatment and for the present the A.D.O. will be instructed to prevent, as far as possible, natives visiting the coastal area.



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

TERRITORY OF PAPUA AND NEW GUINEA.

PATROL REPORT.

PATROL CONDUCTED BY:-

J.E.Wakeford.
Attg.A.D.O.

POLICE:-

No. 6141PA.	L/Cpl Samoi.
" 6152PA.	Const Kulala.
" 7065.	" Tonte.
" 6676.	" Kei.
" 8149.	" Wasngo. No.2.
" 8148.	" Waengo " 1.
" 8548.	" Gaiko.
" 8147.	" Patengi.
" 7303.	" Sisirip.
" 5014B.	" Siserta.
" 5116.	" Kanasop.
" 7386.	" Waruwari.

INTRODUCTION.

The patrol had three objectives. Firstly to make friendly contact with the people. Secondly to endeavour to take a census and, thirdly to apprehend those persons whom Mr. Purdy, P.O. had reported as being allegedly concerned in wilful murder, murder, and assault.

Contact was made with the people, and I believe with the majority of the people. A census was taken. And finally, all those persons whose names had been reported by Mr. Patrol Officer Purdy, were apprehended.

The preliminary investigations have been concluded, and all of the defendants have been committed for trial by the Supreme Court.

PATROL DIARY

Jan 15th, 1954.

Left the Government Station at Menyanya and arrived at Tamoi. Only seven natives to meet the patrol, the rest had run away. The seven were told that the patrol intended to stay until such time as all came back to the hamlets.

Jan 16th.

Started on the building of a small station.

Jan 17th.

Working on Police quarters.

Jan 18th.

Police quarters finished, and a start made on the Rest House.

Jan 19th.

Pouring rain all day.

Jan 20th.

Raining in the morning, fine in the afternoon, working on the Rest House.

Jan 21st.

Work on Rest House. A few natives came to the patrol.

Jan 22nd.

A large line of Tamoi natives brought in food. Rest House finished.

Jan 23rd.

Started work on houses for the carriers in the morning, and with some police visited a number of the Tamoi hamlets.

Jan 24th.

Houses for the carriers finished. Made another round of the Tamoi hamlets. Luluais joined us at the Jaga hamlet which was deserted. They were told that they were required to bring the people down to have their names recorded.

Jan 25th.

A number of people came down to the Rest House. Luluais swore that everyone was present. People sent back. Went with police and carriers to get food.

Jan 26th.

A really excellent line from the No.1. Tamoi group. Recorded their names and finished at 2.p.m. With police and carriers to Jaga hamlet for food.

Jan 27th.

A good line from No.2. Tamoi. Names recorded. A quick visit to the hamlets.

Jan 28th.

The patrol moved over to the Nanewe group.

Jan 29th.

Started to line one of the Nanewe hamlets, but pouring rain, and had to send the people back.

Jan 30th.

Finished the census at Nanewe.

Jan 31st.

Wanted to move to Wiama, but couldn't cross the Kortel river. Had to follow the river back to Menyanya station.

February 1st, 1954.

Hearing Court cases at Menyanya.

Feb 2nd.

Finished hearing Court cases.

Feb 3rd.

The patrol moved to Hata.

Feb 4th.

Took the census at Hata. Very short of food.

Feb 5th.

The patrol moved to Kanyei.

Feb 6th.

Pouring rain.

Feb 7th.

Took the census of Kanyei, and the patrol moved to Wiama.

5
THE PATROL DIARY CONTD.

- Feb 8th. Lined the people of Wiama and took census.
- Feb 9th. Pouring rain.
- Feb 10th. The patrol moved to Menya No.1. Heavy rain and all soaked.
- Feb 11th. Pouring rain.
- Feb 12th. Lined the hamlets of Kwondenya and Inoka-kona between heavy showers.
- Feb 13th. Moved to Taugwa-Kerkaipa. These people were still building the Rest House and Police quarters when the patrol arrived. We helped them to finish the building, and then because of the uncertain weather, and the fact that they were all there, the census was taken.
- Feb 14th. Moved down the spur to Menya No.2. A really wonderful reception was given to the patrol by these people. Took the census.
- Feb 15th. Again the river Kortei beat us, and although the Himerka group is in a direct line from Menya, the patrol had to return to the only bridge across the river at Menyanya.
- Feb 16th. The patrol moved to Himerka and received a very poor reception. Had to get busy and make the Rest House and Police quarters habitable.
- Feb 17th. One section of the Himerka group were friendly, but the other section were not. Groups of people from this section shouting abuse at the patrol. Started building new station.
- Feb 18th. Building station.
- Feb 19th. Some police and carriers continued the building, the others came with me to visit the unfriendly section, and we took what food we wanted, the people having moved to the top of the next range.
- Feb 20th. Station finished. Another visit for food.
- Feb 21st. And still another visit. People starting to think.
- Feb 22nd. Lined and took census of the friendly section.
- Feb 23rd. And still another visit, this time however the people came back with us to the Rest House. They were lined and the census taken. The Luluai of Himerka (friendly section) came in with the first of the long list of wanted men. Did a very preliminary investigation, interviewed witnesses telling them they had nothing to fear. Despatched two accused to Menyanya.
- Feb 24th. The patrol moved to Kangosai.
- Feb 25th. Lined and took the census. The Luluai came good by bringing another of the wanted men. Also had interviews with the witnesses.
- Feb 26th. The patrol moved to Wapi-a-kunga.
- Feb 27th. Lined and took the census. The patrol then moved to the Akwanje group.

PATROL DIARY CONTD. P. 3.

- Feb 28th. Lined and took the census of two hamlets of this group. Heavy rain.
- March 1st, 1954. Finished all of the other hamlets. Two men from the unfriendly section of Mimerka came to one of the Akwanje hamlets whilst the people were having their names recorded, and stole some bows and arrows from the Luluai's house. Fortunately they were recognized, and the Luluai of Mimerka who was with the patrol, was sent to arrest them.
- March 2nd. The patrol moved to Kabong.
- March 3rd. Lined the people of Kabong and took the census. The Mimerka Luluai brought in the two thieves. They had to be remanded to Menyamya as the witnesses were not at that time available.
- March 4th. The patrol moved to the new group of Taupa. There is a very strong Luluai here, and as he had all the people ready to meet the patrol, they were lined and a census taken.
- March 5th. The patrol moved to the Ai-o-gi group. I was told that two hamlets were deserted. I told the Luluai we would be staying six months if necessary, and that he had a number of wanted men in his group, and that it was his job to arrest them and bring them to the patrol.
- March 6th. Just waiting at Ai-o-gi. Took food from one of the runaway hamlets.
- March 7th. Took food from the other runaway hamlet.
- March 8th. A lot of calling out this morning. Took more food.
- March 9th. Four hundred and ten in for the census. Explained to the people that I still intended to wait for the wanted men. I also told them that I would move directly they were brought in.
- March 10th. The Luluai and his Tultuls came in with every wanted man. The patrol moved at once to Sikwong.
- March 11th. Lined and took the census. Again the Luluais and the people were told of the policy of waiting until they themselves had decided to hand over the wanted persons. Late afternoon and they brought in the wanted men. The Luluais of Sikwong had seen how the policy had worked at Ai-o-gi.
- March 12th. The patrol moved over to Tamoi to endeavour to apprehend a runaway from Menyamya.
- March 13th. A lot of people came in to see the patrol, and the purpose of the visit was explained to them. They remembered, and they brought the wanted man in that afternoon.
- March 14th. The patrol returned to Menyamya station.

Topography.

The country covered by the patrol was extremely mountainous. It consists of two main mountain ranges, but I was unable to ascertain their names. From these ranges come razor backed spurs jutting out towards the main rivers, the Korite, the Wapi and the Iakau. It is on these spurs that the hamlets are located.

The geological structure of the ranges and of the spurs consists of both igneous and sedimentary types of rocks. The igneous are of granite and gneiss, whilst the sedimentary types are of fine grained shale. A number of rock samples were taken, and these have been sent to the Australian School of Pacific Administration for classification, and to add to the collection already at the School.

Climate.

The patrol left the Government Station at Menyampa on January 15th, 1954, and returned there on March 14th, 1954. Until the latter end of the patrol, when the weather improved greatly, rain was experienced for thirty nine days. It would seem that the period from January to March is recognized as being a wet period, as some gardens were already planted, whilst others had only just been burnt, the people waiting until the weather eased, which they stated would be soon, before they started to plant.

Temperatures varied greatly, being as low as fifty five degrees to as high as seventy degrees at six o'clock in the morning. I think that a lot had to do with the siting of the Rest Houses, some were situated below the crest of the spurs, whilst others had been built right on the top, and were consequently fully exposed to the full force of the winds.

Vegetation.

The main mountain ranges are timber covered with a variety of timbers of both soft and hardwoods. But nowhere were there stands of timber which could be considered on a commercial basis. Some pines were seen, but not very many. These were located in the gullies between the spurs, and none at all were seen amongst the timber on the mountains. Bamboo grows extremely well on the ranges. The Casuarina is another tree which grows well in this area, and some very fine specimens were seen. I saw the largest and highest Pandanus Palms that I have ever seen. Two varieties were noted. The screw-pine variety with the stem repeatedly forked, and bearing immense round fruits. These trees appeared to be up to eighty feet high with long prickly leaves arranged in screw like form. They are also remarkable for their large aerial roots, which give them the appearance of being on stilts. The other variety seen carries a red fruit about eighteen inches to two feet long. The seeds of this variety are cooked in bamboo and the pulpy residue is eaten; whilst the oil obtained from the seeds is used to put on the skins of young men when being initiated.

The spurs themselves are grassed covered, mainly with Kunai grass. Occasionally small areas were found having a variety of grasses growing on them, amongst which were Mitchell and Couch grasses. These areas were found on the more undulating type of country at the base of the spurs.

Agriculture.

The cultivation methods followed by the people seen on the patrol is that known as the "shifting type". It follows the usual characteristics found with this type of cultivation. A rotation of fields rather than crops. Usually the densest wood available in the area being selected, owing to the sparsity of undergrowth making it easier to clear, and in addition to take advantage of the maximum humus content found in such areas. Methods of clearing vary slightly. In most cases with this type of cultivation, after selection of the area has been made the timber is cut out and burnt. However, in this area little or no cutting of timber is done; it seems that a day is selected having a favourable wind and plenty of sun. A fire is lighted and allowed with the help of the wind and the sun to burn over an area. As far as the fire burns, that is the garden. What impressed me mostly on the patrol with regard to agriculture, was the colossal size of some of the gardens. I assumed that such large gardens must be worked by a number of brothers, or other near relatives. However, the divisions usually seen in these gardens of such size, in other parts of the Territory, were absent in the gardens here. I made extensive inquiries, and was both told and shown that the gardens belonged to, and were worked only by a man and his wife and their immediate family, and in no case could I find it otherwise.

Planting takes place after the burning off process without any further preparation of the soil taking place. Farming methods and implements are crude. The only power used in planting, tilling, harvesting and transporting the produce is the human muscle. The main implement used for tilling and planting is the sharpened digging stick. Weeding is done either by hand, or with the assistance of a knife, or a piece of iron edged and fastened to a small stick shaped like a handle. In the planting, the ground is little disturbed, only the actual place of planting being broken up. In some gardens the sweet potato vine is planted in small mounds, in others it is planted on the flat. After the planting has been completed the garden is fenced. Fences vary both in construction, and in the materials used. Among the Nanewe, Kainyai, Hata and Wiama peoples, the majority of the fences were constructed with Casaurina palings, some of them being over six feet high. The palings are sharpened at both ends, one end being driven into the ground. They are fastened about four inches apart by bush ropes at the top and bottom of the paling. In other groups, garden fences were of long lengths of bamboo laid horizontally one on top of the other, and held in position by two sticks one each side of the fence at intervals, and driven into the ground.

The fire burning through the area at the initial clearing, kills all the trees. These are used for fencing, the building of a garden house, and for firewood.

The main crop, and in some cases the only crop grown is the sweet potato. This is the staple food of the people seen on the patrol. In some gardens the planting of a little sugar and pit pit was interspersed with the sweet potato, but never in large quantities. Some corn and arbica were also seen, and a few small patches of taro, and in a few gardens in the Sikwong group some yams had been planted.

Bananas are also grown in some areas covered by the patrol, but whether it is the variety, or the fact that the particular strain of these bananas has run out, I do not know, but all of those seen were of a particularly poor quality. The fruit is extremely small, and nearly all skin. The edible portion after cooking and taking away the skin, is not very much thicker than a man's thumb, and tastes like paper. Only the cooking type banana is grown.

Where contact with the Administration and the Mission has been maintained to a higher degree, the people have planted European types of vegetables. Some good potatoes were obtained by the patrol, but in the majority of cases those seen were very small. Tomatoes, Chinese cabbage, eschalots, and pumpkins were also obtainable in these places.

Corn and cucumbers are the only vegetables of the European types that are eaten by the natives. All others are allowed to rot in the ground.

Agriculture contd.

At Sikwong a garden was seen that had numerous varieties of beans planted around the inside of the fence. Among them was the Winged Bean, and also the variety known as the "Yard Long Bean". No attempt had been made to pick these beans, and they were rotting on the vines.

Some seeds of various vegetables were given to the people, and it was explained to them, that the products could be a source of income to them, as providing that they were of good quality, the ~~Militarists~~ would purchase them possibly with cash, thus they then would be able to buy things that they needed, but which at present were unobtainable to them, owing to their lack of money.

Only one garden is made at the time, and however large the area may be, all of it is planted. No further effort is made to make a new garden until such time as the product of the first garden is expended. The system is not a good one, as it results in periods of hunger, and could with a rising population and a period of drought, result in widespread starvation and death. All those groups of people situated on the western side of the Korlta river, are at present living entirely on the Pandanus nut, their gardens having finished, and the new ones not as yet in bearing. On a number of occasions, the carriers of the patrol whilst in this area had to be given issues of rice and meat, there being no other food available. The people of this area did their best to supply the patrol. Women were seen grubbing in the old gardens trying to find tubers. Sometimes they would bring in net bags containing a few tubers, almost as large as a small football, and so coarse and stringy that even when peeled and cut into small pieces and boiled, was hardly edible. In other cases the tubers collected were small and fibrous, possibly the results of second or third crops.

It was noted that when the sweet potato tubers are harvested, the ground and the vine is little disturbed, the vine being allowed to remain in the ground until the new garden is ready for planting. It is then taken up and broken into lengths which are used to plant up the new garden. Only one crop is taken from an garden, a new area is then selected, and a new garden is made. Sugar, bananas and the bark cloth trees are allowed to remain, but no further root crops are planted until long after the secondary growth is established and at a considerable height. Coming over the range from Sikwong to Tamoi, it was noticed that in places where gardens had been previously established, that instead of the land reverting to forest growth, it is now growing healthy Kunai grass, and this area is well above the timber line. This may develop into a dangerous situation, as it could be the beginning of sheet erosion. It was frequently noticed how heavy rain was falling on the ranges, whilst there was none on the spurs and lower slopes. If the land reverts to Kunai instead of forest at these heights, and that Kunai is fired as is the practice in this area, the heavy rains will wash away the soil, leaving only the parent rock. This is now a common sight along the Whagi valley, and I fear may become a common sight in this area before very long.

May I suggest that new varieties of sweet potato and bananas be made available for these people, and that some taro, yams, tapioc and ground nuts be issued for planting on the Government Station to be made available to the people at a later date, when they have seen how they are used. I do not recommend advocating the planting of rice, soya beans, or other commercial crops at this early stage of their development. These people are far too unsettled as yet to devote the time necessary for the successful production of these types of crops. It will I think be better to build up their diet which is at present extremely poor, by the introduction of new strains of crops with which they are familiar, and then later turn their minds to the production of cash crops.

Livestock.

Pigs are in very short supply in the area covered by the patrol, and the few that were seen were of poor quality. Some were purchased by the patrol, the price in this district for a fully grown pig is a large knife, or axe.

The pigs seen are black in colour, long snouted and razor backed. I should not call them domesticated, as although they will come when called, they spend most of their time in the bush in a semi wild state. None at all were seen around the houses.

The majority seem to be the progeny of wild pigs. The people here do catch wild piglets, which are suckled by the women. After weaning they are turned out in the bush to scavenge for themselves, only the most irregular feeding of them is carried out.

The pig to these people has not the important ceremonial value it has to people in other districts, here, the opossum holds first place in all ceremonies. Pieces of pig are given in the "Bride Price", but are not insisted upon.

No poultry of any kind is kept by the people seen on the patrol.

At present these people do not appear to be livestock conscious. Sheep and goats they will not have under any circumstances, whilst even the mention of pigs is received with considerable coolness. I have no doubt, that when these people settle down that they will become more livestock conscious, and that pigs and fowls will take their place in the social and economic life of the people, as much as they do in other places. However I do think that the introduction of livestock into this district can only be a part of a long range agricultural plan. It will not be accomplished by simply placing animals in this region and reaping the benefits accruing from the action. Many problems have to be solved and numerous difficulties over come before such an action can be assured of a successful future. Perhaps the greatest problem will be the intergration of pastoral land use with its attendant responsibilities of management - maintenance of quality of stock, disease control, controlled grazing - into the present predominantly agricultural land use pattern, as it will undoubtedly mean a complete turn round of the present system of land use, and an upheaval of the social organization.

Health and Hygiene.

In each of the groups visited, both Yaws and Tropical Ulcers were seen, although there were no serious cases. I did not intend taking any N.A.B. drugs with me, as all of the people who were visited, are only a matter of a few hours from the Government Station, and I can see no reason why, if they really want treatment, they should not come to the Government hospital here. However, as it was necessary to remain in some of the groups for some time, I sent back to the station for some N.A.B. and a number of injections were given.

Gaitre. This is prevalent throughout the area visited by the patrol, and some cases that were seen, were in a very advanced stage.

Eye-trouble. Nowhere have I seen so many people suffering from eye trouble, as were seen on this patrol. As a layman I can only describe the condition as a cataract. This condition was seen in people of all ages. The pupil of the eye appears to be covered with a milky coloured skin. In a number of cases, total loss of the sight of the affected eye has resulted. Conjunctivitis is also amongst these people, especially among the small children.

Skin Diseases. Only a very few cases of Tinea were seen, and for some reason these were mostly confined to women. Scabies are common to both sexes. These people wear plaited pandanus bands around their arms and waist, and it is in these places that the scabies is most noticeable. I believe I saw two cases of Leprosy, both of which were in women. Both had nodular patches spreading over the nose and under the eyes. There was no ulceration, and the nodules were smooth and rounded. Albinism is fairly common in this area, but whether it is true albinism or not I cannot say. In one case I saw at Taupa, the woman had white eyelashes and eyebrows, and her eyes were the palest of browns. Her husband was the usual dark colour, but all of the children took after her in their colouring. In another family at Akwanje, both husband and wife were the usual native colouring, as were four of the children, whilst the other two of the family were a real coffee au lait.

Malaria. Treatment was given to a number of people whom it was thought may have been suffering from malaria, they had the characteristic symptoms. Only at Tamoi were the mosquitoes bad, and at this place I was able to catch some species of Anopheline. It was impossible to sleep of a night there without a net. In other places visited there was just the occasional one at night.

It was noticed that some four or five of the local natives who had previously been taken to Lae, either visiting or on court matters were all badly infected with fever. One man from Nanewe is unable to walk and has to be carried everywhere. He was brought to me at the Rest House at Nanewe. As they carried him in, he was in the midst of a rigor of such severity that they could hardly hold him. He complains of violent headaches and pains in his limbs, and the attacks last for days. He has a jaundiced appearance, and is extremely thin. Another Nanewe man is almost as bad, but he is able to walk short distances. Both of these men were witnesses in a court case. The Lulusi of Kwondenya is another bad case, he too has to be carried most of the time, and his symptoms tally with those of the Nanewe men. Some other men of the Menya group are also sufferers of this type of fever, and in all cases have been visitors to Lae. May I suggest that in the future when natives from this district visit Lae for any purpose, that they be given a full course of malaria treatment.

I cannot speak too highly of the work done by N.M.O. Daigi who accompanied the patrol. He is in my opinion an outstanding man.

In taking the census it was noticed, and this applied to every group, the almost complete lack of aged people. I thought at first that they were being hidden, but on wandering among the different hamlets comprising the groups, I found that there were none. The people told me that the aged, and a number of the children had all

Health and Hygiene contd.

died as the result of a sickness that swept through this district some time ago. I also noticed that a large number of the people of both sexes were wearing particles of native clothing around their necks. I was informed that these were pieces taken from the clothes of those who had died, and were worn by the relatives as an emblem of mourning for the departed. If this sickness was responsible for all of these deaths, then it must have been severe, and must have killed a large number of people. The symptoms were described as severe pains in the head and limbs, especially in the back and legs, with frequent bouts of vomiting of green bile. These symptoms to me, sound very like influenza. An outbreak of influenza and pneumonia was reported from this district last year, and this may have been the results of it.

Hygiene.

Hygiene is completely lacking. Roads and hamlets are used as latrines. Later on I hope to be able to persuade the people to clear an area for some twenty or thirty yards around their hamlets. At present natives go a few yards away and squat in the Kunai. As the grass is so high, they are completely hidden at a distance of only a few yards. Clearing will I think, at least make them go some distance before defecating. Even the carriers with the patrol had these dirty habits, and I regret to say that it was necessary to do the "kitten act" on them once or twice before they realised that such habits would not be tolerated. Other wastes at present are negligible. Practically the only food eaten by these people is sweet potato which is baked and therefore there are no peelings. Chewed up sugar cane is spat out, but this soon dries and is harmless. Despite their lack of hygiene, flies were hardly noticeable.

Water Supplies.

Water supplies were adequate in all the places visited, although in some places it meant a considerable carry. It is I think only used for drinking purposes. All food is roasted, either in the ashes of the fire, with hot stones, or placed in bamboo which is placed on the fire, or on hot stones and covered with kunai grass. Nowhere did I see any food being boiled, or any green vegetables being made into soups. All food being eaten is held in the hands, or if too hot is placed on the ground. The people have no wooden plates, nor have they, other than the lengths of bamboo, any cooking utensils.

Housing.

Families usually maintain two houses. One at the hamlet, and the other at the garden. All hamlet houses seen on the patrol were of the round type. Some had bamboo thatching, but the majority were thatched with kunai. The roof which is conical slopes down steeply to within about three feet of the ground. The circular wall is made of either wooden palings interlaced with pandanus leaves, or all pandanus leaves. Inside the house, the floor is raised about eighteen inches from the ground, with a hole in the centre for the fire. Dogs and small pigs live under the floor. There is only one small doorway, consequently the houses are dark and unventilated. How these people sleep in these houses when they are smoking a corpse, I simply do not know, the smell must be almost unbearable. About five yards away from each roundhouse is a lean-to, this is used to prepare and cook the food, and for the men to sit under and smoke and talk.

The garden houses usually consist of four posts with poles ~~knit~~ joining them together and on top of which several layers of pandanus leaves are laid. Some types have a gabled roof, whilst others are of the skiffon type. They are really a shelter from rain, but families do live continually in them, whilst the garden is being prepared, especially if the land under cultivation is a long way from the hamlet.

The disposal of the dead.

The methods used for the disposing of the dead, vary according to the circumstances. The bodies of sorcerers both male and female are usually thrown into the river. The smoking of the corpse depends not so much on the influence that the person wielded during life, but more on the assistance being forthcoming from the relatives after death, to carry out the necessary functions that are required of them when it has been decided to smoke the corpse. The procedure takes anything up to several days. After smoking and a period of further mourning has been carried out, the body is then taken to the clan burial ground, which is usually a cave high on the mountain, where it is placed inside.

Another method of disposal, is the placing of the body in a specially built house in the bush. These houses are generally found amongst the pandanus palms belonging to the family of the deceased. In other cases, the body is placed on boughs and lodged in a tree. With the bodies of small children, disposal is carried out by building a small cage like structure, which is set up outside the hamlet house.

There does appear to be a slight change taking place in this district with regard to the disposal of the dead. At Menya recently a powerful man died, and his body was buried in an area which has been set aside for a cemetery.

Clothing.

The men wear what could be likened to a form of sporran. This is made from a species of swamp grass, and patches of it are planted in the lower and moist areas of the gardens. In some groups seen on the patrol the "sporran" is shaped to fit between the legs, being cut almost to the form of a v, whilst in other groups it is cut square across the bottom. At first sight the "sporran" appears to be one single bunch of this grass, but investigation shows that it consists of a series of layers of this grass, placed one over the other, and held in place by fine cords which are tied round the waist. A strip of bark cloth is used to cover the buttocks, this is separate from the bark cape, which hangs from the head. This bark cape is used not only as protection against cold and rain during the day, but also as a blanket at night.

The women wear a skirt made from strips of bark obtained from a species of the figs, possibly the *Broussonetia*. Strips of the bark are cut from the trees and are beaten with wooden mallets over smooth logs. When prepared, strips are cut and the skirt is made. The cape is also worn by the women, and as with the men, it is fastened with a cord which is looped around a clump of hair on the head.

No colourings are used in the bark cloth, nor are any designs worked on the capes.

Physique.

The men are of an average height of about five feet four. They are sturdily built, but have remarkably fine legs and thighs for mountain people. Again for mountain people, the feet are small and little splayed. Their staying power is low, and as carriers they are the worst I have known.

The women are of a better physique, and are generally taller than the men. The muscles of the back and neck are almost perfectly developed, due no doubt to the carrying of heavy loads suspended from the head, up these steep mountains.

Roads and Bridges.

A most encouraging sign was seen on this patrol. The people of Menya Nos. 1 and 2, have started to build roads. At present the roads in these places are confined to within the group, but at least it is a start. Similar conditions were found at Hata, Nanewa and Sikwong. For some time past now, Luluais have been coming in to the Government station asking for shovels. These have been readily made available to them, and their names recorded in a book. They have usually asked for the shovels for use in their gardens, and it has been suggested to them that such shovels could be used on making roads as well as being used in the garden.

Bridges. These are non-existent, and this fact caused considerable inconvenience to the patrol. After leaving Nanewe it was intended to cross the Korlta river and proceed straight to Wiama. However the river was in flood, and the only way for the patrol to cross was to come all the way back to Menyanya, and cross the river there. The same thing happened after the patrol left Menya No. 2, again the river was in full flood, and although Himerka was in a direct line from Menya, the patrol had to return to Menyanya to cross the river. The lack of bridges is no doubt due firstly to the almost total absence of communication between groups, and secondly to the fear that these people have of water. It took the patrol an hour and a half to cross the Iakau river. The police and myself carried the stores across, and then we had to practically carry the carriers, they were terrified, although the water was below the waist line.

A start is to be made in the near future on the Government station here, to build tracks about two feet wide, and it is hoped that natives coming to the station and seeing them, will be encouraged to do the same thing in their own groups. A track of this width built around the spurs will not be hard to do, it will be easily maintained and will be sufficient for a patrol to walk in comfort, and for the people to use when bringing food to the station.

Bridges are a different matter. To bridge the main rivers is certainly going to be a problem. Both the police and myself kept looking for suitable cane whilst we were walking through the forest areas, but none was seen. However it may be possible to obtain some in the Wapi area, and a lookout will be kept when I go into that area shortly.

The people.

Only in one group was the patrol given to understand, and then in no uncertain terms that it was not wanted. I was rather surprised at this, because the Luluai of Himerka, the group concerned, had joined the patrol as a carrier. I was told of his joining but chose to ignore him, as I thought he may have joined us in that capacity, in order to see what went on. On approaching Himerka a considerable number of natives stood on the ridges and shouted out to the patrol. The interpreter told me that they were telling us to go away, they hadn't asked us to come, and didn't want us. They were ignored and the patrol moved into the group. The Luluai when taxed with this conduct stated that they were a breakaway group that was always causing trouble. As this was their attitude I decided to establish a small station at Himerka, and building proceeded accordingly. Under the strict supervision of myself, the police and carriers were taken each day to visit the malcontents and food was taken from their gardens. I say under strict supervision, and this is true, as I had no desire to have any gardens ruined by happy-go-lucky police and carriers. As we approached, the natives retreated to the high ridges and stood and watched. After the third day some very sorry natives came down to us and assured me that it had all been a mistake. It was carefully explained to them, that all the patrol intended to do was to record their names, and to apprehend those wanted for murder, and that the rest had nothing to fear. After sitting down and talking with them for some time, they decided to accompany us back to the Rest House, they did so and were lined and a census taken.

The people. contd.

This business of running away did not trouble us at all, we just settled in, made ourselves comfortable, and waited. In a way I can understand their fear. They are under the impression that our law is the same as their own. A man offends against another group, and that group holds not just the offender responsible, but his entire group. The fact that our law is different took quite a lot of explaining, but I do believe that at last it is beginning to sink in. Once that fear is overcome, I rank them ~~second only to the Highland people~~. I saw on the patrol, second only to the Highland people. The people here have a wonderful sense of humour, they are kind, and they gave this patrol a right royal time. Again carefully stressing the fact that I am only referring to those people seen by the patrol, I contend that the reputation given to these people is entirely unwarranted. However, I do say this, that if you go looking for trouble amongst these people, it is not hard to find. Providing that the policy as explained to me by the District Commissioner is carried out, and patience is exercised, I can see no reason why this district and its people should not take its place with other districts in the economic advancement of the Territory. There is however, no other district in the Territory to-day where Lord Lugard's famous maxim shows greater application. His maxim was Festina lente: Hasten slowly.

Group movements.

The recent movements of the people in the area covered by the patrol, and that just outside the area, is astounding. It is I think a most healthy sign. An entirely new group has been formed at Taupa. This group now consists of people from Kabong, Akwanje, Sikwong, Ai-o-gi, and as far away as Hata. The people say that originally the ground to which they have now returned, belonged to their ancestors who were forced to leave it and join other groups because of the fighting. Now they say, that as the fighting has been stopped, they are returning to the ground of their ancestors. New hamlets are in the course of construction, and there is every indication that this group may develop into one of the largest in the district.

The Wanewe people are also on the move. These people are moving back over the range to the north. They are returning to lands that were taken from them by the Tamoi people. The Tamoi people suffered a major disaster in a colossal land-slide about two years ago. I am trying to persuade these people to leave their present site and to move down to near the Wapi river. They own a considerable area of land bordering on the river. I pointed out to them whilst visiting their hamlets, that it was only a matter of a short time before another huge land-slide took place. There are cracks and fissures appearing through all of the spurs on which their present hamlets are located. I was pleased to see on my visit to Tamoi from Sikwong at the termination of the present patrol, that they have taken my advice, and that a number of new houses are being built on the land near the river.

The Yamgoga people are moving over from the western side of the Korlta river to the eastern side. At present they are only making gardens in this new area, but it is hoped that later they will start to build. On their present location on the western side of the river, they are short of ground, being hemmed in by the Hata and Kanyei people. The area to which they moving on to, was taken from them by the Tamoi people, once a most powerful group.

There has been a breakaway movement amongst the Wiama people, and a group of them have gone well to the south. This group will be visited on the next patrol.

A movement just outside the area visited by the patrol, was observed among the Katunga people. These people have built a number of new hamlets near the Wanewe southern boundary. These people too will be visited next time.

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Group movements. contd.

Another movement is taking place between the people of the Akwanje group, and that of the people from Katsiong. These people are now on friendly terms again and are exchanging men with each other. Some Katsiong men were seen at Akwanje when the patrol visited there recently. Preparations were well in hand for a band of Akwanje men to take the Katsions back, and to bring back from Katsiong, some Akwanje men who have been staying there. If these friendly terms are maintained, it may lead to the opening up of a large area of country situated between the two places, and which is

The Census.

In some cases an initial census was taken, whilst in other cases, new books had to be issued owing to so many discrepancies in names of people, names of places and, owing to the fact that previously, people of varying groups had all lined in the one place.

An effort was made to line the people in family groups, but this had to be abandoned, it was hopeless. Later perhaps when the people become more accustomed to visits from officials, it will be done.

The greatest difficulty was experienced in getting proper names. These people have the greatest reluctance to having their real names known. (I have made mention of this in the notes on Anthropology) Consequently the patrol was continually being told names that had all sorts of meanings - stony ground, a pig, a dog, the leaf of a tree, hungry, and skin and bone - and many a laugh was had at the antics of some of these "ferocious natives" being coy and doing the bashful girl act. Whilst they certainly beat me in trying to line them in family groups, I persisted with them over the names, mainly because I believe it is going to be most helpful in the future in getting the person really responsible for any crime, instead of having people foisted on to one, who are entirely innocent, but have the same names as those who are wanted. Another reason was the time factor. It takes considerable time to write a name such as, Ans'matra' dia'kau'u, when his real name is Mikaku, and I found that real names besides being very shorter, are very much easier to pronounce.

Another major problem in taking the census were the children. They either went with the nearest adult, or all waited until the job was completed and then came up and said they wanted their names taken. Still more fun was had with the aged women. These time and again would come to line carrying a tiny baby in a net bag. I would explain that such a feat was impossible, but no, she still held it was hers. I would point to her withered breasts, and ask her how she feed it, and she would say on Kau kau. It took a long time, but in the end even the people would enter into the fun of the thing.

Liars I have met. Men would stand in front of me almost with tears in their eyes and tell me that their wife was dead, that he had the worry of looking after the family of small children when all the time he had told his wife that he didnt want her to have her name recorded with his. Perhaps to call it a count rather than a census would be better this time.

I do not think for one moment that it was a hundred per cent, but in all cases it showed a vast improvement on the last count, even after sorting out the groups, and I have every confidence that it will be even better next time.

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" Those wanted men".

Before leaving on the patrol, I was furnished with a list of names of those men who were wanted for major crimes, murder and grievous bodily harm.

In reading through previous patrol reports of patrols that had been carried out in this district, I had noticed that officers who were stationed here in the past and who had made appointments of men to act as a Luluai, had made it a point to try and pick out those natives whom they considered to be the most powerful in their group, the "fight leaders". ~~Knowing this~~, I was determined ~~that~~ I was fortunate enough to be in the position to apprehend any of these wanted men, I would not use police to do the job, but would endeavour to make the Luluai responsible for apprehending the men who were wanted.

My first experience was with the Luluai of Kaynei. A man had got away from the geol at Menyanya who came from Kaynei. I put it to the Luluai that I wanted the man, and that it was his job to go and get him. He asked for police assistance, and I refused him. He asked for handcuffs, and again I refused him. He then said that he couldn't go and get the man. I then fell back on ridicule. Was he a man or was he a woman. Was he a fight leader, or just a common orator. Or was it just plain fear. I said I thought that the runaway could beat him, and that he was useless to me as a Luluai. He came back the next morning with the runaway.

I worked along these lines with each Lulusi, and must say that each one responded handsomely, and a remarkable thing is that they are continuing with this work. I also impressed upon them that I only wanted those men whose names I had been given, and that I did not intend opening up old sores and arresting people for things done, and crimes committed before the Administration arrived at Menyanya.

As the different men were brought in, we made them comfortable and welcome. No handcuffs were put on them in front of the people. They were invited to sit down with me whilst I just briefly checked them against my list. They were given food and then put in the police barracks, and I made a point of sending them back to Menyanya before we moved on to the next group. This was a strain on the police and perhaps a risk, as at one stage I was left with only three police. In this case we just waited quietly keeping a guard on all the time until the others returned, and then we moved on. I do think that it is a grave mistake, and only asking for trouble to move around this district with a string of prisoners. These people are the most highly strung that I have ever met, they will flare up in a second, and they are the only native people that I have seen who will sit down and cry openly. I don't mean this wailing for the dead, that can be seen almost anywhere, I mean, men sitting down before a crowd of people and the tears streaming down their faces.

At Ai-o-gi I really thought that we were in for it. Eight of their men had been apprehended, all concerned in a major crime. One of the men was the eldest son of the Luluai. They were brought in accompanied by all of the people. The Rest House at Ai-o-gi is situated on the top of one of the razor backed spurs, with hardly enough room for two people to walk abreast, and a sheer drop on either side. The men sat down whilst I checked their names and particulars, and then one started to cry, some of the others joining in. You could feel the tension mounting. The Luluai himself is one of the fiercest looking men one would meet anywhere. I gave the word to the police to start packing up as quickly and as quietly as possible. I had promised these people that I would leave as soon as they brought in the wanted men. Keeping the Luluai talking of how the Government kept its word, and with the help of the carriers we gradually cleared the ridge. With the prisoners unhandcuffed but packed tightly in the line, we lost no time in getting away. As we moved on to the Sikwong track a large fully armed crowd started to follow us. I halted the line at the river, and with three police walked back towards the crowd and complained bitterly at the frightful state of the track, telling them it was only fit for pigs to walk on. This started an argument amongst them and they gradually dispersed. On coming to the track leading to Menyanya which follows the foothills and along the Wapi river we handcuffed the prisoners, and

" Those wanted men " contd.

Leading the majority of the police on to Menyanya with them, the rest of us then climbed the ridge where we could be easily seen. From the distance I hoped that it looked as if we had all with us, perhaps it did, as we reached Sikwong without incident.

Similar tactics were adopted on leaving Sikwong, where ten men were apprehended. Except that instead of following a road they had specially built for the patrol, I told them I was determined to cross country and climb the ~~Sikwong~~ ~~mountain~~ ~~view~~. The looks received from the police and the people were worth that awful climb. However it enabled us to cut straight across to re-visit Tamoi, and to send the prisoners back by the safe road.

I am happy to be able to report that all those men whose names were on the list have been apprehended, and that all the preliminary investigations have been carried out, and the depositions sent to the Crown Law Office.

Anthropology.

These notes will be brief. Being a perfect stranger to these people, and they strange to me, there was little opportunity to thoroughly check what I observed, and what I was told.

Living as they do in scattered hamlets, the people appear to follow the clan system in their society, and I believe that these hamlets can be regarded in the light of patrilineal clans, that is some of them at any rate. There is no doubt that the people seen on the patrol are a patrilineal society. The father's brother ranks high in their customs of initiation, marriage and inheritance. Circumstances at Ai-o-gi showed that the hamlets or clans are a war making unit, and that fellow-clansmen support one another in quarrels. Whilst the death of a powerful man in one of the Menyanya hamlets, tended to prove that the hamlet as a clan followed a form of religious observance in their behaviour towards a corpse.

However it should be kept in mind that some of the Tamoi hamlets had all the points of an extended family, rather than those of the clan. At Tamoi they are an economic unit, a local group, they include affinal kin, and genealogical relationships can be traced between all members.

The question whether these people observe the rules of patrilocal or of matrilocal marriage is an open one. There were cases of the man definitely going and living with his wife's people, but generally speaking, I believe that patrilocal rules are observed, and that matrilocal marriage is a temporary arrangement.

As regards the residence of the children, this is a problem. It is possible that the woman may return to her own people for her confinement, and that the child is later sent to live with her kinsfolk for varying periods. A number of such cases were met with on the patrol, and I was assured that the children would be returned to their own parents afterwards. I feel sure that this is not the true adoption, since the child retains its own family titles and rights to inheritance. I am not prepared at this stage to say if the function of such practices is to emphasize the wider kinship bonds of the child in contradistinction to those of the individual family, or has another purpose.

Perhaps the most interesting custom in this district is that of the levirate. This is the first time that I have seen it carried out. In many places a man will take care of his deceased brother's widow and children, but here is the first time I have actually seen where he has married her ~~widow~~ and she has borne him children. It will be interesting later to ascertain if the children are regarded as his, or the seed of the deceased brother. Another interesting fact is that the custom of junior levirate is also carried out here.

Marriage. The practice of paying "Bride Price" is observed in this district. The goods paid are, shell, knives and axes, local salt, opossums, both for fur and for meat, and a feast is given at the wedding ceremony.

The custom followed here is for arrangements to be made between either the father of the boy, or the father's brother, and the girl's father, or her father's brother. When the arrangements are finalised, a portion of the "Bride Price" is paid, and the girl leaves her parents and goes to live with the parents of the boy. If she proves suitable, and is a good worker, a further portion of the "Bride Price" is paid. When she reaches puberty arrangements are made for the wedding. There is usually a feast given, and the final portion of the "Bride Price" is paid over. I was told that should the marriage be broken, then only a portion of the "Bride Price" can be claimed back, and this is usually the portion that has been actually paid by the boy's father, or by his father's brother to the father of the girl, or to her father's brother. Polygyny is common throughout this district. Two wives seems to be the usual thing. Three wives were seen occasionally with the one man, and one or two of the fight leaders had four wives. I cannot recall seeing any man with more than four.

The main initiation ceremony for the males, is the piercing of the nose. Apparently they do not observe age grades in the area covered by the patrol. Usually these ceremonies are carried out on boys of about the same age, but here the ceremony is performed on boys of all ages. The nasal septum is pierced with a sharpened bone of the cassowary, and short yellow reed is inserted through the septum. In some cases the black spine of a cassowary feather is inserted in each end of the reed, its points being turned back towards the cheeks. Following initiation, boys assume the dress of adult men. To this dress is sometimes added a bandolier of many strands of tightly plaited fibre obtained from the pandanus palm, and sometimes strands of tiny black seeds threaded together. The yellow strands are worn around the upper parts of the arms, and around the waist, as well as the bandolier which passes over the left shoulder, and under the right arm.

About the only initiation ceremony for girls is a feast given to them when they reach puberty. The girl is taken down to the river either by friends, or by her future husband's mother, and washed. A new skirt is given to her, and sometimes a set of plaited armbands and a bandolier.

Names. When a child is born, it may be given a name by its parents in agreement with its father's brother. On the other hand the name may be withheld from the child until it has reached an age of understanding. This name is a secret, and is known to only a few. Some interesting facts were brought to light on this matter. I couldn't connect some of the crimes with the people who had committed them. As this matter is at present sub judice, I can only say that if that real name is used by one of the elders, the person concerned must do what he is told to do. Failure to do so means either death, or life long shame.

The language is known as the Opiya language and is used throughout the area covered by the patrol. The Menya people are the "change talk" with the Hagata language. The languages appear to be closely related to one another, as some of the Watut police I had with me were able to follow in some degree the language of these people; this also applied to one of the interpreters, who was able to follow the Hagata language slightly.

Missions.

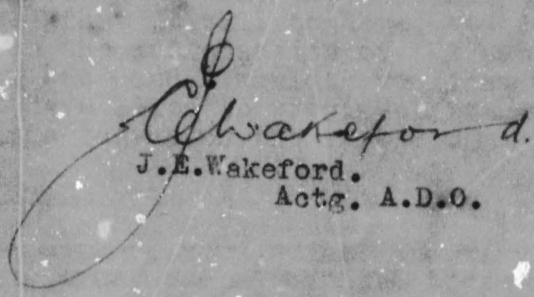
At present there is a branch of the Australian Lutheran Mission established at Menyamya. No actual field work has been done by these people, they maintain a church and a school on their station. I do think that the time is now ripe for a start to be made amongst these native peoples in the field. No-one mentioned the spiritual aspect to me whilst on patrol, but I was inundated with requests from boys asking to be allowed to attend school. With the appreciation of their keenness I have thought how desirable it would be if they could be given an education with a strong rural bias. Something along the lines of the work being done by the missions at Dogura and Kwato under the supervision of the Department of Agriculture. These missions have demonstration and experimental plots, and lessons are given in tillage, the use of compost, and the rotation of crops. New food plants are tested and introduced, while the principles of animal husbandry are applied to pig breeding, and the grazing of sheep. This is in addition to educational subjects. The lesson notes are given in simple English and later interlined with a vernacular translation.

Such a programme would I feel sure greatly benefit not only the native peoples, but also the Mission and the Administration. Whilst advocating a more active participation by the Mission into the lives of the people, I would stress that such or any activities be confined to the European members of the Mission. I do not advocate the sending out amongst the people, native evangelists, as I think the stage of development has not yet been reached by these native people, that they would appreciate, or tolerate the intrusion into their very midst of such persons, nor do I think that the evangelists have that patience which is so necessary in dealing with the native peoples of this district.

Conclusion.

Fear in the minds of people, both black and white can be responsible for acts which, if that fear was absent would be unthought of. Only sound administration will allay that fear in the minds of people, such as these are, and restore a measure of confidence in us, a less aggressive attitude on our part will I think accomplish this. The fear in our own minds, which is there, despite our denials, can be abolished by the curtailment of sensational journalism. I am not for one moment advocating the hiding of the truth, I am strongly advocating that the truth and only the truth shall be told.

Once that fear has been overcome, I found these same people of whom such a lot has been written, to be kind, generous, and helpful, as are the majority of these New Guinea peoples.


J.E. Wakeford.
Actg. A.D.O.

THE POLICE REPORT.

This report is going to make confusing reading, the reason being that I started out with twelve police, but owing to events that occurred on the Government Station at Menyama, it was not only necessary for me to reduce the police strength, but also to change the majority of them. Consequently, I finished the patrol with only one of my original starters.

I have listed in the front of this report the names of those policemen with whom I started the patrol, and it will possibly be less confusing if I deal with these men firstly, and later make mention of those who joined me later, where the circumstances warrant them.

No. 6141.P.A. L/Cpl Ramoi.

A really good policeman, and he handled his police well. However, I have told him that he is heading for a fall. He has an almost uncanny fascination for native women, and at Mimerka we could have got into some serious trouble because of this. Fortunately I was able to nip the scheme in the bud, but it caused considerable ill feeling between us.

No. 6152.P.A. Const Kulala.

An excellent policeman. He did his work with a will. I had such confidence in him, that I sent him back to take charge of the Government station whilst both Mr. Purdy.P.O. and myself were away. He justified my confidence to such an extent, that I most respectfully submit that recognition be given to this truly excellent constable.

No. 7065. Const. Tonte.

Having recruited this policeman, and given him his first three months of training before sending him to Moresby in 1947 from Vanimo, I feel justly proud of this lad. I have no hesitation in saying that I consider him to be one of the most outstanding men in the Force. Being able to read and write, and working in conjunction with Const Kulala, they were able to keep me posted in events taking place in the district. Knowing that I could trust him, I sent him to persuade the Luluais to apprehend the escapees from the gaol. He did his duty to the extent that he was responsible for the re-capture of nine of the runaways. Without him, I should still be chasing those natives. Again may I respectfully submit that recognition be given to this outstanding policeman. On his record in this district in the early days, is alone sufficient to warrant such recognition.

No. 6676. Const Kai.

Another of my Vanimo recruits. There is not the dash and glamour of Tonte in this man, but tell him to do a job, and you can rest assured that it will be done, and done well. He worked with Tonte on the apprehension of the runaways. This policeman is on loan from Lae, and I would have liked to have kept him here, he too would have liked to stay. Unfortunately it is not to be, and he returns to Lae on the 16/4/50.

No. 6149. Const Waengo, No. 2.

A good worker, very quiet, and very thorough. He comes from the Watut area, and he handled these natives extra well.

No. 6148. Const Waengo, No. 1.

The less said about this policeman the better. He is at present serving a sentence of five months in the gaol at Lae, and he missed being put on a charge of attempted rape by so narrow a margin as to be hardly noticeable.

THE POLICE REPORT, contd.

No. 8346. Const Gaiko.

One of the best. he does his work well, he handles natives well, and is smart on parade.

No. 8147. Const Patenzi.

Good sometimes, but inclined to slack. I had to shake him up on several occasions.

No. 7393. Const [unclear]

I honestly believe that this policeman is capable of only thinking of two things. Food and women, and he bawls if either or both are not ready for him when he wants them. He is remarkable in that he can be fast asleep whilst standing up. he was a source of considerable worry to me whilst on patrol.

No. 5914B. Const Siserta.

I very much doubt if you could meet a more conscientious policeman. He worked splendidly whilst on the patrol.

No. 5116. Const Kanason.

Another excellent worker, and was one of the mainstays in assisting Const Alala to manage this station.

No. 7388. Const Waruwari.

This policeman is very young and has the makings of a good constable. At present he is inclined to be hasty and vicious, but by his bearing and attention to work, I do not doubt that this stage will pass.

These now, are those constables who joined me later and warrant a mention.

No. 6615. Const Akinab.

On loan from Lae. He just doesn't seem to be interested in his work. When he is, he is good, but that is not very often.

No. 6525. Const Eoran.

On loan from Lae. A rather loud mouthed bully, and very sly. One of those that when you are busy taking a census, he is missed and found to be asleep in the police barracks.

No. 6941. Const Sikani.

A very cheerful type and a really good worker.

No. 6937. Const Naris.

I was inclined to jump on this constable as I found him slacking at times when every constable was badly needed. However I found out that he suffers from chronic toothache. He has been sent to Lae for dental treatment.

No. 5160. Const Jauri.

Although there is no proof, I am inclined to believe that it was through neglect on this man's part that the prisoners from the gaol got away. On patrol I found him lazy and sly.

No. 6905. Const Marain.

A loud mouthed bully with a record. I got rid of him as quickly as I could.

No. 6798. Const Tomian.

Another of the same ilk. If this man is spoken to about his behaviour, he spends the following few days, getting under one's feet and demanding a transfer.

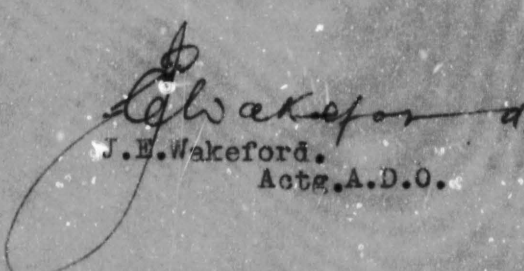
THE POLICE REPORT. contd.

No. 8109. Const Mera.

A very good constable and works well. Unfortunately he became very ill the few days that he was with me, and I got him back to the hospital as quickly as possible.

No. 7731. Const Tropuer.

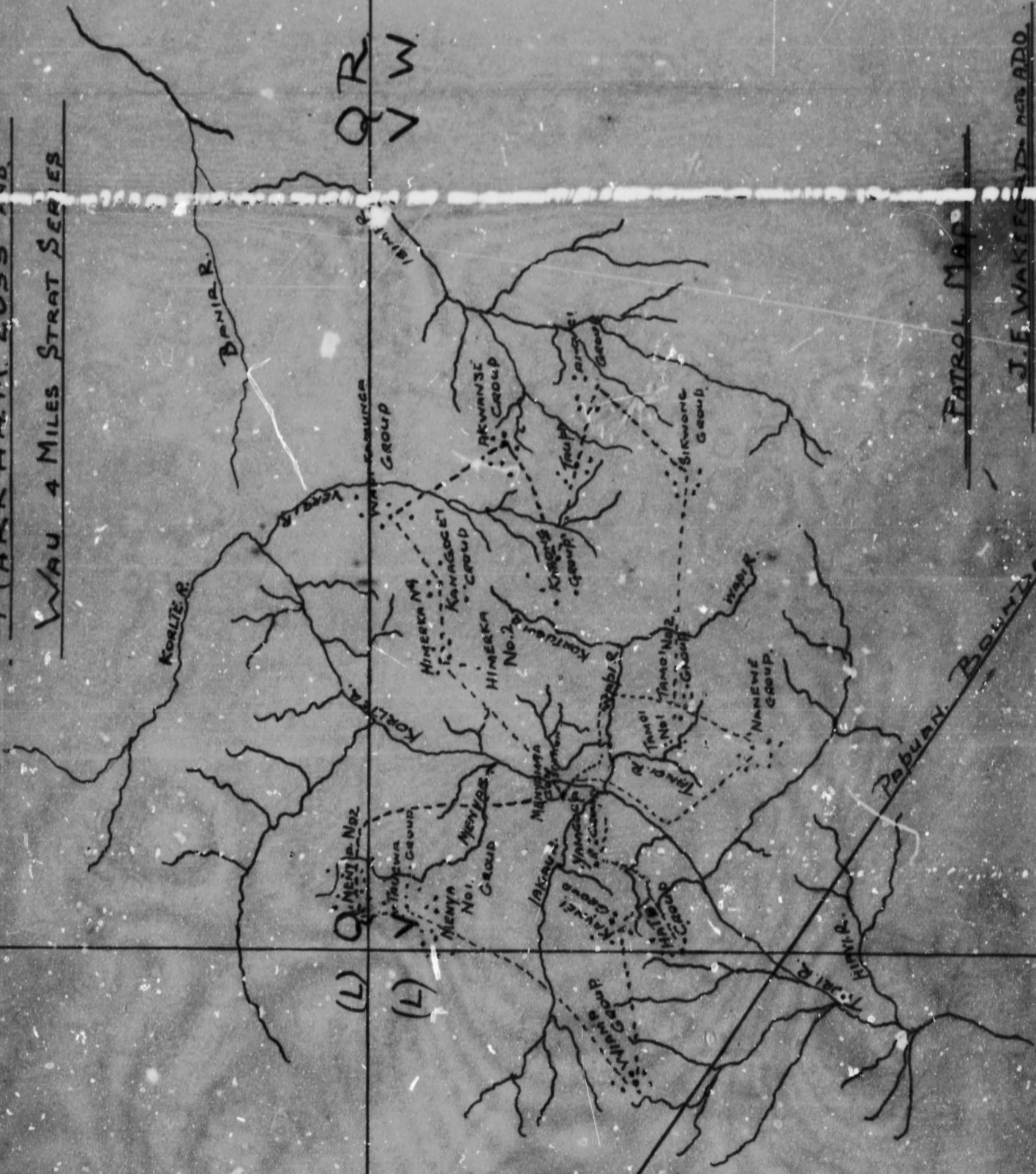
... a special mention. Now this man has remained in the Force for as long as he has, is a mystery. When circumstances necessitated Mr Puddy, P.O. going out on patrol and leaving the station, and when every policeman was badly needed, this man went sick. I say sick, although the sickness turned out to be a small scratch on the foot. Const Kulala wrote to me and complained of this man's conduct on the station and whilst he was in the hospital. He was ordered out of the hospital by the N.M.O. as on two occasions he found him sleeping with ladies of easy virtue, that he had bought on to the Government station. After having been ordered out of the hospital, he then took his lady friends to a house on the station, saying all the while that he was sick and wanted treatment. He was found at this place by Const Kanasop. My reply to Const Kulala was that he was to tell Const Tropuer that he could take his choice. Either he joined me, or he could walk to Lae. He decided to join me. I watched him coming along the track through the glasses, but I could see no sign of a limp, however a bad limp developed as he approached the Rest House. On his arrival I taxed him with what I had been told, he denied it, and said that the police and the N.M.O were liars. The day after his arrival a situation developed with the natives that I regarded as being extremely dangerous. The police were put to work to guard some prisoners and to get the cargo ready for a quick move, whilst I with the interpreters endeavoured to get the crowd off the narrow ridge on which were situated. We managed to get them away and then turned to move them from the opposite ridge. I was here that I found Const Tropuer, but he was not working, he was buying a bundle of bows and arrows from a boy. It was no time to start a fight with a policeman, and I ordered him quietly to go to work, he finished his buying first. On return from patrol he reported to me that he wanted to go on leave, that he was tired. I told him that I couldn't grant him leave as he was from Lae, but that as soon as I was able I was reporting his conduct, and asking permission to deal with him. He then requested a transfer from Kenyama. This is being effected next week.


J.E. Wakeford.
Actg. A.D.O.

D.S. 30. 9-186
1952/54



MARKHAM, EOBBS AND
WATSON'S STRAT SERIES



Q R
V W

PATROL MAP

J. F. WALKER, DISTRICT ADD.

Pabuan Boundary



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of MENYAMYA, Morobe Report No. 5 of 53/54

Patrol Conducted by W.M. Purdy P.O.

Area Patrolled KORPEI, IAKWCI and AZANA River Headwaters

Patrol Accompanied by Europeans.....

Natives.....

Duration—From 22/4/1954 to 27/7/1954

Number of Days 66

Did Medical Assistant Accompany?.....

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

Medical /...../18.....

Map Reference.....

Objects of Patrol Census, General Admin.

Director of Native Affairs,

PORT MORESBY.

Forwarded, please.

/ /19

.....
District Commissioner

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

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

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

Popula

MIC	
In	
M	

LISCOM
GOROKA

DDS292	YOUR	30/4/3-890	OF	21/9/54
PARAGRAPH	NINE	STOP	HEREBY	CONFIRM
DISTROFF	MENYAMYA	INSTRUCTED	CONFINE	HIS
PATROLS	WITHIN	DISTRICT	BOUNDARY	AS
FAR	AS	POSSIBLE	LEAVING	THIS
FIELD	TO	PATROLLING	FROM	OKAPA
IN	FUTURE			

See also 30/16/337
(P/14)
17/10

SERVICES
7.10.54.

Popula

MIC

HIRN.RD.

DS. 30.7.17

District of Morebe,
Headquarters,
L.A.E.

5th October, 1954.

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

MENYAMA PATROLS.

In reply to your DS.30-6-237 of the
29th September, it is advised that the Assistant District
Officer at Menyama has been instructed to confine his
patrolling, as far as possible, to the villages within
this District boundary.



(H. Hall, Hall)
DISTRICT COMMISSIONER.

See also 30/16/237

opula

MIC

30/4/3 - 890

District Headquarters,
~~Highland District~~
GOROKA.

21st September, 1954.

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

PATROL REPORT KAINANTU NO. 3 - 1954/55.

Your memorandum DS.30-16-237 of 13th September, together with a copy of DS.30/17/17 of 7th September from District Commissioner Lee is acknowledged.

2. As you are aware, the Aziana Valley has been visited several times by our patrols in the last twelve months.
3. With the establishment of OKAPA Post some three months ago you will also see that the Valley in which this Post is situated leads down past the pine forest to the Lamari to the vicinity of where the Aziana River Valley also meets the Lamari River.
4. I feel it is too early to change the boundary and at this stage I prefer to keep the Dividing Range in being as a natural boundary. Trade routes undoubtedly exist to Menyanya but there are other factors.
5. At this stage I feel that OKAPA can get the Lamari under control together with its tributaries. That is why it was established.
6. Unless Menyanya can either put in a permanent Post now or guarantee a minimum of six patrols to the Aziana people before 30th of June the matter should be left until we are better able to estimate the situation from our further patrols.
7. The test will come when we start to enforce the law in this area which is large and with a scattered semi-nomadic population.
8. As we have a vehicular road from Kainantu to OKAPA I feel that we are in a stronger strategic position to deal with this area than the Morebe District.
9. It is noted that patrols from Menyanya will be discontinued. Please confirm this.

(Ian F. S. Downs)
District Commissioner.

13th September, 1954.

The District Commissioner,
Morobe District,
LAE.

Patrol Report - MENZAMA, No. 5/53-54.

The Report submitted by Mr. W. N. Purdy, Patrol Officer, of his Patrol to the CORTEI, IAKNOI and AZANA river headwaters, together with the photographs and your covering memorandum is acknowledged, with thanks.

Mr. Purdy has successfully completed another useful contribution to the work of gradually spreading Administration influence outwards from Mungaya station and at the same time adding to our knowledge of those people further distant with whom we have had little contact so far. The anthropological section is particularly interesting and together with the ethnological specimens will be welcomed by the Anthropologist.

I have forwarded a copy of the Report to the District Commissioner, Eastern Highlands District, however he too may not at this early stage, when our information of these areas is not yet full and complete, be in a position to make a *final* firm recommendation as to where the District boundary should *lie*, in the best interests of the native people inhabiting these border areas.

A. A. Roberts
(A. A. Roberts)
Director, DEKEMA.

(P/A) SW 2/9

30/9/20



TERRITORY OF PAPUA AND NEW GUINEA

HLRN.RD.



In Reply Please Quote No. DS.30.7.17.

District of Morobe.
L.A.E.

7th September, 1954.

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

PATROL REPORT - MENYAMYA NO.2/1954.

Forwarded herewith are copies of a Patrol Report submitted by Patrol Officer W. M. Purdy, covering an extensive patrol of the area to the north-west of Menyamya Station.

It will be seen that the patrol was carried out in three sections, and this was mainly due to the necessity of the officer having to return to the Station to give evidence at Supreme Court trials, and also due to the fact that as some of the area was little known, it was necessary to employ a large line of carriers to transport food for the party.

At the time patrol instructions were issued the Azana River area was still included within the boundaries of this District. Since then, the boundary has been amended so that the Azana River and the Veilala River headwaters are now included in the Eastern Highlands District. There is no doubt that the Azana River people are closely allied both to the Kainantu natives and those living in the Menyamya vicinity. From the reports of Patrol Officers Sinclair and Normoyle who visited this area, it appears that they are more akin to the real Kukukuka people than to those in the Kainantu Sub-District. Mr. Linsley's report was returned to Kainantu and I suggest that it be considered in conjunction with this and other reports before a firm decision is given regarding any amendments to the District boundary.

The map shows four existing trade routes into the area from portions of this District, and it is thought that there may be similar trade routes leading towards the Kainantu area. I do not feel that I am in a position to make any definite recommendation and suggest that a copy of this patrol report be sent to the District Commissioner of the Eastern Highlands and his views obtained. If the boundary is to be again amended, the suggested one shown on the map attached to the report should be the most suitable.

There does not appear to be any possibility of establishing an airstrip in the Azana Valley, and as the area is now in the Eastern Highlands, it is not proposed to take any action towards the establishment of a post or airstrip. Future patrols from Menyamya will be confined to the District boundary.

The report shows that our influence is steadily extending to the Kortei River Valley, and the natives seem to be realising that they can obtain the benefit of security by permitting themselves to be brought under control. Due to the incessant tribal fighting in the past, the tribal settlements must be properly situated, and it will probably take many years to resettle the natives on their own lands. This will be the aim of the Administration in the area and once the people are all at peace and on their own land, they should be able to pay more attention to their gardening and so obviate the repeated food shortages that are continually being reported from various areas.

A Medical Assistant has been posted to Menyanya and a hospital started, so it is expected that the health of these people should improve when they obtain reasonably accessible medical treatment. It will probably take another year or more before the conditions will permit natives moving freely through other villages to visit the hospital. Their confidence in our treatment will also need to be obtained.

The anthropological reports attached to the patrol reports shows that the officer has paid great attention to learning as much as possible of the natives and their customs. In addition, the photographs attached to the report will give you some appreciation of the country covered by the patrol.

The ethnological specimens are being forwarded under separate cover.

H. L. Niall

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

per [signature]

TERRITORY OF PAPUA AND NEW GUINEA.

MENYAKA PATROL REPORT No. 2 - 54.

Patrol Conducted By: W.M. PURDY, P.O.
Area Patrolled: Kortei, Jaba, and ...
Headwaters.
Objects of Patrol:- (a) Census of Upper Kortei.
(b) General administration.
(c) Follow up patrol to Azana.
Duration:- 66 days.
22-4-54, to 27-7-54.
Personnel Accompanying: Police:
4022 L/Cpl TALANGIT.
6941 Const SIKANI.
7432 " MARI.
7559 " IAMAN.
8673 " MAYAM.
6102 " GRIMBAGUN.
7393 " SISIRIP.
NMO KAMBANG.
Interp. TAPANIKITA.
Average of ⁵⁰ 45 carriers.
Map Reference: Accompanying sketch map.

DIARY.

Thursday, 22-4-54. With carriers from Iwaiya and Iakwoi-hinya villages moved from station to Menyak No. 2 camp. 3½ hours walk. Cleaned up camp area. Small amount of food brought in.
Friday, 23-4-54. At Menyak. Small groups of natives coming in all day with food. Sent word to Hengeiapa group that we would be arriving next day. Heard about some trouble between the Tsanjanogo group and the Aiwumberis to the north of here.
Saturday, 24-4-54. To Hengei'apavillage. Track climbs to about 7000' and then gradually descends and passes through some deserted small hamlets. These hamlets overgrown with bush and not being lived in. Moved on over a wooded ridge and came to Hengeiapa group. They had three small houses built ready for us which was a good thing as it started to rain. Built a house for the cargo boys and erected the tent. Food purchased.
Sunday, 25-4-54. Carried out census of the group which is scattered over a wide area of ground which has been taken from the Aiwumberi group. After much discussion of various nominees by the natives a luluai was appointed for a trial. Plenty of food purchased. There has been some trouble between this group and the Arifogo group some distance to the east. This was adjusted by the payment of native valuables.
Monday, 26-4-54. At Hengeiapa. Improved camp area and built a police house. Purchased food.

Tuesday,
27-4-54.

Moved to Tsanjanogo group, about 3 hours walk across to the other side of the wide valley. Crossed Nama'denia and Numun'deri creeks. A reasonable sized "hauskiap" and two small shacks had been built by the natives in readiness for us. Built a house for the carriers and erected tent for the police. Rain in the afternoon.

Wednesday,
28-4-54.

Carried out census of Tsanjanogo group. This is an established camp and there are people moving backwards and forwards all the time. Investigated alleged murder of an Aiwumberi women by two young men from here. Obtained their names and sent out word for them to be brought in. Improved the camp between showers of rain.

Thursday,
29-4-54.

At Tsanjanogo. Local natives sent out to look for the two wanted men. Camp improvements made and food purchased. Const Nail arrived from station at 3pm with a pass. Returned to station 4 pm.

Friday,
30-4-54.

At Tsanjanogo. Natives looking for wanted men. It appears that they have gone to Menya so sent word to the luluais there. Further camp improvements made.

Saturday,
1-5-54.

Lulnai of Wagagonga (Kabong) in the Wapi Valley came into camp. He is over here visiting friends. As food was running short we took some from the garden of the two men who had run away.

Sunday,
2-5-54.

One of the wanted men was brought in to-day and was sent to the station in custody. The other is reported to have been arrested by a Menya lulnai Mumakau-u, and taken to the station. The father of the man arrested here came into camp in the afternoon, he was crying and rolling on the ground and had covered himself with thick black mud. He had cut himself on the forehead and blood was running. Set him on his feet and told him that his son had brought the trouble on himself and must stand his trial.

Monday,
3-5-54.

Set out for Arifogo village. Saw yesterday's messenger sitting in the village- he had washed the mud off but still wasn't too happy. Followed a track through the kunai down to the Mivi river and while we were building a bridge the guide took the opportunity to dash off through the bush. Climbed up through several deserted village sites. All the old garden areas here are now covered with secondary growth but it is obvious there was once a heavy population. We climbed up into the bush and walked along the top of a ridge leading in a general westerly direction. Arifogo was a lot further away than I thought and it took over 8 hours a hard walking to get there. When we came down through the bush to the village there were shouts and everyone evacuated. Settled on a commanding position and started in to build a camp which had to be started from scratch without assistance from the villagers.

Tuesday,
4-5-54.

Built a good sized rest house with a floor of "limbom". A few of the local men helped but most sat on a near-by hillock and watched. In the late afternoon a large crowd of men brought in a good quantity of food but the women remained in hiding. Two old men play-acted a raid by the Jagenjas and said they had been chased off their own land and had to come and live here. Gave a warning that census would be taken on the morrow.

Wednesday,
5-5-54.

The natives did not all come up for the census so said there would have to be a full line-up the next day. A police house and two other houses were built with the locals assisting. The camp is built on top of

Diary continued.

a prominent hill over-looking the village and ~~xxx~~ an excellent view can be seen in two directions, but the disadvantage lies in the cold winds.

Thursday,
6-5-54.

Carried out census of Arifogo and Wau-goba groups. An excellent roll-up and apparently no absentees. They seem glad to get their names in the book and realize that this will help to protect them from raids. The

Friday,
7-5-54.

Arifogos want to move back to their own ground which they have left and I told them to go ahead and do so and to report any incidents to the station. P.B. arrived from station to say that Supreme Court would be arriving soon. At Arifogo. Investigated a happening where a child was burnt inside a house about two months before. It was an accident according to the father of the child and he showed some burn marks where he had attempted unsuccessfully to rescue it. 3 Katsiong natives visiting in the area came into camp and said that the kiap from Mumeng was in the Banir river area. Gave them a pass to give to Mr. Normoyle.

Saturday,
8-5-54.

Moved down and across Kema creek and then up to Aiwumberi. Obtained 2 witnesses to murder committed by the 2 Tsanjanogo men arrested by the patrol. Went to see where the smoked body had been put on a platform in a clump of bamboos but it had fallen down and been eaten by pigs, and only the lower jaw-bone remained. A huge lot of native foods purchased-girl girls in short supply here.

Sunday,
9-5-54.

Left for Tsanjanogo. The natives were upset to see the witnesses going with us and they cried very loud about a man I was taking back to the station to be trained as interpreter because the Aiwumberis have a dialect all of their own. A group of men followed us up over the hill and started to "sing-sing" which made me wonder what they were up to, but it was only about the men going away. Crossed the Mivi River by felling a tree and climbed up to Tsanjanogo. Found that our new "hauspolice" had been used by the natives for their "marita" initiation of the young boys. The house was knocked about and there were leaves scattered about. There was a wide track round the flag pole where they had been going round and round in the sing-sing. The lulual came up after a while accompanied by his gaily painted followers and offered a pig which was accepted. The men were all half dopey with excessive betel nut chewing but I think they understood my remarks about them being too lazy to build their own house.

Monday,
10-5-54.

Left early and went straight back to the station, about nine hours walk. As we went past Yinimbe group I saw that they had started to build a camp thinking we would be stopping there. I marked out some houses and told them to keep working as we would be back later.

Tuesday 11th May to Wednesday 9th June; At Menyanya attending Supreme Court sittings.

Thursday,
10th June.

Left Menyanya and moved to Menya No 2 using station labour as carriers. Sent out word for carriers and food but had little response.

Friday,
11th June.

Went on a visit around the different Menya hamlets to obtain carriers and examine the food position. Obtained 40 carriers but they have no food at the places I visited. Some new gardens are just being built but it looks as though they will be hungry in the mean-time. In view of the food position I moved to Yinimbe that afternoon. 3 1/2 hours walk going the back way over the mountain.

Diary Continued.

- Found 3 quite reasonable houses waiting for us. Good quantity of food brought in.
- Saturday, 12th June. Censused Yinimba. A group of 8 men are away at Jagenja buying a woman to replace one that died of sickness. Settled a dispute over "marita" trees.
- Sunday, 13th June. A heavy and drizzly rain. I was worried lest he should be accused of bringing on the rain through sorcery. The last few days have been very fine and the sudden change could only have been caused by sorcery as far as the natives were concerned. Departed from Yinimba and followed a track through the kunai across several steep ridges and then down to the Mivé river. There was a rickety bridge high over the river here but everyone crossed safely with the police carrying the heavy cargo. Followed up the Kenapi creek to the place where Mr. Hurrell had made camp and went on over a high wooded ridge and then down to Arifogo. The natives are mostly away at their "old place" building new gardens as they said they were going to do when I was here before. Walking time about 8½ hours.
- Monday, 14th June. Rested at Arifogo. Purchased sufficient food. Visited some of the hamlets down towards the Kortei.
- Tuesday, 15th June. Cold, rainy morning. In the afternoon went to Aiwumberi over a rough track along logs and through bush. Built a rest-house, police and cargo boys' houses still standing from the last visit. Large quantity of food brought in - they practically fight for the giri-giri. A small boy of Siminpa wearing a lap lap appeared; he has spent some time at Mumeng station and knows pidgin and the dialect here. He is a welcome addition as otherwise we had no way of talking to these natives.
- Wednesday, 16th June. Spent waiting for people to appear for census. Plenty of men about but no women. Sent them away and said for every-one to come next day. Bought more food.
- Thursday, 17th June. Censused two small villages - Nalambia and Kolumpa. Contacted another witness to the alleged murder.
- Friday, 18th June. Moved to Aiwumberi No. 2, climbing up amongst old gardens for two hours. This is quite a big place with hamlets spread out in a long line down the ridge. Received plenty of assistance in gathering materials to build the camp. Plenty of food and a small pig purchased.
- Saturday, 19th June. Completed census of the people living on this ridge. Some were hesitant to appear but in the end I think there was an almost complete roll-up.
- Sunday, 20th June. Censused Wabja, another nearby village. The people came across to the camp at Aiwumberi as it is only a short distance. There is a shortage of women here and a number of men have no wives. Several cases of middle aged men married to very young girls were seen.
- Monday, 21st June. Went down to the Kortei River and followed a rough track along it until we came to a camping site below Lolua-jaba village. Built a camp here but natives very shy and gave us no assistance. Small quantity of food brought in.
- Tuesday, 22nd June. Sent word to natives several times to line and after waiting all morning a few came down followed by the others. Apparently the officer from Mumeng has told the Katsions in the Banir that they will be censused shortly and the natives here who have a lot of contact with Katsiong think it would be a good idea to line at Katsiong. Made it clear to them that they are in Menyamya district and will be censused in their village.

- Wednesday,
23rd June. Left Lolua-jabe and climbed up to Arifogo rest house which was found to be in good order. The natives are short of food and only a small amount was brought in.
- Thursday,
24th June. 7½ hours walk from Arifogo to Hengeiapa. There was no track part of the way and a track through the Kunai had to be made. The Hengeiapa natives are all away at Menywa (Taugwa hamlet) attending an initiation "sing-sing". Took food from a garden and left payment of a knife with an old woman.
- Friday,
25th June. To Taugwa in the Menywa group- 4 hours walk. Found the initiation "sing-sing" in progress. Made enquiries into reported trouble but found it had happened some time before and had been adjusted by payment. Neither party wished to lay a complaint.
- Saturday,
26th June. Moved to Kwondenia, a nearby Menywa hamlet. Found the rest-house in dilapidated condition. Both luluais said they were very sorry and brought pigs. Small quantity of food brought in.
- Sunday,
27th June. Watched the ceremony at Taugwa from some distance. Saw the party with the "water-blood" (see under Anthropology). Obtained extra carriers for patrol to Azana. Returned to station 2½ hours walk downhill.
- Monday,
28th June. At Menyamya- renewing stores.
- Tuesday,
29th June. Dept. station for Yekwana village with just on 60 carriers. 4½ hours walk following banks of Iakwoi and then Katiri rivers. Camp found to be dilapidated so cleaned it up and started to repair houses. Sufficient food for carriers brought in.
- Wednesday,
30th June. At Yekwana. A boy reported that he had been hit on the head by a man using a knife. Sent out 2 police and luluais to look for the man and also an escaped prisoner who has been hiding here for some time. Large quantity of food brought in but people very evasive when questioned about the whereabouts of the two wanted men. Carried out further repairs to rest-house and police barracks.
- Thursday,
1st July. Luluai says that the two men have gone to another village. Told him I didn't believe him and told him to check farther. Cleaned up the camp area and had several large stones dugout and rolled away.
- Friday,
2nd July. At Yekwana. Still no information of whereabouts of two wanted men. Luluais appear to be searching- one went as far as Iwaiya village.
- Saturday,
3rd July. Heard where the two men were hiding and sent all the luluais and two police to arrest them. However they had been warned that their whereabouts had been discovered and had run away. The alleged informer was arrested but was released by me owing to lack of evidence against him.
- Sunday,
4th July. Luluais went out this morning to close a place where the two men are said to be hiding, but had no success. Self and small party visited all the different hamlets in the afternoon but could discover nothing. Good quantity of food brought in.
- Monday,
5th July. At Yekwana, still trying for news of wanted men. Sent 2 police to the station with a prisoner who had threatened one of the luluais.

Diary Continued.

- Tuesday,
6th July. Sent a luluai and his men over to Vailala River headwaters to see if the two men had gone there. Other luluais claim they have searched all the bush around the village.
- Wednesday,
7th July. The two wanted men were brought in by the luluai of ~~the~~ above the rest-house had been hiding them and had told in-numerable lies to protect them. The luluai of this group was charged and found guilty under Reg. 117 of the N.A.R. (failing to assist a patrol officer.)
- Thursday,
8th July. Sent the three prisoners to the station with two police as escort. Some of the Menya carriers with the patrol ran away as they knew the patrol was going to the Azana area, of which they are afraid. Obtained extra carriers locally. Police returned late P.M.
- Friday,
9th July. After obtaining an aged guide departed Yekwana village at 7.20. Climbed the range in a general NNW direction for five hours until we reached the highest point at 9,200 feet. The aged guide made very heavy weather of it and we kept an eye on him in case he ran away. He was the only Yekwana who would admit to knowing the road. From the top of the range the Azana river was visible a long way away to the north. We followed down a long ridge covered with thick rain forest and came out to a kunai patch in a swamp at the head of the Yamungaia river. As it had started to rain a few minutes earlier and it was freezing cold we made camp with some difficulty on the edge of the forest. 8 1/2 hours walking. Issued rice to patrol.
- Saturday,
10th July. Followed rough and little used track which went along a ridge and involved many climbs and descents. Eventually the road rejoined the river at 3.30 pm. Apparently we had been following a hunting track and there was an easier road which we had noticed and which the guide had told us led no-where. Made camp near the junction of the Yamungaia and Azana rivers, just below a village and on a good clear spot. The natives weren't too pleased to see us although a few came and sat near-by while we built the camp. However they ran away when asked to get bamboo and kunai and laughed at our requests for food. Issued rice to the patrol.
- Sunday,
11th July. Received some food from a nearby garden as there had been no answer to our shouts for food. Shortly afterwards natives came from all directions bringing food and a large quantity was purchased for giri-giri. Made good contact and was able to talk to the natives through the guide and several of the carriers who know both this dialect and the Iakwoi headwater one, showing that there is a lot of contact between the two places.
- Monday,
12th July. Sent 2 policemen and 3 carriers to go to Menyama with note. In the morning the natives sat around on the nearby hills and watched the carriers cleaning up the camp area and rolling away large stones with singing and laughing. About 11 o'clock a man came down and said they were bringing us two pigs. Everyone had to keep quiet while the pigs were brought into camp. One was apparently a special one as it was very big and lives on its own in the bush, and can only be summoned by whistling to it. Purchased both pigs giving a knife and tomahawk for each. Both pigs were shot and the natives were frightened when they saw how the bullets knocked their pigs over. It should serve as a good warning as to what may happen if ever they attack a patrol.
- Tuesday,
13th July. Obtained a guide and walked a few miles up the valley

Diary continued.

passing through all the main hamlets on a well defined track. We came to the place where the salt is grown and manufactured and the men working there showed us the whole process which is described in the body of the report. Returned to camp by a different route along a place where an airstrip could possibly be built. Large quantity of food purchased.

Wednesday, 14th July. ~~Remained in camp all day.~~ Obtained the local names for the hamlets and rivers. The Azana is known as the Yalaiya river and the natives call themselves "Palaiya". In the afternoon a large crowd of natives from different places brought in at least a ton of native foods. Purchased it all with giri-giri. One man caused a bit of an uproar by taking some native tobacco from the heap that had been bought in order to sell it to us again. He was seen and was held by the wrist by a policeman for a minute or so. By this time he was a grey chalky white colour from fear and I told the policeman to let him go. He rejoined his friends and was roundly abused by them.

Thursday, 15th July. At Kamai-gamba as this place is known. Some natives from a small place named Wengwana brought in food. They had not visited the camp before. This Wengwana group were chased from their land at Hengeiapa (see sketch map) by the Menyasa, and the remnants of them moved over to the Azana and settled on land which is not their own. However they are tolerated and live in peace with their neighbours. The police I sent to the station on Monday returned in the afternoon with mail. They have found a shorter and much easier route to the station going via Hengeiapa. The Hengeiapa natives previously told me there was no road, although perhaps they don't use it as it is said to be over-grown. The carriers all started to cry and feel sorry when they heard we would be moving further down the valley next day; they were crying for their "place" (village) which they seemed to think was an awful long way away.

Friday, 15th July. Left camp at 8.0 am. Crossed the Azana River and persuaded 2 natives to act as guides. Followed a rough track which went down the valley in a general North Westerly direction, crossing over several steep kunai ridges. After some hard walking we arrived on top of a ridge at 1.15. The far side of this ridge was covered in bush and we were told there was a large village some distance below. Just before we reached the top of the ridge we were seen by a native who may have been a sentry. Anyhow he ran away and could be heard yodelling and shouting in the bush below. After an hours spell we moved slowly down the hill through the bush and met a native on the track who had come to meet us. He was a different facial type to the natives already met and he looked to me to be more of the Highlands type. The two guides talked to him as we went down the track but when we came out of the bush close to the village there was a large group of painted and armed warriors standing below us. We "sang-out" to them to get rid of the weapons and went along towards them. Most ran away but 4 concealed their bows and arrows and stood watching us. I tried to make friends with them but they gestured us to move on and I did so as there was a lot of them hiding in the "pit-pit" near-by and we were in a rather poor position if they did attack. We went down through the village after removing a barricade with the men standing around watching and made camp in a reasonable clear space in an old garden. The natives wanted us to go further but I thought they were trying to get us away from their village and to go on to the next one. While we were making camp about 70 men lined the fences around the garden some with bows and arrows; a few hot-heads seemed to be trying to work the others up to fight but the majority listened to our assurances that we hadn't come to fight and they put their weapons down, although they didn't put them too far away. Built a rough camp and the natives brought in a small quantity of food and also some timber to build the camp.

Saturday, 17th July. Purchased food which was brought in by the women. Obtained

Diary continued.KLAKS

names of hamlets and rivers by using the guide from Kamai-gamba as interpreter. This group is another dialect again from that at Kamai-gamba but the guide knew both dialects so that by speak-through 3 interpreters we were able to carry on something like a conversation. This place is apparently known as Ganwe.

- Sunday, 18th July. Left Ganwe and crossed the Manjionga Creek and moved down the valley in a westerly direction, passing below various hamlets on the spurs. There were little groups sitting down watching us and soon there were about a dozen men walking along in front of us. We reached a ridge which commanded a fair view of the lower valley and as we could see no population and the natives said there was one I decided to cross the valley and visit a large group known as Amdei. Moved down to the Azana (Yalalya) and crossed it after repairing the bridge which had been cut down. While we were building the bridge one of the local natives grabbed the kerosene pump which was sticking out of one of the carrier's ruck-sacks and ran off with it into the bush. After crossing the river we climbed up a steep grassy spur and came to a ridge leading to the village. There was a large group of friendly men sitting down beside the track waiting for us. They led us through the village which is widely scattered, and showed us a good camping site and then gave every assistance in getting the camp built. There was no timber near by and a very long line of men went up into the bush to cut some and bring it down to us.
- Monday, 19th July. Spent the morning buying food brought in by the natives and 2 pigs. Natives extremely friendly and co-operative. They say that this place has not been visited by a white man before. I sent one of them across the river to get back our kerosene pump and he returned with it in the afternoon and was rewarded with "giri-giri" shell. Village spread out similar to those in the Iakwoi head-waters and the people physically similar: however their language is the same as that higher up the Azana.
- Tuesday, 20th July. At Amdei (group name). There are two villages, called Malangapa and Yamingi. Talked to natives about their customs but they are shy about revealing their secrets and there is also the difficulty of working through 2 interpreters. Obtained some information and their customs are very similar to those of the Iakwoi head-waters. The Amdeis have a good road running through their village. It is quite short but most of it is properly graded- I think it must have been built to enable quick movement of troops if the village was attacked.
- Wednesday, 21st July. Obtained a guide who knew the road to Yekwana and moved off up the mountain, following a fairly well defined track which went up and down over ridges in the usual way. After 4 hours walking we reached 8,000' altitude and as the sky was overcast and it looked like rain I decided to make camp.
- Thursday, 22nd July. Departed bush camp and descended down into a very deep valley, the road getting fainter and fainter as we proceeded. I began to think the guide was leading us astray but by the time we had reached the bottom of the valley it appeared just as hard to go back as to go ahead. Questioning the Amdei guide revealed that we had left the proper road this morning as he had been told by one of the Yekwana carriers to take us by the hardest road possible. By walking hard all day without a spell we managed to reach Yekwana village at 6 o'clock. The track we followed took us right over near the Vailala head waters and at one point we actually crossed the Vailala river.
- Friday, 23rd July. At Yekwana. Purchased food and talked to natives. Found we had definitely been brought on the wrong road as the right road only involves one days walk. The carrier who had told the guide to come by a hunting track involving us in a very hard day admitted his fault and offered a small pig as compensation to the other cargo boys.

Saturday,
24th July.

Left Yekwana and moved West across some grass covered ridges to the Iakwoi river, then followed up the bank to Iakwoi-waiyo village. Some slight attempt had been made to clean the rest house area and to cover up where pigs had been sleeping in the houses. A small amount of food was brought in. I asked them why they hadn't come to the station on 2 occasions when carriers were required and their excuse was that the luluai had been sick. Natives were treated for colds and pneumonia- they are unwilling to go down to the station hospital and prefer to take their chance in the village.

Sunday,
25th July.

Natives brought in a fair quantity of food and also a pig to show they were sorry for their failure to answer the call for carriers. I went and looked at the place where they have been having an initiation "sing-sing". The first part of the ceremony was finished and the boys are in bush houses some distance from the village waiting for the holes pierced in their noses to heal. The newly constructed house for the "sing-sing" is a copy of the large house built by this patrol at Arifogo.

Monday,
26th July.

Moved across the ridge to Iwaiya village: 2 hours walk. A small amount of work had been recently done by the natives in cleaning the camp but the houses generally were dilapidated. Built a new police barracks and a new house for the cargo boys. About 15 people came in saying they were sick, mostly suffering from colds but 5 appeared to have flu and were treated. The station is not far from here yet they make no attempt to obtain the treatment which is available.

Tuesday,
27th July.

Left the N.M.O. and a policeman to continue treating the 5 people who were badly ill and returned to the station- four hours walk downhill following the Iakwoi river.

End of Diary.

1. NATIVE AFFAIRS.

The patrol visited three areas, each of which could be considered separately, so I have divided this section of the report into three sub-headings.

(a) Upper Kortel or Hagata area.

This area was last visited in February 1951 by Mr. A.L. Hurrell - this was in the nature of an exploratory patrol, and as the natives are afraid to leave their villages to visit the station, they have not had very much contact. However they are by no means hostile or unfriendly to the Government as they are the remnants of a people who have been deprived of their own land by years and perhaps centuries of vicarious fighting. Although they once owned all the land on the right bank of the Tauri (Kortel) river, including that now occupied by the Govt. station and also the Menya area, they have been forced to relinquish this huge area and are now crowded into a small area on the Upper Kortel. I estimate that the area once supported a population of between 10 and 20 thousand, judging by the mounds that have been village sites and the amount of cleared land. In time the area could be repopulated as there will be no more fighting, but as so few remain they may not have sufficient numbers or the will to re-assert themselves. The area where the Hagata people are now living, although overcrowded, is reasonably fertile however they bewail the loss of their pandanus trees, the fruit of which is an important part of their diet. Two of the groups said they were living on ground which is not their own: these were Arifogo and Wabja. I encouraged them to make the move and to report any incidents to the

station. The Arifogcs have been terrorised by the Jagenjas for many years- apparently whenever the Jagenjas got meat hungry they would make a raid and kill and wound some Arifogcs, and take them back to Jagenja to be eaten. The Arifogcs are generally of fair physique and there is a fair population, but they say they don't know how to fight so that all they can do is retreat and hope that the Jagenjas will leave them alone. On the patrol's second visit to their area they found that they had returned to their former ground and were building new gardens.

The other group which wants to move is Wabja. Their former land is on the Mivi river. There is a large area of the Mivi which was once cultivated but is now being covered by bush as the "kunai" grass is not being fired. The Wabjas' enemies have been the Menyias settled at Tsanjanogo, about 6 hours walk away across the Mivi river. A meeting between the leaders of both places was arranged by me and afterwards they went down to the station and said there would be no more fighting. The two places are now trading with each other and there should be no further trouble. There had been a murder done on the Wabjas by two Tsanjanogo men about 7 months before the patrol - the culprits were arrested and are awaiting their trial at Menyama. The quarrel was over the spoiling of a garden by the Wabjas and this was paid for under supervision.

The Menyias have settled on land formerly conquered by them - these places are Hengelapa and Tsanjanogo. As the number of Hagata people is few and there is more than sufficient land available, I can see no reason why the Menyias should not stay on this land, provided they do not start any fighting. They started to settle this vacant land shortly before Mr. Hurrell first patrolled the area, and at present there is a lot of movement back and forth between Menyias and the two places which are a sort of gardening outpost. Menyias gardening land in the village area is just about played out and they need the new areas.

There is a mixed lot of languages spoken in the Upper Kortel. The census shows a population of 1404 and there are three dialects spoken- the Hengelapas and Tsanjanogos speak the Menyias dialect, the Arifogcs and Lolua-abas speak the same dialect as that of the Iakwoi head-waters, and the other places speak a dialect of their own which is not understood by the Arifogcs. The Iakwoi people and the Arifogcs once occupied contiguous land, but they have been split apart by the Menyias encroachment and have now lost touch.

The trail of past conflicts is interesting to trace. At one time the Hagatas owned all the land on the right bank of the Kor-tei. The Menyias who lived on the other side of the river were forced to move because they were no match for the Tamois. The only place they could move to was across the river to where the station now stands; to do this they had to remove the Hagatas who have gradually been chased further and further away to the Kortel head-waters. The Hagatas were stronger than the Siminapas who used to live at the head of the Kortel and the Siminapas were forced to move over into the Banir, where they found themselves stronger than the people living there and so forced them to move. The Gwatera, (Menyas, Nanewe, Tamoi etc.) have a Papuan origin and though of a low standard of culture are strong and vicious fighters and raiders, and have driven everyone before them. It can be seen that before the Govts arrival there was a constant struggle for land and life, involving movements of entire populations, or their survivors. This fighting has resulted in the area being badly underpopulated, with large areas of unoccupied land between villages to act as a partial safeguard against attack. The Hagatas were very glad to have their names written in the government census book and to be assured of the government's protection. They have previously been afraid to visit the station as they would be passing through hostile areas, but some of them came back with the patrol and said that now they know the road they will report any troubles.

(b) Iakwoi river area.

The initial census of this area was carried out by patrol No. 2 of 53-54. At two of the villages initiation ceremonies were half-way through and as this involves many of the boys and men going into seclusion in the bush, no attempt was made to check the census.

The Iakwoi head-water people are generally superior to the Menyama (Gwatera) people as far as cleanliness and hygiene are concerned. Although their dress is similar to that of the Gwatera they wear more decorations, and often wear small head-dresses about their every-day work. The Iakwois are peacefully inclined and don't carry the pay-back murder to ridiculous lengths as do the Gwatera. When a fight does eventuate it is generally a stand-up fight between two men, and that finishes the argument. The murder raid at night when women and children may be killed indiscriminately is apparently not practised. The houses are not built close together, and the villages are widely spread out, with each house surrounded by a fenced in garden. With the village spread out there is not the same accumulation of rubbish as when houses are built close to each other, and as the natives generally refrain from excreting in the vicinity of houses and roads, then the general standard of village hygiene is somewhat better than that of the Gwatera. The living houses are of the same conical shape which is common throughout this district, but are made about half as large again as the average Gwatera house. A difference is that the Iakwois build very large single men's houses, whereas the Gwatera single men sleep with their relatives.

Gardens are carefully cultivated and fenced with a species of "pit-pit" which takes root and becomes a high and living fence. The garden after a crop is obtained is allowed to lie fallow and is then used again. This means that the village is more settled- there is not the constant movement to find new garden land.

The Iakwois do not have the same vigour as the Gwatera and are generally lazy - they are not inclined to exert themselves, particularly when working as carriers: they resort to all sorts of subterfuges to avoid the heavier cargo. These natives are quite willing to accept the Government but are not anxious to do much to help. Carriers were called for twice from two of the villages but only three arrived from each place: the excuse of the remainder was that on the one occasion when they had carried before they were paid with "giri-giri" shell, and that that wasn't enough. However "giri-giri" is still valuable amongst them and is used as money for buying wives and native valuables.

There has been a dispute at Yekwana village over hunting rights and one man was accused of assaulting two others. After a long delay he was brought in by a luluai and was dealt with under the N.A.R.

The Menyamas have intermarried with the Iakwoi-waiyos and used to have an agreement with them; if the Iakwoi-waiyos would help the Menyamas to fight the Jagenjas then the Menyamas would help the Iakwoi-hinyas to fight the Yekwanas. Yekwana has a total population of over 1200 and is the largest village in the sub-district.

(c) Azana river area.

Most of the Azana river area was visited by Mr. Normoyle P.O. in February of this year. This part of my patrol was in the nature of a follow-up and also to discover if the Azana is within reasonable working distance of Menyama station. It was found that there are two tracks by means of which the Azana area can be reached from Menyama in two days.

The Azana people, particularly those near the head of the river are traders and manufacturers- they have the salt market over a very wide area cornered. As they have natives from many different areas visiting them to trade for salt it pays them to be peaceable and as other natives stand in awe of them as men who know how to make salt, they are involved in few quarrels. There are trade routes leading into the Azana from all the nearby areas and there is constant movement along most of them. The trade routes lead to the Upper Kortei and the Azana; several people censused by this patrol in the Upper Kortei area were seen again in the Azana area, and in general these proved very helpful. The native salt above-mentioned is manufactured from a form of "pit-pit" (see anthropology) and is highly valued. A parcel of about 8lbs weight is worth a new tomahawk, and nearly every man in the Azana carries a good quality tomahawk over his shoulder.

The Azana dialect is understood by some of the men of Yekwana village and one of these accompanied the patrol. He turned the Azana dialect into his own language to Tapanikata and thus by using double interpretation it was possible to talk to the natives. However the people at Ganwe village speak a different dialect: they have immigrated into the Azana from the Lamari river area and they speak the Lamari dialect. It was hard to talk to them as it was necessary to have three interpreters; one to translate to Azana dialect, one to translate to Iakwoi dialect, and Tapanikata the patrol interpreter to translate to pidgin English. The Ganwe group have been fighting with the other groups in the past but they say that the fighting has now stopped. The Ganwes met the patrol fully armed and decorated, and although they made no attack were none too friendly at first, although later they brought a good supply of food. After reasonably good relations were attained with them I asked them why they had turned out in full force and the explanation given was that they thought they were being attacked by a neighbouring tribe. At most villages pigs were purchased as meat for the carriers and these pigs were shot with a rifle to demonstrate its power.

With the exception of Ganwe mentioned above the Azana people were friendly to the patrol, at Amdel village particularly were extremely helpful. One Amdel man accompanied the patrol back to the station and was lucky enough to see an aeroplane on the strip. He said that later he would bring some people to see the station. The natives of Kamalgamba village had heard about the census work being done in the Menyanya district and they asked me if I was going to write down their names. I told them that we had only come to have a look around this trip and that a census would be carried out later. I did this because the Azana area is at present within the Eastern Highlands boundary.

The Vailala area visited by me last year (P.R. No 2, 53-54) is quite close to Amdel village and there is contact between the two places. I suggest that the Azana area should be made part of the Menyanya sub-district as the people have ties with those of this district and the area is only two days walk from this station. The two best routes have been marked on the attached sketch map. A patrol could be made visiting first the Upper Kortei area, then the Azana following the trade route which starts from Aiwumberi village, then the Vailala area by the road from Amdel, then back into the Iakwoi and return to the station. This patrol would visit all the population to the north and west of Menyanya station.

The Lamari river area is apparently populated by people who have their origins in the Kainantu district. The Lamari has been patrolled from Kainantu and it is suggested that it remain within the Kainantu boundary area.

2. AGRICULTURE AND LIVESTOCK.

The agriculture in all the areas visited is the usual native subsistence agriculture with sweet potato as the staple diet. The only variation to this is the salt grown in the Azana, mostly for purpose

-s of trade. The "pit-pit" from which the salt is made is planted by hand in large fields, with regular distances between each plant; the whole area being irrigated by specially dug channels. A taro garden to which a small stream had been diverted and used for irrigation.

I was surprised by the amount of leaves and herbs eaten by these people. Often we would see a woman going home in the afternoon with her string bag full of leaves and nothing else; apparently that was going to be the family's next couple of meals. Most of the bushes and plants of which they eat the leaves are planted at first, but soon start growing wild and can be found around old garden sites. Others grow naturally in the bush.

Most villages visited had sufficient food, although the Arifogo area is very short. At that place a lot of people have been crowded onto ground not their own, but they are now building gardens back on their own land. Iwaiya village in the Iakwoi area are living on old gardens and as yet they have not started to build new ones. I told them that they had better do some gardening soon, but their chief interest at present is in the initiation ceremony which won't be finished for a few weeks yet. In spite of these localised food shortages it is apparent that everyone gets enough to eat to support their low standard of activity.

The native foods grown are sweet potato, two types of "bit-pit", corn (introduced), sugar-cane, "abica and kummel" (leaves), bananas (mostly of an inferior cooking type), pandanus nuts, spring onions (introduced), native type and European type beans, cabbages (introduced). At one time the natives were distrustful of our vegetables; they would grow but not eat them. Now many have developed a liking for them and eat them rather than bring them to the station for sale.

The native pigs are of an inferior type with long sharp noses and thin bristly backs. The Berkshire-Tamworth pigs given to the Iakwoi natives last year are doing fairly well although they are not being looked after very well. They are using the boars for breeding with their own pigs and an improved strain has resulted. The pigs so produced should be heavier and quicker growing than their own type.

3. HEALTH.

At present the general health of most of the natives appears to be good. However in the Iakwoi area about 30 people came up and said they were sick; most of them were found to have colds only but a few were found to be sick with either flu or pneumonia. These were treated until they were better - this is alright when a patrol visits the area but these Iakwoi natives are still afraid to go to hospital and they prefer to take their chance in the village. A few men in the Azara area reported sick, some were treated for flu, some for yaws, and 2 others reported a pain in the diaphragm. They certainly looked sick but had no temperature. The only thing that I could think of that might have been wrong with them was that they were under the impression that someone had worked black magic against them. They both said that they thought they had been "poisoned" so there was little we could do for them. At many of the villages visited, particularly the out-lying ones, cases of yaws were noticed. These were treated with a penicillin injection as there was no time to give a full N.A.B. course. Several men were treated in the Azara and next time a patrol goes there there will probably be more asking for treatment with the wonder drug.

At some of the Upper Kortel villages nearly all the babies were suffering from infected eyes. The worst of these cases were treated with penicillin injections with the usual quick effect; others were given eye drops.

The flu epidemic which affected a wide area last year also went through this sub-district. This may help to account for the

unexpectedly small population. A native hospital is now being built at Menyanya, and providing the natives can be educated to bring their sick to the hospital there should be no more large scale epidemics.

4. ROADS AND BRIDGES.

In the three areas visited we had much trouble in finding the best roads. The natives apparently think that if we find the easier tracks we will return to visit them again, but that if they can steer us onto the longest and hardest tracks then we will be discouraged and disinclined to make the same trip again, and so not bother them. Several times after following a guide along some almost impossible track we found there was another track which the natives wanted to hide. However the better tracks eventually became known to us and are marked on the attached sketch map.

The Iakwoi area would be a good place to start the natives of this area on building graded roads. There is a population of just on 2000 in the three villages, and the road would not require much hard work as it could follow down the river, the banks of which are open kuni country. The Iakwois know a little about road building as they make roads round their villages. Some of them visit the station very rarely and a road would encourage them to do so and to bring in food.

The Azana people make a good bridge by splitting hardwood saplings and laying them across the river side by side. The planks are lashed firmly to cross members, and a hand-rail on each side is provided. The bridges are generally built between two trees but sometimes where no trees are handy an approach is made by piling up stones. The result is a good foot bridge which would be hard to improve using local materials. The Yekwana natives in the Iakwoi area have copied the design and built themselves a similar bridge over the Katiri Creek.

5. VILLAGES.

In the three areas visited houses are very similar in lay-out and construction. The three groups of people apparently have a common point of origin somewhere in the Kainantu area, and still retain the same designs. The main structure is the conical shaped family house roofed with kuni- these houses are generally about 12' high, and the diameter of the base is about 10'. A floor is made from strips of bamboo and is raised about a foot from the ground. Everyone sleeps around the fire with their legs folded up. In most cases there is a small open sided "cook-house" made of pandanus leaves standing nearby the sleeping house. Each of the areas visited has single mens' houses, generally one to each hamlet. These are the same design as the family house but are made much bigger. The single men do not have a cook house and do their cooking inside the big house. These single mens' houses are often built covering the direction from which trouble is most likely to come. The single men provide the first line of defence and are regarded as more expendable than the married ones.

Village lay-outs vary slightly. In the Upper Kortel the hamlet system is used, with houses laid out in a long line down a ridge. Fences are built between the houses so that it would be hard for an attacker to overwhelm the whole village at one go. Wabja village have a 30' barricade of posts covering the road to Tsanjanogo. The Iakwoi and Azana villages are spread out over fairly wide areas and are generally built on flat ground. Each house is surrounded by a fenced garden. Each house and garden is decorated with crotons, and with betel-nut palms and "figus" trees (from which bark cloaks are made) growing near the houses the general effect is quite pleasing and faintly reminiscent of suburbia. Clumps of bamboo are grown in all the villages and these are used for cooking, for carrying water, and for making the floors of houses. Slivers of bamboo are used to cut meat. Hygiene is quite good for natives liv-

ing in their own natural conditions; as the houses are spread out the accumulation of rubbish around the houses is not too noticeable. The Gwatera habit of defecating in close proximity to houses is not practised, the Azana in particular is very clean in this respect.

6. CENSUS.

A census was made of all the villages in the Kortel valley to the north of the station, with the exception of the Menya group which was censused by Mr. Wakeford earlier this year. The total number censused was 1404, and the number, although apparently low, includes every group and nearly all the people in each group as they are quite keen to get their names written down.

The figures show an excess of adult males over adult females of 30, but actually there are many more men than this without wives as some of the luckier ones have four or even five wives. This plurality of wives generally arises through the death of a man's brothers- the surviving brother inherits the widow and her children. At Aiwumberi village particularly, there is quite a large number of men, some of them middle-aged, who have no wives and say they have no place to find one. Sometimes the difficulty is overcome by a middle-aged man marrying a girl of 10 years of age.

The people of Lolua-jaba village on the left bank of the Kortel near its head were at first not anxious to appear for census as some-one from Katsiong village in the Banir river had told them that the officer from Mumeng would shortly be coming to take a census there, and that the Lolua-jabas should all go over there for the census. I told the Lolua-jabas that they are in the Menyanya area and that if they didn't appear for census then they would be in trouble. They are a pretty well lot and when the position had been explained to them they welcomed us for the promise of future protection. The man I had experimentally selected as luluai for Korampa village was very helpful in getting the Lolua-jabas to come to our camp and I rewarded him with a tonahawk.

The average size of family was found to be 4.0. The people are fairly prolific and some have four wives and about 12 children under the system mentioned above. They seem to take good care of their children for I was told about two cases where a house had accidentally caught fire, and the owners of the house in each case went inside the burning houses to see that their children had all got away. They were both badly burned and were treated by the NMO when the burn sores had become infected.

As far as possible the "true names" of the men were entered in the book. This is the name they are called as young children but is changed after their noses are pierced. It then becomes a secret name known to only a few, and as was discovered by Mr. Wakeford this name can be called by a village elder whenever he wants the man to do something, such as go on a pay-back murder raid.

A census was not made of the Azana area, although the natives asked me if I intended to write down their names. As the district boundaries now lie it would appear that both the Azana and Vailala head-water areas are within the Eastern Highlands boundary. Both groups have ties with the natives of this sub-district and it is suggested that if the boundary were altered both areas could be easily visited from this station. There may be a further pocket of population to the south of where the Azana and Lamari rivers meet. This area backs onto the Vailala, and although the Vailalas told me there were no people there I do not believe them as they have a large barricade across the top of their village, facing in that direction. I estimate the population of the Azana to be as follows:

Kamai-gamba and villages to the head of the river-	1000
Ganwe and nearby hamlets	500
Andei	

Estimate of total population:- 2,500 to 3000.

This population estimate may appear to be light, but judging by census results in the Menyamya area it is not under estimated.

7. AIRSTRIP SITE.

The possible airstrip site mentioned by both Mr. Normoyle and earlier by Mr. Linsley in their reports was seen by me and I walked the length of it. The level area is about 800 yards long, is situated near the river at the head of the Azana, and slopes down gradually along its length towards the river. By cutting down the "pit-pit" and by filling in a couple of ditches a light aircraft strip could be built without too much trouble, but as the strip would be at an altitude of 6000' and situated in a narrow valley, I don't think it could be used by Drovor aircraft. Planes taking off would have to fly down the valley until sufficient height was gained to get over the surrounding mountains. I personally would not recommend the building of the strip on the grounds that the population is not heavy, and that the area is within two days walk of Menyamya station. The strip if built would I think be approved only for aircraft of the "Tiger Moth" variety by DCA.

8. ANTHROPOLOGICAL.

(a) General.

Disposal of the dead- In the Upper Kortel area the dead, both male and female are smoked, and when dry are put on platforms, either in the bush or else inside clumps of bamboos near the villages. The process of smoking has previously been described by Mr. Hurrell, so I will not repeat the description here.

The Iakwoi people use two methods of disposal of their dead. The usual method is burial as described here-under, but if the deceased is a person for whom they are particularly sorry, then the body will be smoked. I think the smoking of the dead is a Gwatera (menyamya) custom which has infiltrated into the Iakwoi and has to a certain extent replaced their traditional method of burial.

In the Azana the men are buried and the women are put on platforms, either in the open or in a tree. The method of burial is as follows: a site is chosen, generally on the man's own ground or else by the side of a road often used by the man, and a hole is dug about 4' deep and about 5' x 2'6" at the top. The dead man's bark cloak is put in the bottom of the hole, and the body is placed on top of the cloak. The body is placed on its side with the legs folded up and both hands placed underneath the head in a sleeping position. Another cloak is placed over the body and then some sticks so that the earth does not press on him too heavily, and the hole is filled in. A fence of sharpened posts is made around the grave and a few sticks placed over the top to form a sort of roof. The man's possessions, his bow and arrows, his personal decorations and sometimes his "giri-giri" shell are broken and are strewn about the grave-side. The clumps of sugar-cane owned by the deceased are dug out by the roots and are cut and left near his grave. The women are put on a platform, folded up in the sleeping position. The body is wrapped up in bark and the woman's personal possessions, "pul-pul" (bark skirt etc.), are hung up on the platform. Nearby the woman's sugar cane and some products from her garden, are hung up on a stick tied between two others standing vertical. The body decomposes in the open air but as it is in the bush or at some distance from the village then the health risk is not very bad. Fingers and hair are often removed from a dead person and are worn on a necklet as a sign of mourning.

The dress worn by the Azanas is almost identical with

that worn in the Menyama area, except that many more "pus-PUS" (woven bands made from a yellow tree orchid fibre) are worn, around the upper arm, as a belt, and bandolier fashion from the right shoulder to the left side. There is no hard and fast rule about which side the bandolier "pus-pus" is worn, but the majority put it over the right shoulder. The Azanas also wear more personal decorations such as shells and head-dresses and as they keep themselves reasonably clean they are quite attractive.

The Azana people call themselves "palaiya" and call the Azana river "Yalaiya".

Land ownership is individual in the Ialwai and Azana areas. Each man has his own recognised area of garden land inherited from his father. Gardens are usually built and owned by individuals; if two or three families have combined to build a garden then the garden is carefully marked off into individual plots by means of coloured plants. Hunting rights and ownership of pandanus trees are also hereditary; although sometimes when a man dies his pandanus is cut down as a mark of respect.

The long-tailed possums known in Pidgin as "kapuls" are eagerly hunted and provide practically the only source of meat. Kapuls play a large part in the life of the people; they are required for the initiation ceremonies, for the marriage ceremony, and as many as possible must be given to a woman who has had a baby. The kapuls are caught by setting traps for them, or else by tracking them to their homes in hollow trees. The traps are cleverly made in the following manner: a sapling or fallen tree along which the possums walk at night is found, and a small square doorway made of sticks is tied onto the sapling. The framework is so placed that the possum must go through the opening which is just big enough to take him. Another pliable sapling is thrust into the ground nearby and is bent over above the framework. A piece of vine is tied to the end of the sapling and the other end is made into a noose and is attached around the edges of the framework in such a manner that, when the possum tries to get through the opening he releases the vine which flies up in the air because of the tension applied by the bent sapling, and the possum is suspended in mid-air by the noose, to be collected at leisure. Specially wide tracks are cut through the bush to encourage the possums to move about and get caught in these traps. This method of trapping is widely practised.

Rats are caught and eaten by making a small race of sticks with a heavy piece of wood suspended over the top, by a pipe of vine which is led down into the middle of the race and lightly fastened to a stick with a piece of sweet potato. The rat nibbles the potato and releases the heavy wood which falls down and kills him as he can't escape on either side because of the small fences of sticks. Eggs, small lizards and grass-hoppers are eaten.

The Azanas' marriage ceremony seems to be a very simple affair, similar to that of the Menyama district. The marriage is arranged by the parents and 2 possums must be caught first. A pig is provided by the groom's family, and is cut in half; half goes to the bride's father and half to the groom's father. They also take a possum each. The bride price is generally one rope of "giri-giri" shells about 3 yards long and 1 knife or tomahawk. This is a lower price than that paid by natives near the station, but these more remote people haven't had the same opportunity to sell sweet potato for trade goods, although they obtain a lot of steel trade by buying it with salt. There appears to be no actual ceremony as the girl sometimes goes to live with her betrothed's parents for some time before being married. Adultery is generally punished by the offending man being cut severely with knives by the aggrieved husband and his friends.

There are two initiation ceremonies, both involving boys of a fairly tender age. The first one is when the boys are about 5-8 years of age and involves piercing of the septum of the nose. The entire ceremony from start to finish lasts about three months. A large rectangular house is first built and the dancing area prepared. The dancing area is a circular area of flat ground; their form of dancing

is simply shuffling round and round in a circle, chewing betel-nut and singing unmelodious songs. The dancing area is fenced with tall saplings with the top leaves left on. The large house before mentioned is for the dancers to sleep in. The first part of the ceremony is a dance to which everybody is invited, and the boys watch this dance and "see the head-dresses". This dance lasts only one day. The boys are then taken to a smaller enclosure near their own village. ~~There are three different places, and each group had its own special place for the actual piercing of the nose, although all combined to build the dancing area.~~ The boys are first taken to the bed of a small stream which has been dammed- they are supposed to wonder what has happened to the water, when the dam is broken and the water washes over them where they are sitting in the stream bed. They are then taken to the enclosure which is forbidden to women or ~~uninitiated~~ boys, other than initiates. Their eyes are covered by the hands of the men conducting them inside the enclosure. Other men grouped around the inside of the enclosure make noises in imitation of various birds. The bull roarers are revolved with the idea of frightening the boys. The hands covering their eyes are removed and they see the bull roarers for the first time. These are small pieces of hardwood ("limbom") about 6" long and an inch thick, and are so made that when revolved by a piece of vine attached to a stick they make a high pitched roaring noise. The men then form two lines and the boys are taken on the shoulders of one of their relatives, who then runs between the two lines of men who are armed with canes and sticks. The boy is beaten with these as he moves along the line. The boys then stand about in no particular order and their septums of their noses are pierced by one of the young men who has previously volunteered for the job. A cassowary bone is used in some areas and a human bone in others for the nose piercing.

Inside the enclosure there is a table built and on this table is gathered foods which the boys have not previously been allowed to eat. These are a type of sugar cane with a black skin, native ginger, and native salt. These foods are eaten by the boys, the ginger with its hot taste is eaten first to help the boys forget their recent ordeal. Rolled up leaves are placed in the newly made hole so that it will remain open and not heal over.

The boys are then taken to another large rectangular house which has been prepared in the bush, some distance from the village. Here they stay in seclusion, visited only by their male relatives, until the wounds in their noses have got better. This takes 2 to 3 months. During this time the boys are not to be seen by women and a practical joke is played on them- an old man walks towards the bush house followed by what looks like his wife. This is actually a man dressed to look like a woman, complete with a string bag of food. The boys were away in the bush when I visited Iwaiya and I wanted to go and see them, but I was told they would be ashamed if I saw them before their noses had healed, so I didn't go.

When the noses of all have completely healed the boys are dressed in a complete outfit of the dress of a man. This has been prepared for them by their fathers while the boys are in seclusion in the bush. Before the ceremony the boys wear the same style of skirt as a woman, afterwards they are clothed in a man's style. The original dancers from the different villages are invited to return, and another dance similar to the first is held in the dancing enclosure. However, this time the boys clad in their new finery take part.

The second initiation ceremony takes place about 2 or 3 years after the first, and this is when the boys eat a red pandanus fruit for the first time. Another large rectangular house is built and an area cleared ready for the dance. There is preliminary dancing and then the boys are grouped together in the dancing area and various procedures are carried out. Old women pull the boys hair to make them grow tall; they are given sugar cane by their brothers. Men take the male babies of the tribe and hold them on top of their grass sporrans and dance up and down. This is supposed to make the

the babies stronger and bigger when they grow up. The boys then go into the bush near the dancing area and stay there for the night. In the night a party of young men accompanied by one or two old ones go to a sacred creek. After a lot of leaves have been put around the chosen spot in the stream bed, the old men start a sing sing. A cut bamboo is put in the ground to act as a spout and feathers are thrust into the ground while the old men chant. After a time the clear water turns cloudy and the natives believe that the sacred stream is being pushed one with a red clay in the banks, very likely an unseen helper pushes some of the clay into the stream higher up and this turns the water red. I watched an old man perform this sing sing for the water but it didn't work while I was watching. The blood-red water when it appears is filled into two long decorated bamboos. Its appearance is greeted with a shout and blowing of bamboo flutes. The highly decorated procession of young men carrying the bamboos then moves off to the dancing area, the ones not carrying the bamboos form a line and blow on cut open bamboos which have a different resonance and are played in turn with a musical effect. The bamboos are carried to the dance house and put inside. The dancers keep out of sight while this is going on; the men now gather below the dancing area and the women above; then all run down and start dancing around, men and women together. The women then leave. The boys have been inside the house since early morning and their clothes are removed. Young men climb up on top of the house and the roof is broken open, the bamboos are passed up to them and they empty the contents over the boys. They are then rubbed all over with the bark cloaks belonging to their brothers while all the men sing. Their fathers then dress them in a completely new outfit of clothes and give the boys red croton leaves.

The boys are then taken outside the house into the kunai grass nearby, where the "marita" fruit has been cooked in hot stones. Their brothers line up with marita in their mouths, sucking at it. The boys take the marita in the croton leaves and men then rub some of the red juice over their bodies. Food for each boy has been prepared and the juice (like tomato sauce) from the marita then is poured over this food. The food is yams, taro and sweet potato. The boys eat this and the ceremony is concluded- the boys go back to their own houses where a special meal of possum has been prepared for them.

Each valley has one stream which is used for the sacred water; each village in the valley comes to get the water at initiation times. In previous times when fighting was taking place a truce would be declared to let the water-party through.

There is a third ceremony involving men, the women don't appear to have any initiation at all. This third ceremony is when a man has been married and the marriage appears to be successful- his friends and relatives (male) give him a feast and he is again decorated with new dress, with the addition of cassowary thigh bones which are tied round his waist in front of the stomach. At this ceremony he is apparently told that sexual intercourse through the mouth of the woman is the best way to bring about conception. This practice is widespread throughout the area and is the "fashion belong before" i.e., it has always been done. So it can be seen that the abusive name "kukukuku" given to the natives of this area by other natives because of the kukukukus' misuse of women is well deserved.

In the Azana area I watched part of the salt-making and had the rest of it explained to me by the natives who were quite willing to give the information. The salt production has been going on for a long time and the clumps of "pit-pit", of a special variety, have been planted out at regular intervals over an area of about 15 acres. The plants don't need to be replanted as when out they shoot up again. Two creeks are used for irrigation and the area is criss-crossed with channels which can be closed off at will. While the "pit-pit" is growing the ground is constantly inundated with running water. When the stalks have reached a height of about eight feet the pit pit is cut off at the base by women and men working together. The stalks lie flat on the ground until the sun has dried them out. When the stalks over a large area are sufficiently dry then the men go into the bush and collect large quantities of fire-wood. Large fires are built and the dry pitpit put on the fires.

Several fire are going at the one time and the whole valley is filled with smoke like an industrial area. More and more of the pit-pit is added, and when the fire has burnt right down there remains a large heap of ashes about 5 feet high. A circular fence of sticks is made around the heap and the top is covered in with a kunai roof. This process goes on until the entire crop to be harvested is reduced to ashes contained in these circular houses.

An arrangement of sticks is then set up near the ash heaps. A line of gourds is placed along the top of the structure. These are the usual native gourds used for holding lime, but they have an open top and a small hole in the bottom. The gourds are set up like filtering funnels and the small hole at the bottom is blocked up with the seeds of a certain bush. This seed is covered with prickles and acts as a filter. A long pandanus leaf is set up underneath the line of gourds, in line with the holes. The mixed wood and pit-pit ashes is placed in the gourds and water is run through. The water absorbs the salts in the ashes and run through onto the pandanus leaf. This is sloped so that ~~the~~ the solution runs off at one end into open bamboos held ready. This goes on until a large number of bamboos have been filled with the solution.

These bamboos are then carried to the two "factory" houses. These are two low houses with large clay stoves inside them. The stoves are about 12' long, 4' wide, and 2' high. Underneath is an open space for firewood running the whole length and open both ends. The flat top of the stove has 14 oval shaped grooves running cross-wise. These grooves range from about 18" to 2' 6" long, and the longest and deepest are in the middle. A specially strong type of banana leaf is put into each groove and the solution from the bamboos is poured into the leaves. A large fire is built under the stove; the house is constructed from timber which is not likely to catch fire as leaves or grass would. As the water evaporates the attendants pour in more from the bamboos until eventually a large oval shaped piece of solid native salt is formed. This is then wrapped up in the banana leaf and artistically bound with vine. The village gathers and the salt is distributed amongst the men and is kept in their houses above the fire. Natives come from all surrounding districts to buy the salt with trade. The price is quite inflated as the present rate is a new tomahawk for a large parcel of salt which would weigh about 9 lbs. This salt has special value in the natives' eyes- they have no interest in our salt and will accept it only as a gift. I tasted the water after it had run through the gourds and it has a real salt taste, although it must be a mixture of other salts besides sodium chloride. A small quantity of the ash and a small parcel of salt is being sent in as specimens.

See addendum "A"

Lime for eating with betel-nut is made by a similar process, using the bark of a certain tree. The bark is reduced to ashes over a platform of logs and then goes through a filtering and heating process similar to that described above.

(b) List of ethnographical specimens.

- 2 bows and arrows.
- 1 shield.
- 1 wooden fighting stick.
- 2 stone clubs.
- 2 stone tomahawks.
- 1 parcel salt.
- 1 small tin salt ash.
- 2 strands of a man's sporran.
- 1 ball clock.
- Samples of "pus-pus"(plaited decorations).

W. M. Purdy

REPORT ON POLICE ACCOMPANYING THE PATROL

- Reg. No. 4022 L/Cpl Talangit. Has a fair command of his police but his general work as an N.C.O. is not impressive.
- Reg. No. 7393 Const Sisirip. A good worker with a good record in this district.
- Reg. No. 6941 Const Sikani. An experienced constable who gets on well with the local natives. Generally works well but inclined to be lazy at times.
- Reg. No. 7432 Const Mari. A fair policeman who takes things light-heartedly.
- Reg. No. 7559 Const Laman. A middle aged man who does his work conscientiously and well.
- Reg. No. 6102FA Const Grimbagun. Recently transferred to this district from Kaiapit he has settled in well and has a good knowledge of his duties.
- Reg. No. 8673 Const Mayam. A young and new policeman- this is his first posting. He requires supervision and is not energetic.

W. M. Purdy

Officer of R.P. & N.G.C.

Reg. No. 6121 PA Const Kwaiandelen accompanied the patrol for two weeks but was returned to the station when he claimed that he was unable to walk because of his knees. He showed himself to be of very little use.

Addendum (a).

Section 8 (a) Anthropological. Page 20.

The men engaged in the actual manufacture of the salt are few in number and are trained for the job after being initiated in the "marita" (red pandanus) ceremony. As a mark of their special knowledge they wear a flying fox bone placed vertically down the center of their noses, underneath the usual shell, bone, or stone nose-piece. These bones are hard to see as they are needle fine. The bones curl away from the mouth but even so it must be awkward for eating. One or two women wearing this bone were seen; they are also salt makers. How it comes about that a woman is allowed to take part in anything so important as making salt I was unable to discover as they are very shy. Perhaps their husbands were salt-makers and have died, handing on their positions to their wives.

REPORT ON POLICE ACCOMPANYING THE PATROL

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Addendum (a).

Section 8 (c) Anthropological. Page 20.

The men engaged in the actual manufacture of the salt are few in number and are trained for the job after being initiated in the "marita" (red pandanus) ceremony. As a mark of their special knowledge they wear a large, flat, bone or stone septum in the septum of their noses, underneath the usual shell, bone, or stone nose-piece. These bones are hard to see as they are needle fine. The bones curl away from the mouth but even so it must be awkward for eating. One or two women wearing this bone were seen; they are also salt makers. How it comes about that a woman is allowed to take part in anything so important as making salt I was unable to discover as they are very shy. Perhaps their husbands were salt-makers and have died, handing on their positions to their wives.

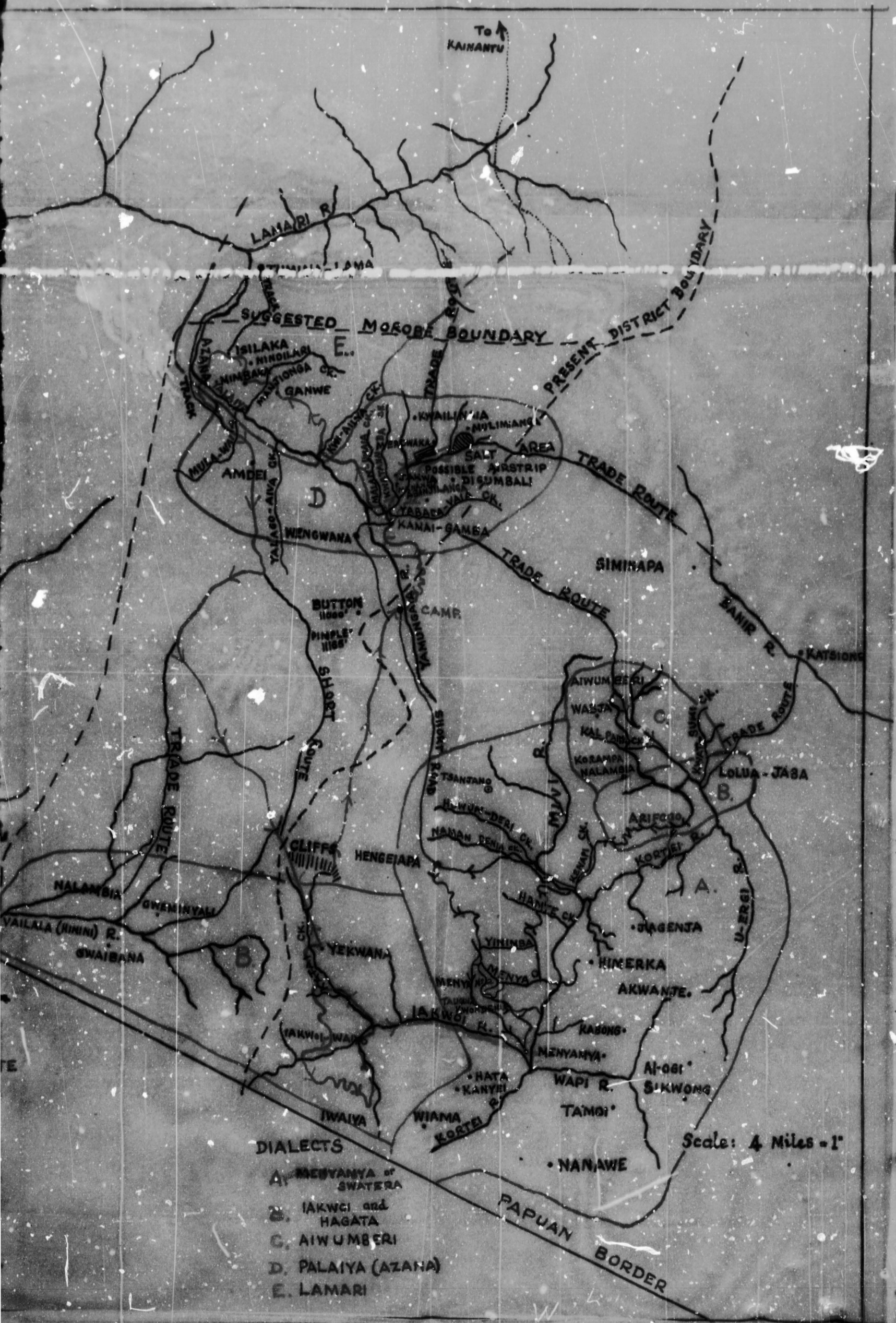
30-9-202
 1953/54
 J. M. PURDY

To
 KAINANTU

G.N.M.N.



- DIALECTS
- A. MENYANYA or SWATERA
 - B. IAKWOI and HAGATA
 - C. AIWUMBERI
 - D. PALAIYA (AZANA)
 - E. LAMARI



- DIALECTS**
- A. MEVANYA or SWATERA
 - B. IAKWCI and HAGATA
 - C. AIWUMBERI
 - D. PALAIYA (AZANA)
 - E. LAMARI

Scale: 4 Miles = 1"



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of MENYAMYA, Morobe Report No. 3 of 54/55

Patrol Conducted by J.E. Wakeford A.D.O.

Area Patrolled WAPI River and Headwaters

Patrol Accompanied by Europeans.....

Natives.....

Duration—From 19/8/54 to 23/8/54
27/9/54 15/10/54
Number of Days..... 24

Did Medical Assistant Accompany?.....

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

Medical /...../18.....

Map Reference.....

Objects of Patrol Contact, Census, Investigate Tribal Fighting

Director of Native Affairs,
PORT MORESBY.

Forwarded, please.

/ /19

.....
District Commissioner

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

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

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

pul

30/12/54

TERRITORY OF PAPUA AND NEW GUINEA



In Reply
Please Quote

No. 30.7.18

HLRN.RP.



Headquarters,
L.A.E.

11th December, 1954.

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

PATROL REPORT - MENYAMYA NO.3, 1954/55.

Attached are copies of the abovementioned
Patrol Report forwarded by Mr. J. B. Wakeford, A.D.O., at
Menyamyia. This patrol covers WAPI and MENYA groups, which
are on the south and north of the Menyamyia Post.

It will be seen that it was necessary to
break the patrol, and there was quite a long time between the
commencement and its completion. This was due to the fact
that the officer had to return and was engaged in Supreme
Court duties for several weeks.

There seems to be no doubt that the natives
are settling down and tending to live more in settled villages
than they did previously in their nomadic existence. As tribal
fighting gradually ceases, and I think we are well on the way
to stopping it now, the people will tend to settle down and
make permanent gardens throughout the area, and not just one
garden annually as they have been doing in the past. The
result of this can be seen in the Menyia group where conditions
appear to have completely changed over the past year. This is
good consolidation, and with regular patrolling I feel that
the other groups will follow the example of the Menyias.

Patrol Officer Cottle is at present
patrolling the Eapau and Kabu River areas on the eastern side
of the Kukukuku Ranges. This patrol should assist in settling
the Wapi people, and next year if staff is available, it is
hoped to establish a patrol Post at Kobakini, and then those
natives between the two Posts should soon be brought under full
control.

Mr. Wakeford's next patrol will be to
the Langimar area, and for the next year we will concentrate
on bringing more law and order into the whole Menyamyia area.
Practically all groups have now been visited, and it only
remains for us to gain their complete confidence before we can
declare the area fully under control. It is difficult yet to
say what the total population will be, but I think the Tauri
Headwaters should contain approximately 15,000 people.

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

30-9-215

17th December, 1954

The District Commissioner,
Morobe District,
L.M.

MOROBE Patrol Report No. 3 of 1954/55

Acknowledgment is made of the receipt of the above-mentioned Report and sketch map submitted by Mr. J. E. Mansford, Assistant District Officer, following his Patrol of WAPI and MUKA areas.

Mr. Mansford has compiled an interesting and well-constructed Report which indicates that some good progress is being made with these difficult people and that the outlook for future administration among them is becoming more promising. There is, however, much steady patrolling to be done before these areas come under lasting influence and control and Patrol parties will need to be of adequate strength, and Patrol leaders watchful and alert while in the field for some time to come.

Considerable caution should be exercised in sending small detachments of native police out to undertake tasks away from the direct supervision of our field staff. As is well known some are apt to over-reach their authority or interest themselves with native women and cause an underlying resentment to grow among the people that those in charge of them are not immediately become aware of, and thus undermine the results of such hard field work.



Done
19/12


District Officer

TERRITORY OF PAPUA AND NEW GUINEA.

MENYAMYA PATROL REPORT No. 3 - 54. WAPI AREA.

PATROL CONDUCTED BY:- J.E. Wakeford.
A.D.O.

AREA PATROLLED:- THE WAPI RIVER AND HEADWATERS.

DURATION:- 24 days.

PERSONNEL ACCOMPANYING:-

L/Cpl Talingit. Reg No. 4022.

Consts.

Gaiko. Reg No.	8346.
Patengi.	8147
Waengo.	8149
Timbia.	2508
Mari.	7432.
Mayhem.	8673
Lotakwarak	3242
Kwaiandelen	6121PA
Laman.	7559.

N.M.O. Daigi.

Interpreter. Miawat of Nanewe.

Carriers. 40.

MAP REFERENCE.

ACCOMPANYING SKETCH MAP.

THE OBJECTIVES OF THE PATROL.

To make contact with the people. To take a census, and to investigate persistent rumours that the Wapi people were fighting and killing their neighbours, the Tamoi and Nanewe peoples.

CARRIERS.

On this patrol it was decided to try for the first time the group to group carry. Previously carriers had firstly been recruited at the station from other groups in the district, and were retained by the patrol for its duration. This time carriers were obtained from other groups, and these carried the patrol to Tamoi, they were then paid off, and returned to their places. Carriers were then obtained from Tamoi, who carried the patrol to the first of the Wapi villages. These were then paid off, and further carriers were obtained from each of the groups visited. There were times when it looked as if we should have to send back to the station for assistance, however things turned out alright, and at no time was the patrol short of carriers when it moved into another area. It is rather a risky procedure at present, but one that will work well I think as the district develops.

PATROL DIARY.

AUGUST 19th, 1954.

Left the Government Station at Menyamya and the patrol moved to Tamoi.

Aug 20th.

At Tamoi telling the people of the Luluais that the patrol wanted them to bring in a man who was wanted for a serious crime.

Aug 21st.

The Luluais brought in the man who was wanted, and also another who had escaped from the gaol, and who had been hiding at Tamoi.

Aug 22nd.

Received word that the Supreme Court was expected at Menyamya on the 25th.

Aug 23rd.

The patrol had to return to Menyamya for the sittings.

September 27th, 1954.

The patrol left the Government Station and returned to Tamoi.

Sept 28th.

The patrol waiting at Tamoi for carriers. Thunderstorm with heavy rain in the afternoon.

Sept 29th.

The patrol left Tamoi early and moved to Hagita. No Rest House, and place deserted. The patrol moved along the Wapi river to Kwaguga. Again place deserted. Natives seen on the ridges. The Luluai of Wauwoga met the patrol and informed us that all the natives on the eastern side of the Wapi river had run away to the bush, but that his people were waiting at their place, and that he had built a Rest House. The patrol arrived at Wauwoga at 4.p.m.

Sept 30th.

The patrol at Wauwoga. Some people in with food, and a lot seen on the hills, all very frightened. With some police I crossed the Wapi and went up to Kwaguga. No people seen, but appeared to be an ideal place to establish a post.

October 1st, 1954.

At Wauwoga and more people in with food. With some police I walked to the Wingopa group. These people have a bad reputation for fighting. Eleven people seen, the rest had gone bush. Returned to Wauwoga.

Oct 2nd.

Lined the Wauwoga people. Whilst doing this, some forty odd people from Wingopa came down, so lined them as well, and with them some new people from across the range, from a place known as Hitaigapa. Explained the nature of the patrol to the people.

Oct 3rd.

The patrol crossed the range to the south east, over the eastern headwaters of the Wapi river. The crossing was made at just over eight thousand feet. Arrived at Piwiunga.

PATROL DIARY PAGE 2.

Oct 4th.

Lined the Piwiunga people. Rain in afternoon.

Oct 5th.

The patrol left Piwiunga at dawn and doubled backed over the western headwaters of the Wapi river to Kwaguga. The people were caught by surprise, and the patrol made camp.

Oct 6th.

Clearing a site for a base camp at Kwaguga. Thunderstorm and rain in afternoon.

Oct 7th.

Site cleared, and police quarters started. People coming in with food.

Oct 8th.

Police quarters finished, and carriers quarters started. Owners of the site located, and site purchased for knives and shell.

Oct 9th.

Carriers quarters finished, and Medical Orderly's and married police house started. Thunderstorm in afternoon.

Oct 10th.

Observed, raining all day.

Oct 11th.

Finished houses and started Rest House.

Oct 12th.

Finished Rest House and built a road to water point. People coming in from all round. Told them all that there was nothing to be afraid of, but the Administration intended staying here, whether they liked it or not. Their attitude had changed, and all stated that they wanted the Administration to stop.

Oct 13th.

Lined the Hagita, Kwaguga, and Yunga groups, a very good line.

Oct 14th.

The patrol packed up, leaving one married policeman, two single police, and one medical orderly to look after the post. The patrol moved late in the day to Tamoi.

Oct 15th.

The patrol returned to Menyanya.

TOPOGRAPHY.

The area covered by the patrol was along the Wapi river, and then up and over the ranges where the river rises. The country is extremely mountainous. To get to Piwiunga the patrol crossed the range in the saddle at just over eight thousand feet, the range rising on either side.

The geological structure of these ranges is siliceous ~~metamorphic~~ ~~sedimentary~~ rocks, the main one being quartzite. Some samples of a basalt were found, and I was informed that this stone was used for axes, and also for cutting purposes, it was extremely hard.

The Wapi range runs roughly from east to west, and is divided by a large spur running roughly north and south. The headwaters of this river consist of countless streams, the main ones however are to be found on the western side of the dividing spur. The Wapi river is not a large one, but is constant and in places swift flowing. It would be I think not more than thirty feet at its widest. The people told me that no-one can ever remember the river being dry.

CLIMATE.

At Piwiunga on the southern side of the Wapi range, I was extremely cold, not even at Wabag have I felt so cold. The police and carriers kept roaring fires going all night, and I fully expected to see a frost in the morning. By the look of the vegetation and the gardens, this country appears to have an adequate rainfall. On the southern side of the range, the country opens out to a more grass land type of country, and the timber is of a smaller variety than that found on the northern slopes of the range.

Temperatures remained fairly constant. 55 degrees was usual most mornings at six o'clock, whilst day temperatures rarely went above 75 degrees.

VEGETATION.

All of the ranges in this region are timber covered, and some of the trees are massive, consisting of both hard and softwoods. It was noticed in this area, that Bamboo was rare, it seemed to be confined to patches around the hamlets, whereas in other parts of this district, bamboo is found growing all over the ranges. These people take particular care in the cultivation of the Pandanus Palm, and the patrol was shown some peculiar looking varieties. In one area, the patrol walked through a grove consisting of a specie of the Screw-pine, but having no aerial roots. The large variety of Pandanus is to be found growing throughout the Wapi area. When the trees are bearing, these people leave their hamlets, and spend their time in the bush, hunting and living off the fruit of the Pandanus.

There is little kunai on the northern side of the Wapi range, the spurs are all timber covered, but on the southern slope the spurs are all grass covered. The grass appears to be all kunai, and no other grasses were seen. In depressions in the foothills where the water is either still, or moving very slowly, a variety of a wax like plant grew in profusion, this plant is used extensively in the manufacture of salt.

AGRICULTURE.

The cultivation methods of the Wapi people follow the general pattern of most native peoples and is what is known as the "shifting type". The area selected for the garden is firstly fired. Gardens near the hamlets were fenced, but those in the ranges were not.

The Wapi people appear to have a different type of rotation of crops. After the area is burnt it is left fallow for a year or more, and then sown with sweet potato. This crop is then taken off and the area planted with sweet potato. Owing to their isolation, they appeared to have only the two types of crops - sweet potato and pit pit. It was most fortunate that we received our three monthly quota of seeds from the Department just before the patrol started. The seeds were taken on the patrol, and a distribution of them was made to the Wapi people, a bag of corn seed was also carried, and distributed. Perhaps mention should be made of another crop which is grown in this area. The crop is like a wild parsley and the police used the Pidgin English term of "Abika" however, it is very different to any Abika seen in other parts of the Territory. The crop is gathered when about eight inches high, and is cooked in hot stones and eaten with the sweet potato. It has a rather bitter taste, and is slimy to the touch. One interesting thing was that in the Kwaguga area, the soil is different to that in any other. Here the soil is bright red, and these people seem to specialize in the growing of sugar cane. Not even in Queensland have I seen better cane, or tasted sweeter than that grown at Kwaguga. That seen consisted of the very large dark purple variety, and grew to well over six feet.

Almost on the crest of the western range coming back from Piwiunga was a garden in which was planted a large area of tobacco. The owner of the garden had made contact with some Watut people who had given him some seeds. By the look of the crop it seemed to well suited to this locality. The plants were nearly six feet high, had long slender leaves, not coarse, and absolutely free from any spots, and the flowers had a strong perfume. The area in which the plants were growing was about six thousand feet, it was well shaded, and the soil was a friable clay loam. The owner had a small bundle of leaves that he had cured and which he gave me. It was cool to smoke and was free of that bite so frequently found in native grown tobacco.

Only one garden is made at the time, and these people as with others in this district have that period when food is extremely short, and it is at this time when they take to the bush, living an almost nomadic existence, and depending solely on the pandanus nuts for their food. With the introduction of new types of foodstuffs it is hoped to gradually wean these people from their present precarious existence.

The soils in this area are clay loam of a depth of about four inches, with a heavy clay subsoil. In the mountain gardens, the soil is rich in humus, due no doubt to the extensive forest growth. In the grass patches on the southern side, the soil is more of a shale, and seems to be very poor. The red soil of the Kwaguga area has already been mentioned. Why this should be I don't know, as the rocks in this area are the same as in the other areas of the Wapi country. With the exception of the soil on the southern slopes, all the soils seem to be very fertile. It was noticed that the secondary growth in old gardens was so thick that it was almost impossible to walk through the area. It may be that the area being so thickly timbered prevents the burning off, that is so prevalent in other parts of this district.

LIVESTOCK.

In this area, as in other areas of this district, pigs are in extremely short supply. The few that were seen were the progeny of wild pigs that had been caught during hunting trips in the bush. They all retained the characteristics of the wild pig - long snouts, razor backed, and carrying little meat.

As yet the pig to these people has no ceremonial value, for ceremonies the native wailab, hence there is no system of feeding pigs in this district, the pigs are in a semi wild condition, and are left to obtain their food as best they can, this leads almost invariably to them breaking into someone's garden, and being shot.

The country appears to be most suitable for pig keeping, being high, well drained, and plenty of forest land for them to run in.

No poultry of any kind is kept by the Wapi people.

It is extremely difficult to devise a scheme whereby livestock could be made available to the people of this district. At present their stage of development is such that they have no means, other than their labour of procuring such livestock, other than having it given to them by the Administration.

My first impression on coming here was, and still is to some extent, that these people are not livestock conscious. As far as sheep and goats are concerned, these people will have absolutely nothing to do with them, but a gradual change can be seen coming over these people with regard to their attitude towards pigs. A much greater interest is being shown by them towards the pigs that we have on the station. The problem is, how could a fair and just distribution of pigs be made, if the Administration saw fit to make such pigs available.

Firstly, could consideration be given to making a number of young pigs available. Secondly, bearing in mind the absolute lack of almost every kind of purchasing power of these people, could permission be given to permit a native who was employed on this station as a labourer, to be paid with a pig instead of with money, making the transaction an inter-departmental one. The Department of Agriculture providing the pigs, and the various other departments, i.e. the Department of Native Affairs - the Department of Public Health - with whom the native was employed, making available the money.

HEALTH AND HYGIENE.

Throughout the area covered by the patrol, the health of the people seen was excellent, and very little treatment of any kind had to be given.

Some cases of scabies were seen, but none of them were bad cases, and all were treated. No cases of Yaws were seen, nor were there any of the people suffering from sores. The patrol did however strike patches where goitre was prevalent. One man in particular was ill. He had a goitre and was seen, he being so affected that his vocal powers are limited to grunting. At a later date it is hoped to get him sent to Lae for treatment.

It was remarkable that after seeing so much eye trouble amongst the people of other groups in this district, to find the Wapi area almost free.

No mosquitoes were seen or felt during the patrol, and as far as I was able to find out, fever is unknown in this area. It also appears that the Wapi people were not affected by the influenza epidemic that swept through this district last year.

PHYSIQUE.

The people are sturdily built, with an average height of about five feet four, and as with other people in this district, they have the fine legs, and small feet. Their staying powers as carriers are very poor.

Here as elsewhere in this district, the women are taller, and have much better physique than the men.

HYGIENE.

This is non-existent. The tracks are the latrines, and again I cannot but remark how astounded I am at the almost total absence of flies. One could rightly assume that the lack of any form of hygiene would be ideal for an outbreak of dysentery, but little or none exists. One preventative may be the isolation of the people, even within the groups themselves, rarely are more than two houses seen standing close together.

DIET.

This consists of sweet potato as the staple food. Cooking is done either in the ashes of the fire, or in hot stones. There is a complete absence of cooking utensils. Greenstuff consists of a form of wild parsel, and pit pit. Sugar cane is grown extensively, and there are acres and acres of pandanus. Animal proteins are in the form of rats, opossums, and an occasional wallaby. As only one garden is made at one time, these people spend a considerable time living in the bush, and during this time, their diet consists of pandanus nuts. When the garden starts coming into bearing the people return to their hamlets, bringing with them considerable quantities of these nuts. The immense round green fruits are then hung inside the houses and smoked. The pandanus nut is extremely oily, and has a taste not unlike that of the Brazil nut.

WATER SUPPLIES.

These are adequate; the entire area being extensively watered by countless streams running down the mountain range to form the Wapi river.

Actually little water is used, and is certainly not used for washing purposes, these people being the dirtiest that I have encountered so far, they are absolutely grimed.

The water is clear, sparkling, and icy cold.

HOUSING.

The main house is of a circular construction, conical in shape, and entirely enclosed, except for one small doorway. The roof comes to within about three feet of the ground, and to enter the doorway, one has to stoop and then stand almost upright under the eave of the roof, and crawl through the narrow opening. This type of house has a bamboo floor raised about three feet from the ground, with a stone foundation in the centre for a fire. The walls of the house are constructed of slats of the casaurina, interlaced with pandanus leaves, and tightly tied together with bush rope. The roofs are thatched with kunai grass, on a strongly laced frame made of rafters with strips of bamboo circling them, and very close together.

Near to the main house is usually a small rectangular building used for the preparation of food, and the storing of firewood. Each garden has its garden house, this too is a rectangular building, very roughly constructed. Although at times the entire family live here, its main purpose appears to be a temporary shelter for resting and the preparation of food during the making of the garden.

All of the main houses seen in the Wapi area are enclosed by a fence. This fence consists either of crotans, or in some cases palings of either bamboo or casaurina.

THE DISPOSAL OF THE DEAD.

The smoking of the corpse is carried out by the Wapi people, providing the relatives of the diseased are of a number large enough to ensure a continual supply of fuel, or are influential enough to be able to call on others for assistance. After the smoking process is completed, the corpse is carried to a high cave high on the ranges, and overlooking the Wapi lands. The bodies of children who have died are rarely smoked. These are placed in bamboo cages which are placed in trees near the main house. Other methods of disposal of the dead, are the placing them in especially built houses in the bush, and in some cases burial in the forest lands.

CLOTHING.

This follows the usual Kukukuku pattern. The men wear layers of a swamp like rush in the form of a sporran. In the Wapi area this "sporran" appears to be more shaped, it fits more between the legs, and is cut to a point, but is certainly more scanty than those worn by the men of other areas. A short bark sash suspended from the neck by a cord covers the buttocks. A large bark cape suspended from the head is worn by both men and women. Women wear a rather large grass skirt, and this covers both back and front. It is much longer than those seen in other parts of this district, here it reaches well past the knees. The upper portion of the body is bare.

ROADS AND BRIDGES.

Only tracks exist throughout the Wapi area, and there are no bridges, all streams have to be forded.

A start has been made on road building. Whilst the patrol was at Kwaguga two roads were constructed, one down to the water point, and another down to the river to make a link with the Tamoi people. The Wapi people seemed to be quite keen on road building. Two experimental roads had been constructed, and a number returned with the patrol to Menyanya to obtain shovels. The two roads constructed by the patrol were about three feet wide, and were graded around the mountain in contour fashion. This seemed to impress the people and I understand from recent reports that they have made a very good effort in some of their own groups with similar roads. The roads were kept to this width in order to keep down maintenance, and they are quite wide enough for walking on in comfort.

A good lookout was kept whilst we were walking through the bush for cane suitable for bridge construction, it was thought that there was some in the Wapi country, however none at all was seen.

The Wapi river would not be hard to bridge, as it is extremely narrow in parts, and as the main body of the population is near its headwaters, there would be little chance of the bridge being washed away. An attempt will be made to build a timber bridge on my next patrol to this area.

THE PEOPLE.

Throughout this district, I have noticed one particular feature that is common to all groups, and that is, that whilst all or nearly all will immediately take to the bush on the approach of a patrol, the majority will after a while return and make friends. But in the Wapi, as in other areas of this district, one finds those isolated pockets of people who will not co-operate, and who will go out of their way to stop others from co-operating. The Tamoi people who ten months ago were a real thorn in the Administration's side, now with the exception of just one hamlet, are the most friendly natives in this district. The same can be said of the Kenya group, the Akwanje, and the Kahong people. In fact this peculiar condition is to be found in all of the groups. In the Wapi area it is the Hagita people.

The day that the patrol left Tamoi to move into the Wapi area, I thought we were in for a fight. The Hagita people had destroyed the Rest House, and burnt the village book. As the patrol crossed the Wapi river, the people from Hagita could be seen taking to the bush, and presently an armed party came down the ridge towards the patrol. I sent the carriers back over the river on to the Tamoi side, and went to meet the party. They told me in no uncertain terms that they did not want to have anything to do with the Administration. I took a line with them that has proved successful in other parts of the Territory. I told them that I wasn't in the least bit interested in them. The object of the patrol was to look over the land, and if it was decided that the land was of a suitable nature, to bring in thousands of natives from other parts of the Territory who would settle and make something of it. I stressed the numbers, pointing out to them that it did not matter what they thought or did, they simply couldn't win, and if they wanted a fight now, well we were ready for them. They turned and went back to their hamlets, and the patrol moved on to Kwaguga. This place was deserted, and the Rest House fallen down. Whilst deciding just what to do, a party of natives from Wauwoga came and met us. They invited the patrol over to their place, and said that they had constructed a Rest House for us. The patrol re-crossed the river and moved to Wauwoga.

THE PEOPLE CONTD.

On arrival at Wauwoga the patrol found that the place was deserted, but late in the afternoon some people came in bringing food.

It was decided not to hurry over taking a census, but rather to let the people see that we meant no harm ~~harm~~ to them. As the women brought in the food it was purchased with shell, and seeds of various kinds of vegetable were given to them, and also some corn seed. During the patrol's stay at Wauwoga, several visits were paid to outlying parts of the Tamei group. A quick visit was made to Awaguga after we had seen smoke coming from some houses in the early morning, but the people fled on our approach.

The Wauwoga group was lined, and a very good line was obtained. I do not say for one moment that it was a hundred per cent, it will be some years before that is obtained, but I think it was well up in the eighties.

A murder had been committed a few weeks before the arrival of the patrol, and the man concerned had gone to the bush. After lining and before the people left, I explained to them that I wanted that man, and that man only. They were told that the Administration would not punish the person's friends but was only concerned with those who had actually committed the crime. After the patrol had returned to Menysya, the Wauwoga Luluais brought him in with the necessary witnesses. He has been committed for trial to the Supreme Court on a charge of murder.

The patrol then moved over the range to the Piwiunga group. This is an isolated group on the southern side of the range. These people drove out the Umdei people, or as they are known in some parts as the Idiwi people. How they manage to hold their own I don't know, as Umdei is only four hours easy walking from this point. However the Piwiungas are married into the powerful Nanewe group who are not such a great distance away, and could render assistance in a very short time. It was I found out later, the Nanewe people who had helped in the driving out of the Umdeis.

The Piwiunga people had constructed a good camp for us, and payment was given to them, as had been done with the Wauwoga people. More food that we could possibly use was brought in, and seeds were distributed. With all these people I always make it a policy to buy all the food that they bring. Later when the patrol moves on, the surplus food is presented back to the people. This is done whilst the carriers are cleaning the camp area before the patrol leaves. This gesture seems to be well appreciated.

The Hagita and Kwaguga episodes rankled, and instead of moving into the Umdei area and thence up to Titigo as had been previously arranged, the patrol crossed back over the eastern side of the range and came on to Kwaguga unexpectedly.

After crossing the range the patrol came upon a large group of people known as the Yunga. Moving through this group, who by the way did not run away, the patrol experienced what I think is something unique. We were completely ignored. Men, women, and children working in their gardens as the patrol moved slowly through, never even looked up. I stopped to speak to a number of people, and received no replies. We skirted a house, outside of which were a number of men sitting down. The interpreter spoke to them and told them that we intended to go to Kwaguga which is on a spur overlooking this area, and to establish a base camp, and we wanted these people to bring food, and to have their names recorded. One man who was standing by the fence surrounding the house, and watching the carriers move down the track, without turning his head said, that they would bring food, and timber to build the camp, but they would not have their names recorded. This area was the most fertile I have seen to date in this district. It is surrounded on three sides by towering ranges, and opens on to the Wapi river through the fourth side. The houses seen were clean, and every one of them was surrounded either by a well constructed fence, or a hedge coloured crotons.

THE PEOPLE CONTD.

The people seen appeared to be healthy and well fed. Later when the census was taken, seventy five came along and had their names recorded. I did not send police down to round them up, I thought it would be better to leave, to let them see that the Administration was not the terrible ogre that so many people of this district believe it to be. I was very fortunate in being able to make friends with a young man whose father had been the recognized fight leader of these people and to persuade him to come with the patrol where he was given a Bulusi's hat. He has since brought in large numbers of his people with food. In fact we are at present getting so much native food from the Wapi area, that we don't know what to do with it. I think the policy of leaving these people alone has paid, and perhaps better results will be obtained by the next patrol.

On arrival at Kwaguga I found that my guns were spiked. I had intended to sit there, and to take the food from their gardens until such time as the people came to their senses. However the Kwaguga people and a large line from Tamoi were waiting for us with stacks of food. We built a base camp, ably assisted by the Hagita and Kwaguga peoples. I did not disillusion them on my previous remarks to them, it will do them no harm to think along these lines for a while. The talk had got round as the patrol was asked a number of times about it, and they were told that it was up to them now, if they settled in and stopped all this fighting and plundering then no doubt the Administration would consider the question.

The owners of the land on which the base camp was built were located, they were driven out and are now living over at Fiwunga, and the land was purchased with axes and knives. All material used in the buildings was paid for in shell, and the people were given to understand that any "accident" occurring to any of the buildings would be paid for in kind. I very much doubt if there will be. The base camp established at Tamoi in January of this year is well looked after, and the area has been planted by the people themselves with flowers.

I left a married policeman, two single, and a married N.M.O. at Kwaguga when the patrol left. They have since been withdrawn, and reported that whilst there they had no trouble at all. The police with the N.M.O. patrolled around the Wapi area, the police always going in pairs. There was also an interpreter left with them. It is hoped that when the police establishment is at full strength here to send them back for a while. The camp overlooks the "bad boys" of Tamoi, is at Kwaguga, and adjacent to Hagita, and the presence of the police may act as a deterrent to these people, and give the others a chance to lead a settled life for a while.

THE CENSUS.

As I have previously remarked, the census was not a hundred per cent, but was a big improvement on the previous counts made in this area, and I think shows that we are at least making steady progress. All told, five hundred and eighty six names were recorded. We had the usual bother over correct names, but by whispers, and a great deal of laughter the difficulty was overcome. The people were lined in families, and this time some progress was made in getting brothers and their families to line together. Children were again a problem, they seem to claim, and are given parentage with anyone. We went through the pantomime of old crones with tiny babies, all claiming them to be their own.

ANTHROPOLOGY.

There was little chance on this patrol to investigate many of the anthropological customs of these people.

Again in this area the type of marriage known as the levirate is practiced. In a recent Court case from this area, the evidence given would tend to lead one to believe that it is more of a law amongst these people, than a mere custom or formality. A number of cases of junior levirate were also encountered. In such cases where the wife of the deceased brother refuses to marry her husband's brother, the compensation paid is of a large amount. It is generally understood that the levirate serves a useful social function, in that it provides for the disposal of widows. This may be so in some communities, but is open to question as far as the Wapi is concerned, as it seems that there are a considerable number of un-married widows.

Another interesting observation was made with these people, and that was the sororate. It was rare, but it does exist. The fact that a man's wives are sisters to each other, is supposed to reduce tension. I wonder.

Initiation ceremonies are carried out amongst the se people. Unfortunately the patrol arrived too late to see the beginning of one of these ceremonies, we arrived during the closing stages.

The ceremony was the piercing of the nasal septum, and the insertion of a piece of bamboo; the removal of the female form of dress on the young boys, and the replacement with the male "sporrán". Usually these ceremonies take place in age groups, however in this particular one, were boys of varying ages. It was my first experience of the "Bull Roarer" being used, and although consisting of only a thin shaver of black pine whirled around on a thin rope, they certainly created a terrifying din.

In a previous report I made mention of how these people give vent to their feelings in tears. In the closing stages of the ceremony seen by the patrol this was emphasised in no uncertain manner. Some of the boys being initiated screamed their heads off, and had to be forcibly held down. Unfortunately it was a wet day, and I was unable to obtain any photographs.

It was noticed during the ceremony, that the natives taking part wore a considerable amount of decorations, much more than is usual around these parts. Closer investigation of some of the headresses revealed that they consisted of plumes from the Enamelled Bird, introduced as the King of Saxony's Bird of Paradise. (*Pteridophora alberti*) It was most surprising to find this species in this area, and I was given to understand that they are numerous in the ranges of the Wapi country. Also seen among the decorations were the plumes of the Blue Bird of Paradise. (*Paradisornis rudolphi*), and again I was told that there are numbers of them to be found in the mountains. Several good plumes of the Red Bird of Paradise were also seen, whilst the long tail feathers of possibly the Princess Stephanie's Bird of Paradise were quite common among the dancers at the ceremony.

The Wapi people are a patrilineal society, inheritance following the male line. Patrilineal rules are observed, the woman always going to live with her husband's people. Child marriages were more common here than in other parts of this district. "Bride Price" consists of shell, opossum skins, and if possible steal in the form of knives and axes. I am not at this stage prepared to say if the kinship structure is that of a clan, or extended families. Viewing the structure as from a distance, it has more the basis of an extended family structure, than that of a clan.

CONCLUSION.

The objectives of the patrol were to make contact with the people, to take a census, and to investigate the drop of rumours that had been reaching me at the station over the behaviour of these Wapi people.

I believe that we did achieve those objectives, but not to the degree that I had hoped. The confusion of the time of the Supreme Court Sittings. It was to have been here on a certain date, then that was changed, and it was thought that the Court may go to the Highlands first, and come to Menyama later. Finally the Court did go to the Highlands first, and then returned to Lae before coming here. All told over a month was lost over this confusion. Then Mr. P.O. Purdy was going on leave, and at that time it looked as if there would be no relief at all for him. Had the patrol adhered to its original programme, the station would have been left unattended, and this in my opinion was too great a risk to have taken at this stage of development. However, we made good contact with the people, the census figures are very good, and investigation proved the rumours to be unfounded.

It behoves us now to keep the contact that has been made, for I am convinced that only by continual contact will we be able to bring these people to a better way of life.

ooooooooooooo00000Coooooooooooooo

Chwakeford
A.D.C.

THE POLICE REPORT.

The patrol started off with ten policemen, however whilst at Wauwoga an unfortunate incident took place. One afternoon after having returned from a visit to an outlying hamlet, the patrol was resting during a rainy period, the police indulged in a card game in their quarters, and this led to a fight taking place between them and a number of blows being exchanged. This episode was made all the worse by the fact that we had just persuaded the people to come in to line, and arrangements had been made to take the census the following day. At the time of the fight there were a number of women in with food, and a large number of men. Seeing the police in a brawl caused them to take fright, and away they ran. I feel sure that but for this episode the figures of the census would have been considerably higher.

Not all of the police took part in this scene. It was started and carried on mainly by those police who have recently been transferred here from other stations in the Morobe District. I was in the Rest House at the time, and at once went out and waded them all in. I dressed them down in no uncertain terms, especially the two L/Cpls involved. I told them to return to the station at once. There was considerable mumbling going on, so I ordered all rifles to be brought to me. This was done and I removed all bolts, and took away all cartridges, and then with a loaded pistol in my hand, I gave them ten minutes to get out of the camp. I sent a note to Mr Purdy who replaced them with police from the station. We carried on with the census as arranged the next day with the four police who had taken no part in the episode. Three of these four police have been and are the mainstay of the detachment here, they were some of those brought in by Mr Hurrell as carriers, and are outstanding.

Those concerned in the fracas were. L/Cpls Ujara, Zawa, Consts Naris, Asagam, Wau, and Grimbagen. On my return from the patrol these police were dealt with under the Police Ordinance, and the N.A.R.

The following is a report on the those police who were with the patrol.

L/Cpl Talingit. No. 4022. Fair, but not at all impressive.

Const Gaiko. No. 8346. One of Mr Hurrells recruits and an outstanding man.

Const Patengi. No. 8147. Another of Mr Hurrells lads who is also a very good man at all times.

Const Waengo. No. 8149. Again Mr Hurrell, and again a very good and reliable policeman.

Const Timbia. No. 2308. A good willing worker, and very reliable.

Const Mari. No. 7432. This constable had improved out of sight and was really good on this patrol. Had been in a lot of trouble before, and has since been transferred to Kaiapit.

Const Mayhem. No. 8673. A replacement from the depot at Goroka. He is very young and has the makings of a good policeman.

Const Lotakwarak. No. 3242. A very quiet man and not too reliable, but tries.

Const Kwaiandelen. No. 6121PA. A most unreliable man, and thank goodness has now been transferred to another station.

Const Laman. No. 7559. A good reliable policeman who can always be depended upon to do a good job and do it without any fuss.

[Handwritten signature]
720.

TERRITORY OF PAPUA AND NEW GUINEA.

Menyama Patrol Post,
Menyama.

Nov 28th, 1954.

THE DISTRICT COMMISSIONER,
MOROBE DISTRICT,
LAE.

SPECIAL REPORT

I have included this report as an appendix to the Wapi Patrol report, as it was a part of the patrol. Although the groups are far apart, Menyama lying to the North West of Menyama and the Wapi to the south east, the same personnel were used, and it was really a carry on from Wapi to Menyama.

As you know from the Monthly Reports the Menyama people have shown a peculiar attitude towards the Administration. There was the episode of the dogs and the sheep, a direct refusal to assist Mr Purdy in the apprehension of a man wanted for a serious crime, and finally of this series at any rate, the complete desertion by the Menyama carriers whilst employed on one of Mr Purdy's patrols. After this episode I sent for the Menyama Luluais - all powerful and still much feared men. I fear that I used somewhat dramatic measures in my dealing with these Luluais. Seeing how impressed the natives of this district were with the Supreme Court, I placed these four Luluais in the dock, and ascending the Bench I told them what in my opinion they really were, and I banned them and their people from coming on to the station again.

Sometime later I heard that the Menyama people were holding meetings and had decided to show the Administration that they were not what I had called them. Rumours came in saying that the Menyama people would show this district just what could be done.

We were badly in need of timber for the building of the new hospital, and one day the four Luluais came to the station, and suggested that the Menyama people would like to help us in the building of the hospital. To this I agreed, and suggested that our previous meeting should now be forgotten. They were perfectly willing and suggested that I might care to go and see what work they had done at their places. I said that I would directly I returned from the Wapi. They then returned and a few days later brought in a good supply of timber and bamboo.

On my return from Wapi, I moved to Menyama. These people have made an astounding change in their way of life. Instead of being scattered all over the mountain ranges, and living in the bush, they have now built model villages, and all are living together in four groups.

The main Menyama Luluai has now gathered his people together and they are living in a large village about three hours from the station. The second Menyama group have completely left the ranges and have moved down to the lower slopes overlooking the Meni river. The houses are lined, and trees and bamboos have been planted throughout the area. Drains have been dug, and roads are planned.

The Third Menyama group have also vacated their scattered mountain hamlets to a site about a mile and a half from the second Menyama group, this village is still in the course of construction. The fourth Menyama group have made the biggest changes of all. These people were scattered far and wide over a large area of mountainous country, and used to, on the approach of a patrol move directly into the mountains. Crimes were being committed and it was impossible to apprehend anyone from this group.

All of the people have now come together, and a large village is being constructed on the north bank of the Meni river.

During my recent visit to these people, we held a meeting and it was decided to build a central Rest House and Police quarters. When this is done it will be situated in a central position to the four Menya groups. The site has been selected, and I have promised to go and supervise the new buildings.

Whilst at the Menya group I took a new census to see what difference these changes have made. The overall figures are fairly constant, but the group figures show very marked differences. When it was decided to make the changes, people who had been driven out of their lands in the past, decided to return to them, and this of course has affected the group figures. There is still one group who will not co-operate. These people never have been lined; every time a patrol goes near them they move into the bush. By what I can gather they have now been told either to come in, or get right out of the groups altogether. It will be interesting to see the reaction to this, personally I think they will move to a new site towards the headwater country.

In their meetings the people have themselves decided to put a strong taboo on crimes, especially that of murder. In my meeting with the Luluais whilst I was there I stressed that whilst the Administration greatly appreciated their efforts, it seemed to me that they were contemplating taking the law into their own hands to deal with offenders, and this would not be tolerated, and that they themselves would be severely dealt with if they did so; they have promised to bring all offenders in to the station.

I paid a visit to each of the new villages and was astounded to find that the people have discarded the old familiar round type house for that of a rectangular construction, with an outside kitchen. Walls and floors are made of plaited bamboo. The floors are raised up from the ground, and provision has been made for a fire inside the house. The roofs are of a close kumai thatch. The buildings are light and airy, and remarkably well constructed. Some I measured were 12 x 18 consisting of a single room, which the people say they intend to partition off later.

The outcome of these changes in the Menya groups is already having far reaching effects. The Hata people are moving back to their original lands on the southern side of the Wapi river, and intend to construct villages. The Yamogogas are following suit. The Kabongs and the Taupa people have visited Menya, a most unheard of thing, to see the new buildings and they too are building along these lines.

Besides being an interesting move, I am of the opinion that it is also a good one. It is to be hoped that other natives in this district will follow the example set by the Menya people. It looks at present as if this will be so. If it is, then perhaps at long last these people will settle down and live and behave like human beings. I hope so.

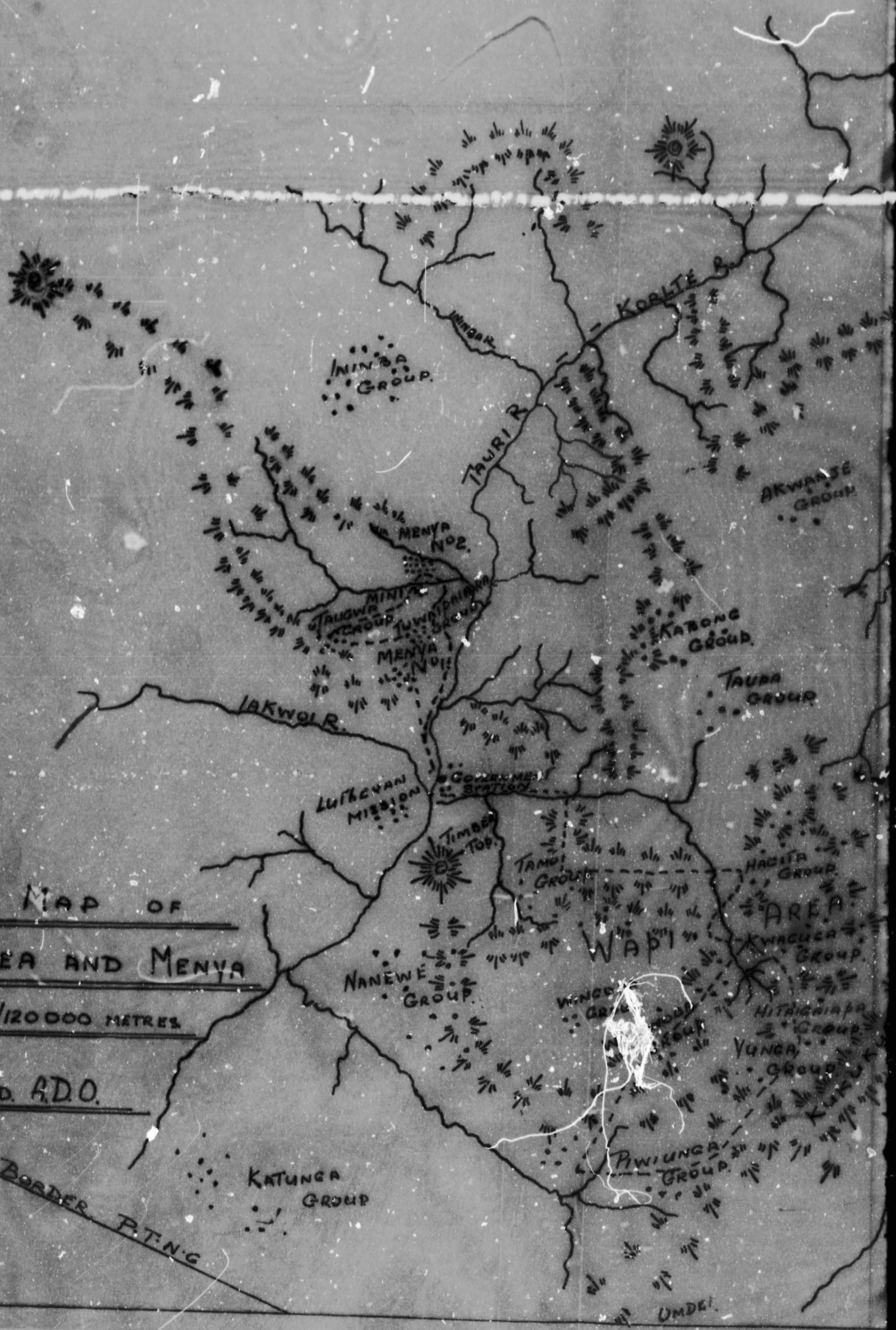
J. E. Wakeford
J. E. Wakeford.
A.P.O.

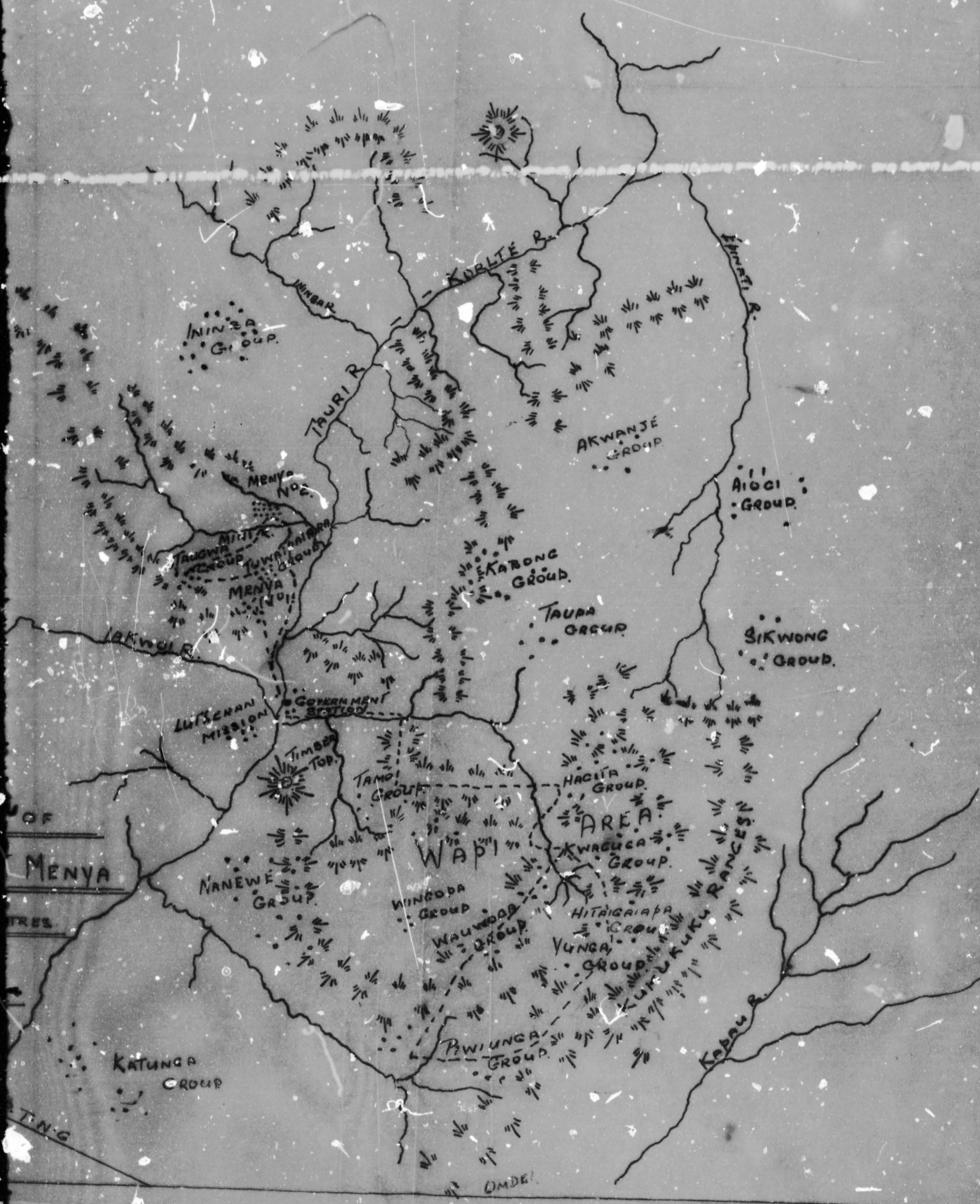
PATROL MAP OF
WAPI AREA AND MENYA

SCALE 1/120 000 METRES

J.E. WAKEFORD. A.D.O.

BORDER P.T.N.G







TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of MI NYAMYA, MOROBE Report No. SX 4 of 54/55

Patrol Conducted by J.E. Wakeford A.D.O.

Area Patrolled LANGIMAR area

Patrol Accompanied by Europeans.....

Natives.....

Duration—From 4/12/1954 to 24/12/1954

Number of Days 21

Did Medical Assistant Accompany?.....

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

Medical /...../18.....

Map Reference.....

Objects of Patrol Contact, census, etc.

Director of Native Affairs,

PORT MORESBY.

Forwarded, please.

/ /19

.....
District Commissioner

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

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

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

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30-9-221

17th February, 1955.

The District Commissioner,
Morobe District,
L.A.S.

Patrol Report - MUKAWA No. 4 of 1954/55

A very interesting and informative report has been submitted by Mr. Wakeford. It will be passed to the Administrator for his perusal.

These people have always been very cunning and wily and, as Mr. Wakeford says, hard to understand. It is going to be difficult to do anything practicable for these people owing to their isolation and language barrier but with more patrolling some of these difficulties may be overcome.

It certainly looked as if the patrol may have had a hostile reception but it is very evident that Mr. Wakeford is a good "bushman".

One step forward, in my opinion, is Mr. Wakeford getting the people themselves to apprehend the alleged murderers and bring them in. It does show that they have some respect for the Administration and it should do quite a lot in preventing further murderous attacks.

A further evidence of this is that the Mungwa people between the station and the Langley river now appear to be returning to their old grounds and settling down.

Mr. Wakeford is to be congratulated on his work.

(P/A) [Handwritten initials]
17/2

[Handwritten signature]
(A.A.R. berts)
Munika

TERRITORY OF PAPUA AND NEW GUINEA

JR: Smm

30/9/221 ✓

All Correspondence
to be addressed to the Director

Memorandum for—



Department of Public Health,
Port Moresby.

82-16-1 684

21st April, 1955.

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

PATROL REPORT NO.4 OF 54/55 MR. WAKEFORD
TO LANGIMAR

Your DS.30/9/221 of 17th February, 1955, refers.

Kindly arrange that some of the natives mentioned in
paragraph 3, who are able to see the light of a torch in
their blind eyes, be sent to Port Moresby for investigation.

(M.F.R. Seragg)
Assistant Director (Hygiene)
for DIRECTOR OF PUBLIC HEALTH.

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MIC
In

30-9-221

30th April, 1955.

The District Commissioner,
Morobe District,
LAE.

PATROL REPORT No. 4 of 1954-55.
LALCINAB.

With reference to the abovementioned patrol undertaken by Mr. Wakeford, the attached memorandum has been received from the Director of Public Health.

This refers to paragraph 3 in the Medical and Hygiene section of Mr. Wakeford's report.

Please advise this office as to when some of those people will be coming forward.

⑧ P/A
30/4

A.A.R.
(A.A. Roberts.)
Director - D.D.S. M.A.

opul

30/7/21 ✓

TERRITORY OF PAPUA AND NEW GUINEA

HLRN.RD.



In Reply Please Quote No. 30. 7. 19

DISTRICT OF MORESBY, Headquarters, L.A.E.

7th February, 1955.

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

PATROL REPORT - MENYAMYA NO. 4 OF 1954/55.

Forwarded herewith are copies of a patrol report submitted by Mr. J. Wakeford, Assistant District Officer, covering a patrol to the Langimar area. Before the war there was a Patrol Post established at Bungu in the Lower Watut area, and from there several patrols were made into the Langimar. Due to staff shortages, there has only been one patrol in this area since the war as the population is very limited, and field staff were employed in more thickly populated areas.

There appears to be no doubt that these very warlike people have caused a deal of tribal fighting with the Menyamya people but, as far as is known, they have not made any raids on the people in either the Upper or Lower Waria Valleys. It appeared at first that the patrol would receive a hostile reception, but good contact was made by the A.D.O., and this patrol should have good results. The apprehension of the alleged murders by the natives themselves is an excellent sign, and it shows that these people at least have respect for the Administration. Their apprehension should go a long way towards preventing any further murders in this area and the Menyamya people living between the Station and the Langimar now appear to be able to return to their former lands and settle down in peace.

The report is very informative and gives a clear picture of the conditions in the area. There is little we can do for the people in such an isolated place, beyond giving them a visit once a year and ensuring that law and order is maintained.

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

TERRITORY OF PAPUA AND NEW GUINEA.

MENYAMYA PATROL REPORT No. 4 - 54. LANGIMAR AREA.

J.E. Wakeford.
A.D.O.

DURATION: 21 DAYS.

PERSONNEL ACCOMPANYING:-

REG No. 5059B. L/Cpl ZUWA.
" " 8546. CONST GAIKO.
" " 8149. " WAENGO.
" " 8147. " PATENGI.
" " 7559. " LAMAN.
" " 8109. " MERA.
" " 6937. " LOTAKWARAK.
" " 7388. " WARUWARI.
" " 8673. " MAYAM.
N.M.O. KUMBUNG.

MENYAMYA INTERPRETERS. TAPANIKATA. HIAWAT.

CARRIERS:- 45. out new best horses. The patrol
arrived at the Bagani camp. The best horses were taken over, and
some empty native houses for the carriers, heavy
rain.

INTRODUCTION. Menyama people all in for the census, just finished
as it was the rain in torrents.

The objectives of the patrol were as follows:-

1. To make contact with the people, and to take a census.
2. To explain to the people that their forms of ceremonial killings must cease, and that the Administration would in the future take strong measures against those who continued with these killings.
3. To explain to the people what administration means, and what it could do to help them.
4. To investigate the health, and agriculture of the people, and to examine some of their customs.

PATROL DIARY.

DECEMBER 4th, 1954.

The patrol left the Government Station at Menyamya at two o'clock in the afternoon, having had to wait for the Korlto river to subside. The patrol reached Taupa at five o'clock. Slight showers.

Dec 5th, 1954.

The patrol at Taupa. Rain and thunder all day. A few natives in with a little food.

DEC 6th.

An early start was made in heavy mist, and the patrol reached the Kabong group. Started to line these people, but had to give up owing to heavy rain.

DEC 7th.

Finished the checking of the census at Kabong, and the patrol moved to the Akwanje group. Haring rain. Some people in late in the afternoon with food.

DEC 8th.

Fine in the morning, built a carrier house. Heavy rain in the late afternoon.

DEC 9th.

Fine in the morning, built new police quarters. People brought in food and timber and asked us to build a Rest House. Heavy rain.

DEC 10th.

Up early and marked out new Rest House. The patrol moved to the Yagepa group. No Rest House and police quarters, erected tents and took over some empty native houses for the carriers. Heavy rain.

DEC 11th.

Yagepa people all in for the census, just finished when down came the rain in torrents.

DEC 12th.

Impossible to move as raining in torrents all day.

DEC 13th.

Early start. Moved down the spur to the Kiwi river, passing through a really good stand of pine. Cut a road through the bush and then down to the Tseki river. Up and over the Spreader Ranges at six and a half thousand feet, and finally made camp on an old village site known as Awangi.

DEC 14th.

Left camp site and proceeded due east across the valley, and crossed the Londun river and then proceeded to climb the range. Arrived at the crest at 65 thousand feet, and looked down into the Langimar valley. We were seen and it looked like a hostile reception. The patrol moved slowly down into the valley and made camp on the banks of the Langimar river. Contact was made with a few armed men, who parked their arms and brought in some sugar cane.

PATROL DIARY CONTD.

DEC 15th.

Natives coming to the camp all day, including one wearing a Luluai's hat. Arranged to go to the Luluai's place the next day. Showers all afternoon.

DEC 16th.

Ferrific rain during the night and the river running a banker. Late afternoon some natives brought some food to opposite bank, and with a rope and two policemen we managed to get the food across.

DEC 17th.

Managed to cross Langimar river, taking 2 1/2 hours to do so. Finally arrived at Atapaura village at three o'clock. Rain.

DEC 18th.

A great crowd turned up. Lined Atapaura, Operi, and some people from Wundipora. Told the people that the fighting and killing would have to stop. I also told them that I wanted three men concerned in the killing of a woman and a boy at Yagepa a few weeks ago. Appointed a man from Operi to act as Luluai, and explained to him what his work would be, and sent him to get the two men who were wanted. Appointed a Luluai for Wundipora, and told him to get the third man.

DEC 19th.

The patrol waited for the two men to be brought in, word having been passed late the night before that they had been apprehended. Two men brought in, and the patrol moved to Batorera. Made camp and lined the people. Rain.

DEC 20th.

The patrol moved down the mountain and made camp below the village of Ondatera. The third man brought in by the Luluais of Wundipora and Atapaura. Airstrip located.

DEC 21st.

Lined the people of Ondatera. Carriers and some natives cutting the grass on the airstrip.

DEC 22nd.

Up early and went and measured the airstrip. The patrol broke camp and with an armed escort moved out of the Langimar valley. Reached previous camp site at Awangi and made camp. Pouring rain.

DEC 23rd.

Left camp site at dawn and raining. Cut our way through thick bush, and eventually reached Ai'o'gi. Seven and a half hours. Pouring rain.

DEC 24th.

Left Ai'o'gi at dawn and arrived back at Manyama. Still raining.

TOPOGRAPHY.

The area covered by the patrol is situated east north east of Menyama, and is extremely mountainous. The highest point recorded by the patrol was seven thousand feet, and the lowest was four thousand five hundred.

The geological structure varies. In the Langimar valley large outcrops of quartzite were seen, and there were also outcrops of limestone. Samples of rocks were obtained. It is assumed to have been a ~~part of the~~.

A tributary of the Langimar river, known to the local natives as the Adianda, is really remarkable. This river flows through huge limestone caves, and in some places goes underground for considerable distances. The caves are of a grotto formation, some being large, whilst others were small. In each of the caves there were large numbers of stalactites. In a number of the caves, bodies had been placed on shelves, as this is the burial place for natives of the Ondatera group.

After leaving the Yagepa group, the patrol passed through mountainous forest country and then came to a large uninhabited valley in which are some remarkable stone formations. One end of the valley is almost completely blocked by a huge stone wall, one side of which is sheer. The geological structure is siliceous chemically formed sedimentary rocks, the main one being Hornstone. This type of rock appears to be fairly common throughout this district, most of the spurs in the Wapi and Sikwong areas consist of this type of rock.

CLIMATE.

It was extremely cold throughout the entire patrol. This may have been caused by the continual rains that were experienced. On the eastern side of the Langimar valley, morning mists were common, lasting some mornings until just on nine o'clock.

VEGETATION.

On the eastern side of Yagepa where the country falls steeply to the Kiwi river, there is a magnificent stand of pine, quite fifteen to twenty acres in extent, some of the trees are massive. Ascending the range, the patrol walked through steep and heavily timbered country. The timber consisted of both hard and soft woods, and there were some very good stands. Between Yagepa and the Langimar there are no Pandanus, this seems remarkable, as to the south and west, the mountains are thick with them.

The natives here have no special names for the different types of trees. It may be that as their houses are built of only the lightest of timbers, they have not as yet learnt to distinguish between those timbers which we regard as being suitable for building, and those that are not. One very interesting type of tree was seen. This tree has a very smooth thick bark, which when cut exudes a red coloured sap. Put on the skin, the sap stings slightly and dries hard almost immediately. It has a faint smell like a gasket cement. The natives knew of the effect of this sap, but have no use for it. The tree itself by the leaves appears to be one of the Ficus group.

In the open country, the Krnai grass is not of the type used for thatching, this as a matter of fact is extremely scarce in the Yagepa and Langimar areas.

FAUNA.

Some Birds of Paradise were seen during the patrol, all were of the variety having the long black tails. Countless pigeons were heard, but very few were sighted. The areas covered by the patrol abounds in bird life.

The Yagepa natives who were leading the patrol, reaped a harvest of opossums that were caught in traps, of which there were hundreds.

FAUNA CONTD.

Perhaps one of the most interesting things seen on the patrol was the dancing grounds of the bower birds. These consist of an almost perfect circle, about five feet in circumference. The ground is raised about a foot, and is padded smooth and hard. In the centre of the circle is a small stump of a tree, usually of the prickly variety; whilst the outside of the circle is protected by a carefully built lattice of thin vines. These dancing grounds were scattered throughout the timber area between Iagepa and Langimar, unfortunately no bower birds were seen performing.

Another interesting sidelight on the patrol was the ingenious opossum traps set by the natives. A bough is cut, and this is made to connect two trees together. On the connecting bough the trap is fixed. This consists of some strong but thin sticks of wood worked in the form of a triangle. Inside the triangle is a strong piece of wood held in position by a piece of bark rope which is fixed to a nearby sapling which is bent over. The opossum walks along the connecting bough, and in doing so, puts its head inside the triangle, touches the rope held stick which is instantly released and well and truly fastens the opossum by the neck.

In the Kiwi and Tseki rivers, eel traps were seen. The natives say that there are plenty of eels in both of these rivers. Two cassowary's were seen. On the Langimar river there were some of the largest ducks I have ever seen, in fact I am inclined to think that they may have been wild geese. They were a grey colour with black necks and heads. No one unfortunately was able to get within range of them.

In a large uninhabited valley large numbers of wild pigs were seen, and the police shot three of them. This was most fortunate as the patrol at the time was right out of food. There were so many of these pigs, that it was most difficult to walk anywhere without getting into pig wallows. The pigs shot were of a good size, black in colour, and in very good condition.

AGRICULTURE.

The agricultural methods adopted by the people seen by the patrol are those which are followed by the majority of the native peoples throughout the Territory. The method is that known as "shifting cultivation", of which the main characteristic is the rotation of areas rather than crops.

In the Langimar, the Operi people keep mainly to the river flats in the making of their gardens. They have made a few gardens in the timbered gullies which run down to the river. These gully gardens are planted with bananas and sugar. The rest of the Langimar groups make their gardens in the dense forest areas situated on the eastern range of the Langimar valley.

Cultivation follows the usual pattern with a selection of the areas to be planted. These are fired and planting takes place after the burning off process without any further preparation of the soil being carried out. All the gardens seen in the Langimar valley were fenced.

It is hard to estimate the time allowed for fallowing in the Langimar, but I would say, judging by the size of trees that were planted on the Government station here in 1951, that the Langimar people allow at least seven years to elapse before putting the ground under cultivation again. The Langimar people are at present restricted in their area, mainly I think because they are so well and truly hated and feared by their neighbours, and that although they do fight amongst themselves, they keep together to a certain extent, and do not venture very far outside their own valley. The Yagepa people do not have to worry over fallowing, they having so large an area, that ground is possibly only used once in a lifetime. Gardens are cleared, planted and worked on a family basis, and are small in comparison to the gardens made by the Menyanya people. As far as I was able to ascertain, the Langimar people only make *ixxone* garden at the time; this of course results in periods of hunger. However as these people are great hunters, the disadvantages of the "one garden" may be offset somewhat.

Pandanus palms grow well on the eastern side of the Langimar valley. The areca palm is also cultivated in this area, and the nut is chewed with leaves and lime.

The staple food is sweet potato, supplemented with pit pit, pandanus nuts, and abika. A few cooking types of bananas are grown, and in a few of the Operi gardens I did notice some patches of Cassava being grown. At Atapaura a few tomatoes were obtained, and also some pumpkins, but with the exception of some Chinese cabbage, these people have no other types of European vegetables. This rather surprised me, as quite a number of Atapaura men have been working for a considerable time in the Bulolo - "au areas.

The soil throughout the Langimar valley is a clay loam with a depth of about six inches. The subsoil is heavy clay, whitish in some places, whilst in others it is a red colour. Where the Operi gardens are situated, the soil is a sandy loam, feet deep, and whilst it had an excellent appearance, I rather doubt if it is as fertile as it looks, certainly the crops seen in these gardens had not the healthy look about them, that those had which were situated in the mountain areas. The sugar cane on the flats was very thin, and not very sweet, and the sweet potato tubers were small and inclined to be rosey. At Yagepa the patrol was only able to obtain sweet potato and a little corn, there was no other kind of food grown. These people have been promised some seeds from the next consignment from the Dept of Agric. There was no shortage of food at the places visited, but I am inclined to think, that the people only grow enough for their needs, and would be unable to supply a large patrol staying any length of time in the area.

AGRICULTURE CONTD.

The harvesting of the sweet potato tubers is done by the same methods as are used in Menyamya, that is, the vine is little disturbed when harvesting takes place. The crop takes six months from planting to maturity.

In some gardens, bahanas and pit pit were planted amongst the sweet potatoes, but there were gardens where only the sweet potato was planted. The reason for this is the result of a shortage of other seeds, or their method of agriculture, I was unable to find out.

Some Langimar natives returned to Menyamya with the patrol and they were given an assortment of seeds, that had arrived from the Dept of Agriculture during the patrol's absence.

LIVESTOCK.

At Atapaura some really fine pigs were seen. It appeared as if they had a lot of wild blood in them, they were very long snouted, and although in splendid condition, they were razor backed. The people of this group feed and look after their pigs, and they are not allowed to run wild in the bush. At Ondatera some more pigs were seen, but these were not in such good condition as those at Atapaura. The Ondatera lands seem somewhat restricted, and the gardens are not nearly so extensive as those of Atapaura. It may be that the pigs do not get the amount of food as do the others at Atapaura.

Pigs are the only livestock kept by the Langimar people. No fowls were seen at any of the places visited by the patrol.

These people are very keen to get both pigs and fowls, but just how they could be made available to them, I don't know. Their purchasing power is even more restricted than the Menyamya people. The possibility of any form of cash crops to enable the people to buy livestock is too remote to ever contemplate. They are isolated. Access by road to the area is a matter of days, perhaps even weeks during the wet seasons. The present outlook for them is gloomy.

MEDICAL AND HYGIENE.

Yaws was prevalent amongst the Langimar people, and some very bad cases were seen. As many as possible were treated. Penicillin was used in the treatment, and it was surprising how quickly it acted on these people. It also made a tremendous impression on them. One man in particular was most impressed. This man had yaws lesions that almost completely covered his face. The lesions in the crutch were so bad that he could not walk. He was given two injections of penicillin, the first at about eleven o'clock in the morning. The following morning he actually walked into the camp, and he was given a second injection. It was noticed that the yaws lesions had started to dry. He accompanied the patrol to the Langimar boundary when we came away, and it was only by looking closely at his face that any trace of the lesions could be seen, this was in a matter of days.

It is impossible under present conditions to get any of these people into a hospital. To go to Bulolo, or to come to Menyamya they would have to pass through extremely hostile country. However if at a later date the proposed air-strip can be put into operation, it might be possible for a Medical Assistant from Menyamya to be flown in, stay a week in the area, and then be picked up and brought back.

A number of cases of Tinea Imbricata were seen. For some reason all the cases seen were on men, none of the women being affected. As in the Menyamya area, a number of children were seen in the Langimar, all of whom were suffering from cataracts. It is interesting to note that Manson (p.794, thirteenth edition) states. "Cataracts are a frequent source of blindness and are due to deficient nourishment". It may be that as this condition seems to be confined to children, that the deficiency may be in the lack of animal proteins, as children in this area, as far as I have been able to find out, are not given meat to eat until they have been initiated. Whether this condition rights itself as they grow older and are able to hunt in the bush, I don't know, but to date I have not seen any cases of blindness amongst these people. On the other hand the condition may not be a cataract.

During the time the patrol was in the Langimar area, no mosquitoes were seen or felt. However some patients who were treated, had all the symptoms of malaria. This is understandable as a number of men from this district have been working for long periods in the Wau and Bulolo areas, and the absence of mosquitoes could be explained by the phenomenal amount of rain which fell during the time of the patrol.

Some of the people had very bad colds, in fact in a number of cases it seemed to me to have gone beyond the cold stage and could be said to be pneumonia. Those seen complained of bad pains in the chest and back, and it was said that a number of people had died recently, all of whom complained of similar symptoms.

No goitre was seen, and neither were any sores. A number of people were treated for scabies. This is common throughout this entire district. The affected parts being mainly around the waist and above the elbows, caused I do not doubt, by the tightly woven bands of grass fibre that are worn on these places.

The N.M.O. Kumbung who accompanied the patrol did some really excellent work, and was well liked by the people.

HYGIENE.

As is usual throughout this district, hygiene is non-existent. Defecation takes place just anywhere, on the tracks, just outside the houses, and especially in the gardens. No attempt is made to cover the faeces, and walking in this district is a hazard. Despite these conditions there was an almost total lack of flies. Why this should be is beyond me. It certainly tends to break down the preconceived ideas that filth and flies must go together.

HYGIENE CONTD.

My remarks on the lack of flies refer to the species *Musca domestica* and not to "Blowflies" of which there were thousands. They appeared just after daylight each morning, and all blankets and other woollen articles had to be packed quickly away. Any that were left uncovered were blown at once. Even at Atapaura which is six and a half thousand feet, and in the timber, and extremely cold, we still had to combat these blowflies. They were bad throughout the Langimar valley. Once the patrol left the Langimar, and although still in Kunai country, we did not experience them again.

WATER SUPPLIES.

These were plentiful as the area abounds in fast running streams. Water is collected and carried in lengths of bamboo. The water is clear, sparkling, and icy cold.

FOOD.

The staple diet of the Langimar people is the sweet potato, and it is the greatest bulk of the food consumed. The balance of the diet consists of green leaves, a little corn and pandanus nuts. As far as animal proteins are concerned, the people have to ~~rely~~ rely on what they can trap in the bush in the way of opossums, and other marsupials, and perhaps an occasional pig killed for ceremonial purposes.

COOKING METHODS

At Atapaura some of the men who had returned from the goldfields had brought with them saucepans and other cooking utensils. In these cases the sweet potato was boiled, as were other green vegetables, and the cooking water consumed as soup. But in the majority of cases the food was cooked either in the ashes of the fire, or in hot stones. Some women were seen cooking pit pit in short lengths of bamboo. The Langimar people are salt hungry, and the patrol was able to purchase considerable amounts of food for salt. Unfortunately we did not carry very much with us, as in other parts of the Menyama district, the people will not accept it in payment, as they make their own salt from a special type of flowering bush. No such bush was seen anywhere in the Langimar.

HOUSING.

In most cases the houses seen by the patrol were the round type house which is common throughout the district. A change is coming about. Men who have worked outside the district and who have now returned, are introducing the rectangular type of building. This is built up off the ground to about three feet. Roofs consist of either kunai thatching, or pandanus leaves. Walls consist of slats of wood bound together by ropes, and covered with leaves, usually pandanus. The floors are of plaited bamboo with provision made for a fire. There were no garden houses as are seen in the Menyama area. For one thing the gardens were located fairly close to the villages, and for another I think it would only be the bravest of the brave who would spend a night on their own away from the village.

DISPOSAL OF THE DEAD.

The Langimar people do not, and never have smoked the corpse. This custom seems to end at the Sikwong, Aigi, and Yagepa groups. In most of the Langimar villages the deceased is mourned for some days, and the body is then taken and placed in one of the limestone caves. People in villages on the northern side of the valley, place the deceased in a specially built house in the bush. At Atapaura both of these customs have been dropped, and there they have a properly laid out cemetery. The patrol was able to look in on a mourning ceremony whilst in the area. The corpse was laid out in the house or a bed, dressed, and with the spears and other personal belongings arranged around it. Whilst looking through the limestone caves in which the dead are placed, it seemed as if women are placed in one cave and men in another. I tried to get some information on this, but death, and the disposal of the dead is something that no-one would discuss.

MEDICAL AND HYGIEN CONTD.

CLOTHING.

Except for those people who were wearing European types of clothing, the native dress in the Langimar was the same as that used in the Menyama area. Perhaps the 'sporrán' is a little larger, and seems to fit much closer between the legs. A small bark cape covers the buttocks, and a large cape is suspended by a cord from the hair, this cape covers the shoulders, and reaches well below the knees. Many strands of woven grass are worn around the waist, and also in bandolier style across the chest, under one arm, and over one shoulder. As these woven strands are a deep yellow in colour, the effect is really imposing.

The women wear grass skirts and a large covering bark cape. A number of people were seen wearing European type clothing. The men wore shirts and shorts, and the women blouses, and laplaps. These of course had been brought back by the men working on the goldfields.

PHYSIQUE.

To me the Langimar people seemed to be much bigger than the Menyama people. There were some very tall natives amongst these people. Looking at them, and especially at some of their features, they reminded me very much of the Markham native, and I wondered if at some time these people had lived in the Markham valley, which is no great distance away.

After inflicting the cut, the woman scoured some grease from the body of the deceased, and mixed it with some fat from the fire in the house, which is kept continually burning. The mixture is then poured into the cut on the forehead, whilst the residue is smeared over the upper portion of the deceased's body. In some cases the mixture having been packed into the cut, the remainder, by using a finger, is rubbed down the nose, and across both cheeks in the form of a cross. Having done this, it seems that his part in the ceremony is finished, as he then proceeds about his everyday affairs. The women at these ceremonies, observe the same customs as the men.

In the Menyama area the initiation ceremonies are mainly confined to the males, but in the Langimar area both boys and girls are initiated. The main initiation ceremony is the piercing of the nasal septum. This ceremony takes place in the bush, where a large area is partly cleared. The trees are cut to varying heights, and or ladders are placed against each of the stumps. Ladders and stumps are covered with coating, and the initiates are made to run up the ladders. On the higher stumps men are seated whirling 'bull roarer'. When the nasal septum is pierced, the initiate is held down by his or her male relatives. The piercing is done by his or her father, or a brother. It is not until the ceremony of the piercing of the nasal septum takes place, that the boy or girl is allowed to eat any food. After initiation, they may make up or join existing parties in the bush.

The Langimar people consist of a number of clans, some of which are strongly observed. At present, a number of clans were made against the Ovari for women stealing. It appears that some of the clans and the hatred held by the groups against the Ovari, and one will enter into any war transaction with them. Consequently, as the tales of Ovari prevent marriage within the clan, the Ovari are forced to steal women from other groups.

Both Levirate and Junior Levirate tales of marriage are observed by the Langimar people. One instance of marriage is a case of polygamy. This also consists of a number of wives, and many other tales. However, these are not very common, and are mostly tales, and money are taken from the clan.

The rules of inheritance are rather simple. The property of a man is inherited by his sons, and if he has no sons, it goes to his brothers. If he has no brothers, it goes to his sisters. The rules are in some cases modified by the custom of the clan, and the custom of the clan is modified by the custom of the clan. The custom of the clan is modified by the custom of the clan.

ANTHROPOLOGICAL NOTES.

In the short time that was spent by the patrol in the Langimar area, only the briefest of anthropological notes could be obtained.

The patrol was fortunate in being able to see a part of a mourning ceremony, and the latter part of an initiation ceremony with the piercing of the nasal septum and the insertion of a piece of wood.

At the mourning ceremony seen by the patrol, those attending all sit on the ground. The nearest relatives of the deceased sit on the ground inside the house where the corpse is laid out on a bed with all his personal possessions arranged around him; whilst the more distant relatives and friends sit around the outside of the house. Each mourner carries a stone, or a stone instrument. All cry and wail as loud as they can. Periodically during the crying, each will bang his or her head with the stone. This is carried on for some days, depending upon the standing in the community of the deceased. The ceremony seen by the patrol had been going on for some days, and was expected to last at least another week; the deceased being a most important man. Finally the mourner inflicts a cut in the centre of his forehead, this is done when he goes into the house of the deceased. After inflicting the cut, the mourner scrapes some grease from the body of the deceased, and mixes it with some fine ash from the fire in the house, which is kept continually burning. The mixture is then packed into the cut on the forehead, whilst the residue is smeared over the upper portion of the mourners' body. In some cases the mixture having been packed into the cut, the remainder, by using a finger, is lined down the nose, and across with both cheeks in the form of a cross. Having done this, it seems that his part in the ceremony is finished, as he then proceeds about his everyday affairs. The women at these ceremonies, observe the same customs as the men.

In the Menyamya area the initiation ceremonies are mainly confined to the males, but in the Langimar area, both boys and girls are initiated. The main initiation ceremony is the piercing of the nasal septum. This ceremony takes place in the bush, where a large area is partly cleared. The trees are cut to varying heights, and crude ladders are placed against each of the stumps. Ladders and stumps are covered with bunting, and the initiates are made to run up the ladders. On the higher stumps men are seated whirling "bull roarers". When the nasal septum is pierced, the initiate is held down by his or her male relatives. The piercing is done by his or her father's eldest brother. It is not until the ceremony of the piercing of the nasal septum takes place, that the boy or girl is allowed to eat any meat. After initiation, they may make up or join hunting parties going into the bush.

The Langimar people consist of a number of exogamous clans, the rules of which are strongly observed. At Atapaura, bitter complaints were made against the Operi for woman stealing. It appears that because of the fear and the hatred held by other groups against the Operi, no one will enter into any marriage transactions with them. Consequently as the rules of exogamy prevent marriage within the clan, the Operi are forced to steal women from other groups.

Both Levirate and Junior Levirate types of marriage are made by the Langimar people. Child ~~exchange~~ marriage is common, as is polygyny. Bride Price consists of stone clubs, opossums, both skins and meat, and other foods. However these forms are undergoing a change, and steel, cloth, and money are taking their place.

The rules of inheritance which regulate the transmission of property from one generation to the next are patrilocal, but as in other communities, the rules are in some cases extremely variable and are constantly modified by particular considerations, such as the wishes of the owner or of the community and the availability of a heir of the appropriate age, sex and character.

ROADS AND COMMUNICATIONS.

Roads can be easily dealt with, there were none. In some cases there were no tracks, and the patrol had to cut its way through rough bush country.

In the walk back from Awangi to Aiogi, the patrol took a different route. We sighted Aiogi after about three hours walk, but it took another four and a half hours to get there. The reason being of course was that the patrol was following hunting tracks, and these tracks went deep into the bush, ignored mountain rivers by going straight up and down the hillsides, and ending up in the most inaccessible places, from which we had to extract ourselves. It is these conditions that make patrolling so hard in this area. Lack of communications naturally means lack of roads. The Langimar people as far as I know do not trade with anyone, and whilst a few of them may be accepted by the Watut people and allowed to pass on their way to the goldfields, the majority are not, and would be killed if they attempted to move into that area. Another bar to communications and roads is the language barrier. The Langimar language is entirely different to the Watut and the Menyamya languages. To the north is the big Katslong group, but these people are enemies and have nothing to do with the Langimar except to fight. To the west are the Menyamya people and it is unbelievable the way these people fear the Langimar. The patrol brought some Langimar people back to Menyamya, and during our visit to Aiogi it was really humorous the way these people watched each other.

With this barrier of language, and lack of communication in mind, I suggested to some of the Langimar men whilst I was in the area, that they should try the rivers there for gold. I did this because as far as I can see their future is hopeless. They have nothing that anyone ~~is~~ wants, only perhaps their labour, and this is limited. Their area under the present circumstances is limited, this of course is partly their own fault, because there is no doubt they are killers, and most brutal ones at that. However I do think that we may be able to break down part of their isolation by continual patrols, and this may lead to something which will benefit both they and the Territory.

THE PATROL.

The Patrol's first stop after leaving Menyamya was at the Taugwa group. These people were all away hunting in the bush, and it was proposed to leave early in the morning for the Kabong group. Heavy rain and thunder put a stop to that. On the Monday morning the patrol left for Kabong. On arrival there I thought I would check the census, and I asked all the people to line in the morning. The census was taken, and what a shock I received. The village books might just as well be thrown away. The movement that is taking place among the Menyamya people is tremendous. From one hamlet group, where before I had recorded fifty eight names, this time I could only note seven. The people having decided that the fighting has now ceased, have migrated in droves to the original lands of their ancestors. Of my original fifty eight, I now find that some have gone back to the Akwanje group, some to Taugwa, and others have moved north west of Kabong where an entirely new group is coming into being. However the main thing is that the people do seem at long last to be settling down to a more ordered existence, and no-one minds wasting a few village books, providing we are achieving our objective of peaceful settlement for the people.

From Kabong the patrol moved to Akwanje. The longer I am with these Kukukuku people, the harder I find it is to understand them. They come into the station in droves now, and whilst there they may be asked to bring in building material, and they are full of promises to do so, the result, nothing happens. A visit is paid to their places, they are told what is wanted, and they overwhelm a patrol with their eagerness to get on with the job.

I refuse to believe that it is fear that makes them do this. What I do think it is, is that for years these people have had excellent leadership for fighting, and for nothing else.

THE PATROL CONTD.

The fighting having been stopped, we have created a vacuum. We have made the fight leaders the Luluais, and they are hopeless in their new environment. Providing that we can keep continual contact with the people, and this can only be done by patrols, I believe that before very long the vacuum will cease to exist, and there will arise a new generation of leaders, who with careful handling can be taught to guide the people not along the lines of further fighting, but along lines of sound local government.

For months now the Akwanje people have been saying that they will build a new Rest House and Police quarters, and nothing has been done. The weather being what it was, and the rivers flooded, I decided to put these people to the test. After telling the people what we intended to do, the police and the carriers started to clear an area for the new buildings. Men, women and children flocked in with material and food, and in a couple of days we had erected new police quarters, a new carrier house, a house that can be used for future patrols as an R.A.P., and had marked out the new Rest House. It was intended to stop and build this, but the weather having cleared somewhat the patrol moved on. The morning of our departure, there was a huge line of people waiting to pull down the old shanty, and erect the new house, in fact they started before we were really out.

On to Yagepa. These people got themselves into serious trouble with Mr Hurrell over the Katsiong affray. However they gave the patrol a hearty welcome. They had cleared a site, brought in timber and food. I fear however that no Rest House will ever be built whilst the people remain where they are. Although the group is sited in amongst some splendid timber country, they have neither kunai nor pandanus for thatching purposes. Their own houses are in a shocking condition, being thatched with part kunai and part pandanus, both of which had to be carried long distances. However the patrol pitched tents, and with the help of the entire populace we renovated some empty houses for the carriers.

Whilst at Yagepa, a man reported that his wife and a boy about fourteen years of age had been murdered in the bush to the east of Yagepa. The murder had been committed about two weeks before. He said that the party had gone into the bush to hunt and gather leaves, and that one morning he had left the other two and had gone to find some betel nut. He had heard his dog, which he had left at the camp, start howling, and he had hurried back. He found his wife and the boy both with their heads slashed open, and both dead. He found some footprints, and had followed them towards the Aiogi group, and it was these people that he accused of the crime. I sent for the Luluai of Aiogi and taxed him with the matter. He denied it, and said that none of his people were responsible. On questioning the husband, he stated that the ~~ears~~ ears had been removed from both bodies. To me this strongly suggested the Langimar people, and I promised to see what could be done when the patrol arrived at Langimar.

Leaving Yagepa the patrol moved through heavily timbered mountainous country, passing on our way through a magnificent area of huge pine tress. After a long and heavy day the patrol came to a valley which was entirely deserted. This was the original home of the Aiogi people until they were driven out by the Langimar people, and traces of their hamlets can still be seen. The patrol made camp.

The following morning we crossed the valley and started to climb through the timber on the other side. It was a terrific climb, and in some places had to be done on hands and toes. We reached the top at six and a half thousand feet, and down below us lay the Langimar valley. What a sight. Even the police were exhausted, and we parked the cargo and sat down. Presently we were sighted and howls of anger reached us where we sat. I thought for a moment that we were going to lose the carriers, there was a general move from amongst them to run back the way we had come. However we held them, and sat and watched the pantomime that was going on below us.

THE PATROL CONTD.

Natives appeared to be coming from all directions, and all were making towards a high mound towards the centre of the valley. Occasionally a group of them would stop, look towards us, brandish their axes, and howl at us. By this time it wasn't only the carriers who were thinking of turning back.

I was very worried, we had no food, and I could see no houses, only in the far distance on the other side of the valley, nor could I see any gardens. However down by the river there appeared to be a clearing, and what might be a small garden. It was a little way from this place and to the right.

Putting two police ahead, and packing the line tightly, we moved around the rim of the valley and then finding a track we started to descend. Through the glasses I could see considerable numbers of natives all bunched on the high mound. The howling had ceased. It was obvious that the track we were following would take us up and over the mound on which the people were. To avoid this we cut through the kunai down towards the river, and the howls started again with a vengeance. I had two Watut police in the lead, and whilst moving down to the river, they started to bring the line into some timber country. I stopped this and told them to keep to the open kunai country. They objected rather strongly to this, but did so. Later I learnt from the Langimar themselves that it was a mistake. It appears that these people rarely attack in timber country, they always wait until the party they are going to attack comes into the grass country and they can then surround their victim.

We crossed the river and passed through two small gardens. Recrossing the river lower down we made camp on a flat at the foot of a very high mound; it so happened that it was the very mound on which the mob were waiting. Whether this move shocked them or not, I do not know, but it was getting late in the day, rain was approaching, we were right opposite a good timber patch, and there were the two gardens from which we could obtain food.

There was some calling out going on, and a lot of arm waving. We ignored all this and got busy making the camp. Some carriers with a police escort crossed the river and cut some timber, whilst others cleared a site and gathered some kunai. Almost hidden in the long grass we found the remains of a house, and by adding to this we made a good shelter for the carriers. We were nearly finished and I was about to send some carriers and some police into the gardens for food when a band of men started to come down the hill towards us. I was handicapped by not having an interpreter. My two Menyama interpreters had with the Luluai of Aiogi, chased a man who could speak the Langimar language for two days in an endeavour to get him to come with us. He refused, saying that if he went there they would kill him.

Presently five men from the mound came down to within about twenty yards of us. Never have I ever seen natives carry so many weapons. Each man carried a large bundle of arrows and a bow. Hanging from the wrist each carried a large knife. Tucked in their waist belts each carried an axe, the blade of which was brightly polished. Hooked over one shoulder, each carried a stone club. With a policeman and a Menyama interpreter I moved towards them. From somewhere somebody had found a baked sweet potato, and with this in one hand and some shell in the other, we endeavoured to make them understand that we wanted food and were willing to pay for it. They laughed and pointed towards the north and then across the river. Looking over towards the other side of the river we saw a woman and a man coming down the spurb, the woman was carrying a net bag of food. The two of them crossed the river and came into the camp. It so happened that the woman was an Aiogi girl who had a long time ago married into the Langimar group. This simplified things, as she could speak with my two Menyama interpreters, and could she talk. It was obvious by her actions that she was calling those Langimars for everything. I heard afterwards that a certain Langimar group had been trying to kill her for a long time. However through her efforts we were able to get a little food, enough for the carriers, without having to touch the gardens.

THE PATROL CONTD.

The following morning the patrol had a considerable number of visitors, and all were most friendly, and a considerable amount of food was brought in. This was purchased mainly with salt, the people being much more keen on this, than on shell. Later in the morning I walked a Luluai with his line. More surprises, after having been greeted by the most primitive native, we were now being greeted by natives all dressed in European clothes. These people came from the large village of Atapaura, situated right on the top of the range on the eastern side of the Langimar valley. Against these people I was now to get an interpreter. Arrangements were made to go to the Luluai's village on the following day, and they promised to have a house built for the patrol. A Rest House had been built previously, but this had been destroyed by the Operi group. Unfortunately during the night the Langimar river rose, and crossing the next day was impossible. With all the visitors that we had had, food was again short, and it was now that the police proved themselves to be so very good on this patrol. People brought food to the opposite side of the river. With the aid of the police and a long rope we were able to get the food across, and to pass the pay back to the people.

The next day the river having gone down somewhat we were able after a lot of trouble to get across. Once over we soon picked up an armed escort and the patrol moved towards Atapaura. These people are terribly quick tempered. A group wanted the patrol to follow a certain route to Atapaura, whilst some others wanted us to go another way. An argument started, and spears were quickly in evidence. However we compromised by saying that we would go one way, and come back the other. We reached Atapaura late in the afternoon. The people had erected two small houses, and with the help of the tents we had with us, the patrol settled in.

Late the next morning we started the census. I lined Atapaura first, and got what I believe to be a hundred per cent. There were a number of natives from other groups present, so I took the opportunity of getting as many names as I could, and giving them books. The patrol promised to visit each of the places, and to get the names of those who had not come to Atapaura, and this was done. Whilst taking the census of Atapaura I noticed a number of heavily armed Operi natives sitting down a short distance away. It was obvious that they were laughing and sneering at the other natives coming and having their names recorded. After the census had been taken, I walked over to the Operi group and asked them if they saw anything to be frightened about. Their leader, a big powerful man got to his feet and with a sneer said that the Operi were not frightened of anything. I then told him to go and get his people and to bring them for the census. He said that they did not want to have anything to do with the Government. I told him that those days were over, and it wasn't what he wanted, but what I wanted that counted, and whilst he was at it, he could also bring the two men who had killed the woman and the boy from Yagepa. He said that he wouldn't, and that they would all run away. I pointed towards Katsiong, and reminded him that it would only require one policeman to go and ask those people for assistance, and they would flock over. I then pointed towards the Watut, and asked him where would the Operi hide from the Watut people, and again towards Titigo, and finally towards Menyanya. This sobered him up somewhat, and there was considerable talking amongst them. Finally I clipped his ear, and told him to wake up to himself. This clip over the ear brought forth a startled gasp from the assembled natives, however they went away and some two hours afterwards the leader brought up what I think was at least eighty per cent of the Operi people. The patrol did not visit Operi as these people are scattered over a wide area, and do not live in a village as do the rest of the Langimar, and I had no desire to stir up any more trouble than we could help.

The next morning the Operi came up again with the two men. The leader whom I had made the Luluai pro tem brought up the village book carefully wrapped in bark cloth, and asked me to enter in some names of young boys who had been in the bush the day before; he also brought them with him. The two men came with us with no trouble, in fact we had to force some others out of the line, these men said that they too would go to prison in sympathy with the accused. There was also the remarkable exhibition of these men crying their eyes out.

THE PATROL CONTD.

The patrol moved on to Wundipora and collected a few more names. These people were nearly all out trying to find their contribution to the Yagopa murder. From Wundipora the patrol moved over the ridge to Batorera, and some more names were added. Then down the ridge where we came to the Adianda river, a tributary of the Langimar. We followed this remarkable river which flows underground and through huge limestone caves until we came to a good camping ground below the village of Ondatera, and there we made camp.

A number of Ondatera people had lined at Atapuapa, and had been given a book. However the patrol managed to get the remainder whilst in camp below the village. A small group situated in the hills at the back of Ondatera also came down and their names were recorded in the Ondatera book.

With the help of the local natives, the air-strip was cut, the grass cleared away, and the strip was measured, roughly. Pigs have made rather a mess of it, but it could be easily straightened out, and will make a good emergency strip. Not having a tape I was only able to step it. The strip stepped measures 500' x 100'. Runs NNE - SSW, and has a clear approach at either end, and is 5100 ft elevation. Cleared and made level no doubt would give this strip greater length and breadth. Any aircraft of the Stinson, and Auster types would have no difficulty in landing on it at present. Later it may be possible to put a Beaver down on it.

The patrol having finished the census we packed up and moved back to our original camping ground at Awangi. It was then decided to follow a new route back to Aiogi. After cutting our way through dense bush and following many hunting tracks, the patrol at last reached Aiogi, and the following morning returned to Menyamya.

THE CENSUS.

Six hundred and nine names were recorded, and to me these figures seem to be representative of the population in the Langimar valley. It is a very long time since I have had so little trouble in recording a census, and all thanks are due to the interpreter and the Atapaura Luluai. These people certainly had a good influence on the others. The figures show that there are many more adult women than men, and this I think tends to show that the census was representative, as in such places as these, the women are nearly always kept out of sight in case of trouble. In the children, the males are a long way ahead of the females.

Every endeavour was made to get the people into family groups, brothers with brothers and so on, and I think we succeeded; these people were much more docile than the Menyamya people. A number of the newly appointed Luluais (pro tem) came back with us, as all were most anxious to obtain a hat. This again is remarkable, as the Menyamya Luluais, with a few exceptions, refuse to wear them. The Langimar people who came back with the patrol, remained a few days on the station, were then given some shell with which to buy food, and were escorted back by some friendly Aiogi people.

CONCLUSION.

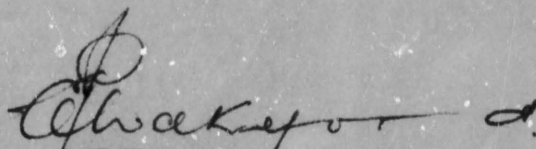
I do believe that the patrol accomplished its objectives. Contact, and good contact was made with the people. The census that was taken is I think representative of the number of people to be found in the Langimar valley.

After having explained to the people the functions of administration, which it was stressed, are something that the maintenance of law and order, it will now be necessary for us to do something concrete for these people, in order to prove that the statements made to them can be given effect. I suggest that the first step to be made in this direction should be a visit by a representative of the Department of Public Health. In my opinion this department is, and always will be the spearhead of practical administration. With modern drugs and medicines, they are able to put into effect immediately, and show results to problems that may take other departments months, and even years of scientific investigation before any tangible results can be seen. The almost miraculous effect, and its results of penicillin on Yaws has already been dealt with in this report.

I also suggest that a special parcel of assorted vegetable seeds be made available for these people by the Department of Agriculture. The climate is cool, and there is no doubt that almost any type of vegetable could be grown in this area.

Little has been said in the report on the subject of cannibalism amongst these people, as so little is known about them. However I am of the opinion that the incidence and importance of cannibalism have been greatly exaggerated in popular thought. Though it occurs sporadically throughout the world, the majority of primitive peoples are not cannibals. The motive is only very rarely a crude appetite for human flesh. Sometimes it is a matter of necessity; elsewhere slain enemies are the most common victims, and such customs can frequently be interpreted as a dramatic expression of revenge, or in terms of magico-religious belief that by the eating of a dead warrior his physical prowess and courage may be acquired by the consumer. Which, if any of these motives apply to the Langimar people, only a thorough investigation could determine.

The future of these people is full of complex problems and our solutions for them must almost always be tentative, and will, because of limitations of knowledge, often be wrong. Their goal is distant and but dimly envisaged, our methods in tackling their problems are at present crude and inadequate, the task seems overwhelming in its magnitude. But-and here we pass from demonstrable scientific principles to an assertion of personal conviction - the task envisaged is worth while.


J.E. Wakeford.
A.D.O.

TERRITORY OF PAPUA AND NEW GUINEA

Menyanya

January 14th, 1955

THE REGIONAL SUPERINTENDENT,
SUB-HEADQUARTERS,

Moresby

SUBJECT: No. 5059B Name L/Cpl Zowa

I CERTIFY that the entry made hereunder is a true facsimile of an original entry made by me in the Record of Service of the abovementioned under the authority conferred on me as an Officer of the Royal Papuan Constabulary and New Guinea Police Force, and that the content thereof is true and correct.

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9.	4-24, Dec	21	Menyanya	Langimar.	Good
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Issues

On lines hereunder insert any comments thought necessary re entries made or other personal data (e.g. increase in member's dependants).

A hundred per cent improvement on last time, but still shows little initiative. Wouldn't like to have to depend upon him in a crisis.

[Signature Box]

[Signature Box]

J.E. Wakeford
J.E. Wakeford.
Officer of R.P.C. and N.G.P.F.

TERRITORY OF PAPUA AND NEW GUINEA

Menyama

January 14th, 1955

THE REGIONAL SUPERINTENDENT,
SUB-HEADQUARTERS,

SUBJECT: No. 8346 Name Const Gaiko

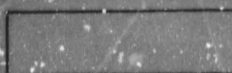
I CERTIFY that the entry made hereunder is a true facsimile of an original entry made by me in the Record of Service of the abovementioned under the authority conferred on me as an Officer of the Royal Papuan Constabulary and New Guinea Police Force, and that the content thereof is true and correct.

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9.	14 Dec	21	Menyama	Langimar	Excellent
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Issues

On lines hereunder insert any comments thought necessary re entries made or other personal data (e.g. increase in member's dependants).

I refer you to previous reports on this constable, and I strongly recommend that he be sent to a school with a view to promotion. He is outstanding, and being a Watut, knows these natives backwards.



J.E. Wakeford
J.E. Wakeford.
Officer of R.P.C. and N.G.P.F.

TERRITORY OF PAPUA AND NEW GUINEA

Menyanya

January 14th, 1955.....19.....

THE REGIONAL SUPERINTENDENT,
SUB-HEADQUARTERS,
Moresby

SUBJECT: No. 8149 Name Const Waengo

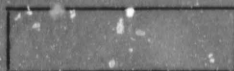
I CERTIFY that the entry made hereunder is a true facsimile of an original entry made by me in the Record of Service of the abovementioned under the authority conferred on me as an Officer of the Royal Papuan Constabulary and New Guinea Police Force, and that the content thereof is true and correct.

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9.	4-24 Dec	21	Menyanya	Langimar	Excellent
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Issues

On lines hereunder insert any comments thought necessary re entries made or other personal data (e.g. increase in member's dependants).

Excellent as usual.



J.E. Wakeford.

[Signature]
Officer of R.P.C. and N.G.P.F.

TERRITORY OF PAPUA AND NEW GUINEA

R.S. Form 1

Menyama

January 14th, 1955

THE REGIONAL SUPERINTENDENT,
SUB-HEADQUARTERS,
Moresby

SUBJECT: No. 8147 Name Const Patengi

I CERTIFY that the entry made hereunder is a true facsimile of an original entry made by me in the Record of Service of the abovementioned under the authority conferred on me as an Officer of the Royal Papuan Constabulary and New Guinea Police Force, and that the content thereof is true and correct.

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9-24 Dec	21	Menyama	Langimar	Excellent	
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Issues					

On lines hereunder insert any comments thought necessary re entries made or other personal data (e.g. increase in member's dependants).

Excellent as usual

[]

[]

J.E. Wakeford.

[Signature]
Officer of R.P.C. and N.G.P.F.

Menyama

January 14th, 1955

THE REGIONAL SUPERINTENDENT,
SUB-HEADQUARTERS,
Moresby

SUBJECT: No. 7559 Name Const Laman

I CERTIFY that the entry made hereunder is a true facsimile of an original entry made by me in the Record of Service of the abovementioned under the authority conferred on me as an Officer of the Royal Papuan Constabulary and New Guinea Police Force, and that the content thereof is true and correct.

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9.	4-24.Dec	21	Menyama	Langimer	Excellent
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Issues					

On lines hereunder insert any comments thought necessary re entries made or other personal data (e.g. increase in member's dependants).

One of the best. Works quietly and well all the time.

Two empty rectangular boxes for stamps or signatures.

J.E. Wakeford.

Officer of R.P.C. and N.G.P.F.

Menyama

January 14th, 1955

THE REGIONAL SUPERINTENDENT,
SUB-HEADQUARTERS,
Moresby

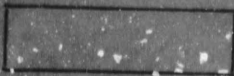
SUBJECT: No. 8109 Name Const Mera.

I CERTIFY that the entry made hereunder is a true facsimile of an original entry made by me in the Record of Service of the abovementioned under the authority conferred on me as an Officer of the Royal Papuan Constabulary and New Guinea Police Force, and that the content thereof is true and correct.

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9.	4-24 Dec 51	Menyama	Langimar	Excellent
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Issues				

On lines hereunder insert any comments thought necessary re entries made or other personal data (e.g. increase in member's dependants).

Just back from leave and worked like a Trojan.



J.E. Wakeford.

Officer of R.P.C. and N.G.P.F.

TERRITORY OF PAPUA AND NEW GUINEA

R.S. Form 1

Menyama

January 14th, 1955

THE REGIONAL SUPERINTENDENT,
SUB-HEADQUARTERS,
Moresby

SUBJECT: No. 6937 Name Const Naris.

I CERTIFY that the entry made hereunder is a true facsimile of an original entry made by me in the Record of Service of the abovementioned under the authority conferred on me as an Officer of the Royal Papuan Constabulary and New Guinea Police Force, and that the content thereof is true and correct.

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9.	4-24. Dec	21	Menyama	Langimar. Excellent
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Issues				

On lines hereunder insert any comments thought necessary re entries made or other personal data (e.g. in case in member's dependants)

I think he has learnt his lesson. (Wapi Patrol) and this time he couldnt be faulted.



J.E. Wakeford.

Officer of R.P.C. and N.G.P.F.

TERRITORY OF PAPUA AND NEW GUINEA

R.S. Form 1

Menyama

January 14th, 1955

THE REGIONAL SUPERINTENDENT,
SUB-HEADQUARTERS,

Morobe

SUBJECT: No. 3242 Name Lotakwarak Const

I CERTIFY that the entry made hereunder is a true facsimile of an original entry made by me in the Record of Service of the abovementioned under the authority conferred on me as an Officer of the Royal Papua Constabulary and New Guinea Police Force, and that the content thereof is true and correct.

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Issues									

On lines hereunder insert any comments thought necessary re entries made or other personal data (e.g. increase in member's dependants).

A good policeman, but cannot get along with his fellow policeman, and there is usually a row of some sort.

[Empty boxes for stamps]

J.B. Wakeford, Officer of R.P.C. and N.G.P.F.

TERRITORY OF PAPUA AND NEW GUINEA

R.S. Form 1

Menyama

January 14th, 1955

THE REGIONAL SUPERINTENDENT,
SUB-HEADQUARTERS,
Moresby

SUBJECT: No. 7388 Name Const Waruwari

I CERTIFY that the entry made hereunder is a true facsimile of an original entry made by me in the Record of Service of the abovementioned under the authority conferred on me as an Officer of the Royal Papuan Constabulary and New Guinea Police Force, and that the content thereof is true and correct.

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9.	Dec 4-24.	21	Menyama	Langimar	Good
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Issues					

On lines hereunder insert any comments thought necessary re entries made or other personal data (e.g. increase in member's dependants).



J. E. Wakeford

Officer of R.P.C. and N.G.P.F.

TERRITORY OF PAPUA AND NEW GUINEA

R.S. Form 1*

Menyanya

THE REGIONAL SUPERINTENDENT,
SUB-HEADQUARTERS,

January 14th, 1959

SUBJECT: No. 8673 Name Const Mayan

I CERTIFY that the entry made hereunder is a true facsimile of an original entry made by me in the Record of Service of the abovementioned under the authority conferred on me as an Officer of the Royal Papuan Constabulary and New Guinea Police Force, and that the content thereof is true and correct.

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9.4-24.	Dec	21	Menyanya	Langimar	Good
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Issues

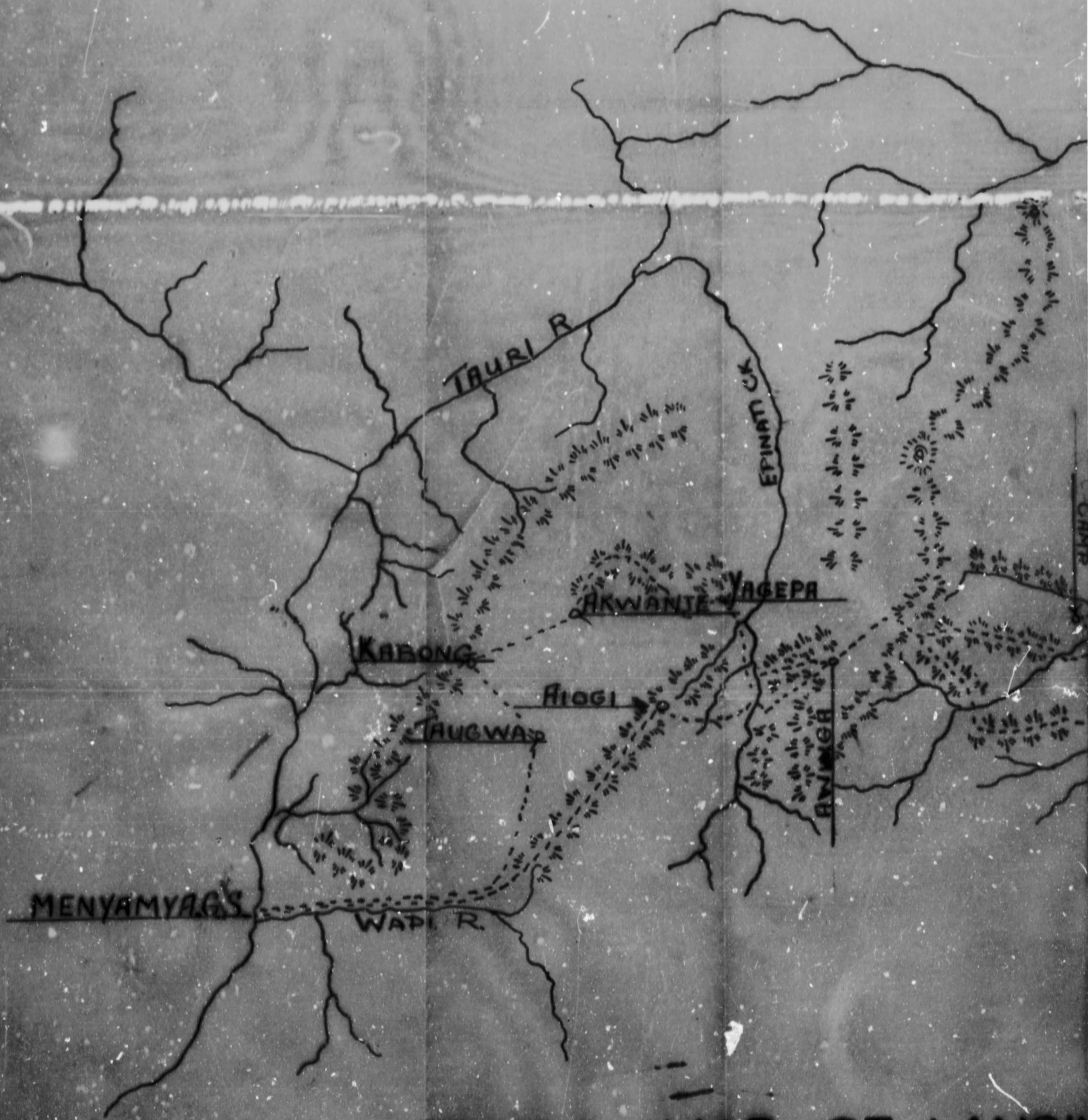
On lines hereunder insert any comments thought necessary re entries made or other personal data (e.g. increase in member's dependants).

If young policemen coming from the Depot are all as good as Const Mayan, then I wish some more would be drafted to this station.



J.E. Wakeford.

J.E. Wakeford
Officer of R.P.C. and N.G.P.F.



SCETCH MAP OF LANGKAT

SCALE 1/120000 METRES

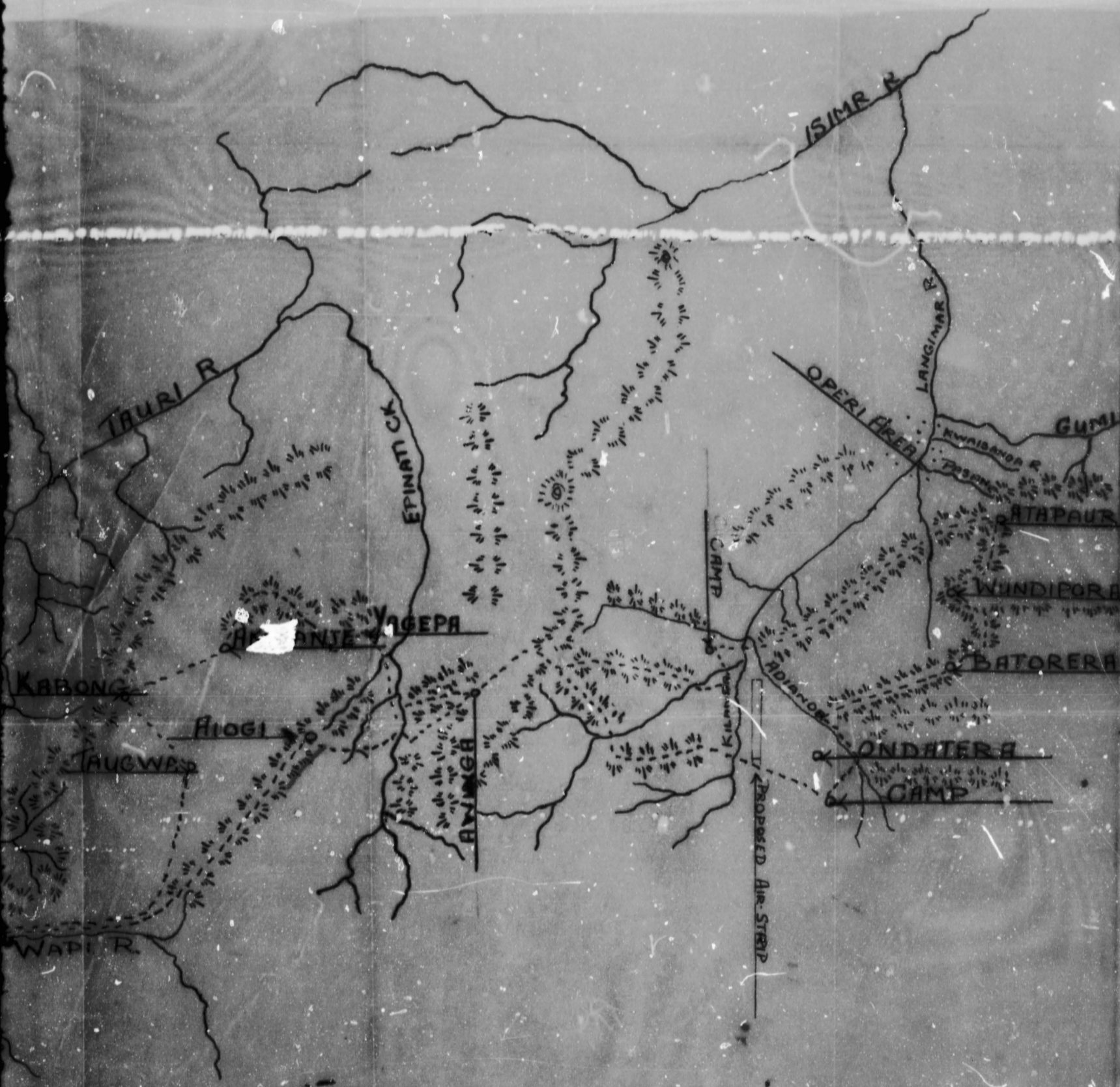
JEV



MAP OF LANGIMAR AREA

SCALE 1/120,000 METRES

JE. WAKEFORD



SCETCH MAP OF LANGIMAR AREA

SCALE 1/120,000 METRES

JE. WAKEFORD