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OF PAPUA NEW GUINEA

PATROL REPORTS

DISTRICT: East New Britain

STATION: Pomio

VOLUME No: 1

ACCESSION No: 496.

1961 - 1962

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Papua New Guinea Patrol Reports

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PATROL REPORTS NEW BRITAIN DISTRICT 1961/62.

POMIO SUB DISTRICT

<u>REPORT NO.</u>	<u>PATROL CONDUCTED BY</u>	<u>AREA PATROLLED</u>
POMIO 1 61/62	C.T. Campbell P.O. Gr. 1	KOL Census Division.

Director, D.N.A.



TERRITORY OF PAPUA AND NEW GUINEA

PATROL REPORT

District of.....NEW BRITAIN..... Report No.....POMIQ.9 - 61/62.....

Patrol Conducted by..C.T.Campbell,..Patrol Officer Gr. 1.....

Area Patrolled.....KOL..Census Division.....

Patrol Accompanied by Europeans.....Nil.....

Natives.....7.....

Duration—From..13./..5....1962...to..19./..6....1962... plus 25/6/62

Number of Days.....39.....

Did Medical Assistant Accompany?.....No.....

Last Patrol to Area by—District Services..29./..4....1961.....

Medical /..3....1962.....

Map Reference.....Dept. of Lands, fourmil series.....

Objects of Patrol..1. Census amendment 2. Location of Uncensused groups.....

3. Routine administration.....

Director of Native Affairs,
PORT MORESBY.

Forwarded, please.

/ /19

District Commissioner

Amount Paid for War Damage Compensation	£.....
Amount Paid from D.N.E. Trust Fund	£.....
Amount paid from P.E.D.P. Trust Fund
.....
.....

TGA.LNK

67-10-18

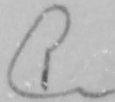
11th March, 1963.

The District Officer,
New Britain District,
RABAUL.

PATROL REPORT No.1/1961-62
POMIO

I am in receipt of your comments and
must apologise for the delay in replying.

The contents of the report are particularly
well covered in the accompanying memoranda and
in this I agree, particularly those in your
minute to me.


(J.K. McCarthy)
DIRECTOR.



TERRITORY OF PAPUA AND NEW GUINEA

67/10/18 ✓



In Reply
Please Quote

No. 67-4-6

District Office,
RABAU.

27th September, 1962.

The Director,
Department of Native Affairs,
KONEDOBU. PAPUA.

POMIO PATROL REPORT NO. 9/61-62.

... I refer to your radiogram N 338 of today's date,
and now forward a copy of my comments on the abovementioned
patrol which were sent to you in August, and which you do
not appear to have received.

E.G. Hicks
(E.G. HICKS)
District Officer,
West New Britain.

DISTROFF
RABAU

67-10-18
27/9/62

338
YET

RETEL
RECEIVED

378

COMMENTS

NOT
NATAFF

Dept. of Native Affairs, Konedobu.

WY

District Office,
RABAUL.

7th August, 1962.

Assistant District Officer,
Gasmata Sub-District,
KANDRIAN.

Pomio Patrol No. 9-61/62 - KOL Division.

Your memorandum 67-3-9 of 27th July, 1962, forwarding the report of the abovementioned patrol conducted by Mr. C.T. Campbell, Patrol Officer Grade 1, is acknowledged with thanks.

The report indicates that Mr. Campbell has done a thorough job of work for which he is to be congratulated. I agree, however, that the report contains far too many careless spelling errors. You will recall that Mr. Campbell's earlier reports have attracted criticism on the same grounds. See my comments on Patrol Report Pomio No. 5-61/62 in memorandum 67-4-6 of 5th January, 1962.

Paragraph 2 of your covering memorandum states that the Officer-in-Charge, Pomio, has commented very fully on the report. However, no copy of these comments accompany the report received at this Headquarters. Would you please, therefore, forward a copy of Mr. Oakes' comments for inclusion with this Headquarters' copy of the report.

Native Affairs

As Mr. Campbell has pointed out the KOL Division has for many years past been less than adequately patrolled, and, as a result, progress in the area has been virtually nil. Moreover, in the past, patrolling officers have attributed the apparent apathy on the part of the people to their inhospitable environment and have favoured the resettlement of the KOL people in coastal areas bordering Waterfall Bay. There have, in fact, been several attempts at migration and resettlement by the KOL and TIMOIP people but, in each case, the attempts have been abortive, the people having suffered to such an extent from sickness and disease that they were eventually obliged to return to their original habitat.

It was for these reasons that I advised you in my memorandum 35-3-17 of 11th August, 1961, that I believed the most realistic approach to the problem of the KOL people lay in the development of an access road to say, NUTUVE, and eventually through more intensive patrolling rather than through any further attempts at migration and resettlement.

Furthermore, I have flown over the KOL area on quite a number of occasions during the past 18 months and am by no means satisfied from my observations of the area that it is as inhospitable or lacking in economic potential as earlier reports would lead one to believe.

In any case I think the position certainly warrants closer investigation, hence my recent request that the District Agricultural Officer arrange for an early survey to be made of the KOL Division to determine whether or not the area has any worthwhile development potential. See my minute on memorandum 6-5-1 of 2nd August, 1962.

In the meantime it would be inadvisable to sanction any further movement of KOL or TIMOIP people to the coast for the

good reasons already set out in my memorandum referred to in the last paragraph. Past experience has shown that if we encourage or even permit the movement of people from upland areas to the coast without such movements being properly planned, and without adequate measures being taken to safeguard the health of the migrants, we cannot possibly hope to achieve successful results.

In this regard please see also memorandum 35-20-10 of 29th August, 1961, from the Director of Native Affairs. A copy of the latter memorandum was forwarded to you as an attachment to my 6-5-1 of 2nd August, 1962.

I would therefore emphasize once again that officers at Pomio should do all in their power to prevent any further movement of inland people to the coast until the results of the economic survey which the District Agricultural Officer has been requested to carry out, are known.

Medical and Health:

At paragraph 3, page 7 of his report, Mr. Campbell says - "It is most important that this attempt (at re-settlement) does not fail as did previous attempts through lack of readily available medical treatment, especially with regard to malaria, and insufficient practical support from the Administration".

Further at paragraph 2, on page 8, he draws attention to the need to investigate the suitability of any proposed re-settlement area (namely the Waterfall Bay area) before any large scale movement is permitted to occur. This is indeed the crux of the situation and Mr. Campbell's remarks highlight the undesirability of any movement of the KOL and TIMOIP people coastwards, until the whole project has been very carefully investigated and adequate arrangements made by the various departments concerned to safeguard the health and welfare of the people involved in the migration.

You will note that, by minute on memorandum 49-4-4 of 2nd August, 1962, I sought further information from you concerning the extent to which movement of villages has already taken place. The reason I did this was to determine the present position for it would seem to be pointless in the Department of Public Health establishing new Aid Posts in the Waterfall Bay area or transferring the old one from the KAUWA area until such time as a definite decision can be made concerning the future permanent location of the KOL and TIMOIP villages.

Education:

I am somewhat surprised to learn that the Catholic Mission intends moving part of its school from NUTUVE to the coast near the ESAU River. Quite recently during a visit to Rabaul, Father Linden called at this Office to discuss with me the future of the KOL villages and he was at that time advised that this Office was not in favour of any migration from inland areas to the coast until the relative merits of the two areas concerned had been properly investigated. Furthermore I advised the Missionary that the policy in the meantime would be to endeavour to improve standards of living etc., in the villages through the medium of more concentrated patrolling. I understand at that time that the Mission was also against migration and would do all in their power to discourage any further movement on the part of these inland people towards the coast.

Anthropology.

Mr. Campbell has quite obviously taken some considerable trouble to collect the information recorded. The material relating to child marriages is of considerable interest, particularly as this matter was the subject of discussion at the most recent meeting of the New Britain District Advisory Council - my memorandum 49-2-2 of 1st August, 1962, addressed to the District Commissioner, Rabaul, with copy to you for information refers.

original villages at least until such time as we are able to study the information brought to light by the proposed economic survey to be carried out by the Department of Agriculture, Stock and Fisheries in the Kol Division.

8.8.62.

(SGD) E.G. HICKS.
District Officer,
West New Britain.

Census:

The patrolling officer did well to reduce the numbers of uncensused natives in the KOL Division by 77 during this patrol. However, no mention is made of the area to which the KARU people have moved in the Kokopo Sub-District. Has this aspect been followed up?

Tax Recommendations:

I quite agree that it would be premature to introduce capitation tax to the people of the KOL Division until the position becomes more stable and/or the area can be more carefully examined to determine the ability of the people to earn sufficient money to pay tax. I do not propose to recommend any variation of the present exemption which applies at this stage.

Change of Census Division:

Your comments concerning the permanent movement of the POGOVE people to the Mungen Division have been noted and I agree with your recommendation that they should now be included in the latter Division for purposes of census.

General:

Mr. Campbell's recommendations at the conclusion of his report show that he has given thoughtful consideration towards finding solutions to the problems of the area. Implementation of these recommendations will require staff and finance in excess of what is available at the present time however and as a first step the economic potential of the area must be determined and steps to this end I hope may be given some priority by the Department of Agriculture.

Such a survey would of course be infinitely more useful if it could be carried out by a joint patrol consisting of Officers of those departments having most vital concern in the area, namely, Native Affairs, Health and Agriculture.

Other recommendations have been dealt with in separate correspondence.

In conclusion would you please inform Mr. Campbell that this was a most interesting and informative report and the accompanying map shows that the Officer has taken some trouble over its preparation. I am very pleased indeed to note a steady improvement in the quality of work being performed and submitted by this young Officer.

(SGD) E.G. HICKS.
District Officer,
West New Britain.

c.c. Minute to:

The Director,
Department of Native Affairs,
KONEDOBU.

Copy for your information please. The Headquarters' copy of the Patrol Report to which these comments refer was apparently forwarded by the Assistant District Officer to your Headquarters direct in error some weeks ago.

It is to be regretted that, through an omission on the part of this Office in September last to send to the Assistant District Officer, Kandrian, a copy of your memorandum 35-20-10 of 29th August 1961, the movement of Kol villages coastwards has been permitted to go on unchecked.

However, if the movement has not yet reached significant proportions, I think that it may yet be controlled and I would therefore strongly recommend that any further movement towards the coast should be discouraged and the people exhorted to remain in their

67.10.18



619 RABAU 33 7TH 0848

NATAFF KONE DOBU

378 YOUR 89 REPORT CONCERNED WAS FORWARDED YOURS IN ERROR BY ADO
KANDRIAN BEFORE SIGHTING THIS OFFICE STOP COPY ONLY RECENTLY
RECEIVED AND COMMENTS WILL BE FORWARDED WITHIN FEW DAYS ..DISTROFF

(RPT 378-89 WAS ADO AND COMMENTS FEW DAYS)

0946/7

GRAMS - T.P.N.S. - DEPARTMENT OF POSTS AND TELEGRAPHS - T.P.N.G. -
RAM TELEGRAM TELEGRAM TELEGRAM

DISTROFF
RABAU

6th August, 1962.

89	PLEASE	FORWARD	YOUR	COMMENTS
ON	PATROL	POM	9/61-62	
				NATAFF

DEPARTMENT OF NATIVE AFFAIRS,
KONEDOHU.

Distroff Rabaul

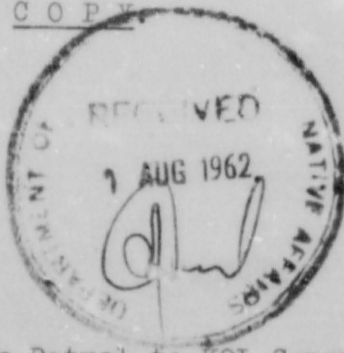
*4- Retel ~~4~~ 378 Comments not yet
received.*

Relay

COPY

67. 10. 18 ✓

67-6-5



Patrol Post,
Pomio,
NEW BRITAIN.

1st. May, 1962.

Mr. C.T. Campbell,
Patrol Post,
POMIO.

Instructions for Patrol to KOL Census Division.

As discussed verbally with you, you will proceed on a patrol to the KOL Census Division departing Pomio on 4th. May, 1962.

Please carry out a census revision of this census division. I understand that there are quite a few uncensused natives throughout the KOL area. Please make every effort to record the names of these people. Also I have suspicions that in the past people have taken their names out of village books stating that they are migrating and have failed to record their names at another village. Please check the village books carefully for people who may be in this category and if any cases are found, I consider that court action is warranted.

There have been rumors lately that a number of villages in this census division are planning to migrate to the coast or new village sites. Please investigate this thoroughly.

Please complete a village card for all villages in this census division, for record purposes at this office.

Please carry out basic anthropological research on the [unclear] and TIMOIP people especially on the social systems of these two groups of people. I understand one of the main problems on the social side is child marriage, please make a thorough investigation of this.

Please compile a list of villages and hamlets together with alternate names where they exist. This will be very useful at this station for native labour work.

Please compile four copies of a map of the area you cover showing patrol route, villages, hamlets where their position is known, and other points of interest. The extra two copies are required for this office and Kandrian as I believe there will be a number of village site changes.

Please check whether there are any outstanding matters for attention on the "Matters for Attention on Patrol - Kol" file, before you depart.

The length of the patrol is to be about 25 to 35 days however I will leave this at your discretion as I believe a fair amount of time will be required to locate the uncensused people.

The native police who will be accompanying you will be S/Const. MANDINA and Constables LEWIN, KAIKRU, BANGINDO and SKEKN.

Your patrol number will be Pomio 9.

In conclusion I would like to wish you the best for a good patrol.

(SIGNED) George D. Cakes
Officer in Charge.

*Revised report for comments
to District Resident 6/8.*

TERRITORY OF PAPUA AND NEW GUINEA.

Patrol No. POM 9 - 61/62.

Officer Conducting: C.T.Campbell, Patrol Officer Gr. 1.
Area Patrolled; Kol Census Division.
Duration: From 15/5/62 to 19/6/62 plus 25/6/62.
Number of days: 39.
Personnel Accompanying: S/Const. Mandina
Const. Levwin
Const. Kaikru
Const.T. Bangindo
Const.T. Seken

Pakilo - interpreter

Personal servant.

Objects of Patrol: 1. Census revision.
2. Location of uncensused groups.
3. Routine administration.

Previous Patrols to Area: D.N.A., April, 1961.
P.H.D., March, 1962.

Map Reference: Lands Dept. fourmil series.

Campbell
(C.T.Campbell)
Patrol Officer.

TERRITORY OF PAPUA AND NEW GUINEA.

Patrol No. POM 9 - 61/62.

Introduction:

This patrol was initially going to depart Pomio on Friday, May 4th. However the writer required urgent dental treatment and therefore the patrol did not get underway until Sunday, May 13th.

The Kol Division has been patrolled more or less regularly for the last twelve years, however due to staff shortages it has been impractical for officers in the past to spend much time in the area, and it has been the practice to patrol the Kol division jointly with the Extended Kol and Extended Mengen divisions. This has meant that far too little time has been spent in either the Kol or the Extended Kol divisions, with the result that very little progress of/nature has occurred since the area was first patrolled.

/any

ooOoo

Diary:

Sunday, 13th May, 1962: Departed Pomio per M.V. "Garnet" and travelled to Tokai village, where camped for the night.

Monday, 14th: Departed Tokai village at 0645 hrs. and walked via Ram and Lamlampun villages thence along a native pad past old village sites of Pogove and Pongola and so on to Kavali village where the patrol arrived at 1610 hrs. and made camp. Discussions with village officials of Kavali and Kavu villages re the desertion of Kavu village.

Tuesday, 15th: Const's. Bangindo and Seken with luluai Kamor of Kavu village sent to Geri hamlet to locate absentees from Kavu village and to contact uncensused people under the leadership of Kurita. Discussions re further uncensused people in the Timoip area. Census of Kavali village; A.P.O. Tambi reported health fair.

Wednesday, 16th: Departed for Kiage village where census amended; A.P.O. Tambi reported health fair. Proceeded to Lakiri village where census amended; A.P.O. Tambi reported health fair. Discussions re uncensused people.

Thursday, 17th: Departed for Kauwa village where census amended. Inspected aid post situated between Kauwa and penoi villages, then proceeded by native pad to Kavali village, crossing the Eko river at the bottom of a precipitous gorge.

Carrier times: Kavali - Kiage 1 hr. 10 mins.
Kiage - Lakiri 1 hr. 40 mins.
Lakiri - Kauwa 30 mins.
Kauwa - Kavali 2 hrs. 45 mins.

Diary (contd.):

Friday, 18th: Const's. Levwin and Kaikru departed to hamlet of Rapku to locate absentees from Kavu village and to make further enquiries re uncensused people at Lai hamlet in the vicinity of Bokontata village (East Mengen Division). Various natives interviewed and genealogies compiled to determine descent pattern of the Timoip group.

Saturday, 19th: Const's. Levwin and Kaikru returned with some absentees from Kavu village; discussions with these people, who revealed names of uncensused people living at Lai hamlet.

Sunday, 20th: Observed at Kavali village.

Monday, 21st: Departed Kavali village 0800 hrs. and proceeded to the hamlet of Rapku, passing through the deserted village of Kavu. Arrived Rapku 1330 hrs. after crossing the Bregberg River. Discussions with people.

Tuesday, 22nd: Inspected gardens and housing at Rapku. S/Const. Mandina and Const. Kaikru departed for Geri hamlet to link up with Const's. Bagindo and Seken.

Wednesday, 23rd: Returned to Kavali village, and continued anthropological enquiries.
Carrier time: Rapku to Kavali 5 hrs. 30 mins.

Thursday, 24th: At Kavali. Policemen and natives from Geri hamlet arrived, natives questioned re their absence from Kavu village.

Friday, 25th: More absentees from Kavu village arrived, some from the villages of Kaukum and Hoia in the Kokopo Sub-District. All interviewed re absence and future plans.

Saturday, 26th: More absentees from Kavu village arrived and questioned.

Sunday, 27th: Observed at Kavali village.

Monday, 28th: Carried out census of those members of Kavu village present, and further discussions with them.

Tuesday, 29th: Departed Kavali village 0745 hrs. and proceeded by native pad to Penoi village, arriving 1050 hrs. Census amended, health fair.

Wednesday, 30th: Departed for Mongu village, crossing the Esau River. Discussions with people re uncensused people.
Carrier time: Penoi to Mongu 2 hrs. 10 mins.

Thursday, 31st: Visited Nutuve Catholic Mission station where had discussions with Fr. Linder, MSC. Returned to Mongu.

Carrier time: Mongu to Kora 35 mins.
Kora to Nutuve 20 mins.

Diary (contd.):

Friday, 1st June: Genealogies compiled to determine the descent pattern in the Kol area.

Saturday, 2nd: Left for Kora village where census amended, then returned to Mongu village where census amended.

Sunday, 3rd: Observed at Mongu.

Monday, 4th: Walked to Lalika village, thence to Giliu village where census amended. Then back to Lalika village where census amended. Returned to Mongu village.

Carrier times: Mongu to Lalika 10 mins.
Lalika to Giliu 10 mins.
Tuesday, 5th: Departed Mongu and walked by native pad to new village site of Bakuria village where census amended. Thence to Piavu village where census amended, then on to Kula where census amended and patrol remained overnight.

Wednesday, 6th: Walked to Bagitavi village where census amended, thence to Toravilei village where census amended, thence to Kula.

Carrier times: Mongu - Bakuria 20 mins.
Bakuria - piavu 10 mins.
Piavu - Kula 30 mins.
Kula - Bagatavi 20 mins.
Bagatavi - Toravilei 20 mins.
Toravilei - Kula 3 mins.

Thursday, 7th: Departed for Senel, walking via Nutuve and Parakaman. Census of Senel thence to Parakaman where census, thence to Mongu via Nutuve and Kora.

Friday, 8th: At Mongu working on census figures. C.N.A. convened and several cases heard.

Saturday, 9th: Departed for Ora village, passing through Lalika and Giliu. Made camp at Ora.
Carrier time: Giliu to Ora 6 hrs. 40 mins.
(roads uncut and walking difficult)

Sunday, 10th: Observed at Ora village.

Monday, 11th: Census revised and discussions held with Ora people and some uncensused people from the Mokeimokei area of the Extended Kol Division who were found at Ora village.

Tuesday, 12th: Returned to Mongu village.
Carrier times: Ora - Giliu 5 hrs. 10 mins.
Giliu - Lalika 10 mins.
Lalika - Mongu 10 mins.

Wednesday, 13th: Day spent in an unsuccessful search for absentees from the Ora census and uncensused group under the leadership of Bakalte.

Thursday, 14th: Some absentees and Bakalte group found and included in the Giliu census, patrol returned to Mongu.

Diary (contd.):

Friday, 14th: Departed Mongu and walked to Bagatavi, passing through villages of Bakuria, Piavu and Kula. Departed Bagatavi at 0800 hrs. and walked by native pad to the hamlet of Galuruwaiei, a settlement common to Bagatavi, Piove and Kupgen. Gardens and housing inspected and patrol continued on to Piove, arriving at 1630 hrs.

Carrier times: Bagatavi - Galuruwaiei 5 hrs.
Galuruwaiei - Piove 2 hrs.

Saturday, 16th: Census of Piove, thence to Paturu, crossing the swollen Kiani River. Thence to inspect suspension bridge being constructed over the Esau River. Returned to Paturu for the night.

Sunday, 17th: Observed at Paturu village.

Monday, 18th: Completed construction of the 'kunda' suspension bridge over the Esau River.

Tuesday, 19th: Departed Paturu 0530 hrs and walked to the mouth of the Esau River, thence along the beach to Cutarp Plantation. By tractor from Cutarp Plantation to Kalakuru, which is the new coastal site of Moive village. Census amended and patrol departed for Pomio, arriving 1800 hrs.

End of Patrol.

Naive Affairs:

The situation obtaining in the majority of Kol and Timoip villages cannot be regarded as satisfactory. Whilst in the main housing, roads maintenance and general village sanitation was quite satisfactory at the time of this patrol's visit it is quite evident that this situation is not normal to the villages; in fact village officials were quite open in telling the writer of the time and effort spent in clearing villages of twelve months' accumulation of refuse, replacing bridges long since rotted and unsafe, cutting back encroaching vegetation from villages and roads, erecting latrines ordered by previous patrolling officers and carrying out maintenance of village housing.

Administration aims are quite obviously not understood by the majority of the Kol people, and the main reason for villages being clean and roads cut at the time of this patrol's visit was fear of court action. As this is the fourteenth census patrol of the Kol and Timoip areas during the past twelve years, it becomes quite obvious that the situation leaves much to be desired. The following reasons are offered by the writer to explain, in part at least, the current situation in the Kol and Timoip areas:-

1. In the past it has been the practice to patrol the Kol division jointly with the Extended Kol and the Extended Mengen divisions, which means that even a fast moving patrol of the areas required at least thirtyfive to forty days to cover the area. In addition while the Kol division receives the majority of its rain in the South-East season, the Extended Kol and Extended Mengen divisions receive most of their rain in the North-West season; this meant that patrolling was limited to the change of seasons, and the patrol was of necessity fast moving unless unusual weather conditions obtained during the patrol. Lack of B.N.A. field staff stationed at Pomio made it impractical to split the area into two patrols.

The net result was that far too little time was spent in the villages, and in fact Ora village at the headwaters of the Esau River was not visited by a patrol between 1950/51 and 1962.

2. The traditional way of life of these people, living as they do in relatively isolated garden hamlets and having little intercourse with their fellows other than at feasts of their immediate neighbours, means that there are no powerful traditional leaders in the area through whom the Administration can make known their aims. It follows also that there are very few people in the area who are prepared to talk to patrolling officers about the fears and beliefs of the people.

3. It is evident that the Kol and Timoip people have very strong magico-religious beliefs, and equally evident that they have a very real fear of their fellows. These are no doubt the reasons why so few complaints were brought to the notice of this patrol, not to mention previous patrols to the area.

Native Affairs (contd.):

4. The very apathy of the people is possibly the main reason for the lack of progress in the area over the past twelve years. The writer finds it difficult to accept opinions of previous officers that there is insufficient fertile land in the area to support a reasonable standard of subsistence cropping, and is more inclined to the belief that food shortages are directly due to laziness on the part of these people. (Another traditional practice - feasts to establish the importance of an individual (discussed further under "Anthropological") - helps also to deplete food stocks.)

5. There have been no patrols into the Kol, to the writer's knowledge, by officers of D.A.S.F. to advise on supplementary crops and more efficient methods of planting and harvesting present crops, with the object of improving the physical well being of the people.

6. In the majority of cases 'villages' as such do not exist. Most married men have a house in the village in which they appear for census purposes; however the house in which they live for most of the time is situated either in a garden hamlet, which may contain up to three or four houses, or more often on its own in the owner's garden. When a patrol approaches, word is sent to these various garden settlements and the people move to the 'village', where they carry out as much work as possible before the arrival of the patrol.

Piove village is a case in point. In this village only two families claimed to live permanently in the village itself. The remainder were located in some thirteen separate garden settlements, some at least of which were over three hours walk away from Piove. Village life, as such, was non-existent.

Resettlement:

Timoip and No. 2 Kol: Villages falling into this group are Kavuu, Kavali and Kiage (all Timoip) and Lakiri, Kauwa and Penoi (No. 2 Kol). Of these villages, all with the exception of Lakiri are moving coastwards.

Kavuu: When this patrol arrived at Kavuu village only the Luluai, Kamo, was present, the remainder of the villagers being absent at Rapku and Geri hamlets and at Hoia and Kaukum villages in the Kokopo Sub-District. Police patrols were sent out to bring in the absentees from the census, together with any other previously uncensused natives, and when the census was eventually carried out the majority of the village migrated to the Kokopo villages of Kaukum and Hoia, both of which are Timoip villages. The remainder migrated to the coastal (Mengen) village of Bokontata and to the part-Mengen/part-Timoip village of Pogove. There is therefore no longer a Kavuu village.

Kavali and Kiage: These, the only remaining Timoip villages in the bush area, have begun clearing ground and planting gardens in the area between Pogove and Pongola, but have not as yet decided on a new village site. The two villages intend combining, and their intention is that their new village, although relatively close to the coast, will not be actually on the coast. The villagers intend planting coconut palms on the coast.

Resettlement (contd.):

Kauwa and Penoi: These No. 2 Kol villages intend combining to form a village in the Esau/Bergberg River basin, inland from the present site of Pongola village and on the banks of the Esau. Work has been underway for some time, and several gardens are already established.

Lakiri: This, the only remaining village East of the Esau River, has no intention at present of moving coast-wards. However it is very likely that if the other villages are successful in the move to the coast, Lakiri village will follow at some later time.

The movement of these villages of the Timoip and No. 2 Kol from the bush areas they have previously occupied is desirable; however it has yet to be determined whether the new areas that they are moving into are more suitable from an agricultural viewpoint (discussed further under "Agriculture"), and from a health viewpoint (discussed further under "Health"). It is important that these two angles be fully investigated in the very near future, and that these migrating peoples be given every assistance to ensure that their venture is successful. It is most important that this attempt does not fail, as did a previous attempt, through lack of readily available medical treatment, especially with regard to malaria, and insufficient practical support from the Administration.

No. 1 Kol: This area includes those villages bounded by the Esau River to the East, Ora village to the North, Piove village to the West and Paturu village to the South.

During the past eighteen months several villages in this area have moved to new sites in the vicinity of Nutuve Mission Station, with the result that with the exception of Ora and Piove, all villages in the No. 1 Kol area are within about one hour's walking time of Nutuve.

Fr. Linder, M.S.C., who is in charge of the Mission at Nutuve, has decided to establish a new station near the mouth of the Esau River, and has already started construction of one house. His idea is that he will bring his school down to the new station in the hope that the people will follow their children. Discussions held by the writer with the people indicate that some people from the villages of Paturu, Senel and Parakaman are willing to move down as soon as the new Mission station is established near the coast. However there is no general desire among the majority of the villages to move, and it is feared by the writer that, should the Father spend very much time away from Nutuve he will lose what small influence he has, and the people will revert to their old village areas and their old way of life. Also, if this takes place, most of the children now attending school at Nutuve - some 190 - will very probably cease attending school.

It is considered by the writer that Fr. Linder now has a very good chance of achieving something in the No. 1 Kol if he remains at Nutuve, which is now the central point of the No. 1 Kol villages; however it is likely that, should he use his influence to try and persuade the people to move to the coast, he will lose what headway he has made in the area.

Resettlement (contd.):

Before any definite move is made in this matter of resettlement it is of paramount importance that an agriculture patrol goes into the area and makes an appreciation of the potential in the No. 1 Kol and in the proposed resettlement area. When the findings of such a patrol become known there will then be a definite basis from which the Administration can formulate policy on the matter. Should the report be favourable to development of the No. 1 Kol peoples in their present area - and such a report seems fairly likely from the unskilled observations of the writer - then the Administration must immediately construct a road into the area so that it may be opened up for economic development.

Another problem which must be fully investigated before any large scale move takes place is the suitability of the proposed resettlement area from a health point of view. The people of the Kol have a very real fear of malaria, and it must be pointed out that this fear stems from their own experience when they were on the coast in an unsuccessful resettlement attempt some years ago.

The village of Moive has been in the process of moving to the new village site of Kalakuru between Cutarp Plantation and the Mengen village of Bovalpun, from the old site between Paturu and Piove. The remainder of the Kol villages have taken a very keen interest in the progress of this venture, which has been far from impressive. The main crop of the Kol is taro, and as the coastal taro crops in this area are still suffering from the disease *Phytophthora colocasia*, the Moive people have been forced to plant their taro crops in the old village area, or go without. This unfortunate situation has not imbued the remainder of the No. 1 Kol people with a desire to follow the lead of the Moive people. Once again, it is possible that an agriculture patrol of the area will alleviate the situation regarding taro. There is a large number of the Moive people who wish to move back to the old area permanently, but they were advised to give their present village at Kalakuru a trial for at least another year.

The main area being considered by the people for resettlement is contained by the Esau and Sibuli Rivers, but an agriculture patrol should also investigate the potential of the area between the Sibuli and Ulau Rivers.

The main reasons given by patrolling officers in the past for the desirability for resettlement have been that the land currently occupied by the people of these inland Divisions is unsuitable for any form of economic development, and one officer wrote in his report: "For each of the (inland) census divisions there is land available near the coast which is better in all respects to the land they now occupy."

This writer wishes to emphasise that this, and other similar statements, have been made from the observations of Native Affairs officers, and have not been based upon any reports from technical officers. It is this writer's firm belief that such statements are erroneous, and have been made on the assumption that, as the various patrolling officers have moved through these bush areas and seen the undernourished condition of the people, and the quite inadequate gardens, they have assumed that the basic reason was lack of sufficient fertile

Resettlement (contd.):

soil. Upon this assumption only have these opinions been stated. It is this writer's assumption that the reason for the undernourished condition of the Kol people and their lack of sufficiently large gardens is not lack of fertile ground but rather their apathetic attitude towards life in general.

How-
ever, only a patrol of the area by an agricultural officer can determine what is the real state of affairs and the writer suggests that until such patrol takes place - and it should take place at the earliest possible opportunity - no firm line should be taken by Native Affairs officers in the matter of resettlement of these people.

Native Agriculture and Livestock:

The agriculture pattern of the Kol people generally allows a bare minimum of sustenance. As pointed out by Mr. R.J. Andrews in patrol report No. 12 - 59/60 under "Agriculture", the Kol people do not cultivate several gardens at the one time. Instead they plant only one garden, wait until it matures, eat all the taro and yams, then replant. In the interim period wild yams, "limbung", and various berries and leaves are eaten. The people of the Ora village area move to the North coast in the Mokeimokei area and live off sago for part of the period when their gardens are not bearing.

The establishment of the Mission station at Nutuve and the planting of fairly extensive gardens there by Fr. Linder has led to an improved situation in the villages in the vicinity. There appears to be no shortage of suitable land for gardens in the Nutuve area - or indeed in all the village areas visited by this patrol. Main crop in the area is Taro colocasia, with small amounts of Taro xantansoma, sweet potato, various types of yams and 'tapiok', and native cabbage.

Pigs are the only livestock of any importance in the area. Fowls and ducks were seen only at the Nutuve Mission.

The area generally is in need of an agricultural patrol to advise the people on basic subsistence agriculture. The practice of large 'singsings' to establish the importance of the individual encompasses the entire area, and is a further factor in the present unsatisfactory position regarding food supplies in the area.

Medical and Health:

As a Medical Assistant and patrolled the Kol area earlier this year, the position was, as expected, quite satisfactory. A.P.O's. from the Parakaman and Kauwa Aid Posts accompanied the patrol in their respective areas and reported health generally quite good. Many small sores and T.U's. were treated.

Three previously uncensused people were suffering from what appeared to be yaws, and received treatment accordingly.

Medical and Health (contd.):

There are two Aid Posts in the area, located at or near the villages of Kauwa and Parakaman. The Aid Post at Parakaman was not in good repair at the time of this patrol's visit, but as a new A.P.O. has been posted there it is expected that conditions there will improve in the near future. The Aid Post near Kauwa village in the No. 2 Kol serves the villages of Penoi, Kauwa, Lakiri, Kiage and Kavali. However as all but Lakiri village are in the process of moving to the coast, and as there will be a great deal of work to be done in treating malaria in these people, coming as they do from a relatively malaria free area, it is anticipated that the Medical Assistant, Pomio, will transfer the Kauwa Aid Post to somewhere in the vicinity of Ram or Tokai villages, so that it may serve the villages of Lamlampun, Tokai, Ram, Pogove, Pongola, Kiage, Kavali, Penoi and Kauwa, the five last mentioned villages in their new village sites near the coast.

The writer considers that, if the resettlement of these No. 2 Kol, and Timcip villages, is to be successful, medical treatment must be available from the time - now - that the move to the coast commences. Any large numbers of deaths from malaria - or indeed any other cause - in the early stages of the resettlement of these people will possibly spell ruin for the scheme not only of these people, but of any people from the No. 1 Kol who are currently entertaining the idea of moving to the coast.

Education:

The only education facilities in the area are provided by the Nutuve Mission, and the catechists living in the villages of Kavali, Lakiri, Penoi, Lalika and Moive.

At Nutuve, the current enrollment is just 190. However as there are only two qualified teachers in the entire area, conditions are difficult in the extreme. Lack of sufficient school room accomodation is also very evident. At the time of the writer's visit to the school, class rooms were so crowded that children were sitting on window-sills, on the floor, on desks - in fact the Father and the writer had difficulty in entering the rooms.

Attendance is sporadic, and is normally higher when the area is suffering from an all too frequent food shortage. The school is run as a part day pupil and part boarding, school.

There is quite a considerable amount of reluctance on the part of many parents to sent their children to the school, mainly as their work is required to forage around for food during the food shortages, and plant gardens and so on. Husbands with wives of school age - say 10 to 14 - are unwilling that their wives spend their time at the school rather than helping in the search for food.

As mentioned earlier in this report, Fr. Linder is in the process of moving his school, or at least part of it, to the coast near the Esau River. It/his idea that, should the move be a success, eventually Sisters will be posted to the new station, and they will take over the education functions of the Mission in this area.

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Cemeteries:

The traditional practice for disposal of the dead in the Kol area is for the body to be interred in the buttress roots of a tree. The body is stood upright and first covered with a large piece of bark, then a stick is placed at the back of the body and the body and bark covering are tied securely to the stick.

The stick is then driven into the ground and kept in position by vines which are attached to pegs driven into the side of the tree. A stake fence is then constructed to protect the body from animals.

It is usual for the body to have the skin around the ankles cut to allow the body juices to escape.

When the bodies are in the initial stages of decomposition - several approached by the writer were in such a state - the odour is nauseating in the extreme, even at a distance of some twenty feet.

In all cases where bodies had not been buried in cemeteries, the bodies were disinterred and given decent burial.

Courts for Native Affairs:

Below is a list of cases arising from this patrol. It is pleasing to note that village sanitation offences do not appear; in the past offences against Regulation 112A have been very common in this area.

<u>Regulation</u>	<u>No. Convicted</u>	<u>Length of Sentence</u>
Reg. 118 (ref 112B)	4	2 months.
Reg. 102 (3)	13	9 for 3 months, 4 for 1 month.
Reg. 113	4	1 month.
Reg. 67 A.	1	3 months.
Reg. 115	1	1 month.
Reg. 114	2	6 weeks.

It is hoped that offences against Regulation 102 (3) will not be so numerous in the future. All villages in the area have cemeteries correctly marked out, and there is no excuse for bodies being buried in the bush. It is apparent that this Regulation was clearly understood before the arrival of this patrol as some people had constructed sham graves in various cemeteries, while others had disinterred the remains of bodies buried in the bush and re-buried them in village cemeteries.

Roads and Bridges:

At present roads in the area are mainly walking tracks. However there is an almost continuous road, suitable for light traffic, between Nutuve Mission and Paturu village. In addition, Fr. Linder has constructed a road for his tractor from the Mouth of the Esau River along the flat to the first foot hills; his intention originally was to construct a road from the coast right to the station at Nutuve. However, the land through which the road passes is subject to flooding, and in the event of the Administration constructing a road in to the Kol area it is unlikely that the existing road could be utilised. It is considered possible that a far more suitable route would be found by striking off to the West of the Sibuli River, and crossing, not the Esau River, but the Kiani River, somewhere to the West of Paturu village. This route will have to be further investigated should it be decided to develop the Kols in their present area.

Bridges in the area are suitable for portage only, and there appears no likelihood of a suitable bridge site being found on the Esau River. This patrol constructed a cane suspension bridge over the Kiani near Paturu village, and if the bridge is not washed away by flood waters it will enable travel into the Kol even during the 'wet' without waiting for flood waters to subside.

Anthropological:

Some anthropological data was collected by the patrol, and is recorded below under suitable headings.

Child marriages - Kol and Timoiip: The data set out under this heading was collected from the three areas covered by this patrol, and the practice appears to be general throughout the areas. The pattern of child marriage recorded here is the general one, and appears to be still followed in the majority of cases.

1. When girls are in their second or third year they have their husbands picked out for them. Some form of payment is usually made at this time in traditional money (kakal).
2. In some instances the chosen husband has sexual intercourse with his child bride before she reaches puberty (this practice is possibly now declining, but is never the less still indulged).
3. The child bride works in the garden of her husband from the time she is capable of working.
4. At some stage before the child reaches puberty the husband arranges a feast to indicate his good faith to his father-in-law. This feast would normally require him to provide a 'banis taro' 24 to 30 feet in circumference and standing about 10 feet high, plus at least five large pigs, plus money, traditional and possibly Australian.
5. It is usual for this feast to be returned by the bride's father or guardian. However if the feast is on a very large scale, the bride's father or guardian may elect to treat this first feast as one of the true payments for the bride, in which case the father or guardian will elect to return

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Anthropological (contd.):

one of the subsequent feasts to indicate his good faith.

6. After the occasion of the girl's first menstruation the husband will provide the first true payment for the bride, the amount depending upon the size of his initial feast and payment, and whether or not the bride's father or guardian returned this initial feast. This payment is not reciprocated by the bride's father or guardian if he has returned the first feast and payment.

7. The majority of husbands claim that they first have intercourse with their child brides between the first and the fifth menstruation.

8. Subsequent non-returnable payment is made upon the birth of the first child, and sometimes for subsequent births.

9. Possibly because of the relative affluence of the older men, and the traditional polygamy, it is not unusual for a girl of 10 or 12 years to be married to a man some 20 or 25 years her senior.

10. It is not uncommon for a young man of 18 to 25 years to be married to a woman of 35 or 40 years. In this case the woman is usually a widow, and there is only a token bride price payment. By the time the young man has reached the age of, say, 35, he then has another bride - a child bride picked out for him when he was about 25 to 30 years and showing signs of later wealth and affluence.

11. If a girl does not wish to marry the husband chosen for her, it is necessary for the parents or guardian to provide a feast for the originally chosen husband. At this feast the parents would have to return all payments made to them by the first chosen husband, plus extra payment to pacify him and compensate him for his loss of 'face'. Naturally the girl's parents are loth to part with money under these circumstances. It should here be noted that through the increasing influence of the Mission in this area, polygamy and child marriage appear, on the surface at least, to be on the decline.

12. The acceptance by the majority of the people of schooling for their children must result in a decline in the number of girls who marry - or rather who have intercourse with their husbands - before puberty, as the Mission here endeavours to retain female pupils up to the age of 14 or 15 - even if they show little promise as students - in an endeavour to stamp out child marriages.

On this question of child marriages, it is the writer's firm belief that a thorough investigation by a qualified Medical Officer should be carried out at the earliest opportunity to determine whether or not this practice is harmful to the young girls. Some husbands claim their conjugal

Anthropological (contd.):

rights when their wife is ten or eleven years of age, and does not have even any breast development. It is considered by the writer that, should an investigation determine that this practice of child marriage is harmful from a medical point of view, sufficient pressure could be brought to bear by the Administration in the area and the Catholic Mission in the area to stamp the practice out entirely.

An Origin of Kol (and possibly Timoip) People:

The following stories were collected while the writer was in the No. 2 Kol area and the Timoip villages of Kavali and Kiage. However it is considered likely that the Timoip people of these two villages have merely adopted the Kol folk law through intermarriage. The stories were confirmed in the No. 1 Kol area.

"A long time ago there was one man and one woman. their names were NUTU and RAGIRA. They had no children. They lived somewhere near the beach.

Ragira had a garden in which there were three cucumbers growing on a vine. One day Ragira cut one of the cucumbers and blood welled forth. She decided that there was something special about this cucumber vine and so she did not cut the other two fruit; instead she decided to wait and see what eventuated.

She cooked some taro, chewed it and spat it onto two leaves. She also placed one taro stem on each pile of masticated taro. She then placed one leaf of food near each of the young cucumbers and left the garden. When she returned to the cucumbers some time later the food had gone.

She continued to provide this type of food for the cucumbers until one day she returned to the garden and found that the masticated taro had not been consumed. She went to the house and cooked two taro tubers, removed the skin, broke the taro meat in her hands, then pressed it onto two sticks. She went back to the garden and placed one stick in the ground near each of the cucumbers. She then left the garden. 1
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When she returned the taro had gone. She continued to provide this food until the day arrived when the food was left on the sticks.

She then cooked one taro, broke it in halves and placed one half near each of the cucumbers and left the garden. When she returned the taro had gone. She then cooked two whole taro and placed one before each of the cucumbers and left the garden. When she returned the taro had both gone.

Anthropological (contd.):

She then collected some 'karapa' sticks, tied them into two bundles and placed one bundle before each of the cucumbers. She left the garden. When she returned she found the 'karapa' sticks lying scattered about, and the ground scuffed about as if there had been a fight.

She then collected some young 'gorgor' shoots and tied them into two bundles, one of which she placed before each of the cucumbers. She left the garden. When she returned she found the 'gorgor' shoots scattered around and the ground scuffed about.

Ragira then fashioned some crude spears out of wood and tied them in two bundles, one of which she placed close to each of the cucumbers. Ragira then hid and watched.

She saw a young boy emerge from each of the cucumbers. Each boy grasped a bundle of spears and stood facing the other. Each selected a spear and made ready to throw it at the other. The woman came out of hiding and stepped between them, saying, "You two must not fight. You are my children because I have looked after you and brought you food."

Ragira looked at them and discovered that one boy had an elongated head and the other a normal head. She said, "One of you climb this Betel Nut palm and get some Betel nut." The boy with the elongated head started to climb the palm but the woman said, "No! If you climb the palm you will fall. The boy with the normal head can climb."

The boy climbed the palm and on the way up he stuck a piece of obsidian in the trunk of the palm, sharp edge uppermost. He gathered some Betel nuts. On the way down he started climbing down the other side of the palm but the woman told him to come down the side with the obsidian projecting from it. The boy obeyed, and the obsidian severed his genitals and he became a girl.

When he reached the ground he began to cry. The woman said, "You need not cry, there is nothing to worry about and there will be no great pain. You will be alright."

They all then went to the woman's house. She continued to look after them until they were mature. She then told them to marry.

They married and had children."

Anthropological (contd.):

"NUTU made the laws which we Kol and Timoi people follow.

Nutu made a house of timber and clay. He then made rain to test the roof. The rain broke down the clay and the house fell to pieces. He decided to try another type of house.

He collected some bush rope, strips of bark, posts, various lengths of bush timber, 'kunda', 'purpur' and palm fronds. He then made a house. When he had finished he made rain once more. He saw that the house was strong and did not leak.

He then said to Ragira, "This is a good house, our children and children's children will make their houses the same way as this house was made."

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"One day Nutu sent the young boy to the garden to collect all the different types of food. The boy collected them and brought them back to the house.

Nutu then sent both children back to the garden with the food. He told them to give the food to the stone axes which were in the garden, so that the axes would be strong enough to make a new garden. The children placed the food near the stone axes and left the garden.

Some time later Ragira looked into the garden and saw that the food was untouched. She went to the house and told Nutu and the children. Nutu then said to the children, "You gave food to the stone axes but they did not eat it? It would be better if you ate the food and then worked with the stone axes."

The children ate and then started work on a new garden, first clearing an area of ground by felling and burning. Then they sharpened a stick and used it to make holes to plant taro. They then made a fence, then planted banana, 'pitpit', sugar, impika and yams."

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"One day Nutu told the children that they must make a net to get some meat to eat. He sent them into the bush to find suitable vine. They returned some time later with no vine.

Nutu then took the boy into the bush and showed him the 'kano' vine. He said, "Cut this vine, dry it inside the house, then get a shell and remove the outer covering. Then put the remaining fibres in the sun so they will dry thoroughly. When they are dry separate the fibres and join them together into a thin rope by rubbing them between the palm of the hand and the thigh."

Anthropological (contd.):

When the boy had made the string, Nutu demonstrated to him the method of making a fine net to catch prawns. Nutu then instructed the boy to make a net, which the boy did.

= Then Nutu and the boy went to a creek. Nutu showed the boy how to find bait. Nutu then cut a ginge shoot and attached the bait to the end of it. He then shoved the baited shoot into the water and pulled it gently to and fro. Prawns arrived to eat the bait and the boy caught them in his net.

Nutu told the boy what magic he had to perform to attract the prawns if they were not rising to the bait."

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Laws of Descent:

The descent pattern discussed here applies to all Kol villages in the Nos. 1 and 2 Kol areas, and also the Timoip villages of Kavali and Kiage. However it is not clear if this pattern is also true for the other Timoip villages in the Kokopo Sub-District (notably Kaukum and Hoia).

Genealogies were collected and it was determined that descent can be either through the matriline or the patriline, depending only on the physical characteristics of the child.

The society is a very loosely knit system of clans. However in the No. 2 Kol area it was discovered that several people have married within the clan. The writer was assured that this was a killing offence in the not very distant past, but no satisfactory explanation was given as to why it is being tolerated today. Lack of numbers in the No. 2 Kol, is probably the most likely reason for this situation.

Some clan names (not 100% coverage) are listed below:-

<u>TIMOIP</u>	<u>KOL</u>	<u>PIDGIN</u>
Paki	Paki	Maningulai
Kakwau	Kaua	Kau
Kaptowul	---	No. 2 Kau
Malei	Temelei	Malip
Lopu	Lopu	Balus
Kapamei	Gendring	Kawiwi
---	Wananel	---
666	Kalkola	Kotkot
Kanmak	Naka	Kalangar
Pali	Pali	Koki
Sirhelek	Teregli	---
Kongkong	Bagoi	Kokomo

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Villages:

Most necessary comments are already recorded under "Native Affairs", but additional points are listed below.

It has been noted that, in the past, recommendations for the dismissal of village officials - mainly Luluais - have been made when such Luluais have been convicted of offences - mainly concealing children and striking wives. Also, further recommendations have been made for new Luluais in their stead.

The result is that the traditional leaders, or rather some of them, have been removed from office, and in their stead young men with virtually no influence in the group forming the village, have been appointed. This state of affairs does not help the Administration to further their aims in this already difficult area. The traditional leaders who have been thus removed from office are, not surprisingly, quite often the strong men in the fight to let the Administration effect the lives of these people as little as possible.

One instance of this occurred in the village of Senel where the Luluai brought his children up for census for the first time. The patrolling officer charged him under Regulation 115 N.A.R., and recommended his dismissal from office. The dismissal was effected and a new Luluai was duly appointed in his stead. The old Luluai is now carrying out a campaign to prevent children from attending the Mission school at Nutuve, and is also a strong element in the village against moving to the coast. The new Luluai has very little power in the village,

The villages of Bakuria, Piavu, Toravilei and Kula are now all firmly established in their new sites close to Nutuve Mission. Housing and Latrines in these four villages are satisfactory.

As mentioned above, the village of Ora on the headwaters of the Esau River was visited for the first time since 1950/51. The people were not living in a village at the time of the Patrol's arrival, but under the guidance of patrol personnel a village was marked out and construction of housing, latrines and a cemetery was commenced. The ground in this Ora area appears very fertile, and the gardens inspected were doing very well indeed. Two cases of what appeared to be yaws were discovered by the patrol and sent to the Aid Post at Nutuve.

At Ora 8 uncensused people from the Mokeimokei area near the North coast were contacted, and over one hundred names of allegedly uncensused people were recorded for reference on the forthcoming patrol to the Kol Sui area. These people are evidently living in the three settlements of Telemal, Elturubu and Gulel, somewhere between Ora and Mokeimokei. It is reputedly a three day walk from Ora to Mokeimokei, and it is intended that this area will be covered on the forthcoming Kol Sui patrol.

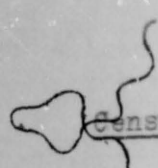
Villages generally were in very good repair at the time of this patrol's visit.

Villages (contd.):

Only one recommendation for appointment and dismissal of village officials is recommended.

Tultul Tukoi/Leng is recommended for dismissal as Tultul of Lalika village due to his almost continuous absence from the village since his appointment.

Seili/Bakwe is recommended as the new Tultul for Lalika village. He appears to be an able man and is a strong supporter of the Administration.


Census:

The census revealed an increase of two for the entire area since the previous census. Average Birth rate for the three divisions was 3.3% and the Average Death rate 2.6%, giving a natural increase rate of 0.7%.

The village of Kavu - population 82 - has ceased to exist, the majority of the previous population moving to Kokopo Sub-District and therefore are not included in these census figures.

77 new names were recorded in the census for the area, coming mainly from the villages of Mongu (13), Ora (19), Lalika (5), Giliu (9), Toravilei (7), Bagitavi (9), Piove (9).

25.5% absentee labour may be considered a fairly satisfactory figure for the area. The highest figure for any one village in the area is 37.4% for Penoi village, but the Birth Rate is relatively satisfactory at 2.8%.

Tax recommendations: The writer considers that, for all practical purposes, the Kol area may be considered as being fully censused. There are doubtless odd uncensused people still in the area, but it is considered that there are no longer any pockets of population of large numbers in the Kol Census Division, but only possibly isolated family groups.

The writer therefore recommends the introduction of a nominal tax in this Division at the next census, or at the next but one at the latest. It is considered that the introduction of a nominal tax would not be a hardship to these people. It must be pointed out that at the 1960 census the figure for absentee labour was 15%, at the 1961 census the figure was 23%, and at this census the figure was 25.5%. There is obviously sufficient money being earned by men of this area to pay a nominal tax.

Change of Census Division: The village of Pogove in the Kol Census Division has very close ties with the villages of Ram, Tokai and Lamlampun in the East Mungen Census Division, as is in fact located in this division. In addition people from Pogove are members of the Mungen Native Society at Pomio, and have coconuts which are bearing, and from which they make copra.

It is therefore recommended that the village of Pogove be transferred to the East Mungen Census Division.

The other two Kol villages located within the boundaries of the East Mungen Census Division, viz. Moive and Pongola, should remain in the Kol Division until they have a

Census (contd.):

a money income from their newly planted coconuts and can take their place as a normal coastal village.

Missions:

The only mission operating in the Kol area is the Catholic mission based at Nutuve, which was established in 1959, and is under Fr. Linder, M.S.C.

The mission has some influence in the area, but this influence is very limited. Catechists are stationed at the villages of Kavali, Lakiri, Penoi, Lalika, Moive and Kupgen (Kkol Sui, but under the Nutuve mission). Most of these catechists are from the Santa Maria area on the North coast of New Britain, and only three are from the Kol area.

Two native teachers from the East New Britain District are the only qualified teachers in the area.

Fr. Linder is currently establishing a new station near the mouth of the Esau River with the object of making this his main station for the Kol area. He patrols most villages in the Kol, but has not as yet visited Ora village.

Recommendations for Future Action:

The writer recommends that the following action be taken in the near future to speed up progress in this very backward area:-

1. An agricultural patrol carry out a thorough survey of the Kol area with a view to improving food supplies and with a view also to economic development. In conjunction a survey be made of the area bounded by the Esau River and the Ulau River with the same aims. An appreciation be made to determine which area, from an agricultural point of view, is the better.
2. In the event of an favourable report being made on the Kol area, a road be constructed to make the area more easily accessible from the coast and,
3. Plans be made and rapidly implimented for the development of the area economically. This would call for the closest co-operation between field staff of D.A.S.F. and D.N.A.
4. In the event of a favourable report being made made on the Esau - Ulau River area, discussions be held with the people re resettlement in the area. If they are agreeable to resettlement, every assistance be given by the Administration to achieve this end. It would be necessary for an Aid Post to be established in the area if such a move did eventuate.
5. An investigation be carried out by a qualified Medical Officer of the child marriage question in the Kol area. Should such investigation find that, from a medical point of view, the present practice is harmful, every effort be made by the Administration to stamp out the practice.
6. Introduction of a nominal tax inthe area as recommended above under "Census".

Recommendations for Future Action (contd.):

7. The establishment of an Aid Post in the Tokai - Ram area to serve the villages coming down from the Timoip and No. 2 Kol areas, plus the villages already in the area. This would mean the transfer of the Aid Post near Kauwa and would not require any additional staff.

8. Patrolling of the area by field officers of P.H.D., D.A.S.F., and D.N.A. be increased. It is important that backward areas of this nature receive at least as much attention as the more progressive areas on the coast, and do not miss out in the general development of the area.

Conclusion:

With the present staffing/of Pomio it is likely that this area will be able to receive far more attention than it has in the past, and there is no reason why the area should not progress at a sufficient rate to allow it to cease to be considered as the most unpleasant areato patrol in the Gasmata Sub-District. However, it is of paramount importance that the area receive sufficient attention from P.H.D., D.A.S.F., and D.N.A. officers so that it progresses, and does not just remain at its present backward level.

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APPENDIX A.

Village Officials - KOL.

<u>Village</u>	<u>Luluai</u>	<u>Tultul</u>	<u>M.Tultul</u>
KAVALI	LOVA	-----	LUTEI
KIAGE	-----	FAMI	-----
LAKIRI	KAWAITI	KALMOMOI	TOIRIL
FAUWA	-----	TIMUI	-----
PENOI	-----	BOIVELE	-----
KORA	-----	PESA	-----
MONGU	-----	BULO	-----
GILIU	-----	TEMELE	-----
LALIKA	GWAWALI	SEILI	LULI
BAKURIA	LUARE	BALE & TITIWAN	-----
PIAVU	LIOKE	LISA	TEIPAMUI
KULA	TAKING	YAU'U	-----
TORAVILEI	TUKILI	TELAKURI	-----
BAGITAVI	LOPA	BOLELE	-----
PARAKAMAN	-----	MAGANI	-----
SENEL	TELTIL	TAKALABU	-----
PATURU	ULI	PASU	KUTURE
MOIVE	LUKIRIA	TEGUGAL	KAULEIAMO
PIOVE	TAKALAVU	MAWI	-----
ORA	MAPI	-----	-----
PONGOLA	MARU	-----	-----
POGOVE	KFNTE	BASLETEP	BASEL

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APPENDIX B.

Population figures.

<u>Village</u>	<u>Birth Rate</u>	<u>Death Rate</u>	<u>% Absentee Labour</u>
KAVALI	1.2%	4.8%	17.3%
KIAGE	4.6%	4.6%	12.5%
LAKIRI	4.8%	2.4%	21.9%
KAUWA	4.2%	2.1%	28.5%
PENOI	2.8%	0.0%	37.5%
MONGU	2.8%	0.9%	13.7%
KORA	3.9%	0.0%	19.1%
LALIKA	2.4%	0.8%	24.4%
GILIU	7.0%	1.7%	16.7%
BAKURIA	3.5%	3.5%	17.3%
PIAVU	2.9%	2.9%	17.6%
KULA	4.3%	4.3%	15.4%
TORAVILEI	4.7%	1.9%	27.1%
BAGATAVI	4.8%	1.2%	19.1%
PARAKAMAN	1.4%	2.8%	9.6%
SENEL	5.1%	6.1%	5.0%
PATURU	2.9%	7.1%	20.6%
MOIVE	1.0%	1.0%	22.2%
PIOVE	1.0%	1.0%	33.7%
CRA	0.0%	1.7%	7.0%
PONGOLA	2.4%	7.2%	37.4%
POGVE	2.1%	0.0%	33.3%

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APPENDIX C.

Walking Times.

<u>From</u>	<u>To</u>	<u>Time</u>	
TOKAI	KAVALI	9.hrs	25 mins.
KAVALI	KIAGE	1 hr	10
KIAGE	LAKIRI	1	40
LAKIRI	KAUWA		30
KAUWA	KAVALI	2	45
KAVALI	RAPKU	5	30
KAVALI	PENOI	3	5
PENOI	MONGU	2	10
MONGU	LALIKA		10
LALIKA	GILIU		10
GILIU	ORA	6	40 (roads uncut)
ORA	GILIU	5	10
MONGU	KORA		35
KORA	NUTUVE		20
MONGU	BAKURIA		20
BAKURIA	PIAVU		10
PIAVU	KULA		30
KULA	BAGATAVI	X	20
BAGATAVI	TORAVILEI	X	20
TORAVILEI	KULA		3
BAGATAVI	GALURUWAIEI	5 (approx)	
GALURUWAIEI	PIOVE	2	00
PIOVE	PATURU	3	10
PATURU	Esau River mouth	4	00
Esau River mouth	Cutarp Ptn.	1	00
Cutarp Ptn, tractor	MOIVE (Kalakuru)		10
Moive	SALI	1	50
SALI	POMIO (tractor)		20

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APPENDIX D.

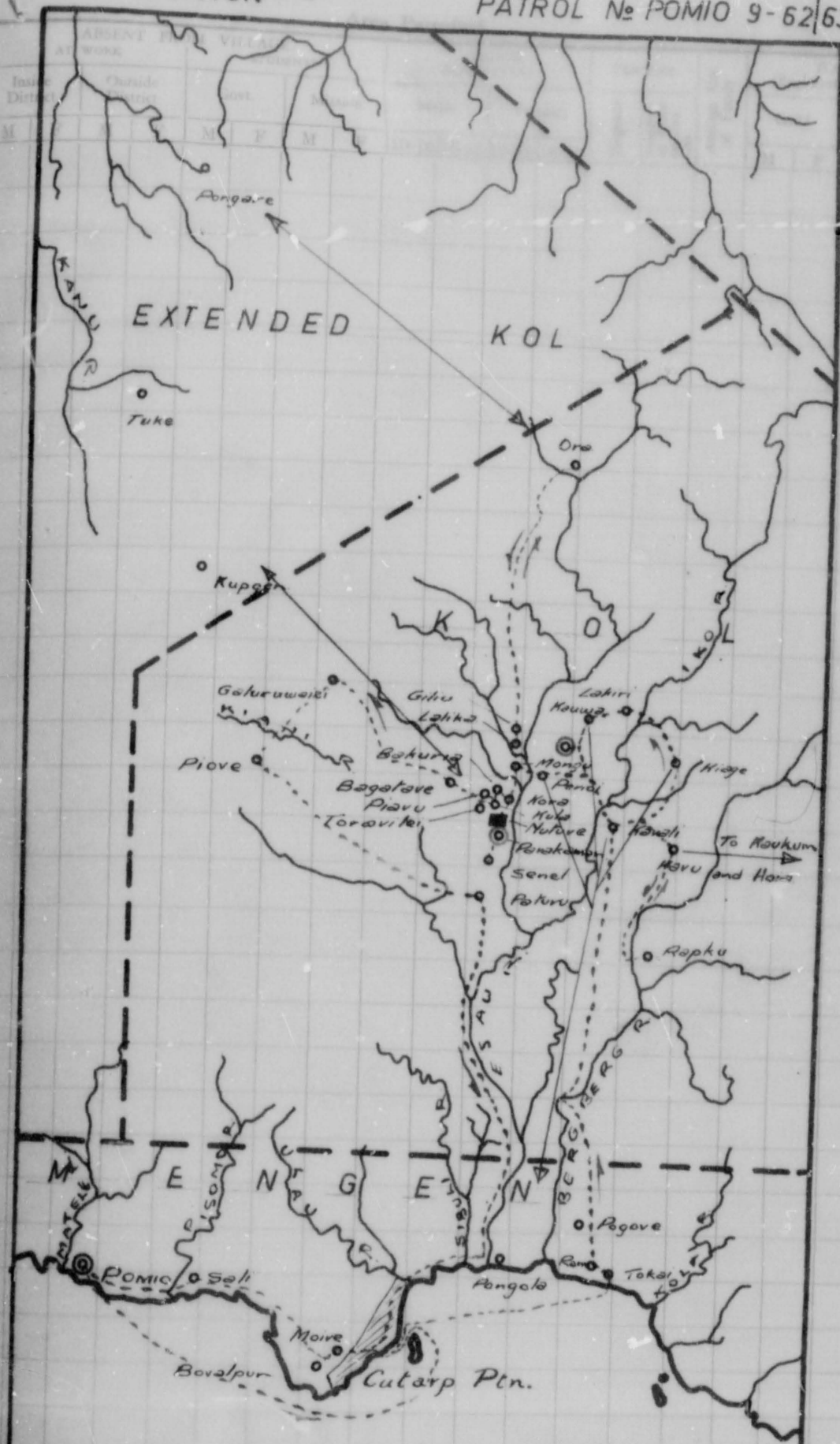
Village and Hamlet Names - KOL.

Note: Names of occupied hamlets only are listed

<u>VILLAGE</u>	<u>ALTERNATE NAME</u>	<u>HAMLETS</u>
KAVALI KIAGE	GOILU	KOLHE BWONUNG BIAMLU SOLE
LAKIRI	LATELE	BURAVAMBO MALUGUNA ROVULA WABIEVEI LISALVE DOBULA OTIKUNING LAMUGEI NULA TIKAITEI
KAUWA	BOLEI	GUKOI WUNUBU
PENGI	BASIPIKA	KARI
MONGU	KORA	KUNING MONGO BWONEI BOIWA DROVIE BAKA TUKE
GILIU	PENINGEVE	KAGELA DREKO DO BURASEINA LAKILO
LALIKA	IREVE	DIBAGITA TIBOLI OTIRORU
BAKURIA	KALAPA	TIRENG PA TALIPOA PAKOALOA KERI ELWUNI
PIAVU	PAKI'A	BATOVULAMBEI LALEI LUPI
KULA	TOANIMAM	TINUNGU TABIABE
TORAVILEI	TUL	MUGULA NUGUBU TORAVILEI

APPENDIX D (contd.).

<u>VILLAGE</u>	<u>ALTERNATE NAME</u>	<u>HAMLETS</u>
BAGATAVI	ULUA	I'WOBEI NDUKUNG GALURUWAIEI ATUKEMONA BIRIGI TARIVELEI PAU
PARAKAMAN		NDAGE
SENEL	TEVIVE	TALAVEI ELDUNGGUGAIEI ELMOAKUNG
PIOVE	KOROPI	PIPORA TIPORNA IGOTUNEL KALUKAI DINELULAVEI ELTOLI ELKONGAI KALWANIULI KATUNEL KALMADINGDINGAVEI OTIPIAVEI GALURUWAIEI EWOWOLOI
MOIVE	KALAKURU	UTE TALAVEI
PATURU		
POGOVE	GIRIPULU	
PONGOLA	RENUT	



GRAND TOTAL
M + F

Patrol route - - - - - Mission station ■

Aid posts ○ Marriage trends & direction of migration →

Scale: 1 in. = 4 mls.

C.T. Combe 11 July '63