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STATION: Finschhafen

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Papua New Guinea Patrol Reports

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MOROBÉ DISTRICT

FINSCHHAFEN SUBDISTRICT

PATROL REPORTS:

1-6 of 52/53 (Finschhafen)

1-4 of 52/53 (Wasu)



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of Morobe (Ginschaden) Report No. 1 of 52/53
 Patrol Conducted by T.W. White P.O. Pt. I. D.G. Paruak A.D.C.
 Area Patrolled Mumbai & Lasci Is. Outer Lasci Islands P. 2
Sakar & Tokurua.
 Patrol Accompanied by Europeans.....

Natives.....

Duration—From 17/1/1952 to 8/2/1952
and 1/2/52 to 5/2/52
 Number of Days.....

Did Medical Assistant Accompany?.....

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

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

Map Reference.....

Objects of Patrol Census, war damage payments
and routine administration.

DIRECTOR OF DISTRICT SERVICES
 AND NATIVE AFFAIRS,
 PORT MORESBY.

Forwarded, please.

/ /19

.....
District Commissioner

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

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

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

.....

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TERRITORY OF PAPUA & NEW GUINEA.

DEM. 30/1

Sub-District Office,
Finschhafen Sub-District,
TONSOBANEI,
District of Morobe.

11th. February, 1952.

The Assistant District Officer,
TONSOBANEI,
District of Morobe.

Patrol Report No. ^{F1/} 1952.

Patrol Conducted by:

T.W. WHITE Patrol Officer. Part. I.

D.J. PARRISH Asst. District Officer Part. II.

Area Patrolled:

UMBOI & SIASSI ISLANDS - T.W. White.

OUTER SIASSI ISLANDS, SAKAR
& TOLIKIMA - D.J. Parrish.

Duration of Patrol:

T.W. White - 22 days

D.J. Parrish - 8 days.

Purpose of Patrol:

Recording of Census, payment of War Damage Compensation
& War Gratuity, and routine Native Administration.

D. J. Parrish 2/0

Part 1.DIARY:

- Jan. 17. Departed Finschhafen per M.V. "Comworks" 11 pm.
- Jan. 18. Landed GIZARUM (UNBOI ISLAND), proceeded by canoe to BARIH VILLAGE.
- Jan. 19. Proceeded inland to OBONGAI VILLAGE - approx. 2 hours.
- Jan. 20. At OBONGAI.
- Jan. 21. To PARAME VILLAGE - 20 mins.
- Jan. 22. Proceeded to GOMLONGON VILLAGE - 45 mins.
- Jan. 23. To OPAI VILLAGE - 20 mins.
- Jan. 24. By road for half-hour thence canoe for two and a half hours to SAMPANAN VILLAGE, on the coast.
- Jan. 25. To ARONAIMUTU by canoe thence MANDOK ISLAND.
- Jan. 26. At MANDOK.
- Jan. 27. At MANDOK.
- Jan. 28. By canoe to ARAMOT ISLAND.
- Jan. 29. By canoe up the SIMBANG RIVER for two and a half hours, thence by track for thirty minutes to GARU VILLAGE.
- Jan. 30. To YANGLA VILLAGE - forty five minutes by road.
- Jan. 31. To BIRIK VILLAGE - one hour, thence to Lab-Lab Lutheran Mission station. Discussed local matters with Rev. K.O.D. NAGEL.
- Feb. 1. To MARLI VILLAGE, one hour, thence along beach track to KUMPALAP. Time, three and a quarter hours.
- Feb. 2. At KUMPALAP.
- Feb. 3. At KUMPALAP.
- Feb. 4. To KABI - one hour - thence by canoe to AUPUEL (AROT) Time, three hours.
- Feb. 5. To MAPARANG via hamlet of AROT - two hours.
- Feb. 6. At AIYAU thence to OROPOT and GASAM - two and a half hours.
- Feb. 7. Proceeded to GOM, half hour, thence to BARANG & OMON.
- Feb. 8. Met Mr. D.J. PARRISH, A.D.O., BARANG, then proceeded GIZARUM. To FINSCHHAFFEN per M.V. "Comworks" via MANDOK and TUAM ISLANDS.

INTRODUCTION.

Unboi, and many of the lesser islands, are of volcanic origin. The group is situated in the volcanic belt that extends through New Britain and along northern New Guinea's coast-line. The last recorded eruption was in 1888 when RITTER ISLAND, opposite KUMPALAP VILLAGE, exploded with such force that it blew most of the former island away and created huge tidal waves that took a heavy toll of life.

The island abounds with mountain peaks which are extinct volcanos, crater lakes, hot springs and streams. It is indeed, an island of intense interest.

Rain forest and small patches of kumal cover most of UMBOI Island. Soil is rich black volcanic. Some of the lesser islands of coral origin are not so fortunate. Soil is sandy and poor, and about the only plant life that does well is the coconut palm.

As for the people, they are generally healthy and of excellent physique. This applies especially to the SIASSI Islanders. Semi-sophisticated, they are a proud and shrewd people not unlike the MAUTS. On the whole I found them cheerful, friendly, and an excellent class of native.

The SIASSI Islanders are capable seamen. Their exploits will be dealt with in detail later. With the MAUTS they possibly equal the most able seafarers to be found in the Pacific.

Some of the villages have maintained some of the old customs and rituals in spite of Mission influence. Bar-piercing, circumcission, the wearing of special armbands and other practices are still carried out with ceremony. Colourful grass skirts are still to be seen on festive occasions, and the women have a quaint custom of painting their hair in brilliant colours and regular patterns.

The natives are generally very clean and seem to take pride in their personal appearance.

Language, origin, and the migratory pattern of the people is extremely interesting and this will be dealt with in the Anthropological section.

Many villages met the patrol with dances or singing by the school children. The routine adopted in each village was similar to that carried out on previous patrols. The hoisting of the flag was followed by a short talk on its significance and meaning. The village was inspected and a medical inspection carried out by the accompanying F.M.O. MAHU. After the lining for census (which was carried out in an informal manner) an address was given on matters of a local nature needing attention, and on Government policy. With normal duties and the paying of War Damage Compensation etc. over, as much time as possible was spent with the people encouraging them to discuss their problems and offering advice.

Unfortunately the patrol was rather hurried and I feel more that three weeks a year should be given to these people. However, it is understood that with shortage of staff and other areas needing attention, it was not perhaps possible to afford extra time for a lengthier patrol.

OBSERVATIONS.

NATIVE AFFAIRS.

The outer islands of TUAM, MALAI, SAKAR and FOLAKIWA, were visited by Mr. D.J. Parrish on the M.V. "Commander", so this section deals only with the main island of UMBOI and the nearer SIASSI Islands.

Before getting a grip of the situation one must realize that the Australian Lathore Mission dominates the island and the people, and the part the Administration plays is a very minor one in comparison. This of course is to be expected. UMBOI's isolation and a hurried Government patrol once a year cannot compete with a firmly established Mission whose workers keep in close contact with the people.

Although the people seemed to be settled and content with village life, the number away in employment in some villages certainly does not tend to substantiate this view. The SIASSIS however, have always supplied large numbers of labourers to plantations and the ardent desires both for money and for "a change away" are possibly the main reasons for them going, and not dis-satisfaction with village life.

Many villages are badly over-recruited and I feel the closing of these places would be wise. BARIM, OBONKAI, GOMLORON, TARAWI, AUPWAI (AROT) AIYAU, MARABAU, GOM and BARAWI all have more than two-thirds of their able-

bodied men away in employment out of the District. Detailed figures will be given under CENSUS section. Some villages have practically all of their menfolk, except the young and old, away. It seems common practice to sign on for a year, return to the village for a few months, and then sign on for another year. Because of this it is difficult to gauge the extent of over-recruiting and the harm it does to the community. Villages which appear to be normal at the time of the patrol are just as likely to be depleted of all their men a week or so later when the next recruiter calls. Therefore, if the villages as mentioned above alone are closed to recruiting, the result would be ludicrous because other centres would be immediately over-recruited. The only way to safeguard against this would be to close all of UMBOI. That this be done for a period of twelve months is recommended.

Both the natives themselves and recruiters deserve little consideration. Officials have told natives to seek employment a few at a time, to return to their villages after a year and allow others to go. This has been ignored. Recruiters have been advised to take a few from each village instead of concentrating on a few communities and taking all the men, as is the practice. Sound advice such as this has also been completely ignored.

A low birth-rate and a high infant mortality rate in some of the UMBOI villages threaten to result in the ultimate extinction of these communities. Villages badly affected are OBONGAI, OPAI, SAMPANAN, GARU, MARLI, CROPOI, GOM and OMON. The reason given by most of the natives and the Missionaries is the excessive practice of abortion by the women and resultant sterility. I was told that the old women hold the secret which has been handed down from mother to daughter. The mixture of vines and herbs which bring about the abortion result in the woman becoming sterile. The fact that this is limited to the UMBOI people (a tribal group) and not the Islanders, and also the many childless parents seen, tends to confirm this belief. I do not think over-recruiting affects the birth-rate very much. Looking through old village books it was observed that in 1934 when SIASSI was closed to recruiting, a low birth-rate persisted in these same villages. Indirectly it does concern the matter to a large extent. With so many men away and married women left at home, adultery is rife, and this I feel, results in the excessive practice of abortion. I concur with Patrol Officer Martins' remarks that the SIASSI people would appear to be more immoral than most.

The fact that there are so many childless couples has brought about an abnormal number of adoptions. Disputes concerning adopted children and marital tangles are common and numerous.

Feelings between the SIASSI Islanders and the UMBOI people sometimes run high when disputes develop over reef, sago and land rights. An economic problem of some magnitude has developed between these people (Agriculture and Trade). The culminating point was reached just prior to the outbreak of the war when a double murder was committed. ARAMOT people speared a native of BIRIK. The latter's village retaliated and speared an ARAMOT native. As war broke out immediately afterwards the matter was not attended to. After the war the natives did not report the murders as the "pay-back" had been made. Strange to say, both murderers died (sorcery, the people claim) during the war.

There are matters on UMBOI that need careful investigation, many of which a normal patrol could not competently deal with.

Most urgent are:

(1) The enforced planting of sufficient subsistence gardens on the mainland by the SIASSI Islanders.

(2) The establishment and maintaining of regular markets between the coastal and SIASSI Island people.

(3) The "price-fixing" of trade articles.

(4) The encouragement and preservation of the canoe building trade by the SIASSI Islanders.

(5) The over-coming of the low birth-rate in many villages.

(6) The improvement of subsistence gardens and the development of local industries and cash-crops as an inducement to the people to seek money on their own island and restrict the over-recruiting.

All these matters will be dealt with in detail later in the report.

It is obvious that these people need the attention of an Officer for at least three months of the year. Because of the scattered nature of the islands involved and the nature of the problems, no normal patrol could hope to achieve much success. A Patrol Post, of course, will be the answer, but it is realized that this is impossible under present conditions.

VILLAGE OFFICIALS:

Many of the Village Officials appeared to be of a higher standard of intelligence than the majority of those seen in mainland villages. However, though, it is the same old story. Few of the Officials are really supported by the people, and more than often the Mission Teacher is the real Village Leader. This is accentuated by the fact that Officials have no one to support them in time of trouble, whereas the Mission teachers have powerful backing close at hand. Many Officials told me that instructions they gave were laughed at as the people knew that no punitive action would, or could, be taken. Only more frequent patrolling or extended patrols as suggested, will overcome this.

It is very important that only men who are held in high esteem by their people are appointed Officials. The tendency is sometimes for the people to nominate a weak man whom they know will not bother them.

There is a big percentage of ex-servicemen in most villages, but I heard no cases of these people attempting to usurp the power of Inuits. On the contrary, they seem to be a remarkably good type and have settled down well. Enquiries were made about the commencement of Village Officials. The people were informed that with staff shortages it would be a long time before these could be inaugurated.

VILLAGES:

The majority of villages inspected were very good. The only fault in common seems to be the unnecessary crowding of houses.

All housing is lined and the dwellings are raised structures of adged plank walls, "Inukow" flooring, and sage thatch roof. Designs conform to European standards.

Village areas, regularly swept, are clean and although grass has been allowed to grow near some of the rest-houses, the village area has been cleared of it.

As a result of previous patrols all pigs are kept in fenced areas away from the main village.

SAGPILAN village is located on a bad coastal site surrounded by mangrove swamp. The people wish to move back to the old inland site of BUKUM which is satisfactory in all aspects. The move was encouraged.

The only village that constitutes a major problem is that of ARAMOT. This surely must be the most over-populated island in New Guinea. Houses are jammed end to end on this tiny island and the position is becoming acute with an almost prolific birth-rate. It is obvious that a move must be made as an epidemic could wipe out the entire population. The people are averse to moving to the mainland, about a mile away, and before any decision is reached I would caution that a very careful investigation be made and that all relevant factors be sympathetically considered. I inspected the adjacent coastal areas and failed to locate a suitable site. The entire coastal area here is swampy and covered with mangrove. The area abounds with mosquitoes and is definitely unhealthy. To move an island people into such an area could be drastic. Even if one moves inland up the SIMBANG river to GARU or Yangla, mosquitoes abound and suitable village sites are few. Apart from this, it is a rather radical move to enforce island people, who exist mainly on fishing and pursuits in intimate connection with the sea and island life, to move to an inland site. A move of part of the population to MUTUMALAU Island was suggested by Mr. Hurrell. MUTUMALAU is no larger than ARAMOT itself but it is an island and the people would be happy there, which I feel is one of the main points to be considered. It has no water but neither has ARAMOT, where the people have overcome the position satisfactorily even though it does mean getting it from the mile-off shore. A migration to MUTUMALAU by portion of the population has much in its favour.

AGRICULTURE & TRADE.

Planting is somewhat governed by the seasons and the position of gardens on the island. The wet season for the western half of the island is during the North West ("Nambur") and the eastern half during the South East ("Dry"). The mountain barrier in the centre of UNDOI causes higher precipitation on one side of the island when the winds come from that quarter. The North West Monsoon seems to be the "wetter" of the two seasons.

The UNDOI natives are subsistence gardeners. The SIASSI Islanders are primarily fishermen and traders.

Briefly the principles of agriculture are as follows:-

Methods:

The clearing of the bush is done by the men. When this is done and the cut scrub dry, the area is burnt. Planting is carried out by the women, with the exception of the first taro, and when the taro begins to shoot the earth is heaped around the stem in small mounds. The gardens are kept weeded by the women. Strong log fences are constructed around all gardens by the men. It will be seen that the heavy work is done by the men.

Ownership:

Land is owned individually but crops may be shared with relatives or friends who assist with the clearing of the ground and in communal planting is now being practised in a number of cases.

In times of shortage other villages will donate large quantities of taro to assist over the bad period. It is expected that a repayment be made after the next favourable season.

Systems:

A rotation system is followed. A crop is only planted in the same ground once. The area is then left fallow until the bush has grown again. After a period of three to five years it will be used again.

No fertilisers or manure are used.

Implement's consist of a simple pointed digging stick and half a coconut shell used to heap the soil around the taro stems. There are surprisingly few European tools in use.

Taro is planted twice a year, during the change of seasons, other crops are perennial. Bananas, sugar, tobacco, corn and various fruits are interplanted with the staple taro crop.

Crops:

The staple is taro. Others, in order of importance are kaulau, yamlo, Chinese taro, mani, sago, bananas, pineapples, papaws and sugar.

Betal nut and coconut stands are owned by most villages. Large areas of sago are owned by the coastal natives.

European vegetables such as potatoes, cabbages, beans and tomatoes thrive in the inland but because the natives consume little of these and lack a local market, the people rarely bother about planting them.

Cash Crops & Local By-products:

Many villages have planted large areas of coconut palms on the coast. Even inland natives are in possession of small plantations. From this source a steady income is derived from local traders and the Lutheran Mission which pays two pounds a bag for smoked copra.

Large quantities of taro are also sold to the Mission but the natives complain of the price paid and say they receive only one shilling for a rice-bag full of this vegetable.

Another steady means of income is derived from Lalai fishing and

locals received a good price until the present slump.

In short it is not difficult for the SIASSI natives to earn an income if they are industrious as most of them appear to be. A few native-controlled trade stores are also in operation.

Some form of enterprise in communal cash cropping under the Rural Societies scheme might provide the necessary incentive to encourage more men to remain in their villages and counteract the excessive number who tend to seek employment. Rice growing has been tried in many villages and although successful in some was a failure in many. This, however, may have been due to lack of knowledge in planting and care of the crop. The Agricultural Officer who distributed the seed apparently did not issue any instructions or tuition. Such methods are useless and the people need the guidance of these Officers in such matters. I advised these people not to plant large areas of any cash crops until such expert advice was made available to them and until necessary machinery such as rice-hullers were available for purchase.

Almost every village has some communal fund to finance such projects and it is my opinion that every assistance should be given. It is far more important that these people should have such economic progress before we consider the establishment of Councils and create top-sided political progress.

Trade:

Trade forms an important part of the SIASSI peoples' life. There is an immense trading system between SIASSI and New Guinea and New Britain's villages known as "IZAYINA". This will be dealt with later. Local trade is also important and its apparent collapse forms one of the biggest problems we are confronted with today.

In the past regular market days or "bungs" were held on the coast where the Island people and the inlanders met and bartered taro and sago for sea-foods. In many ways the system was very satisfactory in spite of the numerous feuds which developed. The Islanders received their staple taro and sago and in turn the inlanders received a high protein addition to their otherwise starchy diet in the form of sea-foods. Today, the system has fallen down with chaotic results.

One reason for this collapse is that many of the inland people have taken to fishing as a secondary occupation and no longer require sea-foods from the Islanders. Another is the result of inter-marriage between both "tribes" which enables the Islanders to "borrow" sago from relatives in inland villages.

Wholesale stealing of sago by the Islanders and the fact that for years they have been living on the charity of the mainland people has caused them to be indifferent towards regular markets. The case for the mainland natives is that in the past, when market days were thrice weekly, they had no time to spare other than preparing sago for the Island people. The latter also claim that the small inland population concerned could never consume all the fish that was brought to the markets and that much was taken back and thrown away.

It is of course, the same old story that one finds anywhere under similar circumstances.

The mainland people seem particularly keen to help their Island neighbours but draw the line when it comes to the wholesale stealing of sago that has resulted. They say they are willing to give them sago if they will only ask, and claim that young immature palms are being cut and ruined by an inexperienced people who know no better. They further claim that if this practice continues the sago stands will be ruined, and in later years there will be none. This is quite true. The natives of GARU and YANGLA have given the SIASSI Islanders areas of ground for the planting of gardens but only half-hearted efforts have been made, and such gardens are inadequate. Islanders claim they are fishermen and as such cannot be expected to toil in gardens in the same way as "bush natives". One can sympathise with them. It is not easy to turn sea people into agriculturists over-night, nor do I think it is at all to be desired that they become completely agriculturists, but it is obvious that something has to be done.

Were it not for the charity of the mainland folk the Islanders would almost starve. This is particularly so during the North West season when the weather is often too rough for fishing. Ceremonies and rituals connected with canoe-making and sailing, as will be seen later, are other reasons why the Islanders are frequently short of food. Huge quantities are consumed on such occasions and this all ties up with the complex economic and social structure that is still to be found in some native communities. Supply of trees for canoes also affects this system greatly. We will go into this when we discuss the "IZATINA".

In an attempt to overcome some of these problems a meeting of all concerned was called at YANGLA and every aspect discussed at length. Agreement was reached on all the following decisions:-

- (1) Permission is to be sought from the owners of any sago before it is cut and the people were warned that any further cases of stealing would be dealt with according to law.
- (2) A weekly market is to be re-established where fish and sago and taro will be traded.
- (3) The Islanders are to increase the gardening potential and the natives of YANGLA agreed to loan the people of ARAMOT a section of ground (approx. 20 hectares) for a period of five years. GARU and BIRIK agreed to loan similar leases when this expires.

It is hoped that by these means a peaceful settlement may be reached and that the Islanders may be assisted in their food supply but one must be sceptical with no Officer present to enforce the decisions and assist in a general way. Another reason why extended patrolling on SIASSI is so necessary.

MEDICAL & HEALTH.

The majority of the people visited would appear to be enjoying good health. Three cases of Filariasis were brought back for admittance to the Native Hospital at GAGIDU. Apart from these no other serious cases of illness were observed.

Medical facilities on UMBOI are in the hands of the Lutheran Mission and under the control of nursing Sisters. A native hospital is established at AWELKON and one is shortly to be opened at LASAB. I understand that in the past these Sisters have done a commendable job in patrolling throughout the area. The failure of Mission hospitals, however, would seem to be that they have no control over the patients who come and go as they wish. As they are obliged to provide their own food long-term patients become hungry and return to their villages before they are cured.

Two Native Medical Assistants have recently returned to their villages of OBONCAI and AUPWEL. POREI at OBONGAI had established a hospital in opposition to the Lutheran centres. Dr. Becker has, in the meantime, informed him that he must only maintain an aid-post and concentrate on patrolling. Apart from this one complaint both lads appeared to be doing a commendable job.

The Medical Tultuls seem appear to be more efficient than those in mainland villages visited, in treating minor ailments. Supplies are obtained locally by arrangement with the Mission.

Hygiene and sanitation in most villages was good. As mentioned most of the natives take pride in personal cleanliness and this was very noticeable. Deep pit latrines are provided in all villages with the exception of the island and some coastal villages, where sensible types have been constructed over the sea.

The disposal of rubbish in the sea or into deep pits is practised and is satisfactory. All villages were made to provide covers for their rubbish pits as a prevention against flies.

MISSIONS & EDUCATION.

As pointed out UMBOI is dominated by the Australian Lutheran Mission with the exception of MANDOK Island and representatives in a few other villages which are controlled by the Roman Catholics from KILINGI, New Britain.

Apart from Mission stations at GIZARUM and LABLAB, the Lutherans have a large coconut, kapok and cocoa plantation at GIZARUM which employs a large number of SIASSI natives, a Hospital at AWELKON, two trade-stores and two area schools apart from the numerous smaller Village schools. The place could almost be described as a self-contained "Mission Island".

Generally speaking I would say the Mission has done much to assist these people in a material as well as a spiritual way. Apathy and ignorance towards native customs and a biased belief that all customs are "unclean" and "heathen" however, is robbing the people of their very life-blood, and this is inexcusable. The contrast is very noticeable at MANDOK where a wise Mission has not interfered with the peoples' social structure and it was good to see these people enjoying a freedom which others had lost. That immoral practices be abolished is to be desired but it is hard to understand why any Mission should display the indifference or disapproval, as was witnessed in SIASSI, towards harmless rituals and customs that form the very backbone of these people. It is almost comparable with some foreigner telling us to break away from our traditions and the Crown. In an endeavour to get to the bottom of the matter I discussed such problems with the Reverend K.O.D. Nagel at LABLAB. Rev. Nagel is not a very sincere man but it is impossible for him to realize that native customs could be "Christian", therefore they must be bad. I wish to convey the impression that I am embittered towards the Mission when that same gentleman turns around and sells my new boys for an old newspaper for one shilling one begins to wonder how these reports about exploitation by Missionaries are true.

In villages where both Roman Catholics and Lutherans are to be found feelings are liable to run high at times. Such was the case when a Roman Catholic church was burnt and razed to the ground with various religious pictures, during October of 1950. Investigations are proceeding and the two boys who allegedly set alight to the church were employed out of the District. The Rev. Aikerman was accompanying a party of school boys at the time and evidence gathered would certainly indicate that Rev. Aikerman condoned the action, if indeed, he didn't actually order it.

Rev. Nagel also discussed the possibility of arranging for the transfer of natives from SAKAR Island to the mainland. Although he gave me to understand that health and medical reasons were in mind, I am sure the real reason is that the Mission finds it difficult to control the SAKAR people because of their isolation and wish them to migrate to the mainland and come under the Mission's domination. I would strongly oppose any suggestion of such a transfer.

Education is in the hands of the Missionaries and Village Schools are established in both Catholic and Lutheran Villages. The Catholics send pupils to KILINGI or VUNEPOPE for high education and the Lutherans to GIZARUM. Insufficient time did not enable a visit to any of the Village Schools.

Attached Appendix "A" showing pupils and teachers in the various Village Schools.

ROADS & BRIDGES.

The main island road is from MARARAMU to OBONGAI and is well graded, formed, and in very good condition. Walking in this area constitutes very easy going.

Roads on the eastern half of the island, hinterland and coastal, are much rougher and walking is tiring. From GARU to BIRIK the road passes through sago swamp. It is infested with mosquitoes and always wet. From MARLI to AUPWEL most of the going is by coastal road, much of this over soft black sand and shingle. Personally, I found the mountainous KOTTE and HUBE area much more pleasant. In rough weather it is not possible to use this road as the sea breaks completely over it. Similarly it is not possible to make a landing from a vessel on the eastern side under such conditions. In favourable weather much of this coast can be traversed by canoe however.

The road takes a very interesting course from KUMPALAP to KABI where it rises steeply and travels along the edge of a picturesque crater lake, with the sea, SAKAR and RITTER islands and southern New Britain on the other side.

There are no bridges worth mentioning. The SIMBANG river is the largest stream to be crossed (between GARU and YANGLA) and this is always fordable except after exceptionally heavy rains.

CENSUS.

SIASSI comprises a population of 5,049 natives. Of these 3,295 live on the main island of UMBOI while 1,754 are located on the lesser SIASSI Islands and SAKAR and TOLIKIWA Islands.

Statistics reveal that the population in many villages is static. In some villages there has been a decrease in the population over the last year, and in some a steady decrease over the last ten years has been recorded. Although migration out affects some villages those with decreasing populations are as follows:-

<u>Village</u>	<u>Population</u>	<u>Decline in Pop. 1951.</u>
OBANGAI	105	7
MANDOK	241	6
YANGLA	214	2
KUMPALAP	308	20
OROPOT	105	1
GASAM	201	6
GOM	114	4

In some UMBOI villages there is a very low birth-rate. The cause has been discussed earlier in the report and in these villages many childless couples are noted. Villages where the situation is serious are OBONGAI, OPAI, SAMPAMAN, ARONAIMOTU, MARLI, OROPOT, GOM, BARANG and OMON. All these villages with the exception of ARONAIMOTU, belong to the UMBOI "tribe".

A high infant mortality rate was noted in MANDOK, ARAMOT, BIRIK, KUMPALAP and MARARAMU villages. Malaria and pneumonia appear to account for most infant deaths.

Migrations are normal which would seem to indicate settled communities.

The number of able-bodied men absent in employment in many villages is in excess and has been discussed. Villages badly over-recruited are as follows:-

<u>Village</u>	<u>Population</u>	<u>No. Men 16-45 yrs.</u> <u>Absent</u>	<u>Lab. Pct. 16-45 yrs.</u> <u>(Inclusive Absentees)</u>
BARIM	158	21	39
OBONGAI	105	23	28
TARAWE	284	48	84
GOMLONGON	274	35	98
AUFWEL	198	34	51
AIYAU	194	33	41
MARARAMU	302	57	77
GOM	114	25	30
BARANG	124	17	33
OMON	110	14	30

It is strongly recommended that the above listed villages be closed to recruiting.

ANTHROPOLOGICAL DATA.

ORIGIN & LANGUAGE.

From where these people of Melanesian stock originally came little is known but later migratory moves are of great interest and it will be seen that SIASSI cultures have spread far from their homeland. I should imagine that the islands would provide an Ethnologist's or Anthropologist's dream, and that a comprehensive study of these people would reveal much that the layman is unable to find, or is unaware of.

There are four languages spoken by the UMBOI and SIASSI Islanders, and a number of dialects. The largest language group is that of the UMBOI people. Speaking of UMBOI here we do not mean the entire UMBOI Island population but only those villages on the western half which comprise the true "UMBOI" tribe. (See Appendix "B") These people have an interesting story and claim they all originate from GOMLONGAN Village, or rather, the old village of GOMLONGON known as BUAN. From BUAN they claim, originated all men, black and white. Myth has it that an angry spirit caused a huge tide or sea to come from a hole in the ground, where the crater lake near BUAN now is, and this tide carried everyone all over the world. (No doubt this "World" has increased with knowledge). Before, they say, they possessed all the knowledge of the Whiteman but when the tide came the White clung to a canoe clutching the book of knowledge. The tide carried him away and all knowledge with him.

The UMBOI natives are inland people and are subsistence agriculturalists who carried on a trade with the SIASSI Islanders to the coast.

The second group consists of the BARIM people and a few now domiciled at ARONAIMUTU Island. These people live on the west coast and form what is known as the "BETANG-PARAMOT" linguistic group. Once they must have been great sea-traders, now they do little more than local fishing and trade. All the villages on the RAI COAST from KIARI to ROINJI are of the same group and allegedly originally came from BARIM. The large village of KENANOA also is the result of a migration from UMBOI Island, but I was unable to substantiate whether it originated from BARIM or not. This particular migratory move must have been immense as practically the whole of a tribal group ventured from UMBOI to the New Guinea mainland.

The other inland tribe consists of those villages now located on the eastern hold of UMBOI on the coast or in the hinterland. They are GARU, YANGLA BIRIK, KUMPALAP, KABI and SAKAR Island. All these people originally lived in one large village or group of villages at UMLOL located near the headwaters of the SIMBANG river. They moved to the coast, went back inland after the eruption of RITTER Island in 1888, and more recently have migrated back to the coast again. One community migrated to SAKAR Island.

The last linguistic and tribal group are the SIASSI Islanders comprising ARONAIMOTU, MANDOK, ARAMOT, MALAI and TUAM. ARONAIMOTU is a mixed group now and there has been much intermarriage. BARIMS and MANKOKS form the basis of the population but the people have lost much of their original culture and characteristics. They could no longer be termed great sea-men as are the others in the group. This group and the "salt-water" people compare favourably with the "MANUS true". They are fearless and capable sea-men although there is a danger of the MANDOKS and the ARAMOTS losing this reputation unless their canoe-manship is assisted more than it has been in the past. The MALAIS and TUAMS, who are dependant on canoes to a very large extent cannot afford to lose the reputation.

The people on TAMI Island originated from the SIASSI Islands. Allegedly they came from MANDOK. A split at TAMI caused a large section of the population to migrate back to SIASSI where they occupied MUTUMALAU Island for many years, later to return to TAMI, and it is this group, I am told, that forms the nucleus of the population to be found there today.

MARRIAGE & DIVORCE.

The marriage practice conforms closely with that found in mainland communities.

The bride is often "marked" from an early age and parents and relatives arrange the marriage. A preliminary payment is made before the marriage, another at the time of marriage, and another after each child the woman bears. Payment is in pigs, cooking pots and taro. The pigs become the property of the father of the bride while other items are divided among the relatives concerned.

Shell-tambu, dogs' teeth, pigs' tusks are not used as "bride-payment".

"Sister-exchange" is still practised.

Ceremony.

Several months prior to the marriage the bride and groom to be must

not speak or even see each other. Before the ceremony the boy and girl are dressed in all their finery by relatives of the same sex. They are heavily painted and adorned with dogs' teeth, pigs' tusks and "tanbu" shells mounted on plaques. The bride is then brought to the groom's house and food is passed. All the female relatives leave and then the male relatives, one by one. This simple ceremony signifies an approved marriage.

A promiscuous couple who indulge indiscreetly before marriage with the result that the woman becomes pregnant, may be married without ceremony but such a practice is frowned upon. It is generally accepted that no one is expected to be chaste before marriage but people are expected to be discreet in this matter.

Divorce.

Divorce is often accepted for the following reasons:-

Adultery - If it is committed by the woman, the bride-price is returned.

Sterility - Or incapability on the part of the woman to bear children. (A very common thing in the UMOI Villages but somewhat overcome by a large number of adoptions).

Bride-Price - Failure on the part of the husband's parents and relatives to provide the necessary "bride-price".

Ill-treatment - Or laziness - set on the part of the woman in looking after her husband and performing the necessary duties.

Contrary to the past custom of HUBE and KOTTE people, there has never been any death penalty for adultery in SIASSI. Of course a husband may slay an adulterer caught in the act under provocation, but the SIASSIS are quite content if they can "get even". For instance if a man is aware that another man is interfering with his wife he will seek the wife of the culprit and entice her to have adultery with him. By such a means both parties will be satisfied. There is, however, no mutual "wife exchange".

Polygamy.

It was practised extensively in the past and still a few men possess more than one wife.

Adoption.

Adoption is practised extensively. If a woman is married into another village she is expected to send a child to her own community. Here it will be adopted by the maternal uncle and will fall in line for succession of property.

Childless couples adopt children from their brothers. The children are "purchased" for anything up to ten pounds or two pigs.

Illegitimate children belonging to unmarried women are usually adopted by the woman's brother.

SUCCESSION OF PROPERTY.

Succession and descent is traced through the mother's line and is matrilineal. There are certain complicated exceptions. A son inherits generally from his mother's brother. The boy's maternal uncle, his "kanti", plays a very important role in matrilineal society. Because of blood ties the maternal uncle is considered more important than the actual father. The people argue that because the mother and her brother are of one blood, therefore, the child must be, thus his "kanti" has a greater claim over him than the father. The relationship between son and father and son and maternal uncle is best explained in a quotation from Malinowski's "Argonauts of the Western Pacific".

"It is difficult, in one phrase or two, to epitomize the distinction between the two relations, that between boy and his maternal uncle and between father and son. The best way to put it shortly might be by saying that the maternal uncle's position of close relation is regarded as right by law and usage, whereas the father's interest and affection for his children are due to sentiment and to the intimate personal relations existing between them. In matters of inheritance, the father gives the children all he can, and gives it freely and with pleasure; the maternal uncle gives under the compulsion of custom what he cannot withhold and keep for his own children".

NATIVE DANCES.

Many dances native to SIASSI have been lost. The exception is the "SIA" dance which is not only known in SIASSI but over a large area of the New Guinea coastline and in Southern New Britain. This is a direct result of the "EZITINA" trade system which we have yet to discuss. The SIA is said to have originated in the old UMBOI village of BUAN. This possibly is so, for at GOMLONGON I was shown a priceless wooden image called "GILIBANGAN" which is said to signify the original "SIA" dances. This image is obviously very, very old and has been handed down for generations. It is a small well carved statuette, not unlike a tiny Buddha, and is used to give strength and dexterity to new dancers. The image is rubbed on a new dancer's joints and enables him to master the intricate steps quickly and easily. There is quite a ritual beforehand when the image is washed in coconut oil and other mixtures. Villages not in possession of the image carry out the same ceremony with a special palm leaf, but all acknowledge the prized "GILIBANGAT" in possession of the GOMLONGON people. They are quite convinced that should the image ever be stolen or lost the "SIA" dance would be doomed.

The "SIA" is an attractive dance in which all men take part and wear similar head-dress. It is only danced on special occasions and could be called a "celebration" dance.

Other dances practised by the SIASSI people, and similarly the TANI natives, originate from south New Britain and show the extent and cultural influence of the EZITINA trading organisation. "TUMBUWAN", "MURMUR" and "BUKUM" dances come from areas between TALASEA and ARAWA where trading expeditions would gather and celebrate the dances before returning to SIASSI in their heavily loaded canoes.

A special SIASSI dance called "NALAMBONA" is celebrated during initiation ceremonies. I think this dance may still be held in one or two villages.

The present Mission attitude towards native dances on SIASSI is a sane one and nothing is done to prevent them being celebrated as long as they are held in moderation. I fear however, that many of the people themselves do not realize this and feel the Mission is opposed to them. This is possibly the result of the attitude some years ago, when I understand, the Mission made every attempt to stamp them out. Fortunately the attempt was a failure.

Ceremonies and Rituals from Birth to Maturity.

It was very pleasing to observe that some villages still adhere very closely to many of the rituals and ceremonies performed of old. There is a complex system of ceremony to be performed from the time a child is born until he reaches marriageable age. These practices have a marked effect on the economic and social structure of the village community, (an effect that is studied by far too few Missionaries. We will see that huge feasts are entailed, feasts that will call for repayments for "services rendered", and feasts that will result in the boy being under obligation, and from maturity, in debt, to his relatives for the rest of his life.

After giving birth to a child there will be great jubilation on the part of the father and male relatives if the child is a boy. If it is a girl the fact will be accepted more quietly. The father calls on his relatives who wait on the mother and child for several weeks. Only close relatives are permitted to see the child during this period. After this period has elapsed the first feast takes place. The father borrows pigs and taro from his relatives, and with his own offerings, distributes the food amongst the villagers. Thus the first debt is instituted, for the father is to repay the pigs and taro, and must pay handsomely the services given by the close relatives. From the start it can be said that the father never repays all his debts and this the son is obliged to do in later life.

The child is not permitted to accompany its mother to the garden for some months. When it is time for it to do so the father calls another feast and does some more borrowing.

Later follows the first ritual, the ceremony of placing beads and a red armlet (puspus) around the arm. The latter ornaments if they can be termed such, are worked by close relatives who must be paid for them. There is the accompanying feast with the ritual and dancing. "SIA" will continue for several days.

A similar feast takes place when the child is able to walk and carry a light load, and later the next ritual of the wearing of the "malo", tapita bark loin cloth, and the placing of the black armband. There is more feasting and dancing.

When the boy reaches the age of eleven or twelve the most significant ritual of all is performed, the ceremony of circumcision - "Asingei-ai-uyon-gilen", as it is called. This is a lengthy performance and is judged as the most important in a man's life. With it he has a name, he has prestige; without it he is a weakling and an outcast. Mission influence, where it has stopped such practices, has brought shame and loss of prestige upon the people, and elders hurl insults upon the uninitiated, "they are women, they have no name".

Ceremonies commence in the afternoon, all relatives and visiting natives from the other villages being present. Throughout the afternoon the people dance the "SIA" and the boy to be initiated is carried upon the male shoulders of the dancers in turn. Actually, the maternal uncle bears him most of the time and only seeks a change when he is tired. Food and pigs, provided by the father, who is getting deeper and deeper into debt, are distributed to the visitors. Dancing goes on through the night until the early morning and then all the women must leave. The candidate is now carried on a form of stretcher by relatives, all to be paid for their services, and the special initiation dance of "NALAMBONGA" is performed by the men. Three or four pigs, depending on the wealth of the father, lie trussed, side by side on the ground. A close relative lies on top of the pigs and the candidate in turn on top of him, the former gripping the boy firmly. Four close relatives take part in the circumcision and they, who are washed by the boy's blood, must receive very high payment indeed. The other natives gather around in a circle to screen off the ritual. When the boy cries so do they, only much louder, so that his protests of pain may not be heard. Following the ceremony the pigs are killed and more food distributed. The initiated boy is carried to a "house tamvu" where he will remain until the wound has healed.

On the occasion that the boy leaves the house and can now enter into normal village life the relatives and visitors from neighbouring villages are again called together and there is more festivity, feasts and dancing.

At the conclusion of such ceremonies and when the youth has reached maturity he is now respected by all and regarded as "HUS PABUN" - a man true. "AISAROP" describes the weakling, the pitted son of a father who has not performed the rituals of manhood upon his male offspring.

When the youth leaves the village for the first time, such as a long canoe trip to another island or to seek employment on a plantation, he is given a royal welcome upon his return home. The village women shower him with water and there is feasting and dancing for several nights.

It is easy to understand that this complex system of ceremonies must create a severe drain on village or individual gardens and pigs. The more pigs a father gives for the performance of these rituals, the greater is his son's prestige, which results in feverish competition for the fathers to outdo each other. As each service, whether it be throwing water or assisting in the initiation ceremony has to be paid for, and as much of the tare and many of the pigs for the feast have to be borrowed and are to be paid back, huge debts mount up, debts that the son must try to settle for the remainder of his later life. From this point of view it would seem that much of the normal social life of the native is undesirable, but in happy native life I contend that this element is very necessary. I would argue that the correct thing to do would be not to forbid or ridicule such customs, (as has been done by the Lutheran Mission), but to encourage the people to modify their ceremonies and feasts, to keep within their limits and out of debt. Rituals as we have seen are not immoral practices, they are the life-blood of a virile and proud people and such customs are not to be forbidden, on the contrary, everything should be done to encourage them.

GANOEMANSHIP AND THE "IZATINA".

The SIASSI Islanders are capable seamen of a high order and trading expeditions venture far and near from the small scattered islands lying below UMBOI. Although the trade system is not as colourful or as romantic as it used to be, it is still an adventurous and daring organization. This trade system is known amongst the Islanders as the "IZATINA" and around it revolves

the ceremonies associated with canoe building, the preliminary preparations and trading expeditions that once sailed from MADANG to SALAMAUA, to LONG Island, and to Southern New Britain.

Today expeditions sail to South New Britain, LONG Island, SIO, TAMI Island and a few more centres, but there is danger of the system dying out unless we are careful. Until recently, and to a large extent still, all canoes for the TUAM and MALAI natives were made by the people of MANDOK and ARAMOT Islands. Now, the timber and hulls for these canoes was supplied to the latter two communities by the inland and coastal people of UMBOI but feuds between both "tribes" have resulted in the cessation of this supply. The UMBOIS complain that too much of their time is spent cutting canoe trees for the Islanders and when they do, the pay is too small. The TUAMS and MALAIS have over-come the problem to a certain extent by searching far afield and preparing their own canoe hulls, but the closer SIASAI Islanders, who are less reliant on canoes, are too lazy to do this. Another reason that points to the doom of the craft and system, is that the organisation is closely related to the economic structure, a structure that is very wobbly at the moment. Numerous ceremonies performed in accordance with and associated with the system call for numerous feasts and celebrations which entail the consumption of much taro and many pigs, - taro and pigs that the islanders simply have not got. With the UMBOI people tiring of the former living off their charity, such lavish feasts are becoming a thing of the past. The decay of this can only mean the decay of the "IZATINA", and canoe-craftsmanship in general. The final reason for what could easily bring about the collapse is the purely utilitarian purpose of these trading expeditions, - they are no longer necessary. When we see the items of trade, the reason will be clearer. Plenty of money coming in from "lalai", copra, and boys in employment, no longer required that the people sail to MADANG for instance, for good cooking pots.

Now that we have grasped the fundamentals and problems which affect the system, let us take the story of a fictitious native with an authentic plot to make reading more interesting.

AWA is the son of MADIK. Both live on MANDOK Island, a mile or two from the mainland of UMBOI. It is time for AWA to perform his first ceremony in canoeing, he is almost eleven. Before this he had been strictly forbidden to board any canoe. MADIK has purchased a hull for the canoe from the people of YANGLA. The YANGLA people cut the tree right up in the bush below the mountain. After MADIK had roughed the hull out, the YANGLA people cut a track, bridged creeks and hauled the heavy log down to the coast. For this work, MADIK has paid them a pig. When the canoe is almost completed, it is only a small one. MADIK borrows some taro and two pigs from the people of GARU. He will pay them back later, but it must be a really impressive ceremony and feast for his son, AWA. On the appointed day visitors come from far and near. AWA's maternal uncle, TABINA, plays an important role, for he after all, is closer to AWA than his father! It is he who dresses AWA in the best finery, and it is he who guides AWA's unsteady hand with the paddle as the new canoe is paddled up and down the shore. The shore line is crowded with decorated and dancing natives, and the men follow in other canoes, beating drums and dancing the dance of the occasion, "NAIDE". Later there will be the slaying of pigs, the distribution of the taro and the festivity and dancing will go on for several days. AWA has made his first canoe trip.

AWA now goes out with the other boys fishing and playing in the waters close to his village but he is still not allowed to accompany the men and older boys on any of the trading expeditions or journeys to the outer islands. MADIK has purchased a huge log from the UMBOI people and is building a very fine canoe, which will have two mat sails. This, he will sell to the people of MALAI for six large pigs. He considers AWA is now old enough to make his first long journey, so again he borrows pigs and taro and prepares for the festivities. When the canoe is launched it is TABINA who takes the pigs and taro and distributes them to all the visitors and relatives, for it is he who will take AWA onto the new canoe and show him the art of sailing. AWA is again decked in his finery of beads, armlets, dogs' teeth, tambu and sweet smelling leaves. TABINA carries him to the canoe and the people dance and sing the "NAIDE" as the canoe heads for MALAI Island, escorted by many more canoes from the village. At MALAI there is feasting and dancing, the canoe is handed over to its new owners and MADIK and TABINA and AWA return with the six pigs. There is more dancing and feasting on the return to the village when the UMBOI people will come to collect their payment for the tree they supplied and hauled to the coast. MADIK will give them two of the pigs.

As AWA grows older his father teaches him the art of canoe building. He is shown how to shape the hull of a new big trading canoe MADIK is building. He assists in the lashing of the planks to the side of the hull, the carving and attaching of the outrigger which must conform to special specifications, and he assists in the carving of the forehead and after pieces of the hull, and the raised planking at each end, and the decorating and painting of the side. These are decorations of significance and distinction for they are the symbols of AWA's father's clan and his father before him, and his father before him. No other man outside the clan may copy them. If he did his canoe would be smashed. AWA takes part in the ceremonies and feasts and dances that are associated with canoe building and finally, the launching of the fine craft.

AWA has heard much about the huge trading expeditions to faraway New Guinea and New Britain. He has seen his people prepare the wooden carved dishes and sail away near the end of the monsoon with canoe loads of them, to return weeks later, at the commencement of the new season. During the South East season they sail back and forth to New Britain but it is not until about March, at the end of the North West that they venture to the New Guinea mainland or TAMI Island, to return when the South East monsoon sets in.

The articles of trade are varied. Some goods collected in New Britain are retraded in New Guinea. The main articles for trade held by AWA's people are carved wooden dishes, colourful grass skirts, sleeping mats of pandanas, pigs' tusks, dogs' teeth, woven armlets and anklets and turtle shell. From New Guinea they return with cooking pots from SIO or better ones from MADANG, bows and arrows, and with pigs and dogs - both fine eating. From TALASEA to KALINGI, with red paints, tambu shell, pigs and dogs or the fine volcanic glass, obsidian. From ARAWE they procure their "malos" or tapita cloth loin clothes. Expeditions that proceed far to the west, to LORNG Island (AROP), return with pigs, dogs and fowls.

The great day has come when AWA is going to accompany his father on one of these great expeditions, the IZATINA. MADIK's new canoe is taken out on trial. From the shore, watch the canoe experts of the village. They watch the set of the sails, how her slim bow slices over the waves, the trim of her hull and outrigger. Craftsmen on board put her through all the tests and test her stability. If anything is at fault the canoe is pulled ashore and the matter rectified. Again she is tested and re-tested until all is perfect.

AWA's father is an important man in the village. He is a fine canoe craftsman and has many pigs. His prestige is great. It is therefore logical that he should be chosen as leader of a trading expedition to southern New Britain. The "YAGATAMA" weather magician or "big man of the wind" is called. With leaves and coconut oil he will turn and squeeze a mixture in his hands chanting phrases for calm seas and a favourable wind. He lights a fire and points from it a special leaf pointing to the quarter from which the wind must come, then a favourable day for departure is announced. If, however, the day turns out to be an unfavourable one the YAGATAMA is not blameworthy. It is the evil work of the MALAI weather magician who does not want the MANDOK people to reach New Britain before them and finish all the pigs!

On the appointed day MADIK's and many other canoes, are loaded with food and water for the trip, wooden dishes and other articles of trade. The big craft is poled out over the reef, the two mat sails are hoisted, the crew fills them and the expedition is away. On MADIK's canoe his son and several friends assist in the sailing but all decisions rest with MADIK, the leader.

On arrival the visitors are welcomed by the hosts, small presents such as grass skirts are distributed. The following day the festivities commence. Pigs are slain, taro distributed and people far and near dance their own tribal dances, the SIA, TUMBUWAN, MURMUR, or BUKUN. Dances are shared so that they become known to all and will be partaken in in the visitors' own villages when they return home. On the day selected for the trading of items, villages from different communities gather from far and near at the hosts' village. The dishes and other articles are lined on the ground and the exchanges are made by the various individuals. Chiefs of visiting villages and MADIK, the MANDOK leader, will arbitrate in any disputes that may arise over barter.

When the time is right for the return journey the canoes are loaded with their wealth and sail for home. There is a jubilant welcome for them when they arrive. MADIK's canoe is to the fore. As it nears the beach the people hurl toy spears at him and his crew from the beach, which they fend off with their arms. This ceremony is known as "GORGOR". MADIK and his crew are then showered with water from the jubilant welcomers, and then seized and hurled into the sea!

Through the night there is feasting and dancing - thus ends another great trade-expedition, the "IZATINA".

TERRITORY OF PAPUA & NEW GUINEA.

REPORT ON ACCOMPANYING POLICE - N.G.P.F.

Reg.No. 2403 L/Cpl. NAREWALI.

Bearing most unsatisfactory. A very poor example of a Policeman and generally incompetent.

Reg. No.6966 Const. KULUWA.

Very satisfactory in all aspects.

Reg.No. 6599. Cconst. KOLINARA.

A capable Constable.

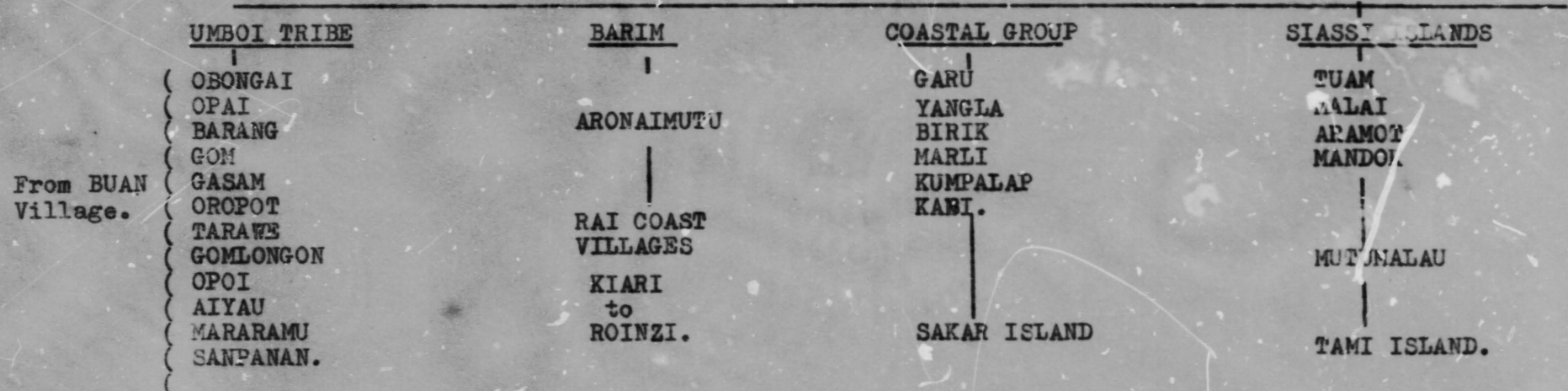
Reg.No. 6604 Const. NUNDUBIAK.

A capable Constable.

APPENDIX "B"

ORIGIN & MIGRATORY PATTERN of the SIASSI NATIVES.

UMBOI & SIASSI Is.



APPENDIX A

Mission Village Schools - UMBOI.

VILLAGE	DENOMINATION.	TEACHERS	PUPILS.	
			M.	F.
BARIM	LUTHERAN	1	5	5
OBONGAI	"	1	2	8
TARAWE.	"	1	18	9
GOTMONGON	LUTHERAN	1	8	10
	ROMAN CATHOLIC	1	1	10
OPAI	LUTHERAN	1	8	11
SAMPANAN	"	1	5	4
ARONAIMUTU	"	1	4	9
MANDOK.	ROMAN CATHOLIC	2	33	22
ARAMOT	" "	1	10	22
	LUTHERAN	1	4	9
GARU.	"	1	16	11
YANGLA	"	1	31	5
BIRIK	"	1	7	9
MARLI	"	1	6	8
KABI				
KUMPALAP	"	1	51	18.
AUPWEL (AROT)	"	1	9	10
	ROMAN CATHOLIC	1	6	8
MARARAMU	LUTHERAN	1	27	21
OROPOT	"	1	7	8
GASAM	"	1	28	14
GOM	"	1	11	13
<u>TOTALS:</u>		<u>23</u>	<u>305</u>	<u>244</u>

Patrol Report No. P1/1952

Part II

Outlying Siassi Islands & SAKAR & TOLIKIWA.

by

D. J. Parrish. A.D.O.

DIARY.

- 1st February, 1952.
2400 Departed Dreger per m.v. Comworks.
- 2nd February, 1952.
Visited TUAM & MALAI Islands. Spent night at AROMOT Is.
- 3rd February, 1952.
Spent day at SAKAR Island. Overnight at Luther Anchorage.
- 4th February, 1952.
At TOLIKIWA Island.
- 5th February, 1952.
At TOLIKIWA Island. p.m. to GIZARUM.
- 6th February, 1952.
To BARANG Village, walking time 2 hours. Spent night.
- 7th February, 1952.
To OMOM Village, adjacent to BARANG. Joined by P.O. White and spent night.
- 8th February, 1952.
To GIZARUM, walking time 1½ hours. Per m.v. Comworks to MANDOK Is. TUAM Is. and thence to Dreger.
- 9th February, 1952.
0130 Arrived Dreger.

NATIVE AFFAIRS.

Villages & Village Officials

TUAM Village.

Welllaid out and well constructed.

Luluai:- Native LABUONG, a liked and respected old patriarch.

TuTul:- " NAMONGO, a doubtful type recently involved in marital strife.

M.T.T.:- Native PELIAU, appears reasonably efficient.

MALAI Village.

Shows a marked improvement since my last visit but still leaves much to be desired. Necessary instructions issued to eradicate faults still existing.

Luluai:- Native MOSONG, not very trustworthy and inclined to shirk his responsibilities. If he does not mend his ways his dismissal will have to be recommended.

TuTul:- Native AKIS, barely average.

M.T.T.:- " ANGARI, average.

ALAIRO Village (Sakar Is.)

Village fair only having been extensively damaged by Northwest winds. Not very well situated but appears to be on the only site available.

Luluai:- Native AVIL, absent on a trading trip.

TuTul:- " KALIU appointed on probation is young, energetic, intelligent and forceful type with complete confidence of the village.

M.T.T.:- Native AIGUL, recently returned from Finschhafen Native Hospital and appears to be attempting to do a good job.

Continued to Page TWO.

AWAR Village (Tolikiwa Is.)

A newly constructed village on a very good site.

Luluai:- Native GAURU, getting on in years has very little to say but I believe still the leader of the village.

TulTul:- Native TALANI, young, energetic and reasonably intelligent.

M.T.T.:- None appointed. Native MARAMU trained by mission sister at Awelkon, taken to Finschhafen for trial and if suitable appointment as M.T.T.

TUL Village (Tolikiwa Is.)

Village littered with debris and houses considerably battered as a result of strong Northwest winds just finished. Village to be moved to a new site approx. 1 mile east where it is much more sheltered, most of the preparations for the move completed and move to be made immediately after patrol's visit.

Luluai:- Native AIGAI, a quiet type with very little to say regarding village affairs.

TulTUL:- Native LIKOR, a doubtful quantity but appears to be the moving force of the village.

M.T.T.:- Native NOKON, average.

MULAU Village. (Tolikiwa Is.)

Village very well laid out and well constructed, Possesses an excellent rest house.

Luluai:- Native BAGEN, a quiet type held in high respect by his people.

TulTul:- Native KAITEU, an energetic intelligent type.

M.T.T.:- " NAUSI, average.

KARAWI Village (Tolikiwa Is.)

New hamlet in course of construction will be more or less an adjunct of MULAU Village which is a good thing as this group is too small to be living away by themselves.

TulTul:- Native SAIGA, an average official.

BUN Village. (Tolikiwa Is.)

Village well laid out and very tidy. BAKON Village now amalgamated with BUN.

Luluai:- Native BAGAI, appears to be the recognised leader.

TulTul:- " KIKI, energetic and very helpful.

M.T.T.:- Nil but native LAULAM appointed as an N.N.O. by the Lutheran Mission looks after the village and is supplied with a certain amount of medicines.

BARANG Village (Umboi Is.)

Well laid out and well situated.

Luluai:-~~ATE~~ Native ATO, an average official.

TulTul:- " ALAIT, appears to have most of the say in the village.

M.T.T.:- Nil.

OMOM Village (Umboi Is.)

Well laid out and well situated.

Luluai:- Native ULAM, a helpful type but not over brilliant.

TulTul:- " MARAI, average.

M.T.T.:- Nil.

Native Housing.

On the islands of Tuam, Malai, Sakar and Tolikiwa the houses are more or less of a standard pattern, bamboo, limbon or plank floors, sac sac, bamboo or plank walls, sac sac roof. They are considered very suitable for prevailing climatic conditions.

All villages on SAKAR and TOLIKIWA are enclosed by sturdy bamboo fences, as also are all gardens on these islands, to keep the pigs out.

Houses in BARANG and OMOM Villages are of a similar design to those on the islands but of a much sturdier structure being constructed of heavier timbers than are available on the outlying islands. A few houses in these two villages have roofs of black iron and in some cases walls also. In the latter instances as the houses were rained lined the practice of using black iron for walls was discouraged and the natives advised that from a health point of view the use of native materials for walls would be preferable.

All housing with the exception of TUL Village, which was badly battered by the North West winds, was very fair.

Native Agriculture and Livestock.

The natives of TUAM and MALAI Islands have perhaps what could be called the perfect diet. Both islands are large enough to support gardens sufficient for their basic needs (mainly yam), they have large numbers of food trees (coconuts, talisa, galip, bread fruit etc.), and an abundant supply of fish and sea foods. The health of these people and the steadily increasing population more than illustrates the satisfactory nature of their subsistence.

SAKAR and TOLIKIWA Islands reflect a somewhat different picture. These people are not what could be called a seagoing people, ~~with~~ ~~islands~~ ~~possessing~~ ~~no~~ ~~actual~~ ~~seagoing~~ ~~canoes~~ only small flimsy craft, some of which could hardly be called by the name of canoe, these are used for fishing around the reefs. I would say that their supply and variety of sea foods were nowhere near as great as the TUAMS and MALAIS. Both islands are large and of volcanic origin and in the main very fertile, planting of gardens however is very seasonable and almost without exception there is always a time when food is short. This happens at least once a year during the planting of new gardens and waiting for the gardens to bear, due always to one season arriving ^{late} or the other early or vice versa. This has been happening ever since they can remember and will continue to happen until it is possible for someone to be near enough to them to teach them a proper rotation of crops. I would say also that the supply of food trees on these islands was not as plentiful as the others due mainly to the fact that these people led a somewhat unstable existence during an active volcanic era in the not too distant past. At the time of the patrols visit it was towards the end of the period when food was in short supply and the planting of new gardens was in progress, I would say definitely however that no one was actually really short of food or would be before the new gardens were bearing. Many of the new gardens were inspected and without exception were extensive, well laid out and planted with a good variety of foods besides the staple yam.

Conditions in BARANG and OMOM villages are the same as for other UMBOI Island villages as explained by Mr. White in Part I.

Native Health and Hygiene.

On TUAM Island both aspects are excellent.

The health of the MALAI people is good but hygiene leaves a lot to be desired although they have improved considerably during the past year. A few more visits to this island on my regular inspection trips to Siassi will soon bring this place right up to scratch.

On TOLIKIWA and SAKAR Islands the general health is reasonably good and the hygiene fair, this, considering their isolation and at the most the once yearly visit of a patrol is as much as can be expected. In future an endeavour will be made to visit these people at least twice a year and I think that they will greatly benefit thereby as they appear to be a friendly and cooperative.

Three cases of children with primary yaws and one adult tuberculosis suspect were evacuated from TOLIKIWA Island.

Census & Stastics.

Figures for TUAM and MALAI Islands are very pleasing from all aspects and show a steady increase in population.

TOLIKIWA and SAKAR Islands are fair only and at the best the population could only be said to be static and has for some time now on occasions shown a slight decline. This I think is due to their isolation and as a consequence excessive inbreeding.

BARANG and OMOM Villages population figures are very disappointing and show the same trend as explained by Mr. White in the remainder of UMBOI Island. UMBOI Island has been over recruited now for the past year and repeated appeals to the people themselves and various recruiters operating there have brought no improvement in the position, if anything it has become worse. I can see no alternative but to close UMBOI to recruiting for at least a year and I will make this a recommendation in separate correspondence.

Trading and Commerce.

All Islands are producing moderate quantities of copra and selling same to local traders for an average price of two pounds (£2) per bag, bags etc. being supplied by the buyers. As the native copra generally averages sixteen bags or more to the ton and very little handling is done by the natives this is considered a reasonable price.

Besides the trade stores mentioned by Mr. White an excellent store is operated on MALAI Island by a native in the employ of Mr. E. Foad.

The natives of TUAM Island are contemplating opening a co-operative store which will be operated with advice from the writer and these people are more than intelligent enough to operate it with success. All the activities of these people are carried out on a co-operative basis and the arrangement is working exceptionally well. The sum of £150 was given to the writer to start a village fund in the bank for these people.

A somewhat unscrupulous half-caste trader operating a boat for Anderson ("the sausage king") has made a couple of visits to the islands and has received a very cold reception after his first visit. A check will be kept of any future activities in the area by this individual.

Pedlers Licences are still being issued at Rabaul covering the Siassi Islands and it is requested that the issue of any trading licences covering these islands be restricted to Lae or Finschhafen.

Conclusion.

Prior to the issue of War Medals and the payment of War Gratuities an appropriate address was given in each village.

The native situation in general throughout the area is as well as can be expected under the circumstances. The people are at that stage of development when they require constant advice and guidance and the little assistance they receive from even the best of patrols is totally inadequate. It is sincerely hoped that in the not too distant future it will be possible to send an officer to spend at least three months in the islands each year.

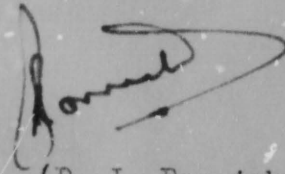
The absence of a workboat considerably restricts the able Administration of these islands as it not possible to use the District trawler for trips for which a workboat would be ideally suited. The trawler is also generally working to a schedule and it is absolutely impossible to conduct a proper patrol and adhere to a very strict schedule.

Page FIVE.

These people are very keen to commence village councils and on many occasions have expressed their desire to enter the initial stages of forming councils.. A few of the groups with the correct supervision could also form what I am certain would be very successful co-operatives.

With the staff position the way it is though I cannot see the necessary staff being available to provide the essential supervision for some time to come. A workboat however attached to the Sub-District for reasonable periods at regular intervals would permit a much better contact with the Siassi peoples and might perhaps supply the medium for the absolutely essential supervision of councils etc. in their initial stages.

I have endeavoured during the past year to visit some of the Siassi centres at least every three or four months but I feel that a visit should be paid to these people once a month or at the least once every two months even though it is only to some central place where they can meet and discuss their problems. I am hoping to be able to do this should a workboat be made available to the District in the not too distant future.



(D. J. Parrish.)
Assistant District Officer.

30/9/52

TERRITORY OF PAPUA AND NEW GUINEA.

DS. 30-1-3

District of Morobe,
Headquarters,
LAE. T.N.G.

3rd April, 1952.

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

PATROL REPORT - FINSCHHAFEN No.1 - 1951/52.

Attached please find copies of the abovementioned Patrol Report submitted by Patrol Officer T.W.White, covering a patrol of the Siassi Island Group. The report is very informative and gives a very clear indication of the native situation of the Island.

You will appreciate that with only two (2) Officers in the Finschhafen Sub-District, with a population of over 60,000 that we have not been able to patrol this subdivision more than once per annum. With the increased staff we should now be able to pay at least two (2) visits annually to the area.

As pointed out in the report, the Siassi Group contains two distinct lots of people. There has always been some conflict between these two groups and although a good deal of argument arises I have always found that it is in the nature of healthy competition. Each of the groups is more or less dependent on the other and the friction that arises never causes any real harm. I am opposed to Mr. White's suggestions contained on Page 4 as I consider that these matters should be allowed to adjust themselves and we should not unduly interfere with practices that have been established for many generations. Conditions are always changing and the Siassi natives are easily adaptable to changing conditions.

By separate memorandum I am recommending the closure to recruiting of the villages on Rook Island. They were closed to recruiting for about five (5) years from 1932 to 1937, and in that time the population increased considerably. As a rule I am not greatly in favour of closing villages but, due to its isolation the Siassi area is one of the exceptions. Many natives who go away for employment have great difficulty in being returned home, and after waiting some months at Rabaul and other ports, they tend to enter into new agreements as most of their deferred wages have been spent. Practically all the inhabitants of those villages are able to obtain whatever cash they need for their immediate requirements from the produce of their coconut groves or from the sale of native foods to the people of similar Islands.

A separate report has been received regarding the burning of the Catholic Mission Church, and the A.D.O., is being instructed to prosecute the alleged offenders. This appears to me to be a deliberate case of arson which was condoned by the Lutheran Mission and unless we take strong action I fear that reprisal measures will be taken by the other Missions.

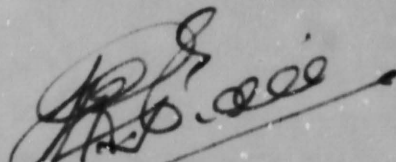
The trading ventures carried out by the Siassi Island natives are gradually becoming less. This must be expected as many of the goods that were traded can be purchased from local trade stores, and the quality of machine made articles is generally better than those made by natives. A good example is that an

The Director
ABD
5/4

2.

iron saucepan is a much better article than a clay one, and it can be purchased easily from a trade store for a few shillings without the necessity of carrying out a long and dangerous sea trip. These changes must be expected with the increase of our civilisation.

Mr. White is to be commended for carrying out a very thorough patrol but he will be instructed to ensure that in future his report is submitted immediately after his return, and in conformity with your latest instructions.


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

ENC.

8th April, 1952.

The District Commissioner,
Morobe District,
Lae.

Subject: Finschhafen Patrol Report No.1 -
1951/1952.

I desire to acknowledge receipt of the above report submitted by Mr. T.W. White and Mr. D.J. Parish. This report and its attachments in both presentation and content reveals attention to detail, a high degree of intelligent observation and a variety of information which is up to the best standards of the Service. It is one of the outstanding routine reports of the year 1951/1952. I should be grateful if you would advise the officers concerned and if these comments will assist in improving the standards of other officers, please make use of them.

2. This Headquarters concurs with the remarks in your DS.30-1-3 of 3rd April, covering the report.

3. Separate advice will be given with regard to closure of villages to recruiting.

4. We concur with paragraph 5 of your memorandum under reference.

5. The question of a small boat being used from Finschhafen could be further developed. Would you please advise your views on the submission that a boat be obtained and also if the allocation of a vessel from Lae for certain suitable periods of the year could be arranged.

6. Those sections of the report of interest to other Departments will be referred to them.

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

30/9/52 ✓

60331/1-28

TERRITORY OF PAPUA AND NEW GUINEA.

18 APR 1952

Registry of Co-operative Societies,
Department of District Services
and Native Affairs,
PORT MORESEBY.

10th April, 1952.

The Director of District Services
and Native Affairs,
PORT MORESEBY.

PATROL REPORT NO. F.1 OF 1951-52 - MOROBE.

Your memorandum D.S.39-122 refers.

As instructed I have read pages 6, 7 and 8 and also the District Commissioner's comments on the decline of trading ventures by the Siasse Island Natives.

I note that native controlled trade stores are in operation in the area and consider this much more desirable than the trend which is becoming widespread for natives to engage in unsupervised "co-operative" effort. Similarly, the individual production and marketing of copra is an effective source of income which cannot be improved upon excepting when the co-operative form properly supervised can be introduced. For this reason I do not think that the idea of communal funds should be encouraged as they tend to become the first step towards communal effort. Once started, the population tends to become restive if nothing is done with the funds and apart from this there is always the danger that collection by individual natives will occur with possible embezzlement.

The bulk of the matter under the heading "trade" concerns a native barter system which is evidently broken down to some extent. I have no comments to make on this matter beyond the fact that it is very hard to improve on traditional trading systems since their social implications are usually as great if not greater than their economic effect.

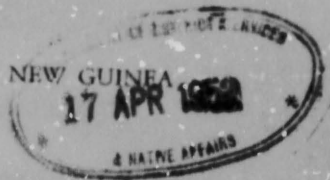
G. Morris

(G. MORRIS)
Deputy Registrar.

*Mr Dawson
F.R.S.
18/4*

TERRITORY OF PAPUA AND NEW GUINEA

DEPARTMENT OF THE
10 APR 1952
ADMINISTRATOR



In Reply
Please Quote

D.S. 30-9-122.

DEPARTMENT OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORESBY,
8th April, 1952.

MEMORANDUM FOR—

His Honour the Acting Administrator,
PORT MORESBY.

Subject: Finschhafen Patrol Report No.1 -
1951/1952.

The above report is forwarded for your
perusal.

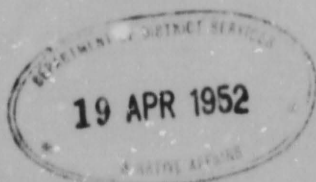
2. This is actually a routine patrol, but as such
it is a good example of our work and is being submitted to
assist you in your general appreciation of administration in
Sub-Districts. As a change from the more dramatic type of
patrol reports, you may find this an interesting variation.

→ D.D.S. & N.A.

Thank you. It is a good
example of normal patrolling.
Mr White is certainly thorough.
I think he has acted wisely in regard to Trade and the decisions
set out at p. 8.
The position in regard to the mission's needs watching. D.S. 13/52

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

TERRITORY OF PAPUA AND NEW GUINEA.



CO: 331/1 - 31.

Registry of Co-operative Societies,
PORT MORESBY.

18th April, 1952.

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

EXTRACT FROM PATROL REPORT - UMBOI AND SIASSE
ISLANDS, MOROBE DISTRICT.

Your D.3.30-9-122 refers.

The present price of copra is such that private traders can pay, and in some places are paying, 4d. per pound all bags, twine, marking, freight and pick-up supplied free; so that £2 per bag - less than 3½d. per pound (at 16 bags to the ton) could be increased to £2-7-0d. without making the venture unprofitable to traders. A little negotiation in these matters amongst traders can often improve prices.

The proposal to open a co-operative store on Tuam Island should be carefully considered. These projects tend to stand or fall on the amount of advice available from District Service officials. Whilst it would no doubt be successful with Mr. Patrol Officer White providing the necessary supervision, it is questionable whether his successor will have either the enthusiasm or the ability in business matters to continue the project. The failure of such ventures as this can lack of confidence which will prejudice future economic efforts.

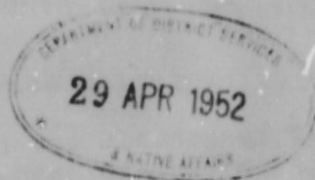
I would therefore recommend that an individual native be encouraged to operate the venture on his own finance or at the most on finance obtained from his immediate family group. I presume the £150 collected, mentioned in the report, was well documented as to subscribers.

These remarks are not intended to dampen the enthusiasm of officers working in the field but I think the District Commissioner, Lae, would be the first to agree that co-operatives, at this stage, are wholly dependent on adequate and continued supervision.

G. Morris
(G. Morris)
DEPUTY REGISTRAR.

*Mr. Downer
19/4*

TERRITORY OF PAPUA AND NEW GUINEA



File: C. 30-1-16

Department of Agriculture,
Stock and Fisheries,
PORT MORESBY.

23rd April, 1952.

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

AGRICULTURAL EXTRACT - DS.30-1-122 of 8th APRIL, 52.

I would be grateful if you would please convey to Messrs. P/O White and A.D.O. Parrish my congratulations on the excellent report they have submitted on agricultural matters in the Umboi and Siassi Islands of the Morobe District, dated 18th January to 8th February, 1952.

It is agreed that a visit is urgently required and warranted by an Agricultural Officer of this Department, but I very much regret to have to reiterate that continued shortages of field staff prevent the possibility of such a visit being made for some time yet to come.

The Report by Messrs. Parrish and White is very lucid, and gives a good account of the socio/economics of the problems confronting this Island Group to-day; however, I would say that the picture is not quite so bleak as it is made out to be by your officers, from a dietary point of view. I consider that the problem of communal cash crops is more a matter for solving perhaps by the introduction of a "non-co-operative system" by your Department and in line with the principles of the Native Economic Development Ordinance.

There would seem to be a sufficiency of a variety of food stuffs and it would be a pity for the century old barter and trading system between the Siassi Island Group and those mainland tribes of Kelingi to cease at this juncture.

Rice culture in these Islands was encouraged by this Department through the good offices and liaison with the late George Ellis and under Messrs. Neal, Farlow and Pitt and tuition was given in planting, harvesting and hulling by the pestle and mortar method, by an ex officer of this Department, namely, James Seaton Caulfield, back in 1935.

The late Mr. E.C.D. Green also visited the Island Group and as a result of his instruction and encouragement, the Lutheran Mission took up cultivation of rice in a big way; later again Mr. Bill Money likewise planted large areas and installed a large mill driven by a Donkey engine which turned out an excellent milled rice. This machinery was damaged during the war.

The foregoing is a brief history of the rice project in the Siassi Island Group and since the war the Lutheran Mission have obtained rice seed from this Department to recommence their own rice growing activities, and as the natives generally in this group are of the Lutheran faith, it is considered not unlikely that interested parties can do a refresher course at the Mission

Mr Deans
29/4

30/9/122

Station in rice culture.

In the absence of Agricultural Officers available to make a survey of this culture I would very much welcome further reports from officers of your service, particularly as to the extent of assistance which might be anticipated from the Mission in the form surmised above.

On page 7 of the extract Report sent to this office, paragraph 2, it is not clearly understood whether a "Rural Societies scheme" relates to the Rural Progress Societies as encouraged by this Department or a non-cooperative, and after consideration of my points raised previously, further discussion on this subject would be most welcome.

C. C. Marr

(C. C. MARR)

Acting Assistant Director.

30-9-122.

30th April, 1952.

The District Commissioner,
Morobe District,
LAE.

Subject: Agriculture - Stassi Islands.

Patrol Report Finschhafen No.1 of 1951/52, contained considerable data on the economic and agricultural situation. The matters therein were referred to the Department of Agriculture, Stock and Fisheries and attached hereto you will find very helpful information which I should like the Assistant District Officer at Finschhafen to acknowledge.

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

PIA

TERRITORY OF PAPUA - NEW GUINEA.

DSF 30/1-35
Sub-District Office,
FINSCHHAFFEN, T.N.G.
7th June, 1952.

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

Patrol Report - Finschhafen No. 1. - 1951/52.

Your DS 30-1-5 of 7/5/52 and attached memoranda refers:

Copy of letter ref. C. 30-1-16 of 23/4/52 from the Assistant Director of the Department of Agriculture, Stock and Fisheries is hereby acknowledged as requested by the Director of District Services in his 30-9-122 of 30/4/52

This letter was read with much interest by Mr. White and myself.

The writer knows of no activities on the part of the Australian Lutheran Mission in Siassi in the growing or processing of rice. I know that the mission is very keen to produce rice as is the mission at Finschhafen, but most of their operations have been suspended pending the arrival of a shipment of rice hullers ordered from the Continent.

A big percentage of the natives on Umboi Island are keen to commence rice growing on a commercial basis, and as most villages are within a reasonable distance of the coast, transport of the rice would be no great problem. Would it be possible for the Administration to purchase the unhulled rice as before the war and then process same at Finschhafen?

If a power driven machine could be installed at the Government Station large quantities of rice could, I am sure, be obtained from other local areas, and I have no doubt that in a reasonably short space of time all the local Administration needs at least could be supplied locally.

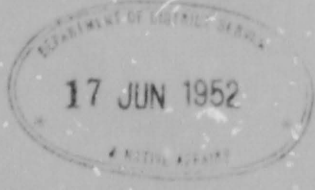
James
(D.J. Parrish.)

Assistant District Officer.

TERRITORY OF PAPUA AND NEW GUINEA

30/9/122

No. DS. ^{30/5/10} ~~30/1/13~~



District of Morobe,
Headquarters,
LAE.

12th June, 1952.

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

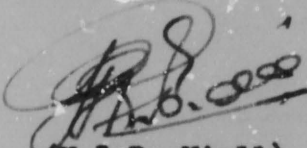
AGRICULTURE - SIASSI ISLANDS.

Your DS.30-9-122 of the 30th April, together with memorandum from the Director of Agriculture refer.

The memoranda were passed to the A.D.O. Finschhafen and attached are copies of a reply by the Assistant District Officer. I am very much in favour of Mr. Parrish's suggestion that the Administration purchase the unhulled rice from the natives. The District Trawler could pick up any rice that was grown, on its visits to the Siassi Islands, and if a power machine were available, all the rice could be hulled at the Government Station.

There is a good power supply at Finschhafen, and normally the plant is only used at night time. Sufficient power would be easily available to drive the small power driven rice hulling machine. If such a machine was installed, the natives from other parts of the Finschhafen sub-district would also produce rice, which could be purchased from them and hulled at the Government Station. Such a move would greatly benefit all the natives in the Finschhafen sub-district, the majority of whom are most anxious to produce cash crops.

It is therefore requested that you endeavour to arrange with the Department of Agriculture for the supply of a power driven rice huller.


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

*MX Dovers R.
MK 17
6*



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of Merebe (Finschafen) Report No. 2 of 52

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

Area Patrolled Kotte and Dedua subdivisions

Patrol Accompanied by Europeans.....

Natives.....

Duration—From 25/2/1952 to 5/4/1952

Number of Days 42

Did Medical Assistant Accompany?.....

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

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

Map Reference.....

Objects of Patrol Census (Dedua), routine administration and war damage.

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORESBY.

Forwarded, please.

/ /19

.....
District Commissioner

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

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

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

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

pul

TERRITORY OF PAPUA & NEW GUINEA.

DSF 30/1.

Sub-District Office,
FINSCHHAFEN,
District of Morobe.

7th. April, 1952.

The Assistant District Officer,
FINSCHHAFEN,
District of Morobe.

Patrol Report No.²1952.

Patrol Conducted by: T.W.WHITE. Patrol Officer.

Area Patrolled: KOTTE & DEDUA SUB-DIVISIONS.

Duration of Patrol: 25/3/52 - 5/4/52.

No. of days: 42

Purpose of Patrol:

KOTTE Sub-Division - Re-investigation of War
Damage Compensation Claims.

DEDUA Sub-Division - Payment of War Damage Compensation.
Census.
Routine Administration.

DIARY:

- Feb.25. Departed GAGIDU for KOTTE area. To HAPAHONDONG VILLAGE, 2 hours thence to KANGARUA.
- Feb.26 At KANGARUA. Re-investigation of War Damage Compensation claims Quembang area. Address and short ceremony to pay homage to late King
- Feb.27. To MAWANING VILLAGE, MAPE area. Approx. 7 hours. Inspected ZINGKO, BEDING, and BOXASU villages en route.
- Feb-28. Re-investigated War Damage Compensation claims MAPE area. Ceremony, address to pay homage late-King.
- Feb.29. To BOLINGBANGEN VILLAGE, WOMALA area. Approx. 5 hours. Inspected SAMANTIKI, SOSININGKO, BOLINGBANGEN villages.
- Mar.1. Re-investigated War Damage Compensation claims WOMABA villages.
- Mar.2. Rested BOLENGBANGEN.
- Mar.3. Re-investigated War Damage Compensation claims.
- Mar.4. To KAUNGKO VILLAGE - WAREO area. Inspected MASANGKO and FIOR villages en route. Approx. 4 hours walking time.
- Mar.5. Re-investigation War Damage Compensation claims for VEMO and WAREO area villages. Ceremony, address, to pay homage to late King.
- Mar.6. Re-investigation of War Damage Compensation.
- Mar.7. Inspected BADZULUO, GWINLANKOR, and KAUNGKO villages. Proceeded to LEKO - 3 hours.
- Mar.8. Inspected LEKO VILLAGE, proceeded to KATIKA VILLAGE.
- Mar.9. Rested KATIKA.
- Mar.10. Re-investigated War Damage Compensation claims. Ceremony to pay homage to late King.
- Mar.11. To LAKONA village - 3 hours. Inspected BONGA village and new settlement en route.
- Mar.12. Re-investigated War Damage Compensation claims.
- Mar.13. Proceeded to DEDUA SUB-DIVISION. To WONDOKAI VILLAGE - 3 hours. Inspected small village of HUBEGONG en route.
- Mar.14. At WONDOKAI. Census, payment of War Damage Compensation, inspected village, discussed local matters.
- Mar.15. Inland to BUTENKA - 1½ hours, thence to KAPAUWA - 1 hour.
- Mar.16. Rested KAPAUWA.
- Mar.17. Returned to coast, proceeded to AGO VILLAGE - 1½ hours.
- Mar.18. To WOLONGAI VILLAGE - ½ hour.
- Mar.20. Inland to HUDEWA VILLAGE - 2 hours climbing through kunai belt.

- Mar.21. To ZOROGO VILLAGE - 1 hour. No rest-house, proceeded to KUNDEPAKO VILLAGE - 1 hour. No rest-house - overnight in semi-completed church. TEWAE river crossed between ZOROGO and KUNDEPAKO villages.
- Mar.22. To ORORAKO VILLAGE (5,300'). 2½ hours climb from KUNDEPAKO.
- Mar.23. Rested ORORAKO.
- Mar.24. Census, paid War Damage Compensation, inspected ORORAKO and RABAFU villages.
Proceeded to SIWEA - 1 hour.
- Mar.25. To KOLONMANAU VILLAGE - 1 hour. Re-crossed TAWEA river.
- Mar.26. Departed for YOMONZAKO VILLAGE - 35 mins.
- Mar.27. Crossed divide between TAWEA and MASAWENG river valleys to ZAGAREMI - 2 hours.
- Mar.28. To ZANGAFIFI VILLAGE - 1 hour. Returned and stayed overnight ZAGAREMI.
- Mar.29. Proceeded to KINGFARINAU - 1 hour.
- Mar.30. Rested KINGFARINAU.
- Mar.31. To HOMPUA VILLAGE - 1½ hours, thence to MASA via KINGFARINAU.
Time - 4 hours.
- Apr.1. At MASA - inspected hamlet TRU.
- Apr.2. To MORANG - 1½ hours. Crossed MASAWENG river. Inspected village and hamlet PANGAN.
- Apr.3. Proceeded to FASEU village - ¾ hour. To inspect hamlet LOMBANGU - 1 hour.
Proceeded YUNGZAIN - 2¾ hours. Inspected hamlet YOMENG en route.
- Apr.4. At YUNGZAIN. Proceeded to NANDUO - 2½ hours.
- Apr.5. Proceeded to KATIKA thence by truck to GAGIDU. Inspected BOLINGBANGEN, MOPARAU, SISI, and JIVEMANING villages en route.

INTRODUCTION:

The patrol through the KOTTE SUB-DIVISION was not a routine one. Such a patrol was made through the area by this Officer some months ago. The object was to re-investigate War Damage Compensation Claims and all villages were not visited. A point was made, however, to re-inspect all villages that were not up to standard during the previous KOTTE patrol. In each centre the opportunity was taken to inform the people of the loss of our King and with the co-operation of local Mission teachers to pay homage and give a short address.

The patrol through the DEDUA Sub-Division was for the purpose of paying War Damage Compensation, the recording of the 1952 census, and routine native administration. All villages and hamlets were inspected and visited.

The DEDUA Sub-Division comprises of a native population of 3,572 which is distributed in twenty two villages.

It is bounded by a coastal kunai-grass strip to the east, the KALASA area to the north, and uninhabited mountainous region to the west, and the MUBE and KOTTE Sub-Divisions to the south.

A few villages are located on the coastal strip, two or three on the fringe of the kumri and rain-forest belts, but the majority are situated along the slopes of the TAWAE and MASAWENG river valleys. These two streams are the only notable ones in the area and rise from the sides of Mount MONE. The inland region is very mountainous and rugged and many villages are located at altitudes higher than 5,000 feet. The highest village is probably REBAFU which is recorded as being over 5,300 feet. This is on a par with the highest HUBE area village of NOMANENE.

While walking on the coastal strip can be excessively hot, vast contrasts were offered in the inland mountainous region. Nights were extremely cold and as the patrol was carried out during the "wet", the hills were covered in cold bleak mist when it wasn't actually raining during the days. On rare occasions when the sun did actually shine there was still a bracing nip in the air.

The people of the DEDUA area do not form a homogenous group, but are divided into four distinct linguistic and "tribal" sections. The largest group is formed by the "MIGABA" people. These comprise the following villages, which are located between the middle reaches of the TAWAE and MASAWENG rivers - MOMPUA, ZANGAFIFI, ZANGAHEMI, MORGGO and HUDEWA. The following coastal or hinterland communities are also members of the "MIGABA" tribe: AGO, KAPAUWA, BUPENKA and WOLJNGAI. These latter villages were not originally coastal settlements. Many generations ago they fled to the coast to escape the powerful and war-like tribes from the KALASA and KOMBA areas.

The people of the "MUMUAI" group originally moved from the hinterland and settled on the coast. They are WONDOKAI, HUBGONG and LAKONA villages, the latter being located in the KOTTE area.

The "ZAIGO" group is a mixed one and the villages are located near the headwaters of the TAWAE river. Actually, geographically, it is in the KALASA Sub-Division, all villages being north of the TAWAE which forms the DEDUA/KALASA boundary. In this group there has been a great deal of inter-marriage between DEDUA and KALASA natives. The villages are REBAFU, ORARAKO, SIWEA and KUNDEPAKC.

The only true DEDUA people are to be found around the upper reaches of the MASAWENG river and along the sides of the MASAWENG river-valley. The name "DEDUA" as applied to the whole of the Sub-Division is really a misnomer. The five villages of the "DEDUA" tribe are YAMONZAKO, KINPARINAU, MASA, MORGGO and PASEW. YUNGZAIN is a mixed village, the result of intermarriage between the DEDUA and WAMOLA peoples.

In each village the practice of spending as much time as possible with the people and discussing their problems was carried out. Following the payment of the War Damage Compensation and recording of the census, a short address on Administration policy was given. The inspection of the village and medical check by the accompanying Native Medical Orderly was followed by a talk relating to health and to hygiene matters.

The patrol was well received and the people most co-operative. The traditional "sing-sing" and presentation of a string-bag was made at each village to welcome the patrol. Particularly welcome in the coastal villages was the youth at the steps of each rest-house with knife poised ready to chip off the top of a thirst-quenching coconut for a hot and tired "kiap"!

OBSERVATIONS:

NATIVE AFFAIRS.

The value of follow-up patrols was evident in the KOTTE Sub-Division. It was possible to note quickly the improvements that had been effected in the various villages since the last patrol. The KOTTE people appear to have confidence in us and they were friendly and co-operative. Closer contact by more frequent patrols and the regular meetings held by the Assistant District Officer at KATIKA with the Officials, has resulted in this pleasing attitude.

The twelve months closure to recruiting that has been imposed on many of the KOTTE villages is appreciated by the people themselves, who realize the harm that can be caused to the community by too many adult males being absent in employment for long periods. A few natives have ignored the order however, and have sought employment in other Districts. This will be the subject of separate correspondence and it is imperative that the offenders concerned be returned to their villages if the closure is to be a success.

Possibly for the first time the younger generation in the villages is commencing to oppose the evils of "sister-exchange" in marriage. This system was discouraged during the last patrol and quite a number of men and some women, came forward with complaints concerning elders who had enforced such exchanges. I find this encouraging as the sooner the people realize the evil of the system and eradicate it themselves, the better. Forced marriages and the high "bride-price" are still the usual thing of course.

It is evident that the KOTTE natives are disappointed and unenthusiastic about their Council system. Frankly, I think the KOTTE Councils were doomed to fail in the first place because the fundamental principle of "political advance with economic advance" had been ignored. We have a lop-sided council organization. The people's lack of enthusiasm is apparent in that they have not made any real effort to construct a central council-house as advised. They have become tired of just talking and "head-councillors" have resolved to become types of unofficial Paramount Lulus who go from village to village stirring up trouble and frustrating Village Officials. There is a great deal of bitterness between "head-councillors" and some of the Officials - bitterness that was not so marked during the last patrol.

My views about un-official councils (for what the views of a junior Officer are worth) have always been rather strong and I consider that unless such councils are to be quickly established into formal organization as provided for under the Village Council Ordinance, they are unwieldy and serve no worthwhile object. Proper Village Councils in compliance with the Ordinance are timely in sophisticated areas where it is possible to maintain a steady balance between political and economic progress. Indeed, normal administration in such areas has a tendency to remain static. In an earlier report I stated that if Official Councils were to be established the assistance of a Native Authorities Officer would be necessary. With experimental Councils in operation at HANUABABA, VUNAMAMI, REIMBER, RABAU and MANUS, and with only three Officers available for this work I doubt the availability of an Officer in this area for some considerable time. To be considered also is the fact that other Districts possibly have stronger reasons for the urgent establishment of Councils of their own.

In KOTTE Report No. 2. 1951/52 it was stressed that political and economic progress must go hand in hand. In the KOTTE area there has been virtually no economic progress. The natives have made a brave attempt but have had little assistance from the Administration. It has always been the Mission that has helped them most in this sphere. For almost a year the people have tried to obtain a suitable rice-huller from the Administration so that they may expand their communal rice projects. No rice-huller has been forthcoming in spite of repeated requests, and there seems to be no real assurance that one can be obtained in the near future. It was requested that an Agricultural Officer visit the area and assist and guide the natives in the planting of cash-crops, but this request too, was without success.

In effect, the KOTTE councils are nothing but a name. Under the head-man system they have no judicial power nor can they make or enforce by-laws. They cannot levee taxes, they have no direct source from which to derive a steady income, such as cash-cropping, for development projects. They have no village schools or medical services in which they must pay their employees. All the functions of a council and any degree of self-Government has been denied them so how can we then expect anything but failure?

Mr. Parrish has done much in an attempt to overcome the problem by holding regular meetings with the councillors and Officials and as pointed out previously this has brought about a closer contact with the people and mutual respect and co-operation. Because of the circumstances already described however, the odds were too heavy from the beginning to result in a virile and enthusiastic council body.

AGRICULTURE

The people of the DEDUA Sub-Division were also found to be very friendly, ever ready to listen to advice, and co-operative. Their problems are somewhat similar to those of the HUBE people. Coffee and European vegetables grow in abundance but the market is distant and transport is lacking. The natives were informed that they must be prepared to work hard themselves for future development and must not rely too much on the Government. As far as transport is concerned, if the donkeys prove successful in the HUBE area it may be possible to assist the DEDUA natives in a similar way. The coastal KALASA "ports" also provide possibilities of helping to overcome the transport difficulty. Mr. E. Foad makes frequent trips to pick up copra from some coastal villages and the people suggested that the Government arrange with Mr. Foad to pick up coffee and vegetables from the inland people and transport them to Finschhafen.

The DEDUA villages provide a large number of labourers for various companies and the Administration within the District. It was observed that in some villages a large percentage of the male adults were absent in employment for about a year. They then return for several months before going away again for a similar term. The main contributing factor to this would appear to be want of money and the lack of any means of earning it within the Sub-Division.

VILLAGE OFFICIALS:

There is little to say about Village Officials. Those in the KOTTE Sub-Division have more authority over their people than the DEDUA because of their nearness to the station. I notice that there has been some comment in Village Books by Mr. Patrol Officer Martin about jealousy for power and trouble between Officials and native Mission teachers and pastors in the DEDUA area. There is no doubt that some native Missionaries do usurp the authority of the Officials and wield greater power over their communities than the former do. This, nevertheless, is to be expected as the Missions are in much closer contact with the people and our choice of Village Officials has not always been wise. Many Officials are not held in respect by their people who quite naturally turn to their local native Missionary in preference. I tried to show the people the relationship between the Administration and the Mission by using the school-teacher and the Minister as an illustration. Both working together for good of the community but the school teacher with the rod for those who don't learn their lessons, and the Minister with his Bible teaching the people the good ways of God. Unfortunately some native Missionaries don't keep to the Bible and are apt to handle the rod when the Good Book fails.

The few "councillors" in the DEDUA do not seem to be causing the same trouble as those in the KOTTE and are content to work with their Officials and village-elders in settling minor disputes and troubles in their own communities. This is fortunate.

VILLAGES:

There is a marked improvement in most villages visited in the KOTTE area. It is obvious that in some places the people are at last taking a real pride in their communities and there is possibly a little inter-village rivalry and jealousy between some centres. NANDUA village was noted for its flower-bordered paths and neat fences around each dwelling. MASANGKO is particularly attractive because they have allowed the grass to grow and well-kept lawns greatly enhanced the village. Work is well under way in constructing the new villages of SAMBEANG and BONGA - both disgusting places when seen on the last patrol.

A few villages still leave room for improvement and these are below standard largely because the people spend little time in the actual village itself, returning from garden houses only on the weekends for church services. The large village of MAWANING in the MAPE was in a shocking state and improvements were effected during the patrol's stay. This village has a palatial church and hovels for houses. To add to the confusion people from surrounding villages congregate here for church and have built dilapidated "week-enders" in the village, and appear to leave nothing but filth and rubbish behind them.

The more progressive villages have all their pigs in fenced areas constructed on a communal basis and tended by one or two senile men.

The majority are content to tie their pigs up in the bush until the patrolling officer has passed. This is particularly so in the DEDUA Sub-Division, where to the embarrassment of all, pigs kept breaking away and returning to the place of normal abode - the village.

Generally the DEDUA villages were found to be of a very fair standard. Apart from the coastal settlements villages are usually located on small flat clearings as can be found on the tops of high hills or spurs. There is a marked tendency to build houses too close together and where new villages are being constructed the inhabitants were given a suitable measurement for the spacing of their dwellings.

The type of build, materials used depends on the locality in which the village is situated. Coastal housing is poor as the nearest timber is only to be found in the high hills above the wide kunai grass belt. The roofs are of kunai thatch and walls of plaited coconut leaves or occasionally, drift-wood. Floors are of split bark or "limbom". The mountain houses are of better construction. They have bamboo, sago or kunai thatch roofs, strong adzed timber walls and "limbom" floors. All houses are raised and the inhabitants are no doubt subject to cold draughts much of the time.

The four villages which left much to be desired, namely BUTENKA, KAPAUWA, KUNDEPAKO and ZANGAFIFI, are villages which are rarely visited by patrolling Officers. This is the result of lazy patrolling and nothing else. Admittedly these four villages are well off the main tracks but the practice of compelling the people to line in other villages is most unsatisfactory. I was amazed at such comments as "village satisfactory" in Village-books of places that had not even been seen.

In two villages, MASA and FASEE, it was found that large sections of the population had broken away and were living in small hamlets under the leadership of a native Missionary. The three hamlets concerned, TRU, LONGBANGU, and BANGAN were inspected and found to be in a filthy insanitary condition. The housing was dilapidated in almost all cases and most dwellings were condemned. The people were encouraged to return to their main villages and construct decent dwellings.

The villages of the "ZAIGO" tribe, REBAFU, ORARAKO, SIWEA and KUNDEPAKO are all geographically situated within the KALASA Sub-Division and they are north of the TEWAE river. Although for some time past they have been included in the DEDUA census I think that in future they should be included in KALASA patrolling. Inter-marriage between peoples of both sub-divisions has resulted in mixed villages but these communities are located along the logical route within the KALAZA area.

MEDICAL & HEALTH:

The DEDUA is the healthiest region I have yet seen and only a very few cases seen were serious enough to warrant sending them to hospital. The coastal people would appear to be enjoying particularly good health. The mountain people are subject to the usual chest complaints and outbreaks of infectious coughs and colds occur from time to time. There must be a certain amount of malaria in the area as many of the children have enlarged spleens. Even in high regions over 4,000 feet, mosquitoes were noticed. Whether the malaria-carrying anopheles is present or not I do not know. The malaria contracted on the coast appears to have a drastic effect on labourers and others who leave their mountain homes for employment in lower regions. Right throughout the Sub-District I have heard of cases from time to time of deaths occurring from what sounds suspiciously like malaria contracted whilst in coastal regions. The closing of areas over 3,500 feet is timely but this is particularly hard to police and many of the people ignore the instruction and seek employment on the lower levels. The Administration, Missions and Companies all employ natives from the mountainous interior of the Finschhafen Sub-District. I think these people should be given the same care and treatment as are the Highland natives and anti-malaria drugs should be given. The same applies to convicted natives who are prisoners in coastal gaols. I have discussed the matter with European Missionaries and Dr. Becker, and all agree that the coastal brand of malaria is particularly vicious to the natives of the interior.

Every credit should go to the Native Medical Assistants and Native Hygiene Assistants working in the DEDUA area. In some cases these natives have achieved in a very short space of time what Officers have been attempting to achieve for years. There have been vast improvements in sanitation, means of disposal of refuse, and hygiene in many villages. Deep well constructed latrines are the best I have seen, deep refuse pits with covers are evident in every village and the N.M.A's and N.H.A's have done much to improve village housing and layout in many instances. KOLAMANAU with its well spaced houses of good construction, clean grass surroundings, numerous latrines and refuse pits and little Aid-Post and hospital is the show place of the DEDUA and nearly all credit must go to N.M.A. WINAS. These natives have not had an easy road to hoe. Their authority over several villages is new and is treated with distrust by the people and Officials, but they have a fine bearing and have already left their mark. Officers should give them every support and help possible.

MISSIONS & EDUCATION:

All village education is in the hands of the Lutheran Mission and details concerning these schools are to be found in Appendix "A".

I visited several of the schools and spoke to the pupils. There is a strong tendency to believe that sufficient knowledge can be obtained after a short period in school to lead to the immediate possession of European material goods. Some youths too also seem to believe that they are all going to end up as clerks, teachers or running businesses of their own. It is possibly wise to warn these people that they are primarily an agricultural race and that education of an academic nature must not obscure the equally important responsibility towards developing the land.

From my own observations I would say that the standard of teaching in these village-schools is rather low and that the teachers themselves are not well-equipped for the task. I hope the day will come when primary education will be mainly in the hands of the Government. Mission schools are alright in a way but they tend to create small sectarian groups which often have a very narrow outlook. The Education Centre at TREGERHAFEN has an excellent name amongst the local natives and it is pitiful to observe the number of natives who request to be able to attend but who must be turned away.

As in all areas the Mission plays a very large part in the lives of the natives. There are some very powerful and influential Mission teachers and pastors in the DEDUA. I have observed many comments written in Village-books by wrathful Officers concerning the power and hold which certain native Missionaries have over their people. There seems to be little point in stirring up trouble and ill-feeling between both parties. Often both Mission and Government representatives are equally blameworthy. Every effort should be made to create amiable relationships and the people must be made to realize that both the Government and the Missions must work together for the goodwill of all and not in opposition to one another. Source of much of the trouble appears to be some of the Mission-elders known as "Wise" Missionaries. These natives had considerable power and hold over the people during the German regime, and unfortunately I think, they have been striving to hold this power up until the present day. Two definite cases where these natives were working in opposition to the Government was in the case of TRU and LONGBANGU hamlets. These hamlets were dominated by such native Missionaries who caused the breakaways from the main villages of MASA and FASEU, merely because they thought "Government work" was competitive to "Mission work". The absurdity of this attitude was made known to the people in no uncertain manner. These Mission hamlets are to be found throughout the HUBE and a recent attempt was made to commence one in the KOTTE area. It was pointed out to the people that this would be most undesirable, and after the matter had been fully explained they co-operated more readily, and I hope that in the future the Mission and Government representatives in these villages will work in closer liason.

AGRICULTURE & TRADE:

Crops & Method

In the inland there is an abundance of food. The coastal people are not as fortunate. Their method of planting is in small scattered "pocket handkerchief" gardens that may be seen dotting the kunai landscape.

Taro does not bear well in the kunai country and the principle crops are mami and yam. These are planted between September and October and are dug out during April and May. Kaukau, a perennial crop, is planted inbetween times. Pumpkins, pitpit, peanuts, bananas, sugar-cane, melons and corn all do well and are planted as secondary crops. The coastal people also plant small quantities of chinese-taro in the wooded regions above the kunai belt.

The kunai is burnt and the ground broken by the men during the time for planting. The ground is then cleaned by the women while the men prepare small mounds for the planting of the yam. Sticks for the yam vine are later placed in the ground.

When a bad season strikes the people they are often short of food and rely on coconuts and what fish can be caught. All coastal villages have coconut groves although many of these suffered badly as a result of fighting which took place along the coast during the war. Each male in these villages was instructed to plant ten new palms.

The inland people suffer no food shortage. Taro is the principle crop and the preparation of the ground and general agricultural practices are the same as those practised in the HUBE and KOTTE area, and described in previous reports. Plantings are still made with ceremony in some villages. In the past a garden magician would be called and with his magic chants and spitting of special vegetable juices over the newly planted crop, a successful harvest would be assured. Special shrubs are still planted and a "yam stone" is still placed in most gardens to ensure that the crop will bear well.

Wild pigs are a menace to most gardens and the natives employ dogs, spear, bows and arrows and huge rope nets to hunt these down. Birds, cassowaries, wallabies, opossums, are all snared or shot with the bow and arrow. On the coast fish and turtle are sought with spear, nets, or line and hook. The coastal people are not expert fishermen and own no canoes so this vocation is limited.

Livestock.

Before the war coastal people owned several score head of cattle, all purchased from the Lutheran Mission. They indicated their desire to purchase new stock which would be communally owned. Is stock available for purchase by natives?

Most villages keep pigs in a separate fenced pen apart from the village. Many of course, wander at large in the villages when the patrolling Officer has passed on. Because of the instructions by Officers for people to keep pigs in pens the natives have resorted to blinding the animals so that they could not see to break out. They were warned that this practice must cease.

Fowls of poor strain are to be found in all villages. They are not numerous and some communities have made special efforts to increase and improve their stock.

Cash Cropping.

There are virtually tons of fresh European vegetables available in the DEDJA. Potatoes of excellent variety, cabbages, pumpkins, cucumbers, tomatoes, citrus fruits, passion fruit and other types of fruit and vegetables are grown in abundance. The story is the same as the HUBE. The people say: "We have all this, but we have no market and no means of transport to bring it to Finschhafen."

Araba coffee is also grown in large quantities by most inland villages.

The coastal people could quite easily market their copra as some villages have sufficient palms to do so but they are inclined to be lazy and could not be considered industrious. I think this industry should be encouraged and from time to time the people should be instructed to increase their holdings by planting new palms.

The problem of transporting produce to the coast concerns the whole of the inland area of the HUON Peninsular. As mentioned earlier in this report, if the experiment with donkeys in the HUBE area proves successful it may be possible to assist the DEDUA people likewise. Other villages could easily bring their produce to the coast and I discussed this matter with Mr. E. Foad on my return. Mr. Foad said he would consider putting a small trade store on the coast between AGO and WOLONGAI villages and would be willing to purchase all the coffee the people brought down. This is an excellent suggestion and would assist the inland people nearer the coast considerably.

Trade.

There are no large regular markets or consistent trade between the coastal and inland people. From time to time fish will be bartered for taro but such exchanges are infrequent. There is a small amount of trading by inland people for coconuts and betelnut and on occasions people from the KOMBA visit the DEDUA and trade tobacco leaf.

During the north-west season canoes from SIASSI visit coastal villages where they trade sleeping mats in the main, in exchange for pigs. (See SIASSI Patrol Report No. F. 6. and the "Ezitina Trading System").

CENSUS:

Census statistics reveal slight population increases in most villages, and in the majority of cases the death rate in comparison with the birth rate would appear to be normal. The only three villages where a decline in population was noted are BUTENKA, AGO and KUNDEPAKO. At BUTENKA there is a decline of two since last year's census, AGO three, and KUNDEPAKO is static.

No large number of deaths in any one village was recorded.

The birth-rate in some villages, namely REBAFU, ORARAKO, SIWEA (all on the KALASA side) and FASEW and YUNGZAING is excellent and encouraging.

Many of the villages have large populations and the largest community of 377 live at KOLAMANAU. The villages of REBAFU and ORARAKO are in close proximity to one another and their joint population is 450 persons.

Large numbers of migrations in and out of some villages tend to indicate unsettled conditions in these centres. The migrations into KINGARINAU and MASA villages are the result of dissolution of BUNGULU village at the people's request. This village had been the source of inter-tribal squabbles and disputes for years and the people decided that the best way to overcome it was to return to the villages from where they had originally come, which was possibly the best way out.

The DEDUA area provides a great number of labourers for various companies, the Mission and the Administration. It is difficult for census statistics to reveal a true picture of the position in each village because a centre which has all its population present today may be devoid of all its young male adults tomorrow. Unfortunately large numbers of men from each village or one particular village leave and seek employment at the same time. The popular trend seems to be for them to work for a year or so, return for a few months, and then seek employment elsewhere again. I am not opposed to men seeking employment when a reasonable number from each village seek it, but it rarely works out that way. Two year labour contracts are only harmful to such communities and far too many areas in the Finschhafen Sub-District are over-taxed in this regard. Normally, by the time the area is closed to recruiting the damage is done, as the majority of the males are already away! There should be a definite ruling that no more than one third of the adult male population be absent from the village. Village Officials could police this and the Assistant District Officer should be in a position to take action immediately a village in his Sub-District is over-recruited.

ROADS & BRIDGES:

The roads throughout the DEDUA are the worst seen and could not be compared with those through the HUBE, KOTTE or SIASSI areas. Although they were traversed during the wet season much could be done to improve them. Many were quagmires and one sank up over the ankles in mud in many places. Lack of drains to carry off surface water is the cause of their poor condition and the natives were ordered to construct drains where necessary.

There are no bridges of consequence. The two main streams of MASAWENG and TIWAE have temporary structures crossing them. During heavy rains the rivers flood quickly and are impassable.

ORAZAKO	1	24	24
YAMANZAKO	-	-	-
KOLCHMANAD	1	17	32
KATAHEMI	1	17	32
KINGGARIFAU	1	14	10
MASA	1	14	10
FASEU	1	14	10
YUNGCAYNG	1	9	10

(T.W. White.)
Patrol Officer.

APPENDIX "A"

LUTHERAN MISSION VILLAGE SCHOOLS - DEBUA SUB-DIVISION - MOROBE DISTRICT.

<u>Village.</u>	<u>Number Teachers.</u>	<u>Number Pupils.</u>	
		<u>Males.</u>	<u>Females.</u>
WONDOKAI.	1	12	12
KAPAUWA.	1	6	11.
AGO.	1	23	9
GRARAKO.	1	24	24
YAMANZAKO	-	-	-
KOLONMANAU.	1	25	23
ZAGAHEMI.	1	17	32
KINGFARINAU.	1	8	9
MASA.	1	14	10
FASEU.	1	9	11
YUNGZAING.	1	9	10

TERRITORY OF PAPUA & NEW GUINEA.

Appendix "B"

REPORT ON MEMBERS N.G.P.F. ACCOMPANYING PATROL.

Const. YAMOI. Reg.No. 1804.

RELIABLE and EFFICIENT.

Const. NUMDUBIAK. Reg.No. 6604/

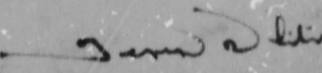
SATISFACTORY.

Const. KOIINARA. Reg. No. 6599.

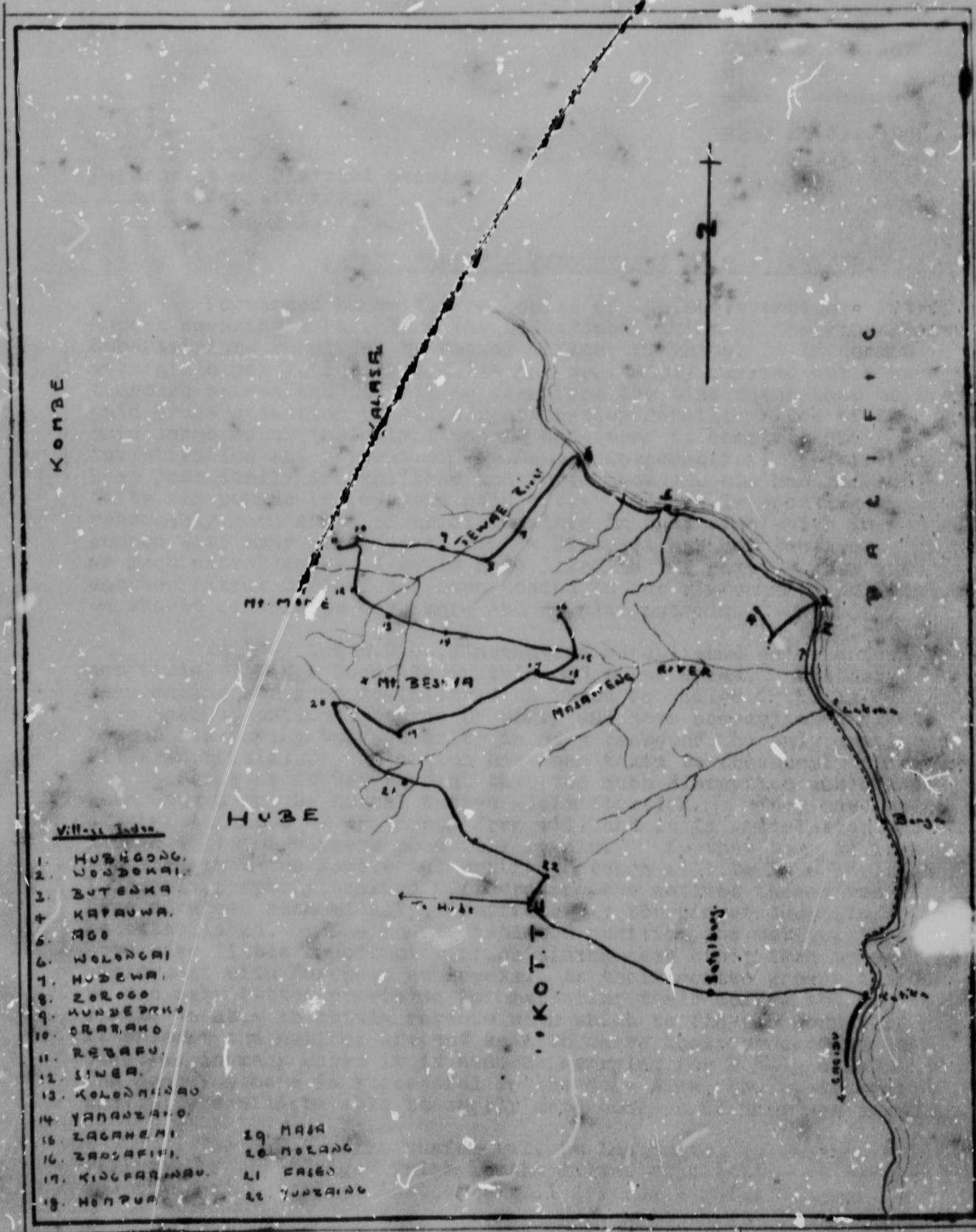
A CAPABLE AND RELIABLE CONSTABLE.

Const. HAUWEN. Reg. No. 2588.

SATISFACTORY.


(T.W. WHITE)
Patrol Officer

DEIUA SUB-DIVISION.



Village Index

- | | |
|----------------|-------------|
| 1. HUBESODG. | 19. MASA |
| 2. UOZBEKAI. | 20. MOZANG |
| 3. BUTEKA. | 21. PASO |
| 4. KATRUWA. | 22. YUPKANG |
| 5. SOO | |
| 6. WOLONGAI | |
| 7. HUBENA. | |
| 8. ZOROGO | |
| 9. KUNDEKHO | |
| 10. ORAKANO | |
| 11. REBARU. | |
| 12. IINER. | |
| 13. KOLEDNANAO | |
| 14. YANANZAO | |
| 15. ZAGANEMI | |
| 16. ZAOZAFINI. | |
| 17. KIDOPANAO | |
| 18. HONPUN. | |

Scale: 4 miles = 1 inch

LAE 2217 - 2034

Route.

30/9/123 ✓

TERRITORY OF PAPUA AND NEW GUINEA.

DS. 30-1-3

District of Morobe,
Headquarters,
LAE. T.N.G.

22nd April, 1952.

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

PATROL REPORT - 'FINSCHHAFEN No.2 - 1951/52.

Forwarded herewith are copies of the abovementioned Patrol Report covering a Patrol of the Dedua Subdivision of the Finschhafen Sub-District, submitted by Patrol Officer T. White. In common with his other Patrols Mr. White has apparently carried out a very thorough patrol and it will be seen from the time spent that he has paid great attention to all Administration detail. One of the main purposes of the patrol was to endeavour to complete the investigation and payment of War Damage Compensation. This has been practically accomplished and Three thousand six hundred and fifty six pounds (£3,656) was paid out. Generally speaking a reasonably good state of affairs exists in that area which in common with many other parts of the District has not received as much patrolling as I would have liked in the past. That another Patrol Officer has been posted to the Finschhafen Sub-District we should be able to have more and regular patrols.

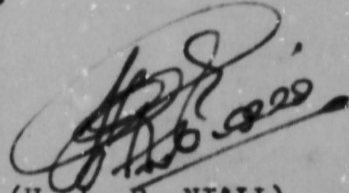
In 1947 the A.D.O., Finschhafen established quite a few unofficial Village Councils in this and other areas. Rather than making for good Administration these so called Councils have been a continual source of worry and have accomplished little beyond destroying the authority in many cases of the duly appointed Village Officials. No action has been taken to thoroughly disband the Councils as it was thought that too much disruption would have been caused in the normal native administration. They have been allowed to lapse of their own free will and it is anticipated that within a few more years none will remain. By that time, it is expected that the Native Authorities Section will be in a position to supply properly trained Officers and the natives themselves will have advanced economically, sufficiently for proper Councils to be established. Due to the isolated position, the natives in the area have little opportunity of obtaining cash other than by seeking employment with European employers. As their coffee groves increase, we can make better provision for marketing their coffee, the natives should be able to obtain revenue with which to finance Councils. At present the natives are not keen to carry their produce to the Coast, as in many cases it is arduous carrying for 2 to 3 days. If the donkey scheme is successful in the Hube Area, the Department of Agriculture will be able to supply more donkeys, if they are required.

The A.D.O., Finschhafen will be instructed to include the villages of the "Zaigo" Tribe in the Kalasa Subdivision in future and the next patrol to that area will compile a joint Census.

The remarks concerning the Native Medical Assistants are particularly pleasing and it is requested that this be brought to the notice of the Director of Public Health. It will always be difficult to police the recruitment of natives from villages over 3,500 feet but every effort will be made to ensure that none are recruited. I agree with the remarks of the Patrol Officer that such natives should be treated in the same way as those from the Central Highlands District.

The A.D.O., Finschhafen will be instructed to contact the Department of Agriculture with regard to the purchase of cattle. There are now several Weaners available for sale from the Erap Lowlands Livestock Station.

Mr. White has carried out an excellent patrol and I have every confidence in this Officer.



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

ENC.

Mr Downes
[Signature]
24/4

30-9-123.

29th April, 1952.

The District Commissioner,
Morobe District,
L.S.

Subject: Patrol Report - Finschhafen No.2
1951/52 - T.W. White, P/O.

The above patrol is an excellent and informative document and this Headquarters is aware of the promise being shown by Mr. T.W. White. It is to be hoped that he continues to expand in his knowledge and appreciation and realises that all of us never cease to have an opportunity to learn something more.

2. It is particularly pleasing to see patrols being carried out as consolidation and "follow-up" of previous patrolling and I feel sure that the painstaking work of Mr. White will remind the native people of the methods of the late Leigh G. Vial who from 1935 to 1937 was so active in the same area.

3. We would like to see Mr. White produce some overlay sketch maps to accompany his reports in future.

4. While concurring generally in your covering remarks and in the views expressed by Mr. White in relation to the establishment of unofficial councils in this particular area, it must be realised that the unofficial council has been unquestionably successful as an educative influence and political preparation in areas where more advanced conditions of economic development and continuity of supervision have been available. Some basis for both economical and political development should be possible in limited portions of the Finschhafen area, and nothing should be done which may prejudice future progress. Mr. White would be wise to not to become fixed in his ideas on this or any other subject at this stage of his career.

5. With regard to the production of vegetables and native coffee groves it is suggested that the Assistant District Officer and the Lutheran Mission may be able to co-operate to arrange some form of marketing and disposal at certain times of the year.

6. Paragraph 6 on page 5, suggests that the Sub-District Office is to blame. Backward people become frustrated and their group reactions parallel the neurosis of individuals in a similar state. They look for magical deliverance and the performance of "miracles" to solve their problems. In the absence of these, they look to individuals as deliverers and attach to those individuals powers which are quite imaginative. Fall is a case in point. The solution lies in the Administration taking the lead in native life and bringing through the individual devotion and enthusiasm of its officers a "hope" and

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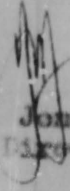
comfort for the future. Without faith and hope for the future you will always get mental distress and there are symptoms disclosed by this report which suggest considerable danger of unrest unless our officers can take the initiative and capture the imagination of the people. By virtue of their many years under control these people are not so "backward" as they may appear. They have had the bulua system since the German Administration. They have heard of more progressive changes elsewhere. It is reported that unofficial councils were started and that they have now flopped. There is no cause for satisfaction in this and there may be some danger. The remedy may not be the immediate resurrection of those thwarted beginnings but the Assistant District Officer would be wise to try and do something to reduce frustration and to defeat unrest by filling the vacuum in political progress which is the main cause of all cases of unrest. If there is any indication of "cargo cult" or its parallel forms in the future, it should be no cause for alarm. Such outbreaks are perfectly normal and remain harmless unless the curative action taken is repressive in the wrong way and there is a failure by the local administering authority to replace frustration with faith in the future.

7. The analogy drawn by Mr. White on page 6 (para.4) in his talks to village people is not altogether satisfactory. The idea that the Administration and the "Kiap" is a "bogey" which mothers can use to frighten their children into obedience in such the same way as some parents use the "policeman" in Australia, is an idea very popular with Lutheran Native Missionaries. It is an idea which should be dispelled. Mr. White's little talk could be misunderstood and would then fit in with adverse propaganda. We are not "policemen" "(School teacher with the rod)" and outside of church-going Christianity there is still much room for us to share equally with the Mission in "teaching the good ways of God". At this stage it would be wise if Mr. White discussed his proposals for such talks with the Assistant District Officer.

8. With regard to over-recruiting the "one-third" for limiting absentees rule cannot be arbitrary. There are many other factors which have to be considered and the only system of control must be based on a progressive chart of trends in local vital statistics over periods of five-years and over. If such charts are maintained situations of permanent harm can be forecasted before they occur. The one-third rule is a "Rule-of-thumb" indicator pointing to the need for a proper investigation.

9. Kotte, Kalasa and Hube have been under the strong domination of the Lutheran Mission for so long that they cannot be handled without reference to this Mission influence and Mr. White's tactful and objective approach will no doubt be a relief to you as an "anti-mission" attitude creates undesirable situations and reactions. However, if the Sub-District Office becomes active in the native interest the people should come to realise that we are their chief help and hope for the future.

10. The Mission should never be permitted to abrogate the functions of the Government, but the means of increasing Administration prestige should be constructive as such prestige will not be achieved by destructive or anti-mission activity.


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



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of Morobe (Tinschakan) Report No. 3 of 52

Patrol Conducted by C. W. Siddle P.O.

Area Patrolled Yahim area.

Patrol Accompanied by Europeans.....

Natives.....

Duration—From 16/6/52 to 1/7/52

Number of Days 8

Did Medical Assistant Accompany?.....

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

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

Map Reference.....

Objects of Patrol Routine and Census.

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORESBY.

Forwarded, please.

/ /19

.....
District Commissioner

Amount Paid for War Damage Compensation	£.....
Amount Paid from D.N.E. Trust Fund	£.....
Amount Paid from P.E.D.P. Trust Fund	£.....
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TERRITORY OF PAPUA AND NEW GUINEA

DEF 30/1

Sub-District Office,
Finschhafen,
MOROBE DISTRICT

3rd July, 1952.

1st Assistant District Officer,
Finschhafen,
MOROBE DISTRICT

Patrol Report No: E3 50/1952.

Patrol Conducted by:

C.W. Liddle, Patrol Officer.

Area Patrolled:

YABIM AREA.

Duration of Patrol:

16th June, 1952 to 1st July, 1952.

21st June, 1952

Travelled by jeep to BUBBS, dismissed village site and returned to Gaidu at 11.45 p.m.

17th June, 1952

No. of days: 8. at 7.30 a.m. to NAPI BIVU. Walked to SIMPAI, inspected village and recorded census. Travelled by truck to KOLEM and NABO. Inspected both villages and recorded the census. Returned by truck to NAPI and travelled by jeep to Gaidu.

Purpose of Patrol:

Routine and Census.

INTRODUCTION

This was a general routine and census patrol. The area is very close to the Government Station at Gagidu, the villages being situated mainly on the coast both sides of the station. No times are given in the diary of distances between villages because I had no watch. The greater part of the patrol was done from the station, as this is the most convenient place, there being no rest houses in the villages close to the Station. The delay in going to TAMI ISLAND was due to the inclemency of the weather and time taken in arranging for transport across.

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D I A R Y

- 16th June, 1952 Departed Gagidu at 9 a.m. by truck to NASINGALATU. Departed NASINGALATU by road to MALASIKA. Departed MALASIKA by canoe to BUKAUSIP. Slept at BUKAUSIP.
- 17th June, 1952 Inspected and recorded census of: BUKAUSIP, BUSENG, TIGUDU and BUTALA.
- 18th June, 1952 Departed BUKAUSIP and arrived MANGE. Inspected village and recorded census. Departed MANGE and lunched at BUSIGA. Inspected village and recorded census. Departed from BUSIGA for NASINGALATU and returned to Gagidu by truck.
- 19th June, 1952 Travelled by jeep to NASINGALATU. Walked to KASANGA via KWALANSAM. Inspected KASANGA and recorded census. On return journey, inspected KWALANSAM and recorded census. Arrived at NASINGALATU. Inspected village and recorded census. Returned to Gagidu by jeep.
- 20th June, 1952 Departed from Gagidu by truck to COLD TAR. Walked to SOKANING. Inspected village and recorded census. Departed for GOINLABU, hamlet of SOKANING. Inspected hamlet. Departed GOINLABU and arrived GINGALA, via NASINGALATU. Inspected GINGALA at BUGEM and checked census. Discussed village site with natives. Returned to Gagidu by jeep.
- 21st June, 1952 Travelled by jeep to BUGEM, discussed village site and returned to Gagidu at 11.45 a.m.
- 23rd June, 1952 Departed from Gagidu by jeep at 7.30 a.m. to MAPE RIVER. Walked to SIMBANG, inspected village and recorded census. Travelled by truck to KOLEM and KAMLOA. Inspected both villages and recorded the census. Returned by truck to MAPE and travelled by jeep to Gagidu.
- 1st July, 1952 Departed from wharf at Drega to TAMI ISLANDS per M.V. "TAMI", via MALASIKA. Inspected and recorded census of WANAN ISLAND during the morning and inspected KALAL ISLAND and recorded census in the afternoon. Returned to Drega by M.V. "TAMI".

OBSERVATION

NATIVE AFFAIRS

General

The people in this area live mainly on the coastal plain, with the exception of the village of SOKANING and its hamlet GOINLABU. SOKANING is still quite close to the coast, being situated in the first line of hills inland. The hamlet, GOINLABU, is approximately one to one and a half hour's walk from SOKANI and is also situated in the first line of hills. On looking towards NUSSING ISLAND from GOINLABU, one can see NASINGALATU, GOINLABU being in a straight line with NASINGALATU AND NUSSING ISLAND. Though the people of the hamlet of GOINLABU are more kindred to the people to SOKANING, geographically it would be better for GOINLABU to be a hamlet of NASINGALATU. There is a good road from NASINGALATU to GOINLABU and is only about one hour's walk; whereas the road between SOKANING and GOINLABU is much longer and, owing to the topography, cannot be made as good and, when the BUGAIN RIVER rises, the two places are cut off from one another. The hamlet of GOINLABU was not visited by the officer who issued the book to SOKANING. If he had done this, he would most probably have issued two books: one to GOINLABU and one to SOKANING, because of the distance between them. The reason they are combined is mainly because of kinship. A/A.D.O. Parrish's report of last year states that the people of SOKANING and GOINLABU really belong to the KOTTE MAPE linguistic area; but, because of their isolation to the MAPE, they have had more contacts with YABIM than with KOTTE and so have become a mixture of both and because of their proximity to YABIM, have been included in the YABIM area.

Village of GINGALA.

Before the Patrol began, the people of GINGALA were asked to decide where they are to put their permanent village site. Before going further, here is a picture of GINGALA village before and after the war.

Before the war, the people of GINGALA had their permanent village at a site called BUKI. However, even at that time, some of the people did not live at BUKI, but at Drega, where they had a small coconut plantation. The village actually had two halves, which only came together at BUKI when visited by Field Officers. Each place also had its own graveyard. It can be said that the people living at Drega were an offshoot of the GINGALA village, who originally went to Drega to look after the coconut plantation, which they had planted there.

During the war, the people from both places were evacuated to the hills to a place called BALEN. They stayed there until after the war, when they returned to the coast. The people from BUKI went to live at one end of the air strip, known locally as "COLD TAR". At this time their old site was occupied by the forces. The Customs and Marine also had their workshops close by, so they were not encouraged to go back to BUKI. This site at COLD TAR is dangerous because, as mentioned previously, it is at the end of the air strip and, if a plane failed to take off it would probably crash into the village. Therefore, the sooner these people move away from this dangerous site, the better it will be for them.

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The people who had lived at Draga could not go back there, as it was occupied by the Navy. Later, this area of ground was purchased by the Government for the Education Department. These people then went to live nearby, at a place called BUGEM. This place is close to their old garden area, but, unfortunately, it is also within the boundary of NASINGALATU village which, as can be seen from the census figures, is the largest village in the YABIM area, being approximately twice the size of most of the other villages. NASINGALATU village needs all the surrounding ground for its own people. The present situation is as follows: the people at BUGEM want to stay where they are because it is near their garden area, but these gardens would not be big enough to support all the people of GINGALA unless they went right to the boundary of NASINGALATU. The people of NASINGALATU are moving towards the boundary between the two places, thus there is every likelihood of litigation over the ownership of land near the border if all the people of GINGALA lived at BUGEM.

The people who are, at present, living at COLD TAR wish to go back to their old village site close by BUKI wharf. They do not want to go to live at BUGEM. They are afraid they will not have enough land for gardens close by and will have to go further away. They also wish to live at their old site because that is their old place and they have a small coconut plantation there.

If, when the people of GINGALA had been asked to live at either one of these places, near BUKI or at BUGEM, amalgamation of these two sections would most likely have been successful. Now they are divided as they were before the war. I have spent much time discussing the problems and the advantages there would be if they would amalgamate and all live at the same site. Although at times a few people at BUGEM said they would like to live at the BUKI site, they later changed their minds, when they had discussed the matter with some of the stronger minded people living at BUGEM.

Many excuses, some of them good and some poor, were given as reasons for not shifting. They have said that, if they shifted, they would not have materials with which to build new houses. The timber which they have used to build them is from old army buildings and is just about worn out from dismantling and rebuilding. All the hardwood trees were cut down by the forces during the war when areas were cleared to make camps. All this is true, but the real reason is, I feel, that these people just do not want to shift. However, the people from COLD TAR do want to go back to their old site at BUKI, which, will be much better for them than where they are at present.

When visited last year, the villages of BUKAUSIP, BUSENG, TIGUDU and BUTALA were very dirty and apathetic. When visited this time, these same villages were clean and all traces of apathy had disappeared. They did, in fact, give a very warm welcome to the Patrol and seemed pleased that they were being visited. These villages are further away from the Government station than the other villages in this area and so do not visit Gagidu as often as the rest of the YABIM people.

The rest of the villages in this area were all found to be clean and the housing was quite reasonable. The housing situation was not difficult because, after the war, there were plenty of old army materials lying around which the people have used to build their houses. Now, in the future, when the present houses decay and rot, they will have to be replaced with houses built of bush timber and not sawn timber.

Village Officials

The Luluais who have stated that they wish to retire, are those who were appointed in the early periods of the Colonial Administration. These men are now quite old and wish to lead a quiet life, and do not wish to be burdened with the responsibilities of running a village. They say this is the work of younger and more active men, who can get around and see the work is done properly.

Mr Parrish, in whose report of August last year, mentioned that the Luluai of BUSENG village, PUYAM was not attending to his duties. On this patrol, I found that he had been spending most of his time at BUTALA village and has neglected his work at BUSENG. I think it would be much better if the present Tultul, Talasu, was appointed Luluai and a young man by the name of Kama be appointed Tultul.

The Luluai and Tultul of BUKAUSIP village are both very old men and not able to get around very much. The Luluai Agi, wishes to retire, but, at present, there is no one to take his place.

The Luluai of BUSIGA village, Kankame, is an old appointee and wishes to retire, leaving the work to some younger man. After discussion with the villagers, a man by the name of Ukiu was chosen to take his place, pending confirmation by the Director.

The Luluai of KOLE had previously resigned and the people had been asked to tell the next officer whom they wished to have appointed as Luluai. The man chosen is the present Tultul, Sobe, and Kamisi is to take his place as Tultul.

The Luluai of Gingala has influence over the people at GOLD TAR and the Tultul over the people at BUGEM.

Agriculture and Livestock

The people of the YABIM area, with the exception of KALALI ISLAND have gardens of the usual root crops, kaukau, taro, taro kongkong, yams, mami, and all seem to have an ample supply of food. The people of KALALI ISLAND, because of their poor soil depend mostly on yams and mami. Sago is grown, though not in large amounts and is used as a reserve, not being one of the staple foods. Tapioca is grown, but does not appear to be widely cultivated and seems rarely to be eaten. Most of the villages have coconuts, though they do not have large plantations.

In the TAMI ISLAND group the people of WANAN ISLAND have insufficient ground on which to grow their basic food requirements. These people have bought ground at MALASIKA from the people of KASANGA village on which to grow their food. The people of KALALI ISLAND are approximately one third the number of people on WANAN ISLAND and also live on a much larger island, as can be seen from the map. They have a fair area of coconuts and enough ground on which to grow their basic crops.

Previously, the people of the following villages, BUTALA, TIGUDU, BUSENG, BUKAUSIP, BUSEGA and MANGE allowed their pigs to wander in the village and fed them near their houses. The result was that the village was very smelly and attracted many flies. They had been told by the previous Patrol to fence in their pigs, which they have done. When the pigs were in the yards, for no apparent reason, they got thin and sickly and then died. When asked what food they gave to the pigs, they replied that they fed the pigs on taro and kaukau and that the pigs always had plenty of food. The natives themselves say that the pigs died because they were not used to being in yards. The only other solution to this problem would be for the natives to fence their gardens and village area and keep the pigs out of these places.

The people of WANAN ISLAND keep their pigs on another island and so have no pigs on the island on which they live. The people of KALAL have fenced off a place for their pigs on the island itself. The pigs on KALAL ISLAND look extremely well and are quite plentiful.

The only pigs these people have are the ordinary bush pig which they have domesticated. It would assist these people greatly if their breed of pig was improved. The Lutheran Mission has got some European-bred pigs which, no doubt the natives are able to buy from time to time and improve their breed of pig that way. However, in other districts where there is an agricultural station, there is usually a stud boar of good breed to which the natives can bring their sows. Also, in some areas, the agricultural Department has given the natives what might be called a communal stud boar. The pig boar would be looked after and fed by the people and it could serve their sows and thus improve the breed of pigs. This scheme worked very well in the NAGOVASSI areas in the Bougainville District. I think the same scheme would work very well in parts of this San District.

The natives of TAMI ISLANDS are busily engaged catching fish known as "long toms". These fish become very plentiful at this season and the catching of them is a village affair. After the fish is caught, it is smoked to preserve it. Generally, they have enough smoked fish to last them about a year and also have enough to send some to the mainland.

Education

In this area, every three or four villages has a common village school where the children are taught by native teachers of the Lutheran Mission. Apart from the Government School at Drega, these are the only schools in the YABIM area.

Roads and Bridges

From KAMLOA to MANGE there is an army road which is in reasonably good repair. If the bridges at the MAPE RIVER and BUGAIM RIVER at NASINGALATU had not collapsed, it would be possible to travel by motor vehicle from KAMLOA to MANGE (refer map). From MANGE to BUTALA, the road is mainly on the beach itself or else runs parallel to the beach. All these roads mentioned are good walking or suitable for riding a bicycle. The road to SOKANING via the COLD TAR follows the water pipeline of the school at Drega to its source and then further on. This road is quite a good road, it has no bridges and as far as the end of the pipeline there is a jeep road. From SOKANING to GOINLABU there is only an old track, which is sometimes impassable as it crosses the BUGAIM RIVER, which, in heavy rains, is subject to flooding. The road from GOINLABU to NASINGALATU ~~xxx~~ is quite a good road. These roads ~~are~~ shown on the map are only in their approximate positions.

Missions

The only Mission in this area is the Lutheran Mission which has considerable influence over the natives. All the villages have churches, some of which contain some very good native carvings, such as the church at NASINGALATU.

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C E N S U S

There is only one village in this area which is over recruited and that is the village of BUTALA. Out of twenty-six men of working age twelve are absent at work, which is, I think, a little high for such a small village. The people of this village have been asked not to go out to work until some of the absentees have returned.

MEDICAL AND HEALTH

The health of these people appears to me to be very good. The

Medical Assistant at Gagidu has recently completed a medical patrol of the area in April.

MAPPING

The positions of GOINLABU and SOKANING on the map submitted are approximates only. Likewise the tracks to and from these two villages.

H. C. P. F.

C. W. Liddle

Const. EOLINARA No. 5599, a reliable and quietly spoken person.
C.W. LIDDLE PATROL OFFICER

Const. WAB No. 3845, a reliable policeman.

C. W. Liddle

C. W. Liddle, P.O.

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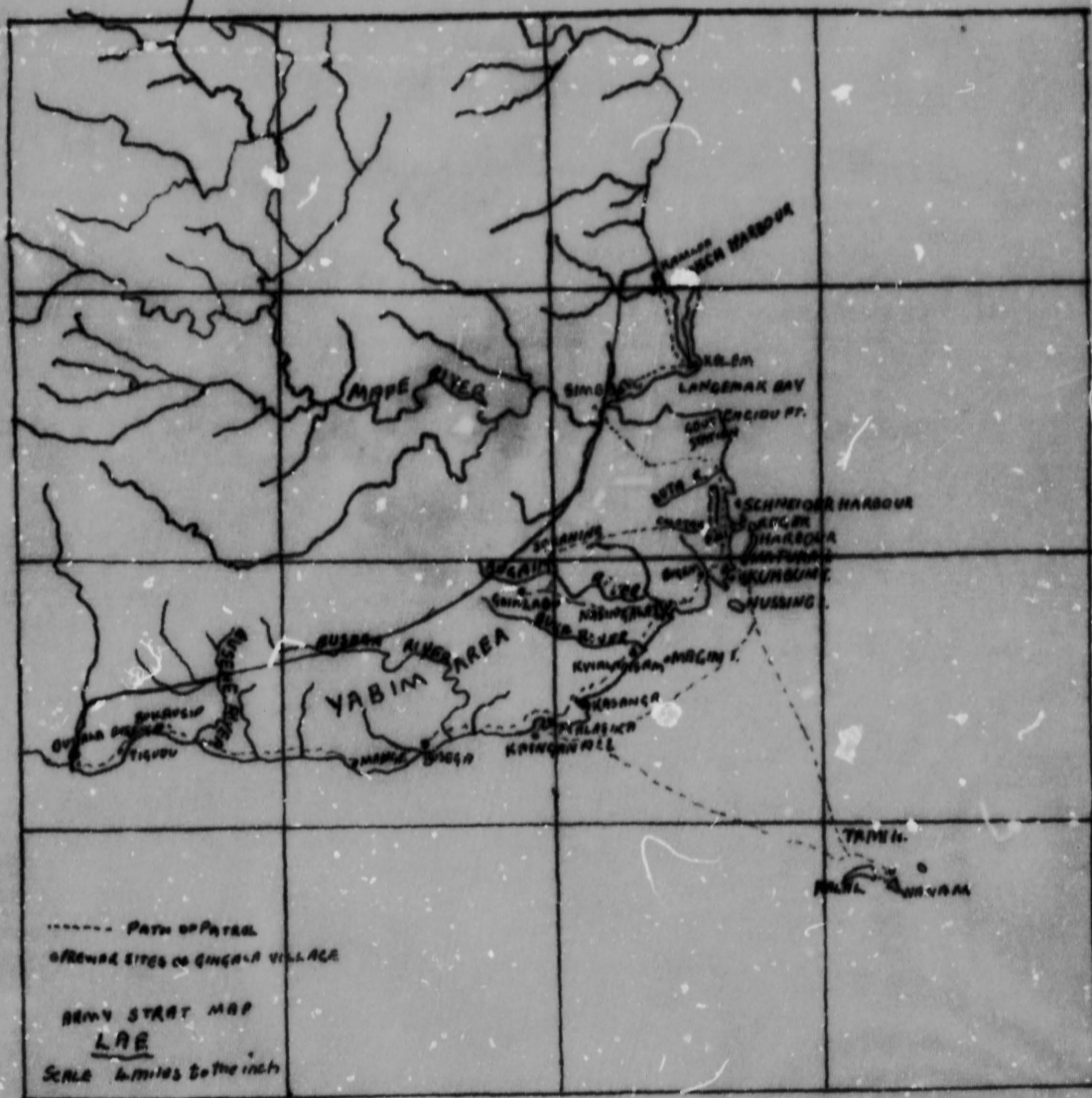
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N. G. P. F.

Const. KOLINARA No. 5599, a reliable and quietly spoken person.

Const. WAU No. 3845, a reliable policeman.

C. W. Liddle
.....
C. W. Liddle. P.O.



30-2-131.

TERRITORY OF PAPUA - NEW GUINEA.

DSF 30/3-
Sub-District Office,
PINSCHHAFEN, T.N.G.

12th July, 1952.

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


Patrol Report Pinschhafen F3/1952 of Patrol of

YABIM Sub-Division by P.O. S.W. Liddle.

Attached hereto please find necessary copies of the
abovenamed report.

Regarding GINGALA Village the natives living at the
end of the airstrip are to start moving next month to the BUKI
area. No pressure has been brought to bear on these natives as
yet to settle in any one spot due to the fact that all purchases
of land for Administration requirements have not been completed.
It is expected that these will be finalised within a matter of
one or two months or sooner and then the question of a permanent
village site will be finalised.

It is pleasing to see a population increase in this
small group of 66 since the last patrol. This gives an average
increase of approximately 34 per thousand per annum, which is
quite a healthy figure if it can be maintained.


(S.J. Parrish.)

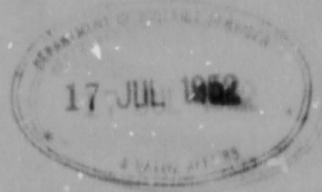
Assistant District Officer.

Encs:

30/9/52

TERRITORY OF PAPUA AND NEW GUINEA.

No. DS. 30/5/12.



District of Morobe,
Headquarters,
LAE.

15th July, 1952.

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

PATROL REPORT - FINSCHHAFFEN NO. 3, 1952.

Forwarded herewith are copies of Patrol Report submitted by Patrol Officer C.W. Liddle, covering a routine patrol of the villages of the YABIM area, which is in the vicinity of the Sub-District Office at Finschhafen.

The Patrol Officer will be instructed to submit definite recommendations for replacement or appointment of village officials, and also for the future location of GINGALA Village.

The population figures are satisfactory, and it is pleasing to see an increase of births over deaths. The large number of absentees under indentures from one village is not regarded seriously.

[Handwritten signature]

H.L.B. Niall
DISTRICT COMMISSIONER

*M. Brown
1952*

Curran

Reasons

K. H. ...

Gingala

Yabim area

30-9-131.

19th July, 1952.

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

Subject: FINSCHHAFFEE Patrol Report No.3
of 1951/52.

The above report from Mr. Liddle is acknowledged.

2. This is a pleasant if uninspiring report, and it would appear that the officer concerned shares with the people of Gingala their indecision with regard to the best site for their future residence.

It may be necessary for a more experienced officer to assist the natives to make up their minds.

3. Matters of interest will be forwarded for the attention of other Departments.

4. It is good to see the vital statistics of this area remaining fairly consistent, and in some cases, actually increasing; but the population on Tami Islands appears to be considerably less than it was before the war. This may be quite wrong, but if correct, anything that can be done to help these fine people should be immediately initiated.

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

VILLAGE POPULATION REGISTER

Year... 1952

YABIT AREA

Govt. Print. - 3745.50

VILLAGE	DATE OF CENSUS	BIRTHS		DEATHS										MIGRATIONS				ABSENT FROM VILLAGE				LABOUR POTENTIAL			FEMALES		Average Size of Family	TOTALS (Excluding Absentee)				GRAND TOTAL				
		0-1 Mth.		0-1 Year		1	5-8		9-13		Over 13		Females in Child Birth	In	Out	Inside District		Outside District		Males	Females	15-16	16-45	Pregnant	Number of Child-bearing age	Average		Child		Adults						
		M	F	M	F	M	F	M	F	M	F	M		F	M	F	M	F	M									F	M	F	M		F	M	F	M
BUKAUSIP	17/6/52	1				1							1	1			4						7	15	1	18	3.8	22	14	30	26	56				
PUSANG	"	2	2										1	2			2	1			1		8	11	1	16	4	18	4	17	14	18	21	74		
TIGIDU	"	2	1							1	1		1	1			1	1			1		3	14	1	16	13	3.4	8	9	14	18	52			
BUTALA	"					1							1				4	1	5	1			3	4	21	3	20	15	3.5	9	12	14	23	72		
MANGU	16/6/52	5	1			1											2				2	2	6	16	8	14	1	15	4	18	11	16	17	63		
BUSIGA	"	3	2			1								1			9	1	2				1	8	27	8	22	2	18	4	16	24	25	26	104	
KASANGA	19/6/52	4	2							1			1	2			4	4			2		9	31	7	20	2	19	5	20	30	28	27	115		
KWALANSAM	"	3	2											1			4	1	7				2	1	23	23	12	23	4	25	5.2	40	29	29	36	149
NASINGALU	"	6	7			1				2	1			2			11	1	9				2	33	62	27	54	7	51	5	71	60	79	78	311	
SOKANING	20/6/52	4	4	1	1												5				1		2	21	30	12	24	4	23	5	39	37	44	34	160	
GINGALA	"	5	4			1								1			7	3			1		1	12	24	7	26	3	26	3	25	26	33	38	127	
SIMBANG	23/6/52	4	5							1			1	3	1	1	4	3			2		13	29	10	2	2	23	4.5	31	29	34	38	141		
KOLEY	"	4								1			1	1	1	1	5	3					16	24	9	25	5	23	4.3	30	27	33	35	133		
KAMLOA	"	3				1								1			3	1	4		1		10	25	11	24	5	21	4.7	21	38	33	36	137		
WANAM	1/7/52	6	1			1							1				11						10	36	13	39	1	37	3.8	32	30	41	39	162		
KALAL	"	3	4					1									4						6	18	5	18	1	19	5	17	19	19	24	84		
		33	42	1	1	2	4	2	1		1		7	6	1	2	1	1	70	5	1	1	18	51	142	40	38	4	23	62	41	64	36	1995		



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of Morobe (Finschafen) Report No. 4 of 52

Patrol Conducted by C. W. Liddle P.O.

Area Patrolled Kalasa area.

Patrol Accompanied by Europeans.....

Natives.....

Duration—From 9/9/52 to 27/8/52

Number of Days 19

Did Medical Assistant Accompany?.....

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

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

Map Reference.....

Objects of Patrol Routine and census, agric. census (Kanemi & Samep villages), investigate mehar's suicide at Sikekia Village

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORESBY.

Forwarded, please.

1 /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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TERRITORY OF PAPUA & NEW GUINEA

DSF 30/1

Sub-District Office
Finschhafen,
MOROBE DISTRICT

4th September, 1952.

The Assistant District Officer,
Finschhafen,
MOROBE DISTRICT

Patrol Report No: F4, 1952

Patrol Conducted by: C.W. Liddle, Patrol Officer

Area Patrolled: KALASA AREA

Duration of Patrol: 9th August, 1952 to 27th August, 1952

No: of days: 19.

Purpose of Patrol: Routine and Census, Agricultural
Census of Kanomi Village and Samep
Village. Investigate Suicide of
native woman at Sikeki Village.

--- o c o ---

D I A R Y

- 9th August, 1952 Departed NUGUDU per M.V. "BERENGA" for SIALUM.
Arrived SIALUM 3 p.m. Census recorded.
- 10th August, 1952 Sunday observed.
- 11th August, 1952 Three-quarters of an hour walking to KWAM KWAM
village. Inspected village, revised census
listened to complaints.
- 12th August, 1952 Departed KWAM KWAM 8 a.m. arrived NUZEN 8.50 a.m.
Inspected site of the combined villages of NUZEN
and KEBURUM. revised census of these villages.
Departed NUZEM at 1.5 p.m. Arrived NANDA 2.20
p.m. Inspected village and revised census.
Departed NANDA at 4 p.m., arrived at KANOMI at
4.15 p.m.
- 13th August, 1952 Revised census of KANZARUA and KANOMI Villages.
Inspected KANZARUA Village and carried out
Agricultural Census for KANOMI Village.
- 14th August, 1952 Departed KANOMI Village at 7.45 a.m., passed
through KANZARUA Village at 8.15 a.m., arrived
SAMBE Village at 10.15 a.m. Inspected village
and recorded census, held discussions with natives.
Departed SAMBE Village at 2.15 p.m. Arrived at
RIRIWO Village at 2.55 p.m. Inspected village
and recorded census. Held discussions with natives.
- 15th August, 1952 Departed RIRIWO Village at 7 a.m., arrived at
ORARAKO Village (Dedua Linguistic Area) at 8.30 a.m.
Departed ORARAKO at 9.50 a.m. Arrived at
ZANKOA Village at 10.50 a.m. Heavy Rains. In-
spected Village recorded Census. Held discussions
with natives.
- 16th August, 1952 Departed ZANKOA Village at 7 a.m. Arrived at
ZAKUBEP Village at 7.30 a.m. Inspected Village,
recorded census and departed ZAKUBEP Village at
9.40 a.m. Arrived at GUP Village at 10.20 a.m.
Inspected Village, recorded census and held
discussions with natives. Departed 1.20 p.m.
Arrived at KAROKO at 1.35 p.m. Village was
inspected, census of KARAKO, MEIAWA, GA and
SAMEP Villages recorded. (Census was recorded
of MEIAWA, GA and SAMEP Villages at KARAKO
because these people had assembled there for a
census as is the usual custom.
- 17th August, 1952 Visited the villages of SAMEP and GA. Had
discussions with the natives.
- 18th August, 1952 Agricultural census at SAMEP. Light rain.
- 19th August, 1952 Departed KARAKO 7.55 a.m. arrived MEIAWA at
8.15 a.m. Inspected Village. Departed
MEIAWA village at 8.35 a.m. Arrived at
TUNGE village at 9.55 a.m. and RUA Village
at 10.15 a.m. Census recorded of Tunge,
Rua and SOWENG villages. Held discussions
with natives. Departed RUA Village at
2.10 p.m. Arrived SOWENG village. Inspec-
ted village. Departed 2.35 p.m. Arrived
BAKON village at 3.30 p.m. Recorded census
and inspected village. Held discussions with
natives. Departed BAKON village at 4.30 p.m.
Arrived KIP village at 5.20 p.m.
- 20th August, 1952 Revised census of KIP village and also of BIUNGRN

REPORT

Village as this is the usual custom. Departed at 11.35 a.m. and arrived BIUNGEN at 11.55 a.m. Inspected village. Departed BIUNGEN at 12.10 p.m. Arrived KALASA Mission at 12.40 p.m. Investigated war damage claim for pre-war church and school owned by local natives, but built on Mission ground. Appointed Trustees.

21st August, 1952

Departed KALASA at 7.a.m. Arrived at KAUNKEO Village at 7.20 a.m. Inspected village, recorded census and held discussions with natives. Departed KAUNKEO at 10.10 a.m. Arrived at KUKUYA village at 10.55 a.m. Inspected village, recorded census and held discussions with natives.

22nd August, 1952

Departed KUKUYA village at 7.15 a.m. Arrived WETNA village at 7.30 a.m. Inspected village, recorded census and held discussions with natives. Departed WETNA village at 10.45 a.m. and arrived at SIKEKIA village at 11.15 a.m. Inspected village, recorded census and held discussions with natives. Investigation of the suicide of the native woman TSARAM.

23rd August, 1952

Departed SIKEKIA village at 6.45 a.m. Arrived PAUKWANGA at 7.25 a.m. Recorded census, inspected village and held discussions with natives. Departed PAUKWANGA at 9.10 a.m. and arrived at the combined village of GITUKIA and BWAMBI at 9.30 a.m. Inspected village, recorded census and held discussions with natives. Departed Gitukia village at 12.a.m. Arrived old village site of BWAMBI at 12.40 p.m. Arrived site of EZANKO 1.30 p.m., arrived KINALAKNA village at 2.p.m. Recorded census, inspected village and held discussions with natives.

24th August, 1952

Sunday observed at KINALAKNA village.

25th August, 1952

Departed KINALAKNA village at 6.50 a.m. Arrived KELANOA village at 8.5 a.m. Departed KELANOA at 9.a.m. and arrived NO: 2 SIALUM at 9.30 a.m. Departed at 10.45 a.m. Arrived SIALUM at 11.50 a.m. Departed SIALUM at 12.50 p.m. Arrived NUNZEN 2.15 p.m.

26th August, 1952

Departed NUNZEN at 7.a.m. Arrived KANOMI village at 8.20 a.m. Departed KANOMI village at 9.20 a.m. Arrived WALINGAI village at 11.15 a.m. Departed WALINGAI village at 12.p.m. Arrived AGO village at 12.35 p.m. Departed AGO at 12.45 p.m. Arrived WONDOKAI at 1.45 p.m.

27th August, 1952

Departed WONDOKAI at 6.40 a.m. Arrived LAKONA at 9.20 a.m. Departed LAKONA at 10.20 a.m. Arrived BONGA at 11.50 a.m. Departed BONGA village at 12.p.m. Arrived KATIKA village at 12.40 p.m. and BWANGI (Jutheran Mission) at 1.15 p.m. Departed jeep to Mape River and arrived Gagidu at 4 p.m.

NATIVE AFFAIRS

Affairs in the factory and every...

In some villages the really bad houses...

building houses with wooden floors.

panlans leaf, and what they look like...

feature which is common to all these villages is that each of them has, in the centre of the village, a tobacco patch.

When the usual village 'kava' club, as mentioned in the introduction, was given to some of the head dresses worn by the dancers were in the form of serapines. Having previously read that there had been an outbreak of 'Cere' in this village and its neighbour BIRING, I thought the night be a good time for a fresh outbreak. Extensive inquiries were made in the villages and other neighbouring villages, but there was no evidence...

INTRODUCTION

Whilst the wet season is on at Finschhafen, the coastal area the other side of Fortification Point has its dry season and it is along this part of the coast that the KALASA area is situated. Indeed Fortification Point appears to be a very definite mark; on the Finschhafen side it can be raining, whilst a few miles away on the other side of the point, there is bright sunshine.

The KALASA area's topography consists of a number of flat terraces, the first few being approximately half a mile wide, then some narrower ones, then a larger one approximately five miles wide after which the country becomes very mountainous. These terraces are really raised coral platforms, having a thin layer of black soil with coral outcrops showing through and are covered with Kunai grass. They are also transversed by many streams which have cut deep ravines, lined with scrub. Thus from a vantage point in the mountains, these terraces cut by ravines look very picturesque. However, unfortunately, this country is not very good for crops, as it is not very fertile.

The patrol was welcomed in all the villages and all the natives appeared to be very pleased with the visit. The welcome may be described in the following manner: as one approached the village, all the village officials stood in line on the right hand side of the road, and at a word of command from their Luluai they would spring to attention and salute. The road would be blocked by a flimsy barrier, behind which native head dresses could be seen. As one approached the barrier, a native missionary would blow a whistle and say a short prayer, generally in the KOTTE dialect. After the prayer, the barrier was broken down and the performers would begin singing and dancing and escort me to the rest house, or to some place where the people had assembled for the census.

Where a number of villages are all close together, the people combined and had the welcome at the main village. The reasons for some of the native 'Sing Sings' of the KALASA people are recorded in the Anthropological section of this report.

OBSERVATIONS.

NATIVE AFFAIRS.

Affairs in the KALASA area were, I thought, and very satisfactory and everything is progressing well, considering that this area had not been patrolled for two years. The villages were all reasonably clean, having good latrines and rubbish pits. However, in some villages the housing was a little poor, but there were no really bad houses in any of the villages. The materials used for building houses are, kunai thatch roofs, pandanus leaf walls and wooden floors. These materials, especially the kunai thatch and pandanus leaf, tend to look shabby after a very short while. Thus what may look a shabby village at first glance, is not really such a shabby village after it has been closely inspected. Another feature which is common to all these villages is that each of them has, in the centre of the village, a tobacco patch.

When the usual welcome 'Sing Sing', as mentioned in the introduction, was given at SAMBE village, two of the head dresses worn by the dancers were in the form of aeroplanes. Having previously read that there had been an outbreak of 'Cargo Cult' in this village and its neighbour RIFIWO, I thought this might be an indication of a fresh outbreak. Extensive inquiries were made in both of these villages and other neighbouring villages, but there was no evidence

of any new 'Cargo Cult'. The head dresses in the shape of aeroplanes, I was informed, were the very latest fashion. The two natives who had made them said that they saw similar head dresses made on the station where they had been working and so decided that they would follow suit. Referring back to the 'Cargo Cult' outbreak in 1947, this was investigated by J. White, P.O. When the 'Cargo Cult' failed, the two leaders, one from SAMBE and the other from RIRIWO, committed suicide. The majority of the natives of these two villages were not very enthusiastic about the 'Cargo Cult' so, at the death of the two leaders it died as well.

The main complaints in this area are not the usual ones about pigs or women, but the ownership of land and hereditary hunting rights. On the coastal terrace, good land is very scarce, as most of it only has a thin layer of topsoil. Here, gardens are all found in depressions which have the advantage of a thicker topsoil and also a larger share of moisture. This coastal terrace is swept by strong winds during both the seasons and even in the depressions ~~the~~ windbreaks have to be built to protect yams and other garden products. These coastal natives are very jealous of the small amount of good ground they have.

A dispute over land between the villages of NUZEN and KWAM KWAM was settled and the border between the two villages was written in both of the village books. The natives party to the dispute were told to discuss the matter with the Paramount Luluai DOWEN as Chairman and bring the result of the discussion to me. After discussing the matter for about an hour and a half, the parties agreed that a dry creek bed on the KWAM KWAM side of NUZEN would be a suitable border. It seems to me that these people are quite capable, on their own, with someone as Chairman, to settle these problems satisfactorily, as they were able to do in this case. The full story of the dispute was heard by me and the decision which these natives reached was the best decision that could be made.

In the mountains back from the coast, there were many complaints by natives, that other natives were poaching on their hereditary hunting grounds. Most of the complainants did not wish to lay a charge against any one, but just wished for a letter stating that other natives were to respect their hereditary rights. The letter was generally asked for by the Luluai of the village. After investigation, the letter was given to them. It would appear that the letter is really a just another form of the old 'Tambu' sign. It was noticed, from the village books, that many similar complaints had been made to previous officers. Similarly, on the coastal strip, the Luluais of the villages asked for letters stating that passing natives should not help themselves to coconuts. These coastal people are interested and were encouraged to make copra and to enlarge their plantations. If passing natives took coconuts, this would mean less copra and also less seedlings. Therefore, the Luluais of these villages were given letters. Again, it is apparent that 'Tambu' signs are not respected as once they were.

I think the following is worth recording, it was written by Mr Pursehouse, Patrol Officer on the 6th of December, 1940. It is an extract from the village book of KWAM KWAM.

"Complaint regarding insufficient pay to the natives of KWAM KWAM for purchase of ground by TUNGE, RUA, and SOWENG natives about 1934 for planting coconuts brought up and dismissed. Originally, conducted by A.F. Kyle and the payment appeared to be liberal - young natives of KWAM KWAM made the complaint."

This extract is from a prewar book and apparently Mr Pursehouse gained the information from previous records which were in existence at that time. This information may be valuable in the future in case of dispute between these villages.

There is an effort by the natives, on the whole, to stop polygamy in this area. At present, there are only two men in this area who each have two wives. These two men come from KARAKO village. Until recently there were also two men in the village of SIKEKIA Village who each had two wives. One man was married to one of his wives in church by a Lutheran Mission teacher (native) and to the other by native custom. A few months ago he divorced the wife he had married by native custom and kept the one he married in church. The other man from SIKEKIA was in a similar position, that is, he was married to one wife in church and to the other by native custom. When he told the wife he had married by native custom that he was going to divorce her, she committed suicide by the traditional KALASA custom, that is she hung herself. This suicide had been reported to the Station and was thoroughly investigated at SIKEKIA. (see Appendix "C").

For a person to commit suicide in KALASA, is merely ^{carrying on} an ancient custom, which is, if a person is brooding over some quarrel or disappointment, they commit suicide by hanging. The basis for this is discussed in the Anthropological section of this report. Inquiries were also made throughout the area regarding this case, to try and find out how much it is being practised, because of this recent suicide.

Earlier in this report, mention is made that the two leaders of the 'Cargo Cult' in 1947 at SAMBE and RIRIWO committed suicide by hanging themselves. Also in a neighbouring village to SIKEKIA, WETNA, a man and wife hung themselves in March 1949. (investigated by R.A. Webb) In this case, the man had an argument with his wife then left her in a temper. Later, when he returned to the house, he found that his wife had committed suicide by hanging herself. Evidently his wife had been brooding over the quarrel. When he saw that his wife had suicided, he followed suit and hung himself.

On questioning other natives, it appears that most of them, especially the older ones, had relatives who had suicided by hanging themselves. The Tultul of SIKEKIA said that when he went to Rabaul to work, his Mother brooded over his absence and hung herself. There were many similar instances.

Fortunately, this custom of suiciding by hanging is rapidly dying out. On the coastal strip, it has died out altogether, and in the mountains, there is only an occasional hanging now.

On looking over previous reports, it is noticed that, in 1950, it was stated that marriage by native custom was considered illegal. Inquiries were made in different villages and it was found that, although most of the natives had been married in church, there were still quite a number married by native custom. The only move taken is to try and make polygamy die out.

Quite a number of villages were found to be moving ~~it~~ to or have moved to, new sites. It almost seems the practice in this area for people to build new houses on new sites instead of building new houses on their old sites. Generally these new sites are very close to the old sites and so the moving does not cause them any hardships. The following villages are shifting to, or have shifted to new sites: SIALUM, RIRIWO, KARAKO, GA, TUNGE, WUA, SOWENG, GITUKIA, BWAMBI, and KINALAKNA. Some of these villages are moving to be closer to water, present sites too small and too stony or else are combining two villages on the same site. The villages of GITUKIA and BWAMBI have made a common village site for themselves, this site is only a few hundred yards from the old site of GITUKIA. The small village of EZANKA is in the process of moving to the new site of KINALAKNA village. These two villages are the least progressive villages in the area.

Agriculture and Livestock

Throughout the patrol, an endeavour was made to encourage more economic development. All the coastal natives were encouraged to produce copra and the inland natives coffee.

The coastal natives in this area all have coconut plantations and are producing a small amount of copra. SIALUM village is the only village with a copra drying shed. The other villages dry their copra by putting it out in the sun. These natives were told to clean their groves and, while they were to produce copra, they should also try to increase the size of their plantations. They have no difficulty in disposing of their copra, as they are regularly visited by a licensed trader and the Lutheran Mission boats. Sometime before the war, the inland villages in the mountains were supplied with coffee seeds to plant. They planted the seeds, but have since neglected the coffee grove. Some of the coffee trees were seen to be about 25 feet high. The berries, generally, being allowed to fall on the ground and were not gathered. At present, these natives sell a little coffee to the Lutheran Mission at KALASA. These people were asked to make an effort to clean the coffee groves and plant more coffee. These inland villages, by direct routes, are only half a day or so from the villages on the coast, which are visited by a trader who buys copra. As this trader is also interested in buying coffee, these natives will have a reasonably close market where they can sell their coffee. The Lutheran Mission also buys a little coffee. However, it was impressed on all the natives that so long as they produce and sell their coffee, it does not matter where they sell it.

As it is realised that, if the natives desire money or goods, then it is easier to create a desire to produce something with which they can obtain their wants. Therefore, it was explained to them that, with the money they received from the sale of coffee, they would be able to buy nails and tools to make better houses, buy better pigs, clothes and other useful articles. The Luluai of BIUNGEN and a native from KAUNKEO village have recently purchased some cocoa seeds from the Lutheran Mission. These seeds have been planted and the natives intend to make cocoa their means of subsistence.

As mentioned in the Agricultural Census for SAMIP village (appendix "B") the natives in the inland villages grow such European vegetables as carrots, potatoes, onions, beans and a type of celery. Passionfruit also grows quite well in this area. These inland villages have intimated that they would like to start planting and selling vegetables on a large scale. At present, whilst I did not discourage them, from such a venture, I did not encourage them. The main reason was, I explained, the difficulty of transporting these goods to market. It is true that these vegetables can easily be brought to the coast at such points which are visited by traders, but the fact remains, at present, there is no one who is willing to buy and sell these vegetables. Another problem is whether these people could maintain a regular and plentiful supply so as to make the venture successful if taken on by some person.

In previous reports, mention has been made of sheep, which survived the war and have bred since the war (Agricultural Census SAMIP village, appendix "B"). Mr E. Wagner of the Lutheran Mission informed me that the sheep were a Palestine breed and the literal translation of the name from German to English is 'long-tailed sheep'. In his report of 1950, Mr Bamford called them Java sheep. Whether this is the same breed or a similar breed, I do not know. Some of these sheep are black and some are white, the wool is rather straight but appears quite fine. The fact remains, however, that there are nine of these sheep at SAMIP village, three at KARAKO village and seven at SIKEKIA village. Apart from feeding the sheep, the natives know nothing else about them, for example shearing or making some use of the wool.

If care was taken, these sheep could be bred and larger numbers would result. Having read that the natives at NONDUGAL are being trained to shear sheep and make use of the wool, it would be useful for these people to be able to do the same. Therefore, and inquiry was made to the native owners as to whether they would be interested in learning about the care of sheep. They were most enthusiastic and two volunteers stated they would very much like to learn about sheep. These two are young fellows and appear to be quite intelligent

The Luluai and Tultul and SAMIP village have started a small business in selling salted pig. They purchase the salt from trade stores and sell the product to the Mission for 2/- per lb. The product is very well prepared and keeps for a long period. These people are very interested in this venture which is, I feel a worthwhile one.

Generally, the agricultural situation in KALASA is good, and there appears to be no shortage of food whatsoever. The Agricultural Censuses for the villages of KANOMI and SAMIP are attached as appendix "B" to this report. These two Censuses are typical for the whole area; KANOMI for the coastal villages and SAMIP for the inland villages.

Medical and Health.

The Medical situation in the area is quite good. The native Medical Assistants are doing a very good job. The native Medical Assistant KISING, who is stationed at NAMBA village, is doing a particularly good job.

There were only a few sores, except at GITUKIA village, where there are many cases of scabies amongst the youth of the village. At KINALAKNA and EZANKO, many little children and one woman had sore eyes. The whites of the eyes were bloodshot and were discharging mucous. All of these cases were treated by the native Medical Orderly and then brought to the native Medical Assistant at KELANOA village.

At the request of the Medical Officer at Finschhafen, all suspected T.B. cases were sent to him at Finschhafen. Seven T.B. suspects were sent in, one from KANOMI, three from RIRIWO, two from KIP and one from KIKUYA. All these people sent in, on examination, proved to be definite T.B. cases.

Village Officials: (see appendix "D")

The village officials in this area all appeared to be carrying out their work reasonably well. If the state of the villages can be used as a gauge with which to measure their ability. Some officials had died and these were replaced by others, on probation, pending approval.

The recommendations are as follows:-

SIALUM

The native NATUBI be appointed Luluai, replacing the deceased Luluai KABA.

The native BAKOI be appointed Tultul, replacing the deceased Tultul GNABU.

KIP

The native AKARA be appointed Tultul, replacing the deceased Tultul.

Roads and Bridges.

During the War, there was a coastal road from Finschhafen to KELANOA which was used by army motor vehicles. Now all the bridges over the numerous streams and rivers have been destroyed by floods and old age. The road itself is in very good condition. Inland, all the tracks were in good condition except for a few muddy places. Around KALASA Mission there are good bridle paths which are used by the Missionaries when travelling around on their horses. There is also a road direct from SIALUM to KALASA Mission, but as this road was not used, its condition is unknown.

Missions

The Lutheran Mission is the only Mission in this area, and

has extensive influence. At present, the Rev. F. Wagner is in charge of the Mission Station at KALASA, being the only European Missionary in the area.

Education

In all the villages there are Mission Schools run by Lutheran Mission Teachers. As seems usual, children in these schools are taught to read and write in the 'Kotte' dialect. The reason, according to the Mission, is that these people, together with the KOTTE people speak a Papuan language. Therefore, by making 'Kotte' the lingua franca amongst all the inland villages, the Missionaries are able to put over their ideas to the natives much better than if they had to use pidgin English, as the medium. Because these Papuan languages are similar, it is easier for a native to learn a dialect other than his own. 'Kotte' was chosen because it was in this area the mission first started and there are a great number of natives who speak the 'kotte' dialect.

Anthropology

In Native Affairs on page (3), mention is made of the custom of suiciding by hanging in this area. The following story was told by an old man NAKE of SIKEKIA:

"Our ancestors got the idea of suiciding by hanging from a small red and black bird called KOKOWA. When IARI (a season near Christmas) arrives, these birds, KOKOWA, hang themselves in forks of trees or leaves of pitpit or leaves of sugar cane in gardens. Our ancestors seeing these birds do this, thought it would be a good custom to carry out and that it would be better for a man or woman to suicide by hanging than brood wrongs fancied or real."

When questioned about this bird "KOKOWA", which killed itself by hanging at this IARI season, the natives replied that, even today, this bird hangs itself. Further, if the natives discover one of these birds which has hung itself and it is fresh, they eat it, otherwise it is left to decompose.

Native 'Sing Sings'.

GEBWA

This song is sung when a new taro garden is planted and is for adult males only. The owner of the garden stands in the middle of his garden, holding a croton leaf stick in his hand. Men come and sit around the performer while he sings the following:

"Get up Get up taro, get up taro leaves,
Get up this side of my garden
Get up this other side of my garden".

When the performer has finished singing, he says "Get up" and all the crouching men around him will get up just as the Taro will 'get up' in his garden. If the garden bears a good crop, the performer becomes quite important as a good 'garden singer'.

GEARON

This song is about fighting and taking revenge on a supposed sorcerer. Suppose a young man in a village suddenly dies through some sickness, immediately it is suspected that he has been 'poisoned' by a sorcerer in some neighbouring village. Now, all the 'big' men have to find out who the sorcerer is so that revenge may be taken. At night time, the 'big' men obtain a bamboo, fasten a 'bilume' (native string bag) to one end of it and some croton leaves to the other end. The bamboo is then placed in a horizontal position in two forked sticks. One of the 'big' men then gets a possum's bone, touches the end that is covered by the 'bilume', while he is doing this, he calls the names of the neighbouring villages. When he calls the right name, the bamboo moves and everyone knows to which village the sorcerer belongs.

All the men then catch hold of the bamboo and feel the spirit pulling the bamboo towards the offending village. Two men hold the bamboo and they cannot resist its pulling and they are followed by all the men with their bows and arrows. The offending village is then surrounded and the attackers wait until dawn. The first person who comes out of a house is immediately shot whether child or adult and regardless of sex. Generally, a fight ensues and this is ~~was~~ won by the attackers as they have the advantage of surprise. After the fight, the men of the attacking village hold a bamboo spear in each hand, one spear having a broad thin blade known as 'mirik' and the other is known as 'zezeme' and ~~ix~~ has a 'thick, narrow bamboo blade. Holding 'mirik' in one hand and 'zezeme' in the other, the following words are sung, and are supposed to be what the deceased young man is saying:

"I killed you, I did not kill you for nothing
You killed me and now I have killed you.
Mirik and zezeme have killed you."

DOBUBU (other names are: LOLOGI, EDNGEI, MUPMUP, ELIVION, LUAM, TAMAGINI)

The natives see that their taro has grown and their pigs are fat. A 'big' man says: "My taro and pigs are ready to eat." He tells them to make headresses for DOBUBU. They then sing until daylight after which they kill the pig and eat the taro. The words of the song are as follows and are repeated over and over:

"This ground is good ground. It has flowers and
all good things"

LUAM (other names are: MUNGEA, SALANEA, BOIZA-UM, SINGEI, SOMBEA.

This is the same as DOBUBU, but the singers stand in the same place and shake, marking time, instead of dancing around.

TAURAI (other names are: PEILAK, WESU)

In this 'sing sing' all the men with 'Kundus' (native drums) stand together and are encircled by men with spears and high headresses. The women also walk around the men. This 'sing sing' is performed when a new garden is harvested and is a type of harvest festival. Before it begins, the food, taro and pigs, are put on display. The dancing and singing begins at sunset and carries on until dawn. When the 'sing sing' is over, the owners of the pigs kill them and the food is distributed. The man who has a large display gains much importance. The words of the song are as follows:-

"The pigs cry, the red pig cries, the black pig cries
"The pigs with big teeth cry.
"The pigs with long teeth cry."

TAMAN

This song is sung when the male children are taken ^{for the} first time into the House TAMBARAM. All the 'big' men sing the following:

"We are the same as 'BISIK' (small red and black bird)
"We come up to you
"We want to see you."

BERUM

This 'Sing sing' is sung when men are carrying a pig which is being taken to a certain place for a feast. The words are as follows:-

"This is a big pig,
This is a heavy pig,
We want to eat it now."

(it is also sung when the natives are carrying other things

Such as Patrol Officers' cargo)

WETWET YAMBARU (other names: ZINKEN, KARUMA)

This is sung when a man builds a new 'house boy'. The owner of the house collects food and has it ready to eat. They make a big type of ~~XXXXX~~ headress for the new 'house boy'. All the men then put on headresses, go inside and sit down. They do not have their 'kundus' with them but sit on the floor and beat out the rhythm of the song with bamboos. The song they sing is as follows:-

Const. ~~XXXX~~ "I have come to your 'house boy'
Patrol Using You have all the food ready
I have come to your new 'house boy'".

The words of these 'sing sings' are repeated over and over. The reason for the different names for one 'sing sing' is that the men got these 'sing sings' from the spirits and different men give them different names. Although the words remain the same, the steps and headresses sometimes differ slightly.

Census

There were four villages included in the census taken by Mr Bamford in 1950 which are not included in this census. These villages are: SIWEA, REBAFU, KUNDEPAFO and ORARAKO. The reason being that these villages were included by Mr White when he took the census of the UEDWA area earlier this year. The total population for KADASA given by Mr Bamford in 1950 was 5,761, less the totals of the above four villages, 807, which gives a total of 4,954. As the present population is 5,099, this gives an overall increase of 145.

--- o o o ---

Widdle

APPENDIX "A"

REPORT ON POLICE.

Const. YAMOI Reg. No. 1804 was the senior constable on this patrol. He obeyed orders given to him and generally behaved very well. Unfortunately he has a disability which makes his words very indistinct, and it is very hard to understand what he says.

Const. MOSANGA Reg. No. 5378B. is a good constable and is very helpful, as he is able to read and write quite well. He was at all times obedient and carried out his duties well.

Const. KULUEA Reg. No. 6966 carried out his duties well on this patrol being at all times cheerful and helpful.

Const. WINAS-KUM Reg. No. 6929 this was this constables first patrol, but he carried out his duties well at all times, and is quite good in the bush.

.....
C. W. Liddle Patrol Officer.

TERRITORY OF PAPUA & NEW GUINEA.

CENSUS OF AGRICULTURE.

(Native Agriculture.)

District or Division MOBOZE, Finschhafen Sub-District.
Census Taken By C. W. Liddle, P.O. Date 13/8/52

SECTION A

NAME OF VILLAGE KANOMI

LOCATION OF VILLAGE

Longitude 6degrees 12 mins.
Latitude 147degrees 43 mins.

POPULATION (Total resident population of the Village) 116 (45 child. 71 adults)

Number of bearing Coconut Palms 3009

SAGO →

- Is Sago a staple food ? No.
- Is Sago an important Supplementary food ? No
- Is Sago occasionally, rarely or never eaten ? Yes

FISH (and other marine food)---

- Is Fish most important in the diet ? No
- Is Fish an important Supplementary food ? Yes
- Is Fish occasionally, rarely or never eaten ? ---

SECTION B

GARDENS---

Area of Taro	Squash Chains
Area of Sweet Potatoes	55
Area of Yams, Mami, Taitu	27.5
Area of Bananas	20
Area of other crops Peanuts	few interplanted with other crops
	2

LIVESTOCK

Number of Pigs 39
Number of Poultry 61

AGRICULTURAL IMPLEMENTS

Number of Axes and hatchets 29
Number of Knives 59
Number of Shovels, Forks, Hoes 49

REMARKS---

The Bananas are planted among the other crops, they are not grown extensively in this area. Other crops such as shallots, corn and beans are grown, but not in any quantity. The sweet potatoes are planted on the flat in a light dark soil. These gardens on the flat are planted in depressions and also have wind breaks around them because of the very strong winds which blow along the coast. The Taro gardens are mainly planted on the side of the hill behind the village, the soil is very stony. These Taro gardens are also irrigated by a river which flows down the side of the hill. This river has been broken up into numerous channels by the natives who divert the water where it is needed. Yams are planted first and when these mature, sweet potatoes are planted in the same garden, so it is usual to see a garden containing matured yams and sweet potatoes.

.....
C. W. Liddle
.....

TERRITORY OF PAPUA & NEW GUINEA

CENSUS OF AGRICULTURE

(Native Agriculture)

District or Division MOROBE, Finschhafen Sub-District.

Census Taken By C. W. Liddle

Date 18/8/52

SECTION A

NAME OF VILLAGE SAMBP

LOCATION OF VILLAGE.

Longitude. 6degrees 14 mins.

Latitude 147degrees 41 mins.

POPULATION (Total resident population of the village) 147(84 adults 57 chld.)

Number of bearing Coconut Palms NIL

SAGO---

Is Sago a staple food? NO

Is Sago an important Supplementary food? NO

Is Sago occasionally, rarely or never eaten? Never eaten

FISH---

Is Fish most important in the diet? No

Is Fish an important Supplementary food? No

Is Fish occasionally, rarely or never eaten? Never eaten.

SECTION B

GARDENS---

Area of Taro-----

Square Chains.

70

Area of Sweet Potatoes-----

70

Area of Yams, Mani, Taitu-----

70

Area of Bananas -----

scattered

LIVESTOCK

AGRICULTURE IMPLEMENTS

Number of Pigs 26

Number of Axes & Hatchets 25

Number of Poultry 13

Number of Knives 36

Number of Sheep 9 (6 ewes, 3 rams)

Number of Shovels, Forks Hoes 18

REMARKS---

The gardens in this area are fenced in, and are not individual gardens but what might be called 'Extended Family' gardens. Taro, Yams and sweet potatoes are all interplanted and it is impossible to measure any one crop. The measurements given above is the area of the whole garden, that is there are 30 sq. Chains in which all the above mentioned crops are grown.

These sheep mentioned, were bought off the Lutheran Mission before the war, and were hidden during the war. They are breeding quite well, the lambs being mainly killed by dogs. I have enquired at the Lutheran Mission what breed they are and have been informed that they are a breed from Palestine, in German they are called 'longtailed sheep'. Some of these sheep are black and the others are white. The wool is rather straight in appearance. Two other villages in Kalasa have some of these sheep, namely KARAKO which has three and SIKLIA which has seven sheep.

The gardens seen in this area appeared to more heavily planted than the gardens seen on the coastal strip. The following European foods are also grown, cabbages, potatoes, carrots, onions and also a variety of celery.

.....*McKidd*.....

Chief MUKU is one of these retiring types and tends to keep in the back ground. Apart from this he is a good official.

Chief MUKU does not say very much, all the talking is done by the other people. He is one of these talkative people. The chief is not a particularly impressive.

Chief MUKU as mentioned above he is a good official, and in his character that enables him to do his job. He probably do what he tells the people to do.

APPENDIX "C"

Investigation of the Suicide of the Native Woman TSARAM

IBUNG states that he had two wives, the first being TILIA and the second the deceased TSARAM. He had been married to TSARAM for three and a half years and was married by native custom. On the 6th of April, 1952, he told her that he was going to divorce her as the Mission did not want him to have two wives. Evidently she brooded over this.

TSARAM was missed on Sunday night, the 13th of April, when she did not return to the village. IBUNG thought that she had gone to SOWENG village to visit her sister and, on Monday, went to SOWENG to see if she was there. TSARAM was not there and he came back to the village on Tuesday. He informed the Luluai and Tultul and, after much discussion, they decided something must have happened to her.

Everyone in the village began searching for her on Wednesday, again on Thursday and Friday.

On Saturday, the Tultul TSAWAM and IBUNG found her hanging up in a tree near the garden. They cut down the ~~body~~ vine she had used to hang herself. The body was only slightly decomposed.

The body was buried on Sunday.

IBUNG divorced his wife because of the pressure the Tultul TSAWAM had brought to bear on him, saying that it was wrong for a man to have two wives.

The method used is that a person ties a vine round their neck to some branch and then jumps. The result is that death is caused by a broken neck and not by strangulation.

--- o o o ---

HANWARUA WILLIAM

HANWARUA WILLIAM is a native of the village of...

He is one of the...

...

HANWARUA WILLIAM

HANWARUA WILLIAM does not...

...

...

...

... talking is done by...
... people. On the...
... great...
... work...
... and...
...

APPENDIX "D"

VILLAGE OFFICIALS

Paramount Luluai DOWEN of KARAKO Village, is a reasonably good Official. However he has a very annoying habit of interrupting conversations, held with other natives. He wants all the conversation to go through him, and does not want one to talk direct to the natives.

SIALUM Village.

Luluai KABA now deceased and NATUBI was appointed pending confirmation. NATUBI is a middle aged man, he is a man of some importance in his own right and should make a good Official.

Tultul MALABUM is an old man, but is still a man with some influence and will be able to give assistance to NATUBI.

Tultul GNADU deceased and BAKOI was appointed pending confirmation. He appears to be keen about his work, and will be a very willing Official.

KWAMKWAM Village.

LULUAI MOIKINO is active and is young. He is very interested in his Village as can be seen from this village. Houses are good and Village area was very clean.

Tultul MALI is older than the Luluai and does not appear to have the energy of the Luluai. However he is an average Official.

NUZEN Village

Luluai SAVESAVE is a reasonable Official and makes sure the Village clean and tidy.

Tultul GILAM is a good assistant in helping keep the village in order.

KEBURUM Village.

Luluai AWANG is not a very impressive Official and at present plays a minor part, whilst KERURUM Village is sharing a common site with NUZEN Village.

Tultul ZIZICA is a more energetic type than the Luluai and seems to command greater respect of the people.

NANDA Village

Luluai SOROMBOM is energetic and can be seen from the good state of the village. There is no Tultul in this village and there is no need for one as it is a small village. The present Luluai can easily cope with the work.

KANOMI Village

Luluai BEGEN is very helpful, although at times he is inclined to be very slow. However he is slow but sure.

Tultul MEANG is a good worker and is an able assistant to the Luluai

KANZARUA Village

Luluai NINGIMAN is helpful and appears to be very willing.

Tultul WBLENG is one of these retiring types and tends to keep in the back ground. Apart from this he is a good Official.

SAMBE Village

Luluai MEINO does not say very much, all the talking is done by the Tultul who is one of these talkative people. On the whole he is not a particularly impressive.

Tultul DAL-WA - as mentioned above he is a great talker, and it is his constant chatter that enables him to get work done. The people probably do what he tells them for peace and quietness.

RIRIWO Village.

Luluai WITUNG is energetic and carries out his duties well.
Tultul BIWING is a good type of Village Official and performs his duties very ably.

ZANKOA Village.

Luluai YOMING a hard working Official and he is getting a nice village together, which is clean and tidy.
Tultul SIREM a good Official and appears to be well thought of by the villagers.

ZAKUBEP Village.

Luluai ZEI-AI-I has a good personality and gets things done very well. Also he is very smart in his general appearance.
Tultul IRIBU is a good Official and compares very well with the Luluai.

GERUP Village.

Luluai TULUM is a hard worker and has the confidence of his fellow villagers.
Tultul MAWANG has a good personality and is an able partner for the Luluai and is a energetic person.

KARAKO Village.

Luluai SOAKI a good Official and is capable and intelligent.
Tultul KUNZUN same as Luluai and is a hard worker.

MEINWA Village

Luluai GOAN is a reasonable good Official and is working well
Tultul BOLONG is not very fluent in Pidgin English, this however does not prevent him from being a good Official and a great help to the Luluai.

TUNGE Village.

Luluai MORANMAN has a good personality and is doing good work.
Tultul BULUNEI is slack and all the burden of the work falls on the Luluai. He has been told to help the Luluai more in the future.

SAMEF Village.

Luluai TINGGE is a good man, but has been slack regarding the condition of his roads. He is very interested in all Cash Crops and has been making a business of preparing salted pork. Generally his work has been very good.

Tultul LEWCNG. is a good worker. Similar to the Luluai he is very interested in any kind of economic development.

GA Village

Luluai TOMONG has the interest of the people at heart and is behind the move to shift the village to a better site.

Tultul OMING is a good Official and is working well.

RUA Village.

Luluai UTUNGILI is not a very impressive looking person, but is able to get the general village work done quite well.

Tultul EEMANG is more impressive than the Luluai and is a capable assistant.

SONENG Village.

Luluai ME-AI is a slow thinker, but is a careful thinker and does not act in haste. There is no Tultul in this village, it is small and the Luluai is easily able to cope with all the work.

APPENDIX "D"BAKON Village.

Luluai DAGUK is a very good Official and the condition of his village is a credit to him. There is no Tultul in this village, it is small and the Luluai is able to cope with all the work.

KIP Village.

Luluai KAMUNG is a very poor type of Official and is most incompetent.

Tultul AKARA is tultul pending confirmation of his appointment. AKARA is much better than the Luluai and may be able to lend some of his energy to the Luluai.

BIUNGEN Village.

Luluai TAWANZO is a good Official and is interested in Cash Crops/ He purchased some cocoy seeds and has planted them and hopes to make a success. He has not neglected his work in the village as that was good. There is no Tultul, because the village is small.

KAUNKEO Village.

Luluai DEUNG is a good Official. He appears to be a little dull, but manages to get things done.

TultulLELEU is a very good assistant for the Luluai and gives him a lot of help.

KUKUYA Village.

Luluai AWINU is an average Official and is working well.

Tultul KAZA is a good help to the Luluai a great deal and is very bright.

WETNA Village.

Luluai BAMUA Tix Tries very hard to do a good job and he succeeds with the help given to him by his people.

Tultul KUNABU is doing well and helps the Luluai a great deal.

SIKIKIA Village.

Luluai DO-AINA is a quiet person and is working well.

Tultul TSAWAM is a good Official, but if hurried too much becomes very muddled about what he is talking about. When he is calm he becomes quite alright, and can give a very clear account of the event, about which one is enquiring.

PAUKWANGA Village.

Luluai SORONG is an old man, and at times appears a little senile.

Tultul AWAING is younger, ~~and~~ energetic and always willing. Both appear to be doing their best.

GITUKIA Village.

Luluai KUMEPNA speaks very poor Pidgin English, but he is generally a good Official.

Tultul NIMET is the talker as the Luluai is handicapped by his lack of knowledge of Pidgin English. He helps the Luluai and does work well.

BWAMBI Village.

Luluai BANGEU tries to do his best and is doing a reasonably good job.

Tultul BANOK is a good assistant to the Luluai.

EZANKO Village.

Luluai GAVANG has a hard job to keep things going as he is short of able bodied men. However he is managing alright. There is no Tultul as the Village is very small.

KINALAKNA Village.

APPENDIX "D"

KINALAKNA Village.

Luluai KATEP not much was seen of this Luluai as at the time of the visit he was very sick. Judging from the Village he appears to be working very well and is keeping all the villages working.

Tultul WILINGA appeared to be a good worker and interested in the village as a whole.

o o o

TERRITORY OF PAPUA - NEW GUINEA.

DSF 30/1-44
Sub-District Office,
FINSCHHAFEN, T.N.G.

9th September, 1952.

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

Finschhafen Patrol Report FA/1952.

Patrol of Kalasa Sub-Division by P.O. C.W. Liddle.

Enclosed herewith please find the abovesaid report.

Mr. Liddle appears to have adopted a very friendly approach throughout the patrol which would be much appreciated by the Kalasa people who are a friendly type anxious to please.


The patrol was much more hurried than I would have liked but I do not consider that of great consequence as it is intended to patrol this area again very early in the New Year.

I feel that Mr. Liddle has good reason at the moment to want to get back from patrol as quickly as possible and I do not propose to censure him for it.

The same desire for economic development prevails in Kalasa as elsewhere in the Sub-District, however the main problem is again that of transport and lack of marketing facilities. In consequence I instructed Mr. Liddle to encourage the natives to concentrate on copra on the coast and coffee in the hinterland as in each instance they appear to be the most easily handled produce.

I will have further investigation made of the cocoa growing by the BIUNGEN and KANOMI people and ensure that they go about the planting etc. in the proper manner.

The agriculture census of NAMEP and KANOMI villages besides being submitted as an appendix to the report, is also being submitted separately.


(D.J. Parrish.)

Assistant District Officer.

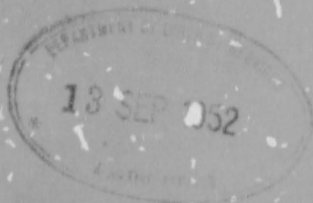
Enc:

TERRITORY OF PAPUA AND NEW GUINEA.

30/9/52

No. DS. 30/7/52.

HLRN. 5H.



District of Morobe,
Headquarters,
LAE.

10th September, 1952.

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

PATROL
REPORT FINSCHAHAFEN - NO. 4 of 1952.

Forwarded herewith are copies of the abovementioned Patrol Report, submitted by Patrol Officer Middle, covering a routine patrol of the Kalasa sub-division of the Finschhafen Sub District. A covering memorandum from the A.D.C. Finschhafen is also attached. I cannot understand the remarks of the A.D.C. that Mr. Liddle had good reason to carry out the patrol hurriedly, as appears to have been done. It will be seen that 19 days were spent on the patrol, and this included one day travelling by ship and two Sundays, which were observed. You will see from the Patrol Report cover that on the 16th August, six villages were visited and the census checked, and in that one day 1164 natives were lined for census. On the 23rd August, five villages were visited, with a population of 792. You will appreciate that the number of villages visited, and the natives lined for census were far more than should have been done on any one day.

Mr. Liddle has now been almost six months in the Finschhafen Sub-District, and excepting for one short patrol of approximately 10 days, this is the first patrol of any extensive nature.

Generally speaking, the conditions in the area can be said to be reasonably good. Apparently food supplies are sufficient, and the natives are keen to grow economic crops. The area suffered extensively during the war, as practically the whole coast from Finschhafen to Kelanpa was the scene of much fighting. Many of the villages were more or less completely destroyed, and great damage was done to their coconut groves. Future officers will be instructed to encourage the natives to concentrate on the planting of more coconuts, as there seems to be a better chance of increasing their economic position by the sale of copra than any other means.

Will you please bring the paragraphs concerning the "long tailed sheep" to the notice of the Director of Agriculture. I understand that the Department is anxious to obtain some of these sheep for cross breeding purposes. Arrangements are at present being made for some Romney Marsh sheep to be made available from Eran Livestock Station to the natives of these areas.

*Mr. Middle M
10/9/52*

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

30-9-139

22nd September, 1952

The District Commissioner,
Morobe District,
LAE

Patrol Report Finschhafen - No. 4 of 1952/53

The Report of Mr. Patrol Officer C.W. Liddle of his Patrol of the Kalusa Sub-division, Finschhafen Sub-District is acknowledged.

Mr. Liddle has supplied an interesting account of his observations and activities while on this Patrol but he has conducted it far too hurriedly, especially considering these villages had not been visited for two years. The native people visited appear to be thriving and to be favourably disposed towards the Administration. Many people would, however, have gained the impression that the officer did not have time to listen to problems which they would like to discuss, and some would have been too shy or reticent to seek advice until they had had plenty of time to study his manner and disposition towards them. The encouraging of these natives to plant more coconuts and coffee where the soil and climate is suitable is most desirable and it should be seen to that they do this especially in regard to the former. This would require unhurried field work where at least a day and night is spent at each sizeable village, and patrolling of such a nature is to be carried out in future.

The paragraphs on "long tailed sheep" will be brought to the notice of the Director of Agriculture, and paragraphs of interest to other Departments will be sent to them.

(J.H. Jones)
Director

PIA

TERRITORY OF PAPUA AND NEW GUINEA.

File No: E/30-1-16.



Department of Agriculture,
Stock and Fisheries,
PORT MORESBY.

10th October, 1952.

MEMORANDUM for:

The Director, (2)
Department of District Services
and Native Affairs,
PORT MORESBY.

EXTRACT FROM PATROL REPORT - KAJASA.
YOUR DS.30-9-139 OF 22/9/52 REFERS.

Under the heading of "Agriculture and Livestock",
it is noted that there are a small number of sheep in the
area which are owned and cared for by the natives.

It is suggested that two natives be selected
and sent to Nondjil for a short period to receive training
in sheep management, shearing and some tuition on the use
of wool.

R. E. P. Lwyer
(R. E. P. LWYER)
DIRECTOR.

(MINUTED 29/10/52)

*Mr. Mackinnon
29/10/52*

*Minute to Jc
Morobe District*

PIA 10.10.52

*Please refer to Patrol Report Finathere
- No 4 of 1952/53, and your memorandum DS.30/5/52
of the 10th September 1952, the final paragraph.
The existence of the sheep was brought to the
notice of the Director of Agriculture and his
suggestion should be carried out.
(JHJ)*

TERRITORY OF PAPUA AND NEW GUINEA

c
o
p
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File No.: E/30-1-16.
Department of Agriculture, Stock
and Fisheries,
PORT MORESBY.

10th October, 1952.

MEMORANDUM for:

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

Subject: Extract from Patrol Report - KALASA

Reference: Your DS.30-9-139 of 22nd September.

Under the heading of "Agriculture and Livestock", it is noted that there are a small number of sheep in the area which are owned and cared for by the natives.

It is suggested that two natives be selected and sent to Nondugl for a short period to receive training in sheep management, shearing and some tuition on the use of wool.

(sgd) Director.

MINUTED to-

The District Commissioner,
Morobe District, LAE.

Please refer to Patrol Report, Finschhafen No.4 of 1952/1953 and your memorandum DS.30-5-4 of the 10th September 1952, the final paragraph.

The existence of the sheep was brought to the notice of the Director of Agriculture and his suggestion should be carried out.

DS.30-9-139.
29th October, 1952.

A.A. Roberts
(A.A. Roberts)
Acting Director, D.D.S. & F.

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TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of Morobe (Finschafen) Report No. 5 of 52

Patrol Conducted by C.W. Liddle P.O.

Area Patrolled Kotte area.

Patrol Accompanied by Europeans.....

Natives.....

Duration—From 11/9/52 to 14/10/52

Number of Days.....

Did Medical Assistant Accompany?.....

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

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

Map Reference.....

Objects of Patrol Routine and census.

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORESBY.

Forwarded, please.

/ /15

.....
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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TERRITORY OF PAPUA & NEW GUINEA

DSF 30/1

Sub-District Office
Finschhafen,
MOROBE DISTRICT

15th October, 1952.

The Assistant District Officer,
Finschhafen,
MOROBE DISTRICT

Patrol Report No: F5, 1952

Patrol Conducted by: C.W. Liddle, Patrol Officer.

Area Patrolled: KOTTE AREA

Duration of Patrol: 11th September, 1952 to 14th October,
1952.

Purpose of Patrol: Routine Census.

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D I A R Y

- 11th September, 1952
Departed Gagiau per truck to Mape Bridge. Arrived 9 a.m. Departed Mape Bridge and arrived TIRIMORE 10 a.m. Recorded Census, inspected village and held discussions with natives. Departed TIRIMORE 1.30 p.m. and arrived GURUNKOR 2.40 p.m. Recorded Census, inspected village and held discussions with inhabitants.
- 12th September, 1952
Departed GURUNKOR 7 a.m. Arrived LANITIZARA 8.15 a.m. Recorded census, inspected village and held discussions with inhabitants. Departed LANITIZARA 12.30 p.m. Arrived MAPE RIVER 12.50 p.m. Departed MAPE 1.30 p.m. Arrived HAPAHONDONG 2.50 p.m. Recorded census, inspected village and held discussions with inhabitants.
- 13th September, 1952
Departed HAPAHONDONG 6 a.m. Arrived MAGAZNIN 7.20 a.m. Recorded Census, inspected village and held discussions with inhabitants. Returned to HAPAHONDONG and thence to MAPE.
- 14th September, 1952
SUNDAY OBSERVED.
- 15th September, 1952
MONDAY PUBLIC HOLIDAY.
- 16th September, 1952
Departed for Mape Bridge. Arrived 10 a.m. and was joined by Mr A. Prior, Medical Assistant. Arrived KATIKA 12 noon. Recorded census, inspected village and held discussions with inhabitants.
- 17th September, 1952
Departed KATIKA 7.30 a.m. Arrived LEKO 8.5 a.m. Recorded census, inspected village and held discussions with inhabitants. Departed LEKO 12.55 p.m. arrived KAUNKO 3.40 p.m. Recorded census, inspected village and held discussions with inhabitants.
- 18th September, 1952
Departed KAUNKO 7.30 a.m. Arrived KATIKA 10.15 a.m. Departed KATIKA 11.30 a.m., arrived TAREKO 12.45 p.m. Recorded census, inspected villages and held discussions with inhabitants.
- 19th September, 1952
Departed TAREKO 7.55 a.m. Arrived JIVEVANENG 8.25 a.m. Visited SISI in the morning and recorded census, inspected village and held discussions. Recorded census of JIVEVANENG in the afternoon and also inspected village and held discussions with inhabitants.
- 20th September, 1952
Departed JIVEVANENG 7.35 a.m. Arrived BALANKO 8.25 a.m. Recorded census, inspected village and held discussions with inhabitants.
- 21st September, 1952
SUNDAY OBSERVED.
- 22nd September, 1952
Departed BALANKO 7.30 a.m. Arrived FIOR 8 a.m. Recorded census, inspected village and held discussions with inhabitants. Departed FIOR 2 p.m. Arrived MASANGKO 2.20 p.m. Recorded census, inspected village and held discussions with inhabitants.
- 23rd September, 1952
Departed MASANKO 8 a.m. Arrived SATTELBERG 8.30 a.m. Departed SATTELBERG MISSION 10.30 Arrived MARARUO 11 a.m. Recorded census, inspected village and held discussions.

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24th September, 1952 Departed MARARUC 7.45 a.m. Arrived MOKENG 9.15 a.m. Recorded census, inspected village and held discussions with natives. Mr Prior returned to Gagidu.

25th September, 1952 Departed MOKENG 7.45 a.m. Arrived KUMAWA 9.45 a.m. Recorded census, inspected village and held discussions with inhabitants.

26th September, 1952 Departed KUMAWA 7.35 a.m. Arrived KIWISAU No: 1 8.10 a.m. Recorded census, inspected village and held discussions with inhabitants. Departed KIWISAU No: 1 and arrived at and inspected KIWISAU No: 2.

27th September, 1952 Returned to GAGIDU for discussions and instructions from A.D.O., prior to his going to SIASSI ISLAND on patrol.

28th September, 1952 SUNDAY OBSERVED.

29th September, 1952 Travelled to KANGARUA via HAPAHONDONG. Arrived 10.30 a.m. Recorded census, inspected village and held discussions with inhabitants. Travelled to ZINGKO village. Recorded census, inspected village and held discussions with inhabitants.

30th September, 1952 Departed ZINGKO 6.30 a.m. Arrived MOIKISUNG 8.45 a.m. Recorded census, inspected village and held discussions with inhabitants. Departed MOIKISUNG 1.45 p.m. Arrived YOMBONG 3.15 p.m. Recorded census, inspected village and held discussions with inhabitants.

1st October, 1952 Departed YOMBONG 6.30 a.m. Arrived SAMBEANG 7 a.m. Recorded census, inspected village and held discussions with inhabitants. Departed SAMBEANG 11.30 a.m. Arrived BEDING 2.30 p.m. Recorded census, inspected village and held discussions with inhabitants.

2nd October, 1952 Departed BEDING 6.35 a.m. Arrived BOKASU 7.25 a.m. Recorded census, inspected village and held discussions with inhabitants. Departed BOKASU 11 a.m. Arrived SAFIFI 3 p.m. via EMBENGWANENG and GUNUSAKUNG. Recorded census, inspected village and held discussions with inhabitants.

3rd October, 1952 Departed SAFIFI 6.15 a.m. Arrived EMBENGWANENG 7.45 a.m. Recorded census, inspected village and held discussions with inhabitants. Departed EMBENGWANENG 12 p.m. Arrived GUNZAKUNG 12.45 p.m. Recorded census inspected village and held discussions with inhabitants.

4th October, 1952 Departed GUNZAKUNG 6 a.m. Arrived MAWANING 7 a.m. Recorded census, inspected village and held discussions with inhabitants. Departed MAWANING 12.15 p.m. Arrived SAMANTI KI 2 p.m. Recorded census, inspected village and held discussions with inhabitants.

5th October, 1952 Sunday observed. Held discussions with various visiting officials.

6th October, 1952 Departed SAMANTI KI 6.15 a.m. Arrived FONDENKO 6.45 a.m. Recorded census, inspected

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village and held discussions with inhabitants. Departed FONDENKO 11.30 a.m. Arrived SOSO-NINGKO 1.15 p.m. Recorded census, inspected village and held discussions with inhabitants.

7th October, 1952

Departed SOSONINGKO 6. a.m. Arrived SILILIO 6.40 a.m. Recorded census, inspected village and held discussions with inhabitants. Departed SILILIO 12.p.m. Arrived NANLUO 1.15 p.m., via BOLINBANGEN. Recorded census, inspected village and held discussions with inhabitants of NANLUO. Departed NANLUO 5 p.m. Arrived BOLINBANGEN 5.30 p.m.

8th October, 1952

Recorded census, inspected village and held discussions with inhabitants of BOLINBANGEN. Departed BOLINBANGEN 12 noon. Arrived MERIKEO 1.35 p.m. Recorded census, inspected village and held discussions with inhabitants.

9th October, 1952

Departed MERIKEO 6.15 a.m. Arrived ZAFILO 7.35 a.m. Recorded census, inspected village and held discussions with inhabitants. Departed ZAFILO 12. noon. Arrived KWEMLIKI 2. p.m., via MERIKEO. Recorded census, inspected village and held discussions with inhabitants of KWEMLIKI.

10th October, 1952

Departed KWEMLIKI 6.10 a.m. Arrived ULUOR 7.10 a.m. Recorded census, inspected village and held discussions with inhabitants. Departed ULUOR 12 noon. Arrived GWINLANKO 12.20 p.m. Recorded census, inspected village and held discussions with inhabitants.

11th October, 1952

Departed GWINLANKO 6.5 a.m. Arrived BAZULUO 6.30 a.m. Recorded census, inspected village and held discussions with inhabitants. Departed BAZULUO 11.30 a.m. Arrived AIMOLAU 1.15 p.m. Recorded census, inspected village and held discussions with inhabitants.

12th October, 1952

SUNDAY. Travelled to LAKONA village, one and a quarter hours. Held discussions with inhabitants.

13th October, 1952

Recorded census and inspected village of LAKONA. Departed 10 a.m. Arrived BONGA 11.45 a.m. Recorded census, inspected village and held discussions with inhabitants. Departed 4 p.m. and returned to GAGIDU.

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I N T R O D U C T I O N

Patrolling in the KOTTE area is, on the whole, very pleasant and easy going. Each village gives a welcome to the Patrol as a whole and generally presented me with a bilume. This particular type of welcome was described previously by Mr White, P.O.

At night, in every village where I slept, the people of that village and nearby villages gathered to put on a 'sing sing'. Thus, although I might have only been in a village during the morning, the natives again saw me and discussed matters, when they gathered for these 'sing sings'. 'Sing sings are very popular with these people and they do not need any encouragement to put one on. The arrival of a Patrol serves them as a good excuse to gather together. The fact that, neighbouring villages join in each other's 'sing sings is very good to note, as this might and does lead to co-operation in many other ways, as explained later in this report.

At the time of the Patrol, the rainy season was almost over and not many really wet days were encountered. However, the tracks were soggy in many places, due to the effect of the wet season. The natives say that, later, when the dry season begins properly, the tracks will be perfectly all right.

During this Patrol, particular attention was paid to absentees at work. All the names of the absentees and, if possible, their place of employment and time they have been absent from the village were recorded. There are still many villages which are over-recruited.

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O B S E R V A T I O N S

NATIVE AFFAIRS

Generally, the affairs in this area are progressing well. These people are all reasonably close to the Station, that is, within a day's walk. If they have any small troubles or disputes they take them to the Station. Thus, one finds surprisingly few complaints to be dealt with in the villages.

One aspect which I consider to be very healthy is the co-operative spirit amongst these natives. This has been fostered and encouraged by the Lutheran Mission in various ways. There are three stores, run on a co-operative basis by the Mission. These stores are situated at the compound SUPAN near HAPANONDONG, SATTELBERG and KAUNKO village.

In the Mape area, the people are very keen to grow rice and cocoa and many villages have joined together of their own accord to do this work. One particular lot are: KANGARUA, MOIKISUNG, ZINGKO, MAWANING, SAFIFI, YOMBONG, SAMBEANG. Another smaller group from the same area are: EMBAWANENG, GUNZAKUN and BOKASU. These people all have land on the coastal side of MOIKISUNG, near BOPALA and TIGIDU.

Besides the villages mentioned above, many other villages have combined together to grow crops, but not in such large numbers. The villages mentioned above intend to cultivate rice and cocoa. Near SATTELBERG, the people are not so interested in cocoa and are only interested in coffee and rice. There is one communal effort of any size and this is the group which are interested in the growing of rice - the group being comprised of MARARUO, SOSONINKO and KUPAUA. They have grown rice successfully and have a hand huller. However, this hand huller is not very efficient and takes a very long time to hull the rice.

The generally poor type of house built by these people does not bear an equal relation to their advancement in other spheres. It is not so much that the houses are poorly built, but that they are badly designed. Generally, a house is one-roomed, with a smoking fire in the middle of the floor. In this one room, the inhabitants sleep,

cook, eat and entertain their friends. These are, I think, ideal conditions under which an epidemic of one kind or other would thrive.

Admittedly, these people have been living in this type of house for hundreds of years and have been perfectly satisfied with them. This fact does not mean that the present type of house is ideal. I discussed alternative plans for house building and one person in GUNZAKUN village is going to try a house of this new design. This design has a verandah and two rooms - one for sleeping and one for eating and entertaining friends. This may not sound much different from the present design, but the natives consider this design to be really revolutionary.

Nearer to the station, the housing is a little better, many houses being built with salvaged army materials, planks and iron. The main trouble with them is that they are almost as airless as a native built house and, having iron roofs instead of thatch, it is unbearable to stay indoors on a sunny day.

In all villages, except two, the people are reasonably clean and wash regularly. The two villages referred to are MAWANING and SAMANTIKI. It is difficult to understand why the inhabitants of these two villages do not wash regularly, as the inhabitants of the neighbouring villages, at the same altitude, do. The women, especially, were dirty, particularly their clothes and skin. These people were told to clean themselves up and that it was wrong for them to wear dirty clothes, as germs, etc. are in dirt. It was also explained to them that it was an offence to wear dirty clothes. The women in the KOTTE area always wear a blouse, whether a patrol is in the area or not. This is due to the teaching of the Mission, which advocates that it is wrong for a woman not to be fully dressed.

For many years, KIWISAU village has been composed of two hamlets approximately half an hour's walk apart. The Tultul living at No. 1 KIWISAU and the Luluai living at No. 2 KIWISAU. Last year, they were asked by Mr White to try and find a site suitable to both sections. At last, a suitable place has been found, which is approximately between the two present hamlets. It is a good site, and has a good water supply. No building has been started on this site as yet, but will begin shortly.

AGRICULTURE

The ordinary native gardens of their staple foods are all bearing well. Now that the wet season is finishing, they are beginning to get ground ready for the planting of taro, taro konkong and sugar cane. According to native practice, taro and sugar are always planted at the same time.

The main economic crops grown or being tried are: coffee, rice, cocoa and copra.

Coffee

Prewar, all the mountain villages, which could grow coffee, were given seed by the Mission and encouraged to grow it. Many people have let their coffee groves go to bush and have purposely neglected them. The reason being, I am given to understand, is that they received a very low price for their coffee from the Mission. It has been explained to them that the price of coffee, along with that of copra, has risen much higher than prewar. This fact was substantiated by a few natives who had had the energy to gather coffee and sell it. The Mission and various traders buy the coffee, so the natives have no trouble whatsoever in getting rid of it.

Rice.

Where it has been grown, rice flourishes and gives a good yield. The main trouble is the hulling of the rice. The small hand hullers which some natives have been able to purchase from the Mission are not

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very efficient and it takes a long time to hull a small amount of rice. The Lutheran Mission has a huller at HELDDBACH and a few natives get their rice hulled there. One particular group tried to sell their unhulled rice to the Mission, but, as they received only 10/- per bag, which, to them, was a small price, they did not think it was worth while growing rice for that amount. Now that there is a rice huller at the Government Station at GAGIOW, some of these people could get their rice hulled there and thereby obtain a larger price for their rice. As I mentioned in the paragraph 'Native Affairs', there are large groups co-operating to grow rice.

Copra

At present, practically no copra is grown by the few villages who had copra plantations prewar. These villages had their groves almost completely wiped out. The people were told to try and re-establish their old prewar plantations and then increase the size of them. They have been told that, to enable them to do this, it might be a good thing, if possible, to stop everyone from eating the coconuts and save them for planting. It is realized, of course, that, if their gardens, for some reason, failed, that they would have to eat coconuts.

It is pleasing to note that MERIKIO village, although it is almost a day's walk from the coast, has, of its own accord, been replanting their old coconut groves which had been destroyed during the war. They were commended and encouraged to enlarge their plantations.

Cocoa

In the area of the KOTTE known as KWEMBUNG, the people are very eager indeed to grow cocoa. To them, cocoa brings the grower a lot of money. The leader of this group of villages, which are: BEDING, ZINGKO, KANGARUA, MOKISUNG, YOMBONG, SAMBEANG, MAWANING and BOKAL, is TAMBU of BEDING. TAMBU, called ZAMBU of BETTING in a letter to the Director of the Department of Agriculture, Stock and Fisheries written by Mr J.R. Thomas, O.I.C., Regional Office, Lae, was given some cocoa in Lae. TAMBU has had experience of cocoa planting in Wau, where he worked for Mr Osborne of the Agricultural Department. The letter also states that the provisions of the Cocoa Ordinance of 1952 were explained to him in the presence of the A.D.O. at Lae. The provisions of the Ordinance and the regulations were again stated to him, regarding licenses, etc. At present, he is only experimenting to see if the cocoa will grow and where the most suitable place for growing it is situated.

In the same area, but closer to the station, at GURUNKOR village, two natives, BAKO and BIWA, have been experimenting with cocoa. This experiment is under the direction of the A.D.O. of Finschhafen, who has aided them considerably.

The natives of EMBENGWANENG and GUNUSAKUNG villages are also trying to grow cocoa in various places. The leader of this group is EWENG of EMBENGWANENG, who obtained the cocoa seed in Lae, from Mr B.G. Henty of the Agricultural Department, Lae, in 1951. So far they have not had a great deal of success with it. In some places it has come up well and in other places it has died.

A few other places have planted a few seeds to see if their ground is suitable and it is doubtful whether they will persist in growing it, if their small experiments fail.

It seems that, in the places mentioned, these people think that cocoa is the answer, to them, for a good economic crop. It would seem that they are of the opinion that it is a get-rich-quick crop. It is hoped that they will persevere with their experiments and will be able to fulfill the necessary requirements to obtain a license.

The Ordinance does not seem to me to leave any provision for the natives to experiment with growing this crop. It would appear that even to experiment with it would need a provisional license. The provisions of the Ordinance and its regulations were explained to all the natives who are interested in growing cocoa. Needless to say, some natives will persevere and make a good business of growing cocoa,

whilst others will leave it alone, if their experiments are unsuccessful. A list of all the villages interested in cocoa is held at this office and a close watch of the proceedings ~~will~~ will be kept all of the time.

Livestock

It is pleasing to note that some natives are intending to try and make a business of breeding and selling pigs to other natives. These natives were encouraged in their work. Most of them have obtained some European pigs from the Lutheran Mission and are interbreeding them with native pigs. It is hoped that these people are successful in their venture.

D.A.F.
The native BAI of JIVEVANENG has seven long tailed sheep, three rams and five ewes. At first, he had them in a yard near his village, but, as they were getting sores and four of them died, he has shifted them down to the coast. He informs me that they are now doing quite well. BAI was able to hide these sheep during the war. He had originally obtained them from the Lutheran Mission. These sheep are quite close to this Station and are kept on the Lutheran Mission plantation at ~~Kxxxxx~~ Finschhafen.

The Luluai of MOIKISUNG is shortly to obtain some cows from Lae. This is a joint village venture, led by the Luluai. The intention is that they will breed cows for sale and also sell milk to other natives. They already have a yard built in an old coconut plantation, near the coastal village of BUTAJA.

NATIVE TRADING

Natives of many inland villages trade their products to the coastal natives, in exchange for coastal products. The peoples of JUNG, YOMBONG and SAIBEANG send betelnut and net bags to the coastal villages in exchange for clay pots, sleeping mats and money. This trade was regular before the war and was encouraged to start again by Mr White, P.O. This trade was encouraged more and it is a good thing to see it growing up again.

The natives around the SATTELBERG area also trade net bags and betelnut to the coastal villages. In return, the Coastal Villages send them fish, sleeping mats, tobacco and various other items.

TRADE STORES

There are three trade stores owned by the natives and run with the help of the Lutheran Mission. These stores appear to be quite successful. They have a good assortment of stock and can supply the wants of all the natives. They are situated at the compound SUPAN, SATTELBERG and KAUNKO.

OTHER ECONOMIC ACTIVITIES

The natives of KAUNKO and GWINDANKO villages make oars, axe handles and hammer handles. In the past they have sold oars to Mr T. Foad and the Mission. They have also sold axe handles and hammer handles to the Mission. According to Mr Helbig, these native-made axe handles are superior in lasting qualities to those brought from Australia. These people are very anxious to get a market for their products. They intend to send two of their men to Lae with samples of their work, to try and get some orders, because they have exhausted the market at Finschhafen. These people deserve every encouragement in their work and will be given all the assistance possible here.

MEDICAL AND HEALTH

Generally, the health of these people is quite good. They have good hospital facilities near them - the Government Hospital at Gagidu and the Lutheran Mission Hospital at BOANGI. The Native Medical Assistants are also doing a good job in their areas and only

a few sores were seen.

Mr Prior, Medical Assistant at Finschhafen, accompanied the Patrol for nearly two weeks. I think that the whole area was pretty much the same as the villages seen by Mr Prior. Therefore, his report would, in effect, give a general idea of the overall health of this area.

VILLAGE OFFICIALS

The majority of the Village Officials are doing their work to the best of their ability, which is not too bad. I think that they are all quite enthusiastic about their villages and welcome any advice given to them.

The following recommendations are made regarding the appointment of officials:-

MORENG VILLAGE

BANGON had been appointed Luluai on trial. It is recommended that he be made permanent.

SAMBEANG VILLAGE

It is recommended that the native SIMBONG be appointed Tultul, to fill the vacant position.

EMBENGWANENG VILLAGE.

Recommendation is made that the present Luluai, EWENG, be retired and that GOVIL be appointed in his place.

FONDENKO VILLAGE

It is recommended that the native SINGEI be appointed Tultul, to fill the vacant position.

C O U N C I L L O R S

During this patrol, acting under the instructions of the A.D.O. ~~THESE~~ the unofficial Councillors appointed some time ago were changed. The number was reduced to about one councillor for one hundred people. Previously, in some villages, there were too many officials in proportion to the rest of the population.

In some of the smaller villages, it is found that nearly every person is either a Mission or Government Official. These Officials give out the work to the rest of the inhabitants and, in many cases, because of their position, act as overseers. This, I think, is a bit hard on the native who is neither a Government or a Mission Official. The Government Official tells him to clean the road and the Mission Official tell him to fix the church. However, now that the number of Councillors have been cut down, there is a better proportion of Officials to non-officials.

It was explained to the natives that a Councillor so elected by them was not superior to the Luluai, but was to assist the Luluai and Tultul in their work, if the need arose. In the past, many of the unofficial Councillors had placed themselves above the appointed Luluai and Tultul. This position is to cease, as the only headmen recognized are the Luluai and Tultul.

These appointed Councillors meet every now and again, but nothing much is discussed. I think that this Kotte Council can be used and would prove most helpful. The most important use at present, would be stating what the present native customs are. At present, native custom is continually changing, due to acculturation. The natives, especially in their customs regarding marriage, have adopted, in various ways, some European customs.

If the Council could work along lines such as this and try and state

what the present native customs are, everyone could be informed. This would make the settlement of disputes much simpler. At present, if one asks what the native custom is regarding a certain dispute, one is met with many different answers. The old men recognise the old customs and the younger ones recognise the customs which have been infused with European ideas.

ROADS AND BRIDGES

The roads were reasonable fair and are generally maintained very well. They were muddy and slushy due to the heavy rains ~~the~~ and the fact that the wet season had been going for quite a few months. In the dry season, I should imagine that all the roads would be quite good.

MISSIONS

The Headquarters of the Lutheran Mission, with its school and hospital, are in this area. There is also a substation run by the Rev. Metzner at SATTELBERG.

The Mission had a great amount of influence in this area, which is not at all surprising, considering the time it has been here. The Mission is encouraging the natives in communal enterprises and any economic activity as much as possible.

ANTHROPOLOGY.

Sorcery.

(a) Method by which a person is killed by sorcery.

When a Sorcerer desires to cause the death of some enemy, certain preparations have to be made. First, a red ant is found and its pincers are removed, then a louse is found and its legs are removed. The Sorcerer now puts the red ant's pincers and the louse's legs under the finger nails of the first and second fingers of the right hand. When this has been done, the Sorcerer seeks out his victim.

The Sorcerer waits until the victim is eating some food, he then points his two fingers, mentioned previously, towards him. While he is pointing his fingers he murmurs a spell to the Spirit ZANTO, who causes small portions of waste food to collect between the two extended fingers. The victim has no idea that the Sorcerer is obtaining waste food from him.

This waste food which collects between the fingers is placed in a small bamboo tube, the mouth of the bamboo tube being stoppered with a special leaf, known in pidgin as "SARIP"². This waste food cannot possibly come out because it will be burnt by this leaf if it does. The Sorcerer can only keep the waste food stored for about a month, otherwise it loses its potency.

Note 1. ZANTO is a very strong Spirit which kills people. It only kills young people, not aged people. Thus, if a young person dies, ZANTO is blamed.

Note 2. SARIP. SARAT. Stinging nettle - family urticaceae. Ref. "The Book of Pidgin English" by John J. Murphy.

to the pincers

When the Sorcerer desires to cause the death of his victim, he enlists the aid of a fellow Sorcerer to assist him in the execution of his plan. These two men go into the bush where they cannot be seen. The bamboo tube is broken and the waste particles are wrapped in the leaf of a variety of wild "PITPLIT". When this is done, the victim begins to feel sick. This leaf is then fastened to a stick and then held over a fire and heated, this causes the victim to shake more. The Sorcerer invokes the aid of ZANTO and repeats a certain spell. The assistant takes a bamboo knife and cuts the leaf very slowly while the spell is being repeated. The leaf is not cut right through, only partially cut, if it were cut right through the magic would fail and the victim would not die. After the leaf is cut, the leaf and stick are placed in the fire and burnt. The victim dies.

During all these proceedings, the Sorcerer and his assistant must be very quiet, otherwise the magic will fail. For instance, if either of them wish to urinate, they must hold their penis close to the ground and urinate quietly. If either of them wish to defecate, he must sit on the ground and not worry about the mess. The reason for this being that the falling of the urine or stools on the ground would cause the magic to fail and the victim would not die.

When the victim has died, the Sorcerer and his assistant paint their faces with black paint and decorate themselves with all their finery, dogteeth, etc. When they are dressed, they go to the village where the big men of the village have prepared a feast for the Sorcerers. This feast is called LENDI.

(b) How the Sorcerer is found.

If a young man or woman dies suddenly, it is immediately suspected that some sorcerer in a nearby village is to blame. The friends and relatives of a deceased young man take the following procedure to find the identity of the Sorcerer.

The leaf of a KAPIAK tree, together with some bird of Paradise feathers, are fastened around the centre of a bow. The bow is then held by two men, each holding an end. A third man holds a flying fox bone, which is the bone of the wing. The rest of the natives gather their spears and other weapons ready to go and fight, immediately the Sorcerer is found. The man who has the flying fox bone taps the KAPIAK leaf with it and asks who the Sorcerer is. This man calls the names of different men in neighbouring villages. When the correct name is called, the bow starts to jump around. If there are two men of the same name, another distinguishing name is called as well.

The bow, still jumping around, pulls the two men who are holding it to the Sorcerer. The bow finds the man who originally obtained the waste food. The Sorcerer is then killed.

After the Sorcerer has been killed and the fight which ensues between the two villages is finished, the people who killed the Sorcerer sing the following: -

"You killed and I have eaten.
Now I go back to my village.
This place GAIN (nearby place).
We are strong
We tried you and you lost."

Now that the Sorcerer is killed, everybody is happy once more. If a woman dies instead of a man, the same procedure is used, except that a stick takes the place of a bow.

It is possible for the Sorcerer to perform certain magic so that he cannot be followed by the bow. This is done by passing the waste food when it is wrapped in the leaf, through a spider web. The spider mends its web and thus covers the passage of the waste food.

Around the SATTELBERG area, the Lutheran Mission has been there

to Anglin

since the eighteen eighties, so that even the oldest of the inhabitants have no recollections of native life before mission influence. For instance they say that they do not know anything about customs the mission for bid, such as sorcery. They can only tell of events that have happened since the coming of the mission.

It may be interesting to not that the native missionaries and teachers are not allowed to take part in the native "singsings". The reason being that in the time before mission influence, after the singsing was finished the men used to grab catch the women and take them into the bush and have intercourse with them. It appears that after the singsings much lisenche was allowed to all sexes.

C E N S U S .

During the patrol particular attention was paid to the number of natives absent from their villages at work. The names of these absentees were taken down, together with their place of employment, employers name and the time that they been away. Extra census figures of the children up to nine years and people over 45 years were also recorded and are attached as Appendix 3.

Many of the absentees are Native Missionaries of the Lutheran Mission in the Kainantu Sub-District. Also there are many natives who are goldming in the Kainantu Sub-District, these natives are working for themselves .

Patrol Officer,

APPENDIX 2

REPORT ON MEMBERS OF THE NEW GUINEA POLICE FORCE.

Reg. No. 5378 Const. MOSANGA a good Constable, he carries out his duties very well.

Reg. No. 6110 Const. YAGOWI, is reliable and is good at organizing carriers.

Reg. No. 7861 Const. GIGIO, this was this constable's first patrol, he carried out the duties allotted to him very well and on the whole appears to have good possibilities.

Reg. No. 3592 Const. BURUSIRA he carries out his duties well, but tends at times to offer advice which is not wanted regarding the duties of other Constables.

C. W. Liddle

C. W. Liddle. Patrol Officer.

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APPENDIX 3

Census of Children up to 9 years
&
Adults over 45 years

VILLAGE	CHILDREN		ADULTS		VILLAGE	CHILDREN		ADULTS	
	0 to 9 yrs		Over 45 yrs.			0 to 9 yrs		Over 45 yrs	
	M	F	M	F		M	F	M	F
TIRIMORE	22	11	6	4	KWEMLIKI	18	14	4	4
GURUNKOR	46	54	8	12	ULUOR	17	25	2	5
LANITZARA	41	49	8	13	GWINDANKOR	20	20	4	7
HAPAHONDONG	45	39	17	21	BAZULUO	6	2	2	3
MABAZAIN	18	27	4	6	AIMOLAU	8	15	4	-
KATIKA	20	12	2	2	LAKONA	11	13	-	3
ZEKO	10	7	1	-	BONGA	16	8	4	5
KAUNKO	23	21	5	8					
TAREKO	26	17	2	4					
SISI	10	13	2	2					
JIVEVANENG	40	31	11	15					
BAIANKO	36	35	4	7					
FIOR	16	21	4	10					
MASANKO	32	29	7	19					
MARARUO	23	28	5	6					
MORENG	24	19	2	3					
KAMAU	17	12	9	4					
KIWISAU	24	18	8	7					
KANGARUA	31	23	6	12					
ZINGKO	17	12	2	6					
MOIKISUNG	16	16	4	12					
YOMBONG	16	17	2	6					
SAMBEANG	14	14	5	4					
BEDING	25	26	2	13					
BOKASU	24	22	4	1					
SATIFI	14	16	3	6					
EMBENGWANENG	26	18	10	12					
GUNZAKUNG	21	14	4	5					
MAWANING	43	52	14	11					
SAMANTIKI	33	33	6	10					
FONDENKO	12	16	-	5					
SOSONINGKO	16	25	4	6					
SILILLO	17	27	7	11					
NANDUO	32	25	5	8					
BOILINGBAGEN	27	43	17	19					
MERIKEO	28	25	9	11					
ZAFILLO	28	20	5	6					

VILLAGE POPULATION REGISTER

Year 1952

Kotte - Jengch *30/9/52* Govt. Print. - 3553/7.51.

VILLAGE	DATE OF CENSUS	BIRTHS		DEATHS												MIGRATIONS				ABSENT FROM VILLAGE AT WORK				LABOUR POTENTIAL				FEMALES Pregnant Number of Child-bearing age	Average Size of Family	TOTALS (Excluding Absentee)				GRAND TOTAL						
				0-1 Mth.		0-1 Year		1-4		5-8		9-13		Over 13		Females in Child Birth		In		Out		Inside District		Outside District		Govt.				Mission		Males			Females		Child		Adults	
				M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F			M	F	M	F		M	F	M	F	M	F
		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F			
TIRIMORG	11/9/52	6	2											1	1					5	1					1		9	23	6	25	24	5	30	15	23	31	106		
GURUNKOR	11/9/52	7	6					1							1		2			2	5			6	6	11	54	18	42	2	45	5.8	51	61	48	57	245			
LANITZARA	12/9/52	9	8																	8	5	5	2			7	2	17	69	8	63	49	5.3	53	55	62	69	268		
HAPAHONDONG	12/9/52	6	10	1	1	1	1	2	1					2	2	1	2	1	1	6	1	5	1			5	21	76	27	47	7	46	5	62	62	81	70	293		
MAGAZAING	13/9/52	1	6											2						3	1					9	33	8	30	3	30	5.8	25	32	35	39	135			
KATIKA	16/9/52	1	5											1						5	2		1			7	23	8	18	1	14	5.3	25	18	21	20	92			
LEKO	17/9/52	2	2												1					2	2			2	3	4	12	5	12	1	10	5.7	12	10	9	11	51			
KAUNKO	17/9/52	4	4					1						1						6				5		11	42	8	30		26	5.5	32	26	38	41	148			
TAREKO	18/9/52	4	3											1						7	1	2				3	2	36	10	30	2	28	5.4	28	22	26	38	127		
SISI	19/9/52		1																		2			2		11	19		20	4	14	5	18	13	20	22	77			
JIVEVANENG	19/9/52	6	6					1						1						4	1	8	3	6		5	26	54	21	39	3	43	5	60	42	48	60	237		
BALANKO	20/9/52	5	4												1					10	1	4	2				17	47	15	45	1	35	5	46	47	44	52	206		
FIOR	22/9/52	2	2											1			2	1		9	2	5	1				13	44	16	37	2	36	4.3	26	31	37	50	161		
MASANGKO	22/9/52	6	4	3				1	1						1					13	2	4	2	4			12	50	19	40		32	5.3	42	36	53	198			
MARARUO	23/9/52	6	4											1	4	1				10		6	2	6	2	20	47	14	39	6	39	5	38	34	33	52	183			
NOBENG	24/9/52	1	3											1	1					2	3			1		3	30	5	28	1	29	5	25	22	28	33	114			
KAMARA	25/9/52		4											1	1					1	3			2		10	15	5	23	1	23	5	23	17	22	27	95			
		66	74	4	1	1	4	5	3	1				11	14	2	2	4	2	1	100	17	56	9	11	49	13	203	62	193	568	36	518	596	569	725	2736			

VILLAGE POPULATION REGISTER

Year 1952

Kotto - Junit 30/9/44

Govt. Print—3523/7.51.

VILLAGE	DATE OF CENSUS	BIRTHS		DEATHS												MIGRATIONS				ABSENT FROM VILLAGE AT WORK				LABOUR POTENTIAL				FEMALES			TOTALS (Excluding Absentee)				GRAND TOTAL				
				0-1 Mth.		0-1 Year		1-4		5-8		9-13		Over 13		Females in Child Birth	In		Out		Inside District		Outside District		Govt.		Mission		Males		Females		Pregnant	Number of Child-bearing age		Average Size of Family	Child		Adults
		M	F	M	F	M	F	M	F	M	F	M	F	M	F		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F					M	F	M
				10-16	16-45	10-16	16-45	Females		Average Size of Family		Child		Adults		M+F																							
KIWISAU	26/9/52	6	5	1			1	1					11	14	2		2	4	2		100	17	56	9	11		49	13	203	670	193	568	34	378	5.6	3128	42	48	173
KANGAPJA	29/9/52	5	3							1									6		1	1	1		3		12	43	11	31	5	29	5	4332	38	44	169		
ZINGGO	29/9/52		3				1							2	2				7	3	5				2	1	5	26	8	15	20	4.5	2116	15	21	91			
MOIKISUNG	30/9/52	2												2					5	1	2	1	1		1		10	23	11	20	2	25	5	2320	22	36	112		
YONBONG	30/9/52	1	2											1					5				1		4		7	14	2	12	1	11	4.7	1919	10	18	76		
SAMBEANG	1/10/52	1	1				1				1	3	1						1		4	1			1		9	25	4	20	18	4	2116	26	25	95			
BRDING	1/10/52	6	2							1				1			1	1	6		10	2	3		4	1	7	52	10	40	3	44	5	2833	35	53	185		
BOXASU	2/10/52	5	4																2		3	2	2		3	3	5	26	10	24	1	22	6	2829	21	23	116		
SAFIFI	2/10/52	1	2							1				1					5	1	3		1		3		3	34	2	22	4	16	5	1617	26	28	100		
EMBENGWAHENG	3/10/52	4	3				1	1						1					5	1	2	2	2				16	23	8	32	3	29	6	3923	27	44	145		
GUNJAKUNG	3/10/52	2	2				1	1						1					2				2		5	1	19	26	7	19	3	18	6	5120	20	24	115		
MATANING	4/10/52	8	5				1				1	1							13	1	9	2	3		4		17	71	17	51	5	46	5.6	5360	63	68	276		
SAMANTIKI	4/10/52	8	2	1			1	1			2	2		2	2				12	3	2	1			3	1	24	56	15	44	2	40	5	4548	57	54	226		
FONDENKO	6/10/52	3	3				1	1			1			1					6	3	5	2	1				4	26	3	24		21	5	1519	15	24	90		
SOSONINGKO	6/10/52	2	1								1	1							11	1	3	1			5	1	10	31	10	25	3	22	5.7	2432	18	31	127		
SILILIO	7/10/52	5	3				1												7		5	1			2		9	39	8	40	1	39	4.4	2430	34	55	158		
HANJUA	7/10/52	4	5				1					1		1	1				7		2	1	1		1		12	46	15	37	2	31	5.3	3839	46	45	180		
		129	120	6	1		1	10	10	5	2	2	1	21	30	2	5	8	4	4	203	32	127	26	29	45	21	386	1299	349	1067	76	986	1095	1050	1126	1346	5170	

VILLAGE POPULATION REGISTER

Year 1952

Kethe *Jusil* *30/9/52*

Govt. Dist. — 553/7.51

VILLAGE	DATE OF CENSUS	BIRTHS		DEATHS												MIGRATIONS				ABSENT FROM VILLAGE AT WORK						LABOUR POTENTIAL				FEMALES		Average Size of Family	TOTALS (Excluding Absentees)				GRAND TOTAL		
				0-1 Mth.		0-1 Year		1-4		5-8		9-13		Over 13		Females in Child Birth	In		Out		Inside District		Outside District		Govt.		Mission		Males		Females		Pregnant	Number of Child in family age	Child			Adults	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F			M	F	M	F	
		66	74	4	1	1	4	5	3	1		11	14	2		2	4	2	1	100	17	56	9	11		44	13	293	670	193	563	34	518	5.6	596	549	11	725	2730
KIWI	26/9/52	6	5	1		1	1									1	2	3	1	15						5		14	52	11	41	5	37	5.6	3128	42	48	173	
KANGARUA	29/9/52	5	3							1								6		1	1	1		3		12	43	11	31	5	29	5	4332	38	44	169			
ZINGGO	29/9/52		3			1						2	2					7	3	5				2	1	5	26	8	15	20	4.5	2116	15	21	91				
MOIKISUNG	30/9/52	2										2						5	1	2	1	1		1		10	23	11	20	2	25	5	2320	22	36	112			
YONBONG	30/9/52	1	2									1						5				1		4		7	14	2	12	1	11	4.7	1919	10	18	76			
SAMPEANG	1/10/52	1	1			1						1	3	1				1		4	1			1		9	25	4	20	18	4	2116	26	25	95				
BERING	1/10/52	6	2							1				1		1	1	6		10	2	3		4	1	7	52	10	40	3	44	5	2833	35	53	185			
EOKASU	2/10/52	5	4															2		3	2	2		3	3	5	26	10	24	1	22	6	2829	21	23	116			
SAYIFI	2/10/52	1	2							1				1				5	1	3		1		3		3	34	2	22	4	16	5	1617	26	28	100			
EMBE WANENG	3/10/52	4	3					1	1					1				5	1	2	2	2				16	23	8	32	3	29	6	3923	27	44	145			
GUNUZAKUNG	3/10/52	2	2					1	1					1				2				2		5	1	19	26	7	19	3	18	6	5120	20	24	115			
MAJANING	4/10/52	8	5			1						1	1					13	1	9	2	3		4		17	71	17	51	5	46	5.6	5360	53	68	276			
SAMANTIKI	4/10/52	8	2	1		1	1					2	2			2	2			12	3	2	1			3	1	24	56	15	44	2	40	5	4548	57	54	226	
FOHLENKO	6/10/52	3	3					1	1			1				1				6	3	5	2	1				4	26	3	24	21	5	1519	15	24	90		
BOSONINGKO	6/10/52	2	1									1	1							11	1	3	1			5	1	10	31	10	25	3	22	5.7	2432	18	31	127	
SILGIO	7/10/52	5	3					1										7		5	1			2		9	39	8	40	1	39	4.4	2430	34	55	158			
HANDUA	7/10/52	4	5			1						1		1		1	1			7		2	1	1		12	46	15	37	2	31	5.3	3839	46	45	180			
		129	120	6	1	1	10	10	5	2	2	1	21	30	2	5	8	4	4	203	32	127	26	29		45	21	386	1289	369	1067	74	986		1895	1052	1126	1360	5170

VILLAGE POPULATION REGISTER

Year.....

Kotto Census 30/9/48

Govt. Print—2553/7.51.

VILLAGE	DATE OF CENSUS	BIRTHS		DEATHS												MIGRATIONS		ABSENT FROM VILLAGE						LABOUR POTENTIAL				FEMALES			TOTALS (Excluding Absentee)				GRAND TOTAL		
				0-1 Mth.		0-1 Year		1-4		5-8		9-13		Over 15				Females in Child Birth		AT WORK		STUDENTS		Males		Females		Average Size of Family	Child		Adults						
				M	F	M	F	M	F	M	F	M	F	M	F			M	F	M	F	M	F	M	F	M	F		M	F	M	F	M	F			
		10-16	16-45	10-16	16-45	10-16	16-45	10-16	16-45	10-16	16-45	10-16	16-45	10-16	16-45	10-16	16-45	10-16	16-45	10-16	16-45	10-16	16-45	10-16	16-45	10-16	16-45	10-16	16-45	10-16	16-45						
BOLINGBAGENS	10/52	7	6			1	1					2		1		11	2	7	2	3		2	1848	20	51	4	535	40	52	47	77	243					
MERIKBO	8/10/52	3	4									1	1			4	1	9	1						1143	14	36	2	365	34	34	44	50	177			
ZAFILIO	9/10/52	5	4			1	1					3	3	1	1	4	6	3			4			1437	12	35	1	344.7	38	28	33	45	157				
KWEMLIKI	9/10/52	4	6										2			4	5			2			626	9	23	1	255	20	20	19	30	100					
ULUOR	10/10/52	3	2													6	1	2			3			828	9	26	18	185	20	33	24	31	120				
WINLANKOR	10/10/52	4	1													3	1	1	1			1			725	6	19	1	175	27	23	23	29	108			
BAZULUO	11/10/52	1	1									2				5							310	4	9	1	103.7	9	5	9	13	39					
AIMOLAU	11/10/52	1	5			2										2				1			319	2	19	2	143.5	10	17	21	19	70					
LAKONA	13/10/52	1	2													2	2	2	1			2			219	4	19	1	194	12	17	15	22	71			
BONGA	13/1/52	1	1			1						1				3	2	1	2						1224	10	23	3	245	26	15	27	31	102			
		159	150	6	1	2	14	11	6	2	2	1	30	30	2	5	9	10	12	265	36	157	29	33	110	2	470	150	485	1307	90	1130	131	29	138	173	357

TERRITORY OF PAPUA - NEW GUINEA

DPF 30/1-52
Sub-District Office,
FINSCHHAFFEN, T.N.G.
1st November, 1952.

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

Patrol Report No. F5/1952 by C.J. Liddle P.O.

KOTTE Sub-Division.

Attached hereto please find the abovenamed report regarding which I desire to make the following comments:-

Native Affairs:

The three stores mentioned by Mr. Liddle are operated entirely by the natives but under the guidance of Rev. Metzner at Sattelberg who assists them with their bookkeeping and advises them regarding purchases etc. When the natives in question approached me last year and signified their desire to open trade stores, I did not immediately issue them with licences, because I did not consider that any of them was really capable of operating a trade store.

Later I discussed the matter with Rev. Metzner and he offered to advise and assist the natives with their trade store ventures. I then issued the three licences on condition that the licencees regularly presented their books to, and sought advice from, either the Rev. Metzner or myself, preferably the former, as I am more than fully occupied with the supervision of councils etc.

The three stores have been operating successfully for just over a year now.

The whole area is now interested in the cultivation of cash crops such as rice, cocoa and coffee, but a very big percentage is not very well informed on the correct methods used in any of them, particularly cocoa.

The time is very ripe to encourage the natives to further their economic development but I find it a very hard road to hoe indeed, without the assistance and advice of an agricultural officer on the spot. I consider it absolutely essential at this stage that the services of an Agricultural Officer, such as Mr. Hughes of BUBIA Agricultural Station, be made available for at least visits at regular intervals to outstations. A visit for a week or two every three months, provided the visits were regular, would be sufficient.

I have found that sending natives to Lae for advice and instruction is most unsatisfactory as few of them return knowing any more than they did before they left. A number of them return with such a jumble of ideas that I feel the trip has done more harm than good.

Regarding the type of home throughout the area I have found the majority of houses are of quite a sturdy structure, - plank walls, limbon or bamboo floors, bamboo leaf, kurai or saccac roofs, - and generally very much better than many other areas I have seen. I admit that the houses leave much to be desired in the way of a dwelling according to our standards, however I think one of the first improvements to be encouraged should be a kitchen at least separate to the living quarters.

c.t.o.

The two sites at present occupied by Kivisaua Village are both poor and considered unhealthy. The new site was chosen by Mr. White in conjunction with Dr. Becker and the natives will be encouraged to move to the new site as soon as possible.

Agriculture.

I do not consider that the Kotte natives can have too much coffee available otherwise they would be selling it as are the neighbouring Hube and Dedua people, who are very much further away from the coast and making good money out of it.

Councillors.

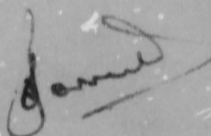
The original number of unofficial councillors appointed, I agree with Mr. Liddle, is out of all proportion to the population, and why so many were appointed I have no idea. I have found as many as five unofficial councillors, besides the officials, in a village of not quite 250 people, and not self-appointed either, but properly appointed according to entries in the village books.

The whole system of councils in the area is gradually being placed on a sane basis, but due to lack of foresight at its inauguration, and very little, if any, supervision for some time afterwards, it has developed an entirely wrong conception and it will be some time yet before one can finally say it has been placed on a sound basis. Availability of experienced field staff is the biggest factor controlling this.

Mr. Liddle was only instructed to list the particulars of natives absent from villages closed to recruiting but he has apparently listed all natives who are absent.

Summing up I find the report of a somewhat negative nature as Mr. Liddle has supplied me with very little information that has not already been available to me. He does not appear to have got underneath the surface of things, and in consequence the report is not a very satisfactory one from my point of view, as it does not really assist me in keeping my finger on the "pulse" of the area.

The Village Population Figures have not been filled in on the Patrol Report Covers, however there are Village Population Registers to each copy of the Report.



(D.J. Parrish.)

Assistant District Officer.

Enc:

30/9/44
TERRITORY OF PAPUA AND NEW GUINEA.

No. DS.20/5/16.

HLRN.LH.

11 NOV 1952

District of Morobe,
Headquarters,
LAE.

7th November, 1952.

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

PATROL REPORT FINSCHHAFFEN NO. 5 of 1952/53.

Forwarded herewith are copies of a Patrol Report submitted by Patrol Officer C.W. Liddle, covering a patrol to the Kotte Sub-Division of the Finschhafen sub-district.

On his previous patrol report, I had to comment that the patrol appeared to be unnecessarily hurried, but on this occasion, a reasonable time has been spent among the villages. Mr. Liddle has now left the district and been posted as Native Authorities Officer in New Britain.

The Kotte people have now reached the stage where they strongly desire to make some distinct economic advancement. It appears to me that this can be best achieved by the extensive planting of coffee. The areas that have already been planted appear to be doing very well and natives from adjoining areas are obtaining a steady income from small areas planted before the war. The products appear to be quite good, and has a pleasant flavour.

I am taking no action to stop the small experimental cacao plots that are being planted, as I considered that some experimental plots must be started before the provisions of the Cocoa Ordinance need be enforced. There are no other cacao plantations in the Sub-District, which might be adversely affected by these experimental plots. What this district greatly needs is a District Agricultural Officer, who would be prepared to spend his time in instructing natives in planting methods and assist them to develop economic crops. Unfortunately no such Officer is available in this District. The Officer in Charge of Bubia Station is fully employed on his own Experimental work and cannot be spared for trips to Finschhafen as suggested by the Assistant District Officer.

With regard to the three natives trade stores, I prefer to let them carry on as they are doing at present, with Mission supervision and assistance, rather than have them brought into the co-operative movement. As the trading extends, it will probably be necessary later on for a Co-operative Officer to put them on a sound basis. At present this seems unnecessary.

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

*Mr. Disher
11/11*

30-9-144.

18th November, 1952.

The Director,
Department of Agriculture, Stock
and Fisheries,
PORT Moresby.

Subject: FINSCHHAFFEN Patrol Report
No. 5 of 1952/1953.

Attached hereto are comments extracted from the above report of a patrol to the KOTTE Area, Finschhafen Sub.District, Morobe District, by Mr. C.W. Liddle, Patrol Officer.

2. In his forwarding comments on the report, the District Commissioner, Lae, advises :

"The Kotte people have now reached the stage where they strongly desire to make some distinct economic advancement. It appears to me that this can be best achieved by the extensive planting of coffee. The areas that have already been planted appear to be doing very well and natives from adjoining areas are obtaining a steady income from small areas planted before the war. The product appears to be quite good, and has a pleasant flavour.

I am taking no action to stop the small experimental cacao plots that are being planted, as I considered that some experimental plots must be started before the provisions of the Cocoa Ordinance need be enforced. There are no other cacao plantations in the Sub.District which might be adversely affected by these experimental plots. What this District greatly needs is a District Agricultural Officer, who would be prepared to spend his time in instructing natives in planting methods and assist them to develop economic crops. Unfortunately, no such officer is available in this District. The Officer in Charge of Bubia Station is fully employed on his own experimental work and cannot be spared for trips to Finschhafen as suggested by the Assistant District Officer."

A.A. Roberts
(A.A. Roberts)
Acting Director, DDS & NA.

30-9-144.

15th November, 1952.

The District Commissioner,
Morobe District, CAS.

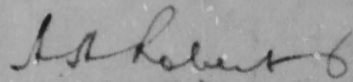
Subject: FINSCHHAFEN Patrol Report No.5
of 1952/1953.

Reference: Your DS.30/5/16 of 7th November.

Receipt of the abovementioned patrol report is acknowledged.

2. Your action in not preventing experimental planting of cacao appears to be equitable. The comments of yourself and the reporting officer have been passed to the Director of Agriculture, Stock and Fisheries for his information regarding the agricultural position in the area and the desire of the people for increasing participation in economic activity.

3. The action by the Assistant District Officer in regard to Councillors would appear to be such as to bring their position more into a true perspective. These 'unofficial' Councillors have a purely advisory role and, in that capacity, should be of assistance to both the Administration and their people.


(A.A. Roberts)
Acting Director, DSS & N.

P18



TERRITORY OF PAPUA AND NEW GUINEA.

PATROL REPORT

District of MOROBE (Kinschakan) Report No. F6/1952

Patrol Conducted by P.J. Parrish A.D.O.

Area Patrolled Siassi Sub-Division.

Patrol Accompanied by Europeans Dr. A. Becker

4 members R.P. & N.G.C.

Natives 1 N.M.O.

Duration - From 6/10/1952 to 23/10/1952

Number of Days.....

Did Medical ^{Officer} ~~Assistant~~ Accompany? Yes.

Last Patrol to Area by - District Services 18/1/1952

Medical ... /5/1952

Map Reference SAG SAG 4 miles to 1 inch

Objects of Patrol Census & Routine Administration. Survey of population trends, tuberculosis incidence and aspects affecting decline in population in certain villages on Umboi Island.

DIRECTOR OF DISTRICT SERVICES
AND NATIVE AFFAIRS,
PORT MORESBY.

Forwarded, please.

District Commissioner

019 1902

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

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

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

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

Village Popul

Year.....1952.....

VILLAGE	DATE OF CENSUS	BIRTHS		DEATHS												MIG			
				0-1 Mth.		0-1 Year		1-4		5-8		9-13		Over 13				Females in Child Birth	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F		
<u>Umboi Island</u>																			
SAMPANAM	7.10.52		1													1	1		
BARIM	8.10.52	6														2	1		3
CPAI	9.10.52		1																1 1
GOMLONGON	10.10.52	3	3	3	1					1						2	2		2 1
TARAWA	10.10.52	2	3				1			1						2	1		1 1
OBONGAI	11.10.52		3																1 1
BARANG	11.10.52	1	2													1	1		2 4
OMOM	11.10.52	2	2																1
GOM	12.10.52		1														1		
GASAM	12.10.52	1	1														1		6
OROPOT	13.10.52	1	2																
MARARAMU	14.10.52							1									1		1 3
AROT (AUPWEL)	15.10.52	2	2	1															1
KABEB	16.10.52	3	2	1		1											2	1	3 1
KAMPALAP	17.10.52	7	6	1	1				1			1				6	2	2	2 5
MARLI	21.10.52	1	4						1										1
BIRIK	22.10.52	5	2						1										2 1
YANGLA	21.10.52	2	3					1											1
GAURU	22.10.52	3	6	2												3	1	1	
AIYAU	13.10.52	2	3																
UMBOI Is. Total		41	47	8	2	1	1	2	3	2	1	1				21	11	3	17 29
<u>Outer Islands</u>																			
TUAM IS.	6.10.52	6	3	2													2	3	
MALAI IS.	6.10.52	3	5			2												1	
MANDOK IS.	7.10.52	3	3									1	1			1	1		1
APONAIMUTU IS.	7.10.52	1	2																1
AROMOT IS.	22.10.52	3	5			2	1	1											1
Tolikiwe is.	18.10.52	3	1														1		1
BUN																			
AWAR	18.10.52	1	1			1													1
TUL	19.10.52	3	3				1				1							2	2 1
MULAU	19.10.52	1					2										1	1	
Sakar Is.																			
ALAIKO	3.2.52																		
OUTER Is. Total		24	23	2	5	6	1			2	1					5	8		5 2
Grand Total		65	70	10	2	4	7	3	3	2	3	2				26	19	3	23 31

TERRITORY OF PAPUA - NEW GUINEA.

DSF 30/1
District Office,
FINSHAFEN, T.N.G.
3rd November, 1952.

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

Patrol Report No. #6/1952.

Patrol Conducted by:- D.J. Parrish, A.D.O.

Area Patrolled:- SIASSI Sub-Division.

Patrol Accompanied by:- Dr. A. Becker, Medical Officer.
4 members R.P. & N.G.C.
1 N.M.O.

Duration:- From 6/10/52 to 23/10/52.
No. of days 18.

Last Patrol to Area by - District Services :- Jan/Feb. 1952.
- Medical Services :- May, 1952.

Map Reference:- SAG SAG 4 miles to 1 inch.

Objects of Patrol:- Census and Routine Administration. Survey of population trends, tuberculosis incidence and aspects affecting decline in population in certain villages on Umboi Island.

Introduction:

The Siassi Sub-Division consists of a group of islands which lie approximately 50 miles north of Finshhafen and are separated from the Huon Peninsular on the mainland of New Guinea by the Vitiaz Strait which is 28 miles wide at its narrowest point. The west coast of New Britain lies ten to twelve miles to the east of the Siassi group across the Dampier Strait.

There are three main islands, Kooke (Umboi), KOLIKIWA Is. and SAKAR Is., of which the former is by far the largest; these three islands are all very mountainous and of volcanic origin, but considering their size and fertility are not so very thickly populated. There is a large number of lesser islands in the group and five of these, namely TUAM, MALAI, MANDOK, AROMOT and ARONAIMUTU, are heavily populated whilst the remainder are uninhabited.

The whole group comprise a total land area of approximately 400 square miles.

The last known volcanic eruption in the group was RITTER Is. in the Dampier Strait opposite KABI Village towards the latter part of the last century. It is suspected that this volcano was the gloving cloud type, similar to Mt. Lamington and it is known for certain that at least seven large villages between Luther Anchorage and KABEB Village on the coast of UMBOI Is. were completely wiped out by the resultant tidal wave. There are a number of inland lakes on UMBOI Is. in the craters of extinct volcanoes, and at least three hot springs producing large streams of warm or hot water consistently flowing with little variation in volume.

The natives of the outer islands south of UMBOI Is. are a healthy virile people and for the most part great seafarers.

On the mainland of UMBOI Is. one finds a different type, who, although generally healthy and of good physique, is not as virile as the islanders, and his social and economic advancement has been considerably upset in past years by the excessive numbers of young men continually absent in employment.

The people of TOLIKWA and SAKAR Islands are somewhat backward in comparison with the remainder of the group, being retarded mainly by their isolation, and, not being seafaring people, by lack of communication with nearby groups. There also appears to be very little economic potential on either island.

Diary of Patrol:

The patrol was rather hurried due to the limited period the District trawler could be made available.

I do not consider however that the Administrative value of the patrol suffered as a result and the main objects of the patrol were achieved. The patrol worked long hours and every evening was spent in discussions with the natives.

A factor which was most noticeable throughout the patrol and which cannot be stressed enough, was how easy the work of the patrol was made by the fact that both the writer and Dr. Becker are now well known to all these people and appeared to be welcomed by them.

6/10/52 0020 Departed Freger per M.V. Comworks.
0600 Arrived TUAM Is. Inspection village and gardens, revision of census, medical inspection, discussion village affairs etc.
1230 Departed TUAM Is.
1400 Arrived MALAI Is. Inspection village and gardens, revision of census, medical inspection, discussion village affairs etc.
7/10/52 0545 Departed MALAI Is.
0700 Arrived MANDOK Is. Inspection village and gardens, revision of census, medical inspection, discussion village affairs etc.
1200 Departed MANDOK Is.
1230 Arrived ARONAIMUTU Is. Inspection village and gardens, revision of census, medical inspection, discussion village affairs etc.
1400 Departed ARONAIMUTU Is.
1500 Arrived SAMPANAM Village. Inspection village and gardens, revision of census, medical inspection, discussion village affairs etc.
1830 Departed SAMPANAM Village.
2000 Arrived BUNSIM Anchorage. Spent night.
8/10/52 0530 Departed BUNSIM Anchorage.
0700 Arrived BARIM Village. Inspection village and gardens, revision of census, medical inspection, discussion village affairs etc.
1130 Departed BARIM Village.
1215 Arrived GIZARUM Plantation. A.D.O. carried out inspection of labourers' living and working conditions and interviewed natives whilst Dr. Becker conducted medical examination of plantation labour and pupils of GILEM Lutheran Mission high school.
1600 Departed GIZARUM Plantation.
1830 Arrived BUNSIM Anchorage. Spent night.
9/10/52 0605 Departed BUNSIM Anchorage.
0630 Arrived OPAI Village plantation on coast. Inspected plantation and large native pig breeding project. M.V. "Comworks" to AUPWEL Village.
0900 Departed for OPAI Village.
1020 Arrived OPAI Village. Inspection village and gardens, revision of census, medical inspection, discussion village affairs etc. Spent night.

Diary of Patrol: (Cont.)

10/10/52 0605 Departed OPAI Village.
0640 Arrived GOMLONGON Village. Inspection village and gardens, revision of census, medical inspection, discussion village affairs etc.
1215 Departed GOMLONGON Village.
1225 Arrived TARAWA Village. Inspection village and gardens, revision of census, medical inspection, discussion village affairs etc. Spent night.

11/10/52 0600 Departed TARAWA Village.
0630 Arrived OBONGAI Village. Inspection village and gardens, revision of census, medical inspection, discussion village affairs etc.
1000 Departed OBONGAI Village.
1030 Arrived AWELKON Lutheran Mission Station and Hospital. All patients examined by Dr. Ecker whilst A.D.O. interviewed any of the patients with problems or queries.
1330 Arrived BARANG and ONOM Villages which are adjacent to each other. Inspection villages and gardens, revision of census, medical inspection, discussion village affairs etc. Spent night.

12/10/52 0620 Departed BARANG Village.
0700 Arrived GOM Village. Inspection village and gardens, revision of census, medical inspection, discussion village affairs etc.
1115 Departed GOM Village.
1140 Arrived GASAM Village. Inspection village and gardens, revision of census, medical inspection, discussion village affairs etc. Spent night.

13/10/52 0700 Departed GASAM Village.
0730 Arrived CROPOT Village. Inspection village and gardens, revision of census, medical inspection, discussion village affairs etc.
1030 Departed CROPOT Village.
1230 Arrived MARARAMU.
Census etc. AIYAU Village. Spent night.
Census etc. at MARARAMU Village.

14/10/52 1730 Departed MARARAMU Village.

15/10/52 1700 Arrived AROT Village. Spent night.
Census etc. AROT Village.
1030 Departed AROT Village.
1200 Arrived AUPWEL Village (hamlet of AROT). M.V. "Comworks" had departed for Finschhafen to collect volcanologists to transport them to KIENGE.
1330 Departed AUPWEL Village.
1635 Arrived KAEI Village. Spent night.
Census etc. KAEI Village.

16/10/52 1230 Departed KAEI Village.
1335 Arrived KUMPALAP Village. Inspected gardens, examined crops etc. Spent night.
Census etc. KUMPALAP Village.

17/10/52 1330 Departed KUMPALAP per M.V. "Comworks".
1645 Arrived Luther Anchorage. Inspected proposed site for village of MASELEI. Spent night.

18/10/52 0530 Departed Luther Anchorage.
0830 Arrived BUN Village TOLIKIWA Is. Inspection village and gardens, revision of census, medical inspection, discussion village affairs etc.
1230 Departed BUN Village on foot.
1500 Arrived AWAR Village. Inspection village gardens, revision of census, medical inspection, discussion village affairs etc.
1800 Departed AWAR Village.

19/10/52 1830 Arrived TUL Village. Spent night.
Census etc. TUL Village.
1000 Departed TUL Village
1045 Arrived MULAU Village. Inspection village gardens, revision of census, medical inspection, discussion village affairs etc.
1500 Departed MULAU Village.
1800 Arrived BUN Village, re-embarked M.V. "Comworks".

Diary of Patrol: (Cont.)

20/10/52 0605 Departed BUN Village.
Proceeded SAKAR Is. but extremely rough seas prevented
any attempt at landing. Proceeded on to KABI Village,
1630 Arrived KABI Village and spent night.
21/10/52 0545 Departed KABI Village.
0920 Arrived AROMOT Is. M.V. "Comworks" departed for Finschhafen
with hospital patients.
0945 Departed AROMOT Is. per canoe.
1100 Arrived YANGLA Village. Inspection village and gardens,
revision of census, medical inspection, discussion village
affairs etc.
1500 Departed YANGLA Village.
1700 Arrived MARLI Village. Inspection village and revision of
census, medical inspection, discussion village affairs etc.
2010 Departed MARLI Village.
2100 Arrived LABLAB Mission. Spent night.
22/10/52 0530 Departed LABLAB Mission.
0600 Arrived BIRIK Village. Inspection village and gardens,
revision of census, medical inspection, discussion village
affairs etc.
0839 Departed BIRIK Village.
1040 Arrived AROMOT Is. Inspection village and gardens,
revision of census, medical inspection, discussion village
affairs etc.
1345 Departed AROMOT Is. per canoe.
1630 Arrived GAURU Village. Inspection village and gardens,
revision of census, medical inspection, discussion village
affairs etc.
1940 Departed GAURU Village.
2235 Arrived MANDOK Is. Spent night.
23/10/52 0900 Departed MANDOK per M.V. "Comworks"
Via TUAM IS.
1830 Arrived Dreger.

The above diary I have made much fuller than usual and the purpose is to give all walking and working times for the guidance of future patrols.

In all villages a complete inspection of the village was made including all aspects of hygiene. At least two of the major gardens in each village were inspected, with the exception of MARLI Village. All village water supplies were also examined as to their adequacy or otherwise.

It is recommended that normally at least four weeks be allocated for the full Siassi patrol to give adequate coverage.

The times considered most suitable for this patrol are between the South East or North West seasons or vice versa.

Without any shadow of a doubt the following is the best and easiest itinerary:- TUAM, MALAI, MANDOK, ARONAIMUTU, SAMPANAM, BARIM, GIZARUM, OPAI, GOMLONGON thence overland to AUPWEL on the west coast, thence TOLIKIWA, SAKAR, KABI, KUMPALAP, MARLI, BIRIK, YANGLA, AROMOT, GAURU and return to MANDOK. I can assure all officers that it is very much easier crossing the island from east to west than west to east.

Native Affairs:

Villages & Village Officials:

TUAM Village.

Well laid out and well constructed but as usual at the end of the South-East season a number of houses which have been battered by the winds are in need of extensive repairs or rebuilding.

Luluai: Native LABUONG, a liked and respected old patriarch.

Tulful: Native NAMONGO, not very prepossessing and somewhat ineffectual.

M.T.T.: Native PELIAU, young and energetic, appears to be efficiently carrying out his duties.

Without any shadow of a doubt the mission teacher, YASAKE, is

P.T.O.

Villages & Village Officials: (Cont.)

the real leader of the village and, as mission teachers go, he is one of the best I have come across, and so far I have found him to be a power for good in the village in all aspects of village life.

MALAI Village.

Still showing further signs of improvement and in general is now in all aspects in quite good condition. It is strongly recommended however that these people be kept right up to the mark for some time to come as at this stage they would very very quickly slip back into their old dirt, slovenly and lazy ways with complete disregard for village hygiene etc.

- Lulnai: Native MOSONG, shows a much improved outlook and now appears to be giving a reasonable attention to his duties and responsibilities.
TulTul: Native AKIS, an average official.
M.T.T.: Native ANGARI, not sighted as away purchasing food on mainland.

MANDOK Village:

Well laid out and fairly well constructed. Much more attention to be paid to hygiene in future.

- Lulnai: Native ANGARA (BARAGAR), a very likeable and lovable old patriarch, now getting on in years. He is at peace with the world and complacently rests on past laurels. Age has perhaps given him too much tolerance but he is one of the most ardent government supporters in the area. When the time comes for him to pass on we'll see the passing of one of the few remaining really colourful native personalities.
TulTul: Native AIGILO, also old in years and service to the Government. An able lieutenant.
M.T.T.: Native TOIO, intelligent and appears efficient.

ARONAIMUTU Village:

One of the most pleasant spots in the islands. A very well laid out and well constructed village always with a clean and pleasing appearance.

- Lulnai: Native KAMI, a respected official who looks after his little group very well indeed.
TulTul: Nil and not needed.
M.T.T.: Native AIBALI, a new appointment and appears to be doing a reasonable job but I consider somewhat handicapped by the lack of training and experience.

SAMPANAM Village:

Move to new site completed with exception of Lulnai and family. When it settles down should be a good village.

- Lulnai: Native AICW - this stubborn old hurbug has been mainly responsible for the village not moving long ago from its godforsaken site in the swamp. Has been absent in the native hospital at Finchhafen for some months and has only very recently returned to his village. Should his regime not improve in very early future, will be recommended for dismissal.
TulTul: Native ALUGI, a like and respected official but unfortunately a victim of tuberculosis and to be hospitalized when possible.
M.T.T.: Native MURKET, a very recent appointment, is young and energetic. If his work keeps pace with his enthusiasm he should do a lot of good in the community.

BARIM Village:

On the coast, clean and houses well constructed but not very well laid out. This is due to nature and contour of land at the village site not being conducive to decent layout.

Villages and Village Officials: (Cont.)

Swamp surrounding the village also does not give it the appearance of being a healthy spot but an examination of the near vicinity did not disclose a better site. Next patrol will be instructed to conduct a full examination of all land owned by the BARIMS in an endeavour to find, if possible, a better situation for the village. Fair drinking water few hundred yards from village. Fair rest house but on edge of swamp and at most times of the year is infested with sandflies.

- Luluai: Native SENET, - getting on in years, is, however, respected by his people and a reasonably competent official.
- TuTul: Native UDAI, - intelligent and energetic, but is very much inclined to use his office to his own advantage. Is frequently at variance with the Luluai, and if relations between the two do not improve he will have to be replaced for the general good of the community.
- M.T.T.: Native SARUM, - an average official, not very bright.

OPAY Village:

Approximately three miles inland at a height of 1000 feet. Clean and well situated, houses of good construction and village well laid out. Good rest house and good drinking water 150 yards from village. Nice swimming hole for the warty officer.

- Luluai: Native MALAI, - a very shrewd but likeable old gentleman, is a respected and competent leader with many years loyal service to the government and its keen supporter.
- M.T.T.: Native AMBALIS, - young, intelligent and energetic, is an able assistant to the Luluai.
- N.M.A.: Native PERE, - does a good job but requires supervision putting in his place on occasion.

COMLONGON Village:

Approximately 3 1/2 miles inland at a height of 1500 feet. Clean, well constructed with good layout. Good rest house with good drinking water quarter of a mile from village.

- Luluai: Native MAKANI, - well meaning but somewhat ineffectual as I do not think he has the village behind him.
- TuTul: (i) Native IAMI, - an average official.
(ii) Native NAKUM, - an average official.

TAPWE Village:

Three miles inland at a height of 1500 feet. Nicely situated and well laid out with a number of new houses in course of construction. An excellent village site from all aspects for a place of this size. Good rest house with good drinking water 200 yards from village.

- Luluai: Native IALA, - could be an excellent type of official but is affected adversely by the very mercenary nature of his people and is I think, at times inclined to take the least line of resistance.
- TuTuls: (i) Native MAROL, - a somewhat surly individual, has a group of adherents who are often at variance with the remainder. Given half a chance he would like to form a breakaway village.
(ii) Native GATULAN, - takes after his Luluai.
- M.T.T.s: Native PAGEI and LANGUT, - neither very effective and I am sure they wear their hats only for the prestige the headwear gives them. With an N.M.A. at OPFI, and should an N.M.A. be appointed for this group of villages I do not consider that M.T.T.s will be any longer necessary.

OBOGAI Village:

Three miles inland at a height of 1180 feet. Good situation, well constructed and well laid out. Good rest house and good drinking water almost in village.

Villages and Village Officials: (Cont.)

- Luluai: Native NAUSI, - not a very prepossessing individual, addicted to areca nut and I have doubts as to his efficiency.
TulTul: Native MEFIKI, - reasonably efficient and I think carries his Luluai.
M.T.T.: Native KUMBI, - as for M.T.T.'s of TARAWE.

Halfway between this village and AWELKON Mission is quite a large stream of warm water, which flows over a waterfall of 40 to 50 feet in height only a few feet from the track which falls into a large pool easily accessible.

BARANG Village:

Three miles inland at a height of 1170 feet.

On an excellent site, is well laid out and well kept. A good rest house central between this and OMOM Village is sited on a small block of Administration land.

- Luluai: Native ATO, - appointed originally I am sure, only because he was an ex-Police Boy, is not very effective.
TulTul: Native ALAIT, - not over-endowed with intelligence but appears to be a steady and reliable official.

OMOM Village:

Three miles inland at a height of 1170 feet.

Well situated but not so well laid out as the neighbouring village of BARANG. These two villages are only a few minutes walk apart and many of the activities of both places are centred in BARANG with the consequence that OMOM more or less lives in the shadow of its counterpart.

- Luluai: Native ULAM, - same remarks apply as for Luluai of BARANG.
TulTul: Native MARAI, - ditto.

GOM Village:

Three and a quarter miles inland at a height of 700 feet.

Fair situation and village reasonably well set out on somewhat uneven site. Good rest house and good drinking water 100 yards from village.

- Luluai: Native SALAP, - smart and well set up in appearance but seems to be lacking in certain qualities of leadership.
TulTul: Native KAMENG, - a very shrewd individual who has worked many years for Europeans, is very set in his ways and is jumping on occasionally.
M.T.T.: Native AKI, - with one eye, is always slovenly in appearance and somewhat slovenly in his work. Has been warned that he will be replaced if a vast improvement is not shown in very near future.

GASAM Village:

Three and a half miles inland at a height of 760 feet.

A large village on a good site, is well set out and in good state of repair. A large rest house, roofed and walled with black iron is abominably hot during the day. Drinking water 100 yards from village.

- Luluai: Native AMGOR, - a good type respected by his people.
TulTul: (i) Native WARA, - an average official.
(ii) Native KAIN, - not a very forceful type but is well liked and trusted by the village.
M.T.T.: Native SARI, - young and energetic and appears to carry out his duties efficiently.

ROPOT Village:

Approximately 4 miles inland at a height of 700 feet.

Villages and Village Officials: (Cont.)

Good situation, although quite hot, is well laid out but houses not quite as sturdy as in previous villages. Village completely enclosed by very strong pig fence. Fair rest house. Drinking water not sighted.

- Luluai: Native GARONG, - getting on in years, is acknowledged leader of his group but now mainly through his son YANG, who will no doubt in due course replace his father.
- TulTul: Native TAKALO, - a lot of show but a doubtful quantity, although I think he means well.
- M.T.T.: Native WARA, - a young, energetic and intelligent lad with a keen sense of his responsibilities. An absolutely ideal type for a Native Medical Assistant, but unfortunately cannot read or write.

AIYAU Village:

Four miles inland at a height of 1600 feet.

A good site but somewhat cramped for a village of this size, is reasonably well laid out however. Houses a little below standard. Is quite close to MARARAMU and rest house at latter serves for both villages. Good drinking water 50 yards from village.

- Luluai: Native KAISAM, - a man of standing in his village but getting on in years and has very little to say.
- TulTul: Native AURI, - taken all round a wierd and wonderful specimen and his effectiveness as an official is hard to judge.
- M.T.T.: Native GINA, - average.

This village appears to be dominated by the MARARAMU group.

MARARAMU Village:

Four miles inland at a height of 1650 feet.

Good situation and well laid out with good housing. Good rest house but built ten feet up off the ground, was not affected by recent earth tremor, however I would not like to be an occupant whilst a tremor was in progress. Good drinking water 50 yards from village.

- Luluai: Native TALAU, - young and reasonably intelligent, but does not appear to have any real standing in the village.
- TulTuls: (i) Native ALUGA, - quiet but willing and comes from a long line of influential men.
(ii) Native TALAU, - a lot of show but not very sincere. Not actually a member of this group as his ancestors came from the old village of MASELEI near Luther anchorage.
- M.T.T.s: (i) Native KISO)
(ii) Native TALI) - Both doubtful quantities.

AROT (AUPWEL) Village:

The old village of AROT is situated four miles inland at a height of 1910 feet and is the highest village in Siassi. The site is a very good one but there is no drinking water in the near vicinity. It is not very well laid out with houses in very poor condition including the rest house. Place very much below scratch generally. This is mainly due to the fact that the place is inhabited only by old people as all the young people have moved down to the new village site of AUPWEL on the coast. The total population at AROT is 63 whilst the remainder have moved to AUPWEL.

The AUPWEL section of the village on the coast is on quite a good site although very hot as it is surrounded by a large area of kumai. It is well laid out and houses generally are well built and sturdy. A number of shade trees have been planted and in a few years these should make a vast difference to the village. A very fair rest house and good drinking water $\frac{1}{4}$ mile from village.

Villages and Village Officials: (Cont.)

These people possess excellent fishing reefs on the coast and the initial move from AROT to AUPWEL started a couple of years ago when a great number of the young men went down to the coast to fish for shell. The move has now been accelerated by the fact that these people possess the largest coconut groves in Siassi which they have only recently commenced to work and have found that producing copra is a very lucrative occupation.

It is anticipated that all these people will be settled on the coast in the not too distant future and it is not considered that this will seriously affect their health as they have all for many years now, spent a large percentage of their time on the coast.

- Luluai: Native AUNG, - for many years the TuTul, was only recently appointed Luluai. Is a man of wealth and influence whose father was the really big man in the area. If handled properly will be capable of a lot of good amongst his people. Lives at AUPWEL on the coast.
- TuTul: Native MESTIKE, - a likeable well meaning little chap, but has a job on his hands trying to look after the group at AROT.
- M.T.T.: Native MAIS, - not now needed but allowed to remain in office because
- N.M.A.: Native NABON, - although young and intelligent has been very lax and slovenly in his duties. Is to be recommended for dismissal if a vast improvement in his work is not shown by next patrol.

KABI Village:

Situated on the coast on quite a good site which they spoilt by cutting down all the large shade trees when they were clearing the area a little over a year ago. Are now busy planting new shade trees in the village area.

A vast improvement has been shown in this village since I last visited it a few months ago. All the permanent houses have been completed or are nearing completion and are large, well ventilated and very sturdily constructed.

A very good rest house with good drinking water less than 100 yards from village.

- Luluai: Native AU-UN, - has only given me the impression to date of being a real bonehead.
- TuTul: Native ANGAI, - not very brilliant but trying to do a good job.
- M.T.T.: Native AURUN, - again not very brilliant, but a trier.

BUN Village: (TOLIKIWA Is.)

On the coast is built on black sand which makes it extremely hot during the day. It has nowhere near the sturdy appearance of most of the UMBOI Island Villages. Good rest house but in certain seasons the area around the rest house is most uncomfortable due to swarms of sandflies. Good drinking water $\frac{1}{2}$ mile from village.

- Luluai: Native BAGAI, - has little to say but appears to be the leader of his little group.
- TuTul: Native KIAKI, - an energetic and likeable little chap who is very helpful.
- M.T.T.: Nil at present but native AULAM taken to Finschhafen for training.

AWAR Village:

A few hundred yards in from the coast, is a little village on very similar lines to BUN. A very flimsy little rest house with no conveniences. Good drinking water $\frac{1}{2}$ mile from village.

Villages & Village Officials: (Cont.)

Luluai: Native GAURU, - quite dumb (metaphorically speaking).
Tulful: Native TALANI, - willing enough but also not very brilliant.
M.T.T.: Native MARAMU, - average.

TUL Village:

A new village on the coast, again on black sand, approximately one mile from old site, is nearing completion and is well laid out with houses of much sturdier construction. A fair rest house but no conveniences completed as yet. The only drinking water in the near vicinity is obtained from a shallow well near the beach and more often than enough is of doubtful quality. Most of the time drinking water is obtained from AWAR Village.

Luluai: Native AIGAL, - respected by his people, is a helpful official.
Tulful: Native LIKON, - quite intelligent, is the most forceful official on the island and does a good job if given a good prod or occasionally.
M.T.T.: Native MOKON, - appears to be doing a good job as health in this village noticeably much better than remainder of the island.

MULAU Village: (Tolikiwa Is.)

On the coast, is on a good site reasonably well laid out. Housing reasonably sturdy. Good rest house. Only drinking water anywhere in the vicinity is obtained from shallow wells dug near the beach and is again of doubtful quality.

Luluai: Native BAGEN, - a steady, reliable type, appears to be the recognised leader.
Tulful: Native KAITEU, - intelligent and can be energetic when he likes but is not very reliable.
M.T.T.: Native NAUSI, - getting old, has very little knowledge of his work, has resigned. Native DAKES, a young, intelligent type, taken to Finschhafen for training.

ERAWI Village has now amalgamated with MULAU Village and the only official, the Tulful who was most incompetent and unreliable, has been dismissed from office.

KUMPALAP Village:

On coast, good situation, but not very well laid out due to the uneven and sloping nature of the site. Good rest house and good drinking water almost in the village.

Luluai: Native NARINGA, - is recognised as one of the leading men of the village but does not appear to have the strength of character necessary to dominate the very large faction in the village of ex-N.G.I.B. and ex-Police. There are at least forty of these and they consist of very virile, young, uninhibited types whom the village discipline is not strong enough to keep in check. This coupled with the fact that there are at least fifty more adult males than females makes things even more difficult.

There is not even an ex-senior N.C.O. amongst the group upon whom one could throw the onus of keeping the militant faction in check and what they want is a Luluai like a Sgt. Major to bounce them about a bit. NARINGA, I am afraid is badly lacking.

Tulful: (i) Native AUN, - an ex-Police Constable, who although energetic and intelligent lacks certain qualities of leadership and he is like a good constable who has been spoilt by making him a corporal.

(ii) Native KATAKA, - who has been in very bad health for the past year is deceased. His brother AIWOI who commands a lot of respect in the village, particularly from the militant section, was appointed Tulful on probation for six months to see if he can do what the others have so far failed in.

Villages & Village Officials: (Cont.)

M.T.T.: Native NAKI, - a forceful type, ex-N.G.I.B., is one of the militants and I do not think a very competent medical tultul.

This village, which has caused me no trouble at all since my first visit there nearly two years ago when I taught them a little respect for the "Kiap", presents many problems within itself, some of which are not easy ones, such as those referred to in sub-sections "Medical and Health" and "Census and Statistics". I do not think that much can be done until it is possible to have an officer in Siassi for at least three months a year to really wrestle with the problem.

BIRIK Village:

On, and a half miles inland from the coast, at an elevation of 150 feet, is on a good site and is well laid out. Good rest house and good drinking water 200 yards from village.

Luluai: Native MAILON, - an ex-Police Constable, is a good type who is liked and respected by his people.
TulTul: Native AWAR, - another good type, is young, intelligent, energetic and an able assistant to his Luluai.
M.T.T.: Native AISOM, - a real blockhead.

MARLY Village:

Quarter of a mile from the coast, is very well situated on a bend of the river and as it is on an elevation of 30 feet straight down to the water, provides ideal sanitation with latrines built over the water. Good rest house and good drinking water next to village.

Luluai: Native ANORI, - just a "figurehead".
TulTul: Native KOROMOS, - a "yes" man, but whether a competent official I have not had the opportunity to judge.
M.T.T.: Native ALINGO, - average.

YANGLA Village:

Two miles inland on an excellent site, on a high bank at a bend in the YANGLA River. Is very well laid out and fairly well kept. Mosquitoes are very bad at some times of the year due to surrounding swamps. A new rest house and although constructed of all native materials is the best rest house in Siassi, has very well adzed plank walls and floor and is of sturdy construction. Abundant good drinking water at outskirts of village.

Luluai: Native ATIU, - another ex-Police Constable, is not a very impressive type with a dearth of grey matter and is more of a hindrance than anything else to his TulTul who is a trier.
TulTul: Native KUK, - energetic and willing, appears to be the only moving force in the village.
M.T.T.: Native KOLEM, - average.

GAURU Village:

Approximately four miles inland up the SIMBAN River and then three-quarters of a mile westward from the river at a height of 200 to 250 feet, is well situated but not very well laid out due to the broken nature of the ground. Has a fair rest house and good drinking water near the village.

Luluai: Native AISOM, - old and senile.
TulTul: Native KUSO, - an average official who can be very pig-headed at times and then needs pulling into line. One of the only survivors from SIMBAN Village where his father was the Luluai, is a very big landholder.
M.T.T.: Native PAMULA, - getting on in years, resigned and his son AKUM taken to Finschhafen for training to replace him.

Villages and Village Officials: (Cont.)

AROMOT Village:

On a small sandy island 120 yards long and 85 yards wide, which is constantly in danger of being eroded away, live more people to the acre than anywhere else in the Sub-District. The only other villages I have seen in the Territory which would be anywhere near as crowded are KAPO and SIMILANI Islands in the KOMPI Sub-Division of the Talamea Sub-District.

The population shows a constant increase over recent years and now at 274 makes one wonder if the island can possibly hold another single person. The fire hazard is very great and one cannot help visualising most of the population being wiped out in any sort of an epidemic.

The people are a heterogeneous community who are descendants from squatters on the island five or six generations ago (refer sub-heading under "Anthropological Data".) and possess not another square foot of land in the area other than the little island on which they are living. They lease land from the people on UMBOI Island for their gardens and are constantly quarrelling with the UMBOI people as to what are their rights and what are not when in actual fact they have no rights whatsoever.

Then again, the AROMOTS are by far the healthiest and most virile natives in the Siassi Sub-Division; there are at least two families with four generations still alive, more old people still alive than I have seen in one village for a long, long time, and whereas the spleen rate in children for the remainder of Siassi is 26.9%, it is nil in AROMOT.

Without doubt, something must be done now to secure the future for this virile community but the question is what?

It would be fatal to consider moving any of them to the nearby coast of UMBOI Island as this section of the coast is low lying swamp infected with mosquitoes and a big percentage would most likely die of malaria.

The only other island in the near vicinity which is uninhabited is MUTAMULAU Island but it is smaller than AROMOT and rapidly eroding away besides which they would have to paddle 1½ miles or more for drinking water. To settle any of them on MUTAMULAU Island as suggested by previous patrols, would only be begging the question because in a few years MUTAMULAU would present to us the same problem as AROMOT does now.

In consequence the only solution that I can see to their problem is for some of them, at least 50%, to be absorbed by the communities from which they originated, particularly the seafaring ones of KILENGE, ARAWE, MANDOK and TAMGIDU.

I have approached the MANDOK people and they are quite keen to absorb some of the AROMOTS and issued formal invitations to the AROMOT people who are affiliated with MANDOK families, to come and live on MANDOK Island. I am certain that the other communities would do the same but the AROMOTS are most loath to leave their crowded little island and I am certain that strong measures will be required to get them to do so.

Your instructions and advice on this matter would be appreciated, please.

The island has a good rest house but it is so hemmed in by other buildings it is like a tenement in Surrey Hills. There is no drinking water on the island and it is obtained by canoe from UMBOI Island about three-quarters of a mile away.

- Lulusai: Native TORUKI, - an influential man with whom I have not had frequent enough contact during the past two years to make up my mind about him.
TulTul: Native AKOPARI, - a likeable and plausible old rogue with whom one gets on well once he realises one is awake to him.
M.T.T.: Native , - appears to be doing a good job.

Villages and Village Officials: (Cont.)

The survivors and their children from the villages of ASIGAN, TONGAFUT and MASELEI, who were absent from their villages visiting when the tidal wave from RITTER wiped the villages out, are very keen to settle again in the vicinity of the old site of MASELEI Village on the southern side of Luther anchorage.

As all the northern part of UMBOI Island belongs to them and is uninhabited, and these people have no land elsewhere I have given them permission to build a new Village. I examined the proposed site and it is a good one with good garden land nearby and good drinking water near the village.

Considering how conscious everyone is these days of volcanic eruptions I am certain the people would receive ample warning should RITTER ever decide to erupt again, and in view of the recent tremors I don't think the coast of UMBOI Island is as much in danger of tidal waves as the interior is from eruptions.

Roads, Tracks & Anchorages:

There are good, well-graded tracks throughout UMBOI Island and they are very well kept. It is considered, as I have said earlier, far better to go down the track from AROP to AUPWEL than to come up, as it is very steep.

There is a new road along the coast from AUPWEL to KABI and considering its length is surprisingly well kept. It is a vast improvement over walking along the stony foreshore as previously.

The only really bad stretch of walking is the three hours' walk along the black sandy beach from KUMPALAP to MARLI where it is impossible to build a track along the coast due to the swampy land. Walking along this stretch is particularly hard on the feet and ankles and if anything, sandshoes are recommended.

There is a track between YANGLA and GAURU but in any sort of wet weather at all it is very muddy and boggy as it passes through some very low lying land. It is better to go to GAURU by canoe up the SIMBAN River from either AROMOT or MANDOK.

Walking around TOLIKIWA Island is perfectly flat with the exception of the stretch between MULAU and BUN which is very rough going over lava rocks along the foreshore. Should the weather be suitable it is recommended that patrols go ashore at MULAU and walk from there through TUL and AWAR to BUN. The only anchorages at TOLIKIWA Island are BUN in the South-East season and AWAR in the North-West.

In the remainder of Siassi good South East anchorages are to be found at MALAI Island, AROMOT Island, MANDOK Island, BUNSIM, GIZARUM, LUTHER, AITOLO and KABI. Fair anchorages at BARIM, KUMPALAP and on the northern side of SAKAR Island. At a pinch at TUAM Island but it is not recommended.

Good North-West anchorages are at AROMOT Island, MANDOK Island, ARONAIMUTU Island and at GIZARUM. Fair anchorages at LUTHER, SAMFANAM, BUNSIM, MALAI Island and in a pinch at KABI and TUAM Island.

All anchorages recommended are for a trawler.

NATIVE HOUSING:

Houses on MALAI IS., TUAM IS., MANDOK IS., AROMOT IS. and ARONAIMUTU IS. are an average of 15 ft. by 15 ft., constructed of native timber frames, limbon or plank floors, saccac or plank walls and saccac roofs. The planks where used are mainly old planks from canoes. A few of the houses have small buildings on the ground as kitchens but for the greater part the cooking is done underneath the houses which are all built at least five or six feet off the ground. Most of the dwellings are single

Native Housing: (Cont.)

roomed while a few have two rooms and the odd one is two-storied but very few. All are considered suitable dwellings for their environment.

On TOLIKIWA and SAKAR Islands houses are on an average, 12 ft. by 14 ft. constructed of bush timber frames, split bamboo floors, plaited bamboo walls, sagsac roofs and are built four to five feet off the ground with one room. The old dwellings are not very sturdy but under encouragement from the writer an improvement is to be noticed in new dwellings, particularly those in the new village of MULAU. Very few houses have kitchens and due to the little rain these people have, most of the cooking is done in the open.

On UMBOI Island houses are on an average 14 ft. by 14 ft., one-roomed, constructed of adzed bush timber frames, adzed plank or limba floors, for the greater part adzed plank walls, although a few have sagsac walls, and sagsac roofs. They are sturdy structures built on an average 4 ft. off the ground. A few still have black iron roofs and one or two have black iron walls but these are gradually disappearing under continual discouragement from the writer. In a few villages the majority of the houses have attached kitchens but for the most part it is only a new innovation which is being strongly encouraged by the writer. In most villages the cooking is done inside the dwellings. The houses generally are considered suitable for the prevailing conditions.

Rest houses for the greater part are well constructed two room houses with attached kitchens and verandahs. A few have a third room. Those that only have one bedroom also have a verandah cum living room. With the exception of those at AROT, AWAR and to a lesser extent, CROPOT, all are considered very suitable for their purpose.

All villages having rest houses also have police barracks suitable of accommodating from 8 to 12 natives; these are also considered suitable for their purpose.

Some villages have large, well constructed churches and a few have schools also. In most instances in an attempt at grandeur the churches have become bizarre and flimsy structures and in some cases unsightly. Where there is not a separate school the church serves two purposes.

Agriculture & Livestock:

Subsistence Crops, Gardens & Native Foods:

On UMBOI Island the staple is taro with the following crops in their order of importance, kaukau (sweet potato), tapioca, Chinese taro, mani, sago, bananas, pawpaws, pineapples and sugar cane. Coconut and coconut milk and a variety of green leaves are used in the cooking of most of the staple foods. Most of the staple foods are planted twice a year between the seasons. Sago in most places is the backstop should crops fail.

Although it is by no means plentiful a reasonable amount of meat, enough to at least balance their diet, is obtained from a variety of small game such as rats, bandicoots etc., also birds, pigs, fowls and fish.

In season there is a plentiful supply of supplementary foods such as galip, talis and breadfruit.

All gardens visited by the patrol were extensive and well planted with more than sufficient for their needs and a fair quantity in excess for sale. Ample food was available in all villages at the time of the patrol.

On TOLIKIWA and SAKAR Islands the main staple foods are mani and yam with the following crops in order of importance, taro, sweet potato, bananas, pineapples and pawpaws. Coconut and various greens are used in cooking and a favourite dish is soup made mainly from coconut milk and various green leaves.

Agriculture and Livestock: (Cont.)

Subsistence Crops, Gardens and Native Foods: (Cont.)

Gardens visited by the patrol were well planted and well laid out but nowhere near as extensive as the UMBOI gardens.

Both islands are large and of volcanic origin and very fertile but the rainfall is not very heavy and long dry spells are experienced. Planting of gardens is very seasonable and almost without exception there is a time each year when food is in short supply due to one season arriving late or the other early or vice versa. This has been happening ever since they can remember and will continue until it is possible to teach them a proper rotation of crops.

There was ample food available in all villages at the time of the patrol.

Again supplementary foods are obtained in season such as galip, breadfruit and talis but in by no means the same quantity as on UMBOI.

A balanced diet is obtained mainly by eating a reasonable quantity of fish and sea foods but by no means as much as one would imagine considering that they are plentiful. A fair quantity of pig and a small amount of fowls and eggs are also eaten.

The natives of TUAM and MALAI Islands have perhaps what could be called the perfect diet. Both islands are large enough to support gardens sufficient for their basic needs (mainly yam and manni), they purchase large quantities of taro etc. from the UMBOI people and in season they have good quantities of food available from food trees such as galip, talis, breadfruit and of course, coconuts. They have an abundant supply of fish and all sea foods, and eat a fair quantity of pig.

The ARONAIMUTU people have a very similar diet only they have their own gardens on UMBOI Island.

MANDOK and AROMOT are again very similar but although they have some gardens on UMBOI they purchase a big percentage of their food, taro etc. and galips etc. from the UMBOI people.

Commercial Crops & Projects:

The UMBOI people for a long time have been interested in growing rice as a commercial crop and I have kept their enthusiasm in check up until now because no facilities were available to process the rice. On this patrol I issued all the UMBOI villages with quantities of seed rice which a number have already planted and they inform me that it is doing well.

Now that I have a power driven rice huller here at Finschhafen I have promised that the Government will purchase all the rice produced.

CROPOF and GASAM Villages who for some months now have been working together as a community project their copra, native foods, galip and shell fishing, are very keen to plant rice on a large scale. Having started off with a small quantity of seed rice, which was given to them some time ago, they now have over half a ton of rice ready for planting.

I have given them a quantity of bags and it is anticipated that these villages, after their next planting, will have at the very least, a couple of tons of rice for sale. (For details of their communal project refer heading "Native Enterprise".

Most UMBOI Villages can carry their produce to the coast without any great effort and it can easily be picked up by ship.

A big percentage of Siassi Villages have reasonably large coconut groves and are producing reasonably quantities of copra from which they are receiving a good income. Some villages I have only during recent months managed to get really stuck into production and they are by no means at full production yet although I am hoping they will be by the end of this year.

Agriculture and Livestock: (Cont.)

Commercial Crops & Projects: (Cont.)

Some villages, at the instigation of the writer, have sold large quantities of their last crop of galip nuts to Mr. E. Foad as an experiment and it would appear at this stage that a good return will be forthcoming from this source.

With the rise again in the price of shell most natives with access to the coast are fishing for shell and getting a good return.

The Siassi people have always been great pig breeders and a steady business is still being carried out throughout the islands whilst the villages of OPAI and AROT are breeding them on a very large scale as communal commercial projects. They are hoping to have large numbers for sale early in the new year.

The Lulua! of OPAI last year planted four coffee trees and they appear to be doing exceptionally well. It would be very interesting to know whether this crop would do well on a large scale in the hinterland and perhaps the Dept. of Agriculture could supply some information on the subject.

It is also interesting to note that cocoa does well at GIZARUM plantation but none of the natives has attempted the planting of any as yet.

Medical, Health and Hygiene:

Hygiene throughout the Sub-Division is in general good and a vast improvement on what it was eighteen months ago. The exceptions were the hamlet of AROT which was very much lacking in this respect and the whole of TOLIKIWA Island which was by no means up to scratch. There were no glaring examples of bad hygiene.

Health in general is very good but there are two big medical problems, firstly, high infant mortality and secondly, tuberculosis.

The following are medical figures which should prove of interest:-

<u>Infant mortality:</u>	Total Pregnancies terminated:	3780
	Total Children surviving after 12 months:	1457
	First year survival rate per 1000 live births:	406.

<u>Incidence of various diseases:</u>	Framboesia	-	1.4%	
	Tropical Ulcer	-	0.5%	
	All skin diseases	-	7.5%	(The biggest percentage of these is tinea).
	Tuberculosis	-	3.0%	
	Eye diseases	-	0.2%	
	Insane	- total of -	17 only	
	Elephantiasis	-	3 only	
	Spleen rate in children	-	26.9%	

172 natives were found to be suffering from tuberculosis of which all from villages on the east coast of UMBOI and from all the islands were evacuated to Finschhafen. 47 of these have since been sent back as arrested cases. 72 natives are still to be evacuated.

Dr. Becker is certain that tuberculosis can be completely eradicated from Siassi if gone about in the right way at this stage, but if it is left much longer it will be so widespread that to eradicate it will be a formidable task.

The question appears to me to be whether we are going to prevaricate and dabble in things like tuberculosis or whether we are going to get stuck in and do something about it.

There are ample facilities in the native hospital here at Finschhafen to handle the remainder of the cases not yet evacuated and it is to be hoped that Dr. Becker will receive permission to bring them in.

Medical, Health and Hygiene: (Cont.)

Dr. Becker is doing a wonderful job here at Finschhafen with the large number of tuberculosis patients he already has in hospital but he is considerably handicapped by the lack of an X-ray plant which would immeasurably increase the efficiency of his work. He requires very little except a plentiful supply of drugs.

In TUAM it was noticed that women during their confinement were put in a little room walled off underneath the houses amongst all the dirt and droppings from the house and it was discovered that this is a custom of these people. The custom was discouraged and the reason was explained in detail.

Census and Statistics:

For complete figures see Appendix "A".

I find it a trifle difficult to make a really accurate comparison with the figures from the last two patrols as neither lot of figures really balances. In Mr. Martin's figures in his report dated 8/12/50 the total of the natives absent from village plus the natives actually seen is 5119 whereas the grand total shown is 5089. This is only a difference of 30 and really not worthwhile worrying about, but in Mr. White's report of 11/2/52 the total of natives absent plus natives seen is 5151 whilst a grand total of 5049 is shown, which is a difference of 102 or 2% of the population. Comparing Mr. White's and Mr. Martin's figures, i.e. 5089 and 5049 there would on the surface appear to have been a slight decrease in population whereas on closer examination it would appear to be to the contrary and there was a slight increase in population, i.e. from 5119 to 5151.

The totals of the present patrol show a slightly better overall increase, presumably, from 5151 to 5206.

As the situation varies considerably throughout the area it is better to deal with the figures in groups.

Outer Islands:

AROMOT, TUAM and MALAY Islands have shown a consistent increase in population during past five years.

ARONAIMUTU, SAKAR and TOLIKIWA Islands have remained reasonably static.

MANDOK Island has shown a slight decrease but appears to be improving slightly with an increase of two since the last patrol and at the moment eight women are pregnant.

UMBOI Island:

The following are total births and deaths for all villages for the period from September 1946 to November 1952:

<u>Village</u>	<u>Births</u>	<u>Deaths</u>	<u>Increase</u>	<u>Decrease</u>
SAMPANAM	7	12		5
BARIM	42	39		-
OPAI	23	40		17
GOMLONGON	52	71		19
TARAWA	40	48		8
OBONGAI	20	38		18
KUMPALAP	79	100		21
MARLI	32	26	6	-
YANGIA	58	37	21	-
GAURU	56	35	21	-
BARANG	18	38		20
OMOM	27	24	3	-
GOM	17	24		7
GASAM	44	45		1
OROPOT	13	23		10
AIYAU	40	20	20	-
KARARAMU	75	55	20	-
AROT	54	74		20
KABI	33	43		10

Census and Statistics: Cont.)

By far the worst period when nearly all villages showed a decrease was between September, 1946 and August 1949 when no patrols whatsoever were carried out on the island.

The large number of deaths in KUMPALAP and KABI villages is considered to be due largely to tuberculosis.

Of the remainder of the villages showing a decrease and a poor birth rate in comparison to their population, most of them, with the exception of OPAI, are noticeably villages which have had excessively large numbers constantly absent in employment.

The decrease in OPAI village I cannot account for because 32 of the 40 deaths occurred in the period 1945 to 1949.

Missions and Mission Influence:

The Sub-Division is in the main dominated by the Australian Lutheran Mission, who, in the main, are a good team of people endeavouring to do a good job. They are as a whole, very co-operative.

Lutheran Mission stations are:- At GIZARUM Plantation and native high school, AWELKON station and hospital, LABLAB station and hospital.

The Catholic Mission has infiltrated into the area and now has small numbers of adherents at AROT, KUMPALAP, GAURU, GOMLONGON and OPAI, whilst all of MANDOK and approximately half of AROMOT have always been Catholic. All the Catholics look to the priest at KILENGE for spiritual guidance. The priest at KILENGE has intimated to the writer that it is planned to station a priest in SIASSI next year. (Then the fun will begin!)

Education:

Handled entirely by the missions and as usual in the villages is not of a very high standard. Teach in the Lutheran village schools is in the YABIM language.

There is a high school at GILEM near GIZARUM under the supervision of the Rev. Ahern and it is anticipated that the first output of students will be at the end of this year. They will mainly be used as teachers to improve the standard of the village schools.

Next year the Lutheran mission contemplates starting feeder schools for the GILEM High School at LABLAB and AWELKON.

Three SIASSI natives are at present attending the Dregerhafen Education Centre, two from BARIM Village and one from MALAI Island.

Native Enterprises:

TUAM Village for the past year now has been working its copra and shell fishing on a community basis placing a percentage of the earnings in a Village Fund in the nature of a society account in the Savings Bank. The fund now stands at £ and their aim is to eventually purchase a vessel for trading purposes. It has worked very successfully up to date and as they are a very intelligent communal people with good leaders it should continue to do so.

The villages of OROPOT and GASAM handed the writer £191.10.0. to open a village account for them in the Savings Bank. As it is the intention of these people to go into rice production in a big way they have started the fund in preparation for the time when they will desire to purchase a power driven rice huller. These people also have able leaders and competent natives to administer the fund and the project has every chance of being a success.

Native Enterprises: (Cont.)

AIYAU and MARARAMU villages also wanted to hand the writer a sum of £150 but after investigating their purpose and aim in collecting the money it was found that they had only collected the money more or less because the neighbouring villages of CROPOT and GASAM were doing so and they did not want to be left out of it. As no competent natives were available to administer the fund and I do not have much confidence in their leaders, and besides which it is asking for trouble to start a village fund for no apparent purpose, I instructed the officials to return the money to the contributors until they could show me they were collecting for a sincere purpose and they had competent men to administer the fund.

Law and Justice:

A number of minor disputes were settled satisfactorily but no actual court cases were heard.

A land dispute between the AROT and MARARAMU people was not finalized due to the limited time at the disposal of the patrol and some of the natives involved were absent in employment. The next patrol will be instructed to finalize this matter.

Native Affairs General:

The native situation as a whole throughout the Sub-Division is good. The people are at that stage now where with the proper guidance they can really achieve something. They are eager to improve themselves and are constantly looking for guidance. It would be without doubt now of untold benefit to these people if it were possible to station an officer amongst them for an extended period.

It is most noticeable also through the Sub-Division that the happiest and most stable communities with very few men away in employment are those with a sound village economy. Of particular note are TUAM, OPAI, GASAM and CROPOT.

I am very pleased with what has been achieved in Siassi during the past two years and although I endeavour to visit some part of Siassi at least once every three or four months, I would very much like to be able to devote more of my time with them.

One of the greatest handicaps is the fact that considering the length of coastline in the Sub-District I have not a vessel of some sort at my disposal because the District trawler is not always available when it is convenient to undertake a quick patrol.

Anthropological Data:

During the past two years I have collected a considerable amount of information about Siassi which would be of great interest I am sure, and although I have copious notes I most certainly have not the time now to condense it for this report so I will forward it as an addendum at a later date.

The whole of this report has been written in the late hours of the evening because the pressure of administrative work during the day precludes any thought of writing a patrol report during working hours.

I arrived back from patrol to the accumulated work from three weeks' absence, which is a lot at Finschhafen and find my patrol officer transferred and no replacement available. You must admit that it is most annoying.

GENERAL:

Trading and Commerce:

The only European owned and operated plantation in Siassi is the Lutheran Mission Plantation at GIZARUM. It is planted with coconuts, cocoa and kapok and produces tons of copra, tons of cocoa and tons of kapok per year.

Traders operating in Siassi are the Lutheran Mission, Mr. Stan Smith and Mr. Edward Foad. The latter is held in high esteem and respected by the natives throughout the Sub-Division for his fair dealings. He is one of the main people responsible for the successful native economy which is coming into being throughout the area.

Volcanology:

At the request of Mr. Taylor, certain geological specimens were collected for him on TOLIKIWA and UMBOI Islands.

A severe earth tremor of intensity 6 was experienced by the patrol whilst at AWELKON, followed by a number of lesser tremors over an extended period. These were reported in detail and in person to Mr. Taylor.

A few details regarding the eruption of Ritter, obtained from an old native of AROT who was an eyewitness to the eruption are as follows:-

Ritter (known as KULKUL by the natives) was a large island prior to the eruption and most of the island was blown away during the eruption. There were very severe earth tremors before the eruption and after. It erupted at approximately 3 a.m. in the morning with a terrific explosion and only lasted one day having subsided by the evening. Tremors only continued for a few days after the eruption. A great amount of ash was thrown up which covered UMBOI Island, at AROT to a depth of six inches. The eruption threw up a gigantic tidal wave over 200 feet high which wiped out the following villages on UMBOI between AUPWEL and KABI, namely SALIGON, PONDRUWON, MARIKA, ELEVAL and SERIGON and on the northern tip of the island near Luther Anchorage the villages of ASIGAN, TONGAPUT and MASELEI.

The natives have marked on the various tracks up from the coast the distance to which the tidal wave came inland and one of these marks was observed by the writer and there is a distinct difference in the age of the forest growth above and below the mark.

Conclusion:

It is regretted that the report is not as complete as I would like it but I will forward a map of the patrol and the anthropological data as soon as possible.

(D.J. Parrish.)

Assistant District Officer.

Appendix "A" Census Figures.

Appendix "B" Report on R.P. & N.G.C. Personnel.

APPENDIX 'B'

Report on R.P. & N.G.C. Personnel Accompanying Patrol.

- Reg. No. 3593. Const. OGIRIP:- A very steady and reliable type.
- Reg. No. 6131. Const. AGORANTA:- An excellent policeman, one of the most energetic and willing in the Finschhafen detachment.
- Reg. No. 7385. Const. WANT:- An intelligent, reliable and willing type who with more experience has distinct possibilities.
- Reg. No. 7356. Const. KUMUN:- A good type, but requires experience.

(D.J. Parrish.)

Assistant District Officer.

Medical Officer, Dr. [Name], the patrol and expecting for the incidence of the natives can be considered good. The Lutheran Mission have a hospital at ARUMOT, and the District Surgeon is doing very good work. Quite a number of natives suffering from K.B. were brought to the Native Hospital at Finschhafen and some have already been returned to their villages, as the complaint has been arrested. The treatment by the Medical Officer is hampered as he has not any X-Ray facilities. A separate recommendation is being forwarded to the Director of Public Health requesting the installation of an X-Ray machine at the Finschhafen Native Hospital.

With regard to ARUMOT Island, I do not consider the natives should yet be moved. They are a thriving community. This population has increased by approximately 50% in the past. There is still room on the island for more houses, but as the present rate of increase, it will probably be necessary to move some of the people in approximately five years time.

Mr. Parrish has the confidence of the natives and it was pleasing to see how the natives responded to his advice and guidance.

30/9/1952

No. DS. 30/5/17.

District of Morobe,
Headquarters,
LAE.

9th December, 1952.

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

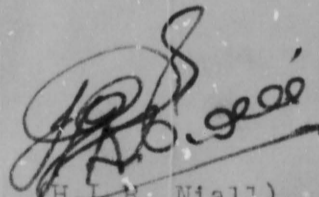
PATROL REPORT - FINSCHHAFEN NO. 6 of 1952.

Forwarded herewith are copies of a patrol report submitted by A.D.O. Parrish, covering a patrol to the Siassi Sub-Division of the Finschhafen Sub-District. This is a very good report and indicates that the patrol was thoroughly carried out with great attention to detail. Since the patrol was completed, I have visited the Siassi area and checked on many aspects of the patrol. The area is well known to me and many years ago I had patrolled it several times. The general improvement in the native situation since my last visit in 1936 was noticeable. The natives are well settled and contented, the population is increasing, and the native's economic position has improved as they are now producing a fair amount of native copra for sale.

Medical Officer, Dr. A. Becker, accompanied the patrol and excepting for the incidence of T.B., the general health of the natives can be considered good. The Lutheran Mission have a hospital at AWELKON, and the Sister in charge is doing very good work. Quite a number of natives suffering from T.B. were brought to ~~the hospital~~ the Native Hospital at Finschhafen and some have already been returned to their villages, as the complaint has been arrested. The treatment by the Medical Officer is hampered as he has not any X-Ray facilities. A separate recommendation is being forwarded to the Director of Public Health requesting the installation of an X-Ray machine at the Finschhafen Native Hospital.

With regard to AROMOT Island, I do not consider the natives should yet be moved. They are a thriving community. This population has increased by approximately 50% in 16 years. There is still room on the Island for more houses, but at the present rate of increase, it will probably be necessary to move some of the people in approximately five years time.

Mr. Parrish has the confidence of the Siassi natives, and it was pleasing to see how the people looked to the Officer for advice and guidance.



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

*Mr. Hester 11
12/12/52*

30-9-146.

18th December, 1952.

The District Commissioner,
Morobe District, LAE.

Subject: FINSCHHAFEN Patrol Report No.6 of 1952.


An excellent and informative report of a well conducted patrol. It is a pity that men of Mr. Parrish's ability cannot spend twice the time in the field with people who need their help so badly.

2. Your remarks regarding the AROMOP people have been noted.

3. It is to be hoped that the establishment of a Roman Catholic Mission Station amongst the SIASSI people will have the desired effect.

4. One or two small omissions have occurred, probably due to the accumulation of work during the Assistant District Officer's absence. See under TUAM Village community funds, Page 18), and under Trade and Commerce: The information would be appreciated in due course to make the record complete.

5. The map should be forwarded for the same reason.

A.A.2.
(A.A. Roberts) 
Acting Director, DDS & NA.

PIA

