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***PATROL REPORTS***

DISTRICT: EAST SEPIK

STATION: AMBOIN, 1971 - 1972

Original documents bound with reports  
for: Angoram, volume 19.

# Papua New Guinea Patrol Reports

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 ACCESSION NO. 496  
 VOL, NO: 17 : 1971/72 NUMBER OF REPORTS: CONT.

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[20] 19 of 1971/72	1-16	P.J. WALSH A.D.O.	MURIK LAKES EAST CUTSET LOWER SEPIK	50, 54, 55	20.6.72 - 24.6.72



EAST SEPIK DISTRICT

PATROL REPORTS

1971 - 1972

ANGORAM

<u>Report No.</u>	<u>Officer conducting patrol</u>	<u>Area patrolled</u>
1-71-72	M.M. Konjib	Kwongai - Chimbian C.D. Angoram Local Govt. Council Area.
2-71-72	I.C. Walker.	Banaro C.D. and Keram L.G.C. Area.
3-71-72	J.G. Steven	Part Middle Sepik, Yuat and Kwongai C.D. Angoram L.G.C. Area
4-71-72	I.C. Walker	Keram Council Area. Grass C.D. and Part Banaro C.D.
5-71-72	J.G. Steven	Part Banaro C.D., being part of the Keram L.G.C. Area.
6-71-72	J.G. Steven	Part Middle Sepik and Kwongai C.D., being part of the Angoram L.G.C. Area
7-71-72	J.G. Steven	Part Kwongai and Middle Sepik C.D.
7B-71-72	G.A. Veal	Part Kwongai and Middle Sepik C.D.
8-71-72	D. Galvin	Yuat C.D.
9-71-72	D. Galvin	Middle Sepik C.D.
10-71-72	J.G. Steven	Middle Sepik, Karawari & Krosameri C.D.
11-71-72	G.A. Veal	Lower and Middle Sepik C.D.
12-71-72	D. Galvin	Yuat C.D.
13-71-72	F. Donovan	Pora Pora C.D.
14-71-72	P.J. Walshe	Part Banaro and part Yuat C.D.
15-71-72	S. Foran	Middle Sepik C.D.
16-71-72	P.J. Walshe	Yuat C.D.
17-71-72	F.B. Donovan	Kwongai Chimbian C.D. Part Middle Sepik C.D.
18-71-72	R.A. Ford	Pora Pora C.D. Murik Lakes C.D.
19-71-72	P.J. Walshe	Murik Lakes, East Coast Lower Sepik C.D.

AMBOIN .....

AMBOIN

<u>Report No.</u>	<u>Officer conducting patrol.</u>	<u>Area patrolled.</u>
1-71-72	W.E. Cross	Alanblak C.D.
2-71-72	W.E. Cross	Karawari C.D.
3-71-72	W.E. Cross	Karawari, Kordsameri, Arafunoi and Alanblak C.D's.

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TERRITORY OF PAPUA AND NEW GUINEA

# PATROL REPORT

Report Number..... AMBOIN No. 1 of 1971/72

Subdistrict..... ANGORAM.

District..... EAST SEPIK

Type of Patrol..... 1971 TERRITORY CENSUS

Patrol Conducted by..... W.E. CROSS. P.O.

Area Patrolled	}	ALANBLAK C.D.
(Council and/or		
Census Division/s.)		

Personnel Accompanying Patrol .....

CONST. 1/C WIRIONG, No. 1194, R.P.N.G.C. ....

A.P.O. THOMAS, P.H.D. ....

3 SECONDARY SCHOOL STUDENTS. ....

Duration of Patrol—from 7 / 7 / 71 to 12 / 7 / 71

No. of Days..... 6

Last D.D.A. Patrol to Area: .....

Date..... 12/5/71..... Duration.....

Objects of Patrol (Briefly)..... CONDUCT ENUMERATION OF 1971 TERRITORY CENSUS.

Total Population of Area Patrolled..... 975

The Secretary,  
Department of the Administrator,  
KONEDOBU.

Forwarded, please.

/ /19

.....  
District Commissioner.

P.O. Box 2396,  
KOMEHOBU.

67-1-7  
20th December, 1971

The District Commissioner  
East Sepik District,  
NEWIR.

AMBON PATROL No. 1 of 1971/72

Your reference 67-1-7 of 1st October, 1971.

I acknowledge with thanks receipt of Situation Report by Mr. W. Cross, Patrol Officer, of Alanblak at the Census Division.

This report contains no useful information. As such, I consider it an extremely poor report.

Mr. Cross has been asked to prepare a map of the area patrolled. (S.J. PEARSON) S/Secretary

Assistant District Commissioner

The Secretary,  
Department of the Administrator,

District Office,  
NEWIR,  
1st October, 1971.

It is agreed that Mr. Cross' report has little of value in it. That there is a poorly expressed, and the standard of spelling is appalling.

*[Signature]*  
District Commissioner

Discussions were held while it was pointed out that their local M.B.A. would be extremely difficult to manage only over in Angren. Also due to the large area their local M.B.A. were elected to, it would be an immense task to visit every village.

To raise the educational standards was the aim and for the people to be able to talk about their own political, social and cultural life in relation to what they wanted to see in their own future.



67-8-14 (6)

67-1-2/185

RIB:st



Division of District Administration,  
Sub-District Office,  
ANGORAM.

22nd September, 1971

The District Commissioner,  
East Sepik District,  
MEWAK.

AMBOIN PATROL REPORT No. 1 of 1971/72  
ALANBLAK CENSUS DIVISION

Attached please find the abovementioned patrol report conducted by Mr. W. E. Cross, Patrol Officer. Also attached are Messrs. Cross and Kapul's claims for camping allowance.

2. This report contains no useful information. As such, I consider it an extremely poor report.
3. Mr. Cross has been requested to supply a written explanation for the late submission of this report and to prepare a map of the area patrolled for each copy of the report.

*[Handwritten Signature]*  
(R. I. BECKE)

Assistant District Commissioner.

The Secretary,  
Department of the Administrator,  
KONEDOBU.

67-1-7  
District Office,  
WEWAK.  
1st October, 1971.

It is agreed that Mr. Cross' report has little of value in it. What there is, is poorly expressed, and the standard of spelling is appalling.

*[Handwritten Signature]*  
(B. K. LEEN)  
A/District Commissioner.

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PATROL DIARY.

- WEDNESDAY 7/7/71 - 06.45 hrs departed Angoram by 33 h.p. canoe accompanied by 4 local Census Interview Officers. - 19.30 - arrived Amboin Patrol Post. Overnight.
- THURSDAY 8/7/71 - 06.45 hrs - prepared for patrol, also routine Administration.  
12.00 hrs. departed Amboin for MEIGENDA.  
12.20 hrs arrived MEIGENDA, census held.  
16.30 hrs departed MEIGENDA for AMONGABI.  
17.00 hrs arrived AMONGABI, discussions with interviewers on common faults. Overnight.
- FRIDAY 9/7/71 - 06.45 hrs. Census of AMONGABI started.  
14.30 hrs. departed AMONGABI.  
15.00 hrs. arrived MARAMBA - Census held.  
16.30 hrs. departed MARAMBA.  
17.30 hrs. arrived CHIMBUT - overnight.
- SATURDAY 10/7/71 - 06.45 hrs. Census of CHIMBUT started.  
11.00 hrs. departed CHIMBUT, low tide and trees made travel difficult. Canoe had to be handled over shallow rapids.  
12.30 hrs. arrived INIAI - Census held.  
14.00 hrs. departed INIAI for SIKAIUM.  
15.15 hrs. arrived SIKAIUM - overnight.
- SUNDAY 11/7/71 - 06.45 hrs. Correction of Census sheets and entering up of tally books. People of YENITABAK sent for, due lack of carriers. P.M. - Census of SIKAIUM - further work on Census returns - overnight.
- MONDAY 12/7/71 - 06.00 hrs. Census of YENITABAK.  
07.00 hrs. departed SIKAIUM.  
10.00 hrs. arrived SUMARIUP, census held.  
11.00 hrs. departed SUMARIUP.  
12.00 hrs. arrived DANYIG - census held.  
13.00 hrs. departed DANYIG.  
13.45 hrs. arrived BARAPIDGIN - census held.  
14.45 hrs. departed BARAPIDGIN.  
19.30 hrs. arrived AMBOIN.

PATROL DISBANDED.

4

AMBOIN SPECIAL PATROL No.1 of 1971/72.

SITUATION REPORT.

POLITICAL. This patrol was conducted solely to acquire information in relation to the Territory Census, to such only limited opportunity was available, to acquire detailed information as would be normally expected.

Politically the people are generally unaware, while in no village was a radio heard to operate at night. The people claim they have no money to buy radios, while their local Members for the House of Assembly have no apparent desire to visit and inform them of what's happening on the political front.

Several persons expressed the request for a separate independent electorate for the Amboin area. It was explained that Amboin is an unwieldy area with a population of only 6,000 while if every non-populated area in New Guinea laid claim to this request, the problem would be insurmountable as regards paying additional M.H.A.'s because of the extra electorates created.

The further one progresses up the Karawari River particularly beyond Amongabi, the less interested the people appear in politics. This is as a result of a slow changeover from a nomadic existence to normal settled village living. Many of the villages above AMONGABI are normally absent, although after some 2-3 weeks notification a good percentage of the people were usually present.

It appears from discussions that the people are only indirectly concerned with self government and independence in that neither will change their physical environment, moreover their customary village existence. Very few of the children from the area surveyed attend school, while the people are primarily interested in their M.H.A.'s from the point of view of obtaining extra revenue from an already limited source, namely artefacts, and timber. Complaints are often voiced over low prices received for these two items.

LULUAI AND TULTULS.

The luluai-tultul system continues to operate, while the most influential official in any of the villages is patrolled through is tultul ARKI of SIKATUM.

Generally the luluais and tultuls complain the people will not always listen to their orders in regard to building new houses or toilets. Brief discussions were held whenever possible outlining the obvious advantages of improved hygiene.

HOUSE OF ASSEMBLY.

All villagers complained that their local M.H.A.'s have never visited them since last election time 1968. Some knowledgeable persons complained that the M.H.A.'s were receiving good money for what they called little or no work.

Again discussions were held while it was pointed out that their local M.H.A.'s could be quite freely contacted whenever they were in Angoram. Also due to the large area their local M.H.A.'s were elected to, it would be an immense task to visit each and every village.

The matter of 1972 National Elections was driven home and for the people to do some solid thinking about their whole political, economic and social future in relation to what they expected in overall assistance from their M.H.A.'s.

It was also explained that M.H.A.'s were elected at the majority of wishes of the people who had every opportunity at the 1972 general elections to vote in favour of new M.H.A.'s, if they so desired.

#### POLITICAL EDUCATION.

Whenever the chance arose, the role of the House of Assembly, Central Government and Local Government Council were explained. However, most of my discussions centered around the House of Assembly, the functions of M.H.A.'s, National Elections, and the budget.

The sources of tax income was given due attention, so as the people will become fully aware that all development, particularly economic, is governed by the total taxable income with due regard to the efforts of the people. Both Local Government and Central Government taxes formed the main discussion points.

Self Government and Independence:- On asking the people what they all thought about self government and independence, the village spokesmen in each case replied that 1972 would be quite satisfactory for full self government with Independence about twelve years later on.

The name of Mr. Joseph Kenni (P.W.D. foreman Angoram) was invariably mentioned, while with further discussions it was learnt that Kenni had strongly advised the village officials that they must follow the line of thought adopted by the Angoram Local Government Councillors. In brief the village officials (luluais and tultuls) attended the Select Committee meeting held Angoram early this year, while Kenni is alleged to have pulled them aside, to inform them what they were to say or else face the rest of the Angoram people with great shame. In effect this meant acknowledging the need for self government in 1972.

Now with the Turu Cult some persons are beginning to have second thoughts about whether they are ready for self government or not, as the people lend some concern to gaining money. It was interesting to note that the people disassociated themselves with the Yangoru or Turu Cargo Cult as they felt believers of the cult were only belittling themselves.

Independence was discussed in brief while the only concern was the people did not want all the expatriates to leave at this time, but to stay on and work side by side with local indigenious.

No worries or concern were expressed over the West Irian-Papua - New Guinea border or the role of the Indonesians in West Irian.

#### ECONOMIC

In brief the entire area patrolled is underdeveloped. The only income the people receive is from the sale of logs, which they raft down to Angoram, and also the sale of artefacts.

Coffee could well be produced in this area although with current D.A.S.F. policy on further coffee or rice production, the only other alternative left is rubber. Until a qualified rubber experts arrives to carry out a feasibility survey, the occasional sale of logs and artefacts will have to suffice.

#### ACTIVITIES OF DEVELOPMENT DEPARTMENTS.

The last visit to this area by an expatriate D.A.S.F. Officer was in 1968, while in 1969 and 1971 local Assistant Rural Development Officers patrolled briefly through the area.

NON-INDIGENOUS DEVELOPMENT.

The entire area has no concentrated non-indigenous development, Mr. W. Heathcote from Ambunti makes occasional visits to the area to buy artefacts only.

SOCIAL EDUCATION.

A Catholic Mission Bible School exists at Amongabi, while no other schools exist in the region. English is not taught at the above school, but mostly Bible Stories, while the school is not regular in attendance.

Only a hand full of children from the area patrolled attend any Administration or Mission Primary School.

CULT AND UNREST.

No cults or major unrest was detected. The Turu Cult was seen as a belittling affair while, the people disassociated themselves with it. Several mentioned that the Yangoru people were giving the Sepik region a bad name which could very well hinder more money from the Government and business people coming into the area.

COMMUNITY EDUCATION.

Nothing exists in the way of Community Education. Farmer trainees are almost non-existent, while those remaining are un-productive.

No Boy's Scouts or Womens Clubs exist, while no inter-village sports are played.

HEALTH.

Aid Post Orderly Thomas accompanied the patrol. He administered injections and medicines. Two cases of YAWS were detected and sent to Amboin. Generally however, the people were in good health save for those at Sikaikum, where many were suffering from colds and diarrhoea.

MISCELLANEOUS.

The whole Census Patrol was conducted without the occurrence of any undesirable events. The over-all co-operation by the people was excellent and encouraging to the Census Interview Officers.

Each village was given a lecture - discussion on the purpose of the Census in its relation to future developments, both economic, social and political wise, while the people openly appreciated what the Administration was trying to do to assist the people, although it was explained that the people themselves were required to show some effort.

Of interest too was the stone carving and Pestle at Sikaikum. Both pieces are supposedly very old, while the pestle is almost perfectly rounded and sits at the foot of the long stone. It is definitely National Cultural Property while on notifying Mr. Smidt, P-NG Museum Culture Anthropologist, he bought the item for the Museum.

In conclusion, the writer had to concentrate a large proportion of his time on the correction of Census sheets which accounts for the brevity of this report. Further, all villages were surveyed with the exception of the GADIO people who are a very nomadic people.

The SUMARIUP people suggest they are now in the highlands while time and lack of carriers did not afford them a visit. A helicopter trip was planned to visit them but here again this was not available at the time. A special patrol is planned later this year to contact the TOWI, GADIO, BISORIO, SIOI, all nomadic primitive groups.

*Wayne E. Cross*

(W.E. CROSS)

Officer in Charge.



TERRITORY OF PAPUA AND NEW GUINEA

# PATROL REPORT

Report Number..... 2 of 1971/72  
 Subdistrict..... ANGORAM  
 District..... EAST SEPIK  
 Type of Patrol..... ROUTINE CENSUS  
 Patrol Conducted by..... W.E. CROSS, PATROL OFFICER

Area Patrolled } KARAWARI CENSUS DIVISION  
 (Council and/or }  
 Census Division/s.) } KARAWARI

Personnel Accompanying Patrol C 1/c WIRIONG 1194  
 CONST. VITALIS  
 A.P.O. THOMAS

Duration of Patrol—from 15/9/71 to 16/9/71 & 18/9/71 - 27/9/71

No. of Days..... 12

Last D.D.A. Patrol to Area: 5/12/69

Date..... Duration.....

Objects of Patrol (Briefly) To revise census, area study, situation  
 report, political economic & social discussions, routine  
 administration.

Total Population of Area Patrolled.....

The Secretary,  
 Department of the Administrator,  
 KONE DOBU.

Forwarded, please.

/ /19

*1. Area study on file  
 20/12  
 &*

.....  
 District Commissioner.

67/18/23

7



DEPARTMENT OF THE ADMINISTRATOR

Telegrams  
Telephone  
Our Reference.....  
If calling ask for  
Mr.....

In Reply  
Please Quote

No. 67-1-7

Division of District  
Administration,  
District Office,  
WEWAK, East Sepik District.

4th February, 1972.

The Secretary,  
Department of the Administrator,  
KONEDOBU.

26

AMBOIN PATROL NO. 2/71-72

Your 67-8-23 of 20th December, 1971 refers.

The map from Mr. Cross is forwarded herewith.

*E. G. Hicks*  
(E. G. HICKS)  
DISTRICT COMMISSIONER

2 P/A

...../2



CA:SP

76

P.O. Box 2396,  
KOMBEJAI.

67-8-23

20th December, 1971

The District Commissioner,  
East Sepik District,  
NEWIR.

AMBAIN PATROL No. 2 of 1971/72

Your reference 67-1-7 of 12th November, 1971.

I acknowledge with thanks receipt of Annual  
Census, Area Study and Situation Report by Mr. W. Cross  
Patrol Officer, of Karawari Census Division.

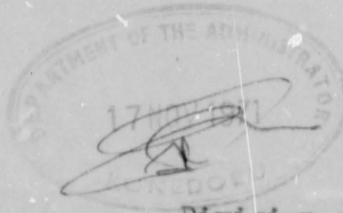
A good report but not supported by a map.  
Please ensure that Mr. Cross submits the map without  
delay.

(S. J. PEARBALL)  
a/Secretary

67-8-23 (2)

67-1-2/303

RIB:st



Division of District  
Administration,  
Sub-District Office,  
ANGORAM.

10th November, 1971

~~The District Commissioner,  
East Sepik District,  
WEWAK.~~

AMBOIN PATROL REPORT No. 2 of 1971/72  
KARAWARI CENSUS DIVISION

Attached please find the abovementioned report conducted by Mr. W. E. Cross, Patrol Officer. Also attached is Mr. Cross's claim for camping allowance.

2. Pages 1-13 form a narrative report and pages 14-24 are an area study of the Karawari Census Division.
3. This patrol report depicts a reasonably stable if none too affluent society and it would appear that most people follow a conservative line.
4. Over recent months there has been a significant increase throughout the Angoram Sub-District in the production of smoked fish for sale in the highland area. One expatriate has organised a market in the highlands but sales have been minimal due to the highland peoples lack of interest in dried fish. According to retail sources in the highlands, the consumers prefer a soft semi cured fish in preference to the dried product.
5. I am pleased with Mr. Cross's improved standard of reporting.

(R. I. BECKE)

Assistant District Commissioner.

Reference: 67-1-7

District Office,  
WEWAK. East Sepik District.

12th November, 1971.

The Secretary,  
Department of the Administrator,  
KONED OBJ.

Two copies of the report are forwarded herewith. The standard of Mr. Cross' reporting has indeed improved. He should now attempt to cultivate the art of precis.

(E. G. HICKS)  
DISTRICT COMMISSIONER.

Att;

AMBOIN PATROL NO. 2 OF 1971/72

(27)

PATROL DIARY.

WED. 15/9/71

11.00hrs departed AMBOIN by 20 H.P. canoe.  
12.00hrs arrived MANJAMAI - general discussions and census held.  
Overnight.

THUR. 16/9/71

A.M. - Area study, situation report, political, economic & social discussions.  
11.00hrs departed MANJAMAI.  
12.00hrs arrived KUNDIMAN - village census held, political, economic & social discussions.  
16.30hrs departed KUNDIMAN.  
16.50hrs. arrived AMBOIN late due to motor trouble - routine Administration  
Overnight.

FRI. 17/9/71

A.M. - Routine Administration, arrival of Mr. D. Steven, District Inspector, Wewak. Brief discussions concerning Amboin area before his departure. Sorting of mail, reading of circulars and correspondence.  
P.M. - Further reading of correspondence, circulars, payment of police and labourers, Local Court hearing of indecent language.  
Overnight.

SAT. 18/9/71

A.M. - Routine administration, collection of details for Area Study, situation report, of Kundiman village.  
10.00 hrs Amboin by 20 H.P. canoe.  
11.00 hrs arrived MANJAMAI, brief discussions then proceeded downstream for 5 minutes and landed at track to KUNGRIAMBON, adjacent to barat.  
P.M. - Waited for carriers, discussions with those carriers that come early.  
14.00 hrs departed for KUNGRIAMBON, good walking for 1 hour, then 30 minutes by canoe.  
15.20 hrs arrived KUNGRIAMBON, general discussions for familiarisation purposes.  
Overnight.

SUN. 19/9/71

A.M. - Rest observed.  
P.M. - Writing up of F.O.J. - native complaint by Catholic Mission Catechist over reluctance of village children to attend bible classes. Political, economic & social discussions.  
Overnight.

MON. 20/9/71

06.30 hrs - census conducted of over 100 odd persons. Tally Sheet balanced. Area study, situation report, political, economic and social discussions.  
11.00 hrs departed KUNGRIAMBON over good track.  
12.00 hrs arrived KAIWARIA - political, economic & social discussions. Census revision of over 170 odd persons and balanced - area study, situation report details,  
Overnight.

(23)

TUE. 21/9/71

07.00 hrs. departed KAIWARIA over good track.  
08.00 hrs. arrived MEIKOROBI - routine administration, inspection of village houses. Lecture & demonstration on snake bite preventative treatment.  
Census taken of over 130 persons. Political, social & economic talks.  
P.M. - area study, situation report details collected.  
15.00 hrs departed MEIKOROBI for KAIWARIA  
16.00 hrs arrived KAIWARIA - further discussions for familiarisation purposes.  
Overnight.

WED. 22/9/71

07.00 hrs. departed KAIWARIA.  
08.00 hrs. arrived KUNGRIAMBUN, changed ferrymen.  
08.20 hrs. departed for MASANDANAI.  
10.20 hrs. arrived MASANDAWAI CAMP SITE, changed ferrymen.  
12.20 hrs arrived MASANDANAI.  
P.M. - Routine administration, houses checked and several persons complimented on their good houses. Census revision of over 200 odd persons. Lengthy native complaint over marriage & price of ducks - general discussions with this go-ahead type people for familiarisation purposes lasting late evening.  
Overnight.

THUR. 23/9/71

A.M. - Political, economic & social discussions - people keen to take interest in Japanese survey of sago palms for future sago palm industry.  
P.M. - Area study, situation report, discussions & census balance.  
Overnight.

FRI. 24/9/71

08.00 hrs departed MASANDANAI for KARAWARI RIVER by paddle canoe 3 hrs. and 1 hr walking,  
12.00 hrs - arrived edge of KARAWARI river, called PALUM GAI and payment of carriers.  
12.30 hrs departed for IMANMERI CAMPSITE.  
14.30 hrs arrived IMANMERI CAMPSITE, then walked  $\frac{1}{2}$  over excellent track to IMANMERI village. Re-opening of investigation into murder of a Tungun man KOWAKI by the Meakambut people, the latter who have just been released from BORAM Central Institution Wewak. Meakambut people complain that the Chief Supreme Court interpreter Kapman of IMBOIN was one of three conspirators who conspired to kill KOWAKI. Kapman and the other two conspirators have escaped punishment and are now under close investigation.  
Overnight.

SAT. 25/9/71

08.00 hrs departed IMANMERI for AMBONWARI,  $\frac{1}{2}$  hr good walking then 15 minutes motor canoe, then 15 min. good walking.  
09.00 hrs arrived AMBONWARI - area study, situation report.  
P.M. - Census revision of over 240 odd persons. Political, economic & social discussions.  
15.45 hrs departed AMBONWARI.  
16.45 hrs arrived IMANMERT - took down further details concerning IMBOIN conspirators.  
Overnight.

22

SUN 26/9/71

A.M. - Routine administration, area study, situation report, political, economic & social discussions.  
P.M. - Census revision of 280 odd IMANMERI persons, and of 100 odd MARINYAM persons. Further discussions & balancing of census figures.  
Overnight.

MON 27/9/71

02.00 hrs. - departed IMANMERI with a very sick patient suffering from acute malaria.  
04.00 hrs arrived at Amboin Aid Post - injections given to patient, then slept.  
06.00 hrs - routine administration and general office work.  
09.00 hrs departed AMBOIN by 40 H.P. river truck.  
10.00 hrs arrived KONMEL - census carried out, also area study, situation report.  
P.M. - Political, economic & social discussions.  
14.30 hrs departed KONMEL.  
15.30 hrs. arrived AMBOIN.

PATROL DISBANDED

3

SITUATION REPORT

POLITICAL:

1. Throughout all the villages surveyed, each gave favourable reaction to the patrol party in general. Several villages had prepared welcoming ceremonies while the Masandanao children sang the National Anthem on arrival, if not only to show faith in the current government and the visiting patrol party.
2. There was some mixed re-action in the villages towards Local Government, although generally they conceded that a Local Govt. Council would pave the way towards a bright economic, social and political future.
3. The three dissenters KAIWARIA, MEIKOROB I and AMBONWARI felt they needed a viable economy before they could capably pay for any taxes. These villages had heard of a current Japanese survey for potential sago production and remarked that if the Japanese provided business opportunities and hence money or employment, taxes would not be a problem. Until then they were happy to maintain their substance way of life.
4. The advocates of Local Government felt that through a Council they would be better equipped to undertake any economic undertakings e.g. sale of artefacts, timber, fish and sago.
5. At the present time, all businesses were at a standstill mainly because of two factors (a) there was a glut on the market for market goods or (b) no money to purchase the goods.
6. Artefacts had been produced in large quantities but no businessmen visited the villages now. Timber was occasionally rafted to Angoram, although one village AMBONWARI acknowledges that twice they have deliberately sank their timber outside J. McKinnon Enterprises sawmill as allegedly no funds were available to purchase their timber.
7. Market goods are becoming harder to exchange for other goods or even money. In general money appears to be short all round due to the serious setback of the crocodile industry.

SELF GOVERNMENT AND INDEPENDENCE:

8. Turning to the question of self government and independence, each village was entirely opposed to the idea. Many villages stated we must obtain a Local Government Council soon or else self government will arrive and we will still be employing the system of luluai's and tultus.
9. The MASANDANAI people are by far the most informed, the reason being that they are forever travelling within the District, to Wewak or Angoram. The MASANDANAI people advise that two expatriate Pastors of the S.D.A. Mission held a meeting at ANGRIMAN, at least 5 - 6 months ago.
10. Mr. Daniel Guren, a potential candidate for the 1972 elections and one of this sub-districts leading entrepreneurs, advocated at this particular meeting that Russia could be called upon to supply the necessary arms and ships to fully complement Papua New Guinea's defence system.

11. Apparently he was howled down by the Pastors for his meagre education, while they advise that once any of the Communist powers including INDONESIA, got their hands on the Territory's soil, landowners would be evicted to become a poor and landless class. Daniel apparently was so shocked he sat dumb-founded throughout the remainder of the session.

12. A leading spokesman for MASANDANAI Mr. Luke MAI, ex-PIR signalman, who has visited Australia twice, says although Mr. P.J. Johnson M.H.A. and Mr. J. Kenni ( P.W.D. - Angoram, now transferred to Wewak) advocate self government in 1972, the people in all the Angoram sub-district villages were opposed to it.

13. Mr. Mai expressed, that consideration must be given to assisting the remainder of the Territory's most primitive persons, to advise the so called 'wild' people of the laws in an endeavour to make them equals. Upon accomplishing this aim self government could be thought about.

14. Several MASANDANAI people advised that it was wrong for the Australian government to push them into an early self government. It was wrong too they said for the people of East and West New Britain & Papua, to ask for an early self government as this was only in the interests of themselves and to the detriment of the remaining people.

15. The other villages all maintained that self government must only come after there is a Local Government Council at Amboin, preferably in about 10 years, from now, while Independence should wait at least till another 20-30 years. There was strong suggestions too that we had no factories to produce guns, ammunition, ships and bombs or even many of the other type factories.

16. Generally again the people exclaimed that without any businesses functioning properly, they felt they would be unable to cope with the increasing demands made on them after self government and independence came into effect.

LULUAI'S & TULTULS:

17. The greater majority of these village officials are hereditary leaders. Their main function is the maintenance of law and order, health and hygiene within the village.

18. From all observations they appear to be fairing well if not from some tutorage at the Amboin office. Housing, hygiene and health were exceptionally good. Law and order was being observed while only 2 complaints were voiced, each at MASANDANAI, involving marriage and the price of ducks shot at or killed on any other persons land.

19. Economically the scene was very stagnant while luluai's and tultuls felt they were victims of circumstances as the soil and climate did not lend itself favourably to cash cropping. Coffee, rice and coconuts wherever tried on a large scale had always failed, mostly due to flooding.

20. Although no village officials claimed the prestige symbol of a large house, commonly seen in the Blackwater River region, the people appeared to respect these officials in most day to day occurrences, particularly law and order. Politically however, the village officials are not over informed - transport to Amboin is unreliable, while only MASANDANAI village has a radio.

21. One universal claim by the respective village officials was for monetary awards for both past and present services. This they felt was in keeping with the Local Government Councillors who were currently being paid monthly. They advised they were tired of working for no pay and that to wait for a Local Government Council to come into operation was too long a period.

22. Another claim was that all too often they were not informed of what was planned of within the sub-district e.g. initial sago palm survey, Japanese visit to Angoram enquiring about war damage, United Nations or Select Committee visit. In effect they wanted a more adequate opportunity afforded them to attend such meetings.

HOUSE OF ASSEMBLY:

23. Every village complained that neither of their elected members, Mr. P. Johnson M.H.A. Angoram Open and Mr. M. Somare M.H.A. (Regional) have ever visited the area in their elected term.

24. As such they felt that serious consideration was due as regards changing over the current members at next years general elections.

25. There is a strong rumor throughout the Sepik River region generally that a European will not be elected next term. The people state that they have tried all the Europeans, all to no avail as the respective European members in the past have only used their office to meet their own ends to the detriment of the indigenous population.

26. Mr. Luke-Mai emphasises that the dislike for European Members of the House of Assembly is not because of the colour of their skin, rather the contrary, that the particular European members never visit the villages or relay whats happening politically and only rarely go out of their way to help the indigenous population. This notion was popularly upheld.

27. As such a local indigenous person who had some initiative, not necessarily formal education but respect for the wishes of the majority of the people, was required.

28. The ideal man has not been found yet although Mr. D. Guren (ANGRIMAN) and Mr. Kavi ABA (KARARAU) are favourite contenders for the 1972 elections. Originally Mr. J. Kenni (P.W.D. foreman Angoram) was strongly favoured by some but since his transfer to Wewak and a more wider awareness of his radical aims i.e. self government in 1972, his popularity is wairing. Actually no-one knows if he's going to stand as yet.

29. My political education talks in the Korasameri Census Division have filtered into the area, viz one member to look after the Angoram - Amboin area and not a single member as many would like for AMBOIN alone.

30. Tultul Aki of SIKAIUM, and MASKI-KASIKAMON of IMANMERI claim to be potential candidates for the 1972 elections. MASKI who I met on patrol advises he has strong ties with the Sepik River people claiming the Middle Sepik people originated from IMANMERI ancestral grounds - he is shortly to begin campaigning throughout the sub-district.



(18)

POLITICAL EDUCATION:

31. In each village informal political discussions were held. In very few instances was there any active participation by the female sector, the latter who displayed an attentive interest but spoke little.

32. A breakdown of the subjects that I gave particular emphasis to are:

- (a) the role of the House of Assembly, Central Govt. and Local Govt.
- (b) the purpose of Local Government and the need for active participation by the constituents.
- (c) Taxes - both Central & Local Govt, and what means these taxes were employed for.
- (d) the role of M.H.A.'s, their functions.
- (e) how the electorates came into being.
- (f) the conception of Self govt & Independence.
- (g) National Unity.
- (h) Economic & social education being allaid to political development.

33. The re-action by most people was generally poor especially when considered in relation to the adjacent Korasameri Census Division.

34. By far the worst was KUNGLAMBUN village whose people did not know who their elected member was. They knew there had been elections in 1968 but did not know who won or where he resided.

35. Unfortunately the political education progress in the area is severely retarded. It was two years since the last patrol to the area, only one village has any radios while it is quite a battle to get the luluais and tultuls collectively together without at least 2-3 weeks notice.

36. As regards to what responses there were to my questions about self government and independence, this is summed up in the aforementioned relevant section.

37. The concern was raised over the Indonesians or the West Irian/Papua New Guinea border.

38. In brief the writer feels there has been a brief change of attitudes throughout the entire Angoram sub-district over the last 12 months particularly.

39. Many villages initially claimed they did not want self government or independence whatsoever. With the coming of the younger radicals Joe Kenni, Harry Maimo (School teacher Angoram) and perhaps even Peter wamo (Angoram Council Clerk) all of whom have had extended influences in their claims for early self government, i.e. 1972 the scene has appeared to change slightly again.

40. With the recent assassination of Mr. J. Emanuel, D.C. W.N.B. news of troubled pockets in P-NG and general lack of economic development, some older conservative persons express that they may not be so ready for early self government after all.

41. From all accounts those luluais, tultuls and Councillors who advocated self government at the Angoram Select Committee meeting this year returned home to scores of insults for not consulting the people firstly, who advocated more conservative lines.

42. In brief, the people are not over sure of what they really want except perhaps money, and associated luxuries e.g. clothes, tinned food and particularly beer. If for example, someone "who has the gift of the gab" as we say and can promise the people an easier means to achieve their aims then he creates a large following viz early self government.

43. Psychologically then, the people are more prone to follow the ideas and beliefs of a less educated local politician as it is more in keeping with their current desires; unless of course someone more wiser can offer greater results, to lessen the "change-gap".

ECONOMIC:

44. Economically speaking, the area in general is particularly backward, save for the more enterprising IMANMERI people who have high on 500 acres of planted rubber trees.

45. There is no other village to compare with the efforts of the IMANMERI people, as each is content more or less to maintain its current subsistence status.

46. I have tried to engender some enthusiasm in the planting of Kamekere and Teak trees. Although not in keeping with the current 5 year plan sufficient plantings may provide a worthy future for the forthcoming generations.

47. Coffee, rice and coconuts have been tried in almost every village each without success, mainly because of the incessant flood problem.

48. Rice would probably do well although, more closer attention to supervision of planting and a more select time for planting is surely required. The over-riding factor of transport costs to Angoram, means it is not encouraged by D.A.S.F.

49. Rubber could have potential, but once again D.A.S.F. policy rules as it is felt until IMANMERI RUBBER PROJECT is in production it is not worthwhile encouraging wide-scale village plantings. Not only this factor, but with synthetics and the sudden drop in price of rubber over the last 6 years means a huge labour and area outlay for a reasonable return.

50. Mr. Pretty, Rubber expert, D.A.S.F. Angoram advises there may be certain limitations placed on the success of the IMANMERI RUBBER PROJECT due to tapping being effected from the rain, dependant on when the rain falls.

51. Shortly however IMANMERI village is due to receive another 2,000 seedlings so D.A.S.F. - WEWAK advise. Accordingly they are frantically preparing nurseries at the moment.

52. YANGIS the village luluai of IMANMERI informs me, a motorcycle track will be completed to IMANMERI from AMBOIN this year. This will save considerable miles in river transport and will pave the way for future development.

53. In effect this. Of concern generally too, is the KUNGRIMAI CREEK. This village MANJAMAI is approximately where it starts, while TAMBANUM village on the Sepik River is where it runs into. Several years ago a Patrol Officer gave 12 shovels to the MASANDANAI people to widen the creek.

54. In effect this creek if widened saves 2<sup>1/2</sup> hours by motor canoe to Angoram from Amboin. Many villages including MANJAMAI, IMANMERI, AMBONWARI, MEIKOROB, and KUNGRIAMBON have worked on the mouth of the creek all to no avail. They all state the ground is very hard!

55. Apparently their activities were largely unsupervised and thus misdirected. However, it should be made clear that only a small section on the KAWAWARI end requires enlarging. Provided the mouth of the creek was enlarged, this would probably ensue the breaking away of the narrowness of the creek and a lessening of turns, creating a very reliable and more speedy access to Angoram.

56. As it is now the current physical process is slow while the creek is only open to motorized traffic in the wet season. As it stands at the moment it is largely the prerogative of the people concerned, although minor blasting would help considerably which is what the people appear in favour of.

ACTIVITIES OF DEVELOPMENT DEPARTMENTS:

57. The last visit by an overseas Agricultural Officer to any of the villages other than IMANMERI was in 1968. IMANMERI was visited early this year.

58. Sporadic visits by local Rural Development Assistants have occurred over the last three years, although the area still remains largely unproductive due to physical barriers.

59. The most encouraging scheme is the potential smoked fish project currently underway at MASANDANAI village. Fisheries Officers and Business Development Officers from WEWAK are advising the instigators Messrs. Luke and Jehy Mai on how to go about the industry.

60. A trial air strip was cut near MASANDANAI this year but this was to no avail as it was too short for the M.A.F. floatplane to land.

61. Now an alternative means is planned, either they paddle upstream and then walk over to the Kawawari River or paddle downstream to the Sepik River.

62. The people envisage sending out a charter load of about 600lbs at least once weekly - sales are to be arranged through Fisheries, Wewak for sale of the smoked fish to Wewak or MADANG.

63. MASANDANAI is in possession of one only gill net, over 100 yards long. They have completed an excellent fish smoke house almost entirely of permanent materials, while the product produced is quite palatable, i.e. the tilapia.

64. MASANDANAI have 3 lakes while catches reach up to 200 assorted fish per day in the dry season. The fish are mostly a cod type, having herring type and tilapia.

65. Should Amboin airstrip ever be completed, it is felt that the market of fish to the Highlands could have far reaching results, especially on current highland prices of fish averaging 50¢ at medium size.

66. In brief too, I have advised the Kundiman people to dam off their small lake near Amboin and to re-stock it with tilapia.

67. When this work is completed Fisheries Wewak, will be interested in the production rates. At the same time the KUNDIMAN villagers may be relieved of their fish-hunger problem. While if growth or production rates are satisfactory, they may be able to market fish also to the highlands.

68. In passing, Mr. B. Withrington, Fisheries Officer, Wewak, was recently in the Amboin area doing an investigation on fish, also to inspect the MASANDANAI SMOKED FISH PROJECT.

NON-INDIGENOUS DEVELOPMENT:

69. The entire area has no concentrated non-indigenous development. However, prior to arrival in MASANDANAI, a Japanese businessman had been surveying the sago palms there, for potential development of a sago pilot plant an ANGORAM.

70. The people were enthusiastic about the whole idea, while on a village to village enquiry basis, \$1.00 a palm seemed to be accepted, forgetting about the number of baskets of sago in each palm produced, and thinking more along the lines of a viable economy.

71. The subsistence agriculture set up in the area is such that every village trades sago with the Sepik River people (Tambanam, Timburke, Mindimbit, Kamindimbit, Kéran) in exchange for tobacco. Occasional trips are made to Angoram market, while the launching of a prosperous sago industry seemed more in keeping than the 3 days paddling to Angoram market, the only centre that money is received, added with the prospects of a glut on the market!

71. Apart from sago, the other vegetables, e.g. kaukau, taro, aprica, opa excetra are only dabbled in, as sale items. The other monetary earners, timber, crocodile skins and artefacts are dominant thus any overseas interest in the area is surely welcomed by the people concerned.

72. The writer explained to the people concerned that they try to gauge their consumption rates of sago per annum, in relation to the growth rate of a sago palm. This way some sago palms would be preserved for village consumption, as some persons at MASANDANAI and elsewhere were intent on selling the lot.

73. The people were further encouraged to continue on re-planting or actually re-replacing the palms, each time one is cut down for village consumption.

74. The once sporadic visits by Mr. Heathocote, Ambunti, who occasionally bought artefacts, has appeared to cease, while roughly made carvings are to be found in abundance at most villages. Further no major crocodile skin trading by expatriates has occurred in the last twelve months.

EDUCATION:

75. No formal primary education is existent in the villages. Bible schools are found at KAIWARIA (Catholic), IMANMERI (Catholic), and MASANDANAI (S.D.A. Mission). The normal bible classes and games are observed, while attendance is irregular.

76. Each village has at least one child at the Administration Primary School in Amboin, although on a head count basis in each village, it would be advantageous if more could attend. However, the school at Amboin is at maximum capacity now.

77. The problem of maintaining their children at Amboin is forever cropping up. School students are forever complaining of hunger as their parents are generally opathetic to a one or two days paddle upstream with food laden on board, for their children at Amboin.

78. To overcome this problem, the schoolteachers and myself have urged the establishment of school gardens.

79. Of major concern too was the steep increase of fees to enter a Government or Mission High School. Supposedly the fees were only \$35.00 per annum in 1971, while next year promises fees in the vicinity, they claim of \$45.00 (\$42.00 for school fees and \$3.00 school equipment charge).

80. With the large rise in school fees, many parents of would-be high school students claimed they could not raise the money for the fees. There were also two ex-students at Masandanai who were accepted to High Schools in Wewak. Unfortunately their parents could not raise the fees, so the two concerned are now in the village.

81. It was claimed by the MASANDANAI people that the Administration should do more for Primary school or High School drop-outs, by enlarging the Vocational School intakes. They felt that as the particular student unable to complete his high schooling, had a wasted education as they all went home to become fully fledged natives or more bluntly 'oli kanaka long ples nau'. The connotation of kanaka, despite earnest attempts by the writer for its abolition still arises periodically in conversation by the local population.

#### HEALTH

82. The over-all health situation was exceptionally good. Several cases of grille were observed but they were on a par with most villages in the other Census Divisions.

83. Injections were administered by the Aid Post Orderly accompanying the patrol while the more serious cases were referred to Amboin.

84. Native Village Midwives were found at KUNDIMAN, MASANDANAI, AMBONWARI and at KAWARIA. Each appears to be ~~active~~ conscientiously carrying out their duties. The Catholic Mission Welfare Sisters from Timbuna have visited the area twice this year.

85. There were claims for pay for past and present services by the village midwives. It was explained that this matter had been raised before without success as P.H.D. - Angoram advised no funds are available.

86. As such I urged the midwives to carry on regardless emphasizing what an excellent part they were playing in the internal affairs of the village. These midwives have each received three months practical training in midwifery at the Angoram Hospital. Upon completion they are issued with a small medical kit to carry out their duties.

87. Of interest too was that in each of the following villages a child had died from snakebite. The villages and years are KAIWARIA (1969) KUNGRAMBON (1968) and MEIKOROB (1970). Each village advised that no-one had ever advised them what to do in the event of snake bite.

88. Accordingly several practical demonstrations were given while young and old alike appeared to grasp on quickly.

#### 89. CULT AND UNREST.

No cults or major unrest was detected during the patrol, while the people appear wary of the consequences for persons practising cultism.

17

90. As regards the Turu Cult, the people would not associate themselves with it. Cries of 'of robisman tasol', 'samting bilong ol man bilong narapela hap', were common. The people appeared to have no interest in the matter, while it was safely concluded that only the travelled MASANDANAI people were fully in the know about the extent of the cult.

91. Even so, the MASANDANAI people felt they must keep well away from the cultists, so as not to degrade themselves.

92. No political parties or movements were identified. On a village to village enquiry basis there appears to be no-one who owes allegiance to any political party or movement, especially by way of membership.

COMMUNITY EDUCATION:

93. This aspect has not been pushed very far due to no Welfare Officer.

94. Small talks on health, hygiene, child adoption and marriage were given where applicable. Very little inter-village marriage is practised due to past rivalries and a current breakdown in the balance of the system i.e. female exchange.

95. Sport although regularly encouraged at Amboin is rarely played, if not an occasional village game of soccer, dependant on whether there is a ball available.

96. The problem of conflict over ideas and opinions between the older and younger generations is not a real one as yet. This is probably due to the lack of ex-high school students in the area.

97. Farmer trainees are practically non-existent except for MASKI of IMANMERI who has received x training at the farmer trainee school held several years ago at MAPRIK.

MISCELLANEOUS:

98. One disturbing statement made by Mr. Luke Mai at MASANDANAI was that many persons, in the main Sepik River particularly, were annoyed that the "kiaps would not allow the natives to take out commercial leases e.g. for tradestores, in Angoram".

99. It was explained that the basis of race was not taken into consideration, but that each applicant for a lease was considered on his individual merits, while the Government was reluctant to give away good leases to some-one ill-equipped financially to develop their lease; otherwise we would have xx a townful of ghettos.

100. Mr. Mai and his supporters appeared to understand this reasoning. Apparently sometime ago Mr. P.G. Johnson, M.H.A. was approached by Mr. J. Kenni about the statement in paragraph 98. As Mr. Johnson ~~did~~ not raise it in the House when he should have the statement was referred to Mr. P. Lus M.H.A. Maprik, who subsequently referred the matter of leases to the House of Assembly.

101. The reply Mr. Lus received was channelled back to Mr. J. Kenni and followers for local dissemination. Mr. J. Kenni added the remark that Johnson M.H.A. was reluctant to raise the question in the House as it could jeopardize his own interests in Angoram.

102. Thus Kenni used this widely as a means to get on side with the people saying Johnson was only interested in himself and the expatriates and not us, the indigenous population as a whole.

103. Finally the matter of leases could do with some publicity by officers and possibly radio Wewak to break down any ill-feeling.

104. The area is a ...

105. The area is a ...

106. The area is a ...

107. The area is a ...

108. The area is a ...

109. The lower half of the ...

110. The area is a ...

111. The area is a ...

112. The area is a ...

113. The area is a ...

114. The area is a ...

115. The area is a ...

(11)

KARAWARI CENSUS DIVISION  
AREA STUDY

INTRODUCTION:

- 104. This census division has an area of approximately 320 sq. miles and lies between the Sepik, Yuat, Karawari and Arafundi Rivers.
- 105. The area is generally swampy with several large areas of rainforest interspersed with sago palms. The area is flat to gently undulating.
- 106. The climate is such that a minimum daily temperature of 73 degrees F. to a maximum of 88 degrees, is current throughout. Rainfall figures for the area are not available but Amboin which is in close proximity has an average rainfall of 206-5 inches, taken over the last 5 years.
- 107. There consists a reasonably marked wet and dry season being May to October and November to April respectively. The days are hot and humid, while fogs are quite common.
- 107. The KUNGRIMAI and KONMEI CREEKS pass through the area surveyed. The former creek is only navigable by motorized canoe and paddle canoe in the wet season. The Konmei Creek is navigable for all traffic most of the year.
- 108. The lower half of the census division is made up of a river flood plain i.e. coming in from the Sepik River, while soils are typically dark silty alluvium. The ~~fast~~ flood plain narrows on travelling further towards the highlands.

ACCESS AND LOCATION:

- 109. Access to and from the region is almost entirely by paddle canoe in the wet season, while walking and paddle is required in the dry season.
- 110. The area is located about 80-100 river miles Southwest of Angoram. No airstrip, wharves or such are available. The KUNGRIMAI CREEK is open to motorized traffic only in the wet season, while the government trawler Onyx can safely proceed as far as Amboin and possibly MAONGABI at this time. KONMEI on the Konmei Creek could probably be reached safely also by the Onyx during the wet season.
- 111. The dry season only permits the Onyx to go as far as MANJAMAI while all other motorized transport is limited to AMONGABI and IMANMERI. Freak floods or tropical downpours allow occasional but unreliably water sufficient for movement by paddle canoe along the KUNGRIMAI CREEK in the wet.
- 112. The majority of the area has seen two Administrations, i.e. the Australian and Japanese. MASANDANAI because of its nearness and traditional connection with the main river Sepik people were contacted initially by the German regime.
- 113. The degree of Administration influence can be described as a firm standing and recognition for what the Administration is trying to do in its overall political, economic and social development of the region.
- 114. It is now uncommon to hear the administration being referred to as the guardian father and the Missions, the guardian mother. Recognition is fully appreciated of the Administrations endless goal for the maintenance of peace, law and order.



115. The predominate characteristics of the people are in general that they are reluctant to change especially if it involves hard work. They have always relied on their subsistence economy to meet their ends.

116. Now with the coming of Local Government Councils, and more persons travelling around the Territory, there appears a more dire need for consumer goods to be met at the village level. As such MASANDANAI and IMANMERI are the forerunners in their effort towards economic viability. The remainder of the villages are slow to change if not from the psycholological set backs of ruined cash drops due to flooding.

117. Cargo cults and other movements are non-existent in the region. No person(s) owed allegiance to any party or could produce a membership card verifying same.

118. The Turu Cult has been heard of mainly through my discussions with the local people at the Amboin office. The cult itself is described as a real "rubbish" affair and something they do not want to be overtly associated with for fear of threatening Administration or overseas business interests in the area.

119. Cultism received large publicity in former years while the people are wary of the consequences for practising same. The scene in this regard appears stable at the current time.

(B) POPULATION - DISTRIBUTION AND TRENDS:

120. (a) Every village in the census division was censused, while each village was visited save for MARINYAM; the reason being that no transport was available to the village, while it was easier for the said people to be censused at IMANMERI, especially too as there was little water upstream.

121. (i) On a village to village enquiry basis the neo-natal mortality rate stood at zero. Accordingly no Appendix is attached. It appears more women are having their children at Amboin or where the native village midwives are. KAIWARIA as an example has a specially prepared maternity ward set aside for the expectant mothers. Villagers near and far come for their deliveries as required.

121. (ii) The last census total was inaccurate by four to many due to not crossing out properly. MASANDANAI and IMANMERI each had two to many.

122. (b) VILLAGE TO VILLAGE (TIMES)

KARAWARI RIVER	to	KUNGRIAMBON	(1hr. walking, 20 mins. paddle canoe)
KUNGRIAMBUN	to	KAIWARIA	(1hr. walking, 1/2 hr. paddle canoe)
KUNGRIAMBUN	to	MASANDANAI	(paddle canoe 4 hours)
MASANDANAI	to	TAMBANUM	(paddle canoe 12 hours)
MASANDANAI	to	PULUMGAI	(Kwarwari R. 2hrs. paddling, 2hrs walking)
IMANMERI	to	AMBOIN	(walking 3 hours)
IMANMERI	to	WABLIMAS	(walking 10 hours)
IMANMERI	to	MANINYAM	(walking 4 hours)
MARINYAM	to	ASANGMUT	(walking 11hrs.)
MASANDANAI CAMP		PALANGAI	
SITE	to	(on Kwarwari R)	( 2hours walking)
KAIWARIA	to	MEIKOROB	(1hr. walking or 35 mins. pad. canoe)
IMANMERI CAMPSITE	to	IMANMERI	(1/2 hr. walking)

123.C The outward flow of labour is minimal and within check. About four months ago Mr. K. Trueman recruited from the region for BUKA plantations. No trouble has arisen yet from the recent married women who left their husbands.

124(C) SOCIAL GROUPINGS:

(a) The number of distinct social groups is 18 and includes the totemic groups of KAMUL, KARANAR, DOG, PIG, ORAIKOW, MOON, SHARK, PUKPUK, SNAKE, MURUK, MAN, SIKAU, GURIA, KUMUT, MALIP, SUN, BLACK COCKATOO AND WHITE COCKATOO.

125. (b) On a village to village enquiry village, the extended family system prevails, although IMANMERI being a former mountain tribe follow the lineage pattern.

126. (c) The languages spoken are: (i) MUM - this is spoken by MARINYAM, YAMONDIM, WABLIMAS, IMBOIN, FUNGUM, ANDANBUT, PUNDUGUM, AUWIN, MEAKAMBUT, IMANMERI AND

127. (ii) UNDUKBUNG - MANJAMAI, KONMEI, KUNDIMAN, KUNGRIAMBUN, KAIWARIA, AMBONWARI, MASANDANAI and MEIKOROB I speak this language.

128. MASANDANAI has a dialect with the Middle Sepik River people. Other than this the languages appear to remain fairly distinct; while over the years speakers of MUM can converse in part with X UNDUKBUNG speakers and vice versa.

129. (d) The social relationships between the various groups is not the best. Traditional divisions are still in practice viz, IMANMERI, MARINYAM, WABLIMAS, YAMONDIM and MUMDOMUNDO have all inter-married while KUNGRIAMBUN KAIWARIA, MASANDANAI, AMBONWARI and MEIKOROB I have in recent times inter-married.

130. MASANDANAI a more separatist group marry mostly into the Sepik region viz, ANGRIMAN, AIOME, TAMBANAM, MINDIMBIT, KAMINDIMBIT.

131. At the moment there is a severe breakdown of relationships, between IMANMERI'S versus KAIWARIA and MEIKOROB I all over breach of faith as regards the female exchange system. Balances of exchange have not been adhered to in recent times while it quitelikey small scale fighting could develop despite persistent attempts by the writer to mediate and settle their differences.

132. Inter-totemic-marriage within the village is still jealously guarded while persons are forbidden to marry into a particular totemic grup, dependant on what group he or she belongs to e.g. a man of the Guria totemic group cannot marry into a PukPuk group.

133. Quite often too, they work in totemic groups on houses, making sago while no inter-totemic group invalry was evident in each of the villages.

134. (e) Relationships between the component social groups and major outside social groups appeared in order i.e. the people of the area under survey mix freely with the Sepik River people and the people of the Barawari, Yuat and Arafundi River systems. The trade relationship between main river Sepik people and x the area under survey is a traditional arrangement, which guards against any large scale breakdown.

(D) LEADERSHIP:

(a) Only one person influenced me as being a respected leader his name is YANGIS-KUNBUKAI, aged 61 years of IMANMERI. He is an hereditary fight leader.

136. (b) YANGIS is a village man and is commonly acknowledged as killing a women and her two children of KUNDIMAN in ancestral times, the reason being that the KUNDIMAN'S had done the same to his wife and two children.

137. In 1964 YANGIS was taken to Lae by an Agricultural Officer and shown about the rubber plantations there. On his return to the village he mobilized his people towards starting a rubber plantation. Today they have nearly 500 acres of rubber trees.

138. His emphasis is felt in and around the Amboin area especially for his pun "nogut mi kaikaim mit beling yu", although YANGIS admits he never partook in any village feasting or human flesh, as front line warriors were forbidden.

139. For a man who has no outside employment he is exceptionally pro Administration and quite often asks if there is any work on the station to be done. Further he has never been imprisoned and really wields the stick in his village.

140. (C) As regards the traditional pattern of leadership changing, it is a very slow one. The younger generation still adhere firmly to the older generation despite their experiences and broader outlook from their travels.

(E.) LAND TENURE AND USE:

141. (a) The traditional land system of inheritance is such that the father allocates his land to his first son. In effect his first son owns all his land but subsequent sons and daughters are given hunting and gardening rights.

142. The widow (wife) is already allocated a portion of land before her husband dies, while if no children have eventuated, the land is given over to the owners brother's if there are any or his sisters.

143. Only daughters are given all their father's land if they have no brothers, or only a minor portion if they have brothers. It is incumbent on the man who marries the girl or women to give her a piece of land.

144. The land tenure system is then based on individual ownership but with extended rights. Land - child exchange is practiced where a man who has many children, exchanges his child for a parcel of land from a man without plenty of children.

145. (b) The following individuals of MASANDANAI have Administration leases at the Gavien Lease Block, behind Angoram. These names are:- SAMOI-KAIBUN and SUPUNG-SALAGUMAI. The people of the remainder of the area were not over a fait with the Administration set up until I explained it to them.

146. The above lease holders feel the lease system is vast improvement on hereditary ownership, if not only because a man may not have any land or what land he does have is disputed.

147. The system of tenure conversion was discussed without committing the Administration to any course of action. The general reaction was very favourable, while once again the people replied that a proper title to a piece of land might help end the numerous complaints that tend to arise.

148. Cash cropping is underway at IMANMERI in respect of their rubber project. Rubber is planted on individual blocks although communal effort is used to clear each of the blocks initially.

149. There were no instances recorded of sole communal activity on a single individual's block. Rather they all work communally to clear the land, then each individual plants his own seed rubber, while his brother's or relatives usually assist.

(F) LITERACY

150. (a) No Mission school exists in the region only the Administration School at Amboin. A break-up of the school at Amboin is as follows:-

	<u>Males</u>	<u>Females</u>
STD 1	12	6
STD 2	21	2
STD 3	25	7
STD 4	NO ENROLMENT THIS YEAR.	
STD 5	20	5
STD 6	27	8
PREP	NO ENROLMENT THIS YEAR.	

The subjects taught at the primary school are English, Mathematics, Social Studies, Health, Natural Science, Music and Singing, Physical Education, Art and Craft, Religious Instructors, Ethics and Morals.

151. This year, seven students from the Amboin Primary School were selected to go to Brandi or the Mission High Schools in Wewak. This is the first intake from this primary school.

152. (b) The survey showed also that many persons could not write at all. Details below are given as regards Melanesian, Pidgin or the lingua franca.

	<u>LITERATE</u>	<u>SEMI LITERATE</u>
MANJAMAI	2	-
KUNERIAMBON	1	-
KAIWARIA	1	1
MASANDANAI	6	3
IMANMERI	2	4

153. Persons were either semi-literate or literate in their own language and melanesian pidgin. Masandanai has 6 English writers, while KAIWARIA and IMANMERI each possess one each.

154. (c) Every village acknowledges that no persons from the area have received what may be termed as a higher education or even sat for the Intermediate Examination.

155. (d) Once again no students have been away to receive higher education beyond form 2, i.e. within the Territory or to Australia.

156. (e) Only one village, MASANDANAI, displays a avid interest in the Administration news bulletins. They are forever asking "Kiap any news?".

157. Only MASANDANAI is the only village that has a radio that is operable. The remainder villages either have none or they are without batteries or the radio is broken.

(G) STANDARD OF LIVING:

158. (a) Generally housing and sanitation were quite adequate. MASANDANAI had some good houses. Clothes could only be described as fair while MEIKOROBI, KAIWARIA and KUNGRIAMBUN women have a flair for wearing colourful grass skirts.

159. The men were dressed reasonably well although I presume they all turned out in their 'Sunday best's'. European artefacts predominate in all villages, including lamps, axes, utensils, plates, cops, fork and spoons, excetra.

160. Masandanai and Imanmeri each possess an outboard motor.

161. (b) The staple diet comprises sago, fish and wild game (pig, crocodile, emu, wallaby). Vegetables e.g. kaukau, opa, apica, bananas, chinese cabbage, taro excetra compliment the staple diet. Bananas, ginger and coconuts are introduced foodcrops, and are eaten widely.

162. Canned foodstuffs are purchased, mostly tinned fish. The average family spends \$10.00 per annum on tinned food.

163. (c) Community centres do not operate in the area, nor are there any Red Cross, Guides or Scouts organisations. The people play only an occasional game of soccer within the village, soccer ball being available. Visits to play soccer at Amboin are only a rarity.

MISSIONS: (H)

164. (a) The Missions operative in the area are the Catholic Mission and Seventh Day Adventist Mission, the latter which maintains influence at only one village MASANDANAI. The remainder follow the Catholic Mission while there is no signs of conflict, whatsoever between coherenters of either religion, either witing the region or adjacent but outside the region under survey.

165. The people commonly advise that basically each religion has the same Christian ~~ste~~ motives and therefore no cause for conflict is needed.

166. (b) The Seventh Day Adventist Religion has a expatriate Pastor at Angoram who makes occasional visits for Church ceremonies in MASANDANAI.

167. The Catholic Mission from Kaningara holds irregular "Masses" in the villages. The Mission provides also a local catechist in all villages, while Kaningara Missions boasts one European Catholic Priest and an European Brother. The Catholic Missionat Timbukke keeps a watchful eye in the area while its two expatriate Infant Welfare Sisters have visited Amboin and villages along the Karawari River twice this year. The Sisters do not walk inland to KAIWARIA or MEIKOROB I excetra, only go as far as IMANMERI on the Konmei Creek.

168. (c) Both Missions are very influential in the area and are held in esteem by the local people. By far the most popular religion is the Catholic Religion.

169. Sometimes minor objections are raised in MASANDANAI between coherenters of the S.D.A. faith and non-coherenters as regards eating pig a forbidden food to practicing S.D.A.'s. Generally however many persons acclaim the good deeds and benefits the Missions have bestowed upon them, rating the Missions as second to the Government.

NON-INDIGENES: (I)

170. (a) Commercial establishments, factories and plantations are non-existent in the region.

- (b) Not applicable
- (c) Not applicable
- (d) See paragraphs 69-74

COMMUNICATIONS: (J)

171. (a) Roads - a motorcycle track with foot bridges is being constructed at the moment between AMBOIN and IMANMERI. The track should be completed before Christmas and will pave the way towards future development of a properly constructed AMBOIN-IMANMERI road for use of tractors and trucks.

5

172. The track will enable more speedier access, than the long windy river trip. When the road is completed this will enable easy access of IMANMERI rubber to AMBOIN. No other roads are proposed for the area, while at the moment the area possesses no roads.

SEA:

173. (b) Anchorages for the 4' draft Administration work boats are available adjacent to Amboin and KONMEI and Amongabi in the wet season and only MANJAMAI in the dry season.

174. A considerable outlay would be required to institute wharves at the above points due to the irregular rise and fall of the tides, sometimes as much as 20 feet within 12 hours.

AIR:

175. (c) Kundiman airstrip was recently surveyed by a P.W.D. airstrip surveyor in August this year. The strip has definite potential as a Category 'D' strip at least, with possible future upgrading to Category 'Charlie'.

176. Although the surface soil is spongy its removal reveals a hard core of ground that runs the length of the airstrip. The airstrip could have far reaching results, economically for the area. Artefact sales of the "Karawari Hook" are on the increase due to the deeper tourist interest in the area.

177. Tourists from overseas advise they wait up to a year to get into the "wilds" of the Amboin Administration area, due to lack of reliable transport connections. The strip would inevitably solve their problems and create possible an inflow, without too much speculation; at least from the Highlands.

178. With the interest of the Fisheries Section in the area the strip would ensue the marketing of tilapia fish, freshly smoked to the highlands, to be sold at excellent prices as much as 50¢ a medium size fish, although prices would fall upon completion competition the venture would appear still worthwhile.

179. Potential agents in the highlands for the marketing of fish are currently being sounded out by Mr. B. Witherington, Fisheries Officer, Wewak. The Blackwater area, Masandanai, Kundiman and possibly YIMAS villages would contribute to the supply of tilapia.

180. New sites are not proposed, now is there any evidence to suggest that there are potential sites available. The grass airstrip cut at MASANDANAI this year was to no avail, as the small M.A.F. floatplane was unable to land due to the length.

TECHNICAL & CLERICAL SKILLS: (K)

181. The number of persons possessing technical know-how is very limited as the figures below suggest.

<u>VILLAGE</u>	<u>SKILL</u>
MANJAMAI	2 Carpenters.
KAIWARIA	2 Carpenters, 1 Storeman
MASANDANAI	3 Carpenters, 2 Painters 1 Storeman.

182. None of the other villages possess skilled persons, while most of the above persons have not practiced for several years. The few individuals practicing are to be found in the towns, Wewak or Angoram.

THE STAGE OF POLITICAL DEVELOPMENT: (L)

183. Until a Local Government Council is developed, the people will continue to rely heavily on the patrol officer for most of their decision making. Over-all the people are very pro-administration and Mission emphasising that, if it was not for the government and Missions they would be still warring between each other.

184. The attitude towards non-natives is good, while no discriminatory remarks were heard. The area is still fragmented to a extent from lack of inter-village marriage, or actually a breakdown in the female exchange unit. Small inter-village rivalries over marriage are common.

185. The people have in general only a minute comprehension of what the central government is all about, save for those MASANDANAI persons who have been informed by the travelled man, Mr. Luke Mai. Actually he has visited Australia, twice. Political connections with parties or members are non-existent.

186. The people comprehend the basic principles underlying the work of Police, D.A.S.F., Public Health, and D.D.A. They understand very little else than the decision making and source of money originates out of Port Moresby.

187. The actual machinery of government of the Legislature, Executive, Public Service and Judiciary is for most beyond them, despite referral each time on patrol.

188. Only two persons have been to Australia, while each comes from MASANDANAI. Their names are LUKE-MAI and SAKSAK-SULAKAIMA. Luke was a Corporal in the Signals Section of the Pacific Islands Regiment. He visited Australia twice in 1964 once for a Signals course in Sydney, the other time being as a participant in Operation "Crusader".

189. SAKSAK-SULAKAIMA was a soldier during W.W. 2 and was taken to Brisbane, Australia, during that period to inspect the agricultural projects in and around Brisbane. No other persons have attended the Local Government or Co-operative Conferences or travelled overseas.

190. THE ECONOMY OF THE AREA: (M)

(a) Masandanaï has recently gone ahead and planted in the vicinity of 6,000 odd coconuts. Unfortunately they faced a major setback in 1966 due to heavy floods which killed nearly all their accounts, however, they have rallied themse lves in a hope to reach economic viability. It will be at least 6 years before their coconut plantings mature.

191. The only other productive village is IMANMERI, with over 500 acres of rubber trees, and a further 2,000 rubber seedlings to arrive within the next 3 weeks. Current plantings are estimated at approximately 6,500 rubber trees.

192. Mr. A. Pretty advises some trees are near ready for tapping, although tapping early would not have the desired results till more trees matured, to make the effort worthwhile.

193. The remainder of the villages have only planted coconuts on a minor scale for village consumption. Economically speaking the people are tired of planting rice and coffee due to incessant failures because of floods and soil infertility.

194. (b) As rubber or coconuts trees have not reached maturity yet no production figures are available.

195. (c) It will be several years before the rubber and coconuts trees reach maturity, while until each is near maturity only misleading figures for production could be graged, due to the threat of floods as in MASANDANAI's coconuts or diseases in the case of IMANMERI's rubber trees.

Several rubber trees at IMANMERI were suspected of being diseased early this year, while D.A.S.F. Angoram have not advised me as yet.

196. (d) Marketing gardening is on the increase and is practiced by all villages. Vegetables, sago and smoked meats are sold at Amboin (mostly to Corrective Institution and purchases by labourers, public servants) and Angoram markets. The increase in market garden activity is due to a breakdown in the once reliable sale of crocodile skins and timber. The total return from the area in market gardening is approximately \$1,500.00 p.a.

197. (e) There is no constant wage labour. Kennecott Explorations recruited persons adjacent to the area surveyed for assistance in their mineral explorations which are being carried out on the lower portions of the Central Ranges.

198. (f) Co-operatives are not functioning in the area. The people do not appear in favour of them, despite my informative talks. Apparently bad publicity has resulted from the Angoram Native Society which ended up in near liquidation, although recent attempts have been made to bring about its rejuvenation.

199. Only four MASANDANAI men contributed to the Angoram Native Society, each paid \$10.00 for his membership.

200. (g) No outstanding entrepreneurs were noticed although Mr. Luke Mai is definitely the "brains" behind the MASANDANAI SMOKED FISH PROJECT.

201. (h) There was 35 passbooks inspected on patrol each account was with the Commonwealth Savings Bank, while accounts totalled \$795.72.

202. (i) No head taxes have been collected for the last 4 years. Basically the tax level could only be set between \$1.00 or \$2.00 while MEIKOROB, KUNGRIAMBUN, KONMEI, KAIWARIA, KUNDIMAN, MARINJAM, AMBONWARI could afford the latter with IMANMERI, MANJAM and MASANDANAI affording the latter.

203. (j) The average per capita income is based at \$8.00 p.a. or a village to village enquiry basis. IMANMERI and MASANDANAI people could each comfortably earn \$15.00 p.a.

204. (k) Markets for vegetables, sago and smoked meats are mainly Amboin, Angoram and to a lesser extent Wewak which MASANDANAI people seem to favour as an outlet.

POSSIBILITIES OF EXPANDING THE ECONOMY: (N)

205. (a) Sufficient land exists in all of the villages for increased plantings of permanent tree crops, and this must be encouraged to provide a reasonable future for the generations to come. A very conservative estimation of the average acreage available would be at least - 300 acres each.

206. (b) Market gardening could be increased although the people are not over prepared to go out of their way to produce over and the above their quota now for fear of a glut on an already over-supplied market.

207. (c) The large reserve of manpower available within the Census Division would not warrant payments for work above the standard rural rates. Further increased recruiting is not encouraged from the area so as to maintain the static balance between those workers seeking plantation work and those returning home from plantations. If the people desired to work in their village planting permanent tree crops, on all available land, would they would certainly have their work cut out for them.



208. (d) As regards introducing new cash crops this would require more closer supervision, every effort so far has failed to materialize, being from physical influences or lack of technical know-how.

209. The smoked fish (tilopia) project at MASANDAI appears to have potential. KUNDIMAN, MANJAMAI and possibly YIMAS could supply tilopia but not in the quantities that MASANDANAI could. KUNDIMAN village proposes to dam off their lake opposite the Amboin station and to re-stock it with tilopia.

210. Should the venture prove worthwhile, YIMAS people may follow up the idea, and dam off one of their shallow lakes. Amboin in only 40 ~~mile~~ minutes flying time from the main highland centres while it is hoped that the airstrip will be completed soon, should funds be made available, which will ensure a more sounder economy for all villages whether it be for services, tourism or marketing of fish.

211. Planting of Kamerere and Teak trees are being strongly encouraged as the climate, soil and physical influences lend it more favourably towards this purpose. Also the culture of the people in general appears to tie in with only a minimum work outlay before and after planting. The people have in the past worked with timber, rafting the various trees down to Angoram e.g. Kivila, Lawn, Cedar, Rosewood.

212. The KUNNGIMAI CREEK would require widening to allow the rafting of logs down to Angoram. Although there appears to be a slight slump in the timber industry due to marketing problems, there is good hope for the future, while those more select trees that are being planted especially teak should command good prices.

213. (e) The probable re-actions of the people towards increasing the cash earnings of the area, once they realised hard work was entailed, would ultimately depend on how much outside assistance could be made available. This could either be in the form of D.A.S.F. or overseas interest vested in the area.

214. One thing is certain and this is the people are all very keen for the Japanese to come into the area and buy their sago, and perhaps even provide work for them. Psychologically, if the venture is very short term and within easy reach they will be quick to follow suit. Alternatively long term projects e.g. increased timber plantings require constant urging.

215. (c) ATTITUDE TOWARDS LOCAL GOVERNMENT:

Every village would welcome a Local Government Council tomorrow if possible, save for the dissenting villages, KAIWARIA, MEIKOROB and AMBONWARI who felt that economic viability was essential before the people could be expected to pay taxes.

216. The villages in favour of a Council advocated that one be established in 1972. Manjamai people said the Government cannot hold us back from obtaining a Local Government Council anymore, as the BIWAT or YUAT area was of the same economic status as Amboin is now, when the Biwat first obtained its own Council.

217. Opinions given by the various persons on taxes was that initially 6 months notice was needed and that taxes should not exceed \$1-\$2.00. Many villages were concerned that self-government would be arriving shortly while these people would still be under the luluai-tultul system, which they felt would not be advantageous.

218. A Council was needed so the village officials felt, to make the people wake up to themselves and do something economically, rather than to exist in their present economic stalemate. Council taxes would force the people to work harder was also another common suggestion. In brief the idea of obtaining a local government Council means a barrage of questions as to when one is actually going to eventuate, whether it be to myself or the A.D.C. - Angoram on inspection visits to Amboin.

219. It is felt that initially the Council would require heavy subsidization by the Administration due to heavy fuel and transport costs.

ATTITUDE TOWARDS CENTRAL GOVERNMENT:

220. The people have only a slight awareness of the Central Government despite references being made to the subject, both by past and present officers.

221. The Central Government or "Papua Government" was in many instances referred to by the people as an organisation that had all the equipment and funds to meet almost any demand at anyplace, and at anytime. All that what was needed was the "kiap" to inform the "big men" in the government; then the resources would be channelled into the area.

222. Thus in effect, central government taxes and the budget were each explained and driven home especially that the government, although recognized as being charitable, required more indigenous participation and activation especially on the conomic scene, to meet the growing demans of the country.

223. The people are not over apt to appreciate that finance, funds and items are not as easy to come by as upon initial contact by the administration of the particular village, meaning that if the people are desirous of an item, they must be prepared to work hard to obtain their particular requirements.

224. It can be said that the population are entirely dependant on the governments activities in the area, whether it be by Police, Agriculture, Health or the Division of District Administration.

225. They appear sympathetic to the aims and objectives of the Central Government, which is held highly, but until more children are properly educated, then and only then will a proper appreciation be gained.

226. As it knows everyone claims they would never become anti-government as the government as overtly powerful and their backbone to survival.

ACCOMMODATION, FACILITIES:

227. Resthouses exist in all of the villages, while Amboin itself boasts the Karawari Lodge, owned by Mr. J. Pasquarelli. Accommodation at the Lodge is sufficient for at least 30 persons.

228. Fuel is invariably available at Amboin, due to no regular fuel agency operating. Two tradestores operate in the region, both are at Amboin and to say the least they are poorly stocked. No other tradestores exist in the village; those that once were in operation have long been defunct, due to a period of inflation of prices and bad management.

Rayne E. Brown  
Patrol Officer



82A 67-8-81

Report number: No 3 of 1971/72  
 District: East Sepik  
 Patrol conducted by: W. E. CROSS  
 Area patrolled: KARAWARI, KODOSAME RI, ARAFUNDI, ALANBLAK, C/D's  
 Duration of patrol: 17-4-72 to 23-4-72, 16-5-72 to 21-5-72, 4-7-72 to 7-7-72, 22-7-72 to 23-7-72.  
 Last D.D.A. patrol:  
 Last O.L.G. patrol: N.I.  
 Map reference: AMBUNTI FOURMIL.

Objects of patrol: LAND DISPUTE, PROSPECTING PUBLICITY  
 Station: AMBUNTI  
 Subdistrict: ANGORAM  
 Designation: ASSISTANT DISTRICT OFFICER.  
 Personnel accompanying: 4 RPNCC members, 1 Aid Post orderly  
 Number of days: 33  
 Total population of area: 6000 (approx)  
 Council area: N.I.  
 House of Assembly Electorate: ANGORAM OPEN

The District Commissioner,  
 EAST SEPIK District,  
 WEYAK.

In respect of this patrol, I attach

- Field Officers Journal Folios <sup>136</sup> To <sup>141 (A)</sup> <sub>148</sub> (X)
- Patrol Instructions, <sup>159, 160, 165</sup> ( )
- The Report and my comments, (X)
- Area study, ( )
- Updating of area study, ( )
- Situation Reports No's 1-3, (X)
- Patrol map, ( )

DATE: 15/8/1972.

*[Signature]*  
 Assistant District Commissioner

The Secretary,  
 Department of the Administrator,  
 Division of District Administration,  
 KONEDOBUE, Papua New Guinea.

In respect of this patrol, I attach

- Area study, ( )
- Updating of area study, ( )
- Situation Report No's. 1-  
*Land Dispute* (X)
- ( )
- ( )

District Headquarters assessment of  
 Patrol & Report..... Above average  
 Average

Below average

Date: / / 19

*[Signature]*  
 District Commissioner

JAW:MKG

P.O. Box 2396,  
KONEDOBU.

67-8-81

13th September, 1972.

The District Commissioner,  
East Sepik District,  
WEWAK.

AMBOIN PATROL NO. 3 OF 1971/72.

Reference your minute of 21st August, 1972.

I acknowledge with thanks receipt of Situation Report 1 arising out of the above patrol of the Karawari, Korosumeri, Arafundi and Alanblak Census Divisions, together with the appropriate assessments, as submitted by Mr. W.E. Cross, Assistant District Officer.

I cannot but agree with the A.D.C's and your assessment that without maps the report is virtually meaningless. Mr. Cross should submit the maps as a matter of priority on conclusion of his leave.

(S.J. PEARSELL)  
a/Secretary.

## SITUATION REPORT No. 1

Station..... AMBOIN ..... Officer Compiling..... W.E. CROSS  
 District..... EAST SEPIK ..... Subdistrict..... ANGORAM  
 Census Division..... KOROSAMERI ..... L.G. Council..... Nil  
 Subject: KOROSAMERI RIVER LAND DISPUTE

Subdistrict Office

Assessment Assistant District CommissionerAngoram

Date Received

14th August, 1972

No maps were received with this report. Without a map the report is virtually meaningless. As the writer is now on leave I see little point in holding up the report.

For a patrol "mounted for the sole purpose of taking some positive administrative action" on this dispute very little appears to have been achieved. The end result is a rambling, disjointed, discourse unaccompanied by maps; and a field note book containing 1 1/2 miles of survey! Hardly Assistant District Officer standard.

My recommendation is that the District Officer (Lands) accompanied by a Field Assistant should be instructed to undertake this investigation.

Action Taken:

Sgd..... *W. E. Cross*Date..... 16th August, 1972

(5)

District Office

Assessment District Commissioner

Date Received

21<sup>st</sup> August 1972

My assessment concurs with the assessment of the Assistant District Commissioner that the whole patrol was virtually meaningless, wandering around on a survey which was not completed and it appears from reading the report that little else was achieved. No map was submitted outlining the land dispute area. The Assistant District Commissioner has been requested to take this matter up with Mr. Cross on the conclusion of his leave.

Action Taken: A map has been requested of the land area dispute and in due course the District Officer (Lands) accompanied by a Field Assistant will undertake this investigation

Sgd. E.G. Hicks. *E. G. Hicks*

Date 21<sup>st</sup> August 1972

Headquarters

Date Received

Forwarded.....Section

Project Officer.....

Date.....

## SITUATION REPORT No. 1

Station.....AMBOIN.....Officer Compiling.....W.E. CROSS  
 District.....EAST SEPIK.....Subdistrict.....ANGORAM  
 Census Division.....Korosame ri.....L.G. Council.....Non L.G. Council area

(For the reporting of information specifically of Headquarters value and requiring Headquarters knowledge or actions. Information is required on matters of political significance, important trends in the economic and social structure, cult and unrest situations, law and order problems, and miscellaneous matters that Headquarters needs to know. One report will be compiled for each specific topic. Each to be submitted to Headquarters in duplicate.)

(Use Reverse side if necessary)

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Subject:.....KOROSAMERI RIVER LAND DISPUTE

1. This land dispute involves a large area of land extending almost from the Salumei River, downstream both sides of the Korosameri up to one mile and further inland, finishing at the junction of the Karawari and Korosameri Rivers.
2. The attached map will indicate the land disputed in each case. Both Mumeri and Kamindimbit are combined in their efforts as Kamindimbit is the parent village of Mumeri. Mumeri only took up its present site after the war.
3. A brief background shows that a group called the Pungrumbi people were situated in the area on the right between a piece of land called Undimbulid and Yangoma ban passage.
4. These people were nearly all annihilated by the Kamindimbit people while several Kamindimbit people were later hung by the Australian Administration at Ambunti, probably in the 1920's or 30's. The patrolling officer who came later (some say Ellis) in the company of the Kamindimbit and Chambri people is said to have stood on deck of the administration vessel and allocated the land for each as he proceeded downstream.
5. Hence the Kamindimbit and Mumeri people claiming all land each side from Kondonguan to the junction of the Karawari-Korosameri with the exception of a small portion indicated on the map as belonging to the Chambri people.
6. Apparently the remnants of the Pungrumbi population were not consulted when the patrol officer marked out the land, thus the current luluai of Kuvenmas is disputing all ownership by the Chambri, Mumeri and Mindimbit people.
7. The above luluai's name is Marinyam. While he claims that because the Kamindimbit people never killed the Pungrumbi people outright in accordance with native custom, he is still the owner.

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8. The Sangriman people come into the dispute because they claim they were never consulted by the original patrol officer who marked out the land in the Korosameri River area while portion of this area is their own they feel because of traditional times when Sangriman and Pungrumbi peoples were closely related.

9. Luluai Marinyan does in fact say he owns both sides of the Korosameri River starting above Wimat going downstream as far as the junction of the Korosameri and Karawari Rivers..

10. He is not prepared however to go to the trouble of substantiating the above statement and is therefore only disputing ownership by the Kamindimbit-Mumeri and Chambri pepples as far as Yangomaban Passage.

11. Beyond that point he says it is up to the Sangriman people to carry out the ground work necessary for a Lands Title Commission hearing, bearing in mind that the Sangriman and Pungrumbi peoples stemmed from a common ancestor.

13. Marinyan hasn't the manpower to assist in cutting too many boundaries as after he escaped from the fighting between the Pungrumbi and Kamindimbit peoples he was adopted into the Kuvemas clan to later become luluai, while Kuvemas people won't assist.

14. Continual arguments and fighting between the Sangriman and Kamindimbit -Mumeri villages together with past patrol officers each upholding the original decision handed down by the first patrol officer when he allotted the land has brought the matter now to a head. Each of the villages has an old style village book listing the Kamindimbit-Mumeri mark at Kondonguwan.

15. Upon arrival all groups were pleased that the patrol had come to do a chain and compass survey of the disputed land, however their enthusiasm was shortlived when they found the hard work involved in a cutting a large path through virgin bush, especially after the Mumeri-Kamindimbit people got lost and had to cut new boundary.

16. The Mumeri-Kamindimbit people have cut a boundary inland from Kondonguwan to a point outside Yangomaban Passage. This was contrary to my instructions, as their original claim was only as far as Mundingai., that is on the right of the river travelling downstream.

17. Beyond Mundingai and Undimbulio (left side travelling downstream) the Mumeri-Kamindimbit people state the land belongs to Chambri. while as the Chambrá's have deserted their land due to health reasons the Mumeri-Kamindimbit people are determined to keep the land out of the hands of Marinyan and the Sangriman people, and to keep it for themselves if the Chambri people don't return soon.

18. I have sent out word for the Chambri people to come, however they haven't as yet so the next officer would be well advised to



18. ctd. go to Chambri to sound out thier opinion so as to avoid the possibilty of an appeal .

19. On my last return to the disputed area II managed to survey approximately 1 1/2 miles in from Kondoguwan while to reach Mundigai would take another 4-5 days of solid surveying. The Mumeri-Kamindimbit peoples by virtue of them cutting a path beyond Mundigai to Langomaban Passage still have to cut a path about a mile inland to join up with Mundingai.

20. I have advised the Mumeri-Kamindimbit people that upon linking up Kondoguwan and Mundingai they should do the same on the other side of the river so as to link up Kondoguwan and Unāimbulio. It is hoped that they don't go too far inland or otherwise the Iambi Iambi people will become involved meaning an additional dispute and another boundary to cut.

21. Due to tension, strain and friction in the air I could only emphasis and urge peaceful co-operation in with an all out effort to get the boundaries cut but accurately at that. Due to other duties requiring my presence elsewhere the patrol had to leave the area, while reliable sources claim all groups having an interest in the land dispute departed soon after which meant no work was done in the patrol's absence from the area.

22. This point was raised by the writer before the parties concerned however they claimed that if work went on when the patrol was elsewhere, inter-village fighting would surely follow despite the consequences. They went on to say that the work should be held in obedience until the next arrival of a patrol officer when they would all make a full scale effort.

23. It appears that the matter has become political as the ex-lulual of Kamindimbit has written advices from bothe the Angoram and Ambunti Open Members for the House of Assembly, each advising that they had consulted the Director for Lands, Port Moresby who in turn advised them that as soon as the boundaries were surveyed and a report received a hearing could begin.

24. In view of the exigent nature of demands made by the people upon the writer, they were strongly advised to continue on cutting the boundaries while upon completion of the work to advise the Amboin Officer in Charge. until these boundaries are cut no point is served by waiting for the people to begin work as it would mean one officer tied up on this job at the location of the dispute for an indefinite period, presumably up to six months, taking into consideration the way the people go about the task at hand.

25. A glance at the map will indicate the location of the villages in relation to the disputed land while it takes about 3 hours to travel from Kondoguwan to the junction of the Karawari-Korosameri Rivers-this is to be borne in mind when considering the outlay in

25. ctd/. purchases of fuel, sparkplugs, together with time lost in travelling, collecting food. With the coming of Local Government Council Taxes, the dry season being the time for planting food crops, the Kamindimbit people haven't returned to the disputed area, while Mumeri people claim it is now Kamindimbit's turn to work on the boundary.

26. The whole land dispute covers an enormous area while beyond the Blackwater River junction with the Korosameri River, Mindimbit people claim ownership. The Sangriman people are insistant too that the post Second World War village site where Mumeri village is properly established now be brought into the dispute, in an attempt to remove the Mumeri people back to their old place of Kamindimbit.

27. In the interim period before the area below Mumeri is challenged again, advices are requested as to law regarding the procedure available if any where two villages dispute the actual village site of another village which has been established over twenty odd years and which is unwilling to have its land surveyed for the purposes of a Lands Title Commission hearing.

28. The writer feels that it would be in the Administration's interest to post temporarily a Field Assistant to the area on surveying activities with at least fortnightly visits from the Officer in Charge, Amboin. On reaching the junction of the Korosameri-Karawari Rivers the dispute continues as far as Papa on the Karawari River-this area involves claims of ownership by the Kraimbit, Angriman and Mindimbit peoples.

29. In conclusion, the whole area including that on the Karawari River side are largely swampy and difficult to survey in the wet season. Recent reports received advise that the Mindimbit people broke up two houses belonging to the Kraimbit people although we are unable as yet to pinpoint the culprits-further recnt reports show that the Sangrimans are intent on fighting with the Mumeri people. It is anyone's guess that a trouble spot(due to each of the disputing villages alliances) will develop as I tend to feel the people have a high regard for the maintenance of law and order, however either way it is rather a ticklish situation which will require a lot of patience and skillful handling by future officers especially as the chain and compass nears the Blackwater River inlet.

30. Last but not least the Field Notebook used to record the first 1¼ miles has been handed over to the new Officer in Charge, Amboin.